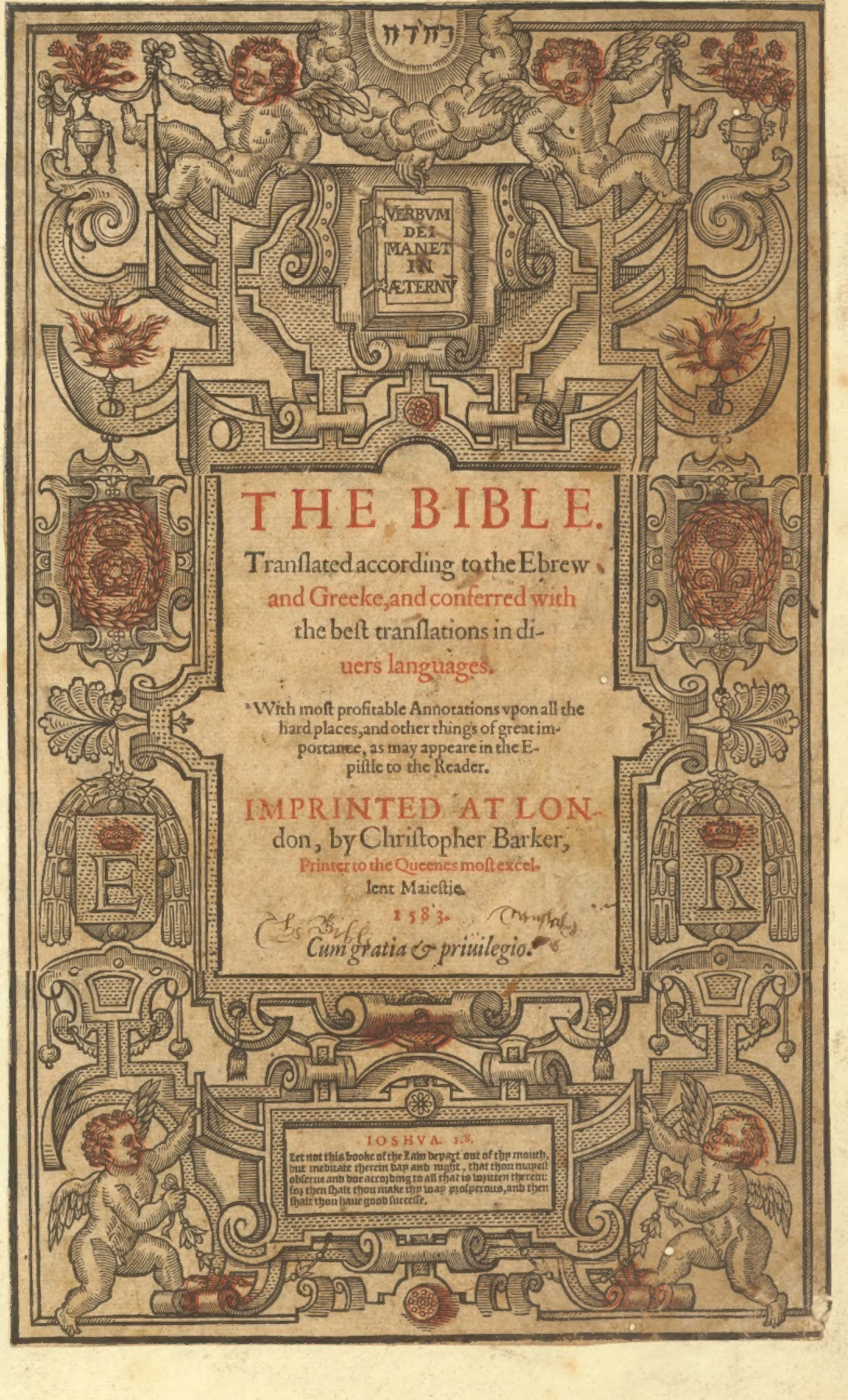

יהוה
VERBVM DEI MANET IN ÆTERNV
E
R

THE BIBLE.

Tranſlated according to the Ebrew
and Greeke, and conferred with
the beſt tranſlations in di-
uers languages.

With moſt profitable Annotations vpon all the
hard places, and other things of great im-
portance, as may appeare in the E-
piſtle to the Reader.

IMPRINTED AT LON-
don, by Chriſtopher Barker,
Printer to the Queenes moſt excel-
lent Maieſtie.
1583.

Chs Bible [illegible]

Cum gratia & priuilegio.

IOSHVA. 1.8.

Let not this booke of the Law depart out of thy mouth,
but meditate therein day and night, that thou mayeſt
obſerue and doe according to all that is written therein:
for then ſhalt thou make thy way proſperous, and then
ſhalt thou haue good ſucceſſe.

TO THE MOST VERTVOVS AND NOBLE LADIE ELIZABETH, Queene of England, France, and Ireland, &c. Grace and peace from God the Father through Chriſt Ieſus our Lorde.

HOwe hard a thing it is, and what great impediments let, to
enterpriſe any worthy acte, not onely dayly experience ſufficiently ſheweth (moſt
noble and vertuous QVEENE) but alſo that notable prouerbe doeth confirme
the ſame, which admoniſheth vs, that *All things are hard which are faire and excellent.* And
what enterpriſe can there be of greater importance, and more acceptable vnto God,
or more worthie of ſingular commendation, then the building of the Lords * Temple, 1.Cor.3.17.
the * houſe of God, the * Church of Chriſt, whereof the * Sonne of God is the 1.Tim.3.14. Epheſ 1.22.
head and perfection? Hebre.3.6.

When Zerubbabel went about to build the materiall Temple, according to the
commandement of the Lord, what difficulties and ſtayes * dayly aroſe to hinder his Ezra.4.
worthie indeuours, the bookes of Ezra and Eſdras plainely witneſſe: howe that not
onely hee and the people of God were ſore moleſted with * foreine aduerſaries, 1.Eſdr.2.16.
(whereof ſome maliciouſly * warred againſt them, and corrupted the Kings officers: Ezra.4 7.
and others craftily practiſed vnder * pretence of religion) but alſo at home with domeſticall enemies, as * falſe prophets, Ezra.4.2. Nehem.6 10.
* craftie worldlings, faint hearted ſouldiers, and * oppreſſors of their brethren, who aſwell by falſe doctrine and lyes, as Nehem.6.18. Nehem.5.1.
by ſubtill counſell, cowardies, and extortion, diſcouraged the hearts almoſt of all: ſo that the Lords worke was not onely
interrupted and left off for * a long time, but ſcarcely at the length with great labour and danger after * a ſort brought Iohn 2.20. Ezra.3.12.
to paſſe.

Which thing when we weigh aright, and conſider earneſtly howe much greater charge God hath laide vpon you in
making you a builder of his ſpirituall Temple, we cannot but partly feare, * knowing the craft and force of Satan our 2.Cor.2.11.
ſpirituall enemie, and the weakenes and vnabilitie of this our nature: and partly be feruent in our prayers towarde God
that he would bring to perfection this noble worke which he hath begun by you: and therefore we indeuour our ſelues
by all meanes to ayde, and to beſtowe our whole force vnder your graces ſtandard, whom God hath made as our Zerubbabel
for the erecting of this moſt excellent Temple, and to plant & maintaine his holy word to the aduancement of his
glory, for your owne honour and ſaluation of your ſoule, and for the ſingular comfort of that great flocke which Chriſt
Ieſus the * great ſhepheard hath bought with his * precious blood, and committed vnto your charge to be fed both in Hebre.13.20. 1.Pet.1.19.
body and ſoule.

Conſidering therefore how many enemies there are, which by one meanes or other, as the * aduerſaries of Iudah and The enemies which labour to stay religion.
Beniamin went about to ſtay the building of that Temple, ſo labour to hinder the courſe of this building (whereof ſome
are Papiſts, who vnder pretence of fauouring Gods word, traiterouſly ſeeke to erect idolatrie and to deſtroy your Maieſtie:
ſome are worldlings, who as * Demas haue forſaken Chriſt for the loue of this worlde: others are ambitious Prelates, Ezra 4.1. 2.Tim.4.10.
who as * Amaſiah and * Diotrephes can abide none but themſelues: and as * Demetrius many practiſe ſedition to Amos 7.12. 3.Iohn 9.
maintaine their errours) we perſwaded our ſelues that there was no way ſo expedient and neceſſarie for the preſeruation Actes 19.24.
of the one, and deſtruction of the other, as to preſent vnto your Maieſtie the holy Scriptures faithfully and plainely The neceſſitie of Gods word for the reforming of religion.
tranſlated according to the languages wherein they were firſt written by the holy Ghoſt. For the word of God is an euident
token of Gods * loue and our aſſurance of his defence, whereſoeuer it is obediently receiued: it is the tryall of the Iohn.14.23.
* ſpirites: and as the Prophet ſaith, * It is a fire and hammer to breake the ſtonie heartes of them that reſiſt Gods mercies 1.Iohn 4.1. Iere.23 29.
offred by the preaching of the ſame. Yea it is * ſharper then any two edged ſword to examine the very thoughts and Hebre.4.12.
to iudge the affections of the heart, and to diſcouer whatſoeuer lyeth hid vnder hypocriſie and would be ſecret from the
face of God and his Church. So that this muſt be the firſt fundation and groundworke, according whereunto the good The grounde of true religion.
ſtones of this building muſt be framed, and the euill tryed out and reiected.

Now as he that goeth about to lay a fundation ſurely, firſt taketh away ſuch impediments, as might iuſtly either hurt, All impediments muſt be taken away.
let, or deforme the worke: ſo is it neceſſarie that your Graces zeale appeare herein, that neither the craftie perſwaſion
of man, neither worldly policie, or naturall feare diſſwade you to roote out, cut downe and deſtroy theſe weedes and impediments
which do not onely deface your building, but vtterly indeuour, yea and threaten the ruine thereof. For when
the noble * Ioſias enterpriſed the like kinde of worke, among other notable and many things he deſtroyed, not only with 2.King.23.16. 2.chro 34.5.
vtter confuſion the idoles with their appertinances, but alſo burnt (in ſigne of deteſtation) the idolatrous Prieſts bones Ioſias zeale and true obedience to God.
vpon their altars, and put to * death the falſe prophets and ſorcerers, to performe * the wordes of the Law of God: and
therefore the Lord gaue him good ſucceſſe and bleſſed him wonderfully, ſo long as he made * Gods worde his line and Deut.13.5. Leuit.20 6.
rule to folowe, and enterpriſed nothing before he had inquired at the mouth of the Lord. deut.18.11. 2.Chro.35.22.

And if theſe zealous beginnings ſeeme dangerous and to breede diſquietnes in your dominions, yet by the ſtorie of 2.Chro.14.5. and 15 15.
King * Aſa it is manifeſt, that the quietnes and * peace of kingdomes ſtandeth in the vtter aboliſhing of idolatrie, and Wherein ſtandeth the quietneſſe of kingdomes.
in aduancing of true religion: for in his dayes Iudah liued in reſt and quietnes for the ſpace of fiue and thirtie yeere, till
at length he began to be colde in the zeale of the Lord, feared the power of man, impriſoned the Prophet of God, and 2.Chro.12.8.
oppreſſed the people: then the Lord ſent him warres, and at length tooke him away by death.

Wherefore great wiſdome, not worldly, but heauenly is here required, which your Grace muſt earneſtly craue of the What wiſedome is requiſite for the eſtabliſhing of r
Lord, as did * Salomon, to whom God gaue an vnderſtanding heart to iudge his people aright, & to diſcerne betweene
good and bad. For if God for the furniſhing of the olde Temple gaue the Spirit of wiſedome and vnderſtanding to them
that ſhoulde be the workemen thereof, as to * Bezaleel, Aholiab, and * Hiram: howe much more will he indu
Grace and other godly Princes and chiefe Gouernours with a principall Spirit, that you may procure and commande
things neceſſarie for this moſt holy Temple, foreſee and take heede of things that might hinder it, and aboliſh and deſtroy
whatſoeuer might impaire and ouerthrowe the ſame?

Moreouer, the marueilous diligence and zeale of Iehoſhaphat, Ioſiah, and Hezekiah are by the ſingular prouidence of God left as an example to all godly rulers to reforme their countreis and to eſtabliſh the word of God with all ſpeede, leſt the * wrath of the Lord fall vpon them for the neglecting thereof. For theſe excellent Kings did not onely imbrace the worde promptly and ioyfully, but alſo procured earneſtly and commanded the ſame to be taught, preached and mainteined through all their countreis and dominions, * binding them and all their ſubiectes both great and ſmall with ſolemne proteſtations and couenants before God, to obey the worde, and to walke after the wayes of the Lord. Yea and in the dayes of King * Aſa it was enacted that whoſoeuer would not ſeeke the Lord God of Iſrael, ſhould be ſlaine, whether he were ſmall or great, man or woman. And for the eſtabliſhing hereof and performance of this ſolemne othe, aſwell * Prieſtes as Iudges were appointed and placed through all the Cities of Iudah to inſtruct the people in the true knowledge and feare of God, and to miniſter iuſtice according to the worde, knowing that, except God by his worde did reigne in * the heartes and ſoules, all mans diligence and indeuours were of none effect: for without this worde we can not diſcerne betweene iuſtice, and iniurie, protection and oppreſſion, wiſedome and fooliſhneſſe, knowledge and ignorance, good and euill. Therefore the Lorde, who is the chiefe gouernour of his Church, willeth that nothing be attempted before wee haue inquired thereof at his mouth. For ſeeing he is our God, of duetie wee muſt giue him this preeminence, that of our ſelues we enterpriſe nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may beſt ſerue to his glorie and our ſaluation. We ought not therefore to preuent him, or doe any thing without his worde, * but aſſoone as he hath reueiled his will, immediatly to put it in execution.

Diligence and Zeale are neceſſarie to builde it ſpeedily.
2.Chro.34.21.
2.Chro.34.31.
A ſolemne oth for the maintenance of Gods worde.
2.Chro.15.13.
An act against them that obeyed not Gods worde.
2.Chro.17.7. and 19.5.
What policie muſt be vſed for the planting of religion.
Deut.6 6. and 11.18.
Gods worde muſt goe before, or els we build in vaine.

Nowe as concerning the maner of this building, it is not according to man, nor after the wiſedome of the fleſh, but of the Spirit, and according to the worde of God, whoſe * wayes are diuers from mans wayes. For if it was not lawfull for Moſes to builde the materiall Tabernacle after any other ſort then God had ſhewed him by a * paterne, neither to preſcribe any other * ceremonies and lawes then ſuch as the Lord had expreſſely commanded: how can it be lawfull to proceede in this ſpirituall building any other wayes, then Ieſus Chriſt the Sonne of God, who is both the fundation, head, and chiefe corner ſtone thereof, hath commanded by his worde? And foraſmuch as he hath eſtabliſhed and left an order in his Church for the building vp of his body, * appointing ſome to be Apoſtles, ſome Prophets, others Euangeliſts, ſome Paſtors, and Teachers, hee ſignifieth that euery one according as he is placed in this bodie which is the Church, ought to inquire of his miniſters concerning the will of the Lord, which is reueiled in his worde. For they are, ſayth * Ieremiah, as the mouth of the Lorde: yea hee * promiſeth to be with their mouth, and that their * lippes ſhall keepe knowledge, and that the trueth and the Lawe ſhall be in their mouth. For it is their office chiefely to vnderſtande the Scriptures, and teache them. For this cauſe the people of Iſrael in matters of difficultie vſed to * aske the Lord eyther by the * Prophets, or by the meanes of the hie * Prieſt, who bare Vrim and Thummim, which were tokens of light and knowledge, of holines and perfection which ſhoulde be in the hie Prieſt. Therefore when Iehoſhaphat tooke this order in the Church of Iſrael, he appointed Amariah to be the chiefe concerning the worde of God, becauſe he was moſt expert in the Lawe of the Lorde, and coulde giue counſell and gouerne according vnto the ſame. Els there is no degree or office which may haue that authoritie and priuiledge to deciſe concerning Gods worde, except withall hee hath the Spirit of God, and ſufficient knowledge and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, ſo ought he to be herein chiefely heard, or at leaſt that without the expreſſe worde none be heard: for hee that hath not the worde, * ſpeaketh not by the mouth of the Lorde. Againe, what danger it is to do any thing, ſeeme it neuer ſo godly or neceſſarie, without conſulting with Gods mouth, the examples of the Iſraelites, * deceiued hereby through the Gibeonites: and of * Saul, whoſe intention ſeemed good and neceſſarie: and of * Ioſiah alſo, who for great conſiderations was moued for the defence of true religion and his people, to fight againſt Pharaoh Necho King of Egypt, may ſufficiently admoniſh vs.

We muſt firſt conſult with God.
Iſai 30.2.
The maner of building is as God hath preſcribed by his worde.
Iſai 55.8.
Exod.25 4.
actes 7.44.
hebre.8 5.
Deut.5.32.
Epheſ.4 11.
Of whom we muſt inquire concerning the will of the Lorde and knowledge of his worde.
Ierem.15.19.
Exod.4.12.
Mala 2.7.
Iud.1.1. and 20.1.
1 ſam.10.22.
1.Sam.9.9.
2.king.22.13.
Exod.28.30.
What is requiſite in them that muſt giue counſell by Gods worde.
Ierem.23.16.
Ioſh.9.14.
1.Sam.13.11.
2.Chro.35.20.

Laſt of all (moſt gracious Queene) for the aduancement of this building and rearing vp of the worke, two things are neceſſarie, Firſt, that we haue a liuely and ſtedfaſt faith in Chriſt Ieſus, who muſt * dwell in our heartes, as the onely meanes and aſſurance of our ſaluation: for he is the * ladder that reacheth from the earth to heauen: he lifteth vp his Church and ſetteth it in the heauenly places: he maketh vs * liuely ſtones and buildeth vs vpon himſelfe: hee ioyneth vs to himſelfe as the members and bodie to the head: yea he maketh himſelfe and his Church one * Chriſt. The next is, that our faith bring foorth good fruites, ſo that our godly conuerſation may ſerue vs as a witnes to * confirme our election, and be an example to all others to * walke as apperteineth to the vocation whereunto they are called: leaſt the worde of God be * euill ſpoken of, and this building be ſtayed to grow vp to a iuſt height, which cannot be without the great prouocation of Gods iuſt vengeance and diſcouraging of many thouſands through all the world, if they ſhould ſee that our life were not holy and agreeable to our profeſſion. For the eyes of all that feare God in all places behold your Countries as an example to all that beleeue, and the * prayers of all the godly at all times are directed to God for the preſeruation of your Maieſtie. For conſidering Gods wonderfull mercies toward you at all ſeaſons, who hath pulled you out of the mouth of the lyons, and howe that from your * youth you haue bene brought vp in the holy Scriptures, the hope of all men is ſo increaſed, that they cannot but looke that God ſhoulde bring to paſſe ſome wonderfull worke by your Grace to the vniuerſall comfort of his Church. Therefore euen aboue ſtrength you muſt ſhewe your ſelfe ſtrong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lords building: yet be you aſſured that God will fight from heauen againſt this great * dragon, the ancient ſerpent, which is called the deuill and Satan, till he haue accompliſhed the whole worke and made his Church * glorious to himſelfe, without ſpot or wrinckle. For albeit all other Kingdomes and Monarchies, as the Babylonians, Perſians, Grecians and Romanes haue fallen and taken ende: yet the Church of Chriſt euen vnder the Croſſe hath from the beginning of the world bene victorious, and ſhalbe euerlaſtingly. Trueth it is, that ſometime it ſeemeth to be ſhadowed with a cloude, or driuen with a ſtormie perſecution, yet ſuddenly the beames of Chriſt the ſunne of Iuſtice ſhine and bring it to light and libertie.
If for a time it lye couered with aſhes, yet it is quickly kindled againe by the winde of Gods Spirit:
though it ſeeme drowned in the Sea, or parched and pined in the wilderneſſe, yet God giueth euer
good ſucceſſe. For he puniſheth the enemies, and deliuereth his, nouriſheth them, and
ſtill preſerueth them vnder his wings. This Lorde of lordes, and King of kings
who hath euer defended his, ſtrengthen, comfort, and preſerue your
Maieſtie, that you may be able to build vp the ruines of Gods
houſe to his glorie, the diſcharge of your conſcience,
and to the comfort of all them that loue the
comming of Chriſt Ieſus our Lorde.

The ſetting vp of the building.
Epheſ.3.17.
Gene.28.12.
1.Pet.2.5.
1.Cor.12.12.
2.Pet.1.10.
Epheſ.4.1.
Rom.2.12.
2.Theſſ.1.11.
2.Tim.3.15.
Reuel.12.9.
Epheſ.4.27.

To the diligent and Chriſtian Reader,

Grace, mercie and peace, through Chriſt Ieſus.

BEſides the manifold and continuall benefits which almightie God beſtoweth vpon vs, both corporall and ſpirituall, we are eſpecially bound (deare brethren) to giue him thankes without ceaſing for his great grace and vnſpeakable mercies, in that it hath pleaſed him to call vs vnto this marueilous light of his Goſpell, and mercifully to regarde vs after ſo horrible backeſliding and falling away from Chriſt to Antichriſt, from light to darkeneſſe, from the liuing God to dumme and dead idoles, and that after ſo cruell murther of Gods Saints, as alas, hath bene among vs, wee are not altogether caſt off, as were the Iſraelites, and many others for the like, or not ſo manifeſt wickedneſſe, but receiued againe to grace with moſt euident ſignes and tokens of Gods eſpeciall loue and fauour. To the intent therefore that wee may not be vnmindfull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to bee thankefull for the ſame, it behoueth vs ſo to walke in his feare and loue, that all the dayes of our life we may procure the glorie of his holy name. Nowe foraſmuch as this thing chiefely is atteined by the knowledge and practiſing of the worde of God, (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our ſhielde and ſworde againſt Satan, the ſchoole of all wiſedome, the glaſſe wherein we beholde Gods face, the teſtimonie of his fauour, and the onely foode and nouriſhment of our ſoules) wee thought that wee coulde beſtowe our labours and ſtudie in nothing which coulde be more acceptable to God and comfortable to his Church, then in the tranſlating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet conſidering the infancie of thoſe times and imperfect knowledge of the tongues, in reſpect of this ripe age and cleere light which God hath now reueiled, yͤ tranſlations required greatly to be peruſed and reformed. Not that we vendicate any thing to our ſelues aboue the leaſt of our brethren (for God knoweth with what feare and trembling we haue bene, for the ſpace of two yeeres and more day and night occupied herein) but being earneſtly deſired, and by diuers, whoſe learning and godlineſſe we reuerence, exhorted, and alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charges for the furtherance of ſuch a benefite and fauour of God towarde his Church (though the time then was moſt dangerous, and the perſecution ſharpe and furious) we ſubmitted our ſelues at length to their godly iudgements, and ſeeing the great opportunitie and occaſions, which God preſented vnto vs in his Church, by reaſon of ſo many godly and learned men: and ſuch diuerſities of tranſlations in diuers tongues, we vndertooke this great and wonderfull worke (with all reuerence, as in the preſence of God, as intreating the word of God, whereunto we thinke our ſelues vnſufficient) which now God according to his diuine prouidence and mercie hath directed to a moſt proſperous ende. And this we may with good conſcience proteſt, that we haue in euery point and worde, according to the meaſure of that knowledge which it pleaſed Almightie God to giue vs, faithfully rendred the text, and in all hard places moſt ſincerely expounded the ſame. For God is our witneſſe that we haue by all meanes indeuoured to ſet foorth the puritie of the word and right ſence of the holy Ghoſt for the edifying of the brethren in faith and charitie.

Nowe as we haue chiefely obſerued the ſence, and laboured alwayes to reſtore it to all integritie: ſo haue we moſt reuerently kept the proprietie of the wordes, conſidering that the Apoſtles who ſpake and wrote to the Gentiles in the Greeke tongue, rather conſtrained them to the liuely phraſe of the Ebrew, then enterpriſed farre by mollifying their language to ſpeake as the Gentiles did. And for this and other cauſes wee haue in many places reſerued the Ebrew phraſes, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed and alſo delite in the ſweete ſounding phraſes of the holy Scriptures. Yet leaſt eyther the ſimple ſhould be diſcouraged, or the malicious haue any occaſion of iuſt cauilation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, whereas all may ſerue to good purpoſe and edification, we haue in the margent noted that diuerſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt and proper for our language with this marke ‖.

Againe, whereas the Ebrewe ſpeache ſeemed hardly to agree with ours, we haue noted it in the margent after this ſort ‡, vſing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and reſtored to the true writing and firſt originall, whereof they haue their ſignification, yet in the vſuall names litle is changed for feare of troubling the ſimple readers. Moreouer, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or ſome word be vnderſtand of them that are not well practiſed therein) wee haue put in the text betweene theſe two markes [ ] ſuch worde or verbe as doth more properlie explane or manifeſt the text in our tongue. As touching the diuiſion of the verſes, wee haue followed the Ebrewe examples, which haue ſo euen from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memorie, ſo doeth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we haue diligently herein peruſed and ſet foorth by this *. Beſides this the principall matters are noted and diſtinguiſhed by this marke ☾. Yea and the arguments both for the booke and for the chapters with the number of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo we haue ſet ouer the head of euery page ſome notable worde or ſentence which may greatly further aſwell for memorie, as for the chiefe point of the page. And conſidering howe hard a thing it is to vnderſtand the holy Scriptures, and what errors, ſectes and hereſies growe daply for lacke of the true knowledge thereof, and howe many are diſcouraged (as they pretend) becauſe they cannot atteine to the true and ſimple meaning of the ſame, we haue alſo indeuoured both by the diligent reading of the beſt commentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aſwell for the vnderſtanding of ſuch wordes as are obſcure, and for the declaration of the text, as for the application of the ſame, as may moſt appertaine to Gods glory and the edification of his Church. Furthermore whereas certaine places in the bookes of Moſes, of the Kings, and Ezekiel, ſeemed ſo darke that by no deſcription they coulde be made eaſie to the ſimple reader, wee haue ſo ſet them foorth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a b c. ꝛc. atteine thereunto, yet by the perſpectiue, and as it were by the eye, may ſufficiently knowe the true meaning of all ſuch places. Whereunto alſo wee haue added certaine maps of Coſmographie which neceſſarily ſerue for the perfect vnderſtanding and memorie of diuers places and countries, partly deſcribed, and partly by occaſion touched, both in the olde and newe Teſtament. Finally that nothing might lacke which might be bought by labours, for the increaſe of knowledge and furtherance of Gods glorie, we haue adioyned two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrew names: and the other conteining all the chiefe and principall matters of the whole Bible: ſo that nothing (as wee truſt) that any coulde iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſaluation with vs, wee beſeeche you, that this rich pearle and ineſtimable treaſure may not be offred in vaine, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe vp for this purpoſe, ſo you woulde willingly receiue the worde of God, earneſtly ſtudie it, and in all your life practiſe it, that you may nowe appeare in deede to bee the people of God, not walking any more according to this worlde, but in the fruites of the Spirit, that God in vs may bee fully glorified through Chriſt Ieſus our Lorde, who liueth and reigneth for euer. Amen.

(∴)

A Prologue or Preface made by Thomas Cranmer, ſometime Archbiſhop of Canterburie.

COncerning two ſundrie ſortes of people, it ſeemeth much neceſſarie that ſomething be ſaide in the entrie of this booke by the way of a Preface or Prologue, whereby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and alſo the better vſed of them which heretofore haue miſuſed it. For truely ſome there are that be too ſlowe, and neede the ſpurre, ſome other ſeeme too quicke, and neede more of the bridle: ſome looſe their game by ſhort ſhooting, ſome by ouer ſhooting, ſome walke too much on the left hande, ſome too much on the right. In the former ſort be all they that refuſe to reade, or to heare read the Scripture in the vulgare tongue, much worſe they that let alſo or diſcourage the other from the reading or hearing thereof. In the latter ſort be they which by their inordinate reading, vndiſcrete ſpeaking, contentious diſputing, or otherwiſe by their licentious liuing, ſlander and hinder the worde of God moſt of all other, whereof they would ſeeme to be greateſt furtherers. These two ſortes, albeit they be moſt farre vnlike the one to the other, yet they both deſerue in effect like reproche: neither can I well tell whether of them I may iudge the more offender, him that doth obſtinately refuſe ſo godly and goodly knowledge: or him that ſo vngodly and ſo vngoodly doth abuſe the ſame. And as touching the former, I would marueile much that any man ſhould be ſo mad, as to refuſe in darkeneſſe, light: in hunger, foode: in colde, fire: for the worde of God is
Pſal.119.105. Matth.4.4. Luke 12.49.
light: Lucerna pedibus meis verbum tuum. Thy worde is a lanterne vnto my feete. It is foode: Non in ſolo pane viuit homo, ſed in omni verbo Dei. Man ſhall not liue by bread onely, but by euery worde of God. It is fire: Ignem veni mittere in terram, & quid volo, niſi vt ardeat? I am come to ſende fire on the earth, and what is my deſire, but that it be kindled? I would marueile (I ſay at this) ſaue that I conſider howe much cuſtome and vſage may do. So that if there were a people as ſome write, de Cymeriis, which neuer ſawe the Sunne, by reaſon that they be ſituated farre toward the North pole, and be incloſed and ouerſhadowed with high mountaines: it is credible and like ynough, that if by the power and will of God, the mountaines ſhould ſinke downe, and giue place, that the light of the ſunne might haue entrance to them, at the firſt ſome of them would be offended therewith. And the olde prouerbe affirmeth, that after tillage of corne was firſt found, many delighted more to feede of maſte and acornes, wherewith they had bene accuſtomed, then to eate bread made of good corne. Such is the nature of cuſtome, that it cauſeth vs to beare all things well and eaſily wherewith we haue bene accuſtomed, and to be offended with all things thereunto contrary. And therefore I can wel thinke them worthie pardon, which at the comming abroade of Scripture doubted and drewe backe. But ſuch as will perſiſt ſtill in their wilfulneſſe, I muſt needes iudge not onely fooliſh, frowarde, and obſtinate: but alſo peeuiſh, peruerſe, ⁊ indurate. And yet, if the matter ſhould be tried by cuſtome, we might alſo alledge cuſtome for the reading of the ſcripture in the vulgare tongue, and preſcribe the more ancient cuſtome. For it is not much aboue one hundreth yeere ago, ſince Scripture hath not bene accuſtomed to be read in the vulgare tongue within this Realme, and many hundreth yeres before that, it was tranſlated and read in the Saxons tongue, which at that time was our mother tongue, whereof there remaine yet diuers copies found lately in olde Abbeys, of ſuch antique maner of writing and ſpeaking, that fewe men now be able to reade and vnderſtand them. And when this language waxed olde and out of common vſage, becauſe folke ſhould not lacke the fruit of reading, it was againe tranſlated into the newer language, whereof yet alſo many copies remaine, and be dayly found. But now to let paſſe cuſtome, and to wey, as wiſe men euer ſhould, the thing in his owne nature: let vs here diſcuſſe what it auayleth Scripture to be had and read of the lay and vulgare people. And to this queſtion I intend here to ſay nothing, but that was ſpoken and written by the noble doctour and moſt morall diuine, S.
Saint Chryſoſtome.
John Chryſoſtome, in his third ſermon de Lazaro, albeit I will be ſome thing ſhorter, and gather the matter into fewer wordes and leſſe roome then he doth there, becauſe I would not be tedious. He exhorteth there his audience, that euery man ſhould reade by himſelfe at home in the meane dayes ⁊ time, betweene ſermon and ſermon, to the intent they might both more profoundly fixe in their mindes and memories that he had ſaid before vpon ſuch textes, whereupon he had alreadie preached: and alſo that they might haue their mindes the more readie and better prepared to receiue and perceiue that which he ſhould ſay from thenceforth in his Sermons, vpon ſuch textes as he had not yet declared and preached vpon: therefore ſaith he there, My common vſage is to giue you warning before, what matter I intend after to intreate vpon, that you your ſelues in the meane dayes, may take the booke in hande, reade, wey, and perceiue the ſumme and effect of the matter, and marke what hath bene declared, and what remaineth yet to be declared, ſo that thereby your minde may be the more furniſhed to heare the reſt that ſhalbe ſaid. And that I exhort you (ſaith he) and euer haue and will exhort you, that you (not onely here in the Church) giue eare to that that is ſaide by the Preacher: but that alſo when you be at home in your houſes, ye applie your ſelues from time to time to the reading of holy Scriptures: which thing alſo I neuer lin to beat into the eares of them that be my familiars, and with whome I haue priuate acquaintance and conuerſation. Let no man make excuſe and ſay (ſaith he) I am buſied about matters of the common wealth, I beare this office, or that, I am a craftes man, I muſt applie mine occupation, I haue a wife, my children muſt be fed, my houſhold muſt I prouide for, briefly I am a man of the world, it is not for me to reade the Scriptures, that belongeth to them that haue bidden the world farewell, which liue in ſolitarines, and contemplation, and haue bene brought vp and continually nouſelled in learning and religion. To this anſwering, What ſayeſt thou man (ſaith he?) Is it not for thee to ſtudie and to reade the Scripture, becauſe thou art encumbred and diſtract with cares and buſines? So much the more it is behouefull for thee to haue defence of Scriptures, how much thou art the more diſtreſſed in worldly dangers. They that

be free and farre from trouble and intermedling of worldly things, liue in ſafegard, and tranquillitie, and in the calme, or within a ſure hauen. Thou art in the middeſt of the ſea of worldly wickedneſſe, and therefore thou needeſt the more of ghoſtly ſuccour and comfort. They ſit farre from the ſtrokes of battell, and farre out of gunne ſhotte, and therefore they be but ſeldome wounded. Thou that ſtandeſt in the forefront of the hoſte, and nigheſt to thine enemies, muſt needes take nowe and then many ſtrokes, and be grieuouſly wounded, and therefore thou haſt moſt neede to haue thy remedies and medicines at hande. Thy wife prouoketh thee to anger, thy childe giueth thee occaſion to take ſorowe and penſiueneſſe, thine enemies lie in waite for thee, thy friend (as thou takeſt him) ſometime enuieth thee, thy neighbour miſreporteth thee, or pyketh quarels againſt thee, thy mate or partner vndermineth thee, thy Lord, Iudge, or Iuſtice threatneth thee, pouertie is painefull vnto thee, the loſſe of thy deare and welbeloued cauſeth thee to mourne, proſperitie exalteth thee, aduerſitie bringeth thee lowe: briefly, ſo diuerſe and ſo manifolde occaſions of cares, tribulations, and temptations beſet thee, and beſiege thee rounde about. Where canſt thou haue armour or fortreſſe againſt thine aſſaults? Where canſt thou haue ſalues for thy ſores, but of holy Scripture? Thy fleſh muſt needes be prone and ſubiect to fleſhly luſtes, which dayly walkeſt and art conuerſant among women, ſeeſt their beautie ſet forth to the eye, heareſt their nice and wanton words, ſmelleſt their balme, ciuet, and muſke, with many other like prouocations and ſtirrings: except thou haſt in a readineſſe wherewith to ſuppreſſe and auoyde them, which cannot elſewhere be had, but onely out of the holy Scriptures. Let vs reade and ſeeke all remedies that we can, and all ſhall be litle ynough. How ſhall we then do, if we ſuffer and take dayly woundes, and when we haue done, will ſit ſtill and ſearch for no medicines? Doeſt thou not marke and conſider howe the Smith, Maſon, or Carpenter, or any other handicraftes man, what neede ſoeuer he be in, what other ſhift ſoeuer he make, he will not ſell nor lay to pledge the tooles of his occupation: for then howe ſhould he worke his feate, or get his liuing thereby? Of like minde and affection ought we to be towardes holy Scripture. For as mallets, hammers, ſawes, cheſils, axes, and hatchets be the tooles of their occupation: ſo be the bookes of the Prophets, and Apoſtles, and all holy writers inſpired by the holy Ghoſt, the inſtruments of our ſaluation. Wherefore let vs not ſticke to buy and prouide vs the Bible, that is to ſay, the bookes of holy Scripture, and let vs thinke that to be a better iewell in our houſe, then either golde or ſiluer. For like as theeues be loth to aſſault an houſe where they know to be good armour and artillerie: ſo whereſoeuer theſe holy and ghoſtly bookes be occupied, there neither the deuill nor none of his angels dare come neere. And they that occupie them be in much ſafegarde, and haue a great conſolation, and be the readier vnto all goodneſſe, the ſlower vnto all euill: and if they haue done any thing amiſſe, anon euen by the ſight of the bookes their conſciences be admoniſhed, and they waxe ſorie and aſhamed of the fact. Peraduenture they will ſay vnto me, Howe and if we vnderſtand not that we reade, that is conteined in the bookes? What then? Suppoſe thou vnderſtand not the deepe and profound myſteries of Scriptures, yet can it not be but that much fruit and holineſſe muſt come and grow vnto thee by the reading: for it cannot be that thou ſhouldeſt be ignorant in all things alike. For the holy Ghoſt hath ſo ordered and attempered the Scriptures, that in them aſwell publicans, fiſhers, and ſhepheards may finde their edification, as great doctours their erudition. For thoſe bookes were not made to vaineglorie, like as were the writings of the gentile Philoſophers and Rhethoricians, to the intent the makers ſhould be had in admiration for their hie ſtiles and obſcure maner and writing, whereof nothing can be vnderſtanded without a maſter or an expoſitour: But the Apoſtles and Prophets wrote their bookes ſo, that their ſpeciall intent and purpoſe might be vnderſtanded and perceiued of euery reader, which was nothing but the edification of amendment of the life of them that reade or heare it. Who is it that reading or hearing read in the Goſpel, Bleſſed are they that be meeke, Bleſſed are they that be mercifull, Bleſſed are they that be of cleane heart, and ſuch other like places, can perceiue nothing except he haue a maſter to teach him what it meaneth? Likewiſe the ſignes and miracles, with all other hiſtories of the doings of Chriſt or his Apoſtles, who is there of ſo ſimple wit and capacitie, but he may be able to perceiue and vnderſtand them? Theſe be but excuſes and clokes for the raine, and couerings of their owne ſlouthfulneſſe. But ſtill ye will ſay, I cannot vnderſtand it. What marueile? Howe ſhouldeſt thou vnderſtand, if thou wilt not reade nor looke vpon it? Take the bookes into thine handes, reade the whole ſtorie, & that thou vnderſtandeſt keepe it well in memorie: that thou vnderſtandeſt not reade it againe, and againe: if thou can neither ſo come by it, counſell with ſome other that is better learned. Go to thy Curate and Preacher, ſhewe thy ſelfe to be deſirous to knowe and learne: and I doubt not but God ſeeing thy diligence and readineſſe, (if no man elſe teach thee) will himſelfe vouchſafe with his holy Spirit to illuminate thee, and to open vnto thee that which was locked from thee. Remember the Eunuch of Candace Queene of Ethiopia, which albeit he was a man of a wilde & barbarous countrey, and one occupied with worldly cares and buſineſſe, yet ryding in his charet, he was reading the Scripture. Nowe conſider, if this man paſſing in his iourney was ſo diligent as to reade the Scripture: what thinkeſt thou of like was he wont to do ſitting at home? Againe, he that letted not to reade, albeit he did not vnderſtand: what did he then troweſt thou, after that when he had learned and gotten vnderſtanding? For that thou mayeſt well knowe that he vnderſtoode not what he read, hearken what Philip ſaith there vnto him, Vnderſtandeſt thou what thou readeſt? And he nothing aſhamed to confeſſe his ignorance, anſwered, Howe ſhould I vnderſtaud hauing no body to ſhewe me the way? Lo when hee lacked one to ſhewe him the way, and to expounde to him the Scriptures, yet did hee reade: and therefore God the rather prouided for him a guide of the way, that taught him to vnderſtand it. God perceiued his willing and toward minde, and therefore he ſent him a teacher by and by. Therefore let no man be negligent about his owne health and ſaluation. Though thou haue not Philip alwayes when thou wouldeſt, the holy Ghoſt which then mooued and ſtirred vp Philip, will be readie and not faile thee, if thou do thy diligence accordingly. All theſe things be written vnto vs for our edification and amendment, which be borne towards the latter ende of the worlde. The reading of the Scriptures is a great and ſtrong bulwarke or fortreſſe againſt ſinne: the ignorance of the ſame is a greater ruine and deſtruction of them that will not know it. That is the thing that bringeth in hereſie, that is it that cauſeth all corrupt and peruerſe liuing, that is it that bringeth all things out of good order. Hitherto all that I haue ſaid, I haue taken and gathered out of the foreſaide ſermon of this holy doctour S. Iohn Chryſoſtome. Nowe if I ſhould in like maner bring forth what the ſelfe ſame doctour ſpeaketh in other places, and what other doctours and writers ſay concerning the ſame purpoſe, I might ſeeme to you to write an other Bible, rather then to make a Preface to the Bible.

Wherefore in few words to comprehend the largeneſſe ⁊ vtilitie of the Scriptures, how it conteineth fruitfull inſtruction and erudition for euery man, if any thing be neceſſary to be learned, of the holy Scripture we may learne it. If falſhood ſhalbe reproued, therof we may gather wherewithall. If any thing be to be corrected and amended, if there need any exhortation or conſolation, of the Scripture we may well learne. In yͤ Scriptures be the fat paſtures of the ſoule, therein is no venemous meat, no vnwholeſome thing, they be the very daintie and pure feeding. He that is ignorant ſhall finde there what he ſhould learne. He that is a peruerſe ſinner, ſhall there finde his damnation, to make him to tremble for feare. He that laboureth to ſerue God, ſhall finde there his glory, ⁊ the promiſſions of eternal life, exhorting him more diligently to labour. Herein may princes learne how to gouerne their ſubiects: ſubiects obedience, loue, and dread to their princes: huſbands how they ſhould behaue them vnto their wiues, how to educate their children ⁊ ſeruants: And contrary, the wiues, children, and ſeruants, may know their duetie to their huſbands, parents, ⁊ maſters. Here all maner of perſons, men, women, yong, olde, learned, vnlearned, rich, poore, prieſts, lay men, lords, ladies, officers, tenants, and meane men, virgins, wiues, widowes, lawyers, marchants, artificers, huſbandmen, ⁊ all maner of perſons, of what eſtate or condition ſoeuer they be, may in this booke learne all things what they ought to beleeue, what they ought to do, and what they ſhould not do, aſwell concerning Almightie God, as alſo concerning themſelues and all other. Briefly, to the reading of the Scripture none can be enemie, but that either be ſo ſicke that they loue not to heare of any medicine, or elſe that be ſo ignorant that they know not Scripture to be yͤ moſt healthfull medicine. Therefore as touching this former part, I will here conclude, and take it for a concluſion, ſufficiently determined and appointed, that it is conuenient ⁊ good, the Scriptures to be read of all ſortes ⁊ kindes of people, and in the vulgare tongue, without further allegations or probations for the ſame, which ſhall not neede, ſince that this one place of Iohn Chryſoſtome is ynough, and ſufficient to perſwade all them that be not frowardly ⁊ peruerſly ſet in their owne wilful opinion, ſpecially now that the Kings highneſſe being ſupreme head next vnder Chriſt of this Church of England, hath approued with his royall aſſent yͤ ſetting forth hereof, which onely to all true ⁊ obedient ſubiects ought to be a ſufficient reaſon for the allowance of the ſame, without further delay, reclamation, or reſiſtance, although there were no Preface, or other reaſon herein expreſſed. Therefore now to come to the ſecond or latter part of my purpoſe: here is nothing ſo good in this world, but it may be abuſed, and turned from vnhurtfull and wholeſome, to hurtfull ⁊ noyſome. What is there aboue better then the Sunne, the Moone, and the ſtarres? Yet was there that tooke occaſion by the great beautie and vertue of them, to diſhonour God, and to defile themſelues with idolatry, giuing the honour of the liuing God and creator of all things, to ſuch things as he had created. What is there here beneath better then fire, water, meates, drinkes, mettals of gold, ſiluer, yron, and ſteele? Yet we ſee dayly great harme ⁊ much miſchiefe done by euery one of theſe, aſwell for lacke of wiſedome and prouidence of them that ſuffer euill, as by the malice of them that worke the euill. Thus to them that be euill of themſelues, euery thing ſetteth forward and increaſeth their euill, be it of his owne nature a thing neuer ſo good: like as contrarily, to them that ſtudie and indeuour themſelues to goodneſſe, euery thing preuayleth them, and profiteth vnto good, be it of his owne nature a thing neuer ſo bad, as S. Paul ſaith, His qui diligunt Deum, omnia cooperantur in bonum. All things do bring good ſucceſſe, to ſuch as do loue God, euen as out of moſt venemous wormes is made triacle, yͤ moſt ſoueraigne medicine for the preſeruation of mans health in time of danger. Wherefore I would aduiſe you all that come to the reading or hearing of this booke, which is the word of God, the moſt precious iewell, and moſt holy relique that remayneth vpon earth, that ye bring with you the feare of God, and that ye do it with all due reuerence, and vſe your knowledge thereof, not to vainglorie of friuolous diſputation: but to the honour of God, encreaſe of vertue, and edification both of your ſelues and others. And to the intent that my words may be the more regarded, I will vſe in this part the authoritie of S. Gregory Nazianzene, like as in the other I did of S. Iohn Chryſoſtome. It appeareth that in his time there were ſome (as I feare me there be alſo now at theſe dayes a great nomber) which were idle brablers, and talkers of the Scripture out of ſeaſon and all good order, ⁊ without any increaſe of vertue, or example of good liuing: to them he writeth al his firſt booke, de Theologia. Wherefore I ſhall briefly gather the whole effect, and recite it here vnto you. There be ſome (ſaith he) whoſe not onely eares and tongues, but alſo their fiſtes be whetted and ready bent all to contention and vnprofitable diſputation, whom I would wiſh as they be vehement and earneſt to reaſon the matter with tongue, ſo they were all ready and practiue to do good deedes. But for as much as they ſubuerting the order of all godlineſſe, haue reſpect only to this thing, how they may binde and looſe ſubtil queſtions, ſo that now euery market place, euery alehouſe and tauerne, euery feaſthouſe, briefly euery company of men, euery aſſembly of women, is filled with ſuch talke: Since the matter is ſo (ſaith he) and that our faith and holy religion of Chriſt beginneth to waxe nothing elſe but as it were a ſophiſtrie or a talking craft, I can no leſſe do but ſay ſomething thereunto. It is not fit (ſaith he) for euery man to diſpute the high queſtions of diuinitie, neither is it to be done at all times, neither in euery audience muſt we diſcuſſe euery doubt: but we muſt knowe when, to whom, and how farre we ought to enter into ſuch matters. Firſt, it is not for euery man, but it is for ſuch as be of exact, ⁊ exquiſite iudgements, and ſuch as haue ſpent their time before in ſtudie and contemplation, and ſuch as before haue clenſed themſelues aſwel in ſoule as body, or at the leaſt endeuoured themſelues to be made cleane. For it is dangerous (ſaith he) for the vncleane to touch that thing which is moſt cleane, like as the ſore eye taketh harme by looking vpon the Sunne. Secondarily, not at all times, but when we be repoſed, and at reſt from all outward dregs and trouble, and when that our heads be not encombred with other worldly ⁊ wandring imaginations: as if a man ſhould mingle balme and dirt together. For he that ſhall iudge ⁊ determine ſuch matters and doubts of Scriptures, muſt take his time when he may apply his wits thereunto, that he may thereby the better ſee and diſcerne what is trueth. Thirdly, where, and in what audience. There and among thoſe that haue bene ſtudious to learne: And not among ſuch as haue pleaſure to trifle with ſuch matters, as with other things of paſtime, which repute for their chiefe delicates, the diſputation of high queſtions, to ſhew their wittes, learning, and eloquence in reaſoning of high matters. Fourthly, it is to be conſidered how farre to wade in ſuch matters of difficultie. No further (ſaith he) but as euery mans owne capacitie will ſerue him, ⁊ againe no further then the weakneſſe or intelligence of the other audience may beare. For like as too great noyſe hurteth the eare, too much meate hurteth yͤ mans body, heauie burdens hurt the bearers of them, too much raine doth more hurt then good to the ground: briefly in all things too much is noyous: euen ſo weake wittes, ⁊ weake conſciences,

may

The Concluſion.

The Kings highneſſe hath allowed the Scripture as neceſſarie for vs.

There is nothing but it may be abuſed.

Rom.8.

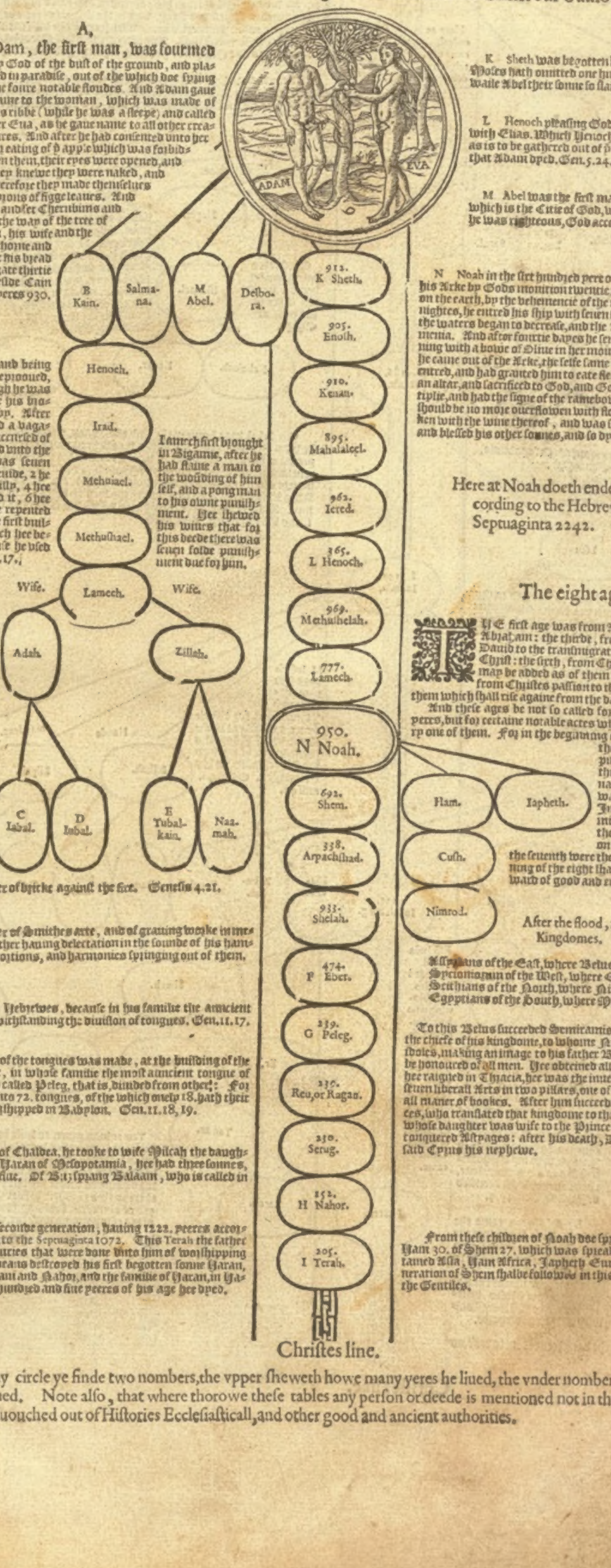
may ſoone be oppreſſed with ouer hard queſtions. I ſay not this to diſſuade men from the knowledge of God, and reading or ſtudying of the Scripture: For I ſay that it is as neceſſary for the life of mans ſoule, as for the body to breathe. And if it were poſſible ſo to liue, I would thinke it good for a man to ſpende all his life in that, and to do none other thing. I commend the Lawe which biddeth to meditate & ſtudy the Scriptures alwayes both night and day, and Sermons and preachings to be made both morning, noone, and euentide, and God to be lauded and bleſſed in all times, to bedward, from bed, in our iourneys, and in all other workes. I forbid not to reade, but I forbid to reaſon. Neither forbid I to reaſon ſo farre as is good and godly: but I allow not that is done out of ſeaſon, and out of meaſure and good order. A man may eate too much of honie be it neuer ſo ſweete, and there is time for euery thing, & that thing that is good is not good if it be vngodly done. Euen as a flower in winter is out of ſeaſon, and as a womans apparell becommeth not a man, neither cōtrarily, the mans the woman, neither is weeping conuenient at a brideale, neither laughing at a buriall. Now if we can obſerue and keepe that is comely & timely in all other things: ſhall not we then the rather do the ſame in holy Scriptures? Let vs not runne foorth as it were wilde horſes, that can ſuffer neither bridle in their mouthes, nor ſitter on their backes. Let vs keepe vs in our bounds, and neither let vs go too farre on the one ſide, leaſt we returne into Egypt, neither too farre ouer the other, leaſt we be caried away to Babylon. Let vs not ſing the ſong of our Lord in a ſtrange land, that is to ſay, let vs not diſpute the worde of God at all aduentures, aſwell where it is not to be reaſoned as where it is, and aſwell in the eares of them that be not fit therefore, as of them that be. If we can in no wiſe forbeare, but that we muſt needes diſpute, let vs forbeare thus much at the leaſt, to do it out of time & place conuenient: and let vs entreat of thoſe things which be holy, holily: and vpon thoſe things that be myſticall, myſtically: and not to vtter the diuine myſteries in the eares vnworthy to heare them, but let vs knowe what is comely, aſwell in our ſilence & talking, as in our garments wearing, in our feeding, in our geſture, in our goings, in all our other behauing. This contention and debates about Scriptures and doubtes thereof (ſpecially when ſuch as do pretend to be the fauourers and ſtudents therof, cannot agree within themſelues) doth moſt hurt to our ſelues, and to the furthering of the cauſe & quarels that we ſhould haue furthered aboue all other things. And we in this (ſaith he) be not vnlike to them that being mad, ſet their owne houſes on fire, and that ſlay their owne children, or beate their owne parents. I maruelle much (ſaith he) to recount whereof commeth all this deſire of vaineglorie, whereof commeth all this tongue itch, that we haue ſo much delight to talke and clatter? And wherein is our communication? Not in the commendation of vertuous and good deeds, of hoſpitalitie, of loue betweene chriſtian brother & brother, of loue betweene man and wife, of virginitie and chaſtitie, and of almes toward the poore: not in Pſalmes and godly ſongs, not in lamenting for our ſinnes, not in repreſſing the affections of the body, not in prayers to God. We talke of Scripture, but in the meane time we ſubdue not our fleſh by faſting, watching and weeping, we make not this life a meditation of death, we do not ſtriue to be lords ouer our appetites and affections, we go not about to pull downe our proude and high mindes, to abate our fumiſh and rancorous ſtomackes, to reſtraine our luſt and bodily delectations, our vndiſcret ſorowes, our laſciuious mirth, our inordinate looking, our inſatiable hearing of vanities, our ſpeaking without meaſure, our inconuenient thoughts, and briefly, to reforme our life & maners: but all our holineſſe conſiſteth in talking. And we pardon eche other from all good liuing, ſo that we may ſticke faſt together in argumentation, as though there were no mo wayes to heauen but this alone, the way of ſpeculation and knowledge (as they take it) but in very deed it is rather the way of ſuperfluous contention & ſophiſtication. Hitherto haue I recited the minde of Gregorie Nazianzene in that booke which I ſpake of before. The ſame author ſaith alſo in another place, that the learning of a Chriſtian man ought to begin of the feare of God, to end in matters of high ſpeculation: and not contrarily to begin with ſpeculation, and to end in feare. For ſpeculation (ſaith he) either high cunning or knowledge, if it be not ſtayed with the bridle of feare to offend God, is dangerous, and ynough to tumble a man headlong downe the hill. Therefore, ſaith he, the feare of God muſt be the firſt beginning, and as it were an A.B.C. or an introduction to all them that ſhall enter into the very true and moſt fruitfull knowledge of holy Scriptures. Where as is the feare of God, there is (ſaith he) the keeping of the commandements: and where as is the keeping of the cōmandements, there is the cleanſing of the fleſh: which fleſh is a cloude before the ſoules eye, & ſuffreth it not purely to ſee the beame of the heauenly light. Where as is the cleanſing of the fleſh, there is the illumination of the holy Ghoſt, the end of all our deſires, and the very light whereby the veritie of Scriptures is ſeene and perceiued. This is the minde, & almoſt the words of Gregorie Nazianzene, doctor of the Greeke Church, of whom S. Ierome ſaith, that vnto his time the latine Church had no writer able to be compared, and to make an euen match with him. Therefore to conclude this latter part, euery man that commeth to the reading of this holy booke, ought to bring with him firſt and formoſt this feare of almightie God, and then next, a firme and ſtable purpoſe to reforme his owne ſelfe according thereunto, and ſo to continue, proceede, and proſper from time to time, ſhewing himſelfe to be a ſober and fruitfull hearer and learner: which if he do, he ſhall proue at length well able to teach, though not with his mouth, yet with his liuing and good example, which is ſure the moſt liuely and effectuous forme and maner of teaching. He that otherwiſe intermedleth with this booke, let him be aſſured that once he ſhall make account therefore, when he ſhall haue ſaid to him as it is written in the Prophet Dauid, Peccatori dicit Deus, &c. Unto the vngodly ſaide God, Why doeſt thou preach my lawes, and takeſt my teſtament in thy mouth? Whereas thou hateſt to be reformed, and haſt bene partaker with adulterers. Thou haſt let thy mouth ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth deceit. Thou ſateſt and ſpakeſt againſt thy brother, and haſt ſlandered thine owne mothers ſonne. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thy ſelfe: But I will reproue thee, and ſet before thee the things that thou haſt done. O conſider this, ye that forget God, leaſt I plucke you away, and there be none to deliuer you. Who ſo offereth me thankes and praiſe, he honoureth me: and to him that ordereth his conuerſation right, wil I ſhewe the ſaluation of God.

Praiſe be to God.

¶ I haue here (gentle Reader) before this Tranſlation of the Bible, at the requeſt of diuers learned, ſet downe this notable Preface, (conteyning both the neceſſarie, and alſo the profitable vſe of the Scriptures) as well for the godly exhortations, and louing admonitions therein giuen, as alſo for reteyning amongſt vs the memorie of that excellent and worthy Martyr, T. C. ſometimes Archbiſhop of Canturburie.

Len. Baker.

This Table ſetteth out to the eye the genealogie of Adam, ſo paſſing by the Patriarches, Iudges, Kings, Prophets, and Prieſtes, and the fathers of their time, continuing in lineall diſſent to Chriſt our Sauiour.



A,

ADam, the firſt man, was fourmed by God of the duſt of the ground, and placed in paradiſe, out of the which doe ſpring the foure notable floudes. And Adam gaue name to the woman, which was made of his ribbe (while he was a ſleepe) and called her Eua, as he gaue name to all other creatures. And after he had conſented vnto her for eating of ẏ apple which was forbidden them, their eyes were opened, and they knewe they were naked, and therefore they made themſelues aprons of figge leaues. And God droue them out of Paradiſe, and ſet Cherubims and a fierie two edged ſworde to keepe the way of the tree of life: And after he had rebuked him, his wife and the ſerpent, hee curſed the earth with thorne and thiſtle, and he was enioyned to get his bread in the ſweate of his face. Who begate thirtie ſonnes and thirtie daughters, beſide Cain and Abel, as followeth. He liued yeres 930. Geneſis 5.5.

B Kain was a husbandeman, and being diſpleaſed that his offrings were reproued, and not his brother Abels (although he was rebuked of God for his enuie) ſlue his brother, and offended ſeuen folde thereby. After that, hee was made a fugitiue and a vagabonde vpon the earth: for he was accurſed of God, and was ſeuen folde puniſhed vnto the ſeuenth generation. His ſinne was ſeuen folde. For firſt he did not rightly deuide, 2 he enuied his brother, 3 hee dealt ſubtilly, 4 hee killed him, 5 hee ſtubbernely denied it, 6 hee diſpaired, 7 being condemned, hee repented not. Gen.4.13. This Kain was the firſt builder of the earthly Citie, in the which hee beſtowed his children for feare, becauſe he vſed violence, rauine, and ſpoyle. Gen.4.17.

Lamech firſt brought in Bigamie, after he had ſlaine a man to the woūding of him ſelf, and a yong man to his owne puniſhment. Hee ſhewed his wiues that for this deede there was ſeuen folde puniſhment due for him.

C Iabal did firſt deuiſe ẏ ſhepheards cabones to be redily caried about. Hee was the firſt which made diſtinction betwixt the flockes of ſheepe, & the flocks of kyds, according to their age and qualitie, and did deuide them aſunder. Gen.4.20.

D Iobal was the father of them which ſing in Harpe and Organes, not finder of the inſtruments, but inuenter of the Art of muſicke, to the intent that the ſhepheards labours might be ſomewhat recreated: and leſt that the Arte of muſicke ſhoulde decay, hee graued the whole ſcience in two pillars, the one of marble againſt the floodes, the other of bricke againſt the fire. Geneſis 4.21.

E Tubalkain was the firſt inuenter of Smithes arte, and of grauing worke in metall: by whoſe doing, Iubal his brother hauing delectation in the ſounde of his hambers, was the firſt that deuiſed proportions, and harmonies ſpringing out of them. Geneſis 4.22.

F Of Eber came the name of the Hebrewes, becauſe in his familie the auncient tongue of the Iewes was kept, notwithſtanding the diuiſion of tongues. Gen.11.17.

G Peleg liued when the diuiſion of the tongues was made, at the building of the tower of Babel in the lande Sennaar, in whoſe familie the moſt auncient tongue of the Hebrewes did remaine. He was called Peleg, that is, diuided from other: For God diuided all the children of men into 72. tongues, of the which onely 18. hath their letters. In his time idoles were worſhipped in Babylon. Gen.11.18, 19.

H Nahor after he was come out of Chaldea, he tooke to wife Milcah the daughter of his brother Haran, hee dwelt in Haran of Meſopotamia, hee had three ſonnes, Huz, Buz, and Bethuel, with other fiue. Of Buz ſprang Balaam, who is called in Iob Eliud Buzites. Gen.11.29.

I Terah maketh the ende of the ſeconde generation, hauing 1222. yeeres according to the Hebrewes, but according to the Septuaginta 1072. This Terah the father of Abraham, not able to beare the iniuries that were done vnto him of worſhipping the fire in Chaldea, where the Chaldeans deſtroyed his firſt begotten ſonne Haran, he ſoiourned as pilgrim with Abraham and Nahor, and the familie of Haran, in Haran Meſopotamia, where after two hundred and fiue yeeres of his age hee dyed. Geneſis 11.32.

K Sheth was begotten by Adam in the 130. yeere of his life, where Moſes hath omitted one hundred yeeres, wherein Adam & Eua did bewaile Abel their ſonne ſo ſlaine. Gen. 5.3.

L Henoch pleaſing God, was tranſlated into Paradiſe, and liueth with Elias. Which Henoch by inuenting certaine letters, wrote a booke as is to be gathered out of ẏ Epiſtle of Iude, in whoſe time it is thought that Adam dyed. Gen.5.24. and 22.

M Abel was the firſt martyr, who began and builded the Church, which is the Citie of God, whereof hee was the firſt citizen, and becauſe he was righteous, God accepted his oblation. Gen.4.4.

N Noah in the firſt hundred yere of his life, vpon the rage of the waters, made his Arke by Gods monition twentie yeres before, and the waters encreaſing vpon the earth, by the vehemencie of the raine, which continued fourtie dayes and xl. nightes, he entred his ſhip with ſeuen ſoules, and after a hundred and fiftie dayes the waters began to decreaſe, and the Arke did reſt vpon the mountaines of Armenia. And after fourtie dayes he ſent out a Rauen, and after that a Doue, returning with a bowe of Oliue in her mouth. And in the 27. day of the ſecond moneth, he came out of the Arke, the ſelfe ſame day after the reuolution of the yere that hee entred, and had graunted him to eate fleſh, excepting the blood therein, and builded an altar, and ſacrificed to God, and God bleſſed him that he ſhould grow and multiplie, and had the ſigne of the rainebowe giuen him, as a token that the worlde ſhould be no more ouerflowen with flood. He firſt planted vines, and was drunken with the wine thereof, and was ſcorned of his ſonne Ham, who curſed him, and bleſſed his other ſonnes, and ſo dyed. Gen.9.29.

Here at Noah doeth ende the firſt age, hauing yeres according to the Hebrewes 1656. and according to the Septuaginta 2242.

The eight ages of the worlde.

THE firſt age was from Adam to Noah: the ſecond, from Noah to Abraham: the thirde, from Abraham to Dauid: the fourth, from Dauid to the tranſmigration of Babylon: the fifth from thence to Chriſt: the ſixth, from Chriſt to the ende of the worlde: the ſeuenth, may be added as of them which be in reſt, which may be accompted from Chriſtes paſſion to the day of iudgement: the eight age, as of them which ſhall riſe againe from the day of iudgement for euer.

And theſe ages be not ſo called for the diſtinct number of certaine thouſande yeres, but for certaine notable actes which were wrought in the beginning of euery one of them. For in the beginning of the firſt age the worlde was created: In the beginning of the ſeconde the worlde was purged by the flood: In the beginning of the thirde circumciſion was giuen againſt originall ſinne: In the beginning of the fourth was the anoynting of the Kings of Iſrael: In the beginning of the fifth was the tranſmigration of Gods people into Babylon: In the beginning of the ſixth was the incarnation of the ſonne of God: In the beginning of the ſeuenth were the gates of heauen opened, In the beginning of the eight ſhalbe the reſurrection of the bodies, the reward of good and euill. Auſten. Hierom. Oroſius.

After the flood, ſprang vp foure principall Kingdomes.

Aſſyrians of the Eaſt, where Belus was the firſt King.
Sycioniorum of the Weſt, where Egialeus was the firſt King.
Scithians of the North, where Ninus was the firſt King.
Egyptians of the South, where Mineus was the firſt King.

To this Belus ſucceeded Semiramis his wife, who did conſtitute Babylon the chiefe of his kingdome, to whome Ninus ſucceeded, who was the deuiſer of idoles, making an image to his father Belus after his departure, and cauſed it to be honoured of all men. Hee obteined all Aſia, and called the head citie Niniueh, hee raigned in Thracia, hee was the inuenter of the arte Magicke, and graued the ſeuen liberall Arts in two pillars, one of braſſe, and another of bricke, he deſtroyed all maner of bookes. After him ſucceeded Sardanapalus, and after him Arbaces, who tranſlated that kingdome to the Medes, ouer whome raigned Aſtyages, whoſe daughter was wife to the Prince of Perſia, of whome ſprang Cyrus, who conquered Aſtyages: after his death, Darius Aſtyages ſonne raigned with the ſaid Cyrus his nephewe.

From theſe children of Noah doe ſpring 72. generations: of Iapheth 15. of Ham 30. of Shem 27. which was ſpread ouer all the whole worlde. Shem obtained Aſia, Ham Africa, Iapheth Europa, that is, the North part. The generation of Shem ſhalbe followed in this genealogie, for of the other two ſprang the Gentiles.

¶ Note, that where in any circle ye finde two nombers, the vpper ſheweth howe many yeres he liued, the vnder nomber ſheweth how many yeres hee iudged or raigned. Note alſo, that where thorowe theſe tables any perſon or deede is mentioned not in the very wordes of the Scripture, they may be aduouched out of Hiſtories Eccleſiaſticall, and other good and ancient authorities.

Terah Abrahams father being offended with the Chaldeans in worſhipping the fire, for which they killed his ſonne Haran, departed from thence with Abraham and Nahor. Gen. 11. 31.

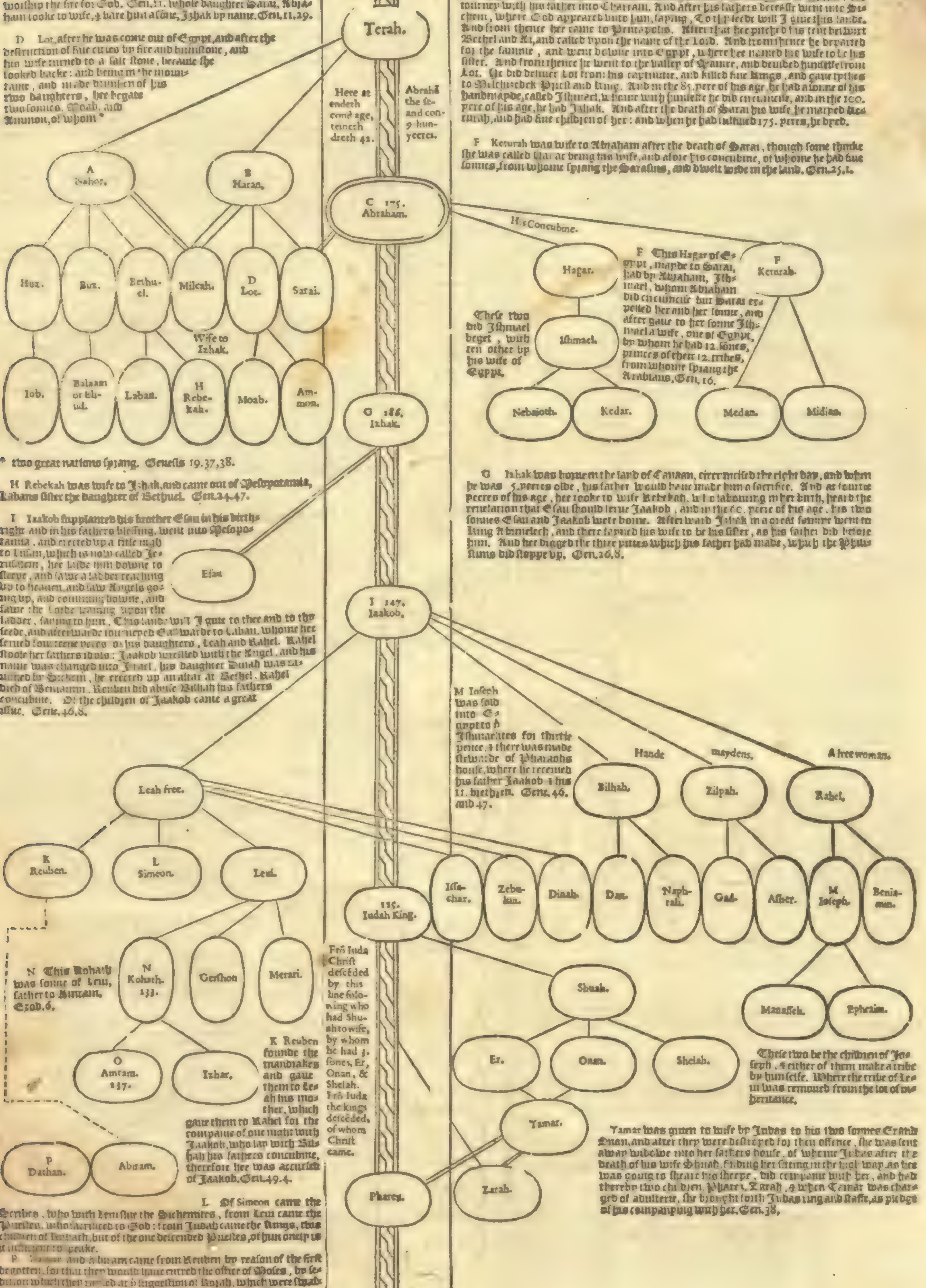
A Nahor went out of Chaldea, and maried Milcah the daughter of his brother Haran departing and abiding in Haran of Meſopotamia, where his father being dead, and Abraham ſoiourning in Chanaan, had three ſonnes, Huz, Buz, Bethuel, with other fiue: of Buz came Balaam. Gen. 22. 22.

B Haran was ſlaine by the Chaldees, becauſe hee would not worſhip the fire for God. Gen. 11. whoſe daughter Sarai, Abraham tooke to wife, ⁊ bare him a ſonne, Izhak by name. Gen. 11. 29.

D Lot, after he was come out of Egypt, and after the deſtruction of fiue cities by fire and brimſtone, and his wife turned to a ſalt ſtone, becauſe ſhe looked backe: and being in the mountaine, and made drunken of his two daughters, hee begate two ſonnes, Moab, and Ammon, of whom * two great nations ſprang. Geneſis 19. 37, 38.

C Abraham, after the death of his brother Haran in Ur of the Chaldeans, taking Lot for his ſonne by adoption, and Sarai to his wife, the daughter of Haran, did iourney with his father into Charram. And after his fathers deceaſe went into Sichem, where God appeared vnto him, ſaying, To thy ſeede will I giue this lande. And from thence hee came to Pentapolis. After that hee pitched his tent betwixt Bethel and Ai, and called vpon the name of the Lord. And from thence he departed for the famine, and went downe into Egypt, where hee named his wife to be his ſiſter. And from thence he went to the valley of Mamre, and deuided himſelfe from Lot. He did deliuer Lot from his captiuitie, and killed fiue Kings, and gaue tythes to Melchizedek Prieſt and King. And in the 85. yere of his age, he had a ſonne of his handmayde, called Iſhmael, whome with himſelfe he did circumciſe, and in the 100. yere of his age, he had Izhak. And after the death of Sarai his wife he maryed Keturah, and had fiue children of her: and when he had fulfilled 175. yeres, he dyed.

F Keturah was wife to Abraham after the death of Sarai, though ſome thinke ſhe was called Hagar being his wife, and afore his concubine, of whome he had fiue ſonnes, from whome ſprang the Saraſins, and dwelt wide in the land. Gen. 25. 1.



Here at Abrahã endeth the ſecond age, and conteineth 9 hundreth 42. yeeres.

E This Hagar of Egypt, mayde to Sarai, had by Abraham, Iſhmael, whom Abraham did circumciſe but Sarai expelled her and her ſonne, and after gaue to her ſonne Iſhmael a wife, one of Egypt, by whom he had 12. ſones, princes of their 12. tribes, from whome ſprang the Arabians, Gen. 16.

Theſe two did Iſhmael beget, with ten other by his wife of Egypt.

G Izhak was borne in the land of Canaan, circumciſed the eight day, and when he was 5. yeeres olde, his father would haue made him a ſacrifice. And at fourtie yeeres of his age, hee tooke to wife Rebekah, who labouring in her birth, heard the reuelation that Eſau ſhould ſerue Iaakob, and in the 60. yeere of his age, his two ſonnes Eſau and Iaakob were borne. Afterward Izhak in a great famine went to king Abimelech, and there ſayned his wife to be his ſiſter, as his father did before him. And hee digged the three pittes which his father had made, which the Philiſtims did ſtoppe vp. Gen. 26. 8.

H Rebekah was wife to Izhak, and came out of Meſopotamia, Labans ſiſter the daughter of Bethuel. Gen. 24. 47.

I Iaakob ſupplanted his brother Eſau in his birthright and in his fathers bleſſing, went into Meſopotamia, and erected vp a title night to Luzam, which is now called Ieruſalem, hee layde him downe to ſleepe, and ſawe a ladder reaching vp to heauen, and ſaw Angels going vp, and comming downe, and ſawe the Lorde leaning vpon the ladder, ſaying to him, This lande will I giue to thee and to thy ſeede, and afterwarde iourneyed Eaſtwarde to Laban, whome hee ſerued fourteene yeres for his daughters, Leah and Rahel. Rahel ſtoole her fathers idols: Iaakob wraſtled with the Angel, and his name was changed into Iſrael, his daughter Dinah was rauiſhed by Sichem, he erected vp an altar at Bethel. Rahel died of Beniamin. Reuben did abuſe Bilhah his fathers concubine. Of the children of Iaakob came a great iſſue. Gene. 46. 8.

M Ioſeph was ſold into Egypt to the Iſhmaelites for thirtie pence, ⁊ there was made ſtewarde of Pharaohs houſe, where he receiued his father Iaakob ⁊ his 11. brethren. Gene. 46. and 47.

N This Kohath was ſonne of Leui, father to Amram. Exod. 6.

K Reuben founde the mandrakes and gaue them to Leah his mother, which gaue them to Rahel for the companie of one night with Iaakob, who lay with Bilhah his fathers concubine, therefore hee was accurſed of Iaakob. Gen. 49. 4.

Frõ Iuda Chriſt deſcẽded by this line folowing who had Shuah to wife, by whom he had 3. ſones, Er, Onan, & Shelah. Frõ Iuda the kings deſcẽded, of whom Chriſt came.

Theſe two be the children of Ioſeph, ⁊ either of them make a tribe by himſelfe. Where the tribe of Leui was remoued from the lot of inheritance.

Tamar was giuen to wife by Iudas to his two ſonnes Er and Onan, and after they were deſtroyed for their offence, ſhe was ſent away widowe into her fathers houſe, of whome Iudas after the death of his wife Shuah, finding her ſitting in the high way as hee was going to ſheare his ſheepe, did companie with her, and had thereby two children, Phares, Zarah, ⁊ when Tamar was charged of adulterie, ſhe brought forth Iudas ring and ſtaffe, as pledge of his companying with her. Gen. 38.

L Of Simeon came the Scribes, who with Leui ſlue the Sichemites, from Leui came the Prieſts, who ſacrificed to God: from Iudah came the Kings, the children of Kohath, but of the one deſcended Prieſtes, of him onely is it ſufficient to ſpeake.

P Dathan and Abiram came from Reuben by reaſon of the firſt begotten, for that they would haue entred the office of Moſes, by ſedition which they raiſed at the ſuggeſtion of Korah, which were ſwallowed vp of the earth, with 250. men, with all their houſholde. Numb. 16. 1.

O This Amram tooke Iochebed the daughter of Leui to wife, as the Iewes ſay. Exod. 6. 20.

A Moſes was borne in Egypt, his fathers name was Amram, and his mothers name Iochebed, hee was put into a basket, and caſt into the water, whome the daughter of Pharaoh tooke out of the water, and thereupon called his name Moſes, and at the ſuggeſtion of Miriam Moſes ſiſter, was giuen to his mother to be nouriſhed vp, and after certaine dayes was preſented to the King, who put a crowne vpon his head, which he threwe from him: and after he was come to age, he conquered the King of Ethiopia, ſlue an Egyptian who hurt a Iewe, and a Iewe accuſed him thereof, and he fled out of Egypt, and tooke to wife Zipporah the daughter of Iethro Prieſt, and did his endeuour to deliuer the people of Iſrael from Egypt, appearing before the King working diuers woonders, and after was made there guid and teacher of the Iewes in the Lawe, and *

*when he was 120. yeres olde, he dyed. Exod.2.1.

B Aaron tooke the daughter of Aminadab to wife, of whome hee had foure ſonnes, who being of 123. yeeres dyed in the mount Hor, in the 49. yere of his comming foorth out of Egypt: by this Aaron the Prieſtes deſcended. Num. 20.25.

E Phinehas the ſonne of Eleazar hauing great zeale to the Law of God, ſlue the Iewe that committed filthineſſe with the woman of Moab, whereby Gods wrath was pacified, hee & his heires ſworne Prieſtes for euer. Num.25.7,13.

F Ioſhua the ſonne of Nun ſucceeded Moſes in office, & fought many battailes of the Lord: hee made a couenaunt of the worſhipping of God, and being 110. yeres olde he died. After whoſe death the children of Iſrael committed idolatrie, who were grieuouſly puniſhed for the ſame. And after him God gaue them Othniel for their guide: betwixt whoſe time & Ioſhuahs death, was committed that fact of the idole of Michah. Iudg.17.1. and that fact of the wife of the Leuite. Iudg.19.1.

G Othniel conquered Kiriathſepher, that is, the citie of letters, wherefore hee had Achſah to wife, and deliuered the people of Iſrael from the King of Meſopotamia, and the lande was quiet fourtie yeres: after whoſe death the Iſraelites ſinned againſt God, whereupon in his anger he deliuered them into the handes of Eglon King of Moab, and they ſerued him eighteene yeres. Iudg.3.9.

Here at Moſes endeth the time of the Lawe of nature, conteyning yeeres 3689. and then beganne the time of the law written, which did endure vnto the natiuitie of Chriſt, and conteined yeeres, 1510.

H This Ehud was lame of his right hande, or left handed, he ſlue the King of the Moabites, and the lande had peace fourſcore yeeres. Iudg.3.15.

I Shamgar ſlue ſix hundreth Philiſtins with one ſhare, hee defended the Iſraelites, but after his death they ſinned againſt God, & therefore were afflicted 20. yeres by Siſera, in whoſe time Troia was builded of Tros King of Dardan. Iudg.3.31.

K Deborah wife to Barak a propheteſſe, ſhe fought againſt Siſera, and ſlue him by Iael the wife of Heber, and ſung her canticle, & the lande had reſt fourtie yeeres, after whoſe death the Iſraelites ſinned againſt God, and therefore were deliuered into the handes of Midian ſeuen yeeres, in whoſe time Apollo founde the arte of Phyſicke, and the harpe. Iudg.4.4.

L Gideon ſaluted of the Angel, hee ſacrificed to God vnder an oke, who for deſtroying the altar of Baal was called Ierubbaal, hee had a ſigne in a fleece that God would deliuer Iſrael by his hand, in whoſe time Mercurius made ẏ lute, and Tyrus the citie was builded 250. yeeres before the Temple. Iudg.6.11.

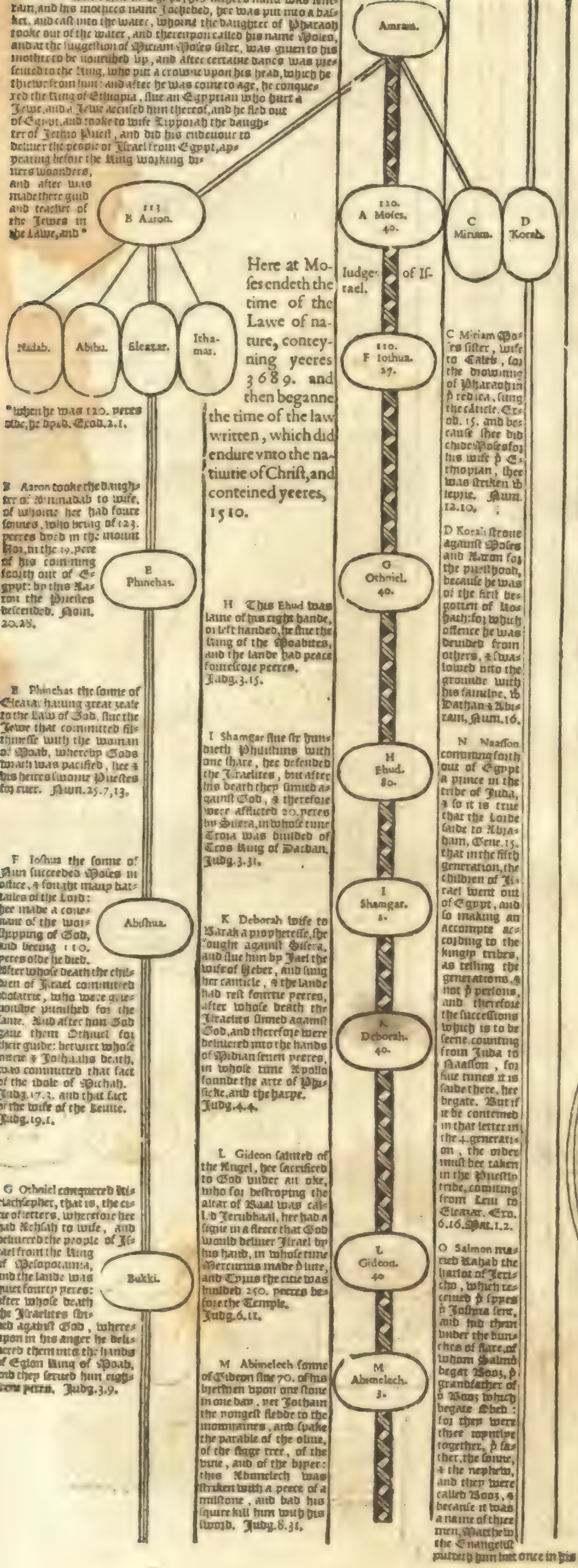
M Abimelech ſonne of Gideon ſlue 70. of his brethren vpon one ſtone in one day, yet Iotham the yongeſt fledde to the mountaines, and ſpake the parable of the oliue, of the figge tree, of the vine, and of the viper: this Abimelech was ſtriken with a peece of a milſtone, and bad his ſquire kill him with his ſword. Iudg.8.31.

C Miriam Moſes ſiſter, wife to Caleb, for the drowning of Pharaoh in ẏ red ſea, ſung the canticle. Exod. 15. and becauſe ſhee did chide Moſes for his wife ẏ Ethiopian, ſhee was ſtriken with leprie. Num. 12.10.

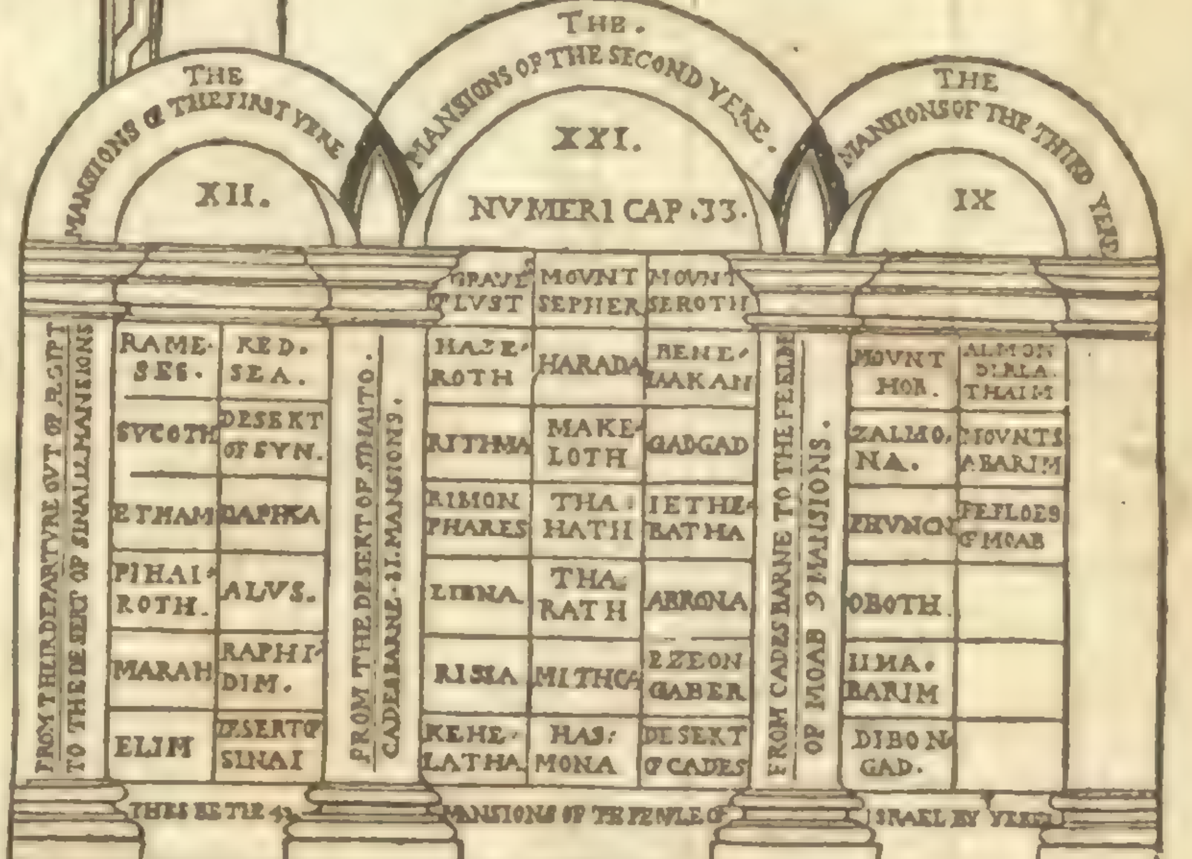
D Korah ſtroue againſt Moſes and Aaron for the prieſthood, becauſe he was of the firſt begotten of Kohath: for which offence he was deuided from others, & ſwallowed into the grounde with his familie, with Dathan & Abiram, Num.16.

N Naaſſon comming foorth out of Egypt a prince in the tribe of Iuda, & ſo it is true that the Lorde ſaide to Abraham, Gene.15. that in the fifth generation, the children of Iſrael went out of Egypt, and ſo making an accompte according to the kingly tribes, as telling the generations, & not ẏ perſons, and therefore the ſucceſſions which is to be ſeene, counting from Iuda to Naaſſon, for fiue times it is ſaide there, hee begate. But if it be conteined in that letter in the 4. generation, the order muſt bee taken in the Prieſtly tribe, counting from Leui to Eleazar. Exo. 6.16. Mat.1.2.

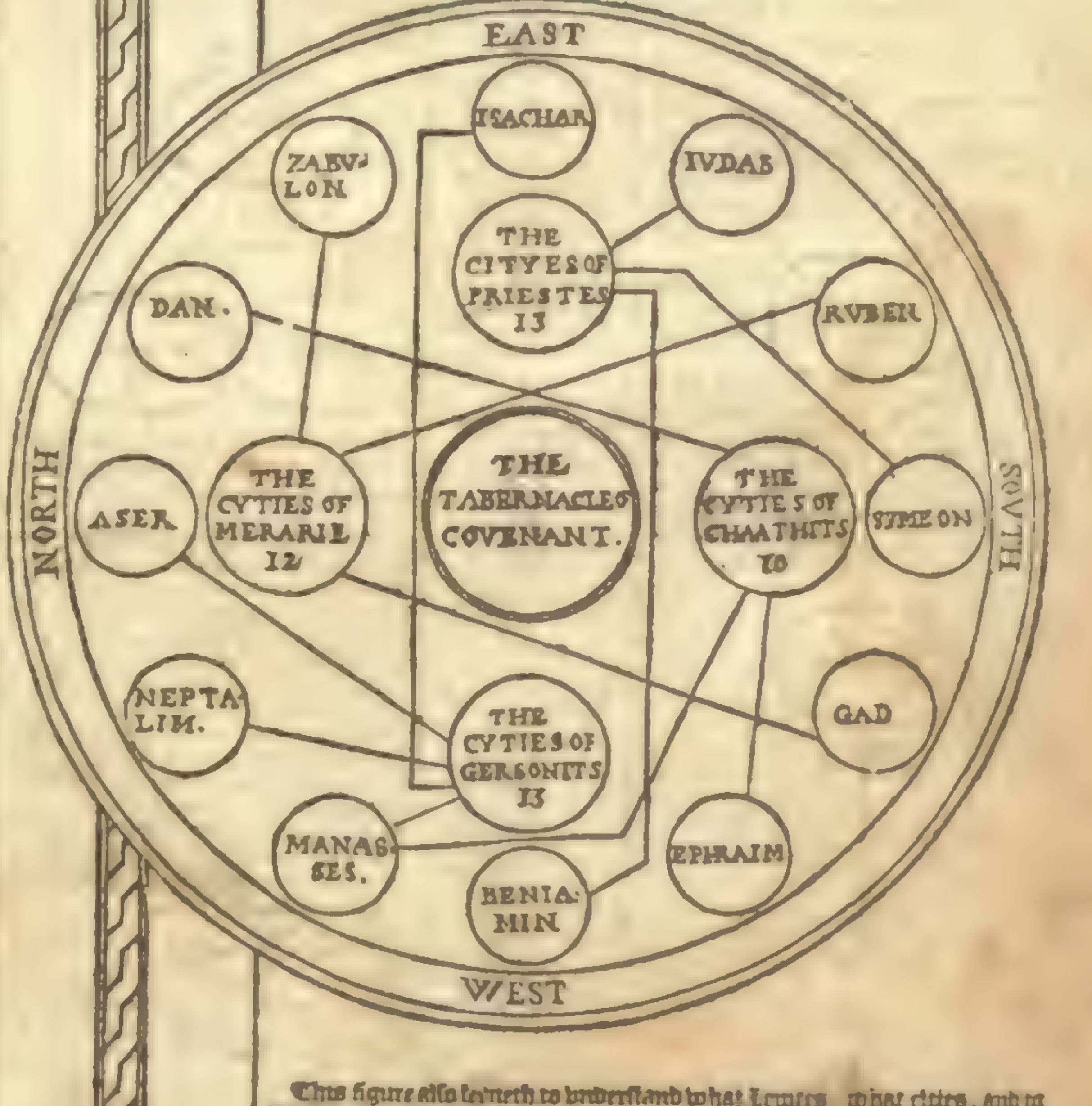
O Salmon maried Rahab the harlot of Iericho, which receiued ẏ ſpyes ẏ Ioſhua ſent, and hid them vnder the bunches of flaxe, of whom Salmon begat Booz, ẏ grandfather of ẏ Booz which begate Obed: for they were three together, ẏ father, the ſonne, & the nephew, and they were called Booz, & becauſe it was a name of three men, Matthew the Euangeliſt putteth him but once in his genealogie, Matth.1.5.


Amram.
113
B Aaron.
120.
A Moses,
40.
C
Miriam.
D
Korah.
Nadab.
Abihu.
Eleazar.
Ithamar.
Iudges of Iſrael.
E
Phinehas.
110.
F Iothua.
27.
G
Othniel.
40.
H
Ehud.
80.
I
Shamgar.
1.
K
Deborah.
40.
L
Gideon.
40
M
Abimelech.
3.
Abiſhua.
Bukki.
Eſrom.
Aram.
Aminadab.
N Naaſſon.
O Salmon.

In this figure following, be the names of the manſions reported: where the children of Iſrael pitched their tentes in the deſert by the ſpace of fourtie yeeres, as appeareth in the bookes of Exodus and Leuiticus, whoſe names be briefly recited in the bookes of Numeri 33.

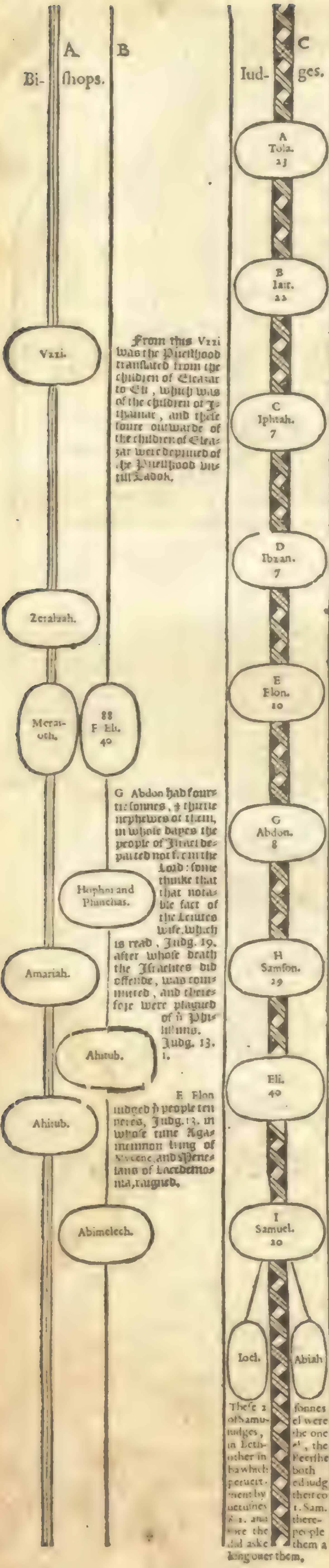

THE MANSIONS OF THE FIRST YERE
XII.
THE. MANSIONS OF THE SECOND YERE.
XXI.
NVMERI CAP. 33.
THE MANSIONS OF THE THIRD YERE
IX
FROM THEIR DEPARTVRE OVT OF EGIPT TO THE DESERT OF SINAI 11. MANSIONS
RAMESES.
RED. SEA.
SVCOTH
DESERT OF SYN.
ETHAM
DAPHKA
PIHAIROTH.
ALVS.
MARAH
RAPHIDIM.
ELIM
DESERT OF SINAI
FROM THE DESERT OF SINAI TO CADESBARNE. 21. MANSIONS.
GRAVE OF LVST
MOVNT SEPHER
MOVNT SEROTH
HAZEROTH
HARADA
BENEIAAKAN
RITHMA
MAKELOTH
GADGAD
RIMON PHARES
THAHATH
IETHEBATHA
LIBNA
THARATH
ABRONA
RISSA
MITHCA
EZEONGABER
KEHELATHA
HASMONA
DESERT OF CADES
FROM CADESBARNE TO THE FEELDS OF MOAB 9 MANSIONS.
MOVNT HOR.
ALMON DIBLATHAIM
ZALMONA.
MOVNTS ABARIM
PHVNON
FEELDES OF MOAB
OBOTH.
IIMABARIM
DIBON GAD.
THES BE THE 42. MANSIONS OF THE PEPLE OF ISRAEL BY YERES

This figure following ſerueth to vnderſtand the diſpoſing of the Tribes and Leuites by foure quarters of the world about the Tabernacle. At the Eaſt was Iudas with 74600. of whome the chiefe was Naaſſon with other about him, the whole number was 186400. Toward the South was Reuben with 46500. fighting men of his ſtocke, of whome the chiefe was Elizur, and about him was others to the number in the whole 15[illegible] men. Toward ẏ West was Ephraim with 40500. men, of whom the chiefe was Eliſhama, nigh vnto him were others which were in the whole 108100. Toward the North was Dan with 72700. men, the head of whome was Ahiezer, and about him were others to the number of 175000. of fighting men. This is the ſumme of the children of Iſrael by the houſes of their kindreds, ſo that the hoſte amounted to 600550. men. The Leuites were not numbred within the other tribes, and all theſe pitched their tentes about the Tabernacle, as appeareth, Num.2.3. but moſt largely, Exod.27.


EAST
ISACHAR
ZABVLON
IVDAS
THE CITYES OF PRIESTES 13
DAN.
RVBEN
NORTH
SOVTH
ASER
THE CYTIES OF MERARIE 12
THE TABERNACLE OF COVENANT.
THE CYTIES OF CHAATHITS 10
SYMEON
NEPTALIM.
GAD
THE CYTIES OF GERSONITS 13
MANASSES.
EPHRAIM
BENIAMIN
WEST

This figure alſo ſerueth to vnderſtand what Leuites what cities, and in what tribes the children of Leui with their ſuburbes did receiue by lotte, the tenthes of the tabernacles, as in Ioſhua 21. 1.Chron.6. This figure alſo ſheweth the ſixe cities of refuge, vnto the which they did flee that by chaunce ſlue any man, and were there ſaued, and after the death of the high prieſt, they returned againe vnto their owne houſes. Reade Ioſhua 20.

Chriſtes line,



From this Vzzi was the Prieſthood tranſlated from the children of Eleazar to Eli, which was of the children of Ithamar, and theſe foure outwarde of the children of Eleazar were depriued of the Prieſthood vntill Zadok.

G Abdon had fourtie ſonnes, & thirtie nephewes of them, in whoſe dayes the people of Iſrael departed not from the Lord: ſome thinke that that notable fact of the Leuites wife, which is read, Iudg. 19. after whoſe death the Iſraelites did offende, was committed, and therefore were plagued of ẏ Philiſtims. Iudg. 13. 1.

E Elon iudged ẏ people ten yeeres, Iudg. 13. in whoſe time Agamemnon king of Mycene, and Menelaus of Lacedemonia, raigned.

These 2 ſonnes of Samuel were iudges, the one in Beth-el, the other in Beerſheba which both peruerted iudgment by their couetuines 1. Sam. 8. 1. and therefore the people did aske them a king ouer them.

D Ibzan a Bethlehemite, of the tribe of Iuda, iudged Iſrael ſeuen yeeres: he had 30. ſonnes & 30. daughters, & maried them all, in whoſe time Paris rauiſhed Helena, and ẏ citie of Paris was builded of Paris: in his third yeere was Troy taken, & there did flow 406. yeeres vnto the firſt Olimpias: then the Grecians for the glorie of their victorie began to note ẏ times thus. In the yere from the captiuitie of Troy. After that, they noted the times according to ẏ number of their Olimpiades. After that, the Romanes noted their times thus. In the yere from the building of ẏ Citie. Laſtly chriſtianmen noted their time from the Natiuitie of Chriſt. In ẏ 3. yeere from the captiuitie of Troy, raigned Eneas 3. yeeres in Italie, where raigned before him *

Boaz when he went to ſleepe tooke Ruth, who put her ſelfe vnder his cloke, and ſitting with the ſeniors of the people of ẏ citie of Bethel, for that the next of her kindred would not take her, hee maryed her, to rayſe vp ſeede to his next kinſman that was departed. Ruth. 3.14.

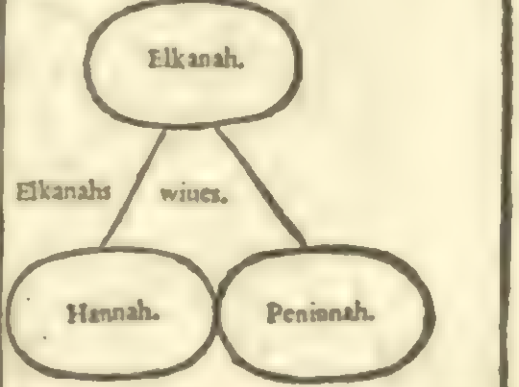
A Tola ſonne of Puah vncle to Abimelech, of Iſſachar, ruled the people 23. yeeres. Iudg. 10.1. In whoſe dayes Priamus raigned in Troy.

B Iair iudged the people 22. yeeres. Iudg. 10. 5. In whoſe time Carmenta did finde the Latine letters, and the citie of Carthage was builded of Carthage.

C Iphtah a valiant Gileadite, expelled by his brothers as a baſtarde, but afterward made ruler ouer the Gileadites, and ouer his brethren: and purpoſing to fight againſt the Amonites, made a vow to God vnwiſely. Iudg. 11.30.

F Eli Iudge & Prieſt, in correcting his two ſonnes Hophni & Phinehas very ſlackely, and hearing of their death, and of the taking of the arke by the Philiſtims, hee fell from his ſeate, and brake his necke. 1. Sam. 4. 11. in whoſe time Siluius was king of the Latines.

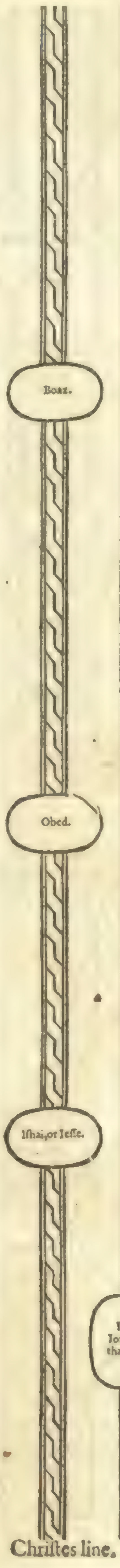
Elkanah came of Leui by Izhar and Korah, which had two wiues, Hannah, and Peninnah, of which Hannah, hee begate Samuel the Prophete, whome ſhee did nurſe vp, and Eli offered him vp in Shilo. 1. Sam. 1.



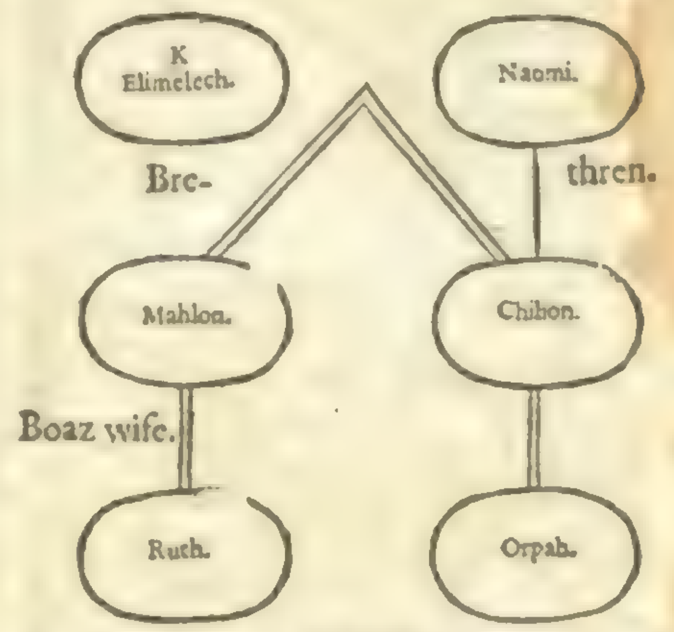
* Ianus, Saturnus, Picus, Siluius, Latinus, about 150. yeeres, at that time Anthenor builded Anthenoridam, that is, Padua.

H Samſon of the tribe of Dan, whoſe fathers name was Manoah, hee was a Nazarite, and ſanctified in his mothers wombe, who did much deſtroy the Philiſtims, at the laſt by the deceite of Dalila his concubine, who did ſheare his head, whereby hee loſt his ſtrength, was taken of the Philiſtims, and his eyes put out, and in time his ſtrength growing to him, hee ſhooke the pillars of the houſe, which fell downe and oppreſſed the Philiſtims, and thereby killed more by his death then he did by his life: he was buried in his fathers graue, as in the booke of ẏ Iudges: in whoſe time Ascanius the ſecond king of the Latines builded Alban. Iudg. 13.24.

I. Samuel was called the gift of the Lord, for hee had three dignities, being Prieſt, Iudge, and Prophet: hee at the petition of the people of Iſrael anoynted Saul of the tribe of Beniamin for the king, giuing him charge to kill the Amalekites, and Agag their King: which precept becauſe he did not fulfill, he was reprooued of the Lorde, and Samuel did anoint Dauid the ſonne of Iſhai in Bethlehem to be King. This Samuel was raiſed vp after his death by a Pythoneſſe a witch. In his time began the people of Iſrael to haue kings. 1. Sam. 10, 1.



K Elimelech huſband to Naemi in the time of famine in the land of promiſe v
der Eli the Prieſt, iourneyed with his wife and his two ſonnes, from Bethlehe
into the lande of Moab, where his two ſonnes tooke to wiues Ruth and Orpa
where her huſband and her two ſonnes dying and leauing Orpah, Naomi retu
ned with her daughter Ruth a Moabiteſſe. Which Ruth by the counſell of Nao
went into the fields of Boaz, couſin to her huſband, to gather eares after the mo
ers, which Ruth tolde Boaz the conſanguinitie of her huſbande, and hee at the l
maried her to wife, of whome he begate Obed the father of Ieſſe: in the time of th
Elimelech, the ſunne ſtoode to the terrour of ſinners againſt the Lord. Ruth. 1.

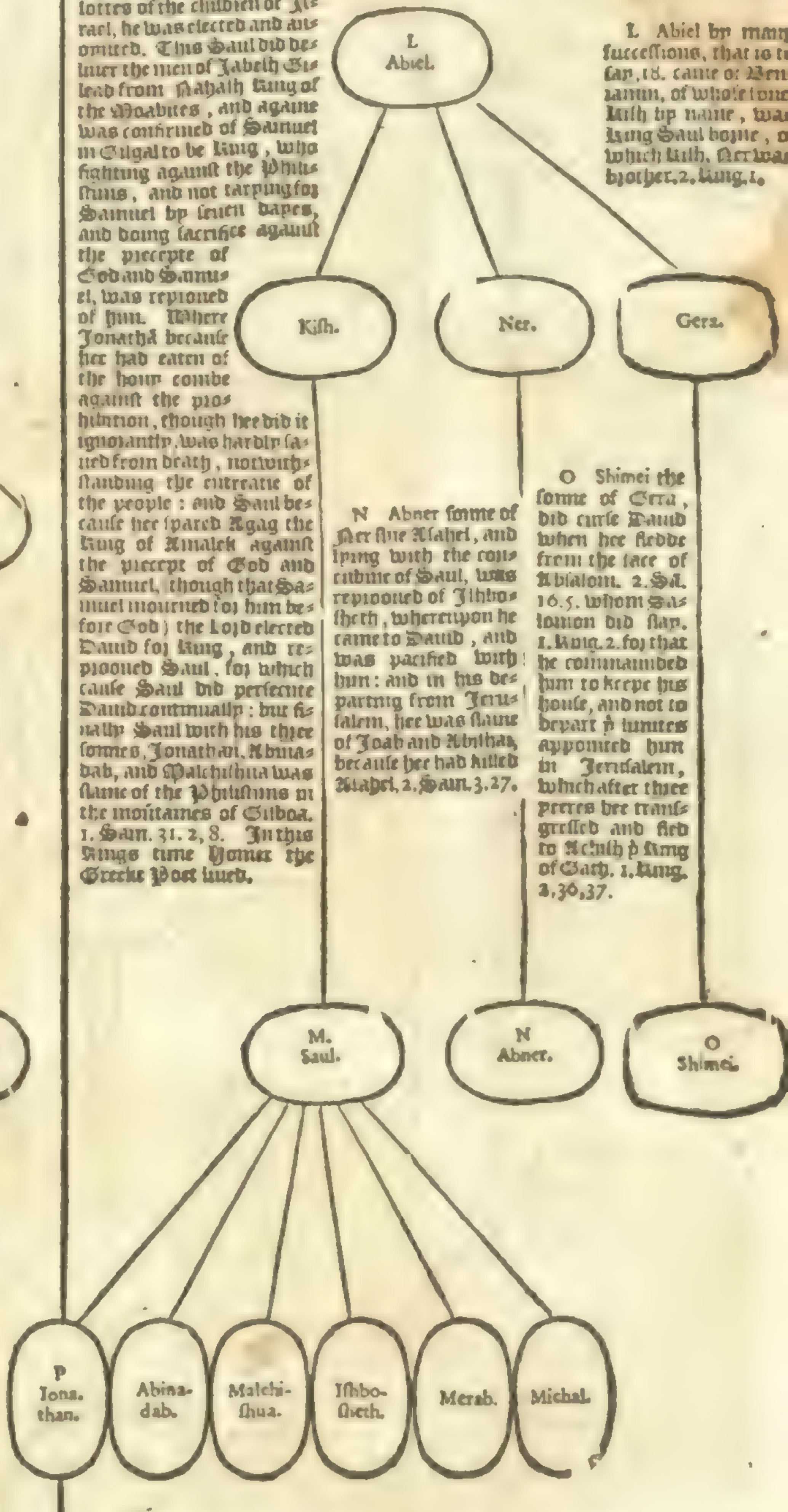


M Saul long ſeeking for the Aſſes of his father, and finding them not, went t
Samuel in Ramath, who powred a viall full of oyle vpon his head, and anointe
him for king, and receiued three ſignes to the confirmation of his annoynting: o
in the ſepulchre of Rahel next the oke of Tabor: the ſecond at the hill of the Lord, fi
ding a companie of the Prophets, he propheſied among them: thirdly in Mizpe
where by tempering of the lottes of the children of Iſrael, he was elected and anointed. This Saul did deliuer the men of Iabeſh Gilead from Nahaſh king of the Moabites, and againe was confirmed of Samuel in Gilgal to be king, who fighting againſt the Philiſtims, and not tarying for Samuel by ſeuen dayes, and doing ſacrifice againſt the precepte of God and Samuel, was reproued of him. Where Ionathan becauſe hee had eaten of the hony combe againſt the prohibition, though hee did it ignorantly, was hardly ſaued from death, notwithſtanding the entreatie of the people: and Saul becauſe hee ſpared Agag the king of Amalek againſt the precept of God and Samuel, though that Samuel mourned for him before God) the Lord elected Dauid for king, and reprooued Saul, for which cauſe Saul did perſecute Dauid continually: but finally Saul with his three ſonnes, Ionathan, Abinadab, and Malchiſhua was ſlaine of the Philiſtims in the mountaines of Gilboa. 1. Sam. 31. 2, 8. In this Kings time Homer the Greeke Poet liued.

L Abiel by many
ſucceſſions, that is t
ſay, 18. came of Ben
iamin, of whoſe ſonne
Kiſh by name, wa
king Saul borne, o
which Kiſh, Ner wa
brother. 2. King. 1.

N Abner ſonne of Ner ſlue Aſahel, and lying with the concubine of Saul, was reprooued of Iſhboſheth, whereupon he came to Dauid, and was pacified with him: and in his departing from Ieruſalem, hee was ſlaine of Ioab and Abiſhai, becauſe hee had killed Aſahel. 2. Sam. 3.27.

O Shimei the ſonne of Gera, did curſe Dauid when hee fledde from the face of Abſalom. 2. Sa. 16.5. whom Salomon did ſlay. 1. King. 2. for that he commaunded him to keepe his houſe, and not to depart ẏ limites appointed him in Ieruſalem, which after three yeeres hee tranſgreſſed and fled to Achiſh ẏ king of Gath. 1. King. 2, 36, 37.



P Ionathan was dearely beloued of Dauid, and in ſigne of friendſhip hee gaue to Dauid his apparell, and deliuered him from his fathers ire, for hee knewe that hee was elected King by God: Dauid loued his ſonne Mephiboſheth, and did mercifully with him as hee promiſed to Ionathan, for hee ſet him at his table. 2. Sam. 9.7. At laſt was ſlaine of the Philiſtims. 1. Sam. 31. 2.

Chriſtes line.

Ieſſe or Iſhai is the ſonne of Obed, who was the father of Dauid, this Obed was ſonne to Booz. Ruth.4.21. This is Ieſſe or Iſhai of whom Eſaias the Prophet writeth. Chap.11.1. There ſhall come a rodde forth of the ſtocke of Iſhai (which is Chriſt) and a graffe ſhall growe out of his rootes, and the ſpirit of the Lord ſhall reſt vpon him, &c.

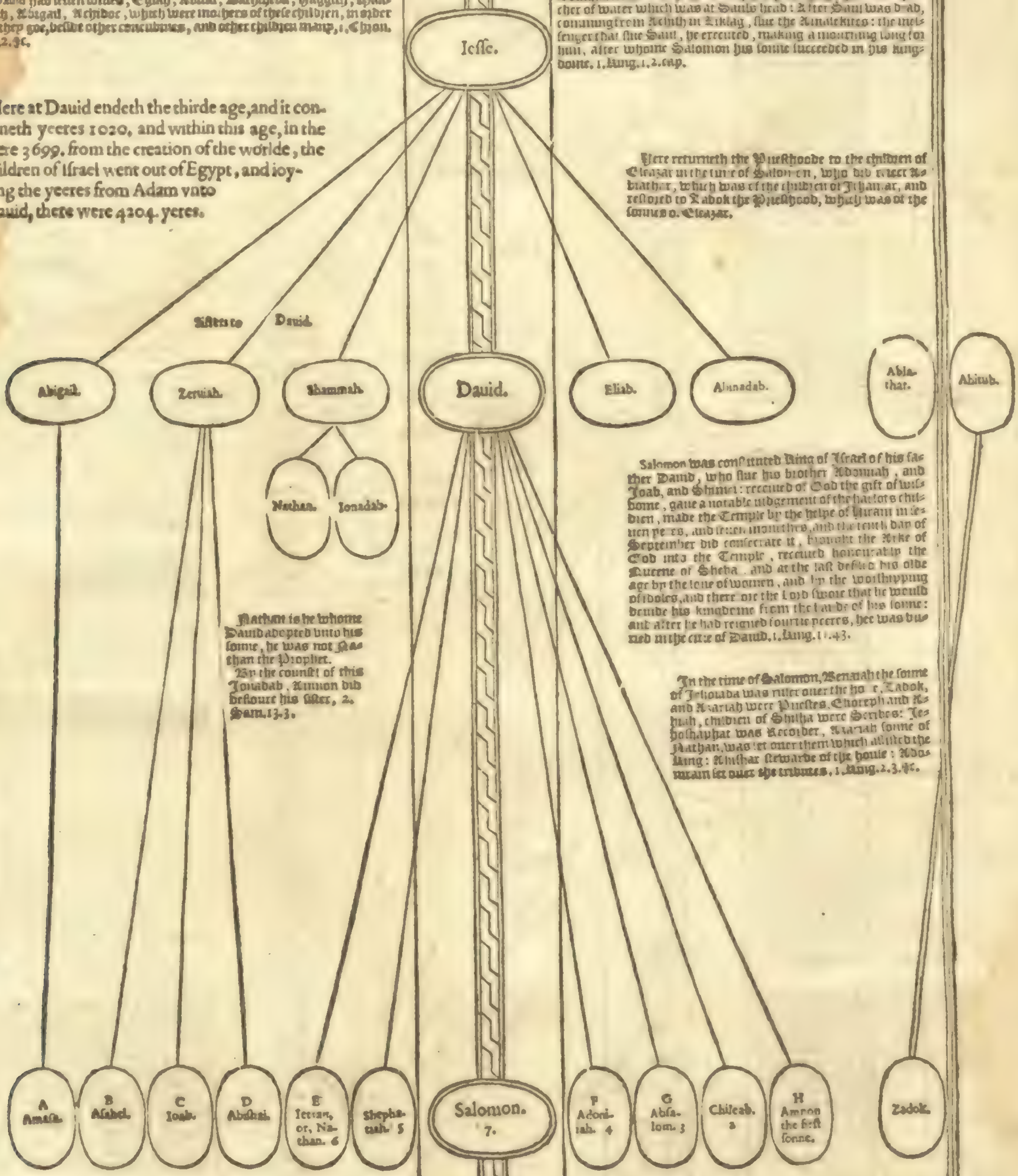
In the time of Dauid, Ioab the ſonne of Zeruiah was lieftenant vpon the armie: Ioſaphat ſecretarie, that is, writer of the actes: Zadok and Abiathar Prieſtes: Sheua ſcribe, that is, Chauncelour, Benaiah ouer the Cherethites and Pelethites, which were of the garde to Dauids perſon: Nathan and Gad were Prophets in his time. 2.Sam.20.23.

Dauid had ſeuen wiues, Eglah, Abitail, Bathſheba, Haggith, Maachah, Abigail, Achinoe, which were mothers of theſe children, in order as they goe, beſide other concubines, and other children many, 1.Chron. 3.1,2.&c.

Here at Dauid endeth the thirde age, and it conteineth yeeres 1020, and within this age, in the yeere 3699. from the creation of the worlde, the children of Iſrael went out of Egypt, and ioyning the yeeres from Adam vnto Dauid, there were 4204. yeres.

Dauid the ſonne of Ieſſe of Bethlehem, the yongeſt of his brethren, elected of the Lord to be King, and to by Samuel anoynted, 1.Sam.16: After that, in Hebron hee was made King vpon the tribe of Iuda ſeuen yeeres and ſixe monethes: thereby, vpon all Iſrael thirtie and three yeres. Hee with his harpe did mitigate the furie of Saul: he by the killing of Goliah wanne Ionathans heart vnto him: he was made the ſonne in lawe to the King, and hauing commendations of the virgines in their ſonges aboue Saul, ſuffered much enuie of him, and was purſued diuerſly by him to death, but was deliuered by the fauour of God. In Nob hee did eate the breads appointed for the Prieſtes, and counterfaited a madneſſe before Achiſh King of Gath: hee eſcaped from the handes of Saul: when the Philiſtims came vpon him, and when Saul perſecuted him, Dauid cut the hemme off his cloke in the caue that he was in: he maried Abigail the wife of Nabal the foolish, after his death: he tooke priuily away the ſpeare and pitcher of water which was at Sauls head: After Saul was dead, comming from Achiſh in Ziklag, ſlue the Amalekites: the meſſenger that ſlue Saul, he executed, making a mourning ſong for him, after whome Salomon his ſonne ſucceeded in his kingdome. 1.King.1.2.cap.

Here returneth the Prieſthoode to the children of Eleazar in the time of Salomon, who did reiect Abiathar, which was of the children of Ithamar, and reſtored to Zadok the Prieſthood, which was of the ſonnes of Eleazar.



Nathan is he whome Dauid adopted vnto his ſonne, he was not Nathan the Prophet.

By the counſel of this Ionadab, Amnon did defloure his ſiſter, 2. Sam.13.3.

Salomon was conſtituted King of Iſrael of his father Dauid, who ſlue his brother Adoniah, and Ioab, and Shimei: receiued of God the gift of wiſdome, gaue a notable iudgement of the harlots children, made the Temple by the helpe of Hiram in ſeuen yeres, and ſeuen monethes, and the tenth day of September did conſecrate it, brought the Arke of God into the Temple, receiued honourably the Queene of Sheba, and at the laſt defiled his olde age by the loue of women, and by the worſhipping of idoles, and there ore the Lord ſware that he would deuide his kingdome from the hande of his ſonne: and after he had reigned fourtie yeeres, hee was buried in the citie of Dauid. 1.King.11.43.

In the time of Salomon, Benaiah the ſonne of Iehoiada was ruler ouer the hoſte, Zadok, and Azariah were Prieſtes, Elihoreph and Ahiah, children of Shiſha were Scribes: Ieſhoſhaphat was Recorder, Azariah ſonne of Nathan, was ſet ouer them which attended the King: Ahiſhar ſtewarde of the houſe: Adoniram ſet ouer the tributes, 1.King.2.3.&c.

A. Amaſa was lieftenant ouer the battailes of Dauid, whome Ioab ſlue deceitfully vnder the colour of imbracing him. 2.Sam.20.9.

B. This Aſahel was a man very ſwift in running, whome Abner the ſonne of Ner did kill, whereupon himſelfe alſo was ſlaine. 2.Sam.2.19.

C. This Ioab was Dauids ſeruant, whome hee maintayned in high dominion againſt all men, which killed Abner the ſonne of Ner, the chiefe of Sauls hoſte. 2.Sam.3.27.

D. Abiſhai went with Dauid when he tooke away the ſpeare and pitcher of water from the head of Saul in his ſleepe, whome he would haue killed, but Dauid would not ſuffer him. 1.Sam.26.6.

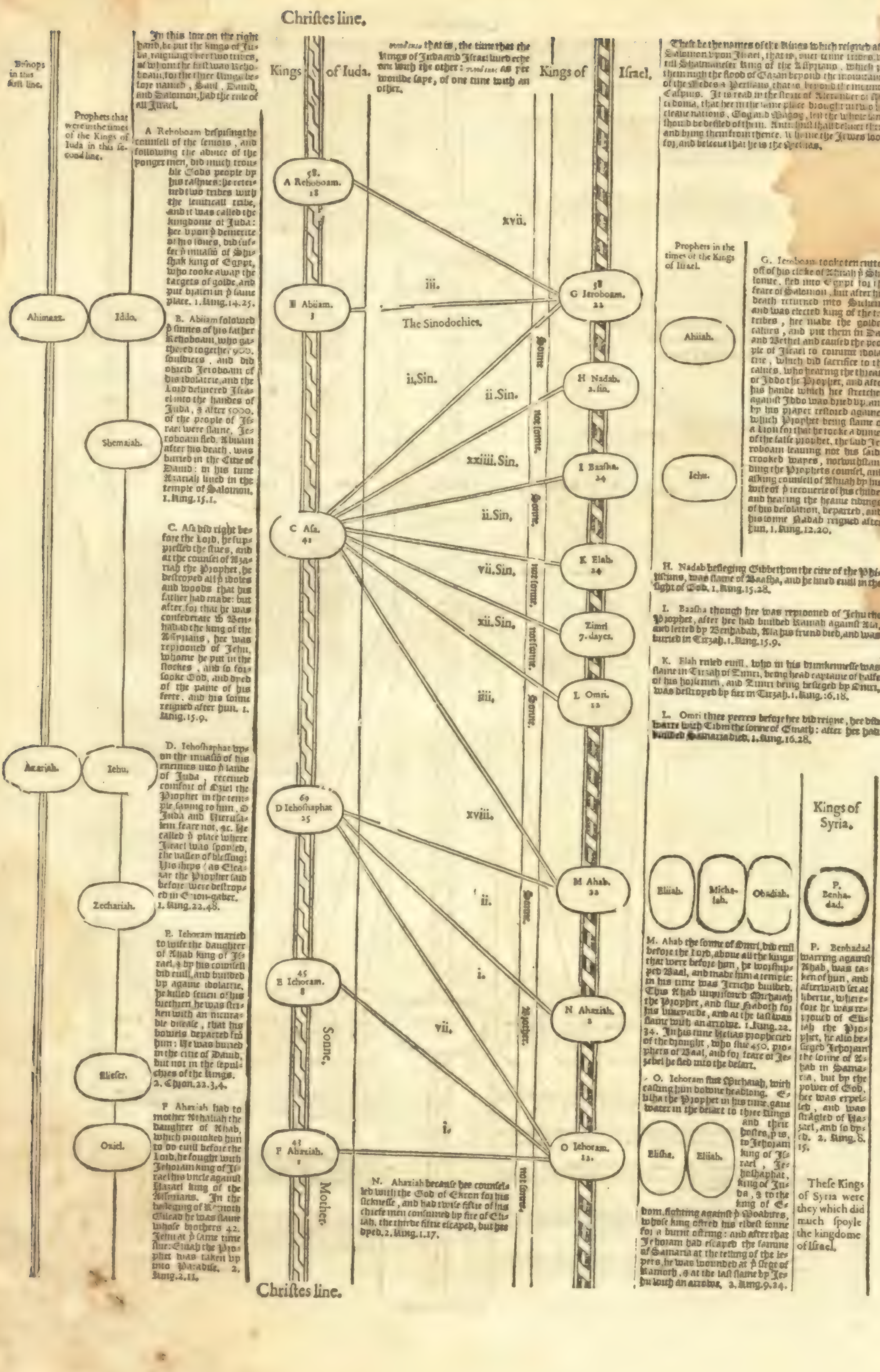
E. By this Ieraan or Nathan the ſonne of Dauid, the virgine deſcended, as appeareth: beginning from him, and ſo going downe to Marie in the right line.

F. Adoniiah was depoſed by Dauid, becauſe he would raigne, and did appoint Salomon, who ſlue him becauſe hee did aſke Abiſhag the Shunammite to wife. 1.King.2.17.

G. Abſalom was a very faire man, hee ſlue his brother Amnon, hee had the fauour of the people, hee tooke from his father his kingdome, lay with his concubines, at the laſt was ſlaine with three ſpeares. 2.Sam.18.14.

H. Amnon did defile his ſiſter Tamar in his fayned ſickeneſſe, being him ſeruice, by the counſaile of Ionadab, and therefore was ſlaine by Abſalom, who fled from his father, and by ſuite of Ioab was reconciled. 2.Sam.13.1.2.&c.

Chriſtes line.


Christes line.
Biſhops in this firſt line.
Prophets that were in the times of the Kings of Iuda in this ſecond line.
Ahimaaz.
Iddo.
Shemaiah.
Azariah.
Iehu.
Zechariah.
Elieſer.
Oziel.
Kings of Iuda.
58. A Rehoboam. 18
B Abiiam. 3
C Aſa. 41
69 D Iehoſhaphat 25
45 E Iehoram. 8
43 F Ahaziah. 1
Sonne.
Mother.
xvii.
iii.
The Sinodochies.
ii. Sin.
ii. Sin.
xxiiii. Sin.
ii. Sin.
vii. Sin.
xii. Sin.
iiii.
xviii.
ii.
i.
vii.
i.
Kings of Iſrael.
Sonne.
not ſonne.
Sonne.
not ſonne.
not ſonne.
Sonne.
Sonne.
Mother.
not ſonne.
38 G Ieroboam. 22
H Nadab. 2. ſin.
I Baaſha. 24
K Elah. 24
Zimri 7. dayes.
L Omri. 12
M Ahab. 22
N Ahaziah. 2
O Iehoram. 12.
Prophets in the times of the Kings of Iſrael.
Ahiiah.
Iehu.
Eliiah.
Michaiah.
Obadiah.
Eliſha.
Eliiah.
Kings of Syria.
P. Benhadad.
Christes line.

In this line on the right hand, be put the kings of Iuda, raigning ouer two tribes, of whom the firſt was Rehoboam, for the three kings before named, Saul, Dauid, and Salomon, had the rule of all Iſrael.

A Rehoboam deſpiſing the counſell of the ſeniors, and following the aduice of the yonger men, did much trouble Gods people by his raſhnes: he receiued two tribes with the leuiticall tribe, and it was called the kingdome of Iuda: hee vpon ye demerite of his ſinnes, did ſuffer ye inuaſiõ of Shiſhak king of Egypt, who tooke away the targets of golde, and put braſen in ye ſame place. 1. King. 14.25.

B. Abiiam folowed ye ſinnes of his father Rehoboam, who gathered together 900. ſouldiers, and did obraid Ieroboam of his idolatrie, and the Lord deliuered Iſrael into the handes of Iuda, & after 5000. of the people of Iſrael were ſlaine, Ieroboam fled. Abiiam after his death, was buried in the Citie of Dauid: in his time Azariah liued in the temple of Salomon. 1. King. 15.1.

C. Aſa did right before the Lord, he ſuppreſſed the ſtues, and at the counſel of Azariah the Prophet, he deſtroyed all ye idoles and woods that his father had made: but after, for that he was confederate wt Benhadad the king of the Aſſyrians, hee was reprooued of Iehu, whome he put in the ſtockes, and ſo forſooke God, and dyed of the paine of his feete, and his ſonne reigned after him. 1. King. 15.9.

D. Iehoſhaphat vpon the inuaſiõ of his enemies into ye lande of Iuda, receiued comfort of Oziel the Prophet in the temple ſaying to him, O Iuda and Hieruſalem feare not, &c. He called ye place where Iſrael was ſpoiled, the valley of bleſſing: His ſhips (as Eleazar the Prophet ſaid before) were deſtroyed in Ezion-gaber. 1. King. 22.48.

E. Iehoram maried to wife the daughter of Ahab king of Iſrael, & by his counſell did euill, and builded vp againe idolatrie, he killed ſeuen of his brethren he was ſtricken with an incurable diſeaſe, that his bowels departed frõ him: He was buried in the citie of Dauid, but not in the ſepulchres of the kings. 2. Chron. 22.3,4.

F Ahaziah had to mother Athaliah the daughter of Ahab, which prouoked him to do euill before the Lord, he fought with Iehoram king of Iſrael his vncle againſt Hazael king of the Aſſyrians. In the beſieging of Ramoth Gilead he was ſlaine whoſe brothers 42. Iehu at ye ſame time ſlue: Eliah the Prophet was taken vp into Paradiſe. 2. King. 2.11.

[illegible] that is, the time that the kings of Iuda and Iſrael liued eche one with the other: [illegible] as yee would ſaye, of one time with an other.

N. Ahaziah becauſe hee counſelled with the God of Ekron for his ſickneſſe, and had twiſe fiftie of his chiefe men conſumed by fire of Eliah, the thirde fiftie eſcaped, but hee dyed. 2. King. 1.17.

These be the names of the Kings which reigned after Salomon vpon Iſrael, that is, ouer tenne tribes, vntill Shalmaneſer king of the Aſſyrians, which put them nigh the flood of Gozan beyond the mountaines of the Medes & Perſians, that is beyond the mountaines Caſpius. It is read in the ſtorie of Alexander of Macedonia, that hee in the ſame place brought in two vncleane nations, Gog and Magog, leſt the whole lande ſhould be defiled of them. Antichriſt ſhall deliuer them, and bring them from thence. Whome the Iewes looke for, and beleeue that he is the Meſſias.

G. Ieroboam tooke ten cuttes off of his cloke of Ahiiah ye Shilonite, fled into Egypt for the feare of Salomon, but after his death returned into Sichem, and was elected king of the ten tribes, hee made the golden calues, and put them in Dan and Bethel and cauſed the people of Iſrael to commit idolatrie, which did ſacrifice to the calues, who hearing the threate of Iddo the Prophet, and after his hande which hee ſtretched againſt Iddo was dried vp, and by his prayer reſtored againe: which Prophet being ſlaine of a Lion for that he tooke a dinner of the falſe prophet, the lud Ieroboam leauing not his ſaide crooked wayes, notwithſtanding the Prophets counſel, and aſking counſell of Ahiiah by his wife of ye recouerie of his childe, and hearing the heauie tidings of his deſolation, departed, and his ſonne Nadab reigned after him, 1. King. 12.20.

H. Nadab beſieging Gibbethon the citie of the Philiſtines, was ſlaine of Baaſha, and he liued euill in the ſight of God. 1. King. 15.28.

I. Baaſha though hee was reprooued of Iehu the Prophet, after hee had builded Ramah againſt Aſa, and letted by Benhadad, Aſa his friend died, and was buried in Tirzah. 1. King. 15.9.

K. Elah ruled euill, who in his drunkenneſſe was ſlaine in Tirzah of Zimri, being head captaine of halfe of his horſemen, and Zimri being beſieged by Omri, was deſtroyed by fire in Tirzah. 1. King. 16.18.

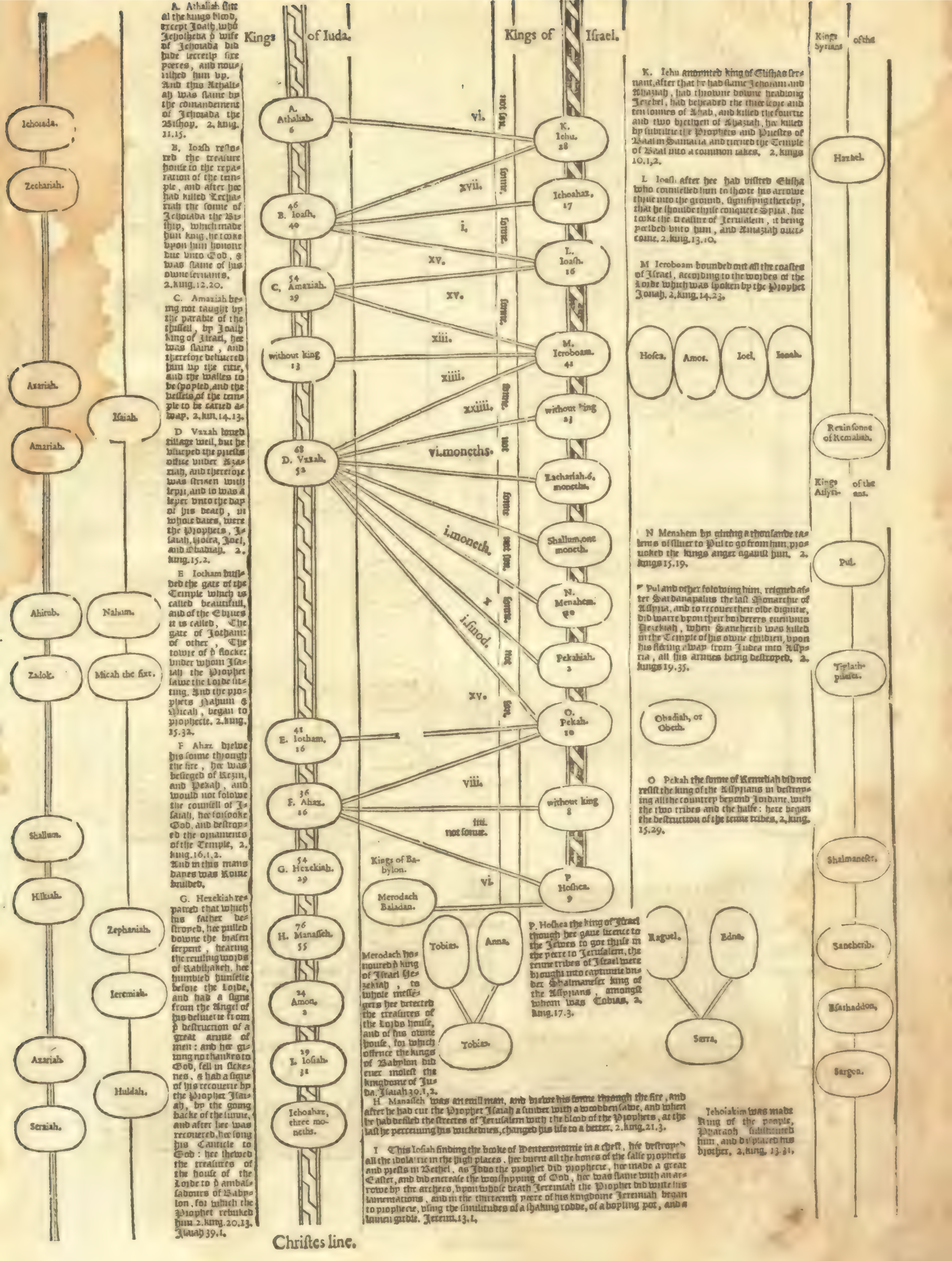
L. Omri three yeeres before hee did reigne, hee did warre with Tibni the ſonne of Ginath: after hee had builded Samaria died. 1. King. 16.28.

M. Ahab the ſonne of Omri, did euil before the Lord, aboue all the kings that were before him, he worſhipped Baal, and made him a temple: in his time was Iericho builded. This Ahab impriſoned Michaiah the Prophet, and ſlue Naboth for his vineyarde, and at the laſt was ſlaine with an arrowe. 1 King. 22.34. In his time Helias prophecied of the drought, who ſlue 450. prophets of Baal, and for feare of Iezebel he fled into the deſart.

O. Iehoram ſlue Michaiah, with caſting him downe headlong. Eliſha the Prophet in his time, gaue water in the deſart to three kings and their hoſtes, ye is, to Iehoram king of Iſrael, Ieheſhaphat, king of Iuda, & to the king of Edom, fighting againſt ye Moabites, whoſe king offred his eldeſt ſonne for a burnt offring: and after that Iehoram had eſcaped the famine of Samaria at the telling of the lepers, he was wounded at ye ſiege of Ramoth, & at the laſt ſlaine by Iehu with an arrowe. 2. King. 9.24.

P. Benhadad warring againſt Ahab, was taken of him, and afterward ſet at libertie, wherefore he was reprooued of Eliah the Prophet, he alſo beſieged Iehoram the ſonne of Ahab in Samaria, but by the power of God, hee was expelled, and was ſtrangled of Hazael, and ſo dyed. 2. King. 8.15.

These Kings of Syria were they which did much ſpoyle the kingdome of Iſrael.


Kings of Iuda.
Kings of Iſrael.
Kings of the Syrians
Kings of the Aſſyrians.
Kings of Babylon.
Ichoiada.
Zechariah.
Azariah.
Amariah.
Ahitub.
Zadok.
Shallum.
Hilkiah.
Azariah.
Seraiah.
Iſaiah.
Nahum.
Micah the fixt.
Zephaniah.
Ieremiah.
Huldah.
A. Athaliah. 6
46 B. Ioaſh, 40
54 C, Amaziah. 29
without king 13
68 D. Vzzah. 52
41 E. Iotham, 16
36 F. Ahaz. 16
54 G. Hezekiah. 29
76 H. Manaſſeh. 55
24 Amon, 2
39 I. Ioſiah. 31
Ichoahaz, three moneths.
vi.
xvii.
i.
xv.
xv.
xiii.
xiiii.
xxiiii.
vi. moneths.
i. moneth.
x
i. ſwod.
xv.
viii.
iiii. not ſonne.
vi.
not ſon.
ſonne.
ſonne.
ſonne.
ſonne.
not
ſonne
not ſon.
ſonne.
not
ſon.
K. Iehu. 28
Ichoahaz, 17
L. Ioaſh. 16
M. Ieroboam. 41
without king 21
Zachariah. 6. moneths.
Shallum, one moneth.
N. Menahem. 10
Pekahiah. 2
O. Pekah. 20
without king 8
P Hoſhea. 9
Hoſea.
Amos.
Ioel.
Ionah.
Obadiah, or Obeth.
Hazael.
Rezin ſonne of Remaliah.
Pul.
Teglath-pilaſer.
Shalmaneſer.
Saneherib.
Eſarhaddon.
Sargon.
Merodach Baladan.
Tobias.
Anna.
Tobias.
Raguel.
Edna.
Sarra.
Chriſtes line.

A. Athaliah ſlew al the kings blood, except Ioaſh, who Iehoſheba ỹ wife of Iehoiada did hide ſecretly ſixe yeeres, and nouriſhed him vp. And thus Athaliah was ſlaine by the commandement of Iehoiada the Biſhop. 2. king. 11.15.

B. Ioaſh reſtored the treaſure houſe to the reparation of the temple, and after hee had killed Zechariah the ſonne of Iehoiada the Biſhop, which made him king, he tooke vpon him honour due vnto God, & was ſlaine of his owne ſeruants. 2. king. 12.20.

C. Amaziah being not taught by the parable of the thiſtell, by Ioaſh king of Iſrael, hee was ſlaine, and therefore deliuered him vp the citie, and the walles to be ſpoyled, and the veſſels of the temple to be caried away. 2. kin. 14.13.

D Vzzah loued tillage well, but he vſurped the prieſts office vnder Azariah, and therefore was ſtriken with lepri, and so was a leper vnto the day of his death, in whoſe dayes, were the Prophets, Iſaiah, Hoſea, Ioel, and Obadiah. 2. king. 15.2.

E Iotham builded the gate of the Temple which is called beautifull, and of the Ebrues it is called, The gate of Iotham: of other, The towre of ỹ flocke: vnder whom Iſaiah the Prophet ſawe the Lorde ſitting. And the prophets Nahum & Micah, began to prophecie. 2. king. 15.32.

F Ahaz drewe his ſonne through the fire, hee was beſieged of Rezin, and Pekah, and would not folowe the counſell of Iſaiah, hee forſooke God, and deſtroyed the ornaments of the Temple, 2. king. 16.1,2. And in this mans dayes was Rome builded.

G. Hezekiah repaired that which his father deſtroyed, hee pulled downe the braſen ſerpent, hearing the reuiling wordes of Rabſhakeh, hee humbled himſelfe before the Lorde, and had a ſigne from the Angel of his deliuerie from ỹ deſtruction of a great armie of men: and hee giuing no thankes to God, fell in ſickenes, & had a ſigne of his recouerie by the Prophet Iſaiah, by the going backe of the ſunne, and after hee was recouered, hee ſong his Canticle to God: hee ſhewed the treaſures of the houſe of the Lorde to ỹ ambaſſadours of Babylon, for which the Prophet rebuked him 2. king. 20.13. Iſaiah 39.1.

K. Iehu anoynted king of Eliſhas ſeruant, after that he had ſlaine Iehoram and Ahaziah, had throwne downe headlong Iezebel, had beheaded the threeſcore and ten ſonnes of Ahab, and killed the fourtie and two brethren of Ahaziah, hee killed by ſubtiltie the Prophets and Prieſtes of Baal in Samaria and turned the Temple of Baal into a common iakes. 2. kings 10.1,2.

L Ioaſh after hee had viſited Eliſha who counſelled him to ſhoote his arrowe thriſe into the ground, ſignifying thereby, that he ſhoulde thriſe conquere Syria, hee tooke the treaſure of Ieruſalem, it being yeelded vnto him, and Amaziah ouercome. 2. king. 13.10.

M Ieroboam bounded out all the coaſtes of Iſrael, according to the wordes of the Lorde which was ſpoken by the Prophet Ionah. 2. king. 14.23.

N Menahem by giuing a thouſande talents of ſiluer to Pul to go from him, prouoked the kings anger againſt him. 2. kings 15.19.

☞ Pul and other folowing him, reigned after Sardanapalus the laſt Monarche of Aſſyria, and to recouer their olde dignitie, did warre vpon their borderers euen vnto Hezekiah, when Saneherib was killed in the Temple of his owne children, vpon his fleing away from Iudea into Aſſyria, all his armies being deſtroyed. 2. kings 19.35.

O Pekah the ſonne of Remaliah did not reſiſt the king of the Aſſyrians in deſtroying all the countrey beyond Iordane, with the two tribes and the halfe: here began the deſtruction of the tenne tribes. 2. king. 15.29.

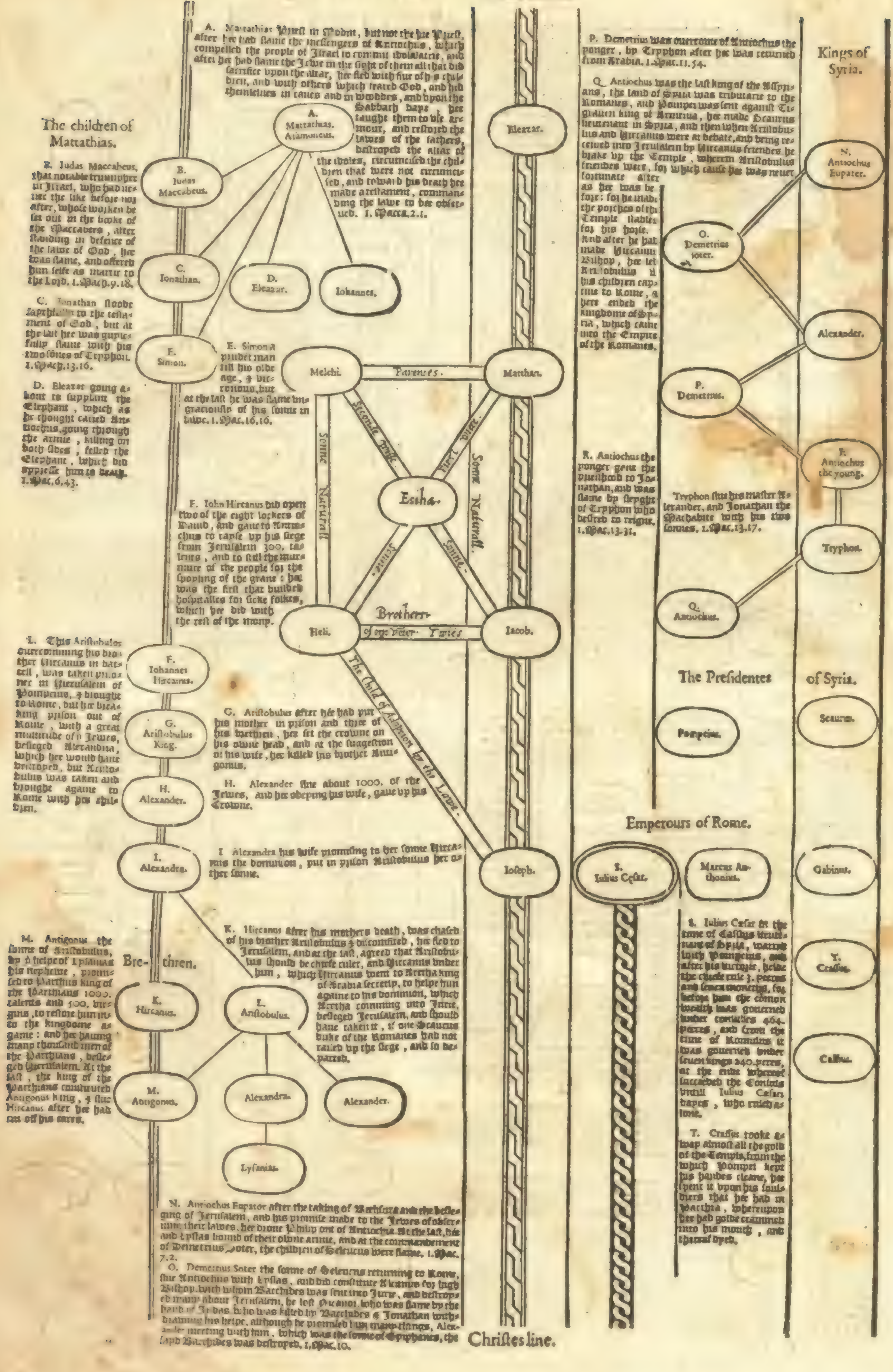
P. Hoſhea the king of Iſrael though hee gaue licence to the Iewes to goe thriſe in the yeere to Ieruſalem, the tenne tribes of Iſrael were brought into captiuitie vnder Shalmaneſer king of the Aſſyrians, amongſt whom was Tobias. 2. king. 17.3.

Merodach honoured ỹ king of Iſrael Hezekiah, to whoſe meſſengers hee detected the treaſures of the Lords houſe, and of his owne houſe, for which offence the kings of Babylon did euer moleſt the kingdome of Iuda. Iſaiah 39.1,2.

H Manaſſeh was an euill man, and drewe his ſonne through the fire, and after he had cut the Prophet Iſaiah a ſunder with a woodden ſawe, and when he had defiled the ſtreetes of Ieruſalem with the blood of the Prophets, at the laſt he perceiuing his wickednes, changed his life to a better. 2. king. 21.3.

I This Ioſiah finding the booke of Deuteronomie in a cheſt, hee deſtroyed all the idolatrie in the high places, hee burnt all the bones of the falſe prophets and prieſts in Bethel, as Iddo the prophet did prophecie, hee made a great Eaſter, and did encreaſe the worſhipping of God, hee was ſlaine with an arrowe by the archers, vpon whoſe death Ieremiah the Prophet did write his lamentations, and in the thirteenth yeere of his kingdome Ieremiah began to prophecie, vſing the ſimilitudes of a ſhaking rodde, of a boyling pot, and a linnen girdle. Ierem. 13.1.

Iehoiakim was made King of the people, Pharaoh ſubſtituted him, and diſplaced his brother. 2. king. 23.31.


Chriſtes line.
The children of Mattathias.
A. Mattathias. Aſamoneus.
B. Iudas Maccabeus.
C. Ionathan.
D. Eleazar.
Iohannes.
E. Simon.
F. Iohannes Hircanus.
G. Ariſtobulus King.
H. Alexander.
I. Alexandra.
Bre- thren.
K. Hircanus.
L. Ariſtobulus.
M. Antigonus.
Alexandra.
Alexander.
Lyſanias.
Eleazar.
Melchi.
Parentes.
Matthan.
Second wife.
First wife.
Sonne Naturall.
Sonne Naturall.
Estha.
Sonne.
Sonne.
Brothers.
Of one Mother. Vterines
Heli.
Iacob.
The Childe of Adoption by the Lawe.
Ioſeph.
Kings of Syria.
N. Antiochus Eupater.
O. Demetrius ſoter.
Alexander.
P. Demetrius.
R. Antiochus the young.
Tryphon.
Q. Antiochus.
The Preſidentes of Syria.
Pompeius.
Scaurus.
Emperours of Rome.
S. Iulius Ceſar.
Marcus Anthonius.
Gabinus.
T. Craſſus.
Caſſius.
Chriſtes line.

A. Mattathias Prieſt in Modin, but not the hie Prieſt, after hee had ſlaine the meſſengers of Antiochus, which compelled the people of Iſrael to commit idolatrie, and after hee had ſlaine the Iewe in the ſight of them all that did ſacrifice vpon the altar, hee fled with fiue of his children, and with others which feared God, and hid themſelues in caues and in woddes, and vpon the Sabbath dayes, hee taught them to vſe armour, and reſtored the lawes of the fathers, deſtroyed the altar of the idoles, circumciſed the children that were not circumciſed, and toward his death hee made a teſtament, commanding the lawe to bee obſerued. 1. Macca.2.1.

B. Iudas Maccabeus, that notable triumpher in Iſrael, who had neuer the like before nor after, whoſe workes be ſet out in the booke of the Maccabees, after ſtanding in defence of the lawe of God, hee was ſlaine, and offered him ſelfe as martir to the Lord. 1.Mach.9.18.

C. Ionathan ſtoode faythfully to the teſtament of God, but at the laſt hee was guileſfully ſlaine with his two ſonnes of Tryphon. 1.Mach.13.16.

D. Eleazar going about to ſupplant the Elephant, which as he thought carried Antiochus, going through the armie, killing on both ſides, felled the Elephant, which did oppreſſe him to death. 1.Mac.6.43.

E. Simon a prudent man till his olde age, & victorious, but at the laſt he was ſlaine vngraciouſly of his ſonne in lawe. 1.Mac.16.16.

F. Iohn Hircanus did open two of the eight lockers of Dauid, and gaue to Antiochus to rayſe vp his ſiege from Ieruſalem 300. talents, and to ſtill the murmure of the people for the ſpoyling of the graue: hee was the firſt that builded hoſpitalles for ſicke folkes, which hee did with the reſt of the mony.

G. Ariſtobulus after hee had put his mother in priſon and three of his brethren, hee ſet the crowne on his owne head, and at the ſuggeſtion of his wife, hee killed his brother Antigonus.

H. Alexander ſlue about 1000. of the Iewes, and hee obeying his wife, gaue vp his Crowne.

I Alexandra his wife promiſing to her ſonne Hircanus the dominion, put in priſon Ariſtobulus her other ſonne.

K. Hircanus after his mothers death, was chaſed of his brother Ariſtobulus & diſcomfited, hee fled to Ieruſalem, and at the laſt, agreed that Ariſtobulus ſhould be chiefe ruler, and Hircanus vnder him, which Hircanus went to Aretha king of Arabia ſecretly, to helpe him againe to his dominion, which Aretha comming into Iurie, beſieged Ieruſalem, and ſhould haue taken it, if one Scaurus duke of the Romanes had not raiſed vp the ſiege, and ſo departed.

L. This Ariſtobulus ouercomming his brother Hircanus in battell, was taken priſoner in Hieruſalem of Pompeius, & brought to Rome, but hee breaking priſon out of Rome, with a great multitude of ÿ Iewes, beſieged Alexandria, which hee would haue deſtroyed, but Ariſtobulus was taken and brought againe to Rome with his children.

M. Antigonus the ſonne of Ariſtobulus, by ÿ helpe of Lyſanias his nephewe, promiſed to Parthus king of the Parthians 1000. talents and 500. virgins, to reſtore him into the kingdome againe: and hee hauing many thouſand men of the Parthians, beſieged Hieruſalem. At the laſt, the king of the Parthians conſtituted Antigonus king, & ſlue Hircanus after hee had cut off his eares.

N. Antiochus Eupator after the taking of Bethſura and the beſieging of Ieruſalem, and his promiſe made to the Iewes of obſeruing their lawes, hee droue Philip out of Antiochia. At the laſt, hee and Lyſias bound of their owne armie, and at the commandement of Demetrius Soter, the children of Seleucus were ſlaine. 1.Mac. 7.2.

O. Demetrius Soter the ſonne of Seleucus returning to Rome, ſlue Antiochus with Lyſias, and did conſtitute Alcimus for high Biſhop, with whom Bacchides was ſent into Iurie, and deſtroyed many about Ieruſalem, he loſt Nicanor, who was ſlaine by the hand of Iudas who was killed by Bacchides & Ionathan withdrawing his helpe, although he promiſed him many things, Alexander meeting with him, which was the ſonne of Epiphanes, the ſayd Bacchides was deſtroyed, 1.Mac.10.

P. Demetrius was ouercome of Antiochus the yonger, by Tryphon after hee was returned from Arabia. 1.Mac.11.54.

Q. Antiochus was the laſt king of the Aſſyrians, the land of Syria was tributarie to the Romanes, and Pompei was ſent againſt Tigranes king of Armenia, hee made Scaurus lieutenant in Syria, and then when Ariſtobulus and Hircanus were at debate, and being receiued into Ieruſalem by Hircanus friendes, he brake vp the Temple, wherein Ariſtobulus friendes were, for which cauſe hee was neuer fortunate after as hee was before: for he made the porches of the Temple ſtables for his horſe. And after he had made Hircanus Biſhop, hee let Ariſtobulus & his children captiue to Rome, & here ended the kingdome of Syria, which came into the Empire of the Romanes.

R. Antiochus the yonger gaue the prieſthood to Ionathan, and was ſlaine by ſleyght of Tryphon who deſired to reigne. 1.Mac.13.31.

Tryphon ſlue his maſter Alexander, and Ionathan the Machabite with his two ſonnes. 1.Mac.13.17.

S. Iulius Ceſar in the time of Caſſius lieutenant of Syria, warred with Pompeius, and after his victorie, helde the chiefe rule 3. yeeres and ſeuen monethes, for before him the common wealth was gouerned vnder Conſuls 464. yeeres, and from the time of Romulus it was gouerned vnder ſeuen kings 240. yeeres, at the ende whereof ſucceeded the Conſuls vntill Iulius Ceſars dayes, who ruled alone.

T. Craſſus tooke away almoſt all the gold of the Temple, from the which Pompei kept his handes cleane, hee ſpent it vpon his ſouldiers that hee had in Parthia, whereupon hee had golde crammed into his mouth, and therof dyed.

Herode a Scalonite made
his father lieutenant of
le ſlue Ezechias a nota-
thefe, with his compa-
ing king of the Iewes
Antonius and Auguſtus, &
was after brought
o the kingdome of Iurie,
ſlue the infantes, as
whom he thought to
killed Chriſt, he had te-
wiues, yet ſ Scripture
keth but of theſe foure.
ſlue Mariamne his wife by
accuſation of her ſiſter
adulterie with her huſ-
whom hee alſo ſlue, he
his ſonnes, Antipater, A-
lus, and Alexander, and
ny other Iewes: at the
he ſlue him ſelfe, and dyed
rably leauing Archelaus
s ſonne after him. This
de next him hath his
thers, vnder whom hee
s wiues, and vnder them
s ſixe ſonnes of his foure
ues.

C. Archelaus after long
ttell with his brethren,
e lieutenant of Iudea
and late of the Senate of
me, being puft in pride
renowme of his name,
accuſed before Ceſar for
ranny, and was driuen
exile to Vienna of Bur-
die, where he dyed, which
des being brought vnder
dence, Coponius was ſent
Auguſtus Ceſar, which
was Procurator
of Iurie. Matth. 2. 22.

D. Herode Antipas ſlue Iohn Baptiſt, to who Pilate ſent Chriſt vnder whom hee ſuffred being Tetrarche of Galilee, after long battell with Aretas, enuying Herode Agrippa king of the Iewes, after Chriſtes death, went to Rome by the counſell of his wife, hee was baniſhed [illegible] by the accuſation of Herode Agrippa to Lu- nus where hee dyed miſerably with Herodias his concubine. Matth. 14. 1, 2. &c.

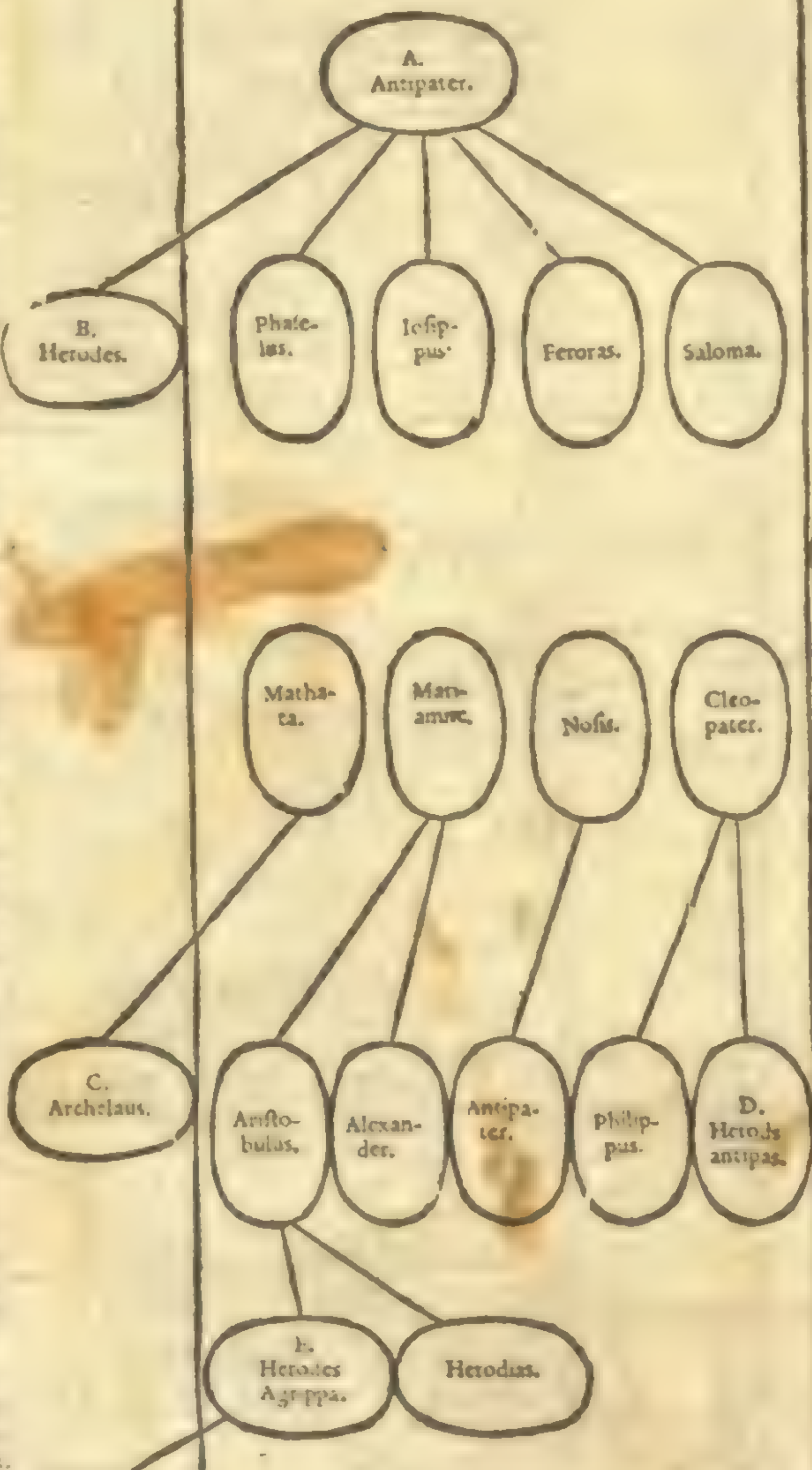
E. Herodes Agrippa oft troubled with varietie of fortune, to whom was giuen the Tetrarchie of Trachonites by Caligula, the which Philip refuſed, and Claudius afterwarde added Samaria and Iudea, and called him king. And he being deſirous to pleaſe the Iewes, ſlue Iohn and Iames, impriſoned Peter, tooke vpon him Gods honour, and therefore dyed eaten of wormes. Act. 12.

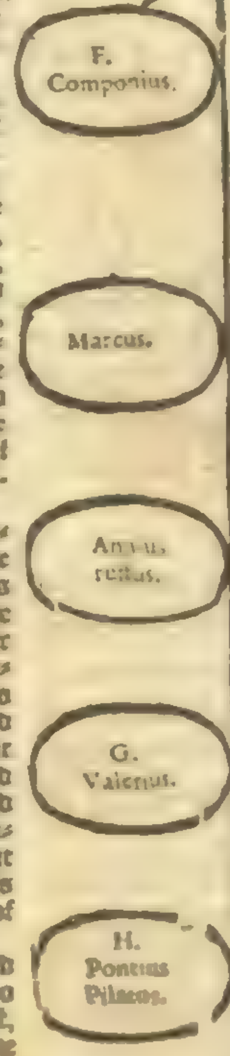
It is to be noted that Mathan and Melchi deſcended from Dauid, but Mathan by Salomon, and Melchi by Nathan. Mathan had to wife one Eſtha, of whom he begate Iacob, and Iacob being dead, Melchi of the line of Nathan the ſonne of Leui married her to wife, of whom he had Hely, and ſo Iacob and Hely were [illegible] brothers of one ve[illegible] married a wife, and dyed [illegible] children, and [illegible] married her at [illegible] Ioſeph, ſo that Ioſeph was the naturall ſonne of Iacob, and the ſonne of Heli by lawe, and thereof it is that Matthewe calleth Ioſeph the ſonne of Iacob, and Luke calleth Ioſeph the ſonne of Hely.

L. Iohn Baptiſt was prophecied to Zacharie by the Angell Gabriel, and was borne of Elizabeth when ſhee was barren, ſanctified in her wombe: when hee was ſeuen yeeres of age went into wilderneſſe, where hee liued an auſtere life, and after Chriſt was baptiſed, and had preached penance, and ſhewed Chriſt, hee was beheaded by Herode Antipas at the requeſt of Herodias his concubine in the 32. yeere of his age. Luke 1. 11. &c.

The Apoſtles diſpearſed through the whole world to preach the Goſpell of Chriſt, were for Chriſtes ſake ſlaine by diuers torments, except Iohn the Euangeliſt: Paul in the 39. from Chriſtes paſſion, and in the 14. yeere of Nero was ſlaine at Rome, the ſame day Andrewe in Patras, Iames both of them and Matthias in Iurie, Iohn the Euangeliſt was tranſlated from Epheſus, Thomas and Bartholomewe in Iudea, Simon & Iudas in Perſia, Matthewe in Ethiope, Marke in Alexandria, Luke in Bithinia, Barnabas was martered in Cypreſſe.

A. Antipater borne in Idumea, a gentile, was confederated firſt with Hircanus, who went at his counſell to the king of Arabie, hee ioyned with Pompeius, and after his death with Iulius Ceſar, whom Ceſar ſent with 3000. men againſt Pelluſium, in which battell doing valiantly, yet hee had many woundes, hee was accuſed of Antigonus for the death of his father and brother, and for betraying of the Empire, before Ceſar. Whereupon hee put off his clothes, and ſhewed the ſcarres of his woundes which he receiued for Ceſars ſake, ſaying, Though my tongue ſpeake not, yet theſe woundes declare whether I haue bene a traytour. At the laſt hee was poyſoned: hee had Cypris to wife, neece to the king of the Arabians, of whom he had foure ſonnes and one daughter, as appeareth here.





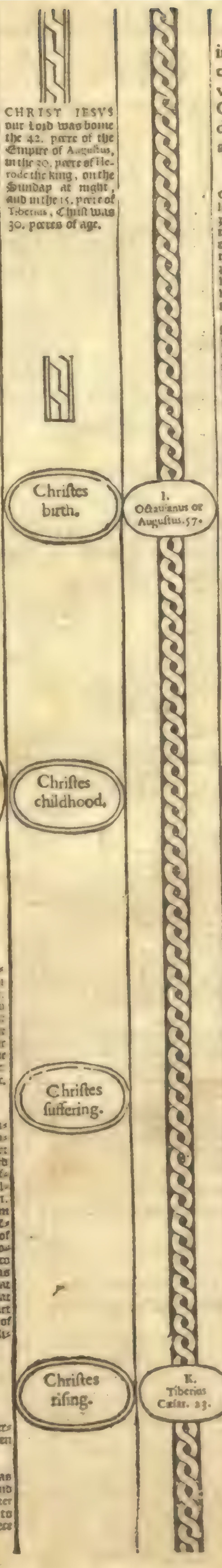
F. Coponius and his followers in this line, were Procuratours of Iurie, thus Coponius was made Procurator of Iurie by Auguſtus Ceſar after ÿ Archelaus was exiled, who becauſe the Samaritanes entred in the night into Ieruſalem, and to the Temple, and did caſt the bones of the dead men about the Temple, hee commaunded the gates of the Temple to be ſhut vntill the day, who after his returne to Rome, Marcus was ſent, after his returne was ſent Annius Rufus, in whoſe dayes Ceſar was dead, after whom Valerius was ſent to be Procurator of Iurie.

G. Valerius a Greeke borne, hee was made Procurator of Iurie by Tiberius Ceſar, he depoſed Annas, and ſubſtituted Iſmael, whom within a while hee depoſed and ſet vp Eleazar the ſonne of Annas, and after a yeere depoſed him, and appointed Simeon, whom hee alſo depriued after a yeere, and conſtituted Ioſeppus which was alſo called Caiaphas, vnder whom Chriſt ſuffred, hee after 11. yeeres forſooke Iurie and returned to Rome, after him Tiberius ſent Pontius Pilate, vnder whom Herode Agrippa to the honour of Tiberius Ceſar builded the Citie of Tiberias. After the death of Herode Aſcolonita, the Monarchie of the kingdome of the Iewes was deuided into two partes by the Senate of Rome, and one part was giuen to Archelaus vnder the name of the Tetrarch, that is, of Iurie and Idumea, and it was promiſed him that if he did worthily he ſhould be made king. Another part was deuided into two Tetrarches, and one part thereof was giuen to Herode Antipas ouer the riuer, and Galilee: and to his brother Philippus was giuen the Tetrarchie of Iturea, or Trachonitis: and to Lyſanias, was giuen the Tetrarchie of Abilene, Luke 3. 1, &c.

Annas.
Caiphas.

M. Paul in the ſeconde yeere from Chriſtes death, was by miracle conuerted to the faith: in the 13. yeere Paul and Barnabas were deuided in Antioche, and went vp to Peter and Iames in Ieruſalem, and in the 14. yeere they went to preache, and Paul after long preaching in Iurie & Greece came to Rome.

CHRIST IESVS our Lord was borne the 42. yeere of the Empire of Auguſtus, in the 30. yeere of Herode the king, on the Sunday at night, and in the 15. yeere of Tiberius, Chriſt was 30. yeeres of age.

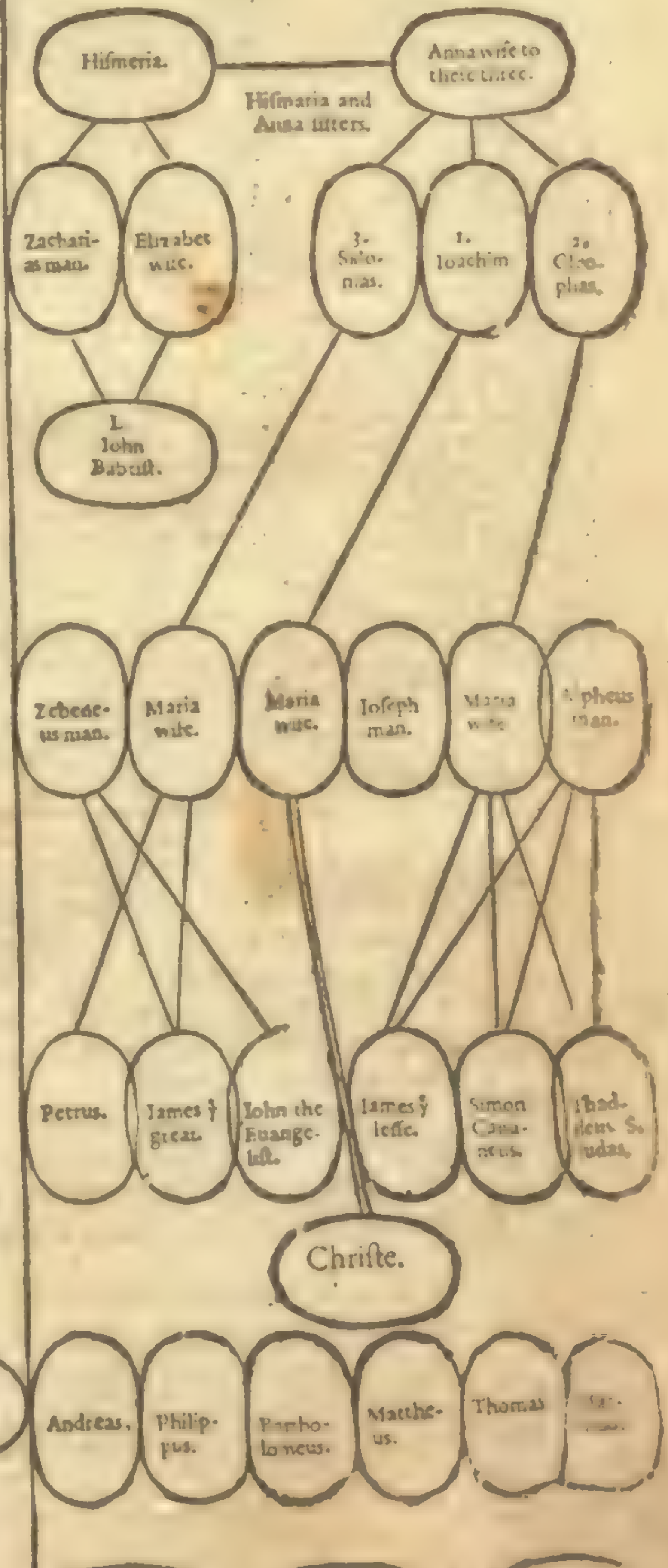


Here at the Natiuitie of Chriſt endeth the fift age, in the xlii. yeere of Octauian the Emperour, and it conteyneth yeeres fiue hundreth foure ſcore & ſixe, whereunto if you ioyne the yeeres from Adam to Chriſtes birth, they amount to v. thouſand one hundred ninetie and nine yeeres, & ſo beginneth the ſixt age, which ſhall continue to the day of iudgement.

H. Pontius Pilate was made Procurator of Iurie by Tiberius Ceſar, who comming to Ieruſalem would haue the image of Iulius Ceſar to be ſet in the Temple: in the 17. yeere of his rule he pronounced falſe ſentence againſt Chriſt, he would haue brought into the Temple the images of the Gentiles, contrary to the lawe of the Iewes, and the money receiued into Corbonan, that is, of the Arke wherein was put the offrings of the Prieſts to the repairing of the Temple, and alſo of the Treaſure houſe, wherein was put the oblations of all paſſengers: he turned to his owne vſe, and therefore Tiberius exiled him to Lions his owne countrey, where he dyed to his ſhame. Iohn 19.

I. Octauianus or Auguſtus Ceſar after hee came to the Empire, founde pacified the whole worlde, and therefore hee deſired to knowe what regions, what cities, what caſtles, what villages, what men were vnder his Empire, for hee had the rule of the whole worlde, and this deſcription was firſt made of Cyrenius the lieutenant of Syria, and then was Chriſt borne. And hauing deſire to builde a notable pallace, he woulde knowe howe long it ſhould continue, and had anſwere from Sybilla that it ſhoulde endure ſo long till a virgine ſhoulde bring foorth a childe, whereupon he called it eternum, that is, euerlaſting: But Chriſt being borne of a virgine, the pallace fell downe, whereupon he builded an altar to God borne of the virgine, and called it the altar of heauen, hee reigned 13. yeeres after Chriſtes birth, and in the 41. yeere of his rule, he numbred the people in Rome, and there were found ninetie times three hundred thouſand, and 80. thouſand, and ſixe hundreth men. Luke 2. 1.

K. Tiberius was the ſonne of Auguſtus and of Iulia his wife, he had two Nephues, one of his ſonne called Tibur, and another of his brother called Gaius, hee woulde haue ſubſtituted after him the ſonne of his ſonne whom hee loued better, but Herode Agrippa loued better Gaius, and wiſhed him to be Emperour, for which wiſhe hee put Herode in priſon. In the 15. yeere of his reigne Iohn Baptiſt began for to preache and to baptiſe, and in his 23. yeere Chriſt was crucified, and Tiberius dyed.



An Almanacke.

The yeeres of our Lord.	The Golden number.	The Epact.	Dominicall letter.	Septuageſima.	The firſt day of Lent.	Eaſter day.	Rogation weeke.	Aſcention day.	Whitſunday.	Aduent Sunday.
1578.	ii	xxii	E	26. Janu.	12. Febru.	30. Mar.	v. Maii.	viii. Maii.	xviii Maii.	30. Noue.
1579.	iii	iii	D	15. Febru.	4. March.	19. April.	xxv	xxviii	7. Junii.	xxix
1580.	iiii	xiiii	CB	31. Janu.	17. Febru.	3.	ix	xii	xxii Maii.	xxvii
1581.	v	xxv	A	22.	8.	26. Mar.	i	iiii	xiiii	3. Decem.
1582.	vi	vi	G	11. Febru.	28.	15. April.	xxi	xxiiii	3. Junii.	ii
1583.	vii	xvii	F	27. Janu.	13.	31. Mar.	vi	ix	19. Maii.	i
1584.	viii	xxviii	ED	16. Febru.	3. March.	19. April.	xxv	xxviii	7. Junii.	29. Noue.
1585.	ix	ix	C	7.	24. Febru.	11.	xvii	xx	30. Maii.	xxviii
1586.	x	xx	B	30. Janu.	16.	3.	ix	xii	xxii	xxvii
1587.	xi	i	A	12. Febru.	1. March.	16.	xxii	xxv	4. Junii.	3. Decem.
1588.	xii	xii	GF	4. Febru.	21. Febru.	7.	13. Maii.	16. Maii.	26. Maii.	i
1589.	xiii	xxiii	E	26. Janu.	12. Febru.	30. Mar.	v	viii	xviii	30. Noue.
1590.	xiiii	iiii	D	15. Febru.	4. March.	19. April.	xxv	xxviii	7. Junii.	xxix
1591.	xv	xv	C	31. Janu.	17. Febru.	4.	x	xiii	23. Maii.	xxviii
1592.	xvi	xxvi	CB	23.	9.	26. Mar.	1. Maii.	iiii	xiiii	3. Decem.
1593.	xvii	vii	G	11. Febru.	28.	15. April.	xxi	xxiiii	3. Junii.	ii
1594.	xviii	xviii	F	27. Janu.	13.	31. Mar.	vi	ix	19. Maii.	i
1595.	xix	xxix	E	16. Febru.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Noue.
1596.	i	xi	AG	8.	25. Febru.	11.	xvii	xx	30. Maii.	xxviii
1597.	ii	xxii	B	23. Janu.	9.	27. Mar.	ii	v	xv	xxvii
1598.	iii	iii	A	12. Febru.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1599.	iiii	xiiii	G	4.	21. Febru.	8.	xiiii	xvii	27. Maii.	ii
1600.	v	xxv	FE	20. Janu.	6.	23. Mar.	28. April.	i	xi	30. Noue.
1601.	vi	vi	D	8. Febru.	25.	12. April.	18. Maii.	xxi	xxxi	xxix
1602.	vii	xvii	C	31. Janu.	17.	4.	x	xiii	xxiii	xxviii
1603.	viii	xxviii	B	20. Febru.	9. March.	24.	xxx	2. Junii.	12. Junii.	xxvii
1604.	ix	ix	AG	5.	22. Febru.	8.	xiiii	17. Maii.	27. Maii.	2. Decem.
1605.	x	xx	F	27. Janu.	13.	31. Mar.	vi	ix	xix	i
1606.	xi	i	E	16. Febru.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Noue.
1607.	xii	xii	D	30. Janu.	18. Febru.	5.	xi	xiiii	24. Maii.	xxix
1608.	xiii	xxiii	CB	24.	10.	27. March	ii	v	xv	xxvii
1609.	xiiii	iiii	A	12. Febru.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1610.	xv	xv	G	4.	21. Febru.	8.	xiiii	xvii	27. Maii.	ii

¶ Of the Golden number.

The Golden number is ſo called, becauſe it was written in the Kalender with letters of gold, right at that day whereon the Moone changed: and it is the ſpace of 19. yeeres, in the which the Moone returneth to the ſelfe ſame day of the yeere of the Sunne: and therefore it is alſo called the Cycle of the Moone, in the which the Solſtices and Equinoctials, do returne to all one point in the Zodiaque.

To finde it euery yeere, you muſt adde one yeere to the yeere of Chriſt (for Chriſt was borne one yeere of the 19. already paſt) then diuide the whole by 19. and that which reſteth, is the Golden number for that yeere, if there be no ſurpluſage, it is then 19.

¶ The Epact.

Epactæ hemeræ in Greeke, doeth ſignifie in Engliſh dayes ſet betweene, and therefore the 11. dayes and 3. houres that are added to the yeere of the Moone, are called Epactæ, and are added to make the yeere of the Moone, which is but 354. dayes, iuſt with the yeere of the Sunne, which hath 365. dayes and a quarter.

To finde out the Epact of eche yeere, do thus. To the Epact of the yeere that laſt went before that yere for which you would finde the Epact, adde 11. and the ſumme of theſe two make the Epact. If it ſurmount 30. then take 30. out, and that which reſteth aboue 30. is the Epact you deſire.

¶ The vſe of the Epact.

To knowe howe olde the Moone is at any time for euer by the Epact, do thus: Adde vnto the dayes of your moneth wherein you would knowe this, the Epact, and as many dayes moe, as are moneths from March to that moneth, including both moneths, out of the which ſubſtract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

¶ For the more eaſe of the Reader, we haue placed here ouer an Almanacke, incluſiuely comprehending, not onely howe to finde the Epact for the ſpare of 32. yeeres to come, but alſo the Golden number afore ſpecified, together with the Dominicall letter, Leape yeere, and 7. other moueable feaſtes, or dayes in the yeere, during the ſame time, as may appeare.

¶ Note that the Golden number and Dominicall letter doeth change euery yeere the firſt day of Januarie, and the Epact the firſt day of March for euer: Note alſo, that the yeere of our Lorde beginneth the xxv. day of March, the ſame day ſuppoſed to be the firſt day vpon which the worlde was created, and the day when Chriſt was conceaued in the wombe of the virgine Marie.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { ryſeth / falleth } Houre { 7. min. 34. / 4. min. 26. }

					Pſalmes.	Morning prayer.		Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	i	A	Kalend.	Circumciſion.		Gene.xvii.	Rom.ii.	Deut.x.	Coloſ.ii.
viii	ii	b	iiii No.			Gene.i.	Matth.i.	Gene.ii.	Rom.i.
	iii	c	iii No.			iii	ii	iiii	ii
xvi	iiii	d	prid. No.			v	iii	vi	iii
v	v	e	Nonas.			vii	iiii	viii	iiii
	vi	f	viii Id.	Epiphanie.		Iſai.lx.	Luke iii.	Iſai.xlix.	Iohn ii.
xiii	vii	g	vii Id.			Gene.ix.	Matth.v.	Gene.xii.	Rom.v.
ii	viii	A	vi Id.	Lucian.		xiii	vi	xiiii	vi
	ix	b	v Id.			xv	vii	xvi	vii
x	x	c	iiii Id.			xvii	viii	xviii	viii
	xi	d	iii Id.			xix	ix	xx	ix
xviii	xii	e	prid. Id.	Sol in Aquario.		xxi	x	xxii	x
vii	xiii	f	Idus.	Hyllarii.		xxiii	xi	xxiiii	xi
	xiiii	g	xix kl.	Febmicrii.		xxv	xii	xxvi	xii
xv	xv	A	xviii kl.			xxvii	xiii	xxviii	xiii
iiii	xvi	b	xvii kl.			xxix	xiiii	xxx	xiiii
	xvii	c	xvi kl.			xxxi	xv	xxxii	xv
xii	xviii	d	xv kl.	Priſca.		xxxiii	xvi	xxxiiii	xvi
i	xix	e	xiiii kl.			xxxv	xvii	xxxvii	i.Cor. i.
	xx	f	xiii kl.	Fabian.		xxxviii	xviii	xxxix	ii
ix	xxi	g	xii kl.	Agnes.		xl	xix	xli	iii
	xxii	A	xi kl.	Vincent.		xlii	xx	xliii	iiii
xvii	xxiii	b	x kl.			xliiii	xxi	xlv	v
vi	xxiiii	c	ix kl.			xlvi	xxii	xlvii	vi
	xxv	d	viii kl.	Conuerſi.Paul.		Wiſd.v.	Actes xxii.	Wiſd.vi.	Actes.xxvi.
xiiii	xxvi	e	vii kl.			Gene.xlviii.	Matth.xxiii.	Gene.xlix.	i.Cor.vii.
iii	xxvii	f	vi kl.			l	xxiiii	Exod.i.	viii
	xxviii	g	v kl.			Exod.ii.	xxv	iii	ix
xi	xxix	A	iiii kl.			iiii	xxvi	v	x
xix	xxx	b	iii kl.			vii	xxvii	viii	xi
viii	xxxi	c	prid. kl.			ix	xxviii	x	xii

1. The firſt day of this moneth, Noah, after he had bene in the Arke 150. dayes, began to ſee the toppes of the high mountaines. Gene.7.24. and 8.3,5.

Alſo as vpon this day, Chriſt was circumciſed according to the Lawe. Luke 2.21.

6. The Magians as vpon this day (hauing bin guided vnto Beth-lehem by the direction of a ſtarre) worſhipped Chriſt, & offered vnto him, golde, mirrhe, and frankinſence. Matth.2.1. vſque 13.

Alſo as vpon this day, Chriſt was baptized by Iohn in Iordan, being about xxx. yeeres of age. Matth.3.13. Luke 3.21,23.

Alſo Chriſt as vpon this day, wrought his firſt miracle, in turning water into wine, at a marriage in Cana of Galile. Iohn 2.2,11.

10. Nebuchad-nezzar the king of Babel as vpon this day, beſieged the Citie of Ieruſalem. 2.Kings 25.1. Iere.52.4.

17. The good Prince Scanderbeg king of Epyrus, a ſcourge to the Turke, as vpon this day, died. 1466.

22. The Duke of Somerſet as vpon this day, was beheaded. 1552.

25. Caius Caligula, his wife and daughter, as vpon this day, were ſlaine. Anno Do. 42.

27. Saint Paul, as vpon this day, of a perſecuter was conuerted, as he iourneyed vnto Damaſcus. Actes 9.3.

Februarie hath xxviii. dayes.

The Moone xxix.

Sunne ryſeth 7.min.15. / falleth 4.min.45.

							Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	i	d	Kalend.		Faſt.	[illegible]	Exod.xi.	Marke i.	Exod.xii.	i.Cor.xiii.
	ii	e	iiii	No.			Wiſd.ix.	ii	Wiſd.xii.	xiiii
	iii	f	iii	No.	Blaſii.		Exod.xiii.	iii	Exod.xiiii.	xv
	iiii	g	prid.	No.			xv	iiii	xvi	xvi
	v	A	Nonas		Agathe.		xvii	v	xviii	ii.Cor.i.
	vi	b	viii	Id.		vii	xix	vi	xx	ii
	vii	c	vii	Id.			xxi	vii	xxii	iii
	viii	d	vi	Id.			xxiii	viii	xxiiii	iiii
	ix	e	v	Id.		[illegible]	xxxii	ix	xxxiii	v
	x	f	iiii	Id.		xi	xxxiiii	x	Leuit.xviii.	vi
	xi	g	iii	Id.	[illegible]	[illegible]	Leuit.xix.	xi	xx	vii
	xii	A	prid.	Id.			xxvi	xii	Nom.xi.	viii
	xiii	b	Idus.			[illegible]	Nom.xii.	xiii	xiii	ix
	xiiii	c	xvi	kl.	Valentine.		xiiii	xiiii	xvi	x
	xv	d	xv	kl.	March.	vi	xvii	xv	xx	xi
	xvi	e	xiiii	kl.			xxi	xvi	xxii	xii
	xvii	f	xiii	kl.			xxiii	Luke vi.i.	xxiiii	xiii
	xviii	g	xii	kl.			xxv	vi.i.	xxvii	Galat.i.
	xix	A	xi	kl.			xxx	ii	xxxi	ii
	xx	b	x	kl.			xxxii	iii	xxxv	iii
	xxi	c	ix	kl.		xxii	xxxvi	iiii	Deut.i.	iiii
	xxii	d	viii	kl.		xxiii	Deut.ii.	v	iii	v
	xxiii	e	vii	kl.	Faſt.		iiii	vi	v	vi
	xxiiii	f	vi	kl.			Wiſd.xix.	vii	Eccluſ.i.	Epheſ.i.
	xxv	g	v	kl.			Deut.vi.	viii	Deut.vii.	ii
	xxvi	A	iiii	kl.			viii	ix	ix	iii
	xxvii	b	iii	kl.		xxviii	x	x	xi	iiii
	xxviii	c	prid.	kl.			xii	xi	xv	v

2. As vpon this day, Chriſt our Sauiour was offered vnto the Lord in the Temple at Ieruſalem and his mother, the Virgin Marie, was purified according to the lawe. Luke 2.22.

8. As vpon this day, the Romanes began their ſpring, after Plinie.

9. As vpon this day, Noah (fourtie dayes after he had ſeene the toppes of the mountaines) ſent out of the Arke the Rauen, and after the Doue, of the which, onely the Doue returned. Gene.8,7,8.

14. The Iewes, as vpon this day, ſlewe three hundreth of their enemies, in Shuſhan, but yet on the ſpoyle, they layd not their hand. Eſter 9.15.

15. The Iewes kept this day for a feaſt, becauſe nowe the ſappe riſeth in the trees.

16. The learned Clerke, Philip Melanthon, as vpon this day, was borne. Anno. 1497.

17. Noah, as vpon this day, ſent out of the Arke againe, the Doue, which returning vnto him, brought an Oliue branche in her bill, whereby he knewe, that the waters were abated vpon the earth. Gene 8.10,11.

18. Martin Luther the ſeruant of God, died as vpon this day. Anno.1546.

22. Martin Luther his body, as vpon this day, was tranſlated to Witenberg, and buried in the Chappel of the Caſtell there.

25. Noah, as vpon this day, ſent the Doue out of the Arke the third time, and ſhe returned no more. Gene.8.12.

March hath xxxi. dayes.

The Moone xxx.

[illegible] { ryſeth / falleth } Houre { 6.min.18. / 5.min.42. }

							Morning prayer		Euening prayer	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	i	d	Kal. Mar.		Dauid.		Deut.xvi.	Luke xii.	Deut.xvii.	Epheſ.vi.
	ii	e	vi	No.	Cedde.		xviii	xiii	xix	Philip.i.
	iii	f	v	No.		ii	xx	xiiii	xxi	ii
	iiii	g	iiii	No.		iii	xxii	xv	xxiiii	iii
	v	A	iii	No.		[illegible]	xxv	xvi	xxvi	iiii
	vi	b	prid.	No.			xxvii	xvii	xxviii	Coloſ.i.
	vii	c	Nonæ		Perpetue.		xxix	xviii	xxx	ii
[illegible]	viii	d	viii	Id.			xxxi	xix	xxxii	iii
	ix	e	vii	Id.			xxxiii	xx	xxxiiii	iiii
[illegible]	x	f	vi	Id.		[illegible]	Joſhu.i.	xxi	Joſhu.ii.	i.Theſ.i.
	xi	g	v	Id.		[illegible]	iii	xxii	iiii	ii
[illegible]	xii	A	iiii	Id.	Gregory.	[illegible]	v	xxiii	vi	iii
[illegible]	xiii	b	iii	Id.	Sol [illegible]	[illegible]	vii	xxiiii	viii	iiii
	xiiii	c	prid.	Id.		[illegible]	ix	John i.	x	v
	xv	d	Idus			[illegible]	xxiii	ii	xxiiii	ii.Theſ.i.
[illegible]	xvi	e	xvii	kl.	Aprilis.	[illegible]	Judg.i.	iii	Judg.ii.	ii
	xvii	f	xvi	kl.		xvi	iii	iiii	iiii	iii
[illegible]	xviii	g	xv	kl.	Edward.	xvii	v	v	vi	i.Tim.i.
	xix	A	xiiii	kl.		xviii	vii	vi	viii	ii.iii
	xx	b	xiii	kl.		[illegible]	ix	vii	x	iiii
[illegible]	xxi	c	xii	kl.	Benedict.	[illegible]	xi	viii	xii	v
	xxii	d	xi	kl.		[illegible]	xiii	ix	xiiii	vi
	xxiii	e	x	kl.		[illegible]	xv	x	xvi	ii.Tim.i.
	xxiiii	f	ix	kl	Faſt.	[illegible]	xvii	xi	xviii	ii
	xxv	g	viii	kl.		[illegible]	Ecclus.ii.	xii	Ecclus.iii.	iii
[illegible]	xxvi	A	vii	kl.			Judg.xix.	xiii	Judg.xx.	iiii
	xxvii	b	vi	kl.			xxi	xiiii	Ruth.i.	Titus.i.
	xxviii	c	v	kl.			Ruth.ii.	xv	iii	ii.iii
[illegible]	xxix	d	iiii	kl.			iiii	xvi	i.Sam.i.	Philemon.
[illegible]	xxx	e	iii	kl.			i.Sam.ii.	xvii	iii	Hebre.i.
[illegible]	xxxi	f	prid.	kl.			iiii	xviii	v	ii

3. As vpon this day, the Temple of Jeruſalem was finiſhed & halowed, 597. yeeres before Chriſt his birth. Ezra.6.15. and 1.Eſdr.7.5.

10. As vpon this day, Chriſt being on the other ſide of Jordan, was aduertiſed of the ſicknes of Lazarus. Iohn 11.3.

13. As on this day, was the feaſt of Eſter. Eſter. 3.12. and 4.16.

16. As vpon this day, Lazarus was raiſed from death. Iohn 11.44.

20. As vpon this day, Chriſt entred into Jeruſalem. Iohn 12.14,15.

22. Marie Magdalen, as on this day, anointed Chriſt with precious oyntment. Iohn 12.3. Matth.26.7,12.

24. Chriſt helde his laſt Supper, as vpon this day, and was taken. Matth.26.20.

25. Chriſt was crucified, dead, and buried, as vpon this day. Luke 23.33. Mark 15.25. Mat 27.35.

This day alſo, was the day of preparation. Iohn 19.31,42.

26. Chriſt as on this day, lay in the Sepulchre. Matth.27.62.

27. As vpon this day, was the reſurrection of Chriſt. Matth.28.1,2. Luke 24.1.

Alſo as vpon this day, Jehoachin king of Judah, was deliuered out of priſon, by Euil-Merodach king of Babylon, who after had his allowance at the kings table, all the dayes of his life. 2.Kings.25.27,29,30.

[illegible] hath xxx. dayes.

The Moone xxix.

[illegible] { ryſeth / falleth } [illegible] { 5. min.15. / 6. min.45. }

					Pſal	[illegible]		[illegible]	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	i	g				i. Sam, vi.	John xix.	i. Sam. vii.	Hebr. iii.
	ii		iiii	No.		viii	xx	ix	iiii
	iii	b	iii	No.	Richard.	x	xxi	xi	v
	iiii	c	prid.	No.	Ambroſe.	xii	Actes i.	xiii	vi
	v	d				xiiii	ii	xv	vii
	vi	e	viii	Id.		xvi	iii	xvii	viii
	vii	f	vii	Id.		xviii	iiii	xix	ix
	viii	g	vi	Id.	viii	xx	v	xxi	x
	ix		v	Id.		xxii	vi	xxiii	xi
	x	b	iiii	Id.		xxiiii	vii	xxv	xii
	xi	c	iii	Id.		xxvi	viii	xxvii	xiii
	xii	d	prid.	Id.		xxviii	ix	xxix	James i.
	xiii	e				xxx	x	xxxi	ii
	xiiii	f	xviii	kl. Mai.		ii. Sam. i.	xi	ii. Sam. ii.	iii
	xv	g	xvii	kl.		iii	xii	iiii	iiii
	xvi		xvi	kl.	xvi	v	xiii	vi	v
	xvii	b	xv	kl.		vii	xiiii	viii	i. Pet. i.
	xviii	c	xiiii	kl.		ix	xv	x	ii
	xix	d	xiii	kl. Alphege.	xix	xi	xvi	xii	iii
	xx	e	xii	kl.		xiii	xvii	xiiii	iiii
	xxi	f	xi	kl.		xv	xviii	xvi	v
	xxii	g	x	kl.		xvii	xix	xviii	ii. Pet. i.
	xxiii		ix	kl. S. George.		xix	xx	xx	ii
	xxiiii	b	viii	kl.		xxi	xxi	xxii	iii
	xxv	c	vii	kl.		Ecclus. iiii.	xxii	Ecclus. v.	i. John. i.
	xxvi	d	vi	kl.		ii. Sā. xxiii.	xxiii	ii. Sā. xxiiii.	ii
	xxvii	e	v	kl.		i. King. i.	xxiiii	i. King. ii.	iii
	xxviii	f	iiii	kl.		iii	xxv	iiii	iiii
	xxix	g	iii	kl.		v	xxvi	vi	v
	xxx		prid.	kl.		vii	xxvii	viii	ii. iii. Joh.

1. In this firſt day, Noah opened the couer of the Arke. Gene.8,13. Alſo as vpon this day, Moſes reared the Tabernacle. Exod.40.2,17.

4. Chriſt, as vpon this day, which was eight dayes after his reſurrection, appeared to his diſciples, Thomas alſo being preſent. Iohn 20.26.

6. Ioſhua and the Iewes camped before Iordan, the ſpace of three dayes. Ioſhua 3.1.

10. The Iſraelites as vpon this day, paſſe Iordan with a great multitude, the yeere before the Natiuitie of our Lord Jeſus Chriſt. 1457. Ioſh.3.17. and 4.1,11.

11. Ioſhua circumciſed the people nigh Iericho. Ioſhua 5.3.

13. King Ahaſhueroſh as vpon this day, commanded all ẏ Iewes to be ſlaine. Eſter 3.11,13.

14. The Iſraelites vpon this day, kept Paſſeouer, and Man ceaſed. Ioſhua 5.10,12.

15. Moſes, as on this day, brought the Iſraelites out of Egypt. Exod.12.37,41.

16. As on this day, they departed frō Succoth, into the deſert of Etham. Exo.13.20, Nom.33.6.

17. As on this day, they paſſed into the mountaines and daungerous places. Exodus 14.2. Nomb.33.7.

18. As on this day, they went through the red Sea. Exod.14,29. Nomb.33.8.

19. As on this day, they wander in the deſert of Shur, & came to Marah. Ex.15.22, Nom.33.8.

[illegible]

The Moone xxx.

Sunne ryſeth / falleth — Houre 4.min.36. / 7.min.24.

						Pſalmes	Morning prayer.		Euening prayer.	
							1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
	i	b	[illegible]		[illegible]		Ecclus.vii.	Actes viii.	Ecclus.ix.	Iude i.
[illegible]	ii	c	vi	No.		[illegible]	i.King.ix.	xxviii	i.King.x.	Rom.i.
[illegible]	iii	d	v	No.	Inuen.of yͤ croſſe.		xi	Matth.i.	xii	ii
	iiii	e	iiii	No.		iiii	xiii	ii	xiiii	iii
[illegible]	v	f	iii	No.		[illegible]	xv	iii	xvi	iiii
	vi	g	prid.	No.	Iohn Euang.	[illegible]	xvii	iiii	xviii	v
	vii	[illegible]	[illegible]			[illegible]	xix	v	xx	vi
[illegible]	viii	b	viii	Id.		[illegible]	xxi	vi	xxii	vii
	ix	c	vii	Id.		[illegible]	ii.King.i.	vii	ii.King.ii.	viii
	x	d	vi	Id.		x	iii	viii	iiii	ix
	xi	e	v	Id.		xi	v	ix	vi	x
	xii	f	iiii	Id.	[illegible]	[illegible]	vii	x	viii	xi
[illegible]	xiii	g	iii	Id.		[illegible]	ix	xi	x	xii
	xiiii	[illegible]	prid.	Id.		[illegible]	xi	xii	xii	xiii
	xv	b	[illegible]			[illegible]	xiii	xiii	xiiii	xiiii
[illegible]	xvi	c	xvii	kl.	Iunii.	[illegible]	xv	xiiii	xvi	xv
[illegible]	xvii	d	xvi	kl.			xvii	xv	xviii	xvi
	xviii	e	xv	kl.		[illegible]	xix	xvi	xx	i.Cor.i.
ix	xix	f	xiiii	kl.	Dunſtane.		xxi	xvii	xxii	ii
	xx	g	xiii	kl.		[illegible]	xxiii	xviii	xxiiii	iii
[illegible]	xxi	[illegible]	xii	kl.			xxv	xix	Ezra.ii.	iiii
[illegible]	xxii	b	xi	kl.			Ezra.iii.	xx	iiii	v
	xxiii	c	x	kl.			v	xxi	vi	vi
[illegible]	xxiiii	d	ix	kl.			vii	xxii	ix	vii
	xxv	e	viii	kl.			Nehem.i.	xxiii	Nehe.ii.	viii
	xxvi	f	vii	kl.	Auguſtine.		iiii	xxiiii	v	ix
[illegible]	xxvii	g	vi	kl.		[illegible]	vi	xxv	viii	x
	xxviii	[illegible]	v	kl.			ix	xxvi	x	xi
[illegible]	xxix	b	iiii	kl.			xii	xxvii	Eſter.i.	xii
[illegible]	xxx	c	iii	kl.			Eſter.ii.	xxviii	iii	xiii
[illegible]	xxxi	d	prid.	kl.			iiii	Mark.i.	v	xiiii

1. As vpon this day, Moſes & Aaron numbred the people of Iſrael, the ſecond yeere after their comming out of Egypt. Nom.3. & 4.Chapters.

5. As vpon this day, Chriſt aſcended into heauen, in the ſight of his Apoſtles, and many others. Marke 16,19. Actes 1.9.

10. God commaunded Noah, as vpon this day, to carrie foode into the Arke for himſelfe, his houſholde, and for ſuch as were preſerued with him. Gene 6,21.

14. Thoſe that had not kept the feaſt of Paſſeouer the firſt day of the firſt moneth, kept it as vpon this day of the ſecond moneth. Nomb.9.11, and ſo did Hezekiah. 2.Chro.30.15.

15. As vpon this day, yͤ Iewes kept their Whitſontide. And alſo as vpon the ſame day, God ſent the Iewes Quailes for their foode. Exod.16,13. Nomb 11.31.

16. God, as vpon this day, rained the foode Man from heauen. Exod.16,13,14,15.

17. Noah, as vpon this day, at Gods commandement entred the Arke. Gene.7.7,11.

20. As vpon this day, the Iſraelites departed from Sinai. Nomb.10.11,12.

22. As vpon this day, part of the Iſraelites, for their murmuring, were conſumed with fire. Nomb 11.1.

27. Noah, as vpon this day, was commaunded by God, to goe foorth of the Arke. Gene.8.14,16.

Iune [illegible]

The Moone xxix.

Sunne ryseth / falleth — Houre 3.min.34. / 8.min.26.

						Psal.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	i	e	[illegible]				Ester.vi.	Marke ii.	Ester vii.	i.Cor.xv.
	ii	f	iiii	No.			viii	iii	ix	xvi
	iii	g	iii	No.	Nichomede.		Job.i.	iiii	Job ii.	ii.Cor.i.
	iiii	[illegible]	prid.	No.			iii	v	iiii	ii
	v	b	[illegible]		Boniface.		v	vi	vi	iii
	vi	c	viii	Id.		vi	vii	vii	viii	iiii
	vii	d	vii	Id.		vii	ix	viii	x	v
	viii	e	vi	Id.			xi	ix	xii	vi
	ix	f	v	Id.		x	xiii	x	xiiii	vii
	x	g	iiii	Id.			xv	xi	xvi	viii
	xi	a	iii	Id.	Barnabe Apoſt.	xi	Ecclus.x.	Actes xiiii.	Ecclus.xii.	Acts.xv.
	xii	b	prid.	Id.			Job.17.18.	Marke xii.	Job xix.	ii.Cor.ix.
	xiii	c	[illegible]		Solstit. estiuum.		xx	xiii	xxi	x
	xiiii	d	xviii	kl.	Iulii.		xxii	xiiii	xxiii	xi
	xv	e	xvii	kl.			xxiiii.xxv.	xv	xxvi.xxvii.	xii
	xvi	f	xvi	kl.			xxviii	xvi	xxix	xiii
	xvii	g	xv	kl.			xxx	Luke i.	xxxi	Galat.i.
	xviii	a	xiiii	kl.			xxxii	ii	xxxiii	ii
	xix	b	xiii	kl.			xxxiiii	iii	xxxv	iii
	xx	c	xii	kl.	Edward.		xxxvi	iiii	xxxvii	iiii
	xxi	d	xi	kl.			xxxviii	v	xxxix	v
	xxii	e	x	kl.			xl	vi	xli	vi
	xxiii	f	ix	kl.	Faſt.		xlii	vii	Prou.i.	Ephes.i.
	xxiiii	g	viii	kl.	[illegible]		Mala.iii.	Matth.iii.	Mal.iiii.	Mat.xiiii.
	xxv	a	vii	kl.			Prou.ii.	Luke viii.	Prou.iii.	Ephes.ii.
	xxvi	b	vi	kl.			iiii	ix	v	iii
	xxvii	c	v	kl.			vi	x	vii	iiii
	xxviii	d	iiii	kl.	Faſt.		viii	xi	ix	v
	xxix	e	iii	kl.	[illegible]		Ecclus.xv.	Actes iii.	Ecclus.xix.	Actes iiii.
	xxx	f	prid.	kl.			Prou.x.	Luke xii.	Prou.xi.	Ephes.vi.

1. The people of Iſrael, as vpon this day, came vnto yͤ Mount Sinai, which afterwarde was called the hil of Caſius, and there taried almoſt a yeere, as appeareth, Exod.19.1. Nomb. 10.11. Deut.1.19.

6. The Temple of Diana in Epheſus, which amongſt all Painims Temples, was the moſt magnificent and renoumed, as vpon this day, was conſumed with fire liiii.yeeres before the Natiuitie of Ieſus Chriſt.

20. Godfrey and Baldwine with their Chriſtian armie, as vpon this day, ouercame the Perſians at Antiochia, in a memorable conflict. Benedic. de Acult.

23. The King Ahaſhuerosh as on this day, ſent forth a proclamation throughout all his countrey and prouinces, in the fauour of yͤ Iewes, and againſt Haman and his conſpiration, as appeareth, Eſter 8.9.&c.

25. As on this day, was the conflict at Merſbrough, betweene the Emperour Henrie the fourth, and Rodolfe Duke of Sueuia, ſtickled forth by the Pope. Anno. 1080.

27. After the flood had bene fourtie dayes vpon the earth, the waters were ſo increaſed, that Noahs Arke was lifted vp, as vpon this day, aboue the earth. Gene.7.17.

Iuly [illegible] dayes.

The Moone xxx.

	ryſeth	4.min.18.
	falleth	7.min.42.

						Pſal.		2.Leſſon.		2.Leſſon.
v	i	g			Viſitati. of Ma.		Prou.xii.	Luke.xiii.	Prou.xiii.	Phili.i.
	ii	A	vi	No.			xiiii	xiiii	xv	ii
	iii	b	v	No.	Martin.		xvi	xv	xvii	iii
	iiii	c	iiii	No.			xviii	xvi	xix	iiii
	v	d	iii	No.			xx	xvii	xxi	Coloſſ.i.
	vi	e	prid.	No.	Dogge dayes.		xxii	xviii	xxiii	ii
	vii	f					xxiiii	xix	xxv	iii
	viii	g	viii	Id.			xxvi	xx	xxvii	iiii
	ix	A	vii	Id.			xxviii	xxi	xxix	i.Theſſ.i.
	x	b	vi	Id.			xxxi	xxii	Eccles.i	ii
	xi	c	v	Id.			Eccles.ii.	xxiii	iii	iii
	xii	d	iiii	Id.			iiii	xxiiii	v	iiii
	xiii	e	iii	Id.			vi	Iohn.i.	vii	v
	xiiii	f	prid.	Id.			viii	ii	ix	ii.Theſſ.i.
	xv	g			Swithune.		x	iii	xi	ii
	xvi	A	xvii	kl.	Auguſti.		xii	iiii	Ierem.i.	iii
	xvii	b	xvi	kl.			Ierem.ii.	v	iii	i.Tim.i.
	xviii	c	xv	kl.			iiii	vi	v	ii.iii.
	xix	d	xiiii	kl.			vi	vii	vii	iiii
	xx	e	xiii	kl.	Margaret.		viii	viii	ix	v
	xxi	f	xii	kl.			x	ix	xi	vi
	xxii	g	xi	kl.	Magdalen.		xii	x	xiii	ii.Tim.i.
	xxiii	A	x	kl.			xiiii	xi	xv	ii
	xxiiii	b	ix	kl.	Faſt.		xvi	xii	xvii	iii
	xxv	c	viii	kl.			Ecclus.xxi.	xiii	Ecclus.23.	iiii
	xxvi	d	vii	kl.	Anne.		Iere.xviii.	xiiii	Iere.xix.	Titus.i.
	xxvii	e	vi	kl.			xx	xv	xxi	ii.iii.
	xxviii	f	v	kl.			xxii	xvi	xxiii	Philemon.
	xxix	g	iiii	kl.			xxiiii	xvii	xxv	Hebr.i.
	xxx	A	iii	kl.			xxvi	xviii	xxvii	ii
v	xxxi	b	prid.	kl.			xxviii	xix	xxix	iii

6. The vi. day of this moneth, the Ioſias of our age, Edwarde the ſixt, King of England dyed, Anno.1553.

8. John Hus was burnt as on this day, at the Councell holden at Conſtance, for profeſſing the Goſpell of our Lord Ieſus. Anno.1415.

9. As on this day, Ieruſalem was beſieged by the King of Babel, the ſpace of eighteene moneths, and at length was taken. 2.Kings.25.3. and Zedekiahs ſonnes ſlaine before his face, and after had his owne eyes put out. Ierem. 39.2,7.

12. As on this day was the birth of C. Iulius Ceſar, the firſt Emperour of Rome, of whome this moneth is ſo called.

15. About this time, the great Sweat beganne in Englande. Anno.1551.

17. As on this day, Moſes in his anger, being thereunto prouoked by the Idolatrie of the people, brake the two Tables of ſtone, which he had receiued of the Lorde in the Mount. Exod.32.19.

19. As on this day, the great hurt by fire began at Rome in Neroes reigne.

23. As on this day, Pope Alexander the thirde, treadeth vpon Frederick Barbaroſſa the Emperour.

27. As vpon this day, the Athenians receyued a great ouerthrow in Sicilia, of the Syracuſians.

August hath xxxi. dayes.

The Moone xxx.

ryſeth 4.min.34.
falleth 7.min.26.

					Pſalmes	Morning prayer.		Euening prayer.	
						1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
xiii	i	c	Kalend.	Lammas.	i	Jerem.xxx.	John.xx.	Jerem.xxxi.	Hebr.iiii.
ii	ii	d	iiii No.		ii	xxxii	xxi	xxxiii	v
	iii	e	iii No.		iii	xxxiiii	Actes.i.	xxxv	vi
x	iiii	f	prid. No.		iiii	xxxvi	ii	xxxvii	vii
xviii	v	g	Nonas.		v	xxxviii	iii	xxxix	viii
vii	vi	A	viii Id.	Transfiguratiõ.	vi	xl	iiii	xli	ix
	vii	b	vii Id.	Name of Jeſus.	vii	xlii	v	xliii	x
	viii	c	vi Id.			xliiii	vi	xlv.xlvi	xi
xv	ix	d	v Id.			xlvii	vii	xlviii	xii
iiii	x	e	iiii Id.	Laurence.		xlix	viii	l	xiii
	xi	f	iii Id.			li	ix	lii	James.i.
xii	xii	g	prid. Id.	Sunne in Virgo.		Lamen.i.	x	Lamen.ii.	ii
i	xiii	A	Idus.		xiii	iii	xi	iiii	iii
	xiiii	b	xix kl.	Septembris.	xiiii	v	xii	Ezek.ii.	iiii
ix	xv	c	xviii kl.			Ezek.iii.	xiii	vi	v
	xvi	d	xvii kl.			vii	xiiii	xiii	1.Pet.i.
xvii	xvii	e	xvi kl.			xiiii	xv	xviii	ii
vi	xviii	f	xv kl.			xxxiii	xvi	xxxiiii	iii
	xix	g	xiiii kl.			Daniel.i.	xvii	Daniel.ii.	iiii
	xx	A	xiii kl.			iii	xviii	iiii	v
iii	xxi	b	xii kl.			v	xix	vi	ii.Pet.i.
	xxii	c	xi kl.			vii	xx	viii	ii
xi	xxiii	d	x kl.	Faſt.		ix	xxi	x	iii
xix	xxiiii	e	ix kl.	Bartho. Apoſt.	xxiiii	Ecclus.xxv.	xxii	Ecclus.29.	1.John.i.
viii	xxv	f	viii kl.		xxv	Daniel.xi.	xxiii	Daniel.xii.	ii
	xxvi	g	vii kl.		xxvi	xiii	xxiiii	xiiii	iii
xvi	xxvii	A	vi kl.		xxvii	Hoſea.i.	xxv	Hoſea.ii.iii.	iiii
v	xxviii	b	v kl.	Auguſtine.	xxviii	iiii	xxvi	v.vi.	v
	xxix	c	iiii kl.	Behead.of John.	xxix	vii	xxvii	viii	ii.iii.John.
	xxx	d	iii kl.		xxx	ix	xxviii	x	Jude.i.
xiii	xxxi	e	prid. kl.		xxx	xi	Matth.i.	xii	Rom.i.

1. Aaron, as vpon this day, being 123. yeeres olde, dyed vpon the mountaine Hor, 40. yeeres after the children of Iſraels comming out of Egypt. Nom.20,25,28 and 33.38,39.

7. Nebuzar-adan, as on this day, ſetteth the Citie & Temple of Jeruſalem on fire. 2.Kings. 25.8,9.

8. Henrie the 4. Emperour, as on this day, dyed with ſorowe, conſtrained thereunto by the Popes iniuries.

10. Titus ſouldiers, as on this day, ſet the Citie and Temple of Jeruſalem on fire, ſithens which time, neither of them haue euer bene reedified. Ioſeph.lib.6.Chap.26.

As on this day alſo, Ezra the Scribe entreth into Jeruſalem with a great multitude of the Jewes, and is honorably receiued of thoſe that about 50. yeres before, came thither with Zerubbabel, before the incarnation of Chriſt, 596. yeeres. Ezra.7.9.

26. Darius being ſlaine, Alexãder as vpon this day, obtaineth the Empire of Aſia, and the ſame day, the Monarchie was tranſlated from the Perſians, vnto the Greekes. 1.Macca.1,1.

27. Religion, as on this day, was reformed, according to Gods expreſſe trueth, in the moſt renowned Citie of Geneua. 1535.

29. The Citie Buda in Hungarie, as on this day, yeelded vnto the Turke, in the yere of our Lord God, 1526.

September hath xxx. dayes.

The Moone xxix.

Sunne riseth / falleth, Houre 5.min.36. / 6.min.24.

				Psalmes	Morning prayer.		Euening prayer.	
					1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
i	f	[illegible]	Gyles.		Hoſea.xiii.	Mat.ii.	Hoſea.xiiii.	Rom.ii.
ii	g	iiii No.			Joel.i.	iii	Joel.ii.	iii
iii	A	iii No.			iii	iiii	Amos.i.	iiii
iiii	b	prid. No.			Amos.ii.	v	iii	v
v	c		Dog dayes ende.		iiii	vi	v	vi
vi	d	viii Id.			vi	vii	vii	vii
vii	e	vii Id.			viii	viii	ix	viii
viii	f	vi Id.	Nati.of Marie.		Obadiah.i.	ix	Jonah.i.	ix
ix	g	v Id.			Jonah.ii.iii.	x	iiii	x
x	A	iiii Id.			Micah.i.	xi	Micah.ii.	xi
xi	b	iii Id.			iii	xii	iiii	xii
xii	c	prid. Id.			v	xiii	vi	xiii
xiii	d				vii	xiiii	Nahum.i.	xiiii
xiiii	e	xviii kl.	Holy croſſe.		Nahum.ii.	xv	iii	xv
xv	f	xvii kl.	Aequinoctium		Habak.i.	xvi	Habak.ii.	xvi
xvi	g	xvi kl.	Autumnale.		iii	xvii	Zepha.i.	i.Cor.i.
xvii	A	xv kl.	Lambart.		Zepha.ii.	xviii	iii	ii
xviii	b	xiiii kl.			Haggai.i.	xix	Haggai.ii.	iii
xix	c	xiii kl.		xix	Zech.i.	xx	Zech.ii.iii.	iiii
xx	d	xii kl.	Faſt.		iiii. v.	xxi	vi	v
xxi	e	xi kl.			Ecclus.xxxv	xxii	Ecclus.38.	vi
xxii	f	x kl.			Zech.vii.	xxiii	Zech.viii.	vii
xxiii	g	ix kl.			ix	xxiiii	x	viii
xxiiii	A	viii kl.			xi	xxv	xii	ix
xxv	b	vii kl.			xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cyprian.		Mala.i.	xxvii	Mala.ii.	xi
xxvii	d	v kl.			iii	xxviii	iiii	xii
xxviii	e	iiii kl.			Tobit.i.	Marke.i.	Tobit.ii.	xiii
xxix	f	iii kl.			Ecclus.39.	ii	Ecclus.44.	xiiii
xxx	g	prid. kl.	Hierome.	xxx	Tobit.iii.	iii	Tobit.iiii.	xv

2. Auguſtus Ceſar this day, ouerthrewe Antonius and Cleopatra, in a battell by ſea at Actium, 28. yeeres before Chriſt was borne. Dion.

7. Our Soueraigne Ladie QVEENE [illegible] was borne as vpon this day, at Greenewich. Anno 1533.

8. Jeruſalem was as vpon this day, ſacked with fire and ſworde, & vtterly raſed, 73. yeeres after the birth of Chriſt: who prophecied the ſame 40. yeeres before. Matth.24.2,34. Ioſeph. lib.7.Chap.26.

13. Titus the Emperour, ſonne to Veſpaſian, as vpon this day, dyed, after Chriſtes birth 83. yeeres.

14. Chryſoſtome being chaſed out of his Church of Conſtantinople, as vpon this day, dyed.

18. Domitian the Emperour as vpon this day, was ſlaine, by yͤ treaſon of his wife, & ſeruants.

20. The noble Oratour L. Craſſus, as vpon this day, died of a pleuriſie. Cicero.lib.3.de Orat.

23. Octauius Ceſar, as vpon this day, was borne, 60. yeres before the Natiuitie of Chriſt. Gel.lib.15.Chap.7.

24. Angelus Politian, as vpon this day, dyed, Anno.1509.

25. As vpon this day, Nehemiah finiſhed the walles of Jeruſalē, 444. yeeres before Chriſt. Nehe.6.15.

30. As vpon this day, Pompeius, ſurnamed the great, was borne, before Chriſt, 103. yeeres.

October hath [illegible]

The Moone xxx.

The Sunne { ryſeth / falleth } { 6.min.35. / 5.min.25. }

						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
i	[illegible]	[illegible]		Remige.		Tobi.v.	Mark.iiii.	Tobi.vi.	1.Cor.xvi.
ii	b	vi	No.			vii	v	viii	ii.Cor.i.
iii	c	v	No.		[illegible]	ix	vi	x	ii
iiii	d	iiii	No.			xi	vii	xii	iii
v	e	iii	No.			xiii	viii	xiiii	iiii
vi	f	prid.	No.	Faith.		Judeth.i.	ix	Judeth.ii.	v
vii	g	Nonas.			vii	iii	x	iiii	vi
viii	[illegible]	viii	Id.			v	xi	vi	vii
ix	b	vii	Id.	Dennis.		vii	xii	viii	viii
x	c	vi	Id.			ix	xiii	x	ix
xi	d	v	Id.			xi	xiiii	xii	x
xii	e	iiii	Id.			xiii	xv	xiiii	xi
xiii	f	iii	Id.	Edward.		xv	xvi	xvi	xii
xiiii	g	prid.	Id.			Wiſd.i.	Luk.vi.i.	Wiſd.ii.	xiii
xv	[illegible]	[illegible]				iii	vi.i.	iiii	Galat.i.
xvi	b	xvii	kl.	Nouembris.		v	ii	vi	ii
xvii	c	xvi	kl	Etheldrede.		vii	iii	viii	iii
xviii	d	xv	kl			Ecclus.li.	iiii	Job.i.	iiii
xix	e	xiiii	kl.			Wiſd.ix.	v	Wiſd.x.	v
xx	f	xiii	kl.			xi	vi	xii	vi
xxi	g	xii	kl.			xiii	vii	xiiii	Epheſ.i.
xxii	[illegible]	xi	kl.			xv	viii	xvi	ii
xxiii	b	x	kl.			xvii	ix	xviii	iii
xxiiii	c	ix	kl.			xix	x	Ecclus.i.	iiii
xxv	d	viii	kl.	Criſpine.		Ecclus.ii.	xi	iii	v
xxvi	e	vii	kl.			iiii	xii	v	vi
xxvii	f	vi	kl.	Faſt.		vi	xiii	vii	Phili.i.
xxviii	g	v	kl.			Job.24.25.	xiiii	Job.xlii.	ii
xxix	[illegible]	iiii	kl.			Ecclus.viii.	xv	Ecclus.ix.	iii
xxx	b	iii	kl.			x	xvi	xi	iiii
xxxi	c	prid.	kl.	Faſt.		xii	xvii	xiii	Coloſſ.i.

1. The feaſt of Trumpets was kept this day. Leuit.23.24.
Alſo Pompeius and his armie, as vpon this day, was diſcomfited by Ceſar.

4. The Iewes faſt and mourne, as on this day, for the death of Gedaliah Ieremi.41.1,2.

10. As on this day, the feaſt of reconciliation, the onely faſt commaunded by GOD, was kept. Leuit.23.27.

11. As on this day, was the firſt conflict of the Tigurines, with the fiue townes of Heluetia, wherein Zuinglius was ſlaine. Anno. 1532.

15. As on this day the Iewiſh feaſt of Tabernacles was kept, laſting 7. dayes, Leuit.23.34.

17. As on this day, Noahs Arke after 150. dates, reſted on the mountaines Ararat in Armenia. Gene.8,4.

21. As on this day, the Iewiſh great feaſt of palmes was kept.

22. This day, ẏ feaſt of holy conuocatiõ was kept.

23. As on this day, the Iewes which returned from the captiuitie of Babylon, made a newe couenant with God. Nehe.9.1.
Alſo Titus, ſonne to Vaſpaſian, after the deſtruction of Ieruſalẽ, ſlayeth 3000. Iewes on the birth day of his brother Domitian. An.73.

31. This day, in the yere of our Lord God, 1517. & C. yeres after the death of John Hus, Martin Luther gaue his propoſitions in ẏ vniuerſitie of Witemberg, againſt ẏ Popes pardons.

[illegible] xxx.dayes.

The Moone xxix.

riſeth Houre 7.min.34.
falleth Houre 4.min.26.

					Pſalm	1.Leſſon	2.Leſſon.	1.Leſſon.	2.Leſſon.
i	d					Wiſd.iii.	Hebr.xi.xii.	Wiſd.v.	Reuel.xix
ii	e	iiii	No.			Ecclus.xiiii.	Luke xviii.	Ecclus.xv.	Coloſſ.ii.
iii	f	iii	No.			xvi	xix	xvii	iii
iiii	g	prid.	No.			xviii	xx	xix	iiii
v						xx	xxi	xxi	i.Theſſ.i
vi	b	viii	Id.	Leonarde.		xxii	xxii	xxiii	ii
vii	c	vii	Id.			xxiiii	xxiii	xxv	iii
viii	d	vi	Id.			xxvii	xxiiii	xxviii	iiii
ix	e	v	Id.			xxix	John.i.	xxx	v
x	f	iiii	Id.			xxxi	ii	xxxii	ii.Theſſ.i.
xi	g	iii	Id.	S.Martin.		xxxiii	iii	xxxiiii	ii
xii		prid.	Id.			xxxv	iiii	xxxvi	iii
xiii	b			Bryce.		xxxvii	v	xxxviii	i.Tim.i.
xiiii	c	xviii	kl.	Decembris		xxxix	vi	xl	ii.iii
xv	d	xvii	kl.	Machute.		xli	vii	xlii	iiii
xvi	e	xvi	kl.			xliii	viii	xliiii	v
xvii	f	xv	kl.			xlv	ix	xlvi	vi
xviii	g	xiiii	kl.			xlvii	x	xlviii	ii.Tim.i.
xix		xiii	kl.			xlix	xi	l	ii
xx	b	xii	kl.	Edmund king.		li	xii	Baruc.i.	iii
xxi	c	xi	kl.			Baruc.ii.	xiii	iii	iiii
xxii	d	x	kl.	Cicilie.		iiii	xiiii	v	Titus.i.
xxiii	e	ix	kl.	Clement.		vi	xv	Iſai.i.	ii.iii
xxiiii	f	viii	kl.			Iſai.ii.	xvi	iii	Philemon.
xxv	g	vii	kl.	Katherine.		iiii	xvii	v	Hebr.i.
xxvi		vi	kl.			vi	xviii	vii	ii
xxvii	b	v	kl.			viii	xix	ix	iii
xxviii	c	iiii	kl.		xxvii	x	xx	xi	iiii
xxix	d	iii	kl.	Faſt.		xii	xxi	xiii	v
xxx	e	prid.	kl.			Prou.xx.	Actes.i.	Prou.xxi.	vi

Note, that the beginning of the xxvi. Chapter of Eccleſiaſticus (vnto) verſe vii. An euill wife &c. muſt be read with the xxv. Chapter.

10. This day happened the wofull ſlaughter of Varna, where Ladiſlaus King of Hungarie was ſlaine by the Turke Anno 1444. Alſo as vpon this day Martin Luther was borne Anno. 1483.

15. Jeroboam after that he had turned the people from ẏ obedience of Rehoboam their King, vnto him ſelfe, deuiſed and ordeined this day to be kept holy of the people, and becauſe they ſhoulde not goe vnto Jeruſalem to worſhip, he cauſed two golden calues to be ſet vp, the one at Dan, & the other at Bethel, and ſo he and the people committed Idolatrie, 1.Kings.12.32,33.

16. As vpō this day Tiberius Ceſar was borne, before the birth of Chriſt 39.yeeres.

17. As vpon this day, began moſt proſperouſly our moſt Soueraigne Ladie, [illegible] to reigne ouer vs, Anno 1558. whome we beſeech God long to continue in that gouernment.

18. Titus as vpon this day, vſed no leſſe crueltie againſt the Jewes his priſoners, in the Citie of Beryte in Syria, keeping the birth day of his father Veſpaſian, then he did on the birth day of his brother Domitian. Ioſeph.lib. 7.Chap.20.

December hath xxxi. dayes.

The Moone xxx.

Sunne ryſeth, Houre 8. min.12.
Sunne falleth, Houre 3. min.48.

						Pſalmes.	Morning prayer.		Euening prayer.	
							1 Leſſon	2.Leſſon.	1.Leſſon.	2.Leſſon.
	i	f	Kalend.			i	Iſai.xiiii.	Actes.ii.	Iſai.xv.	Hebr.vii.
xviii	ii	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	iii	A	iii	No.		iii	xviii	iiii	xix	ix
	iiii	b	prid.	No.		iiii	xx.xxi	v	xxii	x
xv	v	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	vi	d	viii	Id.	Nicholas Biſh.	vi	xxv	vi.vii	xxvi	xii
	vii	e	vii	Id.		vii	xxvii	vi.vii	xxviii	xiii
xii	viii	f	vi	Id.	Concept. of Ma.	viii	xxix	viii	xxx	James.i.
i	ix	g	v	Id.		ix	xxxi	ix	xxxii	ii
	x	A	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	xi	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	xii	c	prid.	Id.	Sol in Capric.	xii	xxxvii	xii	xxxviii	v
xvii	xiii	d	Idus.		Lucie virgin.	xiii	xxxix	xiii	xl	i.Peter.i.
	xiiii	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	xv	f	xviii	kl.		xv	xliii	xv	xliiii	iii
xiiii.	xvi	g	xvii	kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
iii	xvii	A	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	xviii	b	xv	kl.		xviii	xlix	xviii	l	ii.Peter.i.
xi	xix	c	xiiii	kl.		xix	li	xix	lii	ii
xix	xx	d	xiii	kl.	Faſt.	xx	liii	xx	liiii	iii
	xxi	e	xii	kl.	[illegible]	xxi	Prou xxiii.	xxi	Prou. xxiiii.	i.John.i.
viii	xxii	f	xi	kl.		xxii	Iſai.lv.	xxii	Iſai.lvi.	ii
	xxiii	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	xxiiii	A	ix	kl.	Faſt.	xxiiii	lix	xxiiii	lx	iiii
v	xxv	b	viii	kl.	[illegible]	xxv	Iſai.ix.	Luke.ii.	Iſai.vii	Titus.iii.
	xxvi	c	vii	kl.	[illegible]	xxvi	Prou.xxviii.	Actes.vi.vii.	Eccles.iiii.	Actes.vii.
xiii	xxvii	d	vi	kl.	[illegible]	xxvii	Eccles.v.	Reuel.i.	Eccles.vi.	Reuel.xxii.
ii	xxviii	e	v	kl.	Innocentes.	xxviii	Ierem.xxxi.	Actes.xxv.	Wiſd i.	i.John.v.
	xxix	f	iiii	kl.		xxix	Iſai.lxi.	xxvi	Iſai.lxii.	ii.John.
x	xxx	g	iii	kl.		xxx	lxiii	xxvii	lxiiii	iii.John.
	xxxi	A	prid.	kl.	Silueſter Biſh.	xxx	lxv	xxviii	lxvi	Jude.i.

9. In the yeere of our Lord God, 1437. Sigiſmund king of Hungarie, and Emperour of Rome, as on this day dyed.

15. Antiochus Epiphanes, as on this day, placed the Idole of Jupiter, vpon the Altar of God in Jeruſalem. 1 Macca.1.57.

16. Ezra as on this day, commandeth the Iſraelites to leaue their ſtrange wiues. Ezra.10,11. and 1.Eſdr.9.8,9.

25. Chriſt borne, as on this day, of the Virgin Marie, in the yeere from the worldes creation, 4018.

Antiochus Epiphanes, entred alſo as vpon this day into Jeruſalem, with a great armie, and ſpoyled it. Ioſeph lib.12. Chap.6.

Alſo he cauſed ſacrifice on this day to be made vpon the Altar, which was in the ſtead of the Altar of ſacrifices, looke 1.Macca.1 62.

25. Steuen was ſtoned to death by the Jewes, for profeſſing Chriſt, in the yeere after Chriſt his aſcenſion. Actes 7.58,59.

27. As vpon this day, Saint John the Euangeliſt, being of the age of lxxxix. yeeres, died at Epheſus, in the reigne of Traiane the Emperour, xxx. yeeres after the deſtruction of Jeruſalem.

28. This day Herod ſlewe the Innocentes, two yeeres after yͤ birth of Chriſt, among whom he had thought to haue murthered Chriſt. Mat.2. 16,17,18.

THE NAMES AND ORDER of all the bookes of the Olde and Newe Teſtament, with the nomber of their *Chapters, and the leafe where* they beginne.

Geneſis hath chapters	50	leafe	1
Exodus	40		27
Leuiticus	27		50
Nombers	36		66
Deuteronomie	34		88
Ioſhua	24		107
Iudges	21		120
Ruth	4		133
1,Samuel	31		135
2,Samuel	24		151
1,Kings	22		165
2,Kings	25		182
1,Chronicles	29		197
2,Chronicles	36		212
The prayer of Manaſſeh,apocryphe			230
Ezra	10		231
Nehemiah	13		236
Eſter	10		244
Iob	42		248
Pſalmes	150		264
Prouerbes chap.	31	leafe	301
Eccleſiaſtes	12		312
The Song of Salomon	8		316
Iſaiah	66		319
Ieremiah	52		346
Lamentations	5		359
Ezekiel	48		361
Daniel	12		405
Hoſea	14		414
Ioel	3		418
Amos	9		419
Obadiah	1		423
Ionah	4		423
Micah	7		424
Nahum	3		427
Habakkuk	3		428
Zephaniah.	3		429
Haggai	2		430
Zechariah	14		431
Malachi	4		436

The bookes called Apocrypha.

1.Eſdras	9	438
2.Eſdras	16	446
Tobit	14	459
Iudeth	[illegible]	463
The reſt of Eſther	6	470
Wiſdome	19	472
Eccleſiaſticus	51	479
Baruch with the Epiſtle of Ieremiah		500
The ſong of three children		503
The ſtorie of Suſanna		504
The idole Bel and the Dragon		505
1.Maccabees	16	505
2.Maccabees	15	521

The bookes of the Newe Teſtament.

Matthewe	[illegible]	1
Marke	[illegible]	18
Luke	[illegible]	29
Iohn	[illegible]	47
The Actes	[illegible]	61
The Epiſtle of Paul to the Romanes	[illegible]	79
1.Corinthians	[illegible]	87
2.Corinthians	[illegible]	94
Galatians	[illegible]	99
Epheſians	[illegible]	101
Philippians	[illegible]	104
Coloſſians	[illegible]	106
1.Theſſalonians.	[illegible]	107
2.Theſſalonians	[illegible]	109
1.Timotheus	[illegible]	110
2.Timotheus	[illegible]	112
Titus	[illegible]	114
Philemon	[illegible]	114
To the Hebrewes	[illegible]	115
The Epiſtle of Iames	[illegible]	120
1.Peter	[illegible]	122
2.Peter	[illegible]	124
1.Iohn	[illegible]	126
2.Iohn	[illegible]	127
3.Iohn	[illegible]	128
Iude	[illegible]	128
Reuelation	[illegible]	129

Hovve to take profite in reading of the holy Scriptures.

Who ſo euer mindeth to take profite by reading ſcriptures, muſt

- 1 Earneſtly & vſually pray vnto God that he will vouchſafe to
  - Teach the way of his ſtatutes.
  - Giue vnderſtanding.
  - Direct in the path of his commaundementes.
  - Pſal.119.
- 2 Diligently keepe ſuch order of reading the ſcriptures and prayer as may ſtand with his calling and ſtate of life, So that
  - At the leaſt twiſe euerie day this exerciſe bee kept. Deut.11.verſ.19.
  - The time once appoynted hereunto after a good entrie, be no otherwiſe employed. Luke 9.verſ.62.
  - Superſtition be auoyded. Eſai.29.verſ.36.
  - At one other time that be done, which is left vndone at any time. Epheſ.5.verſ.16.
- 3 Vnderſtande to what ende and purpoſe the Scriptures ſerue, which were written, to
  - Teach, that we may learne trueth.
  - Improue, that we may be kept from errour.
  - Correct, that we may be driuen from vice.
  - Inſtruct, that wee may bee ſetled in the way of well doing.
  - 2.Timot.3.verſ.16,17.
  - Comfort, that in trouble we may be confirmed in patient hope. Rom.15.verſ.4.
- 4 Remember that Scriptures conteyne matter concerning
  - Religion and the right worſhipping of God, as
    - Fayth in one God
      - Father.
      - Sonne.
      - Holy Ghoſt.
    - The ſtate of mankinde, by
      - 1. Creation.
      - 2. fall and ſinne.
      - 3. regeneration in Chriſt.
    - The Church and the gouernement thereof
      - Before Chriſt.
      - Since Chriſt.
    - The worde of God written in the teſtament
      - Olde.
      - Newe.
    - Sacraments
      - Before Chriſt.
      - Since Chriſt.
    - The ende and generall iudgement of the
      - Good
      - Wicked.
  - Common wealthes and gouernments of people, by
    - Magiſtrates
      - Good.
      - Euill.
    - Peace and warre.
    - Proſperitie and plagues.
    - Subiects
      - Quiet.
      - Diſordred.
  - Families and things that belong to houſhold, in which are
    - Huſbands.
    - Wiues
    - Parents.
    - Children.
    - Maſters.
    - Seruants.
    - Godly bleſſed.
    - Vngodly plagued.
  - The priuate life and doings of euery man in
    - Wiſdome and folly.
    - Loue and hatred.
    - Soberneſſe and incontinencie.
    - Mirth and ſorrowe.
    - Speach and ſilence.
    - Pride and humilitie.
    - Couetouſneſſe and liberalitie.
  - The common life of all men, as
    - Riches, pouertie.
    - Nobilitie.
    - Fauour.
    - Labour and idleneſſe.
- 5 Refuſe all ſence of Scripture contrarie to the
  - Articles of Chriſtian faith, conteined in the common Crede.
  - Firſt and ſecond table of Gods commandements.
- 6 Marke and conſider the
  - 1. Coherence of the text, how it hangeth together.
  - 2. Courſe of times and ages, with ſuch things as belong vnto them.
  - 3. Maner of ſpeach proper to the Scriptures.
  - 4. Agreement that one place of Scripture hath with another, whereby that which ſeemeth darke in one is made eaſie in another.
- 7 Take opportunitie to
  - Reade interpreters if he be able.
  - Conferre with ſuch as can open the Scriptures. Actes.8.verſe 30.31.&c.
  - Heare preaching, and to proue by the Scriptures that which is taught. Act.17.verſe 11.

The

THE SVMME OF THE whole Scripture of the bookes of the olde and newe Teſtament.

God.

THe bookes of the olde Teſtament, do teach vs that the ſame God, whom Adam, Noe, Abraham, Iſahac, Iacob, Dauid, and the other fathers did worſhip, is * the only true God, and that he the ſame is almightie and [a] euerlaſting: Who of his meere goodneſſe hath created by his word [b] heauen and earth, and all that is in them: From whom all things doe come, without whom there is nothing at all. And that he is [c] iuſt and mercifull: Who alſo [d] worketh all in al, [e] after his owne will: [f] To whom it is not lawfull to ſay, wherefore he doeth thus or thus.

*Iſaiah.45.14. [a] Geneſis.21.33. Daniel.7.9. [b] Geneſis.1.1. Iſaiah.45.18 [c] Exodus.9.27. Pſalme.7.8. Iſaiah.45.21. Exodus.33.27. [d] 1.Corin.12.6. [e] Ieremiah.18.6. [f] Iſaiah.45.9 Romans.9.10.

Creation of man.
Sinne.

MOreouer, theſe bookes teach vs, that this very God almightie, after he created all things, ſhope alſo Adam the firſt man, [g] to the image and ſpirituall ſimilitude of himſelfe, and that he did conſtitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, tranſgreſſing the precept of his creator, [h] by thus his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſh, [i] be in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

[g] Geneſis.1.27. Wiſd.2.23.24. [h] Rom.5.14.18. [i] Epheſians.2.3.

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to [k] Adam, [l] Abraham, [m] Iſahac, [n] Iacob, [o] Dauid, and to other fathers of the old time, that he would ſend that bleſſed ſeede, his ſonne Ieſus Chriſt our ſauiour, which ſhould deliuer all thoſe from ſinne, and from the [p] tyrannie of the deuil, which by a liuely and working faith ſhoulde beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obteine this deliuerance.

[k] Geneſis.3.15. [l] Geneſis.12.3. [m] Geneſis.26.4. [n] Geneſis.28.14. [o] 2.Samuel.7.12. Pſalme.132.11. [p] Hebrewes.2.14.

The Lawe.

ALſo they giue vs to vnderſtande, that in the meane ſeaſon, while thoſe fathers the Iſraelites looked for the ſaluation and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had neede of the Sauiour promiſed) God the creator gaue by Moſes his [q] lawe written in two tables of ſtone: that by it, ſinne and the malice of mans heart being [r] knowen, men mought more vehemently thirſt for the [s] comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne. Which thing, neither the lawe, nor yet the ſacrifices and oblations of the lawe did [t] perfourme. For they were ſhadowes and figures of the true oblation of the bodie of Chriſt, by which oblation all [u] ſinne ſhould be blotted out, and quite put away.

[q] Exodus.20.1. [r] Romans.3.20. Galat.3.19. [s] Hebrewes.7.18. and 10.1. [t] Iohn.1.29.

Chriſt God our Sauiour came.

BY the bookes of the newe Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God aboue all things moſt bleſſed for euer, euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that hee was [a] ſent at the laſt from the father, the ſelfe ſame time which the father dyd conſtitute within himſelfe. I ſay, [b] at that time, when all wickedneſſe abounded in the worlde, then hee was ſent. And thus Ieſus our Sauiour, being borne in the fleſh, [c] ſuffered death, and roſe againe from the dead. Which acts of his were not done by him in reſpect of the [d] good workes of any man (for we were all ſinners) but that this God our father ſhould [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promiſed, and that [g] through his mercie he mought bring vs to ſaluation.

A lambe.
A ſacrifice.
Peace.
Adoption.

Whereupon it is euidently ſhewed in the [h] newe Teſtament, that Ieſus Chriſt, being the true [i] lambe, the true [k] ſacrifice of the worlde, [l] putting away the ſinnes of men, came into this worlde to purchaſe grace and [m] peace for vs with the father, [n] waſhing vs from our ſinnes in his owne blood, and [o] ſhoulde deliuer vs from the bondage of the deuill, whom by ſinne we dyd ſerue: And ſo wee ſhoulde be [p] adopted by him to bee the ſonnes of God, made [q] heires with him of that moſt excellent and euerlaſting kingdome.

The holie Ghoſt.
Faith.

Nowe, that we ſhoulde acknowledge this ſingular and excellent benefite of God towards vs, almightie God [r] giueth vs his holy ſpirite: the [s] fruite and effect of the which is fayth in God, and in his Chriſt. For, without the holy ghoſt, by which we are inſtructed and [t] ſealed, neither can we beleeue that God the father ſent Meſſias, nor yet that Ieſus is Chriſt. For [u] no man (ſayeth Paul) can ſay that Ieſus is the Lorde, but by the holy ghoſt. The [x] ſame ſpirit witneſſeth to our ſpirit, that we are the children of God, [y] and poureth into our bowels that charitie which Paul deſcribeth to the Corinthians.

Charitie.
Hope.

Furthermore, that holy ſpirit doth giue vs hope, which is a ſure looking for eternall life, whereof he him ſelfe is the certaine [z] token and pledge. Alſo he giueth vs other [*] ſpirituall giftes, of the which Paul writeth to the Galatians. Therefore the benefite of faith is not yet to be deſpiſed, or litle to be ſet by. For by the meanes of this truſt and [a] fayth in Chriſt, which [b] worketh by charitie, and ſheweth it ſelfe forth by the workes of charitie, mouing man thereto, we are [c] iuſtified and ſanctified: that is to ſay, God and the father of our Lord Ieſus Chriſt (which is made our [d] father alſo by him, being our [e] brother) doth account vs to be iuſt and holy through his grace, and through the merite of his ſonne Ieſus Chriſt, not [f] imputing our ſinnes to vs, ſo farre forth, that we ſhould ſuffer the paynes of hell for them.

Iuſtification and ſanctification.

Good workes.

Finally, Chriſt him ſelfe [g] came into the worlde, to the intent that wee through him being ſanctified and clenſed from our ſinnes, following his will in good workes, ſhoulde deny the things perteining to the fleſh, and freely [h] ſerue him in righteouſneſſe and holineſſe all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we ſhoulde [k] ſhewe our ſelues to be called to his grace and gift of faith: which good workes who ſo hath not, doeth ſhewe himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

Chriſt our maſter and teacher.

To Chriſt muſt we come, and [l] followe him with a cherefull minde, that he may teach vs. For he is [m] our

* Romanes.9.5. [a] Luke.1.31. [b] Galatians.4.4.5. [illegible] Rom.5.8. [d] Ephe.2.9. Titus.3.5. [e] Romanes.15.8. [f] Epheſians.2.4.7. [g] Titus.3.5. [h] Iſaiah.53.7. [i] Iohn.1.29. [k] Epheſians.5.2. Hebrewes.9.26. [l] Actes.3.19. [m] Ephe.2.14.15. [n] Reuelat.1.5. [o] Hebrewes.2.14. [p] Galatians.4.5. Epheſians.1.5. [q] Romanes.8.17. [r] Epheſians.3.5. Romanes.8.15. Galatians.4.6. [s] Epheſians.1.1 Galatians.5.23. [t] Ephe.1.13. and 4.3 [u] 1.Corin.12.3. [y] Romanes.8.16. [z] Galatians.5. 1.Corinth.12.4. [a] Epheſians.1.14. [b] Galatians.5.22. [c] Galatians.5.6. [d] Epheſians.5.2. [illegible] [illegible] [illegible] [illegible] Matthew.4.8. [illegible]

n Math.11.29.
o Iohn 13,15
1 Pet.2.20,21.
p 1 Pet.2.25.
q Hebrues.4.14.
r 1 Timo.2.5
s 1.Iohn.2.1,2
t Iohn.14.13 and 16.23 Mar.11.24.
u Math.4.17
x Hebrues 4.16.
y 1 Timot.1.15.

maſter,[n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well.

Moreouer, he is our [p] biſhop and our [q] high prieſt, which did himſelfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who nowe ſitteth at the right hand of God the father, being made our [s] aduocate, making Prayer and interceſſion for vs: who doubtleſſe ſhall obteine for vs [t] whatſoeuer we ſhall deſire, either of him, or elſe of his father in his name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo do (for thus hath he promiſed. Therefore let vs not doubt, if we ſinne at any time, to come with [u] repentance (to the which he doth inuite and ſtirre vs at the verie beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beliefe, that we ſhall obteine mercie: For therefore [y] came he into the world, that he mought ſaue ſinners by his grace.

Biſhop.
Mediatour.
Aduocate.

* Math.25.13.
a 2.Timot.4.1
b 2.Corin.5.10.
c Mat.25.34.&c.
d 1 Corin.15 24,25,28.

THis is verily Chriſt Ieſus, which ſhall come at a * certaine time appointed by his father, and ſhall ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the workes of his bodie according to that he hath done, whether it be good or euill. And he ſhall ſay to them which ſhall be on the right ſide, which in this world did looke for the good things to come (that is to ſay, life euerlaſting:) [c] Come ye bleſſed of my father, enioy the kingdome that hath bene prepared for you from the beginning of the worlde. But to them which ſhalbe on the left ſide, he ſhall ſay: Depart from me ye curſed into euerlaſting fire prepared for the deuill and his Angels. And then [d] ſhal the end be, when Chriſt, hauing vtterly vanquiſhed all maner of enimies, ſhall deliuer vp the kingdome to God the father.

Iudgement.
Eternall life.
Eternall fire.

e 2.Pet.1.19,21.
f Iohn 17.3
g Iohn 20.31.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred bookes of the Byble were deliuered to vs by the goodnes of God through his holy ſpirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of this doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one ſauiour Ieſus Chriſt, whom (as he had promiſed) he hath ſent. [g] and that we beleeuing, mought haue in his name life euerlaſting.

To what intent the ſcriptures were written.

h 1.Corin.3.11.
i Galatians 1.8.
k Romans 11.36.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doth ſtand ſure and ſtedfaſt. And Paul vvilleth him to be [i] accurſed vvhich ſhall preach any other faith and ſaluation then by Ieſus Chriſt, yea although he vvere an Angel from heauen.

For [k] of him, through him, and for him, are all things: To vvhom vvith the father and the holy Ghoſt, be all honour and glorie vvorld vvithout ende, Amen.

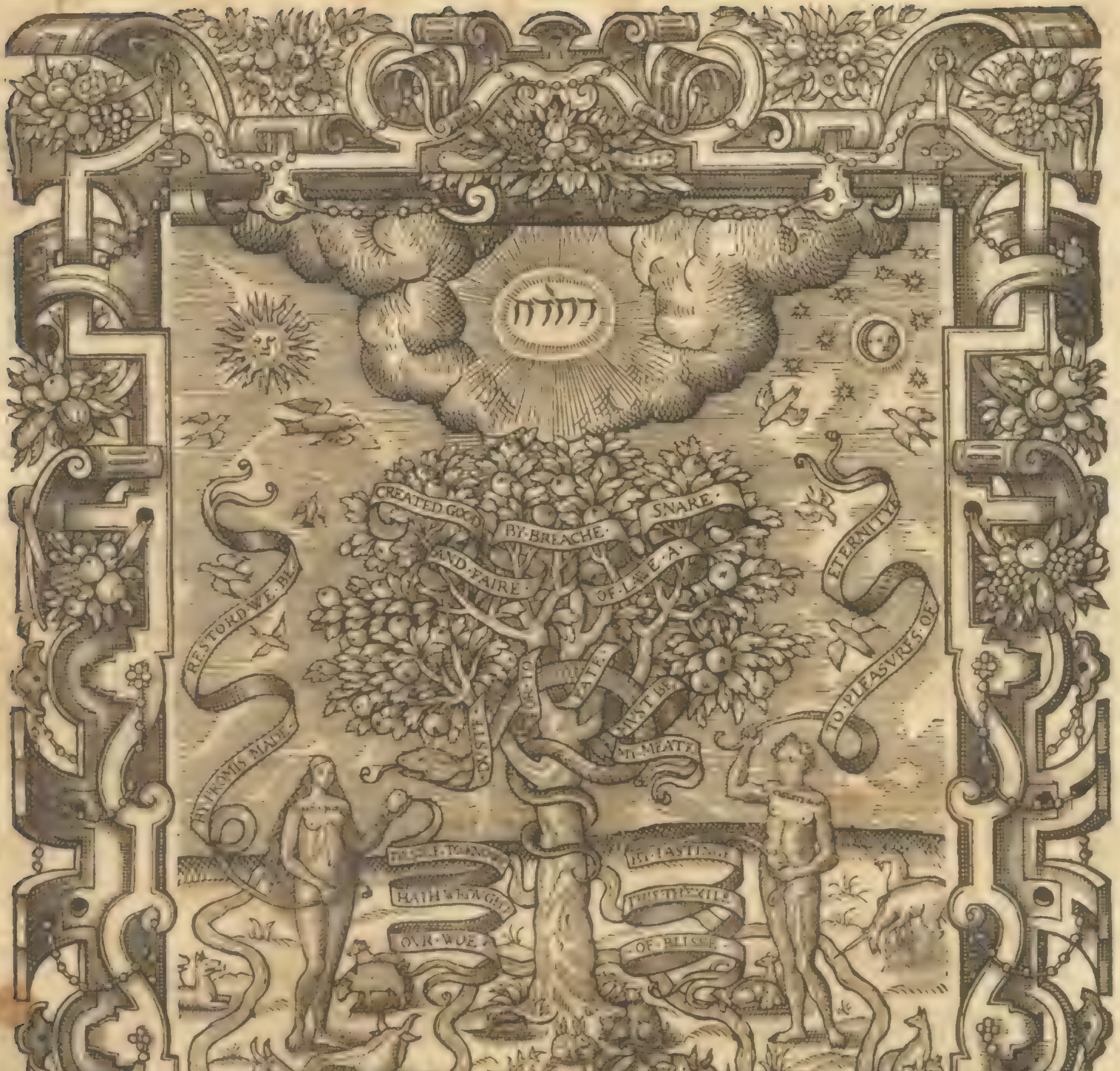
Chriſt the onely foundation.

HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

Eſa.12.3,and 49.10. reuelat,21, 16. & 22. 17. *Here is the ſpring where waters flowe,*
to quenche our heate of ſinne:
Ieremi,33.15. pſalm, 119.160,reuel,2.7, & 22.2 pſalm,119, 142,144. *Here is the tree where trueth doth growe,*
to leade our liues therein:
Here is the Iudge that ſtintes the ſtrife,
when mens deuiſes faile:
Iohn.6.35. *Here is the bread that feedes the life,*
that death can not aſſaile.
Luke,2,10. *The tidings of ſaluation deare,*
comes to our eares from hence:
Epheſians,6,16. *The fortreſſe of our faith is here,*
and ſhield of our defence.
Matthewe,7,6. *Then be not like the hogge that hath*
a pearle at his deſire,
2.Peter,2,22. *And takes more pleaſure of the trough*
and wallowing in the myre.
Matthewe,6,22. *Reade not this booke in any caſe,*
but with a ſingle eye:
Pſalm,119,27,73. *Reade not but firſt deſire Gods grace,*
to vnderſtand thereby.
Iude.20. *Pray ſtill in fayth with this reſpect,*
to fructifie therein,
Pſalm,119,11. *That knowledge may bring this effect,*
to mortifie thy ſinne.
Ioſhua,1,8. pſalm,1, 1,2, *Then happie thou in all thy life,*
what ſo to thee befalles:
Pſalm.94.12,13. *Yea, double happie ſhalt thou be,*
when God by death thee calles.

O Gracious God and moſt merciful Father, which haſt vouchſafed vs the rich and precious Iewel of thy holy word, aſſiſt vs with thy Spirite, that it may be written in our heartes to our euerlaſting comfort, to reforme vs, to renewe vs according to thine owne Image to builde vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heauenly vertues. Graunt this O heauenly Father, for Ieſus Chriſts ſake, Amen.


יהוה
CREATED GOOD
AND·FAIRE·
BY·BREACHE·
OF·LA E·A·
SNARE·
RESTORD·WE·BE·
BY·PROMIS·MADE·
ETERNITYE
TO·PLEASVRES·OF
MUST·BE
HATH·WROUGHT
OVR·WOE·
OF·BLISSE

The firſt booke of Moſes, called *Geneſis.

THE ARGVMENT.

Moſes in effect declareth three things, which are in this booke chiefely to be conſidered. Firſt, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderful workes, & to prayſe his Name for the infinite graces, wherewith he had indued him, fell wilingly from God through diſobedience: who yet for his owne merces ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whome he ſhould ouercome Satan, death and hell. Secondly, that the wicked, vnmindefull of Gods moſt excellent benefites, remained ſtil in their wickednes, and ſo falling moſt horribly from ſinne to ſinne, prouoked God (who by his preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth vs by the examples of Abraham, Izhak, Iaakob, and the reſt of the Patriarches, that his mercies neuer faile them, whome he chuſeth to be his Church, & to profeſſe his Name in earth, but in all their afflictions and perſecutions he euer aſſiſteth them, ſendeth comfort, and deliuereth them. And becauſe the beginning, increaſe, preſeruation and ſucceſſe thereof might be only attributed to God, Moſes ſheweth by the examples of Kain, Iſhmael, Eſau and others, which were noble in mans iudgement, that this Church dependeth not on the eſtimation and nobilitie of the world: and alſo by the fewnes of them, which haue at all times worſhipped him purely according to his worde, that it ſtandeth not in the multitude, but in the poore and deſpiſed, in the ſmall flocke and litle number, that man in his wiſdome might be confounded, and the Name of God euermore prayſed.

CHAP. I.

1 God created the heauen and the earth. 3 The light and the darkeneſſe. 8 The firmament. 9 He ſeparateth the water from the earth. 16 He createth the ſunne, the moone, and the ſtarres. 21 He createth the fiſh, birdes, beaſtes. 26 He createth man and giueth him rule ouer all creatures. 29 And prouideth nouriture for man and beaſt.

IN the [a]beginning *God created the Heauen and the earth.

2 And the earth was [b]without forme and voyde, and [c]darkeneſſe was vpon the [‡]deepe, and the Spirit of God [d]moued vpon the [‡]waters.

3 Then God ſayde, *Let there be light: And there was [e]light.

4 And God ſawe the light that it was good, and God ſeparated [‡]the light from the darkenes.

5 And God called the light, Day, and the darknes, he called Night. [‡]So the euening & the morning were yͤ firſt day.

6 ¶ Againe God ſayde, *Let there be a [||]firmament in the middes of the waters: and let it ſeparate the waters from the waters.

7 Then God made the firmament, and ſeparated the waters, which were [f]vnder the firmament, from the waters which were *aboue the firmament. and it was ſo.

8 And God called the firmament, [g]Heauen. [†]So the euening and the morning were the ſecond day.

9 ¶ God ſaide againe, *Let the waters vnder the heauen be gathered into one place, and let the drie land appeare. and it was ſo.

10 And God called yͤ drie land, Earth, and he called the gathering together of the waters, Seas: and God ſaw that it was good.

11 Then God ſaid, [h]Let the earth bud forth the bud of the herbe, that ſeedeth ſeede, the fruitfull tree, which beareth fruite according to his kind, which hath his ſeede in it ſelfe vpon the earth. and it was ſo.

12 And the earth brought forth the bud of the herbe, that ſeedeth ſeede according to his kinde, alſo yͤ tree that beareth fruit, which hath his ſeede in it ſelfe according to his kinde: and God ſawe that it was good.

13 [i]So the euening and the morning were the third day.

14 ¶ And God ſaide, *Let there be [k]lights in the firmament of the heauen, to [l]ſeparate the day from the night, and let them be for [m]ſignes, and for ſeaſons, and for dayes and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth. and it was ſo.

16 God then made two [n]great lights: the greater light [o]to rule the day, and the leſſe light to rule yͤ night: he [made] alſo the ſtarres.

17 And God ſet them in yͤ firmament of the heauen, to ſhine vpon the earth,

18 And to *rule in the day, and in the night, and to ſeparate the light from the

---

* This worde ſignifieth the beginning and generation of the creatures.

a Firſt of all, & before that any creature was, God made heauen and earth of nothing.

*[illegible] Pſal.33.6.and 136.5.eccluſ. 18.1.acts.14.15.& 17.24.

b As a rude lumpe without any creature in it, for the waters couered all.

c Darkenes couered the deepe waters, for as yet yͤ light was not created.

‡ Ebr. face of the depe.

d He maintened this confuſe heape by his ſecrete power.

‡ Ebr. face of the waters.

Ebr.11.3.

e The light was made before either Sunne or Moone was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which only apperteineth to God. ‡ Ebr. betwene the light, and betwene the darkenes. ‡ The firſt day. ‡ Ebr. So was the euening, & the morning. Pſal.33.6.& 136.5. iere.10.12.& 51.15. || Or, ſpreading ouer, & aire. f As the ſea & riuers from thoſe waters that are in the cloudes which are vpholden by Gods power, leſt they ſhould ouerwhelme the world. Pſal.148.4. g That is the region of the aire, and all that is aboue vs. † The ſecond day. Pſal.33.7.& 89.11.& 136.6. iob.38.4.

h So that we ſee it is the onely power of Gods worde that maketh the earth fruitfull, which els naturally is barren.

i This ſentence is ſo oft repeated, to ſignifie that God made all his creatures to ſerue to his glory, & to the profite of man: but for ſinne they were accurſed, yet to the elect, by Chriſt they are reſtored to ſerue for their wealth.

‡ The third day.

Pſal.136.6.7. deut.4.19.

k By yͤ lights he meaneth the ſunne, yͤ moone and the ſtarres.

l Which is the artificiall day, from the ſunne riſing to [illegible]

[illegible]

ſunne and the moone, and here he ſpeaketh as man iudgeth by the eye: for els the moone is leſſe then the planet Saturnus. o To [illegible] light, as inſtruments appointed for yͤ ſame, to ſerue to mans [illegible] darknes: & God ſaw that it was good.

19 [k] So the euening and the morning were the fourth day.

20 Afterward God ſaide, Let yͤ waters bring foorth in abundance [euery] creeping thing that hath [l] life: and let the foule flye vpō the earth in the † open firmament of the heauen.

21 Thē God created yͤ great whales, and euery thing liuing & mouing, which the [m] waters brought foorth in abundance according to their kinde, & euery fethered foule according to his kinde: and God ſawe that it was good.

22 Then God [n] bleſſed them, ſaying, Bring forth fruite and multiplie, and fill the waters in the ſeas, and let the foule multiplie in the earth.

23 [o] So the euening and the morning were the fift day.

24 ¶ Moreouer God ſaide, Let the earth bring forth the [p] liuing thing according to his kinde, cattel, and that which creepeth, and the beaſt of the earth, according to his kinde. and it was ſo.

25 And God made the beaſt of yͤ earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of yͤ earth according to his kinde: and God ſawe that it was good.

26 Furthermore God ſaid, *[s] Let vs make mã in our [t] image according to our likenes, and let them rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer the beaſts, and ouer al the earth, and ouer euery thing that creepeth and moueth on the earth.

27 *Thus God created the man in his image: in the image of God created he him: he created them *male & female.

28 And God [u] bleſſed them, and God ſaide to them, *Bring foorth fruite and multiplie, and fill the earth, and ſubdue it, and rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer euery beaſt that moueth vpon the earth.

29 And God ſaide, Beholde, I haue giuen vnto you [x] euery herbe bearing ſeede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing ſeede: *[that] ſhalbe to you for meate.

30 Likewiſe to euery beaſt of yͤ earth, and to euery foule of the heauen, and to euery thing that moueth vpō the earth, which hath life in it ſelfe, euery greene herbe [ſhalbe] for meate. and it was ſo.

31 *And God ſawe all that hee had made, and loe, it was very good. [y] So the euening and the morning were the ſixt day.

CHAP. II.

2 God reſteth the ſeuenth day, and ſanctifieth it. 15 He ſetteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

Thus the heauens & the earth were finiſhed, & all the [a] hoſte of them.

2 For in the ſeuenth day God ended his worke which hee had made, *and the ſeuenth day hee [b] reſted from all his worke, which he had made.

3 So God bleſſed the ſeuenth day, and [c] ſanctified it, becauſe that in it hee had reſted from all his worke, which God had created and made.

4 ¶ Theſe are the ‖ generations of the heauens & of the earth, when they were created, in the day that the Lorde God made the earth and the heauens,

5 And euery plant of the field, before it was in the earth, & euery herbe of the field, before it grew: for yͤ Lord God had not cauſed it to [d] raine vpon yͤ earth, neither [was there] a man to till the grouñd,

6 But a myſt went vp from yͤ earth, and watered all the earth.

7 ¶ The Lord God alſo ‖ made the man [e] of the duſt of the ground, & breathed in his face breath of life, *and the man was a liuing ſoule.

8 And the Lord God planted a garden Eaſtwarde in [f] Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleaſant to the ſight, & good for meat: the [g] tree of life alſo in the mids of the garden, [h] and the tree of knowledge of good & of euill.

10 And out of Eden went a riuer to water the garden, & from thence it was diuided, and became into foure heads.

11 The name of one [is] *Piſhon: the ſame compaſſeth the whole land of [i] Hauilah, where is gold.

12 And the gold of that land is good: there [is] ‖ Bdelium, & the Onix ſtone.

13 And the name of the ſecond riuer [is] Gihon: the ſame compaſſeth the whole land of ‖ Cuſh.

14 The name alſo of the third riuer [is] ‖ Hiddekel: this goeth toward the Eaſtſide of ‖ Aſſhur: and the fourth riuer is ‖ Perath)

k The fourth day.
l As fiſh and wormes which flee, ſwimme or creepe.
* [illegible]
† [illegible]
m The fiſh and foule had both one beginning, wherby we ſee that nature geueth place to Gods will, for as much as the one ſort is made to flee aboue in the aire, & the other to ſwim beneath in the water.
n That is, by yͤ vertue of his worde he gaue power to his creatures to increaſe.
o The fifth day.
[illegible]
Chap. 5.1. [illegible] 9.6. 1.cor. 11.7. col. 3.10.
s God commandeth the water and the earth to bring forth other creatures: but of man he ſaith, Let vs make, ſignifying that God taketh counſell with his wiſdome & vertue, purpoſing to make an excellent worke aboue al the reſt of his creation.
t This image and likenes of God in man is expounded [illegible] where it is written, that man was created after God in righteouſnes and true holines, meaning by theſe two wordes all perfection, as wiſedome, trueth, innocencie, power, etc.
[illegible]

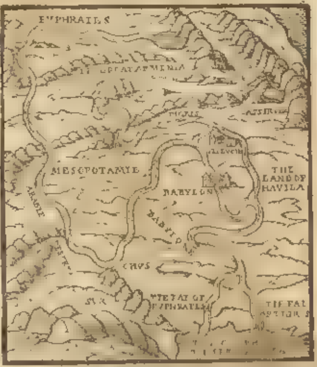
Eccluſ. 39.16, 33. marke 7.37.
y The ſixt day.
a That is, the innumerable abundance of creatures in heauen & earth.
Exod. 20.11. and 31.17. deut. 5.14. hebr. 4.4.
b For he had nowe finiſhed his creation, but his prouidence ſtill watcheth ouer his creatures & gouerneth them.
c Appointed it to be kept holy, that mã might therein conſider the excellence of his workes and Gods goodnes towards him.
‖ Or, the original and beginning.
‖ Or, tree, as chap. 21.15.
d God onely openeth the heauens and ſhutteth them, hee ſendeth drought and raine according to his good pleaſure.
‖ Or, formed.
e [illegible] that mã ſhould not glory in the excellence of his owne nature.
1.Cor. 15.45.
f This was the name of a place, as ſome thinke in Meſopotamia, moſt pleaſant and aboundant in all thinges.
g Which was a ſigne of the life receiued of God.
h That is, of miſerable experience, which came by diſobeying God.

---

u [illegible] the bleſſing of God. Pſal. 128. Chap. 8.17. and 9.1. x Gods great liberalitie taketh away all excuſe of his ingratitude. Chap. 9.3.

Ecclus. 24.29. i Which Hauilah is a countrey ioyning to Perſia Eaſtward & encliueth toward the Weſt. ‖ Or, precious ſtone, or pearle. Plinie ſaith it is the name of a tree. ‖ Or, Ethiopia. ‖ Or, Tygris. ‖ Or, Aſſyria. ‖ Or, Euphrates.

The ſituation of the Garden of Eden.



Armenia the great.

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The gulfe of [illegible] ſea

¶ Becauſe mention [illegible] chapter, [illegible] and the [illegible] Euphrates and Tygris, called in Ebrewe, Perath & Hiddekel, were [illegible] where they ioyned together, they had foure heads [illegible] and most pleasant land and Adam dwelt, and this was [illegible] the land of Hauilah [illegible] as it paſſed by diuers places, was called by [illegible] Ethiopia [illegible] Arabia [illegible] ſo that they might ſeeme to haue bene foure diuers riuers.

k God would not haue man idle, though as yet there was no neede to labour.

l So that man might knowe there was a ſoueraigne Lord to whome he owed obedience.

‡ Ebr. eating thou ſhalt eate.

‖ Or, whenſoeuer.

m By this death he meaneth the ſeparation of man from God, who is our life and chiefe felicitie, and alſo that our diſobedience is the cauſe thereof.

‡ Ebr. before him.

n By mouing them to come & ſubmit themſelues to Adam.

‡ Ebr. built.

o Signifying, that mankinde was perfect, when the woman was created, which before was like an vnperfite building.

1 Cor.11.8.

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might [k] dreſſe it & keepe it.

16 And the Lord God [l] commanded the man, ſaying, ‡ Thou ſhalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou ſhalt not eate of it: for ‖ in the day that thou eateſt thereof, thou ſhalt dye the [m] death.

18 Alſo the Lord God ſaid, It is not good that the man ſhould be himſelfe alone: I will make him an helpe ‡ meete for him.

19 So the Lorde God formed of the earth euery beaſt of the field, and euery foule of the heauen, and brought them vnto the [n] man to ſee how he would call them: for howſoeuer yͤ man named yͤ liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, & to the foule of the heauen, & to euery beaſt of the field: but for Adam found he not an helpe meet for him.

21 ¶ Therfore the Lord God cauſed an heauie ſleepe to fall vpon yͤ man, and he ſlept: and he tooke one of his ribbes, and cloſed vp the fleſh in ſteade thereof.

22 And the ribbe which yͤ Lord God had taken from the man, ‡ made he a [o] woman, and brought her to the man.

23 Then the man ſaid, * This now is bone of my bones, and fleſh of my fleſh. She ſhalbe called ‖ woman, becauſe ſhe was taken out of man.

24 * Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhalbe one fleſh.

25 And they were both naked, yͤ man and his wife, and were not [q] aſhamed.

‖ Or, Mans, becauſe ſhe commeth of man: for in Ebrewe Iſh is man, and Iſhah the woman.

Matt.19.5. mar.10.7. 1 cor.6.16. ephe.5.31.

p So that mariage requireth a greater duetie of vs towarde our wiues, then otherwiſe we are bound to ſhew to our parents. q For before ſinne entred, all things were honeſt and comely.

CHAP. III.

1 The woman ſeduced by the ſerpent, 6 Entiſeth her huſband to ſinne. 8 They both flee from God. 14 They three are puniſhed. 15 Chriſt is promiſed. 19 Man is duſt. 22 Man is caſt out of Paradiſe.

Now * the ſerpent was more [a] ſubtill then any beaſt of the fielde, which the Lord God had made: and he ſaid to the woman, Yea, hath God in deede ſaide, Ye ſhal not eat of euery tree of yͤ garden?

2 And yͤ woman ſaid vnto the ſerpent, We eat of yͤ fruite of the trees of yͤ gardẽ,

3 But of the fruit of the tree, which is in the middes of yͤ garden, God hath ſaide, Ye ſhall not eate of it, neither ſhall ye touch it, [c] leſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not [d] die at all,

5 But God doth know, that when ye ſhall eate thereof, your eyes ſhalbe opened, and ye ſhall be as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, & that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) tooke of yͤ fruit thereof, and did * eat, and gaue alſo to her huſband with her, and he [f] did eat.

7 Then the eyes of them both were opened, and they [g] knew that they were naked, and they ſewed figge tree leaues together, & made them ſelues ‖ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in yͤ garden in the ‖ coole of the day, and the man & his wife [h] hid them ſelues from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to yͤ man, and ſaid vnto him, Where art thou?

10 Who ſaid, I heard thy voyce in the garden, and was afraid: becauſe I was naked, therefore I hid my ſelfe.

11 And hee ſaid, Who tolde thee, that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſaid, The woman

Wiſd.2.24.

a As Satan can chaunge himſelfe into an Angel of light, ſo did he abuſe the wiſdome of the ſerpent to deceiue man.

b God ſuffred Satan to make the ſerpent his inſtrument, & to ſpeake in him.

c In doubting of Gods threatning ſhe yelded to Satan.

2.Cor.11.3.

d This is Satans chiefeſt ſubtiltie, to cauſe vs not to feare Gods threatnings.

‡ Ebr. [illegible] death.

e As though he ſhould ſay, God doeth not forbid you to eate of the fruite, ſaue that he knoweth that if ye ſhould eate thereof, ye ſhould be like to him.

[illegible]

f [illegible] to pleaſe his wife, but moued by ambition at her perſwaſion.

g They began to feele their miſerie, but they ſought not to God for remedie.

[illegible]

h Their ſinne [illegible] conſcience [illegible]

[illegible] the cauſe of his nakednes, which was the tranſgreſſion of Gods commandement which thou [k] gaueſt [l] to be with mee, ſhe gaue me of the tree, and I did eat.

13 And the Lord God ſaid to the woman, Why haſt thou done this? And the woman ſaid, [l] The ſerpent beguiled me, and I did eate.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou art curſed aboue all cattel, & aboue euery beaſt of the fielde: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eate all the dayes of thy life.

15 I will alſo put enimitie betweene [o] thee and the woman, & betweene thy ſeede and her ſeede. He ſhal breake thine [p] head, and thou ſhalt [q] bruiſe his heele.

16 ¶ Unto the woman he ſaid, I will greatly increaſe thy [r] ſorowes, and thy conceptions. In ſorow ſhalt thou bring forth children, and thy deſire [ſhalbe ſubiect] to thine huſband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſayd, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I cõmanded thee, ſaying, Thou ſhalt not eat of it) [ſ] curſed [is] yͤ earth for thy ſake: in ſorow ſhalt thou eat of it al the dayes of thy life.

18 [t] Thornes alſo, and thiſtles ſhall it bring forth to thee, and thou ſhalt eate the herbe of the fielde.

19 In yͤ ſweate of thy face ſhalt thou eate bread, til thou returne to the earth: for out of it waſt thou takẽ, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wiues name Heuah, becauſe ſhee was the mother of all liuing)

21 Unto Adam alſo and to his wife did yͤ Lorde God [u] make coates of ſkins, and clothed them.

22 ¶ And the Lord God ſayd, [x] Beholde, the man is become as one of vs, to knowe good and euill. And now leaſt he put forth his hand, and [y] take alſo of the tree of life and eate and liue for euer,

23 Therefore the Lord God ſent him forth from the garden of Eden, to til the the earth, whence he was taken.

24 Thus he caſt out man, and at the Eaſt ſide of yͤ garden of Eden hee ſet the Cherubims, and the blade of a ſworde ſhaken, to keepe yͤ way of the tree of life.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer ſacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearful wiues. 26 True religion is reſtored.

AFterward yͤ man knewe Heuah his wife, which [a] conceiued and bare Kain, and ſaid, I haue obteined a man [b] by the Lord.

2 And againe ſhee brought forth his brother Habel, & Habel was a keeper of ſheepe, & Kain was a tiller of yͤ ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an [c] oblation vnto the Lord of yͤ fruite of the ground.

4 And Habel alſo him ſelfe brought of the firſt fruites of his ſheepe, & of the fatte of them, and the Lord had reſpect vnto * Habel, and to his offering,

5 But vnto Kain and to his offring he had no [d] regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lorde ſaide vnto Kain, why art thou wroth? and why is thy countenance caſt downe?

7 If thou do well, ſhalt thou not be [e] accepted? and if thou doeſt not well, ſinne lieth at the [f] doore: alſo vnto thee his [g] deſire [ſhalbe ſubiect,] & thou ſhalt rule ouer him.

8 ¶ Then Kain ſpake to Habel his brother. And * when they were in the fielde, Kain roſe vp againſt Habel his brother, and ſlew him.

9 Then the Lorde ſaide vnto Kain, Where is Habel thy brother? Who anſwered, I can not tell. [h] Am I my brothers keeper?

10 Againe he ſaide, What haſt thou done? the [i] voyce of thy brothers blood crieth vnto me from the earth.

11 Nowe therefore thou art curſed [k] from the earth, which hath opened her mouth to receiue thy brothers blood frõ thine hand.

12 When thou ſhalt till the ground, it ſhal not henceforth yeelde vnto thee her ſtrength: a [l] vagabond and a runnagate ſhalt thou be in the earth.

13 Then Kain ſaid to yͤ Lord, [m] ‖ My puniſhmẽt is greater, then I can beare.

14 Behold, thou haſt caſt me out this day from ‡ the earth, and from thy face ſhall I be hid, and ſhalbe a vagabond, and a runnagate in the earth, and whoſoeuer findeth me, ſhall ſlay me.

15 Then the Lorde ſaide vnto him, Doubtleſſe whoſoeuer ſlaieth Kain, he

[k] He [illegible] the lacke of [illegible] a perfect [illegible] he accuſeth God with his fault, becauſe he had giuen him a wife.

[l] In ſteade of confeſſing her ſinne, ſhe increaſeth it by accuſing the ſerpent.

[m] He aſketh the reaſon of Adam and his wife, becauſe he would bring them to repentance: but he aſketh not yͤ ſerpent becauſe he would ſhewe him no mercie.

[n] As a vile and contemptible beaſt. Iſa. 65,25.

[o] [illegible] the ſeede of Satan, by whoſe motion yͤ ſerpent deceiued the woman.

[p] That is, the power of ſinne and death.

[q] Satan ſhall ſting Chriſt & his members, but not ouercome them.

[r] The Lord comforteth Adam by the promes of the bleſſed ſeede & alſo puniſheth yͤ body for the ſinne, which the ſoule ſhould haue ben puniſhed for, yͤ the ſpirit hauing conceiued hope of forgiuenes might liue by fayth.

* 1 Cor 14,34.

[ſ] The tranſgreſſion of Gods commandement was yͤ cauſe that both mankinde & all other creatures were ſubiect to the curſe.

[t] Theſe are not the natural fruites of the earth, but proceede of yͤ corruption of ſinne.

[u] Or gaue them knowledge to make themſelues coats. [x] By this deriſion he reprocheth Adams miſerie, whereinto hee was fallen by ambition. [y] Adam depriued of life, loſt alſo the ſigne therof.

[a] Mans nature, the ſtate of mariage, & Gods bleſſing were not vtterly aboliſhed through ſinne, but the qualitie or condition thereof was changed.

[b] That is, according to the Lords promiſe, as Chap. 3,15: ſome read, To the Lord, as reioycing for yͤ ſonne, which ſhe had borne, whom ſhee would offer to the Lord as the firſt fruits of her birth.

[c] This declareth that the father inſtructed his children in the knowledge of God, and alſo how God gaue the ſacrifices to ſignifie their ſaluation: albeit they were deſtitute of the ſacrament of the tree of life.

* Hebr 11,4.

[d] Becauſe he was an hypocrite and offred only for an outward ſhew without ſinceritie of heart.

[e] Both thou and thy ſacrifice ſhalbe acceptable to me.

[f] Sinne ſhall ſtill torment thy conſcience.

[g] The dignitie of the firſt borne is giuen to Kain ouer Habel.

* Wiſd.10,3. mat.23,35. 1.ioh.3,12. iude 11.

[h] This is the nature of the reprobate whẽ they are reproued of their hypocriſie, euen to neglect God & deſpiſe him.

[i] God reuengeth yͤ wronges of his Saints, though none complaine: for the iniquitie it ſelfe cryeth for vengeance.

[k] The earth ſhalbe a witnes againſt thee, which mercifully receiued that blood, which thou moſt cruelly ſheddeſt.

[l] Thou ſhalt neuer haue reſt: for thine heart ſhalbe in continual feare & care.

[m] He burdeneth God as a cruel iudge becauſe he did puniſh him ſo ſharply.

‖ Or, my ſinne is greater then can be pardoned.

‡ Eb. frõ of the face of.

ſhalbe [n] puniſhed ſeuen folde. And the Lord ſet a [o] marke vpon Kain, leſt any man finding him ſhould kill him.

16 Then Kain went out from the preſence of the Lord and dwelt in ẏ land of Nod toward the Eaſtſide of Eden.

17 Kain alſo knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and called the name of the citie by the name of his ſonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, and Mehuiael begate Methuſhael, and Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of ẏ one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of ſuch as dwell in the tents, and of ſuch as haue cattell.

21 And his brothers name was ‖ Iubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah alſo bare Tubal kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubalkain was Naamah.

23 Then Lamech ſaid vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my ſpeach: [r] for I would ſlay a man in my wound, and a yong man in mine hurt.

24 If Kain ſhalbe auenged ſeuen folde, truely Lamech, [s] ſeuentie times ſeuen folde.

25 ¶ And Adam knewe his wife againe, and ſhe bare a ſonne, & ſhe called his name Sheth: for God, ſaide ſhe, hath appointed me an other ſeede for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, & he called his name Enoſh. Then began men to [t] call vpon the Name of the Lord.

[n] Not for the loue he bare to Kain, but to ſuppreſſe murther.

[o] Which was ſome viſible ſigne of Gods iudgement, ẏ others ſhould feare thereby.

[p] Thinking thereby to be ſure & to haue loſt occaſion to feare Gods iudgements againſt him.

[q] The lawful inſtitution of mariage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.

‖ Or, inſtrumenter.

‖ Or, flutes and pipes.

[r] His wiues ſeeing that all men hated him for his crueltie, were afraide, therfore he braggeth ẏ there is none ſo luſtie ẏ were able to reſiſt him, though he were alreadie wounded.

[s] He mocked at Gods ſuffrance in Kain, thinking though God would ſuffer none to puniſh him, and yet giue him licence to murther others.

[t] In theſe dayes God began to moue the hearts of the godly to reſtore religiō, which a long time by the wicked had bin ſuppreſſed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His ſucceſſion vnto Noah & his children. 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in ẏ [a] likenes of God made he him,

2 Male and female created he them, and bleſſed them, and called their name [b] Adam in ẏ day that they were created.

3 ¶ Nowe Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne [c] likenes after his image, and called his name Sheth.

4 *And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he died.

6 And [d] Sheth liued an hundreth and fiue yeres, and begate Enoſh.

7 And Sheth liued, after hee begate Enoſh, eight hundreth and ſeuen yeres, and begate ſonnes and daughters.

8 So all ẏ daies of Sheth were [e] nine hundreth & twelue yeres: and he died.

9 ¶ Alſo Enoſh liued ninetie yeeres and begate Kenan.

10 And Enoſh liued, after he begate Kenan, eight hundreth & fifteene yeres, and begate ſonnes and daughters.

11 So all ẏ dayes of Enoſh were nine hundreth and fiue yeres: and he died.

12 ¶ Likewiſe Kenan liued ſeuentie yeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundreth and fourtie yeres, and begate ſonnes & daughters.

14 So all the dayes of Kenan were nine hundreth & ten yeres: and he died.

15 ¶ Mahalaleel alſo liued ſixtie and fiue yeres, and begate Iered.

16 Alſo Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeres, & begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeres: and he died.

18 ¶ And Iered liued an hundreth ſixtie and two yeres, & begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundreth yeres, and begate ſonnes and daughters.

20 So all ẏ dayes of Iered were nine hundreth ſixtie and two yeres: & he died.

21 ¶ *Alſo Henoch liued ſixtie and fiue yeres, and begate Methuſhelah.

22 And Henoch [f] walked with God, after hee begate Methuſhelah, three hundreth yeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and fiue yeres.

24 And Henoch walked with God, and hee was no more ſeene: for [g] God tooke him away.

25 Methuſhelah alſo liued an hũdreth eightie & ſeuen yeres, & begate Lamech.

26 And Methuſhelah liued, after he begate Lamech, ſeuen hundreth eightie and two yeres, and begate ſonnes and daughters.

‖ Or, rehearſall of the ſtocke.

[a] Read Chap. 1,26.

[b] By giuing them both one name, he noteth the inſeparable coniunction of man and wife.

[c] Aſwell concerning his creation, as his corruption.

1.Chro.1.1,

[d] He prooueth Adams generation by thē, which came of Sheth, to ſhew which is the true Church, & alſo what care God had ouer the ſame from the beginning, in that he continued thus his graces towards it by a continuall ſucceſſion.

[e] The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement at the beginning the worlde might be increaſed with people, which might vniuerſally prayſe his name.

Ecclus.44.16. Ebre.11.5.

[f] That is he led an vpright and godly life.

[g] To ſhewe that there was a better life prepared, and to be a teſtimonie of the immortalitie of ſoules and bodies. As to enquire where he became is meere curioſitie.

27 So all the dayes of Methuſhelah were nine hundreth ſixtie & nine yeres: and he died.

28 ¶ Then Lamech liued an hundreth eightie and two yeres, and begate a ſonne,

29 And called his name Noah, ſaying, This ſame ſhal [h] comfort vs concerning our worke & ſorow of our handes, as touching the earth, which the Lord hath curſed.

30 And Lamech liued, after he begate Noah, fiue hũdreth ninetie & fiue yeres, and begate ſonnes and daughters.

31 So all the dayes of Lamech were ſeuen hundreth ſeuentie & ſeuen yeres: and he died.

32 And Noah was fiue hũdreth yere olde. And Noah begate Shem, Ham and Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preſerued in the Arke, which he was commaunded to make.

SO when men beganne to be multiplied vpon yͤ earth, and there were daughters borne vnto them.

2 Then the [a] ſonnes of God ſawe the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lorde ſayde, My Spirit ſhall not alway [d] ſtriue with mã, becauſe he is but fleſh, & his dayes ſhall be an [e] hundreth and twentie yeeres.

4 There were ‖ gyants in the earth in thoſe dayes: yea, & after yͤ the ſonnes of God came vnto yͤ daughters of men, and they had borne them children, theſe were mightie men, which in olde time were men of [f] renoume.

5 ¶ When the Lorde ſawe that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughtes of his *heart [were] onely euill † continually,

6 Then it [g] repented the Lord, that he had made man in the earth, and he was ſorie in his heart.

7 Therefore the Lord ſayd, I will deſtroy from the earth the man, whom I haue created, from man [h] to beaſt, to the creeping thing, & to yͤ foule of yͤ heauen: for I repent yͤ I haue made them.

8 But Noah found grace in the eies [i] of the Lorde.

9 ¶ Theſe are the ‖ generations of Noah. Noah was a iuſt & vpright man in his time: [and] Noah walked with God.

10 And Noah begate three ſonnes, Shem, Ham and Iapheth.

11 The earth alſo was corrupt before God: for the earth was filled with [k] crueltie.

12 Then God looked vpon yͤ earth, and beholde, it was corrupt: for all fleſh had corrupt his way vpon the earth.

13 And God ſayde vnto Noah, ‖ An end of all fleſh is come before me: for the earth is filled with ‖ crueltie † through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of † pine trees: thou ſhalt make † cabines in the Arke, and ſhalt pitch it within & without with pitch.

15 And ‖ thus ſhalt thou make it: The length of yͤ Arke ſhalbe three hundreth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe ſhalt thou make in the Arke, and in a cubite ſhalt thou finiſh it aboue, and the doore of the Arke ſhalt thou ſet in the ſide thereof: thou ſhalt make it with the [l] lowe, ſecond and third [roume.]

17 And I, beholde, I will bring a flood of waters vpon the earth to deſtroy all fleſh, wherein is the breath of life vnder the heauen: all that is in the earth ſhall periſh.

18 But with thee will I [m] eſtabliſh my couenant, and thou ſhalt go into the Arke, thou, and thy ſonnes, & thy wife, and thy ſonnes wiues with thee.

19 And of euery liuing thing, of all fleſh two of euery ſort ſhalt thou cauſe to come into the Arke, to keepe [them] aliue with thee: they ſhall be male and female.

20 Of the foules after their kinde, and of yͤ cattel after their kinde, of euery creeping thing of yͤ earth after his kind, two of euery ſort ſhall come vnto thee, that thou mayeſt keepe [them] aliue.

21 And take thou with thee of all meate that is eaten: and thou ſhalt gather it to thee, that it may be meate for thee and for them.

22 *Noah therefore did according vnto al, that God commanded him: [euen] [n] ſo did he.

[h] Lamech had reſpect to the promes Chap. 3. 15. & deſired to ſee the deliuerer which ſhould be ſent, and yet ſawe but a figure thereof: he alſo ſpake this by the ſpirite of prophecie, becauſe Noah deliuered the Church & preſerued it by his obedience.

[a] The children of the godly, which began to degenerate.

[b] Thoſe that came of wicked parents, as of Kain.

[c] Hauing more reſpect to their beautie, and to worldly conſiderations, then to their maners, and godlines.

‖ Or, had choſen.

[d] Becauſe man could not be wonne by Gods lenitie & long ſufferãce, wherby hee ſtroue to ouercome him, he would no longer ſtaye his vengeance.

[e] Which terme God gaue man to repent before he would deſtroy the earth, 1.Pet. 3. 20.

‖ Or, tyrantes.

[f] Which vſurped authoritie ouer others & did degenerate from that ſimplicitie, wherein their fathers liued. Chap 8. 21. matth. 15. 19. † Ebr. euery day. [g] God doth neuer repent, but he ſpeaketh after our capacitie, becauſe he did deſtroy him and in that, as it were, did diſauow him to be his creature. [h] God declareth how much he deteſteth ſinne, ſeeing the puniſhment thereof extendeth to the bruite beaſtes.

[i] God was merciful vnto him.

‖ Or, hiſtorie.

[k] Meaning that all were giuen to the contempt of God, and oppreſſiõ of their neighbours.

‖ Or, I will deſtroy mãkind.

‖ Or, oppreſſion & wickednes.

† Ebr. from the face of them.

† Ebr. Gopher.

† Ebr. neſtes.

‖ Or, of this meaſure.

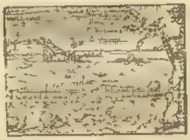
[l] That is, of three heights, as appeareth in the figure.

[m] To the intent that in this great enterpriſe and mockings of the whole world thou mayeſt be confirmed, that thy faith faile not.

Hebr. 11. 7.

[n] That is, he obeyed Gods commaundement in all points, without adding or diminiſhing.

A B. The length three hundreth cubites.
B C. The bredth fiftie.
D. The heigth thirtie.
F. The window a cubite long.
G. The doore.
H I K. The three heights.



CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood deſtroyeth all the reſt vpon the earth.

AND the Lord ſayd vnto Noah, Enter thou and all thine houſe into the Arke: for thee haue I ſeene *[a] righteous before me in this ‖ age.

2 Of euery [b] cleane beaſt thou ſhalt take to thee by ſeuens, the male and his female: but of vncleane beaſtes by couples, the male and his female.

3 Of the foules alſo of the heauen by ſeuens, male and female, to keepe ſeede aliue vpon the whole earth.

4 For ſeuen dayes hence I wil cauſe it raine vpon the earth fourtie daies and fourtie nights, and all the ſubſtance that I haue made, will I deſtroy from of the earth.

5 *Noah therefore did according vnto all that the Lord commanded him.

6 And Noah [was] ſixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred & his ſonnes, and his wife, & his ſonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beaſts, and of the vncleane beaſts, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two; and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And ſo after ſeuen dayes the waters of the flood were vpon the earth.

11 ¶ In the ſixe hundreth yere of Noahs life in the [d] ſeconde moneth, the ſeuenteenth day of the moneth, in the ſame day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nightes.

13 In the ſelfe ſame day entred Noah with Shem, and Ham & Iapheth, the ſonnes of Noah, and Noahs wife, & the three wiues of his ſonnes with them into the Arke.

14 They & euery beaſt after his kind, and al cattel after their kinde, and euery thing that creepeth and moueth vpon the earth after his kind, and euery foule after his kinde, [euen] euery bird of euery fether.

15 For they came to Noah into the Arke, two [and] two, [f] of all fleſh wherein is the breath of life.

16 And they entring in, came male and female of all fleſh, as God had commanded him: and the Lord [g] ‖ ſhut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increaſed, & bare vp the Arke, which was lift vp aboue the earth.

18 The waters alſo waxed ſtrong, and were increaſed exceedingly vpon the earth, & the Arke went vpon yͤ waters.

19 The waters † preuailed ſo exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpwarde did the waters preuaile, when the mountaines were couered.

21 *Then all fleſh periſhed that moued vpon the earth, both foule and cattel and beaſt, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whoſe noſtrels the ſpirit of life did breath, whatſoeuer they were in the drie land, they died.

23 So [h] he deſtroyed euery thing that was vpon the earth, from man to beaſt, to the creeping thing, & to the foule of the heauen: they were euen deſtroyed from the earth. And Noah onely [i] remained, and they that were with him in yͤ Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the Arke with his. 20 He ſacrificeth to the Lord. 22 God promiſeth that al things ſhall continue in their firſt order.

NOw God [a] remembred Noah and [b] euery beaſt, and all yͤ cattell that was with him in the Arke: therefore God made a winde to paſſe vpon the earth, and the waters ceaſed.

2 The fountaines alſo of yͤ deepe and the windowes of heauen were ſtopped and yͤ raine from heauē was reſtrained,

3 And the waters returned from aboue the earth, going and returning: and after yͤ end of the hundreth and fiftieth day the waters abated.

4 And in the [c] ſeuenth moneth, in the ſeuenteenth day of the moneth, the Arke ‖ reſted vpon yͤ mountaines of ‖ Ararat.

5 And the waters were going and de-

---

*2.Pet.2.5.

[a] In reſpect of the reſt of the world, and becauſe he had a deſire to ſerue God and liue vprightly.

‖ Or, generation.

[b] Which might be offered in ſacrifice, whereof ſixe were for breed and yͤ ſeuenth for ſacrifice.

*Mat.24.37. luk.17.26. 1.pet.3.20.

[c] God compelled them to preſent them ſelues to Noah, as they did before to Adam when he gaue them names, Chap.2.19.

[d] Which was about the beginning of May, when all things did moſt floriſh.

[e] Both the waters in the earth did ouerflow, and alſo the cloudes powred down.

[f] Euery liuing thing that God would haue to be preſerued on earth, came into the Arke to Noah.

[g] So that Gods ſecret power defended him againſt the rage of the mightie waters.

‖ Or, ſhut it vpon him.

† Ebr. waxed very mightie.

*Wiſd.10.4. ecclus.39.27. 28.

[h] That is, God.

[i] Learne what it is to obey God only, and to forſake the multitude, 1.Pet.3.20.

[a] Not that God forgetteth his at any time, but when he ſendeth ſuccour, then he ſheweth that he remembreth them.

[b] If God remember euery brute beaſt, what ought to be the aſſurance of his children?

[c] Which conteined part of September and part of October.

‖ Or, ſtayed.

‖ Or, Armenia.

creaſing vntill the [d] tenth moneth: in the tenth moneth, & in the firſt day of ŷ moneth were ŷ tops of ŷ mountaines ſeene.

6 ¶ So [e] after fourty dayes, Noah opened the window of the Arke, which he had made,

7 And ſent forth a [f] rauen, which wẽt out going forth and returning, vntil the waters were dried vp vpon the earth.

8 Againe hee ſent a [g] doue from him, that he might ſee if the waters were diminiſhed from of the earth.

9 But the doue found no reſt for ŷ ſole of her foote: therefore ſhe returned vnto him into the Arke (for ŷ waters [were] vpon the whole earth) & hee [h] put forth his hand, and receiued her, and tooke her to him into the Arke.

10 And he abode yet other ſeuẽ dayes, and againe hee ſent forth the doue out of the Arke.

11 And the doue came to him in ŷ euening, and loe, in her [mouth] was an [i] oliue leafe that ſhe had pluckt: whereby Noah knewe that the waters were abated from of the earth.

12 Notwithſtanding hee waited yet other ſeuen dayes, & ſent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the ſixe hundreth and one yeere, in the firſt day of ŷ [k] firſt moneth the waters were dried vp from of the earth: and Noah remoued the couering of the Arke and looked, and behold, the vpper part of the ground was drie.

14 And in the ſeconde moneth, in the ſeuen and twentieth day of the moneth was the earth drie.

15 ¶ Then God ſpake to Noah, ſaying,

16 Go forth of the Arke, thou and thy wife, and thy ſonnes and thy ſonnes wiues with thee.

17 Bring forth with thee euery beaſt that is with thee, of al fleſh, both foule and cattel, & euery thing that creepeth & moueth vpon the earth, that they may breede abundantly in the earth, * & bring forth fruite and increaſe vpon the earth.

18 So Noah came forth, & his ſonnes, & his wife, & his ſõnes wiues with him.

19 Euery beaſt, euery creeping thing, & euery foule, all ŷ moueth vpon ŷ earth after their kindes went out of the Arke.

20 ¶ Then Noah [m] built an altar to the Lorde & tooke of euery cleane beaſt, and of euery cleane foule, & offred burnt offrings vpon the altar.

21 And the Lorde ſmelled a ‖ [k] ſauour of reſt, and the Lord ſaid in his heart, I will henceforth curſe ŷ ground no more for mans cauſe: for the imagination of mans * heart [is] euill, [euen] from his youth: neither wil I ſmite any more all things liuing, as I haue done.

22 Hereafter [l] ſeede time and haruest, and cold and heate, and ſommer & winter, and day and night ſhall not ceaſe, ſo long as the earth remaineth.

CHAP. IX.

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permiſſion of meates. 6 The power of the ſworde. 14 The rainebowe is the ſigne of Gods promiſe. 21 Noah is drunken and mocked of his ſonne, whom he curſeth. 29 The age and death of Noah.

AND God [a] bleſſed Noah and his ſonnes, and ſaid to them, * Bring forth fruite, and multiplie, & repleniſh the earth.

2 Alſo the [b] feare of you, and the dread of you ſhall be vpon euery beaſt of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fiſhes of the ſea: into your hand are they deliuered.

3 Euery [c] thing that moueth & liueth, ſhalbe meat for you: as ŷ * greene herbe, haue I giuen you all things.

4 * [d] But fleſh with the life thereof, [I meane,] with the blood thereof, ſhal ye not eate.

5 [e] For ſurely I will require your blood, wherein your liues [are:] at the hand of euery beaſt wil I require it: & at the hand of man, [euen] at the hand of a mãs brother wil I require ŷ life of man.

6 Who ſo * ſheadeth mans blood, [f] by man ſhall his blood be ſhed: * for in the [g] image of God hath he made man.

7 But bring ye forth fruite and multiply: grow plentifully in the earth, and encreaſe therein.

8 ¶ God ſpake alſo to Noah and to his ſonnes with him, ſaying,

9 Beholde, I, euen I eſtabliſh my couenant with you, & with your [i] ſeede after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beaſt of the earth with you, from all that goe out of the Arke, vnto euery beaſt of the earth.

11 * And my couenant wil I eſtabliſh with you, that from henceforth all fleſh ſhall not be rooted out by the waters of the flood, neither ſhal there be a flood to deſtroy the earth any more.

---

[d] Which was the moneth of December,

[e] [illegible]

[f] The rauen is ſent forth and returneth,

[g] He ſendeth the doue,

[h] It is like, that the rauen did flee to and fro, reſting on the Arke, but came not into it, as the doue that was taken in.

Or, [illegible]

[i] Which was a ſigne that the waters were much diminiſhed: for the oliues growe not on the mountaines.

[k] Called in Ebrewe Abib, conteining part of March and part of April.

[l] Noah declared his obedience in that he would not depart out of the Arke without Gods expreſſe commandement, as he did not enter in without the ſame: the Arke being a figure of the Church teacheth nothing to be done in the Church but the worde of God.

Chap. 1.22. & 8.17.

[m] For ſacrifices, which were as exerciſes of their faith, whereby they did giue thankes to God for his benefites.

[illegible]

[k] That is, thereby he ſhewed that he was pleaſed, and his anger ceaſed.

Chap. 6.5. mat. 15.19.

[l] The order of nature deſtroyed by the flood is reſtored by Gods promes.

[a] God increaſed them with fruite & declared vnto them his counſell as touching the repleniſhing of the earth.

Chap. 1.28. & 8.17.

[b] By the vertue of this cõmandement beaſts rage not ſo much againſt man as they would, yea and many ſerue to his vſe thereby.

[c] By this permiſſion man may with a good conſcience vſe ŷ creatures of God for his neceſſitie.

Chap. 1.29. Leu. 17.14.

[d] That is, liuing creatures and the fleſh of beaſts that are ſtrangled: and hereby all crueltie is forbidden.

[e] That is, I will take vengeãce for your blood.

‖ Or, neighbour.

Mat. 26.52. reue. 13.10.

[f] Not only by the Magiſtrate but oft times God raiſeth vp one murtherer to kill another.

Chap. 1.27.

[g] Therefore to kill man is to deface Gods image, and ſo iniurie is not onely done to man, but alſo to God.

[h] To aſſure you that the worlde ſhalbe no more deſtroyed by a flood.

[i] The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

Iſa. 54.9.

12 Then God ſaid, This is the token of the couenãt which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue ſet my [k] bowe in the cloude, and it ſhalbe for a ſigne of the couenant betweene me and the earth.

14 And when *I ſhal couer the earth with a cloud, and the bowe ſhalbe ſeene in the cloude,

15 Then will I remember my [l] couenant, which is betweene me & you, and betweene euery liuing thing in all fleſh, and there ſhall be no more waters of a flood to deſtroy all fleſh.

16 Therefore the bow ſhall be in the cloude, that I may ſee it, and remember the euerlaſting couenant betwene God, and euery liuing thing in all fleſh that is vpon the earth.

17 God ſayde yet to Noah, [m] This is the ſigne of the couenant, which I haue eſtabliſhed betweene me & all fleſh that is vpon the earth.

18 ¶ Now the ſonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 Theſe are the three ſonnes of Noah, and of them was the [n] whole earth ouerſpred.

20 ‖ Noah alſo beganne [to be] an huſbandman and planted a vineyarde.

21 And he drunke of the wine & was [o] drunken, and was vncouered in the middes of his tent.

22 And when Ham the father [p] of Canaan ſawe the nakednes of his father, [q] he tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their ſhoulders, and went backward, and couered the nakednes of their father with their faces backwarde: ſo they ſawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knew what his yonger ſonne had done vnto him,

25 And ſaid, [r] Curſed [be] Canaan: a [ſ] ſeruant of ſeruants ſhall he be vnto his brethren.

26 He ſayd moreouer, Bleſſed [be] the Lord God of Shem, and let Canaan be ‖ his ſeruant.

27 God ‖ [t] perſuade Iapheth, that he may dwell in the tentes of Shem, and let Canaan be his ſeruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all ỹ dayes of Noah were nine hundreth and fiftie yeres: and he died.

CHAP. X.

1 The increaſe of mankinde by Noah and his ſonnes. 10 The beginning of cities, countreys and nations.

Nowe theſe are the [a] generations of the ſonnes of Noah, Shem, Ham and Iapheth: vnto whome ſonnes were borne after the flood.

2 The ſonnes of Iapheth [were] Gomer and Magog, and [b] Madai, and Iauan, and Tubal, & Meſhech, & Tiras.

3 And the ſonnes of Gomer, Aſhkenaz, and Riphath, and Togarmah.

4 Alſo the ſonnes of Iauan, Eliſhah and Tarſhiſh, Kittim, and Dodanim.

5 Of theſe were the [c] yles of the Gentiles deuided in their lands, euery man after his tongue, [and] after their families in their nations.

6 ¶ Moreouer the ſonnes of Ham [were] [d] Cuſh, and Mizraim, and Put, and Canaan.

7 And the ſonnes of Cuſh, Seba and Hauilah, and Sabtah, & Raamah, and Sabtecha: alſo the ſonnes of Raamah [were] Sheba and Dedan.

8 And Cuſh begate Nimrod, who began to be [e] mightie in the earth.

9 He was a mightie hunter before the Lorde. wherefore it is ſayd, [f] As Nimrod the mightie hunter before the Lord.

10 And ỹ beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar.

11 Out of that land came Aſhur, and builded Nineueh, and the ‖ citie Rehoboth, and Calah:

12 Reſen alſo betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, & Lehabim, & Naphtuhim.

14 Pathruſim alſo, and Caſluhim (out of whom came the Philiſtims) and ‖ Caphtorims.

15 ¶ Alſo Canaan begate Zidon his firſt borne, and Heth,

16 And Iebuſi, & Emori, & Girgaſhi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: and afterwarde were the families of the Canaanites ſpred abroad.

19 Then the border of ỹ Canaanites was from Zidon, as thou commeſt to Gerar vntil Azzah, & as thou goeſt vnto Sodom, and Gomorah, & Admah, and Zeboim, euen vnto Laſha.

20 Theſe

[k] Hereby we ſee that ſignes or ſacraments ought not to be ſeparated from ỹ worde.

Ecclus. 43.11, 12.

[l] When men ſhall ſee my bow in the heauen, they ſhall know that I haue not forgotten my couenant with them.

[m] God doeth repete this the oftner to confirme Noahs fayth ſo much more.

[n] This declareth what was the vertue of Gods bleſſing, when he ſayd, increaſe and bring foorth, Chap. 1.28.

‖ Or, Noah began againe.

[o] This is ſet before our eyes to ſhewe what an horrible thing drunkennes is.

[p] Of whome came the Canaanites that wicked nation, who were alſo curſed of God.

[q] In deriſion and contempt of his father.

[r] He pronounceth as a Prophet the curſe of God againſt all them, that honour not their parents: for Ham & his poſteritie were accurſed.

[ſ] That is, a moſt vile ſlaue.

‖ Or, their.

‖ Or, enlarge, or, cauſe to returne.

[t] He declareth that the Gentiles, which came of Iapheth, & were ſeparated from the Church, ſhould be ioyned to the ſame by the perſwaſion of Gods Spirite and preaching of the Goſpel.

[a] Theſe generations are here recited, partly to declare the marueilous increaſe in ſo ſmall a time, and alſo to ſet foorth the great forgetfulnes of Gods graces toward their fathers.

[b] Of Madai, and Iauan came the Medes & Greekes.

[c] The Iewes ſo call al countreys which are ſeparated from them by ſea, as Grecia, Italie, &c. which were giuen to the children of Iapheth of whome came the Gentiles.

[d] Of Cuſh & Mizraim came the Ethiopians and Egyptians.

[e] Meaning a cruell oppreſſor and tyrant.

[f] His tyrannie came into a prouerbe as hated both of God and man: for he paſſed not to commit crueltie euen in Gods preſence.

[g] For there was another citie in Egypt called alſo Babel.

‖ Or, the ſtreetes of the citie.

[h] Of Lud came the Lydians.

‖ Or, the Cappadocians.

20 These are the ſonnes of Ham according to their families, according to their tongues in their countreys, and in their nations.

21 ¶ Unto Shem alſo the father of all the ſonnes of [k] Eber, & elder brother of Iapheth were children borne.

22 *The ſonnes of Shem [were] Elam and Aſſhur, and Arpachſhad, and Lud, and Aram.

23 And the ſonnes of Aram, Uz and Hul, and Gether, and Maſh.

24 Alſo Arpachſhad begate Shelah, and Shelah begate Eber.

25 Unto Eber alſo were borne two ſonnes: the name of yͤ one [was] Peleg: for in his dayes was the earth [l] diuided: and his brothers name [was] Ioktan.

26 Then Ioktan begat Almodad and Sheleph, and Hazarmaueth, & Ierah,

27 And Hadoram, & Uzal, & Diklah,

28 And Obal, & Abimael, & Sheba,

29 And Ophir, & Hauilah, & Iobab: all theſe were the ſonnes of Ioktan.

30 And their dwelling was from Meſha, as thou goeſt vnto Sephar a mount of the Eaſt.

31 These are yͤ ſonnes of Shem according to their families, according to their tongues, & in their countreys & nations.

32 These are the families of yͤ ſonnes of Noah, after their generations among their people: and ‖ out of theſe were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cauſe of the confuſion of tongues. 10 The age & generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

1 WHen the whole earth was of one *language & one ſpeache.

2 And [a] as [b] they went from the [c] Eaſt, they found a plaine in yͤ land of Shinar, & there they abode.

3 And they ſaid one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for ſtone, and ſlyme had they in ſteade of morter.

4 Alſo they ſaid, Go to, let vs [e] builde vs a citie and a tower, whoſe top [may] reache vnto the heauen, that we may get vs a name, leſt we be ſcattered vpon the whole earth.

5 But the Lorde [f] came downe, to ſee the citie and tower, which the ſonnes of men builded.

6 And the Lord ſaid, [g] Beholde, the people [is] one, & they all haue one language, and this they begin to do, neither can they nowe be ſtopped from whatſoeuer they haue imagined to do.

7 Come on, [h] let vs goe downe, and ‖ there confounde their language, that euery one perceiue not anothers ſpeach.

8 So the Lord ſcattered them from thence vpon all the earth, and they left of to build the citie.

9 Therefore the name of it was called ‖ Babel, becauſe the Lorde did there confound the language of all the earth: from thence then did the Lorde ſcatter them vpon all the earth.

10 ¶ *These are the generations [k] of Shem: Shem [was] an hundreth yere olde, and begate Arpachſhad two yere after the flood.

11 And Shem liued, after he begate Arpachſhad, fiue hundreth yeres, and begate ſonnes and daughters.

12 Alſo Arpachſhad liued fiue & thirtie yeres, and begate Shelah.

13 And Arpachſhad liued, after he begate Shelah, foure hundreth and three yeres, and begate ſonnes & daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after hee begate Eber, foure hundreth and three yeres, and begate ſonnes and daughters.

16 Likewyſe Eber liued foure & thirtie yeres, and begate Peleg.

17 So Eber liued, after he begat Peleg, foure hundreth & thirtie yeres, and begate ſonnes and daughters.

18 And Peleg liued thirtie yeres, and begate Reu.

19 *And Peleg liued, after he begate Reu, two hundreth and nine yeres, and begate ſonnes and daughters.

20 Alſo Reu liued two and thirtie yeres, and begate Serug.

21 So Reu liued, after he begat Serug, two hundreth and ſeuen yeres, and begate ſonnes and daughters.

22 Moreouer Serug liued thirtie yeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeres, & begate ſonnes and daughters.

24 And Nahor liued nine and twentie yeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth & nineteene yeres, and begate ſonnes and daughters.

26 *So Terah liued ſeuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Nowe

[i] In his ſtocke the Church was preſerued: therefore Moſes leaueth off ſpeaking of Iapheth and Ham, and intreateth of Shem more at large.

[k] Of whom came the Ebrewes or Iewes.

1 Chro 1.17.

[l] This diuiſion came by the diuerſitie of languages, as appeareth, chap 11.9.

‖ Or, of theſe came the nations.

Wiſd. 10.5.

[a] In the yere one hundreth & thirtie after the flood.

[b] To wit, Nimrod & his companie.

[c] That is, from Armenia, where yͤ Arke ſtayed.

[d] Which was after named Caldea.

[e] They were [illegible] with [illegible] [illegible] to [illegible] their [illegible] to Gods honour.

[f] [illegible] [illegible] he knewe their wicked enterpriſe: for Gods power is euery [illegible] [illegible] aſcends nor deſcend.

[g] God ſpeaketh this in deriſion, becauſe of their fooliſh perſwaſion and enterpriſe.

[h] He ſpeaketh, as though he tooke counſel with his owne wiſdome and power: to wit, with the ſonne, & holy Ghoſt: ſignifying the greatnes & certaintie of the puniſhment.

By this great plague of the confuſion of tongues, appeareth Gods horrible iudgement againſt mans pride & vaine glorie.

‖ Or, confuſion

1.Chro.1.17.

[k] Hee returneth to the genealogie of Shem, to come to the hiſtorie of Abram, wherein the Church of God is deſcribed, which is Moſes principall purpoſe.

1.Chro.1.25.

1.Chro.1.26.

Ioſh.24.2.

27 ¶ Now theſe are the generations of Terah: Terah begate [l] Abram, Nahor, & Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Ur of † the Caldees.

29 So Abram & Nahor tooke them wiues. the name of Abrams wife [was] Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, & the father of [m] Iſcah.

30 But Sarai was barren, [and] had no childe.

31 Then [n] Terah tooke Abram his ſonne, and Lot the ſonne of Haran, his ſonnes ſonne, & Sarai his daughter in lawe, his ſonne Abrams wife: & they departed together from Ur of ẏ Caldees, to *go into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeres, & Terah dyed in Haran.

[l] He maketh mention firſt of Abram not becauſe he was ẏ firſt borne but for the hiſtorie, which properly appertaineth vnto him. For by comparing this place with the 32 verſe of this chapter, & the 4. verſe of the 12. chapter folowing, it may be gathered, that Abram was borne when his father was of the age of 130. yeres.

† Or, Caſdim.

[m] Some thinke that this Iſcah was Sarai.

[n] Albeit the ſpirite of God came to Abram yet the honour is giuen to Terah, becauſe he was the father. Ioſh.24.2. neh.9.7. iudeth 5.7 act.7.4.

[o] Which was a citie of Meſopotamia.

CHAP. XII.

1 Abram by Gods cōmandement goeth to Canaan. 3 Chriſt is promiſed 7 Abram buildeth altars for exerciſe and declaration of his faith among the infidels 10 Becauſe of the dearth hee goeth into Egypt. 15 Pharaoh taketh his wife, and is puniſhed.

FOr the Lord had ſayde vnto Abram, * [a] Get thee out of thy countrey, & from thy kindred, and from thy fathers houſe vnto [b] the land that I will ſhewe thee.

2 And I will make of thee a great nation, and will bleſſe thee, & make thy name great, & thou ſhalt be [c] a bleſſing.

3 I wil alſo bleſſe them ẏ bleſſe thee, and curſe them that curſe thee, & in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, euen as the Lord ſpake vnto him, & Lot went with him. (And Abram was ſeuentie and fiue yere old, whē he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers ſonne, and al their ſubſtance that they poſſeſſed, and the [d] ſoules that they had gotten in Haran, and they departed, to go to ẏ land of Canaan: & to ẏ land of Canaan they came.

6 ¶ So Abram [e] paſſed through the land vnto the place of Shechem, & vnto the † plaine of Moreh (and the [f] Canaanite [was] then in the land)

7 And ẏ Lord appeared vnto Abram, and ſaid, Unto thy ſeede wil I giue this land. And there builded he an [g] altar vnto the Lord, which appeared vnto him.

* Actes 7.3.

[a] From the flood to this time were 423. yeeres.

[b] In appointing him no certaine place, he proueth ſo much more his faith and obedience.

[c] The worlde ſhal recouer by thy ſeed, which is Chriſt, the bleſſing which they loſt in Adam.

[d] Meaning, aſwel ſeruants as cattel.

[e] He wandred to & fro in the land before he could finde a ſetling place: thus God exerciſeth ẏ fayth of his children.

† Or, the groue

[f] Which was a cruel & rebellious nation, by whome God kept his in continual exerciſe.

[g] It was not ynough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſigne.

8 Afterward remouing [h] thence vnto a mountaine Eaſtwarde from Beth-el, he pitched his tent hauing Beth-el on ẏ Weſtſide, and Haai on the Eaſt: & there he built an [i] altar vnto the Lord, & called on the Name of the Lord.

9 [k] Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to ſoiourne there: for there was a great famine in the land.

11 And when he drewe neere to enter into Egypt, he ſayde to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpon:

12 Therefore it wil come to paſſe, that when the Egyptians ſee thee, they will ſay, She is his wife: ſo will they kil me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] ſiſter, that I may fare wel for thy ſake, & that my † life may be preſerued by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians behelde the woman: for ſhe was very faire.

15 And the Princes of Pharaoh ſawe her, & commended her vnto Pharaoh: ſo the woman was [n] taken into Pharaohs houſe:

16 Who intreated Abram well for her ſake, and he had ſheepe, and beeues, and hee aſſes, and men ſeruants and mayde ſeruants, and ſhee aſſes, and camelles.

17 But the Lord [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 Then Pharaoh called Abram, and ſaide, Why haſt thou done this vnto me? Wherefore diddeſt thou not tell me, that ſhe was thy wife?

19 Why ſaideſt thou, She is my ſiſter, that I ſhoulde take her to be my wife? Nowe therefore beholde thy wife, take [her] and goe thy way.

20 And Pharaoh gaue men [p] cōmandement concerning him: and they conueyed him forth, and his wife, and all that he had.

[h] Becauſe of the troubles that he had among that wicked people.

[i] And ſo ſerued the true God and renounced al idolatrie.

[k] Thus the children of God may looke for no reſt in this worlde, but muſt waite for ẏ heauenly reſt and quietnes.

[l] This was a newe triall of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

[m] By this we may learne not to vſe vnlawfull meanes, nor to put others in daunger to ſaue our ſelues. reade verſe twentie albeit it may appeare that Abram feared not ſo much death as that, if he ſhould die without iſſue, Gods promiſe ſhould not haue taken place: wherein appeared a weake faith.

† Or, that my ſoule may liue.

[n] To be his wife.

[o] The Lorde tooke the defence of this poore ſtranger againſt a mightie King, & as he is euer carefull ouer his, ſo did he preſerue Sarai.

[p] To ẏ intent ẏ none ſhould hurt him either in his perſon or goods.

CHHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promiſe made to Abram is renued 18 Abram buildeth an altar to the Lord.

When [a] Abram went vp from Egypt, hee, and his wife, and al that he had, and Lot with him toward the South.

2 And Abram [was] very rich in cattel,

[a] His great riches gotten in Egypt hindered him not to folow his vocation.

tel in ſiluer and in gold.

3 And hee went on his iourney from the South toward [b] Beth-el, to ÿ place where his tent had bene at ÿ beginning, betweene Beth el and Haai,

4 Unto the place of the * altar, which he had made there at the firſt: and there Abram called on the Name of ÿ Lord.

5 ¶ And Lot alſo, who went with Abram, had ſheepe, and cattell and tents,

6 So that the land coulde not [c] beare them, that they might dwell together: for their * ſubſtance was great, ſo that they coulde not dwell together.

7 Alſo there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the [d] Canaanites and the Perizzites dwelled at that time in the land.)

8 Then ſaide Abram vnto Lot, Let there be no [e] ſtrife, I pray thee, betweene thee & me, neither betweene mine heardmen & thine heardmẽ: for we be brethrẽ.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then I will go to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he ſaw ÿ all the plaine of Iorden was watered euery where: ([h] for before ÿ Lord deſtroyed Sodom & Gomorah, [it was] as the [g] garden of the Lord, like the land of Egypt, as thou goeſt vnto Zoar)

11 Then Lot choſe vnto him all the plaine of Iorden, and tooke his iourney from the Eaſt: and they departed the one from the other.

12 Abram dwelled in ÿ land of Canaan, & Lot abode in the cities of ÿ plaine, and pitched his tent euen to Sodom.

13 Nowe the men of Sodom [were] wicked and exceeding [i] ſinners againſt the Lord.

14 ¶ Then the Lord ſaid vnto [k] Abrã, (after that Lot was departed frõ him) Lift vp thine eyes now, and looke from the place where thou art, Northward, & Southward, & Eaſtward, & Weſtward:

15 For all * the land, which thou ſeeſt, will I giue vnto thee and to thy ſeede for euer.

16 And I will make thy ſeede as the duſt of ÿ earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeede be numbred.

17 Ariſe, walke through the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

[b] He calleth the place by ÿ name which was after giuen vnto it, Chap. 28,19
Chap. 12,7

[c] This incommoditie came by their riches which brake frendſhip and as it were the bond of nature.
Chap. 36,7
[d] [illegible] the contention [illegible] the infidels [illegible] God & deſtroy them.
[e] He cutteth off ÿ occaſion of contention: for the faith of Abram ſeketh his damage to haue peace.
[g] Which, was in Eden, chap 2,8.
[h] This was done by Gods prouidence, that onely Abram and his ſeede might dwell in the land of Canaan.
[i] Lot thinking to be in Paradiſe, founde hel.
[k] The Lorde cõforted him, leſt he ſhould haue taken thought for the departure of his nephew, [illegible] 12,7 & 15,18 & 26,4 deut. 34,4
[l] Meaning, a long time, and til the comming of Chriſt, as Exod. 12,14 & 21,6 deut. 15,17.
[illegible] ſpiritually fulfilled in them which are the children of Abraham according to the promes & not according to the fleſh [illegible] heires of the land of Canaan.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP XIIII

12 In the ouerthrowe of Sodom Lot is taken priſoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by ÿ king of Sodom.

AND in ÿ dayes of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedor-laomer king of Elam, & Tidal king of the [b] nations:

2 [These men] made warre with Bera king of Sodom, and with Birſha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe [c] ioyned together in the vale of ‖ Siddim, which is the [d] ſalt ſea.

4 Twelue yeres were they ſubiect to Chedor laomer, but in the thirtienth yere they rebelled.

5 And in the fourtienth yeere came Chedor laomer, & the kings that were with him, and ſmote the ‖ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.

7 And they returned & came to En-miſhpat, which is Kadeſh, & ‖ ſmote all the countrey of the Amalekites, & alſo the Amorites ÿ dwelled in Hazezon tamar.

8 Then went out ÿ king of Sodom, and the king of Gomorah, & the king of Admah, & the king of Zeboiim, and the king of Bela, which is Zoar: & they ioyned battell wͭ them in ÿ vale of Siddim:

9 [To wit,] wͭ Chedor-laomer king of Elam, & Tidal king of nations, & Amraphel king of Shinar, & Arioch king of Ellaſar: foure kings againſt fiue.

10 Nowe the [e] vale of Siddim was full of ſlime pittes, and the kings of Sodom and Gomorah fled and ‖ fell there: and the reſidue fled to the mountaine.

11 Then they tooke all the ſubſtance of Sodom and Gomorah, and all their vitailes, and went their way.

12 They [f] tooke Lot alſo Abrams brothers ſonne and his ſubſtance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eſhcol, & brother of Aner,

which

[a] That is, of Babylon: by kings here meaning them that were gouernours of cities.
[b] Of a people gathered of diuers countreys.
[c] Ambition is the chiefe cauſe of warres among princes.
‖ Or, of the laboured fields.
[d] Called alſo the dead Sea, or the lake Aſphaltite neere vnto Sodom and Gomorah.
‖ Or, gyants.
‖ Or, plaine.
‖ Or, deſtroied.
[e] And afterward was ouerwhelmed with water, & ſo was called the ſalt ſea.
‖ Or, were diſcomfited.
[f] The godly are plagued many times with the wicked: therefore their companie is dangerous.

which were [g] confederate with Abram.

g God moued them to ioyne with Abram, and preſerued him from their idolatrie and ſuperſtitions.

h [illegible]

14 When Abram heard that his brother was taken, hee brought foorth of them that were borne and brought vp in his houſe, three hundreth and eighteene, and purſued them vnto Dan.

15 Then he, and his ſeruantes deuided themſelues againſt them by night, & ſmote them & purſued thē vnto Hobah, which is on the left ſide of + Damaſcus,

+Ebr. Dammeſek.

16 And he recouered al the ſubſtance, and alſo brought again his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaughter of Chedor-laomer and of the kings that were with him, came yͤ king of Sodom forth to meet him in the valley of Shaueh, which is the * kings dale.

2 Sam.18,18.

18 And * Melchi-zedek king of Shalem [h] brought forth bread and wine: and he was a Prieſt of the moſt high God.

Heb.7.1.

h For Abram & his ſouldiers refection and not to offer ſacrifice.

19 Therefore he [i] bleſſed him, ſaying, Bleſſed art thou, |Abram, of God moſt high poſſeſſour of heauen and earth,

20 And bleſſed [be] the moſt high God, which hath deliuered thine enemies into thine hande. * And [Abram] gaue him tythe of all.

i In that Melchi-zedek fed Abram, he declared himſelfe to repreſent a King, & in that he bleſſed him, the hie Prieſt.

Hebr.7.8.

21 Then the king of Sodom ſayd to Abram, Giue me the + perſons, and take the goods to thy ſelfe.

+Ebr. ſoules.

22 And Abram ſayde to the king of Sodom, ||I haue lift vp mine hand vnto the Lorde the moſt hie God poſſeſſor of heauen and earth,

||Or, I haue ſworne.

23 + That I will not take of all that is thine, ſo much as a threede or ſhoolatchet, leſt thou ſhouldeſt ſay, I haue made Abram riche,

+Ebr. If I take from thee a threede, &c. read 1.Sa.14.44.

24 [k] Saue only that, which the yong men haue eaten, & the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

k He would not that his liberalitie ſhould be hurtful vnto others.

CHAP. XV.

1 The Lord is Abrams defence & reward. 6 He is iuſtified by faith. 13 The ſeruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promiſed the fourth time.

AFter theſe things, the || word of yͤ Lord came vnto Abram in a * viſion, ſaying, Feare not, Abram, I am thy buckler, [and] thine exceeding * great reward.

||Or, the Lorde ſpake to Abrā.

Nom.12.6.

Pſal.16.6.

2 And Abram ſaide, [a] O Lord God, what wilt thou giue me, ſeeing I goe childleſſe, and the ſteward of mine houſe [is] this Eliezer of Damaſcus?

a His feare was not onely leſt he ſhould not haue children, but leaſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

3 Againe Abram ſaid, Behold, to me thou haſt giuen no ſeede: wherefore lo, a ſeruāt of mine houſe ſhalbe mine heire.

4 Then beholde, yͤ word of the Lord came vnto him, ſaying, This man ſhall not be thine heire, but one that ſhal come out of thine owne bowels, hee ſhalbe thine heire.

5 Moreouer he brought him foorth and ſaid, * Looke vp now vnto heauen, and tell the ſtarres, if thou be able to number them: and he ſaid vnto him, So ſhall thy ſeede be.

Rom.4.18.

6 And [Abram] * beleeued the Lord, & he counted that to him for righteouſnes.

Rom.4.3. gal.3.6. iam.2.23.

7 Againe he ſaid vnto him, I am the Lord, that brought thee out of * Ur of the Caldees, to giue thee this land to inherite it.

Chap.11.28.

8 And he ſaid, O Lord God, [b] whereby ſhall I know that I ſhall inherit it?

b This is a particular motion of Gods Spirit, which is not lawfull for all to folowe in aſking ſignes: but was permitted to ſome by a peculiar motion, as to Gedeon, and Ezechiah.

9 Then he ſaid vnto him, Take me an heifer of three yeres old, & a ſhee goat of three yeres old, and a ramme of three yeres olde, a turtle doue alſo & a pigeon.

10 So hee tooke all theſe vnto him, and [c] deuided them in the mids, & layde euery piece one againſt another: but the birdes deuided he not.

c This was the old cuſtome in making couenants, Iere.34.18: to the which God added theſe conditions, that Abrams poſteritie ſhould be as torne in pieces, but after they ſhould be ioyned together: alſo they ſhould be aſſaulted, but yet deliuered.

11 Then foules fell on the carkaſes, and Abram droue them away.

12 And when the ſunne went down, there fell an heauie ſleepe vpon Abram: and loe, + a very fearefull darkenes fell vpon him.

+Ebr. a feare of great darknes.

13 Then he ſaide to Abram, * Know for a ſuretie, that thy ſeed ſhalbe a ſtranger in a land, that is not theirs, * foure hundreth yeres, and ſhall ſerue them: and they ſhall intreate them euill.

Act.7.6.

Exod.12.40.

14 Notwithſtāding yͤ nation, whom they ſhall ſerue, will I iudge: and afterwarde ſhall they come out with great ſubſtance.

15 But thou ſhalt goe vnto thy fathers in peace, [and] ſhalt be buried in a good age.

16 And in the || [d] fourth generation they ſhall come hither againe: for the [e] wickednes of the Amorites is not yet full.

d Counting from the birth of Iſhak to their departure out of Egypt: which declareth that God wil ſuffer his to be afflicted in this world.

||Or, after foure hundreth yeres.

e Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them when the meaſure of their wickednes is full.

17 Alſo whē the ſunne went downe, there was a darkenes: and beholde, a ſmoking fornace, and a firebrand, which went betweene thoſe pieces.

18 * In that ſame day the Lord made a couenant with Abram, ſaying, Unto thy ſeede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer + Euphrates.

Chap.12.7. [illegible] 26.4. deut.34.4. 1.King.4.21. 2.Chro.9.26.

+Ebr. Perath.

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, & the Canaanites, & the Girgaſhites, & the Iebuſites.

CHAP. XVI.

1 Sarai, being barren giueth Hagar to Abram. 4 Which conceiueth and deſpiſeth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11.12. The name and maners of her ſonne. 13 She calleth vpon the Lord, whom ſhe knoweth true.

Nowe [a] Sarai Abrams wife bare him no children, and ſhe had a mayde an Egyptian, Hagar by name.

a It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

2 And Sarai ſaide vnto Abram, Beholde now, the Lorde hath [b] reſtrained me from childe bearing. I pray thee go in vnto my mayd: it may be that I ſhal ‡receiue a childe by her. And Abram obeyed the voyce of Sarai.

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

‖Or peraduenture.

‡Heb. be builded by her.

3 Then Sarai Abrams wife tooke Hagar her mayde the Egyptian, after Abram had dwelled ten yere in the land of Canaan, and gaue her to her huſband Abram for his wife.

4 ¶ And he went in vnto Hagar, and ſhe conceiued. and when ſhe ſawe that ſhe had conceiued, her dame was [c] deſpiſed in her eyes.

c This puniſhment declareth what they gaine that contemne any thing againſt the worde of God.

5 Thē Sarai ſaid to Abram, ‡Thou doeſt me wrong. I haue giuen my maid into thy boſom, & ſhe ſeeth that ſhe hath conceiued, & I am deſpiſed in her eyes: the Lord iudge betweene me and thee.

‡Or, Mine iniurie is vpon thee.

6 Then Abram ſaide to Sarai, Behold, thy mayde [is] in thine ‖hand: doe with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

‖Or, power.

7 ¶ But the [d] Angel of ẏ Lord found her beſide a fountaine of water in the wildernes, by the fountaine in the way to Shur,

d Which was Chriſt, as appeareth verſe 13. and chap. 18,17.

8 And he ſaid, Hagar Sarais mayd, whēce commeſt thou? and whither wilt thou goe? And ſhe ſaide, I flee from my dame Sarai.

9 Then the Angel of the Lord ſayde to her, [e] Returne to thy dame, and humble thy ſelfe vnder her hands.

e God reiecteth none eſtate of people in their miſeries, but ſendeth them comfort.

10 Againe the Angel of the Lord ſaid vnto her, I will ſo greatly encreaſe thy ſeede, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lord ſaid vnto her, See, thou art with childe, & ſhalt beare a ſonne, & ſhalt call his name Iſhmael: for the Lorde hath heard thy tribulation.

12 And hee ſhalbe a ‖ wilde man: his hand [ſhalbe] againſt euery man, & euery mans hand againſt him. *and [f] he ſhall dwell in the preſence of all his brethren.

‖Or, fierce and cruel, like a wilde aſſe.

Chap. 25,18.

f That is, the Iſhmaelites ſhalbe a peculiar people by them ſelues, & not a portion of another people.

13 Then ſhe called the name of the Lord, that ſpake vnto her, Thou God lookeſt on me: for ſhe ſaid, [g] Haue I not alſo here looked after him that ſeeth me?

g She rebuketh her owne dulnes and acknowledgeth Gods graces, who was preſent with her euery where.

14 *Wherefore the well was called, ‖Beer-lahai-roi, loe, [it is] betwene Kadeſh and Bered.

Chap. 24,62.

‖Or, the well of the liuing & ſeeing me.

15 ¶ And Hagar bare Abram a ſōne, and Abram called his ſonnes name, which Hagar bare, Iſhmael.

16 And Abram [was] foure ſcore & ſixe yere old, whē Hagar bare him Iſhmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promiſe. 8 The land of Canaan is the ſecond time promiſed. 12 Circumciſion is inſtituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Iſhmael. 19 Izhak is promiſed. 23 Abraham and his houſe are circumciſed.

When Abram was ninetie yere olde & nine, the Lord appeared to Abram, and ſaide vnto him, I am God ‖all ſufficiēt. *walke before me, and be thou ‖vpright,

‖Or, almighty.

Chap. 5,22.

‖Or, without hypocriſie.

2 And I will make my couenant betweene me and thee, and I will multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Beholde, I [make] my couenant with thee, and thou ſhalt be a [a] father of many nations,

a Not only according to the fleſh, but of a farre greater multitude by faith, Rom. 4,17.

5 Neither ſhall thy name any more be called Abram, but thy name ſhalbe [b] Abraham: *for a father of many nations haue I made thee.

b The changing of his name is a ſeale to confirme Gods promiſe vnto him.

Rom. 4,17.

6 Alſo I will make thee exceeding fruitfull, and will make nations of thee: yea, kings ſhall proceede of thee.

7 Moreouer I will eſtabliſh my couenant betweene me and thee, and thy ſeede after thee in their generations, for an *euerlaſting couenant, to be God vnto thee and to thy ſeede after thee.

Chap. 13,16.

8 And I will giue thee and thy ſeede after thee the land, wherein thou art a ſtranger, [euen] all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.

9 ¶ Againe God ſaid vnto Abraham, Thou alſo ſhalt keep my couenāt, thou, & thy ſeed after thee in their generatiōs.

10 [c] This is my couenant which ye ſhall keepe betweene me and you, and thy ſeede after thee, *Let euery man childe among you be circumciſed:

c Circumciſion is called the couenant, becauſe it ſignifieth the couenant, and hath the promiſe of grace ioyned to it: which phraſe is common to al Sacraments.

Act. 7,8.

11 That is, ye ſhall circumciſe ẏ [d] foreſkinne of your fleſh, and it ſhalbe a *ſigne

d That priuie part is circumciſed, to ſhewe that all that is begotten of mā is corrupt, and muſt be mortified.

Rom. 4,11.

of the couenant betweene me and you.

12 And euery mā childe of eight daies olde among you, ſhalbe circumciſed in your generatiōs, as wel he that is borne in thine houſe, as hee that is bought with money of any ſtranger, which is not of thy ſeede.

13 He that is borne in thine houſe, & he that is bought wᵗ thy money, muſt needs be circumciſed: ſo my couenant ſhalbe in your fleſh for an euerlaſting couenant.

14 But ẏ vncircumciſed [e]man childe, in whoſe fleſh the foreſkinne is not circumciſed, euen that perſon ſhal be cut off from his people, becauſe he hath broken my couenant.

15 ¶ Afterward God ſaid vnto Abraham, Sarai thy wife ſhalt thou not call ‖Sarai, but Sarah ſhalbe her name.

16 And I wil bleſſe her, and wil alſo giue thee a ſonne of her, yea, I wil bleſſe her, & ſhe ſhalbe the mother of nations: kings alſo of people ſhall come of her.

17 Then Abraham fel vpon his face, and [f]laughed, & ſaid in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and ſhall Sarah that is ninetie yeere olde beare?

18 And Abraham ſaid vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſaid, *Sarah thy wife ſhall beare thee a ſonne in deede, & thou ſhalt call his name Izhak: and I will eſtabliſh my couenant with him for an [g]euerlaſting couenant, and with his ſeede after him.

20 And as concerning Iſhmael, I haue heard thee: lo, I haue bleſſed him, and will make him fruitfull, & will multiplie him ‖exceedingly: twelue princes ſhal he beget, and I will make a great nation of him.

21 But my couenant will I eſtabliſh with Izhak, which Sarah ſhall beare vnto thee, the next *yeere at this ſeaſon.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſhmael his ſonne & all that were borne in his houſe, and al that was bought with his money, that is, euery man childe among the men of Abrahams houſe, and [h]he circumciſed the foreſkinne of their fleſh in that ſelfe ſame day, as God had commaunded him.

24 Abraham alſo himſelfe was ninetie yeere olde and nine, when the foreſkinne of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere olde, when the foreſkinne of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all ẏ men of his houſe, both borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 Abraham receiueth three Angels into his houſe. 10 Izhak is promiſed againe. 12 Sarah laugheth. 18 Chriſt is promiſed to all nations. 19 Abraham taught his familie to knowe God. 21 The deſtruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde *appeared vnto him in the ‖plaine of Mamre, as he ſate in his tent doore about ẏ heate of ẏ day.

2 And he lift vp his eyes, and looked: and lo, three [a]men ſtood by him, & when he ſaw them, he ranne to meete them from the tent doore, and bowed himſelfe to the ground.

3 And he ſayd, [b]Lord, if I haue now found fauour in thy ſight, go not I pray thee, from thy ſeruant.

4 Let a litle water, I pray you, be brought, and [c]waſh your feete, and reſt your ſelues vnder the tree.

5 And I wil bring a morſel of bread, that you may comfort your hearts, afterwarde ye ſhall goe your wayes: for therefore are ye [d]come to your ſeruant. And they ſaid, Do euē as thou haſt ſaid.

6 Then Abraham made haſte into the tent vnto Sarah, and ſayde, Make ready at once three ‖meaſures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ran to the beaſtes, and tooke a tender and good calfe, and gaue it to the ſeruant, who haſted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, and [e]they did eate.

9 ¶ Then they ſaid to him, Where is Sarah thy wife? And hee anſwered, Beholde, ſhe is in the tent.

10 And he ſaid, *I wil certainly come againe vnto thee according to the time [f]of life: and loe, Sarah thy wife ſhall haue a ſonne. and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham & Sarah were olde & ſtriken in age, and it ceaſed to be with Sarah after ẏ maner of women)

12 Therefore Sarah [g]laughed within her ſelfe, ſaying, After I am waxed

[e] Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for vnder the mankinde all was conſecrated, and here is declared, that whoſoeuer contemneth the ſigne, deſpiſeth alſo ẏ promes.

‖Or, dame, or, princes.

[f] Which proceeded of a ſodein ioy, & not of miſbeliefe.

Chap. 18. 10. and 21. 2.

[g] The euerlaſting couenant is made with the children of the ſpirit: & with the children of ẏ fleſh is made the temporall promes, as was promiſed to Iſhmael.

‖Heb. greatly, greatly.

Chap. 21. 2.

[h] They were well inſtructed which obeyed to be circumciſed without reſiſtance which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the hieſt to the loweſt they may obey the will of God.

Heb. 13. 2.

‖Or, oke groue.

[a] That is, three Angels in mans ſhape.

[b] Speaking to one of them in whom appeared to be moſt maieſtie: for he thought they had bene men.

[c] For men vſed becauſe of the great heate to go bare footed in thoſe parties.

[d] As ſent of God that I ſhould do my duetie to you.

‖Ebr. Seah.

[e] For as God gaue them bodies for a time, ſo gaue he the faculties thereof to walke, to eate & drinke, and ſuch like.

Chap. 17. 19. 21. and 21. 2. rom. 9. 9.

[f] That is, about this time when ſhe ſhall be aliue, or when the childe ſhall come into this life.

[g] For ſhe rather had reſpect to the order of nature, then to the promiſe of God.

of the couenant betweene me and you.

12 And euery mã childe of eight daies olde among you, ſhalbe circumciſed in your generatiõs, as wel he that is borne in thine houſe, as hee that is bought with money of any ſtranger, which is not of thy ſeede.

13 He that is borne in thine houſe, & he that is bought wt thy money, muſt needs be circumciſed: ſo my couenant ſhalbe in your fleſh for an euerlaſting couenant.

14 But ỹ vncircumciſed [e] man childe, in whoſe fleſh the foreſkinne is not circumciſed, euen that perſon ſhal be cut off from his people, becauſe he hath broken my couenant.

15 ¶ Afterward God ſaid vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but Sarah ‖ ſhalbe her name.

16 And I wil bleſſe her, and wil alſo giue thee a ſonne of her yea, I wil bleſſe her, & ſhe ſhalbe the mother of nations: kings alſo of people ſhall come of her.

17 Then Abraham fel vpon his face, and [f] laughed, & ſaid in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and ſhall Sarah that is ninetie yeere olde beare?

18 And Abraham ſaid vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſaid, * Sarah thy wife ſhall beare thee a ſonne in deede & thou ſhalt call his name Izhak: and I will eſtabliſh my couenant with him for an [g] euerlaſting couenant, and with his ſeede after him.

20 And as concerning Iſhmael, I haue heard thee: lo, I haue bleſſed him, and will make him fruitfull, & will multiplie him ‡ exceedingly: twelue princes ſhal he beget, and I will make a great nation of him.

21 But my couenant will I eſtabliſh with Izhak, which Sarah ſhall beare vnto thee, the next * yeere at this ſeaſon.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſhmael his ſonne & all that were borne in his houſe, and al that was bought with his money, that is, euery man childe among the men of Abrahams houſe, and [h] he circumciſed the foreſkinne of their fleſh in that ſelfe ſame day, as God had commaunded him.

24 Abraham alſo himſelfe was ninetie yeere olde and nine, when the foreſkinne of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere olde, when the foreſkinne of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all ỹ men of his houſe, both borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

[e] Albeit women were not circumciſed, yet were they partakers of Gods promiſes: for vnto the mankinde all was conſecrated. and here is declared, that whoſoeuer contemneth the ſigne, deſpiſeth alſo ỹ promiſe.

‖Or, dame, or, princes.

[f] Which proceeded of a ſudden ioy & not of miſbeliefe.

Chap.18.10. and 21.2.

[g] The euerlaſting couenant is made with the children of the Spirit: & with the children of ỹ fleſh is made the temporall promes as was promiſed to Iſhmael.

‡Ebr. greatly, greatly.

Chap.21.2.

[h] They were well inſtructed which obeyed to be circumciſed without reſiſtance: which thing declareth that maſters in their houſes ought to be as preachers to their families that from the higheſt to the loweſt they may obey the wil of God.

CHAP. XVIII.

2 Abraham receiueth three Angels into his houſe. 10 Izhak is promiſed againe. 12 Sarah laugheth. 18 Chriſt is promiſed to all nations. 19 Abraham taught his familie to knowe God. 21 The deſtruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the ‖ plaine of Mamre, as he ſate in his tent doore about ỹ heate of ỹ day.

2 And he lift vp his eyes, and looked: and lo, three [a] men ſtood by him, & when he ſaw them, he ranne to meete them from the tent doore, and bowed himſelfe to the ground.

3 And he ſayd, [b] Lord, if I haue now found fauour in thy ſight, go not I pray thee, from thy ſeruant.

4 Let a litle water, I pray you, be brought, and [c] waſh your feete, and reſt your ſelues vnder the tree.

5 And I wil bring a morſel of bread, that you may comfort your hearts, afterwarde ye ſhall goe your wayes: for therefore are ye [d] come to your ſeruant. And they ſaid, Do euẽ as thou haſt ſaid.

6 Then Abraham made haſte into the tent vnto Sarah, and ſayde, Make ready at once three ‡ meaſures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ran to the beaſtes, and tooke a tender and good calfe, and gaue it to the ſeruant, who haſted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, and [e] they did eate.

9 ¶ Then they ſaid to him, Where is Sarah thy wife? And hee anſwered, Beholde, ſhe is in the tent.

10 And he ſaid, * I wil certainly come againe vnto thee according to the time [f] of life: and loe, Sarah thy wife ſhall haue a ſonne. and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham & Sarah were olde & ſtriken in age, and it ceaſed to be with Sarah after ỹ maner of women)

12 Therefore Sarah [g] laughed within her ſelfe, ſaying, After I am waxed olde,

Heb.13.2.

‖Or, oke groue

[a] That is, three Angels in mans ſhape.

[b] Speaking to one of them, in whom appeared to be moſt maieſtie: for he thought they had bene men.

[c] For men vſed because of the great heate to go bare footed in thoſe parties.

[d] As ſent of God that I ſhould doe my duetie to you.

‡Ebr. Seim.

[e] For as God gaue them bodies for a time, ſo gaue he them the faculties thereof, to walke, to eate & drinke, and ſuch like.

Chap.17.19. 21. and 21.2. rom.9.9.

[f] That is, about this time when ſhe ſhall be aliue: or when the childe ſhal come into the life.

[g] For ſhe rather had reſpect to the order of nature, than beleeued the promes of God.

olde, * & my lorde alſo, ſhall I haue luſt?

13 And the Lord ſaid vnto Abraham, Wherefore did Sarah thus laugh, ſaying Shall I certainely beare a childe, which am olde?

14 (Shall any thing be ‖ * hard to the Lorde? at the time appointed will I returne vnto thee, (euen according to the time of life, and Sarah ſhall haue a ſonne.)

15 But Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, ‡ It is not ſo: for thou laughedſt.

16 ¶ Afterwarde the men did riſe vp from thence & looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lorde ſayde, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham ſhall be in deede a great and a mightie nation, and * all the nations of the earth ſhalbe bleſſed in him?

19 For I know him [i] that he wil commaund his ſonnes and his houſhold after him, that they may keepe the way of the Lorde, to doe righteouſneſſe and iudgement, that the Lorde may bring vpon Abraham that he hath ſpoken vnto him.

20 Then the Lorde ſayde, Becauſe the crie of Sodom and Gomorah is great, and becauſe their ſinne is exceding grieuous,

21 I will [k] goe downe nowe, and ſee whether they haue done altogether according to that [l] crie, which is come vnto me: and if not, (that I may knowe.

22 And the men turned thence & went toward Sodom: but Abraham ſtoode yet before the Lorde.

23 Then Abraham drewe neere, and ſayde, Wilt thou alſo deſtroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou deſtroy & not ſpare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to ſlay the righteous with the wicked: & that the righteous ſhould be euen as the wicked, be it farre from thee. ſhal not the Iudge of all the world ‡ doe right?

26 And the Lorde anſwered, If I ſhall finde in Sodom [m] fiftie righteous within the citie, then will I ſpare all the place for their ſakes.

27 Then Abraham anſwered & ſaid, Beholde nowe, I haue begun to ſpeake vnto my Lorde, and I am [n] but duſt and aſhes.

28 If there ſhall lacke fiue of fiftie righteous wilt thou deſtroy all the citie for fiue? And he ſayde, If I finde there fiue and fourtie, I will not deſtroy it.

29 And he yet ſpake to him againe, and ſayde, What if there ſhall be found fourtie there? Then he anſwered, I wil not doe it for fourties ſake.

30 Againe he ſayd, Let not my Lord nowe be angrie that I ſpeake, what if thirtie be found there? Then he ſayd, I wil not doe it, if I finde thirtie there.

31 Moreouer he ſaid, Behold, now I haue begunne to ſpeake vnto my Lord, what if twentie be found there? And he anſwered, I wil not deſtroy it for twenties ſake.

32 Then he ſayd, Let not my Lorde be nowe angrie, and I will ſpeake but this [o] once, what if ten be found there? And he anſwered, I will not deſtroy it for tennes ſake.

33 ¶ And the Lorde went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his houſe. 4 The filthie luſtes of the Sodomites 16 Lot is deliuered. 24 Sodom is deſtroyed 26 Lots wife is made a pillar of ſalte. 33 Lots daughters lie with their father, of whome come Moab and Ammon.

AND in ỷ euening there came two [a] Angels to Sodom: and Lot ſate at the gate of Sodom, & Lot ſawe them, (and roſe vp to meete them, & he bowed him ſelfe with his face to the ground.

2 And he ſayd, See my lords, I pray you turne in nowe into your ſeruants houſe, and tarie all night, & * waſh your feete, and ye ſhall riſe vp early and goe your wayes. Who ſaid, Nay, but we wil abide in the ſtreete all night.

3 Then [b] he preaſſed vpon them earneſtly, and they turned in to him, & came to his houſe, and he made them a feaſt, and did bake vnleauened bread, & they [c] did eate.

4 But before they went to bed, the men of the citie, (euen) the men of Sodom compaſſed the houſe round about from the yong euen to the olde, [d] all the people from (all) quarters.

5 Who crying vnto Lot ſayd to him, Where are the men, which came to thee this

1.Pet.3.6.

Iere.32.17. Luc.1.37.

‡ Ebr. No.

[h] Iehouah the Ebrewe worde which we call Lord, ſheweth that this Angel was Chriſt: for this worde is onely applied to God.

Chap.12.3. & 22.18.

[i] He ſheweth that fathers ought not, to knowe Gods iudgements, but to teache them to their children.

[k] God ſpeaketh after the maner of men: that is, I will enter into iudgement with good aduice.

[l] For our ſinnes crie for vengeance though none accuſe vs.

‡ [illegible]

[m] God declareth that his iudgements were done with great mercie: for as manie as all were ſo corrupt that not one, but ten good men could not be found there: [illegible] that the wicked are ſpared for the righteous ſake.

[n] Hereby we learne, that the neerer we approche vnto God, the more doth our miſerable ſtate appeare and the more are we humbled.

[o] If God refuſed not the prayer for the wicked Sodomites, euen to the ſixt requeſt, howe much more will he graunt the prayers of the godly for the afflicted Church.

[a] Wherein we ſee Gods prouident care in preſeruing his, albeit he reueileth not him ſelfe to all alike: for Lot had but two Angels & Abrahā three.

Chap.18.4.

[b] That is, he prayed them ſo inſtantly.

[c] Not for that they had neceſſitie, but becauſe the time was not yet come that they would reueile themſelues.

[d] Nothing is more dangerous, then to dwell where ſinne reigneth: for it corrupteth all.

this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and ſhut the doore after him,

7 And ſaid, I pray you, my brethren, do not ſo wickedly.

8 Beholde now, I haue two [e] daughters, which haue not knowē man: them wil I bring out now vnto you, and do to them as ſeemeth you good: onely vnto theſe men do nothing: [f] for therefore are they come vnder ỷ ſhadow of my roofe.

9 Then they ſaide, Away hence. and they ſaid, He is come alone as a ſtranger, and ſhall he iudge and rule? we will now deale worſe with thee then with them. So they preaſſed ſore vpon Lot *himſelfe, and came to breake the doore.

10 But the men put forth their hande and pulled Lot into the houſe to them and ſhut to the doore.

11 *Then they ſmote the men that were at the doore of ỷ houſe with blindenes both ſmall and great, so that they were weary in [†] ſeeking the doore.

12 ¶ Then the men ſayde vnto Lot, Whome haſt thou yet here? either ſonne in lawe, or thy ſonnes, or thy daughters, or whatſoeuer thou haſt in ỷ citie, bring it out of this place.

13 For we [g] wil deſtroy this place, becauſe the *cry of them is great before the Lorde, and the Lorde hath ſent vs to deſtroye it.

14 Then Lot went out and ſpake vnto his ſonnes in law, which [‖] maried his daughters, and ſaide, Ariſe, get you out of this place: for the Lord will deſtroy the citie: but hee ſeemed to his ſonnes in lawe as though he had mocked.

15 ¶ And when the morning aroſe, the Angels haſted Lot, ſaying, Ariſe, take thy wife and thy two daughters [†] which are here, leaſt thou be deſtroyed in the puniſhment of the citie.

16 And as hee [h] prolonged the time, *the men caught both him and his wife, and his two daughters by the handes (the Lord being merciful vnto him) and they brought him foorth, & ſet him without the citie.

17 ¶ And when they had brought them out, the Angel ſaide: [i] Eſcape for thy life: looke not behinde thee, neither tarie thou in all the plaine: eſcape into the mountaine leſt thou be deſtroyed.

18 And Lot ſaide vnto them, Not ſo, I pray thee, my Lord.

19 Beholde nowe, thy ſeruant hath founde grace in thy ſight, and thou haſt magnified thy mercie, which thou haſt ſhewed vnto me in ſauing my life: and I can not [i] ſcape in ỷ mountaine, leſt [ſome] euil take me, and I dye.

20 See nowe this citie hereby to flye vnto, which is a litle one: oh let me eſcape thither: is it not a [k] litle one, and my ſoule ſhall liue?

21 Then he ſaid vnto him, Behold, I haue receiued thy requeſt alſo cōcerning this thing, that I will not ouerthrowe this citie, for the which thou haſt ſpoken.

22 Haſte thee, ſaue thee there: for I can do [l] nothing till thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The ſunne did riſe vpon ỷ earth, when Lot entred into Zoar.

24 Then the Lord *rained vpon Sodom and vpon Gomorah brimſtone, and fire from the Lord out of heauen,

25 And ouerthrew thoſe cities and all the plaine, and all the inhabitants of the cities, & that that grewe vpon the earth.

26 ¶ Now his wife behinde him looked back, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham riſing vp early in the morning went to ỷ place, where he had ſtand before the Lord,

28 And looking toward Sodom and Gomorah and toward all the land of the plaine, beholde, he ſawe the ſmoke of the lande mounting vp as the ſmoke of a fornace.

29 ¶ But yet when God deſtroyed the cities of the plaine, God thought vpon Abraham, and ſent Lot out from the mids of the deſtruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a caue, hee, and his two daughters.

31 And the elder ſaide vnto the yonger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father [q] drinke wine, and lye with him, that we may preſerue ſeede of our father.

33 So they made their father drinke wine that night, and the elder went and laye with her father. but hee perceiued not, neither when ſhe lay downe, neyther when ſhe roſe vp.

34 And on the morowe the elder ſaid to the yonger, Beholde, yeſter night lay

[e] Hee deſerueth praiſe in defending his gheſtes, but he is to be blamed in ſeeking vnlawful meanes.

[f] That I ſhould preſerue them from all harme.

2 Pet 2 7.

Wiſd.19 16.

[†] Ebr. finding.

[g] This proueth that the Angels are miniſters, aſwell to execute Gods wrath, as to declare his fauour.

Chap 18 20.

[‖] Or, ſhould marie.

[†] Ebr. which are found.

[h] The mercie of God ſtriueth to ouercome mans ſlowneſ in folowing Gods calling.

Wiſd.10.6.

[i] He willed him to flee frō Gods iudgements, and not to be ſorie to depart from that rich countrey and full of vaine pleaſures.

[k] Though it be litle, [illegible] great enough to ſaue my life: where [illegible] in choo[illegible] another place [illegible] Angel had appointed him, [illegible]

[l] [illegible] Gods commandement [illegible] was to deſtroy the citi[illegible] and to ſa[illegible] Lot

[m] Which before was called Bela, chap 14 2.

Deut 29 23. [illegible] 13 19 [illegible] 50 40 ezek. 16 49 [illegible] 8 [illegible] 4 11. Luke 17 29. Wiſd [illegible]

[n] As touching the bodie onely: and this was a notable monument of Gods vengeance to all them that paſſed that way.

[o] Hauing before felt Gods mercie, he durſt not prouoke him [illegible] continuing among the wicked.

[p] Meaning, in the countrey, which the Lorde had now deſtroyed.

[q] For except he had bene ouercome with wine he would haue [illegible] abominable act.

I with my father: let vs make him drinke wine this night alſo, and go thou and lye with him, that we may [h] preſerue ſeede of our father.

35 So they made their father drinke wine that night alſo, and the younger aroſe, and lay with him, but he perceiued not, when ſhe lay downe, neither when ſhe roſe vp.

36 Thus were [i] both the daughters of Lot with childe by their father.

37 And the elder bare a ſonne, and ſhe called his name Moab: the ſame is the father of the Moabites vnto this day.

38 And the yonger bare a ſonne alſo, and ſhe called his name [k] Ben ammi: the ſame is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a ſtranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the King Abraham. 14 Sarah is reſtored with great giftes. 17 Abraham prayeth, and the King & his are healed.

Afterward Abraham departed thence toward the South country & dwelled betweene Cadeſh and [a] Shur, and ſoiourned in Gerar.

2 And Abraham ſaide of Sarah his wife, [b] She is my ſiſter. Then Abimelech King of Gerar ſent & tooke Sarah.

3 But God came to Abimelech in a dreame by night, and ſaide to him, [c] Beholde, thou art but dead becauſe of the woman, which thou haſt taken: for ſhe is a mans wife.

4 (Notwithſtanding Abimelech had not yet come neere her) And hee ſayde, Lord, wilt thou ſlaye euen [d] the righteous nation?

5 Saide not hee vnto me, She is my ſiſter? yea and ſhe her ſelfe ſaid, He is my brother: with an vpright [e] minde, and [f] innocent handes haue I done this.

6 And God ſaid vnto him by a dreame, I knowe that thou diddeſt this euen with an vpright minde, and I [g] kept thee alſo that thou ſhouldeſt not ſinne againſt me: therefore ſuffered I thee not to touche her.

7 Nowe then deliuer ẏ man his wife againe: for he is a [h] Prophet, and he ſhal pray for thee that thou mayeſt liue: but if thou deliuer her not againe, be ſure that thou ſhalt die the death, thou, and all that thou haſt.

8 Then Abimelech riſing vp early in the morning called all his ſeruants, and tolde all theſe things [i] vnto them, and the men were ſore afraide.

9 Afterward Abimelech called Abraham, and ſaid vnto him, what haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on me and on my [k] kingdom this great ſinne? thou haſt done thinges vnto mee that ought not to be done.

10 So Abimelech ſayde vnto Abraham, what ſaweſt thou that thou haſt done this thing?

11 Then Abrahā anſwered, Becauſe I thought thus, Surely the [l] feare of God is not in this place, and they will ſlay me for my wiues ſake.

12 Yet in very deede ſhe is my [m] ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now whē God cauſed me to wander out of my fathers houſe, I ſaid then to her, This is the kindneſſe that ẏ ſhalt ſhewe vnto me in all places where we come, * Say ẏ of me, He is my brother.

14 Then tooke Abimelech ſheep and beeues, and men ſeruants, and women ſeruants, & gaue them vnto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Beholde, my lande is ‖ before thee: dwell where it pleaſeth thee.

16 Likewiſe to Sarah he ſaide, Behold, I haue giuē thy brother a thouſād pieces of ſiluer: beholde, he is the [n] vaile of thine eyes to al ẏ are with thee and to all others: & ſhe was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women ſeruants: and they bare children.

18 For the Lorde [p] had ſhut vp euery wombe of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Iſmael mocketh Izhak. 14 Hagar is caſt out with her ſonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

Nowe the Lorde viſited Sarah, as he had ſayde, and did vnto her * according as hee had promiſed.

2 For * Sarah conceiued, and bare Abraham a ſonne in his [a] olde age, at the ſame ſeaſon that God tolde him.

3 And Abraham called his ſonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumciſed Izhak his ſonne, when he was eight daies olde, * as God had commaunded him.

---

[h] Thus God [illegible] the wickednes of Sodō could not overcome.

[i] Who as they were borne in moſt horrible inceſt ſo were they and their poſteritie vile and wicked.

[k] [illegible] ſinne, then repented for the ſame.

[a] Which was toward Egypt.

[b] Abraham had now thriſe fallen into [illegible] by his weakenes.

[c] So greatly God deteſteth the breache of mariage.

[d] [illegible] God would not puniſh [illegible] therefore when [illegible] the ocean [illegible].

[e] [illegible] falling [illegible] not [illegible] purpoſe.

[f] [illegible] to do any [illegible].

[g] [illegible] that they fall not [illegible].

[h] [illegible] one to ſhewe God [illegible].

[i] [illegible] towarde God.

[k] The wickednes of the king bringeth Gods wrath vpon the whole realme.

[l] He ſheweth that no honeſtie can be hoped for where the feare of God is not.

[m] My ſiſter, he meaneth his coſin german, and by daughter, Abrahams neece chap. 11. 29. for ſo the Ebrewes vſe theſe wordes.

Chap. 12. 13.

‖ Or, at thy commandement.

[n] Such an head, as with whome thou mayeſt be preſerued from all dangers.

[o] God cauſed this heathen king to reproue her, becauſe ſhe diſſembled, ſeing that God had giuen her a husband as her vaile and defence.

[p] Had taken away frō them the gift of conceiuing.

Chap. 17. 19. and 18. 10.

Matth. 1. 2. actes 7. 8. gal. 4. 23. hebr. 11. 11.

[a] Therefore the miracle was greater.

Chap. 17. 12.

5 So Abraham was an hundreth yeere olde, when his ſonne Izhak was borne vnto him.

6 ¶ Then Sarah ſayde, God hath made me to reioyce: all that heare will reioyce with me.

b She attri[illegible] [illegible] [illegible] the Angel.

7 Againe ſhe ſaid, [b] who would haue ſaide to Abraham, that Sarah ſhould haue giuen children ſucke? for I haue borne him a ſonne in his olde age.

8 Then the childe grew ⁊ was weaned: and Abraham made a great feaſt the ſame day that Izhak was weaned.

9 ¶ And Sarah ſaw the ſonne of Hagar the Egyptian which ſhe had borne vnto Abraham [c] mocking.

c Hee derided Gods [illegible] [illegible] Gal. 4,30.

10 Wherefore ſhe ſaid vnto Abraham, * Caſt out this bonde woman and her ſonne: for the ſonne of this bond woman ſhal not be heire with my ſonne Izhak.

11 And this thing was very grieuous in Abrahams ſight, becauſe of his ſonne.

12 ¶ But God ſaid vnto Abrahã, Let it not be grieuous in thy ſight for ẏ childe, and for thy bond woman: in all that Sarah ſhall ſay vnto thee, heare her voyce: for in Izhak ſhall thy ſeede be [d] called.

d The promiſed ſeed ſhall be counted from Izhak and not from Iſhmael, Rom. [illegible] Ebr. 11,18.

13 As for the ſonne of the bond woman, I will make him [e] a nation alſo, becauſe he is thy ſeede.

e The Iſhmaelites ſhall come of him.

14 So Abraham aroſe vp early in the morning, and tooke bread, ⁊ a bottell of water, and gaue it vnto Hagar, puting it on her ſhoulder ⁊ the childe alſo, and [f] ſent her away: Who departing wandred in the wildernes of Beer ſheba.

f True faith [illegible] naturall affections to obey Gods commandement.

15 And when the water of the bottell was ſpent, ſhe caſt the childe vnder a certaine tree.

16 Then ſhe went and ſate her ouer againſt him a farre of about a bowe ſhoote: for ſhe ſaid I wil not ſee ẏ death of the childe. and ſhe ſate downe ouer againſt him, [g] ⁊ lift vp her voyce ⁊ wept.

g For his promes ſake made to Abraham, ⁊ not becauſe the childe had diſcretion and iudgement to pray.

17 Then God heard the voyce of the childe, ⁊ the Angel of God called to Hagar frõ heauẽ, ⁊ ſaid vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Ariſe, take vp the childe, and holde him in thine hande: for I will make of him a great people.

19 And God [h] opened her eyes, and ſhe ſaw a well of water. ſo ſhe went and filled the bottell with water, and gaue the boy drinke.

h Except God open our eyes, we can neither ſee, nor vſe the meanes which are before vs.

20 So God was [i] with the childe and he grewe and dwelt in the wildernes, and was an ‖ archer.

i As touching outwarde things God cauſed him to proſper.

‖ Or, he was the bowe man and was an hunter.

21 And hee dwelt in the wildernes of Paran, ⁊ his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that ſame time Abimelech ⁊ Phichol his chiefe captaine ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.

23 Nowe therefore ſweare vnto mee here by God, that thou wilt not ‖ hurt me, nor my children, nor my childrens children: thou ſhalt deale with me, and with the countrey, where thou haſt bene a ſtranger, according vnto the kindnes that I haue ſhewed thee.

‖ [illegible]

24 Then Abrahã ſaid, I wil [k] ſweare.

k So the[illegible] [illegible] [illegible] [illegible] their maiſters.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs ſeruãts had violently taken away.

26 And Abimelech ſaid, I know not who hath done this thing: alſo thou toldeſt me not, neither heard I of it but this day.

27 Then Abraham tooke ſheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham ſet ſeuen lambes of the flocke by themſelues.

29 Then Abimelech ſayd vnto Abraham, What meane theſe ſeuen lambes, which thou haſt ſet by themſelues?

30 And hee anſwered, Becauſe thou ſhalt receiue of mine hand theſe ſeuen lambs, that it may be a witnes vnto me, that I haue digged this well.

‖ Or, well of [illegible]

31 Wherfore the place is called ‖ Beer-ſheba, becauſe there they both ſware.

m They [illegible] for that the [illegible] [illegible] may make peace [illegible] [illegible] not the true God.

32 Thus made they a [m] couenãt at Beer ſheba: afterward Abimelech ⁊ Phichol his chiefe captaine roſe vp, ⁊ turned againe vnto the land of the Philiſtims.

33 ¶ And Abraham planted a groue in Beer ſheba, and [n] called there on the Name of ẏ Lord, the euerlaſting God.

n That is, he worſhipped God [illegible] poincts of true religion.

34 And Abraham was a ſtranger in the Philiſtims land a long ſeaſon.

CHAP. XXII.

1, 2 The faith of Abraham is proued in offring his ſonne Izhak. 8 Izhak is a figure of Chriſt. 20 The generation of Nahor Abrahams brother of whom commeth Rebekah.

AND after theſe thinges God did * proue Abraham, and ſaid vnto him, Abraham. Who anſwered, Here am I.

Hebr. 11,17.

2 And he ſaid, Take now thine onely ſonne Izhak whom thou loueſt, and get thee vnto the land of [a] Moriah, ⁊ [b] offer him there for a burnt offring vpon one of the mountaines, which I will ſhew thee.

a [illegible] [illegible]

b [illegible] [illegible] his temptation, ſeeme he [illegible] to offer vp him in whom God had promiſed to bleſſe all [illegible]

3 Then Abraham roſe vp early in the morning, and ſadled his aſſe, and tooke two of his ſeruants with him, and Izhak his ſonne, and cloue wood for the burnt offring, and roſe vp and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and ſaw the place afarre of,

5 And ſaide vnto his ſeruants, Abide you here with the aſſe: for I & the childe wil go yonder and c worſhip, and come againe vnto you.

6 Then Abraham tooke the wood of the burnt offring, and layed it vpon Izhak his ſonne, and hee tooke the fire in his hande, and the knife: and they went both together.

7 Then ſpake Izhak vnto Abraham his father, & ſaid, My father. And he anſwered, Here am I, my ſonne. And he ſaid Beholde the fire and the wood, but where is ẏ lambe for the burnt offring?

8 Then Abrahã anſwered, My ſõne, d God wil prouide him a lamb for a burnt offring: ſo they went both together.

9 And when they came to the place which God had ſhewed him, Abraham builded an altar there, and couched the wood and e bound Izhak his ſõne * and laid him on the altar vpon the wood.

10 And Abraham ſtretching forth his hand, tooke the knife to kill his ſonne.

11 But the Angel of the Lorde called vnto him from heauẽ, ſaying, Abraham, Abrahã. And he anſwered, Here am I.

12 Then he ſaid, Lay not thine hand vpon the childe, neither doe any thing vnto him: for now f I knowe that thou feareſt God, ſeeing for my ſake | thou haſt not ſpared thine ‡ onely ſonne.

13 And Abraham lifting vp his eyes, looked: and behold there was a ramme behinde him caught by the hornes in a buſh. Then Abraham went and tooke the ram, and offered him vp for a burnt offring in the ſteade of his ſonne.

14 And Abraham called the name of that place, Iehouah ‖ ireh. as it is ſaide this day, In the mount wil the Lorde g be ſeene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the ſecond time,

16 And ſaide, * By h my ſelfe haue I ſworne (ſaith the Lorde) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne,

17 Therefore wil I ſurely bleſſe thee, & wil greatly multiply thy ſeede, as the ſtarres of the heauen, & as the ſande which is vpon the ſea ſhore, and thy ſeed ſhall poſſeſſe the ‖ gate of his enemies.

18 * And in thy ſeede ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce.

19 Then turned Abraham againe vnto his ſeruants, and they roſe vp & went together to Beer ſheba: and Abraham dwelt at Beer ſheba.

20 ¶ And after theſe things one tolde Abraham, ſaying, Beholde Milcah, ſhe hath alſo borne children vnto thy brother Nahor:

21 [To wit,] Vz his eldeſt ſonne, and Buz his brother, and Kemuel the father of ‖ Aram,

22 And Cheſed and Hazo, and Pildaſh, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: theſe eight did Milcah beare to Nahor Abrahams brother.

24 And his i concubine called Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He byeth a field, to burie her of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

When Sarah was an hũdreth twentie and ſeuen yeere olde (‡ ſo long liued ſhe)

2 Then Sarah dyed in Kiriath arba: the ſame is Hebron in the land of Canaan. and Abraham came to mourne for Sarah & to weepe for her.

3 ¶ Then Abraham a roſe vp from the ſight of his corps, and talked with the ‡ Hittites, ſaying,

4 I am a ſtranger, and a foreiner among you, giue me a poſſeſſion of burial with you, that I may bury my dead out of my ſight.

5 Then the Hittites anſwered Abraham, ſaying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefeſt of our ſepulchres bury thy dead: none of vs ſhall forbid thee his ſepulchre, but thou mayeſt bury thy dead therein.]

7 Then Abraham ſtood vp, & bowed himſelfe before the people of the land of the Hittites.

8 And he communed with them, ſaying, If it be ‡ your minde, that I ſhall bury my dead out of my ſight, heare me, and intreate for me to Ephron the ſonne of Zohar,

9 That he would giue me the caue ‖ of Mach-

c He doubted not, but God wolde accompliſh his promes though he ſhulde ſacrifice his ſonne.

d The onely way to ouercome all tentations is to reſt vpon Gods prouidence.

e Foraſmuche as [illegible] had declared to him Gods commandement, [illegible] obedient.

Iam. 2,21.

f That is, by thy true obedience thou haſt declared thy liuely faith.

| Or, [illegible] thou haſt not witholde thine onely ſonne from me.

‡ Ebr. thy ſonne, thine onely ſonne.

‖ Or, the Lord wil ſe, or prouide.

g The name is changed to ſhewe that God doeth both ſee and prouide ſecretly for his, and alſo how he is ſeene and felt in time conuenient.

Pſal. 105,9. eccle. 44,21. luke 1,73. ebr. 6,13.

h [illegible] there [illegible] after [illegible]

‖ Or, holde.

Chap. 12,3. and 18,18. eccleſ. 44,22. actes 3,25. gal. 3,8.

‖ Or, of the Syrians.

i Concubine is oftentimes taken in the good part, for thoſe women which were inferiors to the wiues.

‡ Ebr. the yeres of the life of Sarah.

a That is, when he had mourned: ſo the godly may mourne, if they paſſe not meaſure: and the naturall affection is commendable.

‡ Ebr. ſonnes of Heth.

b That is, godly or excellent: for the Ebrewes ſo ſpeake of all things that are notable, becauſe all excellencie commeth of God.

‡ Ebr. in your ſoule.

‖ Or, double caue, becauſe one was within another.

Machpelah, which he hath in the end of his field: that he would giue it me for as ‡ much money as it is worth, for a poſſeſſion to bury in among you.

10 For Ephron dwelt among the Hittites. Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie ſaying,

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: euen in the preſence of the ſonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham [d] bowed him ſelfe before the people of the land,

13 And ſpake vnto Ephron in the audience of the people of yͤ countrey, ſaying, Seeing thou wilt giue it, I pray thee, heare mee. I will giue the price of the fielde: receiue it of me, and I will bury my dead there.

14 Ephron then anſwered Abraham, ſaying vnto him,

15 My lord hearken vnto me: the land [is worth] foure hundreth [e] ſhekels of ſiluer: what [is] that betweene me and thee? burie therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the ſiluer, which he had named in the audience of the Hittites, euen foure hundreth ſiluer ſhekels of currant money among marchants.

17 ¶ So the fielde of Ephron [which was] in Machpelah, and ouer againſt Mamre, euen the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made ſure

18 Vnto Abraham for a poſſeſſion, in the ſight of the Hittites, euen of all that ‖ went in at the gates of his citie.

19 And after this, Abraham buryed Sarah his wife in the caue of the field of Machpelah ouer againſt Mamre: the ſame is Hebron in the land of Canaan.

20 Thus the fielde & the caue, that is therein, was made ſure vnto Abraham for a poſſeſſion of buriall [f] by yͤ Hittites.

‡ Ebr. in full ſiluer.

c Meaning all the citizens and inhabitants.

d To ſhewe that he had thē in good eſtimation and reuerence.

e The common ſhekel is about 20. pence, ſo then 400. ſhekels mount to 33. pound 6. ſhillings and 8. pence, after 5. ſhillings ſterling the ounce.

‖ Or, citizens.

f That is, all the people confirmed the ſale.

CHAP. XXIIII.

2 Abraham cauſeth his ſeruant to ſweare to take a wife for Izhak in his owne kinred. 12 The ſeruant prayeth to God. 33 His fidelitie toward his maſter. 50 The friendes of Rebekah commit the matter to God. 58 They aſke her conſent and ſhe agreeth. 67 And is maried to Izhak

NOw Abrahā was old, [and] ‡ ſtriken in yeeres, and the Lorde had bleſſed Abraham in all things.

‡ Ebr. come into dayes.

2 Therefore Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had, * [a] Put now thine hand vnder my thigh,

3 And I will make thee [b] ſweare by the Lorde God of the heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Canaanites among whom I dwell.

4 But thou ſhalt go vnto my countrey, and to my kinred, and take a wife vnto my ſonne Izhak.

5 And the ſeruant ſaide to him, What if the woman will not come with me to this land? ſhal I bring thy ſonne againe vnto yͤ land from whence thou cameſt?

6 To whom Abraham anſwered, Beware that thou bring not my ſonne [c] thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers houſe, and from the land where I was borne, and that ſpake vnto me, and that ſware vnto me, ſaying, * Vnto thy ſeede will I giue this land, he ſhal ſend his Angel before thee, & thou ſhalt take a wife vnto my ſonne from thence.

8 Neuertheles if the woman wil not folowe thee, then ſhalt thou be ‡ diſcharged of this mine othe: only bring not my ſonne thither againe.

9 Then the ſeruant put his hand vnder the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſeruant tooke ten camels of the camels of his maſter, & departed: (for he had all his maſters goods in his hand:) [and] ſo he aroſe, and went to ‖ Aram Naharaim, vnto yͤ [e] citie of Nahor.

11 And hee made his camels to ‡ lye downe without the citie by a wel of water, at euentide about the time that [the women] come out to drawe ‡ water.

12 And he ſayd, O Lorde God of my maſter Abraham, I beſeeche thee, ſend me good ſpeede this day, and ſhew mercie vnto my maſter Abraham.

13 Lo, I ſtand by the well of water, whiles the mens daughters of this citie come out to drawe water.

14 [g] Graunt therefore that the maide, to whom I ſay, Bowe downe thy pitcher, I pray thee, that I may drinke: if ſhe ſay drinke, and I will giue thy camels drinke alſo: may be ſhe that thou haſt ordeyned for thy ſeruant Izhak: and thereby ſhall I knowe that thou haſt ſhewed mercy on my maſter.

15 ¶ And now yer he had left ſpeaking, beholde,

* Chap.47.29.

a This ceremonie declared the ſeruants obedience towards his maſter and the maſters power ouer yͤ ſeruant.

b This ſheweth that an othe may be required in a lawful cauſe.

c He woulde not [illegible] the godly fa[illegible] the inconueniences that come by [illegible]

* Chap.12.7. & 13.15. & 15.18. and 26.4.

‡ Ebr. innocent.

‖ Or, Meſopotamia, [illegible]

e That is, in Chaldea.

‡ [illegible] the [illegible]

f He grounded his prayer vpon Gods promes made to his maſter.

‖ [illegible] to meete.

g The ſeruant moued by Gods ſpirit deſired to be aſſured by a ſigne, [illegible] iourney, &c.

behold, [i] Rebekah came out, the daughter of Bethuel, ſonne of Milcah ẏ wife of Nahor Abrahams brother, and her pitcher vpon her ſhoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknowen of man) and ſhe went downe to the well, and filled her pitcher, and came vp.

17 Then the ſeruant ranne to meete her, & ſaide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And ſhe ſaid, Drinke [j] ſir: and ſhe haſted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when ſhee had giuen him drinke, ſhe ſaid, I will drawe water for thy camels alſo vntill they ‡ haue dronken ynough.

20 And ſhe powred out her pitcher into the trough ſpeedily, & ranne againe vnto the well to drawe water, and ſhe drewe for all his camels.

21 So ẏ man wondred at her, & helde his peace, to know whether ẏ Lord had made his iourney proſperous or not.

22 And when the camels had left drinking, the man tooke a goldẽ [k] abillement of half a ſhekel weight, and two bracelets for her hands, of tenne ſhekels weight of gold:

23 And he ſaid, Whoſe daughter art ẏ? tell me, I pray thee, Is there roume in thy fathers houſe for vs to lodge in?

24 Then ſhe ſaide to him, I am the daughter of Bethuel the ſonne of Milcah whom ſhe bare vnto Nahor.

25 Moreouer ſhe ſaid vnto him, We haue litter alſo and prouender ynough, and roume to lodge in.

26 And the man bowed himſelfe and worſhipped the Lord,

27 And ſaid, Bleſſed [be] the Lorde God of my maſter Abrahã, which hath not withdrawẽ his mercy [m] & his trueth from my maſter: for when I was in the way, the Lorde brought me to my maſters brethrens houſe.

28 And the maide ranne and tolde them of her mothers houſe according to theſe wordes.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had ſeene ẏ earings & the bracelets in his ſiſters hãds, & when he heard the wordes of Rebekah his ſiſter ſaying, Thus ſaide ẏ man vnto me, then he went to the man, & lo, [n] he ſtood by the camels at the well.

31 And he ſaide, Come in thou bleſſed of the Lorde: wherefore ſtandeſt thou without, ſeeing I haue prepared the houſe, and roume for the camels?

32 ¶ Then ẏ man came into ẏ houſe, and [o] he vnſadled the [p] camels, & brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward ẏ meate was ſet before him: but he ſaid, I [q] will not eat, vntill I haue ſaide my meſſage. And hee ſaide, Speake on.

34 Thẽ he ſaid, I am Abrahãs ſeruãt,

35 And the Lord hath bleſſed my maſter wonderfully, ẏ he is become great: for he hath giuen him ſheepe, & beeues, and ſiluer, & gold, and menſeruants, and maid ſeruants, and camels, and aſſes.

36 And Sarah my maſters wife hath borne a ſõne to my maſter, whẽ ſhe was old, & vnto him hath he giuẽ al ẏ he hath.

37 Now my maſter made me ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the [s] Canaanites, in whoſe land I dwell:

38 But thou ſhalt goe vnto my [t] fathers houſe and to my kinred, and take a wife vnto my ſonne.

39 Then I ſaide vnto my maſter, What if the woman will not folow me?

40 Who anſwered me, The Lorde, before whõ I walke, will ſend his Angel with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred and my fathers houſe.

41 Then ſhalt thou be diſcharged of [u] mine othe, when thou commeſt to my kinred: and if they giue thee not one, thou ſhalt be free from mine othe.

42 So I came this day to ẏ wel, and ſaid, O Lord, the God of my maſter Abraham, if thou now proſper my ‖ iourney which I goe,

43 Behold, * I ſtand by ẏ well of water: whẽ a virgin cõmeth forth to drawe water, & I ſay to her, Giue me, I pray thee, a litle water of thy pitcher to drink,

44 And ſhe ſay to me, Drinke thou, and I will alſo draw for thy camels, let her be the wife, which the Lorde hath ‖ prepared for my maſters ſonne.

45 And before I had made an end of ſpeaking in mine [x] heart, behold, Rebekah came foorth, and her pitcher on her ſhoulder, and ſhe went downe vnto the well, and drewe water. Then I ſayde vnto her, Giue me drinke, I pray thee.

46 And ſhe made haſte, and tooke

downe

[h] God granteth good ſucceſſe to all things that are vndertaken for the glorie of his Name and according to his worde.

[i] Here is declared that God euer heareth the prayers of his, and granteth their requeſtes.

[j] [illegible], lord.

‡ Ebr. haue made an end of drinking.

‖ Or, earing.

[k] God permitted many things both in apparell and other things, which are now [illegible] ſpecially when they apperteine not to our mortification.

[l] The golden ſhekel is here ment and not that of ſiluer.

[m] He boaſteth not his good fortune as do the wicked but acknowledgeth that God hath dealt mercifully with his maſter in keeping promes.

[n] For he wait[illegible] God had [illegible] his prayer.

[o] To wit, Laban.

[p] The gentle entertainment of ſtrangers vſed among the godly fathers.

[q] The fidelitie that ſeruants owe to their maſters, cauſeth them to preferre their maſters buſines to their owne neceſſitie.

[r] To bleſſe, ſignifieth here to enrich, or encreaſe with ſubſtance, as the text in the ſame verſe declareth.

[s] The Canaanites were accurſed and therefore the godly could not ioyne with them in mariage.

[t] Meaning, among his kinſfolkes, as verſe 40.

[u] Which by mine authoritie I cauſed thee to make.

‖ Or, way.

Verſe 13.

‖ Or, ſhewed.

[x] Signifying that this prayer was not ſpoken by the mouth, but onely meditate in his heart.

downe her pitcher from her ſhoulder, and ſaid Drinke, and I will giue thy camels drinke alſo. So I dranke, and ſhe gaue the camels drinke alſo.

47 Then I asked her, & ſaid, Whoſe daughter art thou? And ſhe anſwered, The daughter of Bethuel Nahors ſonne, whome Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 And I bowed downe & worſhipped the Lord, & bleſſed the Lord God of my maſter Abrahã, which had brought me the [z] right way to take my maſters brothers daughter vnto his ſonne.

49 Now therefore, if ye will deale [z] mercifully and truely with my maſter, tell me: and if not, tell me that I may turne me to ỹ [a] right hand or to the left.

50 Then anſwered Laban and Bethuel, and ſaid, This thing is proceded of the Lord: we can not therfore ſay vnto thee [b] neither euil nor good.

51 Beholde, Rebekah is before thee, take her & go ỹ ſhe may be thy maſters ſonnes wife, euen as ỹ Lord hath ſaid.

52 And when Abrahams ſeruant heard their wordes, he bowed himſelfe toward the earth vnto the Lord.

53 Then ỹ ſeruant tooke forth iewels of ſiluer, and iewels of gold, & rayment, and gaue to Rebekah. alſo vnto her brother and to her mother he gaue giftes.

54 Afterward they did eate & drinke, [both he, and the men that were with him, and taried al night. and when they roſe vp in the morning, he ſaid, *Let me depart vnto my maſter.

55 Then her brother and her mother anſwered, Let the maid abide with vs, at the leaſt [a] ten dayes. then ſhal ſhe go.

56 But he ſaid vnto them, Hinder you me not, ſeeing the Lord hath proſpered my iourney: ſend me away, that I may go to my maſter.

57 Then they ſaide, We wil call the maide, and aske [e] her [f] conſent.

58 And they called Rebekah, and ſaid vnto her, Wilt thou go with this man? And ſhe anſwered, I will go.

59 So they let Rebekah their ſiſter go, and her nourſe, with Abrahams ſeruant and his men.

60 And they bleſſed Rebekah, & ſaide vnto her, Thou art our ſiſter, grow into thouſand thouſands, and thy ſeede poſſeſſe the [d] gate of his enemies.

61 ¶ Thẽ Rebekah aroſe, & her maids, & rode vpon ỹ camels, & folowed ỹ man. & the ſeruãt tooke Rebekah, & departed.

62 Now Izhak came from the way of *Beer lahai roi, (for he dwelt in the South countrey)

63 And Izhak wẽt out to [c] pray in the field toward ỹ euening: who lift vp his eyes & looked, & behold ỹ camels came.

64 Alſo Rebekah lift vp her eyes, and whẽ ſhe ſaw Izhak, ſhe lighted downe from the camel.

65 (For ſhe had ſaid to ỹ ſeruant, Who is yonder man, that cõmeth in the fielde to meete vs? and the ſeruant had ſaide, It is my maſter) So ſhe tooke [i] a vaile, and couered her.

66 And the ſeruant tolde Izhak all things, that he had done.

67 Afterwarde Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, & ſhe was his wife, and he loued her: ſo Izhak was comforted after his mothers death.]

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dyeth. 12 The genealogie of Iſhmael. 25 The birth of Iaakob and Eſau. 33 Eſau ſelleth his birth right for a meſſe of pottage.

NOw Abrahã had taken him [a] another wife called Keturah.

2 Which bare him Zimran, and Iokſhan, and Medan, and Midian and Iſhbak, and Shuah.

3 And Iokſhan begate Sheba, and Dedan: *And ỹ ſonnes of Dedan were Aſſhurim, & Letuſhim, & Leummim.

4 Alſo the ſonnes of Midian were] Ephah, and Epher, and Hanoch, and Abida, & Eldaah. all theſe were ỹ ſonnes of Keturah.

5 ¶ And Abraham gaue [a] all his goods to Izhak,

6 But vnto the [b] ſonnes of the [c] concubines, which Abraham had, Abraham [d] gaue giftes, and ſent them away from Izhak his ſonne (while he yet liued) Eaſtward to the Eaſt countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth ſeuentie and fiue yeere.

8 Then Abrahã yelded the ſpirit, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

9 And his ſonnes, Izhak & Iſhmael buried him in the caue of Machpelah, in the fielde of Ephron ſonne of Zohar the Hittite before Mamre.

10 Which *fielde Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And

y He ſheweth what is our duetie when we haue receiued any benefite of the Lord.

z Or, in the true way.

z If you wil deale frely & faithfully giue your daughter to my maſters ſonne.

a That is, that I may prouide els where.

b So ſoone as they perceiue that it is Gods doing, they agree.

[illegible]

Verſe 56 & 59.

a Or, dayes, or ten.

e This ſheweth that parents haue not authoritie to marie their children without conſent of the parties.

f Ebr. her mouth.

d That is, let ỹ be victorious ouer his enemies: which bleſſing is fully accompliſhed in Ieſus Chriſt.

Chap. 16.14. and 25.11.

c This was the exerciſe of the godly fathers to meditate Gods promiſes and to pray for the accompliſhment thereof.

i The cuſtome was that the ſpouſe was brought to her huſband couered in token of ſhamefaſtnes and chaſtitie.

Or, he left mourning for his mother.

a Whiles Sarah was yet aliue.

1.Chro.1.32.

a That is, al that he had.

b For the [illegible] goods [illegible] Izhak, but begat many also.

c Reade Chap. 22.24.

d To auoide the diuiſion that els might haue come, becauſe of the heritage.

e Hereby the ancients would ſignifie that man by death periſhed not, but [illegible]

Chap. 23.16.

Chap.16,14. and 24,62.

11 ¶ And after the death of Abraham God bleſſed Izhak his ſonne, * and Izhak dwelt by Beer lahai roi.

12 ¶ Now theſe are the generations of Iſhmael Abrahams ſonne, whom Hagar ỹ Egyptian Sarahs handmaide bare vnto Abraham.

1 Chro.1,29.

13 * And theſe are the names of the ſonnes of Iſhmael, name by name, according to their kinreds: ỹ [a] eldeſt ſonne of Iſhmael was Nebaioth, then Kedar, and Adbeel, and Mibſam,

a The firſt borne.

14 And Miſhma, & Dumah, & Maſſa.

15 Hadar, & Tema, Jetur, Naphiſh, and Kedemah.

16 Theſe are the ſonnes of Iſhmael, & theſe are their names, by their townes and by their caſtels: [to wit,] twelue princes of their nations.

17 And theſe are the yeeres of the life of Iſhmael, an hundreth thirtie and ſeuen yeere, & hee yeelded the ſpirit, & died, and was gathered vnto his [f] people)

f Which dwelt among the Arabians, and were ſeparate from the [illegible].

18 And they dwelt from Hauilah vnto Shur, ỹ is towards Egypt, as thou goeſt to Aſſhur. Iſhmael dwelt [g] in the preſence of all his brethren.

[illegible] that [illegible] as the Angel promiſed, chap. 16,12. [illegible]

19 ¶ Likewiſe theſe are the generations of Izhak Abrahams ſonne. Abraham begat Izhak,

20 And Izhak was fourty yere old, when hee tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and [ſiſter] to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, becauſe ſhe was barren: and the Lord was intreated of him, & Rebekah his wife conceiued,

22 But the children [h] ſtroue together within her: therefore ſhe ſaide, Seeing it is ſo, why am I thus? wherefore ſhe went to aſke the Lord.

[illegible] one another.

h That is, [illegible], ſeeing one ſhal deſtroy another.

23 And the Lord ſaide to her, Two nations are in thy wombe, and two maner of people ſhall be deuided out of thy bowels, and the one people ſhalbe mightier then the other, and the * elder ſhall ſerue the yonger.

i For, that is the one [illegible] our [illegible].

Rom.9,12.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twins [were] in her wombe.

25 So he that came out firſt was red, and he was all ouer as a rough garmẽt, and they called his name Eſau.

Hoſe.12,3. Mat.1,2.

26 * And afterward came his brother out, and his hand held Eſau by ỹ heele: therefore his name was called Iaakob. Nowe Izhak was threeſcore yeere olde when [Rebekah] bare them.

27 And the boyes grewe, and Eſau [was] a cunning hunter, and [t] liued in the fields: but [u] Iaakob was a plaine man, and dwelt in tents.

t Ebr. a man of the fielde.

u Or, ſimple & innocent.

28 And Izhak loued Eſau, for [x] veniſon was his meate, but Rebekah loued Iaakob.

x Ebr. veniſon in his mouth.

29 Now Iaakob ſodde pottage, and Eſau came from the field & was wearie.

30 Then Eſau ſaid to Iaakob, Let me eate, I pray thee, of the pottage [ſo] red, for I am weary. Therefore was his name called Edom.

Or, feede me quickly.

31 And [k] Iaakob ſaide, Sell me euen now thy birthright.

k The reprobate eſteme not Gods benefites except they feele them preſent: and therefore they preferre preſent pleaſures.

32 And Eſau ſaid, Lo, I am almoſt dead, what [is] then this [k] birthright to me?

Ebre.12,16.

33 Iaakob then ſaid, Sweare to me euen nowe. And he ſware to him, * and [l] ſold his birthright vnto Iaakob.

l Thus the wicked prefer their worldly commodities to Gods ſpirituall graces: but the children of God do the contrary.

34 Then Iaakob gaue Eſau bread and pottage of lentiles: and he did eate and drinke, & roſe vp, & went his way: So Eſau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reneweth his promiſe. 9 The King blameth him for denying his wife. 14 The Philiſtims hate him for his riches. 15 Stoppe his welles. 16 And put him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in ỹ [a] land beſides the firſt famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philiſtims vnto Gerar.

a In the land of Canaan.

2 For the Lord appeared vnto him, and ſaid, [b] Go not downe into Egypt, [but] abide in the land which I ſhall ſhewe vnto thee.

b Gods prouidence alwaies watcheth to direct the wayes of his children.

Chap.13,15 and 15,18. Chap.12,3 & 15,18 & 18,18 & 22,18 & 28,14.

3 Dwell in this land, and I will be with thee, & will bleſſe thee: for to thee, & to thy ſeede I will giue all theſe * countreys: and I wil performe ỹ othe which I ſware vnto Abraham thy father.

4 Alſo I will cauſe thy ſeede to multiplie as the ſtarres of heauen, and will giue vnto thy ſeede all theſe countreys: and in thy ſeede ſhall all the nations of the earth be * bleſſed,

5 Becauſe that Abraham [c] obeied my voyce & kept mine [d] ordinance, my commandemẽts, my ſtatutes, & my Lawes.

c He commendeth Abrahams obedience becauſe Izhak ſhould be the more readie to folow the like: for as God made this promes of his free mercie, ſo doth the confirmation thereof procede of the ſame fountaine.

d Ebr. my keeping.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of ỹ place aſked him of his wife, and he ſaid, She is my ſiſter: for he [e] feared to ſay, She is my wife, leſt, [ſaid he,] ỹ men of the place ſhould kill

e Whereby we ſee ỹ feare and diſtruſt is found in the moſt faithfull.

kill me, becauſe of Rebekah: for ſhe was beautifull to the eye.

8 So after he had bene there long time, Abimelech king of the Philiſtims looked out at a windowe, & lo, he ſawe Izhak ſporting with Rebekah his wife.

9 Then Abimelech called Izhak, and ſayd, Lo, ſhe is of a ſuretie thy wife, and why ſaideſt thou, She is my ſiſter? To whome Izhak anſwered, Becauſe I thought thus, It may be that I ſhall die for her.

10 Then Abimelech ſayd, Why haſt thou done this vnto vs? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought [f] ſinne vpon vs.

11 Then Abimelech charged all his people, ſaying, Hee that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and founde in the ſame yeere an ‖ hundreth folde by eſtimation: and ſo the Lorde bleſſed him.

13 And the man waxed mightie, and [i] ſtill increaſed, till hee was exceeding great,

14 For he had flockes of ſheepe, and heards of cattell, and a mightie houſholde: therefore the Philiſtims had [g] enuie at him,

15 In ſo much that the Philiſtims ſtopped and filled vp with earth all the welles, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philiſtims had ſtopped them after the death of Abraham, & he gaue them the ſame names, which his father gaue them.

19 Izhaks ſeruants then digged in the valley, and found there a well of ‖ liuing water.

20 But the heardmen of Gerar did ſtriue with Izhaks heardmen, ſaying, The water is ours: therefore called he the name of the well Eſek, becauſe they were at ſtrife with him.

21 Afterwarde they digged another well, and ſtroue for that alſo, and he called the name of it Sitnah.

22 Then he remoued thence, and digged another well, for the which they ſtroue not: therefore called he the name of it Rehoboth, and ſayd, Becauſe the Lorde hath nowe made vs roume, we ſhall increaſe vpon the earth.

23 So hee went vp thence to Beer-ſheba.

24 And the Lorde appeared vnto him the ſame night, and ſayd, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiplie thy ſeede for my ſeruant Abrahams ſake.

25 Then he built an [k] altar there, and called vpon the name of the Lorde, and there ſpred his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whome Izhak ſayd, Wherefore come ye to me, ſeeing ye hate me and haue put me away from you?

28 Who anſwered, We ſawe certainly that the Lorde was with thee, and we thought thus, Let there be nowe an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 If thou ſhalt doe vs no hurt, as we haue not touched thee, & as we haue done vnto thee nothing but good, and ſent thee away in peace: thou nowe, the bleſſed of the Lord, doe this.

30 Then he made them a feaſt, & they did eate and drinke.

31 And they roſe vp betimes in the morning, & ſware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came & tolde him of a well, which they had digged, and ſayd vnto him, We haue found water.

33 So he called it Shibah: therefore the name of the citie is called ‖ Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, & Baſhemath the daughter of Elon an Hittite [alſo.]

35 And they ‖ were a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping moueth his father to pitie him. 41 Eſau hateth Iaakob and threatneth his death. 43 Rebekah ſendeth Iaakob away.

e Or, ſhewing ſome familiar ſigne of loue, whereby it might bee knowen that ſhe was his wife.

f In all ages men were perſwaded that Gods vengeance ſhould light vpo wedlock breakers.

‖ Or, an hundreth meaſures.

i Ebr. he went forth going & increaſing.

g The malicious can not away w^t the graces of God in others.

h The Ebrew worde ſignifieth a flood, or valley, where water at any time runneth.

‖ Or, ſpringing.

‖ Or, contention, ſtrife.

‖ Or, hatred.

‖ Or, largenes, roume.

God aſſureth Izhak againſt al feare by rehearſing the promes made to Abraham.

k To ſignifie that he wolde ſerue none other God, but the God of his father Abraham.

l The Ebrewes in ſwearing began commonly with If, and [illegible] the reſt, that is, that God ſhall puniſh him that breaketh the othe: here the wicked ſhewe that they are afraid leſt that come to them which they would doe to other.

‖ Or, othe.

‖ Or, the well of the othe.

Chap. 27,46.

‖ Or, [illegible] rebellious.

AND when Izhak was olde, and his eyes were dimme (ſo that he could not ſee, he called Eſau his eldeſt ſonne, & ſayde vnto him, My ſonne. And he anſwered him, † I am here.

† Ebr. Lo, I.

2 Then he ſayd, Behold, I am now olde, [and] know not ẏ day of my death:

3 Wherefore nowe, I pray thee take thine inſtruments, thy quiuer and thy bowe, and get thee to the field, that thou mayeſt † take me ſome veniſon.

† Ebr. hunt.

4 Then make me ſauorie meat, ſuch as I loue, and bring it me that I may eate, and that my [a] ſoule may bleſſe thee, before I die.

[a] The carnall affection which he bare to his ſonne, made him forget ẏ which God ſpake to his wife, Chap. 25.23.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went into the fielde to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Beholde, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſauorie meate, that I may eate & bleſſe thee before the Lord, afore my death.

8 Nowe therefore, my ſonne, heare my voyce in that which I cõmand thee.

9 [b] Get thee nowe to the flocke, and bring me thence two good kiddes of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

[b] This ſubtiltie is blamewoorthie, becauſe ſhe ſhulde haue taried till God had performed his promes.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee before his death.

11 But Iaakob ſayd to Rebekah his mother, Beholde, Eſau my brother [is] rough, and I am ſmoothe.

12 My father may poſſibly feele me, and I ſhall ſeeme † to him to be a || mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

† Ebr. before [illegible]

|| [illegible] though [illegible] de[illegible]

13 But his mother ſayde vnto him, [c] Vpon mee be thy curſe, my ſonne: onely heare my voyce, and go and bring me them.

|| Or, [illegible] take [illegible] on me.

[c] The aſſurance of Gods decree made her bolde.

14 So he went and fet [them,] and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhe couered his hands & the ſmoothe of his necke with the ſkinnes of the kiddes of the goates.

17 Afterwarde ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſayd, My father. Who anſwered, I am here: who art thou, my ſonne?

19 And Iaakob ſayde to his father, [d] I am Eſau thy firſt borne, I haue done as thou badeſt me, ariſe, I pray thee: ſit vp and eat of my veniſon, that thy ſoule may bleſſe me.

[d] Although Iaakob was aſſured of this bleſsing by fayth: yet he did euil to ſeeke it by lies, and the more becauſe he abuſeth Gods name thereunto.

20 Then Izhak ſaid vnto his ſonne, Howe haſt thou found it ſo quickely my ſonne? Who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſaid Izhak vnto Iaakob, Come nere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him and ſayd, The [e] voyce is Iaakobs voyce, but the hands [are] the hands of Eſau.

[e] This declareth that he ſuſpected ſome thing, yet God woulde not haue his decree altered.

23 (For he knew him not, becauſe his hands were rough as his brothers Eſaus hands: wherefore he bleſſed him)

24 Againe he ſayd, Art thou that my ſonne Eſau? Who anſwered, † Yea.

† Ebr. I am.

25 Then ſayd he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Izhak ſaid vnto him, Come nere now, and kiſſe me, my ſonne.

27 And he came nere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, & ſaid, Beholde, the ſmell of my ſonne [is] as the ſmell of a fielde, which the Lord hath bleſſed.

28 * God giue thee therefore of ẏ dewe of heauen, and the fatneſſe of the earth, and plentie of wheate and wine.

Hebr. 11.20.

29 Let people be thy ſeruants, and nations bow vnto thee: be lorde ouer thy brethren, & let thy mothers children bowe to thee. curſed [be he] that curſeth thee, and bleſſed [be he] that bleſſeth thee.

30 ¶ And when Izhak had made an end of bleſſing Iaakob, & Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting,

31 And he alſo prepared ſauourie meat and brought it to his father, and ſaid vnto his father, Let my father ariſe, & eate of his ſonnes veniſon, that thy ſoule may bleſſe me.

32 But his father Izhak ſayde vnto him, Who art thou? And he anſwered, I am thy ſonne, euẽ thy firſt borne Eſau.

33 Then Izhak was [f] ſtriken with a marueilous great feare, and ſayd, Who [and where is] he that hunted veniſon, and brought it me, and I haue eate of all before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cried out with a great crie and bitter, out of meaſure, and ſaid vnto his father, Bleſſe me, [euen] me alſo, my father.

35 Who anſwered, thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſayde, Was he not iuſtly called [g] Iaakob? for he hath deceiued me theſe two times: he tooke my birthright, and loe, nowe hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerued a bleſſing for me?

37 Then Izhak anſwered, and ſayd vnto Eſau, Beholde, I haue made him [h] thy lorde, and all his brethren haue I made his ſeruants: alſo with wheate and wine haue I furniſhed him, ⁊ vnto thee nowe what ſhal I doe, my ſonne?

38 Then Eſau ſayde vnto his father, Haſt thou but one bleſſing my father? bleſſe me [‖] euen me alſo, my father: and Eſau lifted vp his voyce, and * wept.

39 Then Izhak his father anſwered, and ſayd vnto him, Behold, the fatneſſe of the earth ſhall be thy dwelling place, and thou ſhalt haue, of the dewe of heauen from aboue.

40 And [i] by the ſworde ſhalt thou liue, and ſhalt be thy brothers [k] ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, * The dayes of mourning for my father wil come ſhortly, [l] then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and ſhe ſent and called Iaakob her yonger ſonne, and ſayd vnto him, Beholde, thy brother Eſau [m] is cõforted againſt thee, [meaning] to kill thee:

43 Nowe therefore my ſonne, heare my voyce: ariſe, and flee thou to Haran to my brother Laban,

44 And tarie with him a while vntil thy brothers fierceneſ be ſwaged,

45 And til thy brothers wrath turne away from thee, ⁊ he forget the things, which thou haſt done to him: then will I ſend and take thee from thence: why ſhoulde I be [n] depriued of you both in one day?

46 Alſo Rebekah ſayd to Izhak, * I am wearie of my life for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of yͤ daughters of the land, [p] what auaileth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers wil. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed. 20 Iaakob asketh of God onely meate and clothing.

When Izhak called Iaakob and [a] bleſſed him, and charged him, and ſayde vnto him, Take not a wife of yͤ daughters of Canaan.

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God [‖ all ſufficient] bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people,

4 And giue thee the bleſſing of Abraham, [euen] to thee ⁊ to thy ſeede with thee, that thou mayeſt inherite the land (wherein thou art a [b] ſtranger,) which God gaue vnto Abraham.

5 Thus Izhak ſent foorth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſaw that Izhak had bleſſed Iaakob and ſent him to Padan Aram, to fet him a wife thence, ⁊ giuen him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And [that] Iaakob had obeyed his father ⁊ his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that yͤ daughters of Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Iſhmael, and tooke [‖] vnto the wiues, which he had, Mahalath the daughter of Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

10 ¶ Nowe Iaakob departed from

[f] In perceiuing his errour, by appointing his heire againſt Gods ſentence pronounced before.

‖ Or, ſufficiently.

[g] In the chap. 25 he was ſo called becauſe he helde his brother by the heele, as though he would ouerthrowe him: and therefore he is here called an ouerthrower, or deceiuer.

[h] For Izhak did this as he was the miniſter and prophet of God.

‖ Or, I am alſo thy ſonne.

* Hebr. 12.17.

[i] Becauſe thine enemies ſhalbe round about thee.

[k] Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

* Obad. 1.10.

[l] Hypocrites onely abſteine from doing euil for feare of men.

[m] He hath good hope to recouer his birthright by killing thee.

[n] For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.

* Chap. 26.35.

[o] Which were Eſaus wiues.

[p] Hereby ſhe perſwaded Izhak to agree to Iaakobs departing.

[a] This ſecond bleſſing was to confirme Iaakobs faith, leſt he ſhould thinke that his father had giuen it without Gods motion.

* Hoſe. 12.12.

* Chap. 24.10.

‖ Or, almighty.

[b] The godly fathers were put in minde continually, that they were but ſtrangers in this worlde: to the intent they ſhould lift vp their eyes to the heauens where they ſhould haue a ſure dwelling.

‖ Or, beſide his wiues.

[c] Thinking hereby to [illegible] his father [illegible] the cauſe of the euill.

Beer-ſheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, becauſe the ſunne was downe, ⁊ tooke of the ſtones of the place and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and beholde, there ſtoode a [d] ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

13 *And beholde, the Lord ſtoode aboue it, and ſaid I am the Lord God of Abraham thy father, ⁊ the God of Izhak: the land vpon the which thou ſleepeſt, [e] wil I giue thee and thy ſeede.

14 And thy ſeede ſhalbe as the duſt of the earth, and thou ſhalt ſpread abroade *to the Weſt, and to the Eaſt and to the North and to the South, ⁊ in thee and in thy ſeede ſhall all the *families of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and wil bring thee againe into this land: for I will not forſake thee vntil I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid Surely the Lorde is in this place and I was not aware.

17 And he was [f] afraide, and ſayde, How fearefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp early in the morning and tooke the ſtone that he had laide vnder his head, and ſet it vp [as] [g] a pillar, and powred oyle vpon the top of it.

19 And he called ẏ name of that place Beth el: notwithſtanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vowe, ſaying If [h] God wil be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, ⁊ clothes to put on:

21 So that I come againe vnto my fathers houſe in ſafetie, then ſhall the Lord be my God.

22 And this ſtone, which I haue ſet vp as a pillar, ſhalbe Gods houſe: and of all that thou ſhalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and ſerueth ſeuen yeere for Rahel. 23 [illegible] is brought to his bed in ſtead of Rahel. 27 He [illegible] ſeuen yeere more for Rahel. 32 Leah conceiueth and beareth foure ſonnes.

Then Iaakob [a] lift vp his feete ⁊ came into the [b] Eaſt countrey.

2 And as he looked about, beholde there was a well in the fielde, [c] and lo, three flockes of ſheepe lay thereby (for at that well were the flockes watered) and there was a great ſtone vpon the welles mouth.

3 And thither were all the flockes gathered, ⁊ they rolled the ſtone from the welles mouth, and watered the ſheepe, and put the ſtone againe vpon ẏ welles mouth in his place.

4 And Iaakob ſayd vnto them, My [c] brethren, whence be ye? And they anſwered, We are of Haran.

5 Then he ſaid vnto them, Know ye Laban the ſonne of Nahor? Who ſayd, We know him.

6 Againe he ſayd vnto them, [d] Is he in good health? And they anſwered, [He] is in good health, ⁊ beholde, his daughter Rahel commeth with the ſheepe.

7 Then he ſaid, Lo, it is yet hie day, neither [is it] time that the cattell ſhould be gathered together: Water ye ẏ ſheepe and goe feede them.

8 But they ſayde, We may not vntill all the flockes be brought together, and [til men] rolle the ſtone from the welles mouth that we may water the ſheepe.

9 ¶ While he talked with them, Rahel alſo came with her fathers ſheepe, for ſhe kept them.

10 And aſſoone as Iaakob ſaw Rahel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, then came Iaakob neere, ⁊ rolled the ſtone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kiſſed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was her fathers ‡ brother, and that he was Rebekahs ſonne) then ſhe ran and tolde her father.

13 And when Laban heard tell of Iaakob his ſiſters ſonne, he ranne to meete him, and embraced him ⁊ kiſſed him, and brought him to his houſe: and he tolde Laban [e] all theſe things.

14 To whom Laban ſayd, Wel thou art my [f] bone and my fleſh, and he abode with him the ſpace of a moneth.

15 ¶ For Laban ſayd vnto Iaakob, Though thou be my brother, ſhouldeſt thou therefore ſerue me for nought? tell me, what [ſhall be] thy wages?

16 Now

[d] Chriſt is the ladder whereby God and [illegible] are [illegible] and by whom the Angels [illegible] are giuen vnto vs [illegible] by him [illegible] to heauen.

Chap. [illegible] &

[e] [illegible] he the [illegible] by [illegible] for al his life time he was but a ſtranger in this land.

Deut. 12. 20

Gal. 3. 14

[illegible] 8

[illegible]

[f] He was touched [illegible] reuerence.

[g] To be a [illegible] he [illegible]

[h] [illegible] no God [illegible] to be thankfull.

[a] That is he went forth on his iourney.

[b] [illegible] the [illegible] of the Eaſt.

[c] Thus he was directed by the onely prouidence of God, who brought him alſo to Labans houſe.

[c] It ſeemeth that in theſe [illegible] to call [illegible] gers, brethren.

[d] Or, is he in peace? by the which worde the Ebrewes ſignifie all proſperitie.

‡ Or, nephewe.

[e] That is, the cauſe why he departed from his fathers houſe, & what he ſawe in the way.

[f] That is, of my blood and kinred.

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and ſaid, I wil ſerue thee ſeuen yeres for Rahel thy yonger daughter.

19 Then Laban anſwered, It is better that I giue her thee, then ỳ I ſhould giue her to another man: abide with me.

20 And Iaakob ſerued ſeuen yeeres for Rahel, and they ſeemed vnto him but a [g] fewe dayes, becauſe he loued her.

21 ¶ Then Iaakob ſaide to Laban, Giue [me] my wife that I may go in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But [h] when ỳ euening was come, hee tooke Leah his daughter & brought her to him, and he went in vnto her.

24 And Labã gaue his mayd Zilpah to his daughter Leah, to be her ſeruãt.

25 But when the morning was come, beholde, it was Leah. Then ſaide he to Laban, Wherefore haſt thou done thus to me? did not I ſerue thee for Rahel? wherefore then haſt thou beguiled me?

26 And Laban anſwered, It is not the [i] maner of this place, to giue the yonger before the elder.

27 Fulfil ſeuen yeres for her, & we wil alſo giue thee this for the ſeruice, which thou ſhalt ſerue me yet ſeuẽ yeres more.

28 Then Iaakob did ſo, and fulfilled her ſeuen yeeres, ſo he gaue him Rahel his daughter to [be] his wife.

29 Laban alſo gaue to Rahel his daughter Bilhah his maide [to be] her ſeruant.

30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, and ſerued him yet ſeuen yeres mo.

31 ¶ When the Lord ſawe that Leah was deſpiſed, hee ‡ made her [k] fruitfull: but Rahel was barren.

32 And Leah conceiued and bare a ſonne, and ſhe called his name Reuben: for ſhe ſaid, Becauſe the [l] Lord hath looked vpon my tribulation, now therefore mine huſband wil [m] loue me.

33 And ſhe conceiued againe, and bare a ſonne, and ſaid, becauſe the Lord heard that I was hated, hee hath therefore giuen me this [ſonne] alſo, and ſhe called his name Simeon.

34 And ſhe conceiued againe and bare a ſonne, and ſaid, Now at this time will my huſband keepe me companie, becauſe I haue borne him three ſonnes: therefore was his name called Leui.

35 Moreouer ſhe cõceiued againe and bare a ſonne, ſaying, Now will I ‖ praiſe the Lord: * therefore ſhe called his name Iudah, and ‡ left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren giue their maidens vnto their huſband, and they beare him children. 15 Leah ſelleth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very riche.

AND when Rahel ſawe that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſaide vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled againſt Rahel, and he ſaid, Am I in [a] Gods ſteade, which hath withholden from thee the fruite of the wombe?

3 And ſhe ſaide, Beholde my mayde Bilhah, goe in to her, and ſhe ſhall beare vpon my [b] knees, and ‡ I ſhall haue children alſo by her.

4 Then ſhe gaue him Bilhah her maide to wife, & Iaakob went in to her.

5 So Bilhah conceiued & bare Iaakob a ſonne.

6 Then ſaid Rahel, God hath giuen ſentence on my ſide, and hath alſo heard my voice, and hath giuen mee a ſonne: therefore called ſhe his name, Dan.

7 And Bilhah Rahels mayde conceiued againe, and bare Iaakob the ſecond ſonne.

8 Then Rahel ſaid, With ‡ [c] excellent wreſtlings haue I wreſtled with my ſiſter, and haue gotten the vpper hande: and ſhe called his name, Naphtali.

9 And when Leah ſawe that ſhe had left bearing, ſhe tooke Zilpah her maid, and gaue her Iaakob to wife.

10 And Zilpah Leahs maide bare Iaakob a ſonne.

11 Then ſaid Leah, [d] A company commeth: and ſhe called his name, Gad.

12 Againe Zilpah Leahs maide bare Iaakob an other ſonne.

13 Then ſaide Leah, Ah, bleſſed am I, for the daughters will bleſſe me. and ſhe called his name, Aſher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt and found [e] mandrakes in the field and brought them vnto his mother Leah. Then ſaide Rahel to Leah, Giue mee, I pray thee, of thy ſonnes mandrakes.

15 But ſhe anſwered her, Is it a ſmall

‖ Or, bleare eyed.

[g] Meaning, after that the yeres were accompliſhed.

‡ Ebr. my dayes are full.

[h] The cauſe why Iaakob was deceiued was, that in olde time the wife was couered with a vaile, when ſhe was brought to her huſband in ſigne of chaſtitie & ſhamefaſtnes.

[i] Hee eſteemed more the profite that he had of Iaakobs ſeruice then either his promes or the maner of the countrey, though he alleadged cuſtome for his excuſe.

‡ Ebr. opened her wombe.

[k] This declareth that oft times they which are deſpiſed of men, are fauoured of God.

[l] Hereby appeareth that ſhe had recourſe to God in her affliction.

[m] For children are a great cauſe of mutuall loue betweene man and wife.

‖ Or, confeſſe.

* Matth.1.2.

‡ Ebr. ſtoode from bearing.

[a] It is onely God that maketh barren & fruitfull, and therefore I am not in fault.

[b] I wil receiue her children on my lappe, as though they were mine owne.

‡ Ebr. I ſhalbe builded.

‡ Ebr. wreſtlings of God.

[c] The arrogancie of mãs nature appeareth in that ſhe contemneth her ſiſter, after ſhe hath receiued this benefite of God to beare children.

[d] That is, God doeth increaſe me with a multitude of children: for ſo Iaakob doeth expound this name Gad, chap.49.19.

[e] Which is a kind of herbe whoſe root hath a certaine likeneſſe of the figure of a man.

matter for thee to take mine huſband, except thou take my ſonnes mandrakes alſo? Then ſaide Rahel, Therefore he ſhall ſleepe with thee this night for thy ſonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and ſaide, Come in to me, for I haue bought and payed for thee with my ſonnes mandrakes: and he ſlept with her that night.

17 And God heard Leah & ſhe conceiued, & bare vnto Iaakob ẏ fift ſonne.

18 Then ſaid Leah, God hath giuen [mee my reward, becauſe I gaue my † maide to my huſband, and ſhe called his name Iſſachar.

19 After, Leah conceiued againe, and bare Iaakob the ſixt ſonne.

20 Then Leah ſaide, God hath endued me with a good dowrie: now will mine huſband dwel with me, becauſe I haue borne him ſixe ſonnes: and ſhe called his name Zebulun.

21 After that, ſhe bare a daughter, and ſhe called her name Dinah.

22 ¶ And God remembred Rahel, & God heard her, & opened her wombe.

23 So ſhe conceiued & bare a ſonne, and ſaid, God hath taken away my rebuke.

24 And ſhe called his name Ioſeph, ſaying, The Lord will giue mee yet another ſonne.

25 ¶ And aſſone as Rahel had borne Ioſeph Iaakob ſaid to Laban, Sende me away that I may go vnto my place and to my countrey.

26 Giue me my wiues and my children, for whom I haue ſerued thee and let me goe: for thou knoweſt what ſeruice I haue done thee.

27 To whome Laban anſwered, If I haue now founde fauour in thy ſight, [tarie: I haue perceiued that the Lord hath bleſſed me for thy ſake.

28 Alſo he ſaid Appoint vnto me thy wages, and I will giue it thee.

29 But hee ſaide vnto him, Thou knoweſt, what ſeruice I haue done thee, and in what taking thy cattel hath bene vnder me.

30 For the litle, that thou haddeſt before I came, is increaſed into a multitude: and the Lord hath bleſſed thee †by my comming: but now when ſhall I trauel for mine owne houſe alſo?

31 Then hee ſaide What ſhall I giue thee? And Iaakob anſwered, Thou ſhalt giue me nothing at all: if thou wilt do this thing for me I will returne, feed, and keepe thy ſheepe.

32 I wil paſſe through all thy flocks this day, and ſeparate from them all the ſheepe with litle ſpottes and great ſpottes, and all blacke lambes among the ſheepe, and the great ſpotted, and litle ſpotted among goates: and it ſhalbe my wages.

33 So ſhal my righteouſnes anſwere for me hereafter, when it ſhall come for my reward before thy face, and euery one that hath not litle or great ſpottes among the goates, and blacke among the ſheepe, the ſame ſhalbe theft with me.

34 Then Laban ſaid, Goe to, would God it might be according to thy ſaying.

35 Therefore | he tooke out the ſame day the hee goates that were partie coloured and with great ſpottes, and all the ſhee goats with litle & great ſpottes, and all that had white in them, and all the blacke among the ſheepe, and put them in the keeping of his ſonnes.

36 And he ſet three dayes iourney betwene himſelfe and Iaakob. And Iaakob kept the reſt of Labans ſheepe.

37 ¶ Then Iaakob tooke roddes of greene popular, and of haſel, and of the cheſnut tree and pilled white ſtrakes in them, and made the white appeare in the roddes.

38 Then he put the roddes, which he had pilled, in the gutters and watering troughes, when ẏ ſheepe came to drinke, before the ſheepe: (for they were in heat, when they came to drinke)

39 And the ſheepe were in heate before the roddes, & afterward brought foorth yong of partie colour, and with ſmall and great ſpots.

40 And Iaakob parted theſe lambs, and turned ẏ faces of the flocke towards [theſe lambes] partie coloured and all maner of blacke, among the ſheepe of Laban: ſo hee put his owne flockes by themſelues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] ſtronger ſheepe, Iaakob laid the rods before the eyes of the ſheepe in ẏ gutters, that they might conceiue before the rods.

42 But when the ſheepe were feeble, hee put them not in: and ſo the feebler were Labans, & the ſtronger Iaakobs.

43 So the man encreaſed exceedingly, and had many flockes, and maide ſeruants, and men ſeruants, and camels and aſſes.

CHAP.

For hyre I haue bought [illegible]

† In ſteade of acknowledging Gods [illegible] ſhe [illegible] reward [illegible] therefore.

[illegible] counted as a curſe.

Or, [illegible]

Or, [illegible]

† [illegible] at my [illegible]

The order of [illegible] requireth that euery [illegible] prouide [illegible]

Or, ſeparate [illegible]

Or, red.

That which ſhal hereafter be thus ſpotted.

God ſhal teſtifie for my righteous dealing by rewarding my labours.

[Or, counted theft.

| Or, Laban.

| Or, reddiſh, or, browne.

Iaakob herein did no deceit, for it was Gods commandement as he declareth in the next chap. verſe. 9. and 11.

| Or, conceiued.

[m] As they which tooke the ram about September, & brought forth about March: ſo the feebler [illegible] and lambe in September.

CHAP. XXXI.

1 Labans children murmure againſt Jaakob. 3 God commandeth him to returne to his countrey. [illegible] 24 The care of God for Jaakob. 19 Rahel ſtealeth her fathers idoles. 23 Laban foloweth Jaakob. 44 The couenant betweene Laban and Jaakob.

a The children bewrayed in wordes that which the father diſſembled in heart: for the couetous think that whatſoeuer they can not reach, is pluckt from them.

Now he heard the [a] wordes of Labans ſones, ſaying Jaakob hath taken away al that was our fathers, and of our fathers goods hath hee gotten all this honour.

‡ Ebr. [illegible], not [illegible] him as yesterday, and yet yesterday.

2 Alſo Jaakob behelde the countenance of Laban, ‡ that it was not towards him as in times paſt:

3 And the Lord had ſaide vnto Jaakob, Turne againe into the land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Jaakob ſent and called Rahel & Leah to ẏ fielde vnto his flock.

‡ Eb. as yeſterday and before yeſterday.
b The God whom my father worſhipped.
‖ Or, many times.

5 Then ſaid he vnto them, I ſee your fathers countenance, that it is not towards me ‡ as it was wont, & the [b] God of my father hath bene with me.

6 And ye knowe that I haue ſerued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ ten times: but God ſuffred him not to hurt me.

8 If he thus ſaid, The ſpotted ſhalbe thy wages, then all the ſheepe bare ſpotted: and if he ſaid thus, the partie coloured ſhalbe thy reward, then bare all the ſheepe particoloured.

c This declareth that the thing which Jaakob did before, was by Gods commandement, & not through deceit.
‖ Or, cattell.

9 Thus hath God taken away your fathers ‖ ſubſtance and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and ſawe in a dreame, and beholde, the hee goates leaped vpon the ſhee goates, that were partie coloured with litle and great ſpottes ſpotted.

11 And the Angel of God ſaid to me in a dreame, Jaakob. And I anſwered, Lo, I am here.

d This Angel was Chriſt which appeared to Jaakob in Beth-el and hereby appeareth that he had taught his wiues the feare of God: for he talketh as though they knewe this thing.
Chap. 28. 18.

12 And hee ſaide, Lift vp now thine eyes, & ſee all the hee goats leaping vpon the ſhee goates that are partie coloured, ſpotted with litle & great ſpottes: for I haue ſeene all that Labā doth vnto thee.

13 [d] I am the God of Beth-el, where thou * anointedſt the pillar, where thou vowedſt a vow vnto me. Now ariſe, get thee out of this coūtrey and returne vnto the land where thou waſt borne.

e For they were giuen to Jaakob in recompence of his ſeruice: which was a kinde of ſale.

14 Thē anſwered Rahel & Leah, and ſaide vnto him, Haue we any more portion & inheritance in our fathers houſe?

15 Doeth not hee count vs as ſtrangers? for hee hath [e] ſolde vs, and hath eaten vp and conſumed our money.

16 Therefore all the riches, which God hath taken frō our father, is ours and our childrens: nowe then whatſoeuer God hath ſaid vnto thee do it.

17 ¶ Then Jaakob roſe vp, and ſet his ſonnes and his wiues vpon camels.

18 And he caried away all his flocks, and all his ſubſtance which hee had gotten, to wit, his riches, which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to ſheere his ſheepe, Then Rahel ſtole her fathers [f] idoles.

f For ſo the word here ſignifieth, becauſe Laban calleth [illegible] [illegible] tes.

20 Thus Jaakob ſtole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled hee with all that hee had, and he roſe vp and paſſed the riuer, and ſet his face toward mount Gilead.

22 And the thirde day after was it tolde Laban, that Jaakob fled.

‖ Or, kinſfolks and friends.
‖ Or, ioyned with him.

23 Thē he tooke his ‖ brethren wͭ him, and folowed after him ſeuen dayes iourney, & ‖ ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and ſaide vnto him, Take heede that thou ſpeake not to Jaakob ‡ ought ſaue good.

‡ Ebr. from good to euill.

25 ¶ Then Laban ouertooke Jaakob, and Jaakob had pitched his tent in the mount: and Laban alſo with his brethren pitched vpon mount Gilead.

26 Then Laban ſaide to Jaakob, What haſt thou done? thou haſt euen ‖ ſtollen away mine heart and caried away my daughters as though they had bene taken captiues with the ſword.

‖ Or, conueyed [illegible] away priuily.

27 Wherefore dideſt thou flee ſo ſecretly and ſteale away from me, & dideſt not tell me, that I might haue ſent thee foorth with mirth and with ſongs, with timbrel and with harpe?

28 But thou haſt not ſuffered me to kiſſe my ſonnes & my daughters: now thou haſt done fooliſhly in doing ſo.

29 I am ‡ able to do you euil: but the [g] God of your father ſpake vnto me yeſter night ſaying, Take heede that thou ſpeake not to Jaakob ought ſaue good.

‡ Ebr. power [illegible]
g He was an idolater and therfore would not acknowledge the God of Jaakob for his God.

30 Nowe though thou wenteſt thy way, becauſe thou greatly longedſt after thy fathers houſe, yet wherefore haſt thou ſtolen my gods?

31 Then Jaakob anſwered and ſaid to Laban, Becauſe I was afraide, and thought that thou wouldeſt haue taken thy daughters from me.

32 [But] with whom thou findeſt thy gods, ‖ let him not liue. Search thou before our brethren what I haue [of thine,] and take it to thee, (but Iaakob wiſt not that Rahel had ſtolen them)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tentes, but founde [them] not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles and put them in the camels ‖ litter & ſate downe vpon them) and Laban ſearched all the tent, but found [them] not.

35 Then ſaide ſhe to her father, ‡ My lord, be not angrie that I can not riſe vp before thee: for the cuſtome of women [is] vpon me: ſo he ſearched, but founde not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob alſo anſwered and ſaide to Laban, What haue I treſpaſſed? what haue I offended, that thou haſt purſued after me?

37 Seing thou haſt ſearched all my ſtuffe, what haſt thou found of all thine houſholde ſtuffe? put it here before my brethren & thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not ‖ caſt their yong, & the rammes of thy flocke haue I not eaten.

39 ‡ Whatſoeuer was torne [of beaſts,] I brought it not vnto thee, [but] made it good my ſelfe: * of mine hand dideſt thou require it, [were it] ſtollen by daye or ſtollen by night.

40 I was in the day conſumed with heat, and with froſt in the night, and my ‖ ſleepe departed from mine eyes.

41 Thus haue I bene twentie yeere in thine houſe, and ſerued thee fourteene yeeres for thy two daughters, and ſixe yeres for thy ſheepe, and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, & the [h] feare of Izhak had bene with me, ſurely ẏ hadeſt ſent me away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked [thee] yeſter night.

43 Then Laban anſwered, and ſaid vnto Iaakob, Theſe daughters are my daughters, & theſe ſonnes are my ſōnes, and theſe ſheepe are my ſheepe, and all that thou ſeeſt, is mine, and what can I do this day vnto theſe my daughters, or to their ſonnes which they haue borne?

44 Now therefore [i] come and let vs make a couenant, I and thou, which may be a witnes betweene me and thee.

45 Then tooke Iaakob a ſtone, and ſet it vp [as] a pillar:

46 And Iaakob ſayde vnto his brethren, Gather ſtones: who brought ſtones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar ſahadutha, and Iaakob called it [k] Galeed.

48 For Laban ſaide, This heape is witnes betweene me and thee this day: therfore he called the name of it Galeed.

49 Alſo [he] called it ‖ Mizpah, becauſe he ſaid, The Lord [l] looke betwene me and thee, when we ſhalbe ‖ departed one from another,

50 If thou ſhalt vexe my daughters, or ſhalt take [m] wiues beſide my daughters: there is [no man] with vs, behold, God [is] witnes betweene me and thee.

51 Moreouer Laban ſaid to Iaakob, Beholde this heape, & behold the pillar, which I haue ſet betwene me and thee,

52 This heape [ſhalbe] witnes, and the pillar [ſhalbe] witnes, that I will not come ouer this heape to thee, & that thou ſhalt not paſſe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, & the God of [n] Nahor, [and] the God of their father be iudge betweene vs: But Iaakob ſware by the [o] feare of his father Izhak.

54 Then Iaakob did offer a ſacrifice vpon the mount, and called his brethren to eate ‖ bread. and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban roſe vp and kiſſed his ſonnes and his daughters, and [p] bleſſed them, & Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9 10 Hee prayeth vnto God confeſſing his vnworthines. 13 Hee ſendeth preſents vnto Eſau. 24, 28 Hee wreſtled with the Angel who nameth him Iſrael.

NOwe Iaakob went forth on his iourney and * the Angels of God met him.

2 And when Iaakob ſaw them, he ſaid, [a] This is Gods hoſte, and called the name of the ſame place ‖ Mahanaim.

3 Then Iaakob ſent meſſengers before him to Eſau his brother, vnto the land of Seir into the countrey of Edom:

4 To whome he gaue commaundement, ſaying, Thus ſhall ye ſpeake to my [b] lord Eſau: Thy ſeruant Iaakob

saith

‖ Or, let him die.

‖ Or, ſtrawe, or, ſaddle.

‡ Ebr. let not anger be in the eyes of my lord.

‖ Or, bene barren.

‡ Ebr. the torne, or taken by pray.

* Exo. 22. 12.

‖ Or, ‡ ſlept not.

[h] That is, the God whome Izhak did feare and reuerence.

[i] His conſcience reproued him of his miſbehauiour toward Iaakob, and therefore moued him to ſeke peace.

‖ Or, the heape of witnes.

[k] The one nameth the place in the Syrian tongue, & the other in the Ebrew tongue.

‖ Or, watche towre.

[l] To puniſh the treſpaſſer.

‖ Or, hid.

[m] Nature compelleth him to condemne that vice, whereunto through couetouſnes hee forced Iaakob.

[n] Behold, how the Idolaters mingle the true God with their fayned gods.

[o] Meaning, by the true God whome Izhak worſhipped.

‖ Or, meate.

[p] We ſee that there is euer ſome ſeede of the knowledge of God in the heartes of the wicked.

* Chap. 48. 16.

[a] He acknowledgeth Gods benefites: who for the preſeruation of his, ſendeth hoſtes of Angels.

‖ Or, tents.

[b] He reuerenced his brother in worldly things, becauſe he chiefly looked to be preferred to the ſpiritual promes.

ſaith thus, I haue bene a ſtranger with Laban, and taried vnto this time.

5 I haue beeues alſo & aſſes, ſheepe, and men ſeruants, & women ſeruants, and haue ſent to ſhewe my lord, that I may finde grace in thy ſight.

6 ¶ So ye meſſengers came againe to Iaakob, ſaying, We came vnto thy brother Eſau, and he alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaakob was [c]greatly afraide, and was ſore troubled, and deuided the people that was with him, and the ſheepe, and the beeues, and the camels into two companies.

8 For he ſaid, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreouer Iaakob ſaide, O God of my father Abraham, and God of my father Izhak: Lord, which *ſaideſt vnto me, Returne vnto thy countrey and to thy kinred, and I wil doe thee good,

10 I am not *worthy of the leaſt of all the mercies and all the trueth, which thou haſt ſhewed vnto thy ſeruant: for with my [d]ſtaffe came I ouer this Iorden, & now haue I gotten two bandes.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Eſau: for I feare him, leſt he wil come and ſmite me, and the [e]mother vpon the children.

12 For thou ſaidſt, I wil ſurely do thee good, and make thy ſeede as the ſand of the ſea, which can not be nombred for multitude.

13 ¶ And he taried there ye ſame night, and toke of that which came to hand, a [f]preſent for Eſau his brother:

14 Two hundreth ſhee goates, and twentie hee goates, two hundreth ewes and twentie rammes:

15 Thirtie milche camels with their coltes, fourtie kine, and ten bullockes, twentie ſhee aſſes and ten foles.

16 So he deliuered thẽ into ye hand of his ſeruãts, euery droue by them ſelues, & ſaid vnto his ſeruãts, Paſſe before me, and put a ſpace betweene droue & droue.

17 And he commanded the formoſt, ſaying, If Eſau my brother meete thee, and aſke thee, ſaying, Whoſe [ſeruant] art thou? And whither goeſt thou? And whoſe are theſe before thee?

18 Then thou ſhalt ſay, They be thy ſeruant Iaakobs: it is a preſent ſent vnto my lord Eſau: and beholde, he him ſelf alſo is behinde vs.

19 So likewiſe commanded he the ſecond & the third, and al that folowed the droues, ſaying, After this maner ye ſhal ſpeake vnto Eſau, when ye finde him.

20 And ye ſhal ſay moreouer, Beholde, thy ſeruant Iaakob commeth after vs (for hee thought, I wil appeaſe his [g]wrath with the preſent that goeth before me, and afterwarde I wil ſee his face: it may be that he wil *accept me.)

21 So went the preſent before him: but he taried ye night with the company.

22 And he roſe vp the ſame night, and toke his two wiues & his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And he toke them, and ſent them ouer the riuer, & ſent ouer that he had.

24 ¶ Nowe when Iaakob was left himſelfe alone, there wreſtled a [h]man with him vnto the breaking of the day.

25 And he ſawe that he coulde not preuaile againſt him: therefore he touched the holow of his thigh, and the holowe of Iaakobs thigh was looſed, as hee [i]wreſtled with him.

26 And he ſaide, Let me goe, for the morning appeareth. Who anſwered, *I wil not let thee go, except thou bleſſe me.

27 Then ſaide he vnto him, What is thy name? And he ſaid Iaakob.

28 Then ſaid he, *Thy name ſhalbe called Iaakob no more, but Iſrael: becauſe thou haſt had [k]power with God, thou ſhalt alſo preuaile with men.

29 Then Iaakob demanded, ſaying, Tell me, I pray thee, thy name. And he ſaid, Wherefore now doeſt thou aſke my name? And he bleſſed him there.

30 And Iaakob called the name of the place, Peniel: for, ſaid he, I haue ſeene God face to face, & my life is preſerued.

31 And the ſunne roſe to him as he paſſed Penuel, & he [l]halted vpon his thigh.

32 Therefore the children of Iſrael eate not of the ſinew that ſhranke in the holowe of the thigh, vnto this day: becauſe he touched the ſinew that ſhranke in the holowe of Iaakobs thigh.

CHAP. XXXIII.

4 Eſau & Iaakob mette & are agreed. 11 Eſau receiueth his giftes. 19 Iaakob byeth a pece of land. 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, beholde, Eſau came, & with him foure hundred men: and he [a]deuided the children to Leah, and to Rahel, and to the two maides.

2 And hee put the maides, and their

[c] Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

Chap.31,13.

* Ebr. I am leſſe then all thy mercies.

[d] That is, poore and with out all prouiſion.

[e] Meaning, he wil put al to death: the prouerbe commeth of them that kil the damme together with her yong ones.

[f] Not diſtruſting Gods aſſiſtance, but vſing ſuch meanes as God had giuen him.

[g] He thought it no loſſe to departe with theſe goodes to the end he might folowe his vocation wherevnto God had called him.

* Or, receiue my face.

[h] That is, God in forme of man.

[i] For God aſſaileth him with one hand and vpholdeth him with the other.

Hoſe.12,4.

Chap.35,10.

[k] God gaue Iaakob both power to ouercome, and alſo the praiſe of the victorie.

* Or, the face of God.

[l] The faithful ſo ouercome their tentations, that they fele the ſmart thereof, to the intent that they ſhulde not glorie, but in their infirmitie.

[a] That if the one periſhed, the other might eſcape.

children formoſt, and Leah & her childrẽ after, and Rahel, & Ioſeph hindermoſt.

3 So he went before them and bowed him ſelfe to the ground ſeuen times, vntill he came neere to his brother.

b By this geſture he partly did reuerence to his brother, & partly prayed to God to mitigate Eſaus anger.

4 Then Eſau ranne to meete him, and embraced him, and fell on his necke, and kiſſed him, and they wept.

5 And he lift vp his eyes, and ſawe the women, and the children, and ſaid, Who are theſe with thee? And he anſwered, They are the children whom God of his grace hath giuen thy ſeruant.

6 Then came the maides neere, they, and their children, & bowed thẽſelues.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which to ſaue life are brought to ſubiection.

7 Leah alſo with her children came neere & made obeyſance: and after Ioſeph and Rahel drewe neere and did reuerence.

8 Then he ſaide, What meaneſt thou by al this droue, which I met? Who anſwered, I haue ſent it, that I may finde fauour in the ſight of my lord.

9 And Eſau ſaid, I haue ynough, my brother, keepe that thou haſt to thy ſelfe.

10 But Iaakob anſwered, Nay, I pray thee: if I haue found grace now in thy ſight, then receiue my preſẽt at mine hand: for I haue ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted me.

d In that that his brother embraced him fauourably contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

11 I pray thee take my | bleſſing, that is brought thee: for God hath had mercie on me & therefore I haue all things: ſo he compelled him and he tooke it.

| Or, gift.

e By earneſt intreatie.

12 And he ſaid, Let vs take our iourney and go, and I will go before thee.

13 Then he anſwered him, My lorde knoweth, that the children are | tender, and the ewes and kine with yong vnder mine hand: and if they ſhould ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his ſeruant, and I wil driue ſoftly, according to the pace of the cattel, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

f He promiſed that which (as ſeemeth) he minded not to performe.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he anſwered, What needeth this? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iaakob went forwarde toward Succoth, and built him an houſe, and made booths for his cattel: therfore he called the name of ye place | Succoth.

| Or, tents.

18 ¶ Afterward, Iaakob came ſafe to Shechem a citie, which is in the land of Canaan, when he came from | Padan Aram, and pitched before the citie.

| Or, Meſopotamia.

19 And there he bought a parcell of ground, where he pitched his tent, at the hande of the ſonnes of Hamor Shechems father, for an hundreth | pieces of money.

| Or, lambes, or money ſo marked.

20 And he ſet vp there an altar, and called [g] it, The mightie God of Iſrael.

g He calleth the ſigne the thing, which it ſignifieth, in token ye God had mightily deliuered him.

CHAP. XXXIIII.

2 Dinah is rauiſhed. 8 Hamor asketh her in marriage for his ſonne. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſuaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his ſonnes.

WHen Dinah the daughter of Leah, which ſhe bare vnto Iaakob, [a] went out to ſee the daughters of that countrey.

a This example teacheth that too much libertie is not to be giuen to youth.

2 Whom when Shechem the ſonne of Hamor the Hiuite lorde of that countrey ſawe, he tooke her, and lay with her, and † defiled her.

† Ebr. humbled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maide, and † ſpake kindly vnto the maid.

† Ebr. ſpake to the heart of the maide.

4 Then ſaide Shechem to his father Hamor, ſaying, [b] Get me this maide to wife.

b This proueth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerue it as a thing neceſſarie.

5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the field: therefore Iaakob helde his peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to cõmune with him.

7 And when the ſonnes of Iaakob were come out of the fielde and heard it, it grieued the men, and they were very angrie, becauſe he had wrought | villenie in Iſrael, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

| Or, follie.

† Ebr. and it ſhal not be ſo done.

8 And Hamor cõmuned with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make | affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

| Or, marriage.

10 And ye ſhal dwell with vs, and the land ſhall be before you: dwell, and doe your buſines in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaid vnto her father and vnto her brethren, | Let me finde fauour in your eyes, and I wil giue whatſoeuer ye ſhall appoint me.

| Or, grant my requeſt.

12 † Aſke of me abũdantly both dowry and giftes, and I wil giue as ye appoint me,

† Ebr. multiplie greatly the dowrie.

me, ſo that ye giue me the maide to wife.
13 Then ẏ ſonnes of Iaakob anſwered
Shechem & Hamor his father, talking
deceitfully, becauſe hee had defiled
Dinah their ſiſter,
14 And they ſaid vnto them, [c] We can
not doe this thing, to giue our ſiſter to an
vncircumciſed man: for that were a [d] reproofe
vnto vs.
15 But in this will we conſent vnto
you, if ye will be as we [are,] that euery
man child among you be [e] circumciſed:
16 Then will we giue our daughters
to you, and we wil take your daughters
to vs, and will dwell with you, and be
one people.
17 But if ye will not hearken vnto vs
to be circumciſed, then will we take our
daughter and depart.

c They make the holy ordinance of God a meane to compaſſe their wicked purpoſe.
d As it is abomination for them that are baptiſed to ioyne with infidels.
e Their fault is the greater, in that they make religion a cloke for their craft.

18 Now their words pleaſed Hamor,
and Shechem Hamors ſonne.
19 And the yong man deferd not to do
the thing becauſe hee loued Iaakobs
daughter: he was alſo the ‖ moſt ſet by
of all his fathers houſe.

‖Or, moſt honourable.

20 ¶ Then Hamor and Shechem
his ſonne went vnto the [f] gate of their citie,
and communed with ẏ men of their
citie, ſaying,
21 These men are [g] peaceable with
vs: and that they may dwell in the land,
and do their affaires therein (for behold,
the land hath roume ynough for them)
let vs take their daughters to wiues,
and giue them our daughters.
22 Only herein will the men conſent
vnto vs for to dwell with vs, & to be one
people, if all the men children among vs
be circumciſed as they are circumciſed.

f For the people vſed to aſſemble there, & iuſtice was alſo miniſtred.
g Thus many pretend to ſpeake for a publique profit, when they onely ſpeake for their owne priuate gaine and commoditie.

23 Shall not [h] their flockes and their
ſubſtance and all their cattell be ours?
onely let vs conſent herein vnto them,
and they will dwell with vs.
24 And vnto Hamor, and Shechem
his ſonne hearkened all that went out of
the gate of his citie: and all the men children
were circumciſed, euen] all that
went out of the gate of his citie.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the common welth.

25 And on the third day (when they
were ſore) two of the ſonnes of Iaakob,
[i] Simeon and Leui, Dinahs brethren
tooke either of thē his ſworde & went into
the citie boldly, and *ſlew [k] euery male.
26 They ſlew alſo Hamor and Shechem
his ſonne with the ‡ edge of the
ſworde, and tooke Dinah out of Shechems
houſe, and went their way.
27 [Againe] ẏ other ſonnes of Iaakob
came vpon the dead, and ſpoyled the
citie, becauſe they had defiled their ſiſter.

i For they were the chiefe of the companie.
Chap.49.6.
k The people are puniſhed with their wicked princes.
‡Hebr. mouth of the word.

28 They tooke their ſheepe, & their
beeues, and their aſſes and whatſoeuer
was in the citie, and in the fieldes.
29 Alſo they caried away captiue and
ſpoyled all their goods, and al their children
and their wiues, and all that was
in the houſes.
30 Then Iaakob ſaid to Simeon and
Leui, Ye haue troubled me, and made
me ‖ ſtinke among the inhabitants of the
land, aſwel the Canaanites, as the Perizzites,
& I being fewe in nomber, they
ſhall gather them ſelues together againſt
me, and ſlay me, [and] ſo ſhall I,
and my houſe be deſtroyed.
31 And they anſwered, Should he abuſe
our ſiſter as a whore?

‖Or to be abhorred.

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el to buılde an altar. 2 He reformeth his houſhold. 5 God maketh the enemies of Iaakob afraide. 8 Deborah dyeth. 12 The land of Canaan is promiſed him. 18 Rahel dyeth in labour. 22 Reuben lyeth with his fathers concubine. 23 The ſonnes of Iaakob. 29 The death of Izhak.

Then [a] God ſaid to Iaakob, Ariſe,
go vp to Beth el & dwell
there, and make there an altar
vnto God, that appeared
vnto thee, *when thou fleddeſt from Eſau
thy brother.
2 Then ſaid Iaakob vnto his houſholde
and to al that were with him, Put
away the ſtrange gods that are among
you, and [b] clenſe your ſelues, and change
your garments:
3 For we will riſe and go to Beth el,
and I will make an altar there vnto
God, which heard me in the day of my
tribulation, and was with me in ẏ way
which I went.

a God is euer at hand to ſuccour his in their troubles.
Chap.28.13.
b That by this outward act they ſhoulde ſhewe their inward repentance.

4 And they gaue vnto Iaakob al the
ſtrāge gods, which were in their hāds,
and all their [c] earings which were in
their eares, and Iaakob hid them vnder
an oke, which was by Shechem.
5 Then they went on their iourney,
and the [d] feare of God was vpon the cities
that were rounde about them: ſo
that they did not follow after the ſonnes
of Iaakob.
6 ¶ So came Iaakob to Luz, which
is in the lande of Canaan: (the ſame is
Beth el) he and all the people that was
with him.

c For therein was ſome ſigne of ſuperſtition, as in tablets and Agnus deis.
d Thus, notwithſtanding the inconuenience that came before, God deliuered Iaakob.

7 And he built there an altar, & *had
called the place, The God of Beth el,
becauſe that God appeared vnto him
there, when he fled from his brother.
8 Then Deborah Rebekahs nourſe
died, and was buried beneath Beth el
vnder

Chap.28.19.

vnder an oke: and he called the name of it [b] Allon Bachuth.

b Or, oke of weeping.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and bleſſed him.

10 Moreouer God ſaid vnto him, Thy name is Iaakob: thy name ſhalbe no more called Iaakob, but *Iſrael ſhalbe thy name: & he called his name Iſrael.

Chap. 32, 28.

11 Againe God ſayde vnto him, I am God [illegible] all ſufficient. grow, and multiplie. a nation and a multitude of nations ſhal ſpring of thee, and Kings ſhall come out of thy loynes.

Or, almightie.

12 Alſo I wil giue the land, which I gaue to Abrahã and Izhak, vnto thee: and vnto thy ſeede after thee wil I giue that land.

13 So God [c] aſcended from him in the place where he had talked with him.

c As God is ſaid to deſcend, [illegible] ſigne of his preſence, ſo he is ſaide [illegible] when the viſion is ended.

14 And Iaakob ſet vp a pillar in the place where he talked with him, a pillar of ſtone, and powred drinke offering thereon: alſo he powred oyle thereon.

15 And Iaakob called the name of the place, where God ſpake with him, Beth el.

16 ¶ Then they departed from Beth-el, and when there was [d] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing ſhe was in peril.

d The Ebrew [illegible] as much grounde as one may go from baite to baite, which was taken for halfe a dayes iourney.

17 And whẽ ſhe was in paines of her labour, ẏ midwife ſaide vnto her, Feare not, for thou ſhalt haue this ſonne alſo.

18 Then as ſhe was about to yeeld vp the ghoſt (for ſhee died) ſhee called his name Ben oni, but his father called him Beniamin.

19 Thus *died Rahel, and was buried in the way to Ephrath, which is Beth lehem.

Chap. 48, 7.

20 And Iaakob ſet a [e] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

e The ancient fathers vſed [illegible] to teſtifie their hope [illegible] to come which [illegible]

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal eder.

22 Now, when Iſrael dwelt in that land, Reuben went, and lay *with Bilhah his fathers concubine, and it came to Iſraels eare. And Iaakob had twelue ſonnes.

f This [illegible] but the [illegible] not [illegible] for [illegible] but by Gods [illegible] was not changed.

Chap. 49, 4.

23 The ſõnes of Leah: Reuben Iaakobs eldeſt ſonne, & Simeon and Leui, and Iudah and Iſſachar, & Zebulun.

24 The ſonnes of Rahel: Ioſeph and Beniamin.

25 And the ſonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the ſonnes of Zilpah Leahs maide: Gad and Aſher. Theſe are the ſonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were ſtrangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghoſt and died, and was *gathered vnto his people, being olde and full of dayes: and his ſonnes Eſau and Iaakob buried him.

Chap. 25, 8.

CHAP. XXXVI.

1 The wiues of Eſau. 7 Iaakob and Eſau are riche. 9 The genealogie of Eſau. 24 The finding of mules.

NOw theſe are the [a] generations of Eſau, which is Edom.

a This genealogie declareth that Eſau was bleſſed temporally and that his fathers bleſſing tooke place in worldly things.

2 Eſau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah ẏ daughter of Anah, the daughter of Zibeon an Hiuite,

3 And tooke Baſemath Iſhmaels daughter, ſiſter of Nebaioth.

b Beſides those wiues whereof is ſpoken, chap. 26, 34.

4 And *Adah bare vnto Eſau, Eliphaz: and Baſemath bare Reuel.

1.Chro.1, 35.

5 Alſo Aholibamah bare Ieuſh, and Iaalam, and Korah: theſe are ẏ ſonnes of Eſau which were borne to him in the land of Canaan.

6 So Eſau tooke his wiues and his ſonnes, and his daughters, and all the ſoules of his houſe, and his flockes, and all his cattell, & all his ſubſtance, which he had gotten in ẏ land of Canaan, and [c] went into an other countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which cauſeth the wicked to giue place to the godly that Iaakob might enioy Canaan according to Gods promes.

7 For their riches were ſo great that they could not dwell together, and the land, wherein they were ſtrãgers, could not receiue them becauſe of their flocks.

8 *Therefore dwelt Eſau in mount Seir: this Eſau is Edom.

Ioſh. 24, 4.

9 ¶ So theſe are the generations of Eſau father of [Or, the Edomites] Edom in mount Seir.

Or, the Edomites.

10 Theſe are the names of Eſaus ſonnes: *Eliphaz, the ſonne of Adah, the wife of Eſau, and Reuel the ſonne of Baſhemath, the wife of Eſau.

1 Chro. 1, 35.

11 And the ſonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſonne, and bare vnto Eliphaz, Amalek: theſe be the ſonnes of Adah Eſaus wife.

13 ¶ And theſe are ẏ [Or, nephewes] ſonnes of Reuel:

Or, nephewes.

Nahath, and Zerah, Shammah, and
Mizzah: theſe were the ſonnes of Baſhemath
Eſaus wife.
14 ¶ And theſe were the ſonnes of Aholibamah
the daughter of Anah,
‖daughter of Zibeon Eſaus wife: for ſhe
bare vnto Eſau, Ieuſh, and Iaalam,
and Korah.
15 ¶ Theſe were ‖[d]Dukes of ẏ ſonnes
of Eſau: the ſonnes of Eliphaz, the firſt
borne of Eſau: Duke Teman, Duke Omar,
Duke Zepho, Duke Kenaz.
16 Duke Korah, Duke Gatam, Duke
Amalek: theſe are ẏ Dukes [that came]
of Eliphaz in the land of Edom: theſe
were the ‖ſonnes of Adah.
17 ¶ And theſe are ẏ ſonnes of Reuel
Eſaus ſonne: Duke Nahath, Duke Zerah,
Duke Shammah, Duke Mizzah:
theſe are ẏ Dukes that came of Reuel
in the land of Edom: theſe are the ‖ſōnes
of Baſhemath Eſaus wife.
18 ¶ Likewiſe theſe were the ſonnes
of Aholibamah Eſaus wife: Duke Ieuſh,
Duke Iaalam Duke Korah: theſe
Dukes came of Aholibamah, ẏ daughter
of Anah Eſaus wife.
19 Theſe are the children of Eſau, and
theſe are the Dukes of them: This [Eſau
is] Edom.
20 ¶ *Theſe are the ſonnes of Seir
the Horite, which inhabited the lande
[before,] Lotan, and Shobal, and Zibeon,
and Anah.
21 And Diſhon, and Ezer, & Diſhan:
theſe are the Dukes of the Horites, the
ſonnes of Seir in the land of Edom.
22 And the ſonnes of Lotan were,
Hori and Hemam, and Lotans ſiſter
[was] Timna.
23 And the ſonnes of Shobal were
theſe: Aluan, and Manahath, and Ebal,
Shepho, and Onam.
24 And theſe are the ſōnes of Zibeon:
both Aiah, and Anah: this was Anah
that found [f]mules in the wildernes, as
he fed his father Zibeons aſſes.
25 And the children of Anah were
theſe: Diſhon & Aholibamah the daughter
of Anah.
26 Alſo theſe are the ſonnes of Diſhan:
Hemdan, and Eſhban, & Ithran,
and Cheran.
27 The ſonnes of Ezer are theſe: Bilhan,
and Zaauan, and Akan.
28 The ſonnes of Diſhan are theſe:
Uz, and Aran.
29 Theſe are the Dukes of the Horites:
Duke Lotan, Duke Shobal,
Duke Zibeon, Duke Anah,
30 Duke Diſhon, Duke Ezer, Duke
Diſhan: theſe be the Dukes of the Horites,
after their Dukedomes in the land
of Seir.
31 ¶ And theſe are the [g]kings that
reigned in the lande of Edom, before
there reigned [any] King ouer the children
of Iſrael.
32 Then Bela the ſonne of Beor reigned
in Edom, and the name of his citie
[was] Dinhabah.
33 And when Bela died, Iobab the
ſonne of Zerah of Bozra reigned in his
ſteade.
34 When Iobab alſo was dead, Huſham
of the land of Temani reigned in
his ſteade.
35 And after the death of Huſham,
Hadad the ſonne of Bedad, which ſlewe
Midian in the field of Moab, reigned in
his ſtead, and the name of his citie [was]
Auith.
36 When Hadad was dead, thē Samlah
of Maſrekah reigned in his ſteade.
37 When Samlah was dead Shaul
of [h]Rehoboth by the riuer, reigned in
his ſteade.
38 When Shaul died, Baal hanan ẏ
ſonne of Achbor reigned in his ſteade.
39 And after the death of Baal hanan
the ſonne of Achbor, Hadad reigned in
his ſtead, and the name of his citie [was]
Pau: and his wiues name Mehetabel
the daughter of Matred, the ‖daughter
of Mezahab.
40 Then theſe are the names of the
Dukes of Eſau according to their families,
their places [and] by their names:
Duke Timna, Duke Aluah, Duke Ietheth,
41 Duke Aholibamah, Duke Elah,
Duke Pinon,
42 Duke Kenaz, Duke Teman,
Duke Mibzar,
43 Duke Magdiel, Duke Iram: theſe
be ẏ Dukes of Edom, according to their
habitations, in the land of their inheritāce.
This Eſau is the father of [i]Edom.

CHAP. XXXVII.

2 Ioſeph accuſeth his brethren. 5 He dreameth and is hated of his brethren. 28 They ſell him to the Iſhmeelites. 34 Iaakob bewayleth Ioſeph.

IAakob nowe dwelt in the
land, wherein his father was
a ſtranger, in the land of Canaan.
2 Theſe are the [a]generations of Iaakob.
‖When [Ioſeph] was ſeuenteene yere
olde: he kept ſheepe with his brethren

D.i. and

‖Or, neece.

‖Or, cauſe them

[d] If Gods promes be ſo ſure towardes them, which are not of his houſhold, how much more wil he performe the ſame to vs?

‖Or, nephews.

‖Or, nephews.

1 Chro. 1, 38.

[e] Before that Eſau did there inhabite.

[f] Who not contented with thoſe kindes of beaſtes, which God had created, found out the monſtruous generation of mules betwene the Aſſe and the Mare.

[g] The wicked riſe vp ſodenly to honour, and periſh as quickly: but the inheritance of the children of God continueth euer, Pſal. 102, 18.

[h] Which citie is by the riuer Euphrates.

‖Or, neece.

[i] Of Edom came the Idumeans.

[a] That is, the ſtorie of [illegible]

Chap. 5, 1.

and the childe was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues. And Ioſeph brought vnto their father their euill saying.

3 Nowe Iſrael loued Ioſeph more then al his ſonnes, becauſe he begat him in his old age, and he made him a coat of many colours.

4 So when his brethren ſawe that their father loued him more then all his brethren, then they hated him, and could not ſpeake peaceably vnto him.

5 ¶ And Ioſeph dreamed a dreame, and told his brethren, who hated him ſo much the more.

6 For he ſayd vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde nowe, wee were binding ſheaues in the middes of the field: and lo, my ſheafe aroſe and alſo ſtoode vpright, and beholde, your ſheaues compaſſed round about, and did reuerence to my ſheafe.

8 Then his brethren ſayde to him, What, ſhalt thou reigne ouer vs, and rule vs? or ſhalt thou haue altogether dominion ouer vs? And they hated him ſo much the more, for his dreames, and for his wordes.

9 ¶ Agayne hee dreamed an other dreame, and tolde it his brethren, & ſaid, Beholde, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen ſtarres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father e rebuked him, and ſaid vnto him, What is this dreame, which thou haſt dreamed? ſhall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ noted the ſaying.

12 ¶ Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſaid vnto Ioſeph, Do not thy brethren keepe in Shechem? come and I will ſend thee to them.

14 And he anſwered him, I am here. Then hee ſayd vnto him, Go nowe, ſee whether it be well with thy brethren, and how the flocks proſper, and bring me worde againe. ſo hee ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man aſked him, ſaying, What ſeekeſt thou?

16 And he anſwered, I ſeeke my brethren: tell me, I pray thee, where they keepe ſheepe.

17 And the man ſaide, They are departed hence: for I heard them ſay, Let vs go vnto Dothan. Then went Ioſeph after his brethren, and found them in Dothan.

18 And when they ſaw him a farre of, euen before he came at them, they g conſpired againſt him for to ſlay him.

19 For they ſaid one to another, Behold, this dreamer commeth.

20 Come now therfore, and let vs ſlay him, and caſt him into ſome pit, and wee will ſay, A wicked beaſt hath deuoured him: then we ſhall ſee, what will come of his dreames.

21 *But when Reuben heard [that,] he deliuered him out of their handes, and ſaid, ‡Let vs not kill him.

22 Alſo Reuben ſaid vnto thẽ, Shead not blood,‖ but caſt him into this pit that is in the wildernes, and lay no hand vpon him. Thus he ſaide, i that he might deliuer him out of their hand, & reſtore him to his father agayne.

23 ¶ Now when Ioſeph was come vnto his brethren, they ſtript Ioſeph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and caſt h him into a pit, and the pit [was] empty, without water in it.

25 Then they ſate them downe to eat bread: and they lift vp their eies and looked, and behold, there came a companie of Iſhmeelites from Gilead, and their camels laden with ſpicerie, and balme, and myrrhe, and were going to carie it downe into Egypt.

26 Then Iudah ſaid vnto his brethrẽ, What auaileth it, if we ſlay our brother, though we keepe his blood ſecret?

27 Come & let vs ſell him to the Iſhmeelites, and let not our hands be vpon him: for he is our brother [and] our fleſh: and his brethren obeyed.

28 Then the * Midianites marchant men paſſed by, and they drew forth, and lift Ioſeph out of the pit, and ſolde Ioſeph vnto the i Iſhmeelites for twentie [pieces] of ſiluer: who brought Ioſeph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioſeph [was] not in the pit: then he rent his clothes,

30 And returned to his brethrẽ, & ſaid, The child is not [yonder,] and I, whither

‖ Or, ſlander.

b He complained of the euill wordes and iniuries, which they ſpake and did againſt him.

‖ Or, pieces.

c God reueiled to him by a dreame, what ſhould come to paſſe.

d The more that God ſheweth him ſelfe fauorable to his, the more doeth the malice of the wicked rage againſt them.

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

‖ Or, kept diligence.

f He knewe that God was autor of the dreame, but he vnderſtood not the meaning.

g The holie Ghoſt couereth not mens faults, as doe vaine writers which make vice vertue.

‖ Or, maſter of dreames.

Chap.42.21.

‡Ebr. let vs not ſmite his life.

h Their hypocriſie appeareth in this, that they feared mẽ more thẽ God: and thought it was not murther, if they ſhed not his blood, or els had an excuſe to couer their fault.

‖ Or, roſen, turpentine, or triacle.

Wiſd.10.13. pſal.105.17.

i Moſes writing according to the opinion of them, which tooke the Midianites and Iſhmeelites to be both one, doth here confounde their names as alſo appeareth, verſ. 36 and chap. 39.1. or els he was firſt offred to the Midianites, but ſold to the Iſhmeelites.

ther ſhall I go?

31 And they tooke Ioſephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they ſent that particoloured coate, [k]and they brought it vnto their father, and ſaide, This haue wee founde: ſee now, whether it be thy ſonnes coate, or no.

k To wit, the meſſengers which were ſent.

33 Then he knewe it and ſayde, [It is my ſonnes coate: a wicked beaſt hath *deuoured him: Ioſeph is ſurely torne in pieces.

Chap.44.28.

34 And Iaakob rent his clothes, and put ſackecloth about his loynes, and ſorowed for his ſonne a long ſeaſon.

35 Then all his ſonnes and all his daughters roſe vp to comfort him, but he woulde not be comforted, but ſayde, ‖Surely I will goe downe into yͤ graue vnto my ſonne mourning: ſo his father wept for him.

‖Or, I will mourne for him ſo long as I liue.

36 And the Midianites ſold him into Egypt vnto Potiphar [l]an Eunuche of Pharaohs, and ‖his chiefe ſteward.

l Which word doth not alway ſignifie him that is gelded, but alſo him that is in ſome high dignitie.

‖Or, captaine of the gard.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The treſpaſſe of Er & Onan, and the vengeance of God yͭ came thereupon. 18 Iudah lieth with his daughter in lawe Tamar. 29. 30 The birth of Phares & Zara. 24 Tamar is iudged to be burnt for whoredome.

AND at yͤ time [a]Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

a Moſes deſcribeth the genealogie of Iudah becauſe the Meſſias ſhould come of him.

2 And Iudah ſawe there the daughter of a man called *Shuah a [b]Canaanite: and he tooke her [to wife,] & went in vnto her.

1.Chro.2.3.

b Which affinitie notwithſtanding was condemned of God.

3 So ſhe conceiued and bare a ſonne, and he called his name Er.

4 *And ſhe conceiued againe, & bare a ſonne, and ſhe called his name Onan.

Nom.26.19.

5 Moreouer ſhee bare yet a ſonne, whom ſhe called Shelah: and Iudah] was at Chezib when ſhe bare him.

6 Then Iudah tooke a wife to Er his firſt borne ſonne, whoſe name [was] Tamar.

7 *Now Er the firſt borne of Iudah was wicked in the ſight of the Lorde: therefore the Lord ſlewe him.

Nom.26.19.

8 Then Iudah ſaid to Onan, Go in vnto thy brothers wife, and do the office of a kinſeman vnto her, and rayſe [c]vp ſeede vnto thy brother.

c This order was for yͤ preſeruation of the ſtocke, that the childe begotten by the ſecond brother ſhoulde haue the name and inheritance of the firſt which is in the newe Teſtament aboliſhed.

9 And Onan knewe that the ſeede ſhould not be his: therfore whē he went in vnto his brothers wife, he ſpilled it on the ground, leſt he ſhould giue ſeede vnto his brother.

10 And it was wicked in the eyes of the Lorde, which he did: wherefore he ſlewe him alſo.

11 Then ſaide Iudah to Tamar his daughter in Law, Remaine a widow in thy fathers houſe, till Shelah my ſonne growe vp (for he thought thus, Leaſt hee die as well as his brethren.) So Tamar went and dwelt in her fathers houſe.

For ſhe could not marry in any other family ſo long as Iuda would retaine her in his.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudahs wife died. Then Iudah, when he [d]had left mourning, went vp to his ſheepe ſherers to Timnah, he, and his neighbour Hirah the Adullamite.

d He was comforted.

13 And it was tolde Tamar, ſaying, Behold, thy father in lawe goeth vp to Timnah, to ſhere his ſheepe.

14 Then ſhee put her widowes garments off from her, and couered her [with a vaile, and wrapped her ſelfe, and ſate downe in ‖Pethah enaim, which is by the way to Timnah, becauſe ſhe ſaw that Shelah was growen, and ſhe was not giuen vnto him to wife.

‖Or, in the [illegible] two wayes.

15 Whē Iudah ſaw her, he iudged her an whore: for ſhe had couered her face.

16 And he turned to yͤ way towardes her, and ſaide, Come, I pray thee, let me lie with thee. (for he [e]knewe not that ſhe was his daughter in lawe) And ſhe anſwered, What wilt thou giue me for to lie with me?

e God had ſo iuſtly blinded him that he could not know her by her talke.

17 Then ſaid he, I wil ſend thee a kid of the goates from the flocke. and ſhee ſayde, Well, [if thou wilt giue mee a pledge, till thou ſende it.

18 Then he ſaide, What is the pledge that I ſhall giue thee? And ſhe anſwered, Thy ſignet, and thy ‖cloke, and thy ſtaffe that is in thine hande. So he gaue it her, and lay by her, and ſhe was with childe by him.

‖Or, tyre of thine head.

19 Then ſhe roſe, and went & put her vaile from her and put on her widowes rayment.

20 Afterward Iudah ſent a kid of the goates by yͤ hand of his [f]neighbour yͤ Adullamite, for to receiue his pledge from the womans hand: but he foūd her not.

f That his wickedneſſe might not be knowen to others.

21 Then aſked he yͤ men of that place, ſaying, Where is the whore, [that ſate] in Enaim by the way ſide? And they anſwered, There was no whore here.

22 Hee came therefore to Iudah againe, and ſaide, I can not finde her, and alſo the men of the place ſaide, There was no whore there.

f [illegible] con- temned,

g He feareth man more then God.

23 Then Iudah ſayde, Let her take it to her, leſt we be [g] ſhamed: beholde, I ſent this kid, and thou haſt not founde her.

24 ¶ Now after three monethes, one told Iudah, ſaying, Tamar thy daughter in lawe hath plaied the whore, and lo, with playing the whore, ſhe is great with childe. Then Iudah ſaide, Bring ye her forth and let her be [h] burnt.

h We ſee that the Lawe, which was writen in mans heart, taught that whoredome ſhoulde be puniſhed with death, before the lawe as yet was geuen.

25 When ſhe was brought forth, ſhe ſent to her father in law, ſaying, By the man, vnto whome theſe thinges pertaine, am I with childe: and ſaide alſo, Looke, I pray thee, whoſe theſe are, the ſeale, and the cloke, and the ſtaffe.

26 Then Iudah knewe them, and ſayde, She is [i] more righteous then I: for ſhe hath done it, becauſe I gaue her not to Shelah my ſōne. So he lay with her [k] no more.

i That is ſhe ought rather to accuſe me then her.

k For the horrour of ꝧ ſinne condemned him.

27 ¶ Now, when the time was come that ſhe ſhoulde bee deliuered, beholde, there were twinnes in her wombe.

28 And when ſhe was in trauel the one put out his hande: and the midwife tooke and bounde a redde threede about his hande, ſaying, This is come out firſt.

29 But when he [l] plucked his hande backe againe, loe, his brother came out, and the midwife ſayde, Howe haſt thou broken the breach vpon thee? and his name was called *Pharez.

l Then hap- nous ſin[illegible] was [illegible] by [illegible] breach, [illegible] the ſe- paration [illegible] twene thee and thy bro- ther.

[illegible] 4.
Matth. 1. 3

30 And afterwarde came out his brother that had the redde threede about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioſeph is ſolde to Putiphar. 2 God proſpereth him. 7 Putiphars wife tempteth [illegible] 13. 20 He is accuſed and caſt in priſon. 21. God [illegible] him fauour.

Nowe Ioſeph was brought downe into Egypt: and Potiphar [a] an Eunuch of Pharaohs (and his chiefe ſtewarde an Egyptian) bought him at the hande of the Iſhmeelites, which had brought him thither.

a Read Chap. 37.36.

2 And the [b] Lord was with Ioſeph, and hee was a man that proſpered and was in the houſe of his maſter the Egyptian.

b The fauour of God is the fountaine of all proſperitie.

3 And his maſter ſawe that the Lord was with him, and that the Lord made all that he did to proſper in his hand.

4 So Ioſeph founde fauour in his [c] ſight and ſerued him: and he made him ruler of his houſe, and put all that hee had in his hand.

c Becauſe God proſpered [illegible] and ſo he more rea[illegible] [illegible] his profite.

5 And from that time ꝧ he had made him ruler ouer his houſe and ouer all that he had, the Lorde [d] bleſſed the Egyptians houſe for Ioſephs ſake: and the bleſſing of the Lorde was vpon all that he had in the houſe and in the field.

d The wicked are bleſſed by the companie of the godly.

6 Therefore he left all that he had in Ioſephs hand, [e] and tooke accompt of nothing, that was with him, ſaue onely of the bread, which hee dyd eate. And Ioſeph was a fayre perſon, and well fauoured.

e For he was aſſured that all thinges ſhoulde proſper well: therefore he ate and dranke, and tooke no care.

7 ¶ Now therefore after theſe things, his maſters wife caſt her eyes vpon Ioſeph, and ſayde, [f] Lye with me.

f In this worde he declareth the ſumme whereunto all her flatteries did tende.

8 But he refuſed and ſaide to his maſters wife, Behold, my maſter knoweth not what hee hath in the houſe with me, but hath committed all that he hath to mine hande.

9 There is no man greater in this houſe then I: neither hath hee kept any thing from mee, but onely thee, becauſe thou art his wife: howe then can I doe this great wickedneſſe and [g] ſo ſinne againſt God?

10 And albeit ſhe ſpake to Ioſeph day by day, yet he hearkened not vnto her, to lye with her, or to be in her company.

g The feare of God preſerued him againſt her continuall tentations.

11 Then on a certaine day [Ioſeph] entred into the houſe, to doe his buſines: and there was no man of the houſholde in the houſe:

12 Therefore ſhee caught him by his garment, ſaying, Sleepe with me: but he left his garment in her hand and fled, and got him out.

13 Now whē ſhe ſaw that he had left his garment in her hand, & was fled out,

14 Shee called vnto the men of her houſe and tolde them, ſaying, Beholde, hee hath brought in an Ebrewe vnto vs ||to mocke vs: who came in to me for to haue ſlept with me: but I [h] cryed with a loude voyce.

|| Or, to doe vs vilanie and ſhame,

h This declareth ꝧ where incontinencie is, there alſo is ioyned extreme impudencie & craft.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, & got him out.

16 So ſhee layed vp his garment by her, vntil her lord came home.

17 Then ſhee tolde him ||according to theſe wordes, ſaying, The Ebrewe ſeruant, which thou haſt brought vnto vs, came in to me to mocke me.

|| Or, after this maner,

18 But as ſoone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his maſter heard the wordes of his wife, which ſhe tolde him, ſaying,

ſaying, After this maner did thy ſeruant to me, his anger was kindled.

20 And Ioſephs maſter tooke him & put him in ‡ priſon, in the place, where the kings priſoners lay bound: & there he was in priſon.

‡ Ebr. in the priſon houſe.

i His cruell intreatment in the priſon may be gathered of the Pſal. 105. 18.

21 ¶ But the Lord was with Ioſeph, and ‡ ſhewed him mercy, & got him fauor in the ſight of the ‖ maſter of the priſon.

‡ Ebr. inclined mercie vnto him.

‖ Or, Lord.

22 And the keeper of the priſon committed to Ioſephs hand al the priſoners that were in the priſon, and ᵏ whatſoeuer they did there, that did he.

k That is, nothing was done without his commandement.

23 And the keeper of the priſon looked vnto nothing that was vnder his hand, ſeeing that the Lord was with him: for whatſoeuer he did, the Lord made it to proſper.

CHAP. XL.

8 The interpretation of dreames is of God. 12, 19 Ioſeph expoundeth the dreames of the two priſoners. 23 The ingratitude of the butler.

AND after theſe things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angrie againſt his two ‖ officers, againſt the chiefe butler, and againſt the chiefe baker.

‖ Or, eunuches, the word ſignifieth them that were in high eſtate, or them that were gelded.

3 Therfore he put them in ward in his chief ſtewards houſe, in the priſon and place where ᵃ Ioſeph was bound.

a God worketh many wonderfull meanes to deliuer his.

4 And the chief ſteward gaue Ioſeph charge ouer them, & he ſerued them: and they continued a ſeaſon in warde:

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, ᵇ eche one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the priſon.

b That is, euery dreame had his interpretation, as the thing afterward declared.

6 And when Ioſeph came in vnto them in the morning, and looked vpon them, beholde, they were ſad.

7 And he aſked Pharaohs officers, ỹ were wͭ him in his maſters warde, ſaying, Wherefore ‡ looke ye ſo ſadly to day?

‡ Ebr. why are your faces euil?

8 Who anſwered him, Wee haue dreamed, eche one a dreame, and there is none to interpret the ſame. Then Ioſeph ſaid vnto them, ᶜ Are not interpretations of God? tell them me now.

c Can not God raiſe vp ſuch as ſhall interprete ſuch things?

9 So the chief butler told his dreame to Ioſeph, and ſaid vnto him, In my dreame, behold, a vine was before me,

10 And in ỹ vine were three branches, and as it budded, her floure came forth: and the cluſters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, & I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioſeph ſaid vnto him, This ᵈ is the interpretation of it: The three branches are three dayes.

d He was aſſured by ỹ ſpirit of God that his interpretation was true.

13 Within three dayes ſhall Pharaoh lift vp thine head, and reſtore thee vnto thine ‡ office, and thou ſhalt giue Pharaohs cup into his hand after the olde maner, when thou waſt his butler.

‡ Ebr. place.

14 But haue me in remembrance with thee, when thou art in good caſe, & ſhew mercie, I pray thee, vnto me, and ᵉ make mention of me to Pharaoh, that thou mayeſt bring me out of this houſe.

e He refuſed not the meanes to be deliuered, but ſtil hee thought God had appointed.

15 For I was ſtolen away by theft out of the land of the Ebrewes, and here alſo haue I done nothing, wherefore they ſhould put me ‖ in the dungeon.

‖ Or, in the pit.

16 And when the chiefe baker ſawe that the interpretation was good, hee ſaid vnto Ioſeph, Alſo me thought in my dreame that I had three ᶠ white baſkets on mine head.

f That is, made of white [illegible] baſkets ful of holes.

17 And in the vppermoſt baſket there [was] of all maner baken meates for Pharaoh: and the birdes did eate them out of the baſket vpon mine head.

18 Then Ioſeph anſwered, and ſaid, ᵍ This is the interpretation thereof: The three baſkets are three dayes:

g Or, ſheweth [illegible] miniſters of God ought not to [illegible] that, which God reueileth vnto them.

19 Within three dayes ſhal Pharaoh take thine head from thee, & ſhall hang thee on a tree, and the birdes ſhall eate thy fleſh from of thee.

20 ¶ And ſo the third day, ʰ which was Pharaohs ‡ birthday, he made a feaſt vnto all his ſeruants: and he lifted vp the head of the chiefe butler and the head of the chiefe baker among his ſeruants.

h Which was [illegible] them that were in priſon.

21 And he reſtored the chiefe butler vnto his butlerſhip, who gaue the cup into Pharaohs hande,

22 But he hanged the chiefe baker, as Ioſeph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioſeph, but forgate him.

CHAP. XLI.

16 Pharaohs dreames are expounded by Ioſeph. 40 Hee is made ruler ouer all Egypt. 45 Ioſephs name is changed. 50 He hath two ſonnes Manaſſeh and Ephraim. 54 The famine beginneth throughout the world.

AND ‡ two yeres after, Pharaoh alſo ᵃ dreamed, & behold, he ſtoode by a riuer,

‡ Ebr. at [illegible]

a This dreame was not ſo much to Pharaoh, as to be a meane to deliuer Ioſeph, & to prouide for Gods church.

2 And lo, there came out of the riuer ſeuē goodly kine & fatfleſhed, and they fed in a ‖ medowe:

3 And loe, ſeuen other kyne came vp

after them out of the riuer, euilfauoured and leane fleſhed, and ſtoode by the other kine vpon the banke of the riuer.

4 And the euilfauoured and leane fleſhed kine did eate vp the ſeuen welfauoured & fat kine: ſo Pharaoh awoke.

5 Againe hee ſlept, and dreamed the [b] ſecond time: and beholde, ſeuen eares of corne grewe vpon one ſtalke, ranke and goodly.

6 And lo, ſeuen thinne eares, & blaſted with yͤ Eaſt wind, ſprang vp after them:

7 And the thinne eares deuoured the ſeuen ranke and full eares. Then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, his [c] ſpirit was troubled: therefore he ſent & called all the ſoothſayers of Egypt, and all the wiſe men thereof, and Pharaoh told them his dreames: but [d] none could interpret them to Pharaoh.

9 Then ſpake the chiefe butler vnto Pharaoh, ſaying, I [e] call to minde my faultes this day.

10 Pharaoh being angrie with his ſeruantes, put me in warde in the chiefe ſtewards houſe, both me and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he: we dreamed ech man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, ſeruant vnto the chiefe ſteward, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, ſo it came to paſſe: for hee reſtored mee to mine office, and hanged him.

14 * Then ſent Pharaoh, and [f] called Ioſeph, and they brought him haſtily out of priſon, and he ſhaued him, & changed his rayment, and came to Pharaoh.

15 Then Pharaoh ſaid to Ioſeph, I haue dreamed a dreame, & no man can interprete it, and I haue heard ſay of thee, that when thou heareſt a dreame, thou canſt interprete it.

16 And Ioſeph anſwered Pharaoh, ſaying, Without me God ſhall [g] anſwer for the wealth of Pharaoh.

17 And Pharaoh ſayd vnto Ioſeph, In my dreame, behold, I ſtoode by the banke of the riuer:

18 And lo there came vp out of yͤ riuer ſeuen fat fleſhed, and welfauoured kine, and they fed in the medowe.

19 Alſo lo, ſeuen other kine came vp after them, poore and very ‡ euilfauoured, and leane fleſhed: I neuer ſawe the like in al the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eate vp the firſt ſeuen fat kine.

21 And when they ‡ had eaten them vp, it could not be knowen that they had eaten them, but they were ſtill as euilfauoured, as they were at the beginning: ſo did I awake.

22 Moreouer I ſaw in my dreame, & beholde, ſeuen eares ſprang out of one ſtalke, full and faire.

23 And loe, ſeuen eares, withered, thinne, and blaſted with yͤ Eaſt winde, ſprang vp after them.

24 And the thinne eares deuoured the ſeuen good eares. Now I haue told the ſoothſayers, and none can declare it vnto me.

25 ¶ Then Ioſeph anſwered Pharaoh, [h] Both Pharaohs dreames are one. God hath ſhewed Pharaoh, what he is about to do.

26 The ſeuen good kine are ſeuen yeeres, and the ſeuen good eares are ſeuen yeeres: this is one dreame.

27 Likewiſe the ſeuen thinne and euilfauoured kine, that came out after them, are ſeuen yeeres: and the ſeuen emptie eares blaſted with yͤ Eaſt wind, are ſeuen yeres of famine.

28 This is the thing which I haue ſaid vnto Pharaoh, yͭ God hath ſhewed vnto Pharaoh, what he is about to do.

29 Behold, there come ſeuen yeres of great ‖ plentie in all the land of Egypt.

30 Againe, there ſhall ariſe after them ſeuen yeres of famine, ſo that all yͤ plentie ſhalbe forgotten in the land of Egypt, and the famine ſhall conſume the land:

31 Neither ſhal the plentie be ‖ knowen in the land, by reaſon of this famine that ſhall come after: for it ſhalbe exceeding great.

32 And therfore the dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, & God haſteth to performe it.

33 Now therefore let Pharaoh [i] prouide for a man of vnderſtanding & wiſdome, and ſet him ouer yͤ land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, & take vp the fift part of the land of Egypt in the ſeuen plenteous yeres.

35 Alſo let them gather all the foode of theſe good yeeres that come, & lay vp corne vnder the hande of Pharaoh for foode,

---

[b] All theſe meanes God vſed to deliuer his ſeruant, & to bring him into fauour & autoritie.

[c] This feare was wrought to teache him that this viſion was ſent of God.

[d] The wiſe of the world vnderſtand not Gods ſecrets, but to his ſeruants his will is reuealed.

[e] He confeſſeth his fault againſt yͤ king, before he ſpeak of Ioſeph.

* Read Chap. 40. 5.

* Pſal. 105. 20.

[f] The wicked ſeeke to the prophets of God in their neceſſitie, whome in their proſperitie they abhorre.

[g] As though he would ſay, If I interprete the dreame, it commeth of God and not of me.

‡ Ebr. [illegible]

‡ Ebr. naught.

‡ Ebr. were gone into their inward parts.

[h] Both his dreames tende to one ende.

‖ Or, abundance and ſaturitie.

‖ Or, they ſhall remember no more the plenty.

[i] The office of a true Prophet is not onely to ſhewe the euils to come, but alſo the remedie for the ſame.

foode in the cities, ⁊ let them keepe it.]

36 So the foode ſhall be for the prouiſion of the lande, againſt the ſeuen yeeres of famine, which ſhall bee in the lande of Egypt, that the lande periſh not by famine.

37 ¶ And the ſaying pleaſed Pharaoh and all his ſeruants.

38 Then ſayde Pharaoh vnto his ſeruants, Can we finde ſuch a man as this, in whom is the [k] Spirit of God?

k None ſhould be preferred to honour that haue not giftes of God meete for the ſame.

39 Then Pharaoh ſaide to Joſeph, Forasmuch as God hath ſhewed thee al this, there is no man of vnderſtanding, or of wiſedome like vnto thee.

40 * Thou ſhalt be ouer mine houſe, and at thy [†] word ſhall all my people be armed, onely in the kings throne will I be aboue thee.

Pſal 105 21. 1 macc 2 53. act 7 10.
†Ebr. mouth.
l Some read, the people ſhall kiſſe thy mouth: that is, ſhall obey thee in all things.

41 Moreouer Pharaoh ſaide to Joſeph, Beholde, I haue ſet thee ouer all the lande of Egypt.

42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Joſephs hande, and arayed him in garmentes of fine linen, and put a golden chaine about his necke.

‖Or, his ſignet.

43 So he ſet him vpon the [†] beſt charet that he had, ſaue one: and they cried before him, [m] Abrech, and placed him ouer all the land of Egypt.

†Ebr. ſeconde charet.

m In ſigne of honour: which word ſome expound, tender father, or, father of ỹ king, or kneele downe.

44 Againe Pharaoh ſaide vnto Joſeph, I am Pharaoh, and without thee ſhall no man lift vp his hand or his foote in all the lande of Egypt.

45 And Pharaoh called Joſephs name ‖ Zaphnath paaneah: and hee gaue him to wife Aſenath the daughter of Poti pherah ‖ Prince of On. then went Joſeph abroade in the lande of Egypt.

‖Or, the expounder of ſecretes.
‖Or, Prieſt.

46 ¶ And Joſeph [was] [n] thirtie yere old when he ſtood before Pharaoh king of Egypt: and Joſeph departing from the preſence of Pharaoh, went throughout all the land of Egypt.

n His age is mentioned both to ſhewe that his autoritie came of God, and alſo that he ſuffered impriſonment and exile twelue yeeres and mo.

47 And in the ſeuen plenteous yeres the earth [†] brought forth ſtoore.

†Ebr. made for gatherings.

48 And he gathered vp al the food of the ſeuen plenteous yeeres, which were in the land of Egypt, and layed vp foode in the cities: the foode of the fielde, that was rounde about euery citie, layde he vp in the ſame.

49 So Joſeph gathered wheat, like vnto the ſand of the ſea in multitude out of meaſure, vntill he left numbring: for [it was] without number.

50 Nowe vnto Joſeph were borne * two ſonnes (before the yeeres of famine came) which Aſenath the daughter of Poti pherah prince of On bare vnto him.

Chap. 46 20. and 48. 5.

51 And Joſeph called the name of the firſt borne Manaſſeh: for God, [ſaid he,] hath made me forget all my labour, and all my [o] fathers houſholde.

o Notwithſtanding that his fathers houſe was the true Church of God, yet the company of the wicked and proſperitie cauſed him to forget it.

52 Alſo he called the name of the ſeconde, Ephraim: for God, ſaid he, hath made me fruitfull in the land of mine affliction.

53 ¶ So the ſeuen yeeres of the plentie that was in the lande of Egypt were ended.

54 * Then beganne the ſeuen yeeres of famine to come, according as Joſeph had ſayde: and the famine was in all landes, but in all the land of Egypt was ‖ bread.

Pſa. 105 16.
‖Or, foode.

55 At the length all the land of Egypt was affamiſhed, and the people cried to Pharaoh for bread. And Pharaoh ſayd vnto all the Egyptians, Goe to Joſeph: what he ſaith to you, do ye.

56 When the famine was vpon al the lande, Joſeph opened al places, wherein the ſtore was and ſolde vnto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all countries ‖ came to Egypt to bye corne of Joſeph, because the famine was ſore in all lands.

‖Or, came into Egypt to Joſeph.

CHAP. XLII.

3 Joſephs brethren come into Egypt to bye corne. 7 He knoweth them and trieth them. 24 Simeon is put in priſon. 26 The other returne to their father to fetch Beniamin.

When [a] Jaakob ſawe that there was foode in Egypt, and Jaakob ſayde vnto his ſonnes, why [b] gaze ye one vp on another?

a This doeth ſhew that plagues and famine are gouerned by Gods prouidence for the profite of his Church.
b As men destitute of counſell.

2 And he ſaid, Behold, I haue heard that there is foode in Egypt, * Get you downe thither, and bye vs foode thence, that we may liue and not die.

Act. 7. 12.

3 ¶ So went Joſephs ten brethren downe to bye corne of the Egyptians.

4 But Beniamin Joſephs brother woulde not Jaakob ſende with his brethren: for he ſayde, Leaſt death ſhould [†] befall him.

†Ebr. ſhoulde meete him.

5 And the ſonnes of Iſrael came to bye foode among them that came: for there was famine in the lād of Canaan.

6 Now Joſeph was gouerner of the land, who ſolde to all ỹ people of ỹ land: then Joſephs brethren came, ⁊ bowed their face to the ground before him.

c This diſſembling is not to be folowed, nor any particular factes of the fathers not approued by Gods worde.

7 And when Ioſeph ſawe his brethren, he knewe them, and c made himſelf ſtraunge toward them, and ſpake to thē roughly, & ſayd vnto them, Whence come yee? Who anſwered, Out of the land of Canaan to buy vitaile.

8 (Now Ioſeph knew his brethren, but they knewe not him.

Chap. 37. 5.

9 And Ioſeph remēbred ÿ *dreames, which he dreamed of them) and he ſaide vnto them, Ye are ſpyes, and are come to ſee the ‡ weakeneſſe of the lande.

‡The nakedneſſe or hollowneſſe.

10 But they ſaide vnto him, Nay, my lorde, but to buy vitaile thy ſeruants are come.

11 We are all one mans ſonnes: wee meane truely, and thy ſeruantes are no ſpyes.

12 But he ſaide vnto them, Nay, but ye are come to ſee the weakeneſſe of the lande.

13 And they ſayde, Wee thy ſeruantes are twelue brethren, the ſonnes of one man in the lande of Canaan: and beholde, the yongeſt is this day with our father, and one ||is not.

||Or, is dead.

14 Agayne Ioſeph ſayde vnto them, This is it that I ſpake vnto you, ſaying, Ye are ſpyes.

d The Egyptians, which were Idolaters, vſed to ſweare by their kinges life: but God forbiddeth to ſweare by any but him. Ioſeph by dwelling among the wicked, ſmelleth of their corruptions.

15 Hereby yee ſhall be proued: d [by] the life of Pharaoh, yee ſhall not goe hence, except your yongeſt brother come hither.

16 Sende one of you which may fet your brother, and ye ſhall be kept in priſon, that your wordes may be prooued, whether there bee trueth in you: or els [by ÿ life of Pharaoh ye are but ſpyes.

17 So hee put them in warde three dayes.

18 Then Ioſeph ſayd vnto them the thirde day, This doe, and liue: [for] I e feare God.

e And therefore am true & iuſt.

19 If ye be true men, let one of your brethren be bounde in your priſon houſe, and go ye, carie foode [for] the famine of your houſes:

Chap. 43. 5.

20 *But bring your yonger brother vnto me, that your words may be tryed, and that ye die not: and they did ſo.

21 ¶ And they ſaide one to another, f We haue verily ſinned againſt our brother, in that we ſawe the anguiſh of his ſoule, when he beſought vs, & we would not heare him: [therefore is this trouble come vpon vs.

f Affliction maketh men to acknowledge their faultes, which otherwiſe they would diſſemble.

Chap. 37. 21.

22 And Reuben anſwered them, ſaying, Warned I not you, ſaying, *Sinne not agaynſt the childe, and yee woulde not heare? and loe, his g blood is now required.

g God wil take vengeance vpō vs, and meaſure vs with our owne meaſure.

23 (And they were not aware that Ioſeph vnderſtood them: for he ‡ſpake vnto them by an interpreter.)

‡For an interpreter betweene them.

24 Then he turned from them, and h wept, and turned to them agayne, and communed with them, and tooke Simeon from among them, & bounde him before their eyes.

h Though he ſhewed himſelfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioſeph commaunded that they ſhould fil their ſackes with wheat, and put euery mans money agayne in his ſacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their aſſes, and departed thence.

27 And as one of them opened his ſacke for to giue his aſſe prouender in the ynne, he eſpyed his money: for loe, it was in his ſackes mouth.

28 Then he ſayde vnto his brethren, My money is reſtored: for loe, it is euen in my ſacke. And their heart ‡fayled thē, & they were i aſtoniſhed, & ſayd one to an other, What is this, that God hath done vnto vs?

‡Ebr. wēt out.

i Becauſe their conſcience accuſed them of their ſinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and told him all that had befallen them, ſaying,

30 The man, [who is] lord of the lād, ſpake roughly to vs, and put vs [in priſon] as ſpyes of the countrey.

31 And we ſayde vnto him, We are true men, ||and are no ſpyes.

32 We be twelue brethren, ſonnes of our father: one ||is not, and the yongeſt [is] this day with our father in the land of Canaan.

||Or, cannot be found.

33 Then the lord of the countrey ſaid vnto vs, Hereby ſhall I knowe if ye be true men: Leaue one of your brethren with me, and take foode [for] the famine of your houſes and depart,

34 And bring your yongeſt brother vnto me, that I may know that ye are no ſpies, but true men: [ſo] wil I deliuer you your brother, and ye ſhall occupie in the land.

35 ¶ And as they emptied their ſacks, beholde, euery mans bundell of money was in his ſacke: and when they & their father ſaw the bundels of their money, they were afrayde.

36 Then Iaakob their father ſaid to them, Ye haue robbed me of my children: Ioſeph is not, and Simeon is not, and ye will take Beniamin: all theſe things

||are

‖are againſt [k] me.

37 Then Reuben anſwered his father, ſaying, Slay my two ſonnes, if I bring him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he ſaide, My ſonne ſhall not go downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, then ye ſhall bring my gray head with ſorow vnto the graue.

‖Or, light vpon me.

k For they ſeemed not to be touched with any loue toward their brethren, which increaſed his ſorow: & partly as appeareth, he ſuſpected them for Ioſeph.

CHAP. XLIII.

13 Iaakob ſuffreth Beniamin to depart with his children. 23 Simeon is deliuered out of priſon. 30 Ioſeph goeth aſide and weepeth. 32 They feaſt together.

NOwe great [a] famine was in the land.

2 And whẽ they had eaten vp ỷ vitaile, which they had brought from Egypt, their father ſaide vnto them, Turne againe, and bye vs a litle foode.

3 And Iudah anſwered him, ſaying, The man charged vs by an othe, ſaying, * Neuer ſee my face, except your brother [be] with you.

4 If thou wilt ſend our brother with vs, we will go downe, & bye thee foode:

5 But if thou wilt not ſend him, we wil not goe downe: for the man ſaid vnto vs, * Looke me not in the face, except your brother be with you.

6 And Iſrael ſaide, Wherefore delt ye ſo euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they anſwered, The man aſked ſtraitly ‖ of our ſelues & of our kinred, ſaying, Is your father yet aliue? haue ye any brother? And we told him ‡ according to theſe wordes: could wee knowe certainely that hee would ſay, Bring your brother downe?

8 Then ſaid Iudah to Iſrael his father, Sende the boy with me, that wee may riſe and goe, and that we may liue and not die, both we, and thou, and our children.

9 I will be ſuretie for him: of mine hande ſhalt thou require him. * If I bring him not to thee, and ſet him before thee, ‡ then let me beare the blame for euer.

10 For except we had made this tarying, doubtleſſe by this we had returned the ſecond time.

11 Then their father Iſrael ſayde vnto them, If [it muſt needes bee] ſo nowe, doe thus: take of the beſt fruites of the lande in your veſſels, and bring the man a preſent, a litle roſen, & a litle honie, ‖ ſpices and myrrhe, nuttes, and almondes:

a This was a great tentation to Iaakob to ſuffer ſo great famine in that land, where God had promiſed to bleſſe him.

Chap.42.20.

Chap.42.20.

‖Or, of our eſtate and condition.

‡Ebr. to the mouth of these wordes that is, that thing which he asked vs.

Chap.44.32.

‡Ebr. I will ſinne to thee.

12 And take [b] double money in your hande, & the money, that was brought againe in your ſackes mouthes: cary it againe in your hand, leſt it were ſome ouerſight.

13 Take alſo your brother and ariſe, [and] goe againe to the man.

14 And [c] God Almightie giue you mercy in the ſight of the man, that hee may deliuer you your other brother, & Beniamin: but I ſhalbe [d] robbed of my child, as I haue bene.

15 Thus the men tooke this preſent, and tooke twiſe ſo much money in their hand with Beniamin, and roſe vp, and went downe to Egypt and ſtoode before Ioſeph.

16 And when Ioſeph ſawe Beniamin with them, he ſaid to his ſteward, ‖ Bring theſe men home & kill meate, and make readie: for the men ſhal eate with me at noone.

17 And the man did as Ioſeph bad, & brought the men vnto Ioſephs houſe.

18 Nowe when ỷ men were brought into Ioſephs houſe they were afraid, and ſaide, Becauſe of the money, that came in our ſackes mouthes at the firſt time, are wee brought, that hee may [f] picke a quarrell againſt vs, and lay ſome thing to our charge, and bring vs in bondage and our aſſes.

19 Therefore came they to Ioſephs ſtewarde & communed with him at the doore of the houſe.

20 And ſayde, Oh ſyr, * we came in deede downe hither at the firſt time to bye foode,

21 And as we came to an ynne and opened our ſackes, beholde, euery mans money was in his ſackes mouth, [euen] our money in full weight, but we haue brought it againe in our hands.

22 Alſo other money haue wee brought in our handes to bye food [but] we can not tell, who put our money in our ſackes.

23 And he ſaide, ‖ Peace be vnto you, feare not: [g] your God and the God of your father hath giuen you that treaſure in your ſackes, I had your money: and he brought foorth Simeon to them.

24 So the man ledde them into Ioſephs houſe, and gaue them water to waſhe their feete, and gaue their aſſes prouender

‖Or, ſweete [illegible].

b When we are in neceſſitie or danger, God forbiddeth not to vſe all honeſt meanes to better our eſtate and condition.

c Our chiefe truſt [illegible] not in [illegible]

d He ſpeaketh theſe wordes [illegible] of deſpaire, as to make [illegible] to bring againe their brother.

‖Or, [illegible] houſe.

e [illegible] ment of God [illegible] their conſcience.

f [illegible] vs.

Chap.42.3.

‖Or, You are [illegible]

g Notwithſtanding [illegible] God.

prouender.

25 And they made ready their preſẽt againſt Ioſeph came at noone,(for they heard ſay, that they ſhoulde eate bread there.)

26 When Ioſeph came home, they brought the preſent into ẏ houſe to him, which was in their handes, and bowed downe to the ground before him.

27 And he aſked them of their ‡proſperitie, and ſaid, Is your father the old man, of whome ye tolde me, in good health? is he yet aliue?

‡Ebr. peace.

28 Who anſwered, Thy ſeruant our father is in good health, he is yet aliue: & they bowed downe, & made obeyſance.

29 And he lifting vp his eyes, beheld his brother Beniamin his [g] mothers ſonne, and ſayde, Is this your yonger brother, of whome ye tolde mee? And he ſayde, God be merciful vnto thee, my ſonne.

g For they two only were borne of Rahel.

30 And Ioſeph made haſt (for his ‡affection was inflamed towarde his brother, & ſought where to weepe) and entred into his chamber, and wept there.

‡Ebr. bowels.

31 Afterwarde he waſhed his face, & came out, and refrained him ſelfe, & ſaid, Set on ‡ meate.

‡Ebr. bread.

32 And they [h] prepared for him by him ſelfe, and for them by them ſelues, & for the Egyptians, which did eate with him, by them ſelues, becauſe the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

h To ſignifie his dignitie.

i The nature of the ſuperſtitious is to condemne al other in reſpect of themſelues.

33 So they ſate before him: the eldeſt according vnto his age, and the yongeſt according vnto his youth. and the men marueyled among them ſelues.

34 And they tooke meaſes from before him, [and ſent to them: but Beniamins meaſe was fiue times ſo much as any of theirs: and they drunke [k] and had of the beſt drinke with him.

k Sometime this word ſignifieth to be dronken: but here it is ment, that they had enough, and drunke of the beſt wine.

CHAP. XLIIII.

15 Ioſeph accuſeth his brother of theft. 33 Iudah offereth him ſelfe to be ſeruant for Ben iamin.

AFterward he cõmanded his ſtewarde, ſaying, Fill ẏ mens ſacks with foode, as much as they can cary, and put euery mans money in his ſackes mouth.

2 And [a] put my cuppe, I meane [the ſiluer cup, in the ſacks mouth of the yongeſt, and his corne money. And he did according to the commandement that Ioſeph gaue [him.]

a We may not by this [illegible]

3 And in the ‡ morning the men were ſent away, they, and their aſſes.

‡[illegible] morning ſhone.

4 And when they went out of the citie not farre of, Ioſeph ſaid to his ſtewarde, Up, followe after the men: and when thou doeſt ouertake them, ſay vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not [the cup,] wherein my Lorde drinketh? [b] and in the which he doeth deuine & propheciе? ye haue done euill in ſo doing.

b Becauſe the people thought he could deuine, he attributeth to himſelfe that knowledge: or els he faineth that he conſulted with ſothſayers for it, which diſſimulation is worthie to be reproued.

6 ¶ [And when he ouertooke them, he ſaide thoſe wordes vnto them.

7 And they anſwered him, Wherefore ſaith my lorde ſuch words? God forbid ẏ thy ſeruãts ſhould do ſuch a thing.

8 Beholde, the money which wee foũd in our ſacks mouthes, we brought againe to thee out of the lande of Canaan: howe then ſhoulde we ſteale out of thy lordes houſe ſiluer, or gold?

9 With whomſoeuer of thy ſeruants it be founde, let him die, and we alſo will be my lordes bondmen.

10 And he ſaid, Now then let it be according vnto your words: he with whõ it is found, ſhalbe my ſeruant, & ye ſhall be ‡ blameles.

‡Eb. innocent.

11 Then at once euery man tooke downe his ſacke to the ground, and euery one opened his ſacke.

12 And he ſearched, and beganne at the eldeſt and left at the yongeſt: and the cuppe was found in Beniamins ſacke.

13 Then they rent their clothes, and laded euery man his aſſe, & went againe into the citie.

c To ſignifie how greatly the thing diſpleaſed them, and how ſory they were for it.

14 ¶ So Iudah and his brethren came to Ioſephs houſe (for he [was] yet there) and they fell before him on the grounde.

15 Then Ioſeph ſaid vnto thẽ, What acte is this, which ye haue done? knowe ye not that ſuch a man as I, can deuine and prophecie?

16 Then ſaid Iudah, What ſhall we ſay vnto my lord? What ſhall we ſpeake? & howe can we iuſtifie our ſelues? [d] God hath founde out the wickednеſſe of thy ſeruants: beholde, we are ſeruants to my lorde, both we, and he, with whome the cup is found.

d If we ſee no euident cauſe of our affliction, let vs looke to the ſecret counſel of God, who puniſheth vs iuſtly for our ſinnes.

17 But he anſwered, God forbid, that I ſhoulde doe ſo, [but the man, with whome the cuppe is founde, he ſhall be my ſeruant, & goe ye in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, & ſaide, Oh my lord, let thy ſeruant nowe

now ſpeake a worde in my lordes eares, & let not thy wrath be kindled againſt thy ſeruant: for thou art euen [e] as Pharaoh.

[e] Equal in authoritie: or, next vnto the king.

19 My lorde asked his ſeruants, ſaying, * Haue ye a father, or a brother?

Chap.42.13, 16.

20 And we anſwered my lorde, Wee haue a father that is olde, and a yong ‡childe, [which he begate] in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.

‡ Ebr. childe of his olde age.

21 Nowe thou ſaideſt vnto thy ſeruants, Bring him vnto me, that I may ‖ ſet mine eye vpon him.

‖ Or, that I may ſee him.

22 And we anſwered my lorde, The child can not depart frõ his father: for if he leaue his father, [his father] would die.

23 Then ſaideſt thou vnto thy ſeruantes, * Except your yonger brother come downe with you, looke in my face no more.

Chap.43.3.

24 So when we came vnto thy ſeruant our father, and ſhewed him what my lord had ſaide,

25 And our father ſaid vnto vs, Goe againe, bye vs a litle foode,

26 Then we anſwered, We can not goe downe: but if our yongeſt brother ‡ goe with vs, then will we go downe: for we may not ſee the mãs face, except our yongeſt brother be with vs.

‡ Ebr. be with vs.

27 Then thy ſeruant my father ſaid vnto vs, Ye knowe that my [f] wife bare me two [ſonnes,]

[f] Rahel bare to Iaakob, Ioſeph and Beniamin.

28 And the one went out from me, & I ſaid, Of a ſuretie he is torne in * pieces, and I ſaw him not ſince.

Chap.37.33.

29 Now ye take this alſo away from me: if death take him, thẽ [g] ye ſhal bring my gray head in ſorow to the graue.

[g] Ye ſhal cauſe me to die for ſorowe.

30 Now therefore, when I come to thy ſeruant my father, & the childe [be] not with vs (ſeeing that his ‡ life dependeth on the [childes life)]

‡ Ebr. his ſoule is bounde to his ſoule,

31 Then when hee ſhall ſee that the child [is not come,] he will die: ſo ſhall thy ſeruants bring the gray head of thy ſeruant our father wͭ ſorow to yͤ graue.

32 Doubtles thy ſeruãt became ſuretie for the childe to my father, and ſaide, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap.43.9.

33 Now therefore, I pray thee, let [h] [me thy ſeruant bide for the childe, as] a ſeruant to my lorde, and let the childe goe vp with his brethren.

[h] Meaning, he had rather remaine there priſoner, then to returne and ſee his father in heauines.

34 For how can I goe vp to my father, if the childe [be] not with me, vnleſſe I would ſee the euil that ſhal come on my father?

CHAP. XLV

1 Ioſeph maketh him ſelf knowen to his brethren. 8 He ſheweth that all was done by Gods prouidence. 18 Pharaoh cõmandeth him to ſende for his father. 24 Ioſeph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioſeph coulde not refraine himſelfe before all that ſtoode by him, but hee cried, [a] Haue forth euery man from me. And there taried not one with him, while Ioſeph vttered himſelfe vnto his brethren.

[a] Not that he was aſhamed of his kinred, but that hee would couer his brethrens fault.

2 And he wept and cried, [ſo] that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioſeph ſaid to his brethren, I am Ioſeph: doeth my father yet liue? But his brethrẽ could not anſwere him, for they were aſtoniſhed at his preſence.

4 Againe Ioſeph ſaid to his brethrẽ, Come nere, I pray you, to me. And they came neere. And he ſaid, * I am Ioſeph your brother, whom ye ſold into Egypt.

Act.7.13.

5 Now therefore be not [b] ſad, neither grieued with your ſelues, that ye ſolde me hither: * for God did ſende me before you for your preſeruation.

[b] This example teacheth, that we muſt by all meanes comfort them, which are truly humbled and wounded for their ſinnes.

Chap.50.20.

6 For nowe two yeeres of famine [haue bene] through the lande, and fiue yeeres [are] behinde, wherein neither [ſhall be] earing nor harueſt.

7 Wherefore God ſent me before you to preſerue your poſteritie in this land, & to ſaue you aliue by a great deliuerance.

8 Now then you ſent not me hither, but [c] God, who hath made mee a father vnto Pharaoh, and lord of all his houſe, and ruler throughout al yͤ lãd of Egypt.

[c] Albeit God deteſt ſinne, yet he turneth mans wickednes to ſerue to his glorie.

9 Haſte you and go vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made me lorde of all Egypt: come downe to me, tarie not.

10 And thou ſhalt dwell in the lande of Goſhen, and ſhalt be neere mee, thou and thy children, and thy childrens children, and thy ſheepe, and thy beaſts, and all that thou haſt.

11 Alſo I will nouriſh thee there (for yet [remaine] fiue yeeres of famine) leſt thou periſh through pouertie, thou and thy houſhold, and all that thou haſt.

12 And behold your eyes do ſee, and the eyes of my brother Beniamin, that [d] my mouth ſpeaketh to you.

[d] That is, that I ſpeake in your owne language, & haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of al that ye haue ſeene, and make haſte, and bring my father hither.

14 * Then he fel on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kiſſed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs houſe, ſo that they ſaid, Ioſephs brethren are come: and it pleaſed Pharaoh well, and his ſeruants.

‡Ebr. voyce.

17 Then Pharaoh ſaid vnto Ioſeph, Say to thy brethren, This doe ye, lade your beaſtes and depart, go to the lande of Canaan,

18 And take your father, and your houſholds, and come to me, and I will giue you the [e] beſt of the [f] lande of Egypt, and ye ſhall eate of the fat of the land.

e The moſt plentiful ground.
f The chefeſt fruites & commodities.

19 And I commande thee, Thus do ye, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father and come.

20 Alſo ‡ regarde not your ſtuffe: for the beſt of al the land of Egypt is yours.

‡Ebr. let not your [illegible] ſpare your [illegible]

21 And the children of Iſrael did ſo: and Ioſeph gaue them charets according to the commandemēt of Pharaoh: he gaue thē vitaile alſo for the iourney.

22 He gaue thē all, none except, chāge of raiment: but vnto Beniamin he gaue three hundreth pieces of ſiluer, and fiue ſutes of rayment.

23 And vnto his father ‡ likewiſe hee ſent ten hee aſſes laden with the beſt things of Egypt, and ten ſhee aſſes ladē with wheat, and bread, & meate for his father by the waye.

‡Or, he ſent as much, [illegible] [illegible] a [illegible] 22 & ten aſſes

24 So ſent he his brethren away, and they departed: and he ſaide vnto them, [g] Fall not out by the way.

g Seeing he had remitted ŷ fault done towards him, he would not that they ſhould accuſe one another.

25 ¶ Then they went vp frō Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

26 And tolde him, ſaying, Ioſeph is yet aliue, and he alſo is gouernour ouer all the lande of Egypt, and Iaakobs [h] heart failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they tolde him al the words of Ioſeph, which he had ſaid vnto thē: but when hee ſawe the charets, which Ioſeph had ſent to carie him, then the ſpirit of Iaakob their father reuiued.

28 And Iſrael ſaid, I haue inough: Ioſeph my ſonne is yet aliue: I will goe and ſee him yet I die.

CHAP. XLVI.

2 God aſſureth Iaakob of his iourney into Egypt. 27 The nomber of his familie when he went into Egypt. 29 Ioſeph meeteth his father. 34 He teacheth his brethren what to anſwere to Pharaoh.

When Iſrael tooke his iourney with all that he had, and came to Beer ſheba, and [a] offered ſacrifice vnto the God of his father Izhak.

a Whereby he both ſignified, that he worſhipped ŷ true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſitie droue him.

2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iaakob, Iaakob. Who anſwered, I am here.

3 Then he ſaid, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will [b] goe downe with thee into Egypt, and I will alſo [c] bring thee vp againe, and Ioſeph ſhall [d] put his hand vpon thine eyes.

b Conducting thee by my power.
c In thy poſteritie.
d Shall ſhut thine eyes whē thou dieſt: which apperteined to him that was moſt deareſt, or chief of the kinred.

5 Then Iaakob roſe vp from Beer-ſheba: and the ſonnes of Iſrael caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had ſent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, & came into Egypt, [both] * Iaakob & all his ſeede wͭ him,

Ioſh. 24.4 pſal. 105.23 iſa. 52.4.

7 His ſonnes and his ſonnes ſonnes with him, his daughters & his ſonnes daughters, and all his ſeede brought he with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, [euen] Iaakob and his ſonnes: * Reuben, Iaakobs firſt borne.

Exod. 1.2 & 6.14 nom. 26.5. 1 chro. 5.1.

9 And ŷ ſonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the ſonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul ŷ ſonne of a Canaanitiſh woman.

Exod. 6.15. 1.chro. 4.24.

11 ¶ Alſo the ſonnes of * Leui: Gerſhon, Kohath and Merari.

1.Chro. 6.1.

12 ¶ Alſo the ſonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, & Zerah: (but Er and Onan died in the lāde of Canaan) And the ſonnes of Pharez were Hezron and Hamul.

1.Chro. 2.3 & 4.21 chap. 38.3.

13 ¶ Alſo the ſonnes of * Iſſachar: Tola, & Phuuah, and Iob, & Shimron.

1.Chro 7.1.

14 ¶ Alſo the ſonnes of Zebulun: Sered, and Elon, and Iahleel.

15 Theſe be ŷ ſonnes of Leah, which ſhe bare vnto Iaakob in Padan Aram, with his daughter Dinah. All ŷ ‖ ſoules of his ſonnes and his daughters [were] thirtie and three.

‖Or, perſons.

16 ¶ Alſo ŷ ſonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Alſo the ſonnes of * Aſher: Iimnah,

1.Chro. 7.30

nah, and Iſhuah, and Iſui, & Beriah, and Serah their ſiſter. And the ſonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Labā gaue to Leah his daughter: and theſe ſhee bare vnto Iaakob, [euen ſixteene ſoules.

19 The ſonnes of Rahel Iaakobs wife [were] Ioſeph, and Beniamin.

20 ¶ And vnto Ioſeph in ŷ land of Egypt were borne Manaſſeh, & Ephraim, which *Aſenath the daughter of Potipherah prince of On bare vnto him.

Chap.41.50.

21 ¶ Alſo the ſonnes of *Beniamin: Belah, and Becher, & Aſhbel, Gera, and Naaman, Ehi, & Roſh, Muppim, and Huppim, and Ard.

1.Chron.7.6. and 8.1.

22 These are the ſonnes of Rahel, which were borne vnto Iaakob, fourteene ſoules in all.

23 ¶ Alſo the ſonnes of Dan: Huſhim.

24 ¶ Alſo the ſōnes of Naphtali: Iahzeel, & Guni, and Iezer, and Shillem.

25 These are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhe bare theſe to Iaakob, in all, ſeuen ſoules.

26 All the *ſoules, that came with Iaakob into Egypt, which came out of his ‡loines (beſides Iaakobs ſōnes wiues) [were], in the whole, three ſcore and ſixe ſoules.

Deut.10.22.

‡Ebr.thighes.

27 Alſo the ſonnes of Ioſeph, which were borne him in Egypt, [were] two ſoules: [ſo that] all the ſoules of the houſe of Iaakob, which came into Egypt are ſeuentie.

28 ¶ Then he ſent Iudah before him vnto Ioſeph, ‖to direct his way vnto Goſhen, & they came into ŷ land of Goſhen.

‖Or, to prepare him a place.

29 Thē Ioſeph ‡made ready his charet and went vp to Goſhen to meete Iſrael his father, and preſented himſelfe vnto him and fel on his necke, and wept vpon his necke a ‡good while.

‡Ebr. bound his charet.

‡Eb. yet, or ſtil.

30 And Iſrael ſaid vnto Ioſeph, Now let mee die, ſince I haue ſeene thy face, [and] that thou art yet aliue.

31 Then Ioſeph ſaid to his brethren, & to his fathers houſe I wil go vp & ſhew Pharaoh, and tel him, My brethren and my fathers houſe, which were in the land of Canaan, are come vnto me,

32 And the men [are] ᶜ ſhepheards, & becauſe they are ſhepheards, they haue brought their ſheepe & their cattel, and all that they haue.

c He was not aſhamed of his father and kinred, though they were of baſe condition.

33 And if Pharaoh ſhall call you, and aſke you, What is your trade?

34 Then ye ſhall ſay, Thy ſeruants are men occupied about cattell, from our childhoode euen vnto this time, both we and our fathers: that yee may dwell in the lande of Goſhen: for euerie ſheepe keeper is an ᵈ abhomination vnto the Egyptians.

d God ſuffreth the worlde to hate his that they may forſake the filth of the worlde, and cleaue to him.

CHAP XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goſhen is giuen him. 22 The idolatrous prieſts haue liuing of the King. 28 Iaakobs age when he dieth. 29 Ioſeph ſweareth to bury him with his fathers.

Then came Ioſeph and tolde Pharaoh, and ſaide, My father, and my brethren, & their ſheepe, and their cattel, and al that they haue, are come out of the land of Canaan, and beholde, they are in the land of Goſhen.

2 And Ioſeph tooke part of his brethren, [euen] ᵃ fiue men, and preſented them vnto Pharaoh.

a That ŷ king might be aſſured they were come, and ſee what maner of people they were.

3 Then Pharaoh ſaide vnto his brethren, What is your trade? And they anſwered Pharaoh, Thy ſeruants are ſhepherdes, both we and our fathers.

4 They ſaide moreouer vnto Pharaoh, For to ſoiourne in the land are we come: for thy ſeruants haue no paſture for their ſheepe, ſo ſore is the famine in the land of Canaan. Now therefore, we pray thee, let thy ſeruants dwell in the land of Goſhen.

5 Then ſpake Pharaoh to Ioſeph, ſaying, Thy father and thy brethren are come vnto thee.

6 The ᵇ land of Egypt is before thee: in the beſt place of the land make thy father and thy brethren dwell: let them dwel in the land of Goſhen: and if thou knoweſt that there bee men of actiuitie among them, make them rulers ouer my cattell.

b Ioſephs great modeſtie appeared in that he woulde enterpriſe nothing without the kings commandement.

7 Ioſeph alſo brought Iaakob his father, & ſet him before Pharaoh. And Iaakob ‡ſaluted Pharaoh.

‡Ebr. bleſſed.

8 Then Pharaoh ſaid vnto Iaakob, ‡How olde art thou?

‡Ebr. how many dayes are the yeeres of thy life?

9 And Iaakob ſaid vnto Pharaoh, The whole time of my *pilgrimage [is] an hundreth and thirtie yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

Hebr.11.9. and 13.

10 And Iaakob ‡tooke leaue of Pharaoh, and departed from the preſence of Pharaoh.

‡Ebr. bleſſed.

11 ¶ And Ioſeph placed his father, & his brethren, and gaue them poſſeſſion

in the lande of Egypt, in the beſt of the land euen in the land of c Rameſes, as Pharaoh had commanded.

12 And Ioſeph nouriſhed his father, & his brethren, & all his fathers houſhold with bread, d euen to the yong children.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding ſore: ſo that the land of Egypt, and the land of Canaan were famiſhed by reaſon of the famine.

14 And Ioſeph gathered all the money, that was found in ÿ land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioſeph e layde vp the money in Pharaohs houſe.

15 So when money failed in the land of Egypt & in the land of Canaan, then all the Egyptians came vnto Ioſeph, & ſaid, Giue vs bread: for why ſhould we die before thee? for our money is ſpent.

16 Then ſaid Ioſeph, Bring your cattell and I will giue you for your cattell, if your money be ſpent.

17 So they brought their cattell vnto Ioſeph, and Ioſeph gaue them bread for the horſes, & for the flockes of ſheepe, and for the heardes of cattell, and for the aſſes: ſo he fed them with bread for all their cattell that yere.

18 But whē the yere was ended, they came vnto him the next yere, and ſaide vnto him, We will not hide frō my lord, that ſince our money is ſpent, and my lord hath the heardes of the cattell, there is nothing left in the ſight of my lord, but our bodies and our ground.

19 Why ſhall wee periſh in thy ſight, both we and our f land? bye vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs ſeede, that we may liue and not die, and that the land go not to waſte.

20 So Ioſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold euery man his ground becauſe the famine was ſore vpon them: ſo the land became Pharaohs.

21 And he g remoued the people vnto the cities, from one ſide of Egypt euen to the other.

22 Onely the land of ÿ Prieſts bought he not: for the Prieſts had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they ſold not their ground.

23 Then Ioſeph ſaid vnto the people, Beholde, I haue bought you this day, & your land for Pharaoh: lo, here is ſeed for you: ſowe therefore the ground.

24 And of the encreaſe ye ſhal giue the fift part vnto Pharaoh, and foure partes ſhalbe yours for the ſeed of the field, and for your meate, & for them of your houſholdes, and for your children to eate.

25 Then they anſwered, Thou haſt ſaued our liues: let vs finde grace in the ſight of my lord, & we will be Pharaohs ſeruants.

26 Then Ioſeph made it a law ouer the lande of Egypt vnto this day, that Pharaoh ſhould haue the fift part, l except the land of the prieſts onely, which was not Pharaohs.

27 ¶ And Iſrael dwelt in the land of Egypt in the countrey of Goſhen: and they had their poſſeſſions therein, and grew and multiplied exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt ſeuenteene yeeres, ſo that the whole age of Iaakob was an hundreth fourtie and ſeuen yeere.

29 Now when the time drewe neere that Iſrael muſt die, he called his ſonne Ioſeph, and ſaide vnto him, If I haue now found grace in thy ſight, *put thine hand now vnder my thigh, & deale mercifully and truely with me: bury me not, I pray thee, in Egypt,

30 But when I ſhall i ſleepe with my fathers, thou ſhalt carie mee out of Egypt and burie me in their buriall. And he anſwered, I wil do as thou haſt ſaid.

31 Then he ſaide, Sweare vnto mee. And hee ſware vnto him. And Iſrael k worſhipped towarde the beds head.

CHAP. XLVIII.

1 Ioſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob reherſeth Gods promiſe. 5 Hee receiueth Ioſephs ſonnes as his. 19 He preferreth the yonger. 21 He propheciet their returne to Canaan.

AGaine after this, one ſaide to Ioſeph, Loe, thy father is ſicke: then he tooke with him his a two ſonnes, Manaſſeh and Ephraim.

2 Alſo one told Iaakob, and ſaid, Beholde, thy ſonne Ioſeph is come to thee, and Iſrael tooke his ſtrength vnto him and ſate vpon the bed.

3 Then Iaakob ſaide vnto Ioſeph, God almightie appeared vnto mee at *Luz in ÿ land of Canaan, & bleſſed me.

4 And he ſaid vnto me, Beholde, I wil make thee fruitfull, and will multiplie thee and will make a great number of people of thee, and will giue this lande vnto thy ſeede after thee for an b euerlaſting poſſeſſion.

5 And

c Which was a citie in the countrey of Goſhen, Exod. 1,11.

d Some read, that euen [illegible] as well as others [illegible]

e Wherein he [illegible] his [illegible] and [illegible] be free [illegible] ielouſies.

f For except the ground be tilled and ſowen, they and it, as it were dead.

g By this [illegible]

l Pharaohs in prouiding for Idolatrous prieſts ſhalbe a condemnation to them which neglect ÿ true miniſters of Gods worde.

Chap. 24,2.

i Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for ÿ promiſed land.

k He reioyced that Ioſeph had promiſed him, & ſetting him ſelfe vp vpon his pillowe, prayed God. Read, 1 Chro. 29,10.

a Ioſeph more eſteemeth that his children ſhould be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treaſures of Egypte.

Or, al ſufficient.

Chap. 28,13.

b Which was true in the carnall Iſrael vnto the comming of Chriſt, and in the ſpirituall for euer.

5 ¶ And now thy * two ſonnes, Manaſſeh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhalbe mine, as Reuben and Simeon are mine.

Chap.41.50.

6 But thy image, which thou haſt begottē after them, ſhalbe thine: they ſhall be called after the names of their brethrē in their inheritance.

7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way whē there was but halfe a dayes iourney of grounde to come to Ephrath: & I buried her there in the waye to Ephrath: the ſame [is] Beth lehem.

Chap.35.19.

8 Thē Iſrael beheld Ioſephs ſonnes and ſaid, Whoſe are theſe?

9 And Ioſeph ſaide vnto his father, They are my ſonnes, which [c] God hath giuen me here. Thē he ſaid, I pray thee, bring them to me, that I may bleſſe thē:

c The faithfull acknowledge all benefites to come of Gods free mercies.

10 (For the eyes of Iſrael were dim for age, ſo þ he could not wel ſee) Then he cauſed them to come to him, & he kiſſed them and embraced them.

11 And Iſrael ſaide vnto Ioſeph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed mee alſo thy ſeede.

12 And Ioſeph tooke them away frō his knees, and did reuerence † downe to the ground.

† Ebr. his face to the ground.

13 Then tooke Ioſeph them both, Ephraim in his right hande towarde Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hande, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hād, & laid it on [d] Ephraims head, which was þ yonger, & his left hand vpon Manaſſehs head (directing his handes of purpoſe) for Manaſſeh was the elder.

d Gods iudgement is oft times contrary to mans, and he preferreth þ, which man deſpiſeth.

15 ¶ * Alſo he bleſſed Ioſeph & ſayd, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, bleſſe thee.

Heb.11.21.

16 The [e] Angel which hath deliuered me from all euill, bleſſe the children, and let my [f] name be named vpon them, and the name of my fathers Abraham & Izhak, that they may growe as fiſh into a multitude in the middes of the earth.

e This Angel muſt be vnderſtand of Chriſt, as Chap.31.11.and 32.1.

f Let them be taken as my children.

17 But when Ioſeph ſaw that his father laid his right hand vpō the head of Ephraim, it [g] diſpleaſed him: and he ſtayed his fathers hande to remoue it from Ephraims head to Manaſſehs head.

g Ioſeph erreth in binding Gods grace to the order of nature.

18 And Ioſeph ſaide vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſaid, I knowe well, my ſonne, I know well: he ſhalbe alſo a people, and he ſhalbe great likewiſe: but his yonger brother ſhall be greater then he, and his ſeede ſhalbe full of nations.

20 So he bleſſed them that day, and ſaide, In thee Iſrael ſhall bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh. and hee ſet Ephraim before Manaſſeh.

h In whome Gods graces ſhould manifeſtly appeare.

21 Then Iſrael ſaide vnto Ioſeph, Beholde, I die, and God ſhall be with you, and bring you againe vnto the land of your fathers.

22 Moreouer, I haue giuē vnto thee one portion aboue thy brethrē, which [i] I gate out of the hande of the Amorite by my * ſworde and by my bowe.

i Which they had by faith in the promiſe.

k By my children whō God ſpared for my ſake.

Chap.34.25.

CHAP. XLIX.

1 Iaakob bleſſeth all his ſonnes by name, and ſheweth thē what is to come. 10 He telleth them that Chriſt ſhal come out of Iudah. 29 He will be buryed with his fathers. 33 He dieth.

WHEN Iaakob called his ſonnes, & ſaide, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

2 Gather your ſelues together, and heare, ye ſonnes of Iaakob, and hearkē vnto Iſrael your father.

a When God ſhall [illegible] you out of [illegible] and [illegible] he ſpeaketh of the Meſſias to [illegible] at the laſt [illegible]

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, and the beginning of my ſtrength, [c] the excellencie of dignitie, and the excellencie of power:

b Begotten in my [illegible]

c If thou hadſt not loſt þ birth right by thine offence.

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou * wenteſt vp to thy fathers bed: then diddeſt thou defile my bed, thy dignitie is gone.

Chap.35.22.

5 ¶ Simeon and Leui, brethren in euill, the inſtruments of crueltie [are] in their habitations.

[illegible]

ſ Or, [illegible]

6 Into their ſecrete let not my ſoule come: my [d] glorie, bee not thou ioyned with their aſſemblie: for in their wrath they ſlewe a [e] man, and in their ſelfe will they digged downe a wall.

d My tongue meaning þ he neither conſented to them in worde nor thought

e The Sichemites, Chap.34.2

7 Curſed bee their wrath, for it was fierce, and their rage, for it was cruel: I will [f] deuide them in Iaakob, and ſcatter them in Iſrael.

f For Leui had no part, and Simeon was vnder Iudah, Ioſ.19.1. till God gaue th[illegible] the place of the Amalekites, 1.Chro.4.4[illegible]

8 ¶ Thou Iudah, thy brethren ſhal praiſe thee: thine hand ſhalbe in þ [g] necke of thine enemies: thy fathers ſonnes ſhall bowe downe vnto thee.

9 Iudah, as a Lions whelpe ſhalt thou come vp from the ſpoile, my ſonne.

g [illegible] Dauid and Chriſt.

He ſhall lye downe and [h] couch as a Lion, and as a Lioneſſe. who ſhall ſtirre him vp?

10 The ‖ ſcepter ſhall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people ſhall be gathered vnto him.

11 He ſhall bind his aſſe foale vnto the [k] vine, & his aſſes colt vnto the beſt vine, he ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eies ſhalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, & he ſhall be an hauen for ſhippes: and his border ſhalbe vnto Zidon.

14 ¶ Iſſachar [ſhalbe] ‖ [l] a ſtrong aſſe, couching downe betwene two burdens:

15 And he ſhall ſee that reſt is good, & that the lande is pleaſant, and hee ſhall bowe his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhalbe a [n] ſerpent by þ way, an adder by þ path, biting the horſe heeles, ſo that his rider ſhall fall backewarde.

18 [o] O Lorde, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſt of men ſhall ouercome him, but he ſhal ouercome at þ laſt.

20 ¶ Concerning Aſher, his [p] bread ſhall be fat, and he ſhall giue pleaſures for a king.

21 ¶ Naphtali [ſhall be] a hinde let goe, [q] giuing goodly words.

22 ¶ Ioſeph ſhall be ‖ a fruitfull bough, euen a fruitfull bough by the wel ſide: the ‖ ſmal boughs ſhal run vpon the wall.

23 [r] And the archers grieued him, and ſhot [againſt him], and hated him.

24 But his bowe abode ſtrong, & the hands of his armes were ſtrengthened, by the handes of the mightie God of Iaakob, of whom was the feeder [appoynted] by the [ſ] ſtone of Iſrael,

25 Euen by the God of thy father, who ſhall helpe thee, & by the almightie, who ſhal bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lieth beneath, with bleſſings of the breaſtes, and of the wombe.

26 The bleſſings of thy father ſhalbe [t] ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the worlde they ſhalbe on þ head of Ioſeph, and on the toppe of the head of him that was [u] ſeparate from his brethren.

27 ¶ Beniamin ſhall rauine [as] a wolfe: in þ morning he ſhall deuoure the pray, & at night he ſhal deuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed them: euery one of thẽ bleſſed he with a ſeuerall bleſſing.

29 And he charged them & ſaide vnto them, I am readie to be gathered vnto my people: *burie mee with my fathers in the caue that is in the fielde of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beſides Mamre in the lande of Canaan: which [caue] Abraham bought with the fielde of Ephron the Hittite for a poſſeſſion to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchaſe of the fielde and the caue that is therein, [was bought] of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his ſonnes, and [x] plucked vp his feete into the bed and gaue vp the ghoſt, and was gathered to his people.

CHAP. L.

13 Iaakob is buried. 19 Ioſeph forgiueth his brethren. 23 He ſeeth his childrens children. 25 He dieth.

When Ioſeph fell vpon his fathers face & wept vpon him, and kiſſed him.

2 And Ioſeph commanded his ſeruantes the [a] phyſitions, to enbaume his father, and the phyſitions enbaumed Iſrael.

3 So fourtie dayes were accompliſhed (for ſo long did þ dayes of them that were enbaumed laſt) & the Egyptians bewayled him [b] ſeuentie dayes.

4 And when þ daies of his mourning were paſt, Ioſeph ſpake to the houſe of Pharaoh, ſaying, If I haue now found fauour in your eyes, ſpeake, I pray you, in the eares of Pharaoh, and ſay,

5 My father made me *to ſweare, ſaying, Loe, I die, bury me in my graue, which I haue made mee in the lande of Canaan: now therfore let me go, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh ſaid, Go vp & bury thy father, [c] as he made thee to ſweare.

7 ¶ So Ioſeph went vp to bury his father, and wᵗ him went all the ſeruants of Pharaoh, both þ elders of his houſe, and all the elders of the land of Egypt.

---

[h] His enemies ſhall ſo feare him.

‖ Or, kingdom.

[i] Which is Chriſt þ Meſſias, the giuer of all proſperitie, who ſhall call the Gentiles to ſaluation.

[k] A countrey moſt abundant with vines and paſtures is promiſed him.

‖ Ebr. an aſſe of great bones.

[l] His force ſhal be great but he ſhal want courage to reſiſt his enemies.

[m] Shall haue the honour of a Tribe.

[n] That is, full of ſubtiltie.

[o] Seeing the miſeries þ his poſteritie ſhuld fal into, he burſteth out in praier to God to remedie it.

[p] He ſhall abound in corne and pleaſant fruites.

[q] Ouercomming more by faire wordes then by force.

‖ Ebr. ſonne of increaſe.

‖ Ebr. daughters.

[r] As his brethren, when they were his enemies, Potiphar, and others.

[ſ] That is, God.

[t] In as much as he was more neere to the accompliſhment of the promes, and it had bene more often confirmed.

[u] Either in dignitie, or when he was ſolde from his brethren.

Chap. 47. 30.

[x] Whereby is ſignified howe quietly he died.

[a] He meaneth them that enbaumed the dead and buried them.

[b] They were more excellent in lamenting the the faithfull.

Chap. 47. 29.

[c] The very infidels would haue othes performed.

8 Likewiſe all the houſe of Ioſeph, & his brethren, and his fathers houſe: only their children, and their ſheepe, and their cattell left they in the land of Goſhen.

9 And there went vp with him both charets and horſmen: and they were an exceeding great companie.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding ſore lamentation: and hee mourned for his father ſeuen dayes.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the lande ſawe the mourning in Goren Atad, they ſayde, This is a great mourning vnto the Egyptians: Wherefore the name thereof was called ‖ Abel Mizraim, which is beyonde Iorden.

‖ Or, the lamentation of the Egyptians.

12 So his ſonnes did vnto him, according as he had commanded them:

13 *For his ſonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which ‖ caue *Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite beſides Mamre.

Acts.7.16.

Chap.23.16.

‖ Or, a poſſeſſiō

14 ¶ Then Ioſeph returned into Egypt, he and his brethren, & all that went vp with him to burie his father, after that he had buried his father.

15 And when Ioſephs brethren ſaw that their father was dead, they ſayde, d It may be that Ioſeph will hate vs, and wil pay vs againe all the euil, which we did vnto him.

d An euill conſcience is neuer quietly at reſt.

16 Therefore they ſent vnto Ioſeph, ſaying, Thy father commaunded before his death, ſaying,

17 Thus ſhall ye ſay vnto Ioſeph, Forgiue now, I pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee euill. And now, we pray thee, forgiue the treſpas of the ſeruants of thy fathers e God. And Ioſeph wept, when ‖ they ſpake vnto him.

e Meaning, that they which haue one God, ſhould be ioyned in moſt ſure loue.

‖ Or, the meſſengers

18 Alſo his brethren came vnto him, & fell downe before his face, and ſaide, Behold, we be thy ſeruants.

19 To whome Ioſeph ſaid, *Feare not: for am not I vnder ‖ God?

Chap.45.5.

‖ Or, am I in Gods ſteade? meaning to take vengeance.

20 When ye thought euill againſt me, God diſpoſed it to good, that hee might bring to paſſe, as it is this day, and ſaue much people aliue.

f Who by the good ſucceſſe ſeemeth to approue it. & therefore it ought not to be reuenged by me.

21 Feare not nowe therefore, I will nouriſh you, & your children: and he cōforted them, & ſpake kindly vnto them.

f Ebr. to their heart.

22 ¶ So Ioſeph dwelt in Egypt, he, and his fathers houſe: and Ioſeph liued an g hundreth and ten yeere.

g Who notwithſtanding he bare rule in Egypt aboue fourſcore yere was obedient vnto the will of God in faith and religion.

23 *And Ioſeph ſawe Ephraims children, euen vnto the thirde generation: alſo the ſonnes of Machir the ſonne of Manaſſeh were brought vp on Ioſephs knees.

Nomb.32.39.

24 And Ioſeph ſaide vnto his brethren, *I am ready to die, and God will ſurely viſite you, and bring you out of this land, vnto the land which he ſware vnto Abraham, vnto Izhak, and vnto Iaakob.

Ebr.11.22.

25 And Ioſeph tooke an othe of the children of Iſrael, ſaying, *h God will ſurely viſite you, and yee ſhall carie my bones hence.

Exod.13.19.

h He ſpeaketh this by the ſpirit of prophecie exhorting his brethren to haue full truſt in Gods promes for their deliuerance.

26 So Ioſeph died, when hee was an hundreth and tenne yeere olde: and they enbaumed him and put him in a cheſt in Egypt.

The ſecond booke of Moſes,

called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement Gen.46.3. had brought his familie into Egypt, where they remayned for the ſpace of foure hundreth yeeres, and of ſeuentie perſons grewe to an infinite number, ſo that the King and the countrey grudged and endeuoured both by tyrannie and cruell ſlauerie to ſuppreſſe them: the Lorde according to his promiſe Gen.15.14. had compaſſion of his Church and deliuered them, but plagued their enemies in moſt ſtraunge and ſundrie ſortes. And the more that the tyrannie of the wicked enraged againſt his Church, the more did his heauie iudgements encreaſe againſt them, till Pharaoh and his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods wonderfull benefites, and albeit he had giuen them the Paſſeouer to be a ſigne and memoriall of the ſame, yet they fell to diſtruſt, and tempted God with ſundry murmurings and grudgings againſt him and his miniſters: ſometime moued with ambition, ſometime for lacke of drinke or meate to content their luſtes, ſometime by idolatrie, or ſuch like. Wherefore God viſited them with ſharpe roddes and plagues, that by his corrections they might ſeeke to him for remedie againſt his ſcourges, and earneſtly repent them for their rebellions & wickednes. And becauſe God loueth them to the end, whom he hath once begunne to loue, he

8 Likewiſe all the houſe of Ioſeph, & his brethren, and his fathers houſe: only their children, and their ſheepe, and their cattell left they in the land of Goſhen.

9 And there went vp with him both charets and horſmen: and they were an exceeding great companie.

‖ Or, the corne floore of Atad.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding ſore lamentation: and hee mourned for his father ſeuen dayes.

11 And when the Canaanites the inhabitants of the lande ſawe the mourning in Goren Atad, they ſayde, This is a great mourning vnto the Egyptians: Wherefore the name thereof was called ‖ Abel Mizraim, which is beyonde Iorden.

‖ Or, the lamentation of the Egyptians.

12 So his ſonnes did vnto him, according as he had commanded them:

Acts. 7. 16.

13 *For his ſonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue *Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite beſides Mamre.

Chap. 23. 16.
‖ Or, a poſſeſsiō

14 ¶ Then Ioſeph returned into Egypt, he and his brethren, & all that went vp with him to burie his father, after that he had buried his father.

15 And when Ioſephs brethren ſaw that their father was dead, they ſayde, d It may be that Ioſeph will hate vs, and wil pay vs againe all the euil, which we did vnto him.

d An euill conſcience is neuer fully at reſt.

16 Therefore they ſent vnto Ioſeph, ſaying, Thy father commaunded before his death, ſaying,

17 Thus ſhall ye ſay vnto Ioſeph, Forgiue now, I pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee euill. And now, we pray thee, forgiue the treſpas of the ſeruants of thy fathers e God. And Ioſeph wept, when ‖ they ſpake vnto him.

e Meaning, that they which haue one God, ſhulde be ioyned in moſt ſure loue.
‖ Or, the meſſengers.

18 Alſo his brethren came vnto him, & fell downe before his face, and ſaide, Behold, we be thy ſeruants.

19 To whome Ioſeph ſaid, *Feare not: for am not I vnder ‖ God?

Chap. 45. 5.
‖ Or, am I in Gods ſteade, meaning to take vēgeance.

20 When ye thought euill againſt me, f God diſpoſed it to good, that hee might bring to paſſe, as it is this day, and ſaue much people aliue.

f Who by the good ſucceſſe ſheweth that he alloweth it: therefore it ought not to be reuenged by me.

21 Feare not nowe therefore, I will nouriſh you, & your children: and he comforted them, & ſpake kindly vnto them.

‖ Or, to their heart.

22 ¶ So Ioſeph dwelt in Egypt, he, and his fathers houſe: and Ioſeph liued an g hundreth and ten yeere.

g Who notwithſtanding he bare rule in Egypt about fourſcore yeres was content with the promes of God in faith and religion.

23 *And Ioſeph ſawe Ephraims children, euen vnto the thirde generation: alſo the ſonnes of Machir the ſonne of Manaſſeh were brought vp on Ioſephs knees.

Nom. 32. 39.
Ebr. 11. 22.

24 And Ioſeph ſaide vnto his brethren, *I am ready to die, and God will ſurely viſite you, and bring you out of this land, vnto the land which he ſware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioſeph tooke an othe of the children of Iſrael, ſaying, *h God will ſurely viſite you, and yee ſhall carie my bones hence.

Exod. 13. 19.
h He ſpeaketh by the ſpirit of prophecie exhorting his brethren to haue full truſt in Gods promes for their deliuerance.

26 So Ioſeph died, when hee was an hundreth and tenne yeere olde: and they enbaumed him and put him in a cheſt in Egypt.

❧ The ſecond booke of Moſes,

called Exodus.

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remayned for the ſpace of foure hundreth yeeres, and of ſeuentie perſons grewe to an infinite number, ſo that the King and the countrey grudged and endeuoured both by tyrannie and cruell ſlauerie to ſuppreſſe them: the Lorde according to his promiſe Gen. 15. 14. had compaſſion of his Church and deliuered them, but plagued their enemies in moſt ſtraunge and ſundrie ſortes. And the more that the tyrannie of the wicked enraged againſt his Church, the more did his heauie iudgements encreaſe againſt them, till Pharaoh and his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods wonderfull benefites and albeit he had giuen them the Paſſeouer to be a ſigne and memoriall of the ſame, yet they fell to diſtruſt, and tempted God with ſundry murmurings and grudgings againſt him and his miniſters: ſometime moued with ambition, ſometime for lacke of drinke or meate to content their luſtes, ſometime by idolatrie, or ſuch like. Wherefore God viſited them with ſharpe roddes and plagues, that by his corrections they might ſeeke to him for remedie againſt his ſcourges, and earneſtly repent them for their rebellions & wickednes, And becauſe God loueth them to the end, whom he hath once begunne to loue, he puniſhed them not according to their deſerts, but dealt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he ſtill gouerned them and gaue them his word and Lawe, both concerning the maner of ſeruing him, and alſo the forme of iudgements and ciuill policie: to the intent that they ſhould not ſerue God after their owne inuentions, but according to that order, which his heauenly wiſedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppreſſeth them. 13 The prouidence of God toward them. 15 The Kings commandement to the midwiues. 22 The ſonnes of the Ebrewes are commanded to be caſt into the riuer.

NOwe * a theſe are the
names of the children of
Iſrael, which came into
Egypt (euery man &
his houſhold came thither
with Iaakob)
2 Reuben, Simeon, Leui, & Iudah,
3 Iſſachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, & Aſher.
5 So all the ‖ ſoules, that came out of
the loynes of Iaakob, were * ſeuentie
ſoules: Ioſeph was in Egypt alreadie.
6 Now Ioſeph dyed and all his brethren
and that whole generation.
7 ¶ And the * children of Iſrael
‖ brought forth fruit and encreaſed in abundance,
and were multiplied, & were
exceeding mightie, ſo that the b land was
full of them.
8 Then there roſe vp a new King in
Egypt, who c knew not Ioſeph.
9 And he ſaid vnto his people, Beholde,
the people of the children of Iſrael [are]
greater and mightier then we.
10 Come, let vs worke wiſely with
them, leſt they multiplie, and it come to
paſſe, that if there be warre, they ioyne
themſelues alſo vnto our enemies, and
fight againſt vs, and d ‖ get them out of
the land.
11 Therefore did they ſet taſkmaſters
ouer them, to keepe them vnder with
burdens: and they built the cities Pithom
and Raamſes for the ‖ treaſures of
Pharaoh.
12 But the more they vexed them, the
more they multiplied and grew: therefore
they were more grieued againſt the
e children of Iſrael.
13 Wherefore the Egyptians by crueltie
cauſed the children of Iſrael to ſerue.
14 Thus they made them wearie of
their liues by ſore labour in clay and in
bricke, and in all worke in the field, with
all maner of bondage, ‖ which they layd
vpon them moſt cruelly.
15 ¶ Moreouer the king of Egypt cōmãded
ỳ midwiues of the Ebrewe women,
(of which ỳ ones name was f Shiphrah,
& the name of the other Puah)
16 And ſaid, * When ye do the office of
a midwife to the womẽ of the Ebrewes
and ſee them on their ‖ ſtooles, if it be a
ſonne, then ye ſhall kill him: but if it be a
daughter, then let her liue.
17 Notwithſtanding the midwiues
feared God, and did not as the king of
Egypt commanded them, but preſerued
aliue the men children.
18 Then the king of Egypt called for
the midwiues, & ſaid vnto them, Why
haue ye done thus, and haue preſerued
aliue the men children?
19 And ỳ midwiues anſwered Pharaoh,
g Becauſe the Ebrew womẽ [are]
not as the women of Egypt: for they
are liuely, & are deliuered yet the midwife
come at them.
20 God therefore proſpered the midwiues,
and ỳ people multiplied & were
very mightie.
21 And becauſe the midwiues feared
God, therefore he h made them houſes.
22 Then Pharaoh charged all his
people, ſaying, Euery man childe that is
borne, i caſt ye into the riuer, but reſerue
euery maide childe aliue.

CHAP. II.

2 Moſes is borne and caſt into the flagges. 5 Hee is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Iſraelites crie vnto the Lord.

THen there wẽt a a man of the
houſe of Leui, and tooke [to
wife] a daughter of Leui.
2 And the woman conceiued
and bare a ſonne: and when ſhee
ſawe that hee was faire, * ſhee hid him
three moneths.
3 But when ſhe could no longer hide
him, ſhe tooke for him an arke made of
reede, & daubed it ẇ ſlime & with pitche,
& b laid the childe therin, & put it among
the bulruſhes by the riuers brinke.
4 Now his ſiſter ſtood a farre off, to
wit what would come of him.
5 ¶ Then the daughter of Pharaoh
came downe to waſh her in the riuer, and
her maidens walked by the riuers ſide:
and when ſhe ſawe the arke among the
bulruſhes, ſhe ſent her maid to fet it.
6 Then ſhe opened it, and ſaw it was
a childe: & beholde, the babe wept: ſo ſhe
had compaſſion on it, and ſaid, This is
one

Gen.46.8.
a Moſes deſcribeth the wonderfull order that God obſerueth in performing his promes to Abraham. Gen.15.14.
‖ Or, perſons. Gen.46.27. deut.10.22.
Acts 7.17.
‖ Or, did grow.
b He meaneth the countrey of Goſhen.
c He conſidered not howe God had preſerued Egypt for Ioſephs ſake.
d Into Canaan and ſo we ſhall loſe our commoditie.
‖ Or, [illegible], out of the land.
‖ Or, corne and prouiſion.
e The more that God bleſſeth his, ỳ more doeth the wicked enuy thẽ.
‖ [illegible] meaneth [illegible]
f Theſe ſeeme to be [illegible] of the [illegible]
Wiſd.18.5.
‖ Or, ſeates whereupon they ſate in trauel.
g Their diſobedience herein was lawful, but their diſſembling euil.
h That is, God increaſed the families of ỳ Iſraelites by their meanes.
i When tyrants can not preuail by craft they burſt forth into opẽ rage.
a This Leuite was called Amram, who married Iochebed, Chap. 6.20.
Nom.26.59. 1.chro.23.13. act.7.20. hebr.11.23.
b Committing him to the prouidence of God, whome ſhee could not keepe from the rage of the tyrant.

one of the Ebrewes children.

7 Then ſaid his ſiſter vnto Pharaohs daughter, Shall I go and cal vnto thee a nurce of the Ebrewe women to nurce the childe?

8 And Pharaohs daughter ſaide to her, Goe. So the maide went and called the [c] childes mother,

[c] Mans counſel cannot hinder that, which God hath determined ſhall come to paſſe.

9 To whome Pharaohs daughter ſaide, take this childe away, and nurce it for me, and I will reward thee. Thē the woman tooke the child and nurced him.

10 Nowe the childe grewe, and ſhee brought him vnto Pharaohs daughter, and he was as her ſonne, and ſhe called his name Moſes, becauſe, ſaide ſhee, I drewe him out of the water.

11 ¶ And in thoſe dayes, when Moſes was [d] growen, he went foorth vnto his brethren, and looked on their burdens: alſo he ſawe an Egyptian ſmiting an Ebrewe one of his brethren.

[d] That is, was fourtie yeere olde, Act.7,23.

12 And he looked ‡ rounde about, and when he ſaw no man, he [e] ſlewe ẏ Egyptian, and hid him in the ſande.

‡ Ebr. thus and thus.

[e] Being aſſured that God had appoynted him to deliuer the Iſraelites, Act.7,25.

13 Againe he came forth ẏ ſecond day, and behold, two Ebrewes ſtroue: and he ſaid vnto him that did ẏ wrong, Wherefore ſmiteſt thou thy fellowe?

14 And he anſwered, Who made thee a man of authoritie and a iudge ouer vs? Thinkeſt thou to kil me, as thou killedſt the Egyptian? Then Moſes [f] feared and ſayde, Certainely this thing is knowen.

[f] Though by his feare yet ſhewed his infirmitie, yet faith couered it, Ebr.11,27.

15 Nowe Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the lande of Midian, & he ſate downe by a well.

16 And the ‖ Prieſt of Midian had ſeuen daughters, which came and drewe water, and filled the troughs, for to water their fathers ſheepe.

‖ Or, prince.

17 Then the ſhepheardes came and droue them away: but Moſes roſe vp and ‡ defended them, and watered their ſheepe.

‡ Ebr. ſaued them.

18 And whē they came to Reuel their ‖ father, hee ſayde, Howe are yee come ſo ſoone to day?

‖ Or, grandfather.

19 And they ſaid, A man of Egypt deliuered vs from the hande of the ſhepheards, & alſo drewe vs water ynough, and watered the ſheepe.

20 Then hee ſayde vnto his daughters, And where is he? Why haue ye ſo left the man? [g] call him that he may eat bread.

[g] Wherein he declared a thankful minde, which woulde recompence the benefite done vnto him.

21 And Moſes agreed to dwell with the man: who gaue vnto Moſes Zipporah his daughter:

22 And ſhe bare a ſōne, *Whoſe name he called Gerſhom: for he ſaide, I haue bene a ſtranger in a ſtrange land.

* Chap.18,3.

23 ¶ Then in proceſſe of time, the King of Egypt dyed, and the children of Iſrael ſighed for the bondage and [h] cryed: and their crie for the bondage came vp vnto God.

[h] God humbleth vs by afflictions that they ſhould cry vnto him and receiue the fruite of his promiſes.

24 Then God heard their mone, & God remēbred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Iſrael, and God [i] had reſpect vnto them.

[i] Or, iudged their cauſe or, acknowledged them to be his.

CHAP. III.

1 Moſes kepeth ſheepe, and God appeareth vnto him in a buſhe. 10 He ſendeth him to deliuer the children of Iſrael. 14 The name of God. 16 God teacheth him what to doe.

When Moſes kept the ſheepe of Iethro his father in lawe, Prieſt of Midian, and droue the flocke to the ‖ backeſide of the deſert, and came to the [a] Mountaine of God, Horeb.

‖ Or, [illegible]

[a] Which was ſo called after the law was giuen.

Called alſo Sinai.

2 Then the Angell of the Lorde appeared vnto him in * a flame of fire, out of the middes of a buſh: and he looked, and beholde, the buſh burned with fire, and the buſh was not conſumed.

* Act.7,30.

[c] This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the middes thereof.

3 Therefore Moſes ſayde, I will turne aſide nowe, & ſee this great ſight, why the buſh burneth not.

4 And when the [d] Lorde ſawe that he turned aſide to ſee, God called vnto him out of the middes of the buſh, and ſaide, Moſes, Moſes. And he anſwered, I am here.

[d] Whome he called the Angel, ver. 2.

5 Then he ſayde, Come not hither, [e] put thy ſhooes off thy feete: for the place whereon thou ſtandeſt is [f] holye grounde.

[e] Reſigne thy ſelfe vp to me, Ruth.4,7. Ioſ.5,15.

[f] Becauſe of my preſence.

6 Moreouer he ſayd, *I am the God of thy father, the God of Abraham, the God of Izhak, & the God of Iaakob. Then Moſes hid his face: for he was [g] afraid to looke vpon God.

* Mat.22,32. act.7,32.

[g] For ſinne cauſeth man to feare Gods iuſtice.

7 ¶ Then the Lorde ſaide, I haue ſurely ſeene the trouble of my people, which are in Egypt, & haue heard their crie, becauſe of their [h] taſkemaſters: for I knowe their ſorowes.

[h] Whoſe crueltie was intolerable.

8 Therefore I am come downe to deliuer them out of the hande of the Egyptians, and to bring them out of that lande into a good lande and a large, into a land that floweth [i] with milke and honie, [euen] into ẏ place of ẏ Canaanites,

[i] Moſt plentifull of all things.

and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites.

9 k And nowe loe, the crie of the children of Iſrael is come vnto me, and I haue alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

10 Come nowe therefore, and I will ſend thee vnto Pharaoh, that thou maieſt bring my people ỹ children of Iſrael out of Egypt.

11 ¶ But Moſes ſaid vnto God, l Who am I, that I ſhould go vnto Pharaoh, and that I ſhoulde bring the children of Iſrael out of Egypt?

12 And he anſwered, m Certainely I will be with thee: and this ſhall be a token vnto thee, that I haue ſent thee, After that thou haſt brought the people out of Egypt, yee ſhall ſerue God vpon this Mountaine.

13 Then Moſes ſayde vnto God, Beholde, when I ſhall come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent me vnto you: if they ſay vnto mee, What is his Name? what ſhall I ſaye vnto them?

14 And God anſwered Moſes, n I AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay vnto ỹ childrẽ of Iſrael, I AM hath ſent me vnto you.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath ſent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, & ſayde, I haue ſurely remembred you, and that which is done to you in Egypt.

17 Therefore I dyd ſay, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites, vnto a lande that floweth with milke and honie.

18 Then ſhall they obey thy voyce, & thou and the Elders of Iſrael ſhall goe vnto the King of Egypt, and ſay vnto him, The Lord God of ỹ Ebrewes hath ‖met with vs: we pray thee nowe therefore, let vs go three dayes iourney in the wildernes, that we may o ſacrifice vnto the Lord our God.

19 ¶ But I knowe, that the King of Egypt will not let you goe, but by ſtrong hand.

20 Therefore wil I ſtretch out mine hande and ſmite Egypt with all my wonders, which I will doe in the middes thereof: and after that ſhall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: ſo that whẽ ye go, ye ſhall not goe emptie.

22 p *For euery woman ſhall aſke of her neighbour, and of her ‖that ſoiourneth in her houſe, iewels of ſiluer and iewels of golde and raiment, and ye ſhal put them on your ſonnes, and on your daughters, and ſhall ſpoyle the Egyptians.

CHAP. IIII.

3 Moſes rodde is turned into a ſerpent. 6 His hande is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne. 27 Aaron meeteth with Moſes, & they come to the Iſraelites, and are beleeued.

Then Moſes anſwered, and ſayde, But loe, they will not a beleeue me, nor hearken vnto my voyce: for they will ſay, The Lord hath not appeared vnto thee.

2 And the Lord ſaid vnto him, What is that in thine hand? And he anſwered, A rodde.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the grounde, and it was turned into a ſerpent: and Moſes fled from it.

4 Againe the Lorde ſayd vnto Moſes, Put forth thine hand, and take it by the taile. Then he put foorth his hande and caught it, and it was turned into a rodde in his hand.

5 b Do this that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſayd furthermore vnto him, Thruſt nowe thine hande into thy boſome. And he thruſt his hande into his boſome, & when he tooke it out againe, beholde, his hande was leprous ‖as ſnowe.

7 Moreouer he ſayd, Put thine hand into thy boſome againe. So he put his hande into his boſome againe, & pluckt it out of his boſome, and beholde, it was turned

k He heard before but nowe he wolde reuenge it.

l He doeth not [illegible], [illegible] acknowledgeth his owne weakenes.

m Neither feare thine owne weakenes, nor Pharaohs [illegible].

n The God [illegible] [illegible] the God [illegible] [illegible] haue their being, the God of [illegible] full of [illegible] Reuel. 1, 4.

[illegible]

‖Or, appeared vnto vs.

o Becauſe Egypt was full of Idolatrie, God would appoint them a place where they ſhould ſerue him purely.

p This example may not be followed generally: though at Gods commandement they did it iuſtly, receiuing ſome recompence of their labours.

*Chap. 11, 2. and 12, 35.

‖Or, in whoſe houſe ſhe ſoiourneth.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

b This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

‖Or, white as ſnowe.

turned agayne as his other fleſh.

8 So ſhall it be, if they will not beleeue thee, neither obey the voyce of the firſt ſigne, yet ſhall they beleeue for the voyce of the ſecond ſigne.

‖Or, the words confirmed by the firſt ſigne.

9 But if they wil not yet beleeue theſe two ſignes, neither obey vnto thy voice, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie lande: ſo the water which thou ſhalt take out of the riuer, ſhalbe turned to blood vpon the drie land.

c Becauſe theſe three ſignes ſhould be ſufficient miracles to proue that Moſes ſhoulde deliuer Gods people.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lorde, I am not eloquent, neither at any time [haue bene, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am ‡ ſlowe of ſpeach and ſlowe of tongue.

‡Ebr. from yeſter day and yet yeſter day.
‡Ebr. heauie of mouth.

11 Then ẏ Lord ſaid vnto him, Who hath giuen the mouth to man? or who hath made the domme, or the deafe, or him that ſeeth, or the blinde? haue not I the Lorde?

12 Therefore go nowe, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

Mat.10.19. and 13.11.

13 But he ſayd, Oh my Lorde, ſende, I pray thee by the ‖ hand [d] of him, whō thou ſhouldeſt ſend.

‖Or, miniſtery.
d That is, of the Meſſias: or ſome other, that is more meete then I.

14 Then the Lord was [e] very angry with Moſes, and ſayd, Do not I know Aaron thy brother the Leuite, that hee himſelfe ſhall ſpeake? for lo, he commeth alſo foorth to meete thee, and when he ſeeth thee, he will be glad in his heart.

e Though we prouoke God iuſtly to anger, yet he wil neuer reiect his.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the wordes in his mouth, and I wil be with thy mouth, and with his mouth, and will teach you what ye ought to do.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhalbe thy ſpokeſman vnto the people: and he ſhall be, euen he ſhall be as thy mouth, and thou ſhalt be to him as * [g] God.

Chap.7.1.
g Meaning, as a wiſe counſeller and ful of Gods ſpirit.

17 Moreouer thou ſhalt take this rod in thine hand, wherewith thou ſhalt do miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſayde vnto him, I pray thee, let me goe, and returne to my ‖ brethren, which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſayde to Moſes, Goe in peace.

‖Or, kinſfolke, and linage.

19 (For the Lord had ſayd vnto Moſes in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kill thee)

‡Ebr. ſought thy ſoule.

20 Then Moſes tooke his wife, and his ſonnes, and ‡ put them on an aſſe, and returned toward the lād of Egypt, and Moſes tooke the [h] rodde of God in his hande.

‡Ebr. cauſed them to ride.
h Whereby he wrought the miracles.

21 And the Lord ſayde vnto Moſes, When thou art entred and come into Egypt agayne, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hande: but I will [i] harden his heart, and he ſhall not let the people goe.

i By retaining my ſpirit and deliuering him vnto Satan to increaſe his malice.

22 Then thou ſhalt ſay to Pharaoh, Thus ſayeth the Lorde, Iſrael is my ſonne, euen my [k] firſt borne.

k Or among, moſt deare vnto him.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue me: if thou refuſe to let him goe, behold, I will ſlay thy ſonne, euen thy firſt borne.

24 ¶ And as he was by the way in the ynne, the Lord met him, and [l] would haue killed him.

l God puniſhed him with ſickneſſe, for neglecting his ſacrament.

25 Then Zipporah tooke a ſharpe knife, & [m] cut away the foreſkinne of her ſonne, & caſt it at his feete, & ſaide, Thou art in deed a bloody huſband vnto me.

m This act was extraordinarie, for Moſes was ſicke and God euen then required it.

26 So he departed from him. Then ſhe ſaid, O bloodie huſbande (becauſe of the circumciſion.)

‖Or, an Angel.

27 ¶ Then the Lorde ſayd vnto Aaron, Goe meete Moſes in the wilderneſſe. And he went and met him in the ‖ Mount of God, and kiſſed him.

‖Or, Horeb.

28 Then Moſes tolde Aaron all the wordes of the Lord, who had ſent him, and all the ſignes wherewith hee had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the Elders of the children of Iſrael.

30 And Aaron tolde all the wordes, which the Lorde had ſpoken vnto Moſes, and he did the miracles in the ſight of the people,

31 And the [n] people beleeued, & when they heard that the Lorde had viſited the children of Iſrael, & had looked vpon their tribulation, they bowed down, and worſhipped.

n So that Moſes had now experience of Gods promiſes that he ſhould haue good ſucceſſe.

CHAP. V.

1 Moſes and Aaron doe their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more. 20 They cry out vpon Moſes and Aaron therefore, and Moſes complaineth to God.

THen afterwarde Moſes and [a] Aaron went & ſayd to Pharaoh, Thus ſayth the Lorde God of Iſrael, Let my people goe, that they may [b] celebrate a feaſt vnto me in the wilderneſſe.

a Fayth ouercommeth feare and maketh men bolde in their vocation.
b And offer ſacrifice.

2 And Pharaoh ſayde, Who is the

Lord, that I ſhoulde heare his voyce, & let Iſrael go? I knowe not the Lorde, neither will I let Iſrael go.

‖Or, God hath met vs.

3 And they ſaide, We worſhippe the God of the Ebrewes: wee pray thee, let vs goe three dayes iourney in the deſert, and ſacrifice vnto the Lorde our God, leaſt † he bring vpon vs the peſtilence or ſworde.

†Ebr. leſt he meete vs with peſtilence.

4 Then ſaid the King of Egypt vnto them, Moſes and Aaron, why cauſe ye the people to ceaſe from their workes? get you to your burdens.

5 Pharaoh ſaid furthermore, Behold, much people is now in the land, and ye [c] make them leaue their burdens.

c As though ye would rebell.

6 Therefore Pharaoh gaue commandement the ſame day vnto the taſkemaſters of the people, and to their [d] officers, ſaying,

d Which were of the Iſraelites and had charge to ſee them do their worke.

7 Ye ſhall giue the people no more ſtrawe, to make bricke († as in time paſt) [but] let them goe & gather them ſtrawe them ſelues:

†Eb. yeſterday and yet yeſterday.

8 Notwithſtanding lay vpon them the nomber of bricke, which they made in time paſt, diminiſh nothing thereof: for they be idle, therefore they crye, ſaying, Let vs go to offer ſacrifice vnto our God.

9 [e] Lay more worke vpon the men, & cauſe them to doe it, and let them not regard [f] vaine wordes.

e The more cruelly that tyrants rage, the nearer is Gods helpe.

f Of Moſes and Aaron.

10 ¶ Then went the taſkemaſters of the people and their officers out, and told ÿ people ſaying, Thus ſaith Pharaoh I will giue you no more ſtrawe.

11 Goe your ſelues, get you ſtrawe where ye can finde it, yet ſhal nothing of your labour be diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtubble in ſteade of ſtrawe.

13 And the taſkemaſters haſted them, ſaying, Finiſh your dayes worke † euery dayes taſke, as [ye did] when yee had ſtrawe.

†Ebr. the worke of a day in his day.

14 And the officers of the children of Iſrael, which Pharaohs taſkemaſters had ſet ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taſke in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came and cryed vnto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtrawe giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe, thy ſeruants are beaten, and ‖ thy people is blamed.

‖Or, thy people the Egyptians are in the fault.

17 But he ſaid, Ye are too much idle: therefore ye ſay, Let vs goe to offer ſacrifice to the Lorde.

†Ebr. Idle, ye are idle.

18 Go therefore now [and] worke: for there ſhall no ſtrawe be giuen you, yet ſhall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ſaw them ſelues in an euill caſe, becauſe it was ſayde, Ye ſhall diminiſh nothing of your bricke, [nor] of euery dayes taſke.

‖Or, looked ſad on them, which ſaid,

20 ¶ And they met Moſes and Aaron, which ſtoode in their way as they came out from Pharaoh,

21 To whome they ſayd, The Lord looke vpon you and iudge: for ye haue made our ſauour to * ſtinke before Pharaoh and before his ſeruants, in that ye haue [g] put a ſworde in their hande to ſlay vs.

*Read Gen. 34.30.

g It is a grieuous thing to the ſeruants of God, to be accuſed of euill, ſpecially of their brethren, when they doe as their dutie requireth.

22 Wherefore Moſes returned to the Lord, and ſayde, Lorde, why haſt thou afflicted this people? Wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people.

CHAP. VI.

3 God reneweth his promiſe of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeue him not. 10 Moſes and Aaron are ſent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moſes and Aaron.

Then the Lord ſaid vnto Moſes, Nowe ſhalt thou ſee, what I will doe vnto Pharaoh: for by a ſtrong hande ſhall he let them go, & euen † be conſtrained to driue them out of his land.

†Ebr. in a ſtrong hand.

2 Moreouer God ſpake vnto Moſes, and ſaid vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, & to Iaakob by the Name of ‖ Almightie God: but by my name [a] Iehouah was I not knowen vnto them.

‖Or, all ſufficient.

a Whereby he ſignifieth that he will performe in deede that, which he promiſed to their fathers: for this Name declareth that he is conſtant, and will performe his promes.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the lande of their pilgrimage, wherein they were ſtrangers:

5 So I haue alſo heard the groning of the children of Iſrael, whome the Egyptians keepe in bõdage, and haue remembred my couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lorde, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of

their bõdage, & wil redeem you in a ſtretched out arme, & in great iudgments.

| Or, plagues.

7 Alſo I will take you for my people, and will be your God: then ye ſhall know that I the Lord your God bring you out frõ the burdens of ỹ Egyptiãs.

b He meaneth, as concerning ỹ outward vocation the dignitie whereof they loſt afterwarde by their rebellion: but as for election to life euerlaſting, it was immutable, [illegible]

8 And I will bring you into the land which I ſware that I would giue to Abraham, to Izhak and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Moſes tolde the children of Iſrael thus: but they hearkened not vnto Moſes, for anguiſh of ſpirit and for cruel bondage.

c So hard a thing it is to ſhewe true obedience vnder the croſſe.

10 Then the Lorde ſpake vnto Moſes, ſaying,

11 Goe ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael go out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, howe then ſhall Pharaoh heare mee, which am of [d] vncircumciſed lippes?

d Or, barbarous and rude in ſpeache, and [illegible] [illegible] ſignifieth the [illegible] corruption of nature.

13 Then the Lord ſpake vnto Moſes and vnto Aaron, & charged them to go, to the children of Iſrael & to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ These be the [e] heads of their fathers houſes: the [*] ſonnes of Reuben the firſt borne of Iſrael are Hanoch and Pallu, Hezron and Carmi: theſe are ỹ families of Reuben.

e This genealogie ſheweth of whom Moſes and Aaron came.

15 [*] Alſo the ſonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

Gen. 46. 9.
[illegible] 26. 5.
1 [illegible] 5.
1 Chro. 4. 24.

16 ¶ [*] Theſe alſo are the names of the ſonnes of Leui in their generatiõs: Gerſhon and Kohath and Merari (and the yeeres of the life of Leui were an hundreth [f] thirtie and ſeuen yeere)

Nom. 3. 17.
1 [illegible] 6. 1.
and 23. 6.

f For he was 42 yere olde, when he came into Egypt, & there liued 94.

17 The ſonnes of Gerſhon [were] Libni and Shimi by their families.

18 [*] And the ſonnes of Kohath, Amram and Izhar, and Hebron & Vzziel. (and Kohath liued an hundreth thirtie and three yeere)

Nom. 26. 57.
1 Chro. 6. 1.
and 23. 6.
Chap. 2. 1.
Nom. 26. 59.

19 Alſo the ſonnes of Merari [were] Mahali and Muſhi: theſe are the families of Leui by their kinreds.

20 [*] And Amram tooke Iochebed his [g] fathers ſiſter to his wife, and ſhee bare him Aaron & Moſes (and Amram liued an hundreth thirtie & ſeuen yeere)

g Which kind of marriage was after in ỹ law forbidden, Leui. 18. 12.

21 ¶ Alſo the ſonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

h Moſes and he were brothers children, whoſe rebellion was puniſhed, Nom. 16. 1.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aarõ tooke Eliſheba daughter of Amminadab, ſiſter of Nahaſhon [i] to his wife, which bare him Nadab, & Abihu, Eleazar and Ithamar.

i Who was a prince of Iudah, Nom. 2. 3.

24 Alſo the ſonnes of Korah: Aſſir, & Elkanah, and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him [one] of the daughters of Putiel to his wife, which bare him [*] Phinehas: theſe are ỹ principall fathers of the Leuites throughout their families.

Nom. 25. 11.

26 Theſe are Aaron and Moſes to whom the Lord ſaid, Bring the childrẽ of Iſrael out of the land of Egypt, according to their [k] armies.

k For their families were ſo great, that they might be compared to armies.

27 Theſe are that Moſes & Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when ỹ Lord ſpake vnto Moſes in the land of Egypt,

29 When ỹ Lord I ſay, ſpake vnto Moſes, ſaying, I am the Lord ſpeake thou vnto Pharaoh the King of Egypt all that I ſay vnto thee.

30 Then Moſes ſaid before ỹ Lord, Behold, I am of [l] vncircumciſed lippes, and how ſhall Pharaoh heare me?

l The diſobedience both of Moſes and of ỹ people ſheweth that their deliuerance came onely of Gods free mercie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron do the miracles of the ſerpent, and the blood and Pharaohs ſorcerers do the like.

When the Lord ſaid to Moſes, Behold, I haue made thee [a] Pharaohs [b] God, and Aarõ thy brother ſhall [c] bee thy Prophet.

| Or, a God to Pharaoh.

b I haue giuen thee power and autoritie to ſpeake in my name and to execute my iudgements vpon him.

| Or, ſhal ſpeake [illegible] before Pharaoh)

2 Thou ſhalt ſpeake all ỹ I cõmanded thee: and Aaron thy brother ſhall ſpeake vnto Pharaoh, ỹ he ſuffer ỹ children of Iſrael to go out of his lande.

3 But I wil hardẽ Pharaohs heart, and multiplie my miracles & my wonders in the land of Egypt.

4 And Pharaoh ſhal not hearkẽ vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, euen [d] my people ỹ childrẽ of Iſrael out of the land of Egypt, by great iudgements.

d To ſtrengthen Moſes faith God promiſeth againe to puniſh moſt ſharpely the oppreſſion of his Church.

5 Then ỹ Egyptiãs ſhall know that I am the Lord, when I ſtretch foorth mine hand vpon Egypt, and bring out the children of Iſrael from among thẽ.

6 So Moſes and Aaron did as the Lord commãded thẽ, euen ſo did they.

7 (Nowe Moſes was [e] foure ſcore yeere

e Moſes liued in affliction & baniſhment fourtie yeere before he entered his office to deliuer gods people.

yeere olde, and Aaron foure ſcore and three, when they ſpake vnto Pharaoh)

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shew a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, & caſt it before Pharaoh, and it ſhalbe turned into a |ſerpent.

|Or, dragon.

10 ¶ Then went Moſes & Aaron vnto Pharaoh, & did euē as the Lorde had commanded: & Aaron caſt forth his rod before Pharaoh & before his ſeruants, & it was turned into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men and [d]ſorcerers: & thoſe charmers alſo of Egypt did in like maner wͭ their enchauntments.

[d] It ſeemeth that theſe were Iannes & Iambres, reade 2. Tim. 3,8. ſo euer the wicked maliciouſly reſiſt the trueth of God.

12 For they caſt downe euery man his rod, & they were turned into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſaid vnto Moſes, Pharaohs heart is |obſtinate, hee refuſeth to let the people go.

|Or, heauie and dull.

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) & thou ſhalt ſtand and meete him by [e]the riuers brinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

[e] To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Ebrewes hath ſent me vnto thee, ſaying, Let my people goe, that they may ſerue mee in the wilderneſ: and beholde, hitherto thou wouldeſt not heare.

17 Thus ſaieth the Lorde, In this thou ſhalt know that I am the Lorde: behold, I wil ſmite with the rod that is in mine hand vpon the water that is in yͤ riuer, and it ſhall be turned to blood.

18 And the fiſh that is in the riuer ſhall die, and the riuer ſhal ſtinke, and it ſhall |grieue the Egyptians to drinke of the water of the riuer.

|Or, they ſhall be wearie, and abhorre to drinke.

19 ¶ The Lord then ſpake to Moſes, Say vnto Aarō, Take thy rod, & ſtretch out thine hād ouer the waters of Egypt, ouer their ſtreames, ouer their riuers, & ouer their pondes, and ouer al pooles of their waters, and they ſhalbe †blood, & there ſhalbe blood throughout all the lād of Egypt, both in veſſels of wood, and of ſtoone.

† The firſt plague.

20 So Moſes & Aaron did euen as yͤ Lord cōmanded: *& he lift vp the rod, & ſmote the water that was in the riuer in the ſight of Pharaoh, & in yͤ ſight of his ſeruants: and *al the water that was in the riuer, was turned into blood.

Chap. 17.5.

Pſal. 78.44.

21 And the [f]fiſh that was in the riuer died, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

[f] To ſignifie that it was a true miracle & that God plagued them in that, which was moſt neceſſarie for the preſeruation of life.

22 *And the enchāters of Egypt did [g]likewiſe with their ſorceries: and the heart of Pharaoh was |hardened: ſo that he did not hearken vnto them, as the Lord had ſaid.

Wiſd. 17.7.

[g] In outward appearance, & after that the ſeuen dayes were ended.

|Or, was made ſtrong.

23 Then Pharaoh returned, & went againe into his houſe, [i]neither did this yet enter into his heart.

[i] He ſet not his heart at all thereūto.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this |continued fully ſeuen daies after yͤ Lord had ſmitten yͤ riuer.

|Or, ſeuē dayes were accompliſhed.

CHAP. VIII.

6 Frogges are ſent. 12 Moſes prayeth and they die. 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noyſome flies. 30 Moſes prayeth againe. 32 But Pharaohs heart is hardened.

AFterward the Lord ſaid vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſaith the Lord, Let my people go, that they may ſerue me:

2 And if thou wilt not let them goe, beholde, I will ſmite all thy countrey with [a]frogges:

[a] There is nothing ſo weak, that God cannot cauſe to ouercome the greateſt power of man.

3 And the riuer ſhall ſcrall full of frogges, which ſhall go vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, & |into thy kneading troughs.

|Or, vpon thy dough, or, into thine ambries.

4 Yea, the frogges ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaid vnto Moſes, Say thou vnto Aaron, Stretche out thine hād with thy rod vpō yͤ ſtreames, vpon the riuers, and vpon the pondes, and cauſe frogges to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hād vpon the waters of Egypt, and the †frogges came vp, and couered the land of [b]Egypt.

† The ſecond plague.

[b] But Goſhen, where Gods people dwelt, was excepted.

7 *And yͤ ſorcerers did likewiſe with their ſorceries, and brought frogges vp vpon the land of Egypt.

Wiſd. 17.7.

8 Then Pharaoh called for Moſes

and Aaron, and ſayd, [c] Pray ye vnto the Lord that he may take away the frogs from me, and from my people, & I will let the people goe, that they may doe ſacrifice vnto the Lord.

9 And Moſes ſayde vnto Pharaoh, ‡ Concerning me, euen commaunde when I ſhall pray for thee, & for thy ſeruants, and for thy people, to deſtroy the frogs from thee and from thine houſes, that they may remaine in ye riuer onely.

10 Then he ſayde, To morowe. And he anſwered, Be it ‡ as thou haſt ſayde, that thou mayeſt knowe, that there is none like vnto the Lord our God.

11 So the frogges ſhall depart from thee, and from thine houſes, & from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes and Aaron went out from Pharaoh: and Moſes cried vnto the Lorde concerning the frogs, which he had ‖ ſent vnto Pharaoh.

13 And the Lord did according to the ſaying of Moſes. ſo the frogs [d] died in the houſes, in the townes, and in the fieldes.

14 And they gathered them together by heapes, & the land ſtanke of them.

15 But when Pharaoh ſawe that he had reſt ‖ giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had ſayd.

16 ¶ Againe the Lord ſaid vnto Moſes, Say vnto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may be turned † to lyce throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, & ſmote the duſt of the earth: and lyce came vpon man and vpon beaſt: all the duſt of the earth was lyce throughout all the land of Egypt.

18 Now the enchanters aſſaied likewiſe with their enchantments to bring foorth lyce, but they [e] could not. So the lyce were vpon man and vpon beaſt.

19 Then ſayde the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obſtinate, and he hearkened not vnto them, as the Lord had ſayd.

20 ¶ Moreouer the Lorde ſayde to Moſes, Riſe vp early in the morning, and ſtand before Pharaoh (loe, he will come foorth vnto the water) and ſay vnto him, Thus ſaith the Lord, Let my people goe, that they may ſerue me.

21 Els, if thou wilt not let my people goe, beholde, I will ſend ‖ ſwarmes of flies both vpon thee, and vpon thy ſeruants, and vpon thy people, & into thine houſes: and the houſes of the Egyptians ſhalbe full of ſwarmes of flies, and the ground alſo whereon they are.

22 But the land of Goſhen, where my people are, will I cauſe to be ‖ wonderfull in that day, ſo that no ſwarmes of flies ſhall be there, that thou mayeſt knowe that I am the Lord in the mids of the ‖ earth.

23 And I will make a deliuerance of my people from thy people: to morowe ſhall this miracle be.

24 And the Lorde did ſo: * for there came † great ſwarmes of flies into the houſe of Pharaoh, & into his ſeruants houſes, ſo that through all the land of Egypt the earth was corrupt by the ſwarmes of flies.

25 Then Pharaoh called for Moſes and Aaron, and ſayd, Goe, doe ſacrifice vnto your God in this land.

26 But Moſes anſwered, It is not meete to doe ſo: for then we ſhould offer vnto the Lord our God that, which is an [i] abomination vnto the Egyptians. Lo, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone vs?

27 Let vs go three dayes iourney in the deſert, and ſacrifice vnto the Lorde our God, * as he hath commaunded vs.

28 And Pharaoh ſayd, I wil let you goe, that ye may ſacrifice vnto the Lord your God in the wildernes: but [h] go not farre away, pray for me.

29 And Moſes ſayd, Beholde, I will go out from thee, & pray vnto the Lord, that the ſwarmes of flies may depart from Pharaoh, from his ſeruants, and from his people to morow: but let Pharaoh from henceforth [i] deceiue no more, in not ſuffring the people to ſacrifice vnto the Lorde.

30 So Moſes went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the ſaying of Moſes, & the ſwarmes of flies departed from Pharaoh, from his ſeruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardned his heart at this time alſo, & did not let the people go.

CHAP. IX.

1 The morreine of beaſts. 10 The plague of botches and ſores. 23 The horrible haile, thunder & the lightening. 26 The land of Goſhen euer is excepted. 27 Pharaoh confeſſeth his wickednes. 33 Moſes prayeth for him. 35 Yet is he obſtinate.

[c] Not [illegible], but [illegible] in [illegible] to ſeke vnto God.

‡ Ebr. haue thus honour ouer me.

‖ Or, ſpeake [illegible] vnto me.

‡ Ebr. according to thy worde.

‖ Or, laid vpon.

[d] In things of this life God oft times heareth the prayers of the iuſt for the vngodly.

‖ Or, made his heart heauie.

† The third plague.

[e] God confounded their wiſedome and authoritie in a thing moſt vile.

[f] They acknowledged that this was done by Gods power and not by ſorcerie, Luke 11.20.

‖ Or, a mixture [illegible] beaſts, as ſerpents, &c.

‖ Or, I will ſeparate.

‖ Or, land of Egypt.

Wiſd. 16.9.

† The fourth plague.

[i] For the Egyptians worſhipped diuers beaſts, as the oxe, the ſheepe and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

Chap. 3.18.

[h] So the wicked preſcribe vnto Gods meſſengers howe farre they ſhal go.

[i] He could not iudge his heart but yet he charged him to doe this vnfainedly.

[k] Where God giueth not faith, no miracles can preuaile.

Then the Lord ſaid vnto Moſes, Go to Pharaoh, and tell him, Thus ſaith the Lorde God of the Ebrewes Let my people go that they may ſerue me.

2 But if thou refuſe to let them go, and wilt yet holde them ſtill,

3 Behold the hand of the Lord is vpon thy flocke which is in the fielde: for, vpon the horſes, vpon ẏ aſſes, vpon the camels, vpon the cattell, and vpon the ſheepe ſhalbe a a mightie great morain.

† The fifth plague.

a The Lord de- [illegible] fauour to- wards his children.

4 And the Lorde ſhall doe wonderfully betweene the beaſts of Iſrael and the beaſts of Egypt: ſo that there ſhall nothing die of al, that pertaineth to the children of Iſrael.

5 And the Lorde appointed a time, ſaying, To morow the Lord ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morow, and all the cattel of Egypt died: but of the cattel of the children of Iſrael died not one.

7 Then Pharaoh b ſent, and behold, there was not one of the cattell of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and he did not let the people go.

b [illegible] land of [illegible] wherein Iſrael dwelled.

8 ¶ And the Lorde ſayde to Moſes and to Aaron, Take your handfull of || aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heauen in the ſight of Pharaoh,

|| Or, embers.

9 And they ſhalbe turned to duſt in all the land of Egypt: and it ſhalbe as a ſcab breaking out into bliſters vpon mā, and vpon beaſt, throughout all the land of Egypt.

10 Then they tooke aſhes of the fornace, & ſtoode before Pharaoh: and Moſes ſprinkled them towarde the heauen, and there came † a ſcab breaking out into bliſters vpon man, and vpon beaſt.

† The ſixt plague.

11 And the ſorcerers could not ſtand before Moſes, becauſe of the ſcab: for the ſcab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as ẏ Lord had ſaid vnto Moſes.

Chap. 4. 21.

13 ¶ Alſo the Lord ſaid vnto Moſes, Riſe vp early in the morning, & ſtand before Pharaoh, and tell him, Thus ſaith the Lord God of the Ebrewes, Let my people goe that they may ſerue me.

14 For I will at this time ſend all my c plagues vpon thine heart and vpon thy ſeruants, and vpon thy people, that thou mayeſt knowe that there is none like me in all the earth.

c God [illegible]

15 For nowe I will ſtretch out mine hand, that I may ſmite thee and thy people with ẏ peſtilence: and thou ſhalt periſh from the earth.

16 And in deede, * for this cauſe haue d I appointed thee to ſhewe my power in thee & to declare my e Name throughout all the world.

Rom. 9. 17.

d Or, [illegible]

e That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exalteſt thy ſelfe againſt my people, and letteſt them not goe.

18 Behold to morow this time I wil cauſe to raine a mightie great haile, ſuch as was not in Egypt ſince the foundation thereof was layd vnto this time.

19 Send therefore now f and gather thy cattel, and all that thou haſt in the fielde: for vpon all the men, & the beaſts, which are found in the fielde, and not brought home, the haile ſhall fall vpon them and they ſhal die.

f Here we ſee, though Gods wrath be kindled yet there is a certaine mercie ſhewed euē to his enemies.

20 Such then as feared the word of the Lorde among the ſeruants of Pharaoh made his ſeruants and his cattell flee into the houſes:

21 But ſuch as g regarded not the h worde of the Lorde, left his ſeruants, and his cattel in the fielde.

g Ebr. ſet not his heart to.

h The word of the miniſter is called ẏ worde of God.

22 ¶ And the Lord ſayd to Moſes, Stretch foorth thine hand toward heauen, that there may be haile in all the land of Egypt vpon man, & vpon beaſt, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moſes ſtretched out his rod toward heauen and the Lord ſent thunder and † haile, and i lightning vpon the ground: and the Lorde cauſed haile to raine vpon the land of Egypt.

† The ſeuenth plague.

i Or, fire walked.

24 So there was haile, & fire mingled with the haile, ſo grieuous, as there was none throughout all the land of Egypt, ſince || it was a nation.

|| Or, ſince it was inhabited.

25 And the haile ſmote throughout all the land of Egypt all that was in the fielde, both man and beaſt: alſo the haile ſmote all the herbes of the fielde, & brake to pieces all the trees of the fielde.

26 Only in the land of Goſhen (where the children of Iſrael were) was no haile.

27 Then Pharaoh ſent and called for Moſes & Aaron and ſayd vnto them, I k haue nowe ſinned: the Lord is righteous, but I and my people are wicked.

k The wicked [illegible] forced to their [illegible], [illegible] can [illegible] remiſſion.

28 Pray ye vnto the Lorde (for it is ynough) that there be no more l mightie thunders and haile, and I will let you go,

l Ebr. voyces of God.

go, and ye ſhall tarie no longer.

29 Then Moſes ſayde vnto him, Aſſoone as I am out of the citie, I will ſpread mine hands vnto the Lord, and the thunder ſhal ceaſe, neither ſhal there bee any more haile, that thou mayeſt knowe that * the earth is the Lords.

30 As for thee and thy ſeruants, I know [h] afore I pray ye wil feare before the face of the Lord God.

31 (And the flaxe, and the barley were ſmitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rye were not ſmitten, for they were ‖ hid in the ground)

33 Then Moſes went out of the citie from Pharaoh, & ſpred his hands to the Lorde, and the thunder & the haile ceaſed, neither rained it vpon the earth.

34 And when Pharaoh ſaw that the raine and the haile & the thunder were ceaſed, he ſinned againe, and hardened his heart, both he, and his ſeruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Iſrael go, as the Lord had ſayd ‡ by Moſes.

Pſal. 24.1.

h Meaning, that when they haue their requeſt, they are neuer the better, though they make many faire promiſes, wherein we ſee the practiſes of the wicked.

‖ Or, late ſowē.

‡ Ebr. by the hand of Moſes

CHAP. X.

7 Pharaohs ſeruants counſell him to let the Iſraelites depart. 14 Graſhoppers deſtroy the countrey. 16 Pharaoh confeſſeth his ſinne. 22 Darkenes is ſent. 28 Pharaoh forbiddeth Moſes to come any more in his preſence.

Againe the Lorde ſayde vnto Moſes, Go to Pharaoh: for * I haue hardened his heart, and the heart of his ſeruants, that I might worke theſe my miracles ‖ in the middes of his realme,]

2 And that thou maieſt declare in the [a] eares of thy ſonne, and of thy ſonnes ſonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

3 Then came Moſes and Aaron vnto Pharaoh, and they ſayde vnto him, Thus ſaith the Lorde God of the Ebrewes, Howe long wilt thou refuſe [b] to humble thy ſelfe before me? Let my people go, that they may ſerue me.

4 But if thou refuſe to let my people goe, beholde, to morowe will I bring ‖ * graſhoppers into thy coaſtes.

5 And they ſhall couer the face of the earth, that a man cannot ſee the earth: and they ſhal eate the reſidue which remaineth vnto you, & hath eſcaped from the haile: and they ſhall eate all your trees that bud in the fielde.

Chap.4.21.

‖ Or, in his preſence, or amōg them.

a The miracles ſhould be ſo great, that they ſhould be ſpoken of for euer, whereas alſo we ſee the duetie of parents toward their children.

b The ende of afflictions is, to humble our ſelues with true repentance vnder the hand of God.

‖ Or, locuſtes.

Wiſd. 16.9.

6 And they ſhal fill thine houſes, and all thy ſeruants houſes, and the houſes of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue ſeene, ſince the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs ſeruants ſayde vnto him, How long ſhall he be ‖ [c] an offence vnto vs? let the men goe, that they may ſerue ẏ Lord their God: wilt thou firſt know that Egypt is deſtroyed?

8 So Moſes & Aaron were brought againe vnto Pharaoh, and he ſayde to them, Go, ſerue the Lord your God, but who are they that ſhal goe?

9 And Moſes anſwered, We wil goe with our yong and with our olde, with our ſonnes & with our daughters, with our ſheepe and with our cattell wil we goe: for we ⌊ muſt celebrate ⌋ a feaſt vnto the Lorde.

10 And he ſayd vnto them, Let [d] the Lord ſo be with you, as I wil let you go and your children: beholde, for [e] euill is before your face.

11 It ſhall not ⌈ be ſo: nowe goe ye [that are men, & ſerue the Lord: for that was your deſire. Then they were thruſt out from Pharaohs preſence.

12 ¶ After, the Lord ſayd vnto Moſes, Stretch out thine hand vpon the land of Egypt for the graſhoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, ⌊ euen] all that the haile hath left.

13 Then Moſes ſtretched foorth his rod vpon the land of Egypt: and ẏ Lord brought an Eaſt winde vpon the land all that day, and al that night: and in the morning, the Eaſt winde brought the † graſhoppers.

14 So the graſhoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: ſo grieuous graſhoppers, like to theſe were neuer before, neither after them ſhalbe ſuch.

15 For they couered all the face of the earth, ſo that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, ſo that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therfore Pharaoh called for [f] Moſes and Aaron in haſte, and ſaid, I haue ſinned againſt the Lord your God, and againſt you.

‖ Or, ſnare.

c Meaning, the occaſion of all theſe euils: ſo are the godly euer charged, as Elias was by Ahab.

d That is, I would ẏ Lord were no more affectioned toward you then I am minded to let you go.

e Puniſhment is prepared for you. Some reade, ye intend ſome miſchiefe.

† The eight plague.

‖ Or, he cauſed them to remaine.

f The wicked in their miſerie ſeke to Gods miniſters for helpe, whome before they hate and deteſt them.

17 And now forgiue me my ſinne onely this once, and pray vnto the Lorde your God, that he may take away from me this death onely.

18 Moſes then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie ſtrong Weſt winde, and tooke away the graſhoppers, and violently caſt them into the [g] red Sea, ſo that there remained not one graſhopper in all the coaſt of Egypt.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Iſrael goe.

21 ¶ Againe the Lord ſaid vnto Moſes, Stretch out thine hand towarde heauen, that there may be vpon ẏ land of Egypt darkneſſe, euen darkneſſe that may be [h] felt.

22 Then Moſes ſtretched forth his hand toward heauen, and there was a [†] blacke *darkeneſſe in all the land of Egypt three dayes.

23 No man ſaw another, neither roſe vp from the place where he was for three dayes: *but all the children of Iſrael had light where they dwelt.

24 Then Pharaoh called for Moſes and ſaid, Go, ſerue the Lord: onely your ſheepe and your cattel ſhal abide, & your children ſhal go with you.

25 And Moſes ſaid, Thou muſt giue vs alſo ſacrifices, and burnt offerings that we may doe [ſacrifice] vnto ẏ Lord our God.

26 Therefore our cattel alſo ſhall go with vs: there ſhal not an [i] hoofe be left, for thereof muſt we take to ſerue the Lord our God: neither doe we knowe [k] how we ſhall ſerue the Lord, vntill we come thither.

27 (But ẏ Lord hardened Pharaohs heart, and he would not let them go.)

28 And Pharaoh ſayd vnto him, Get thee from me: looke thou ſee my face no more: for whenſoeuer thou commeſt in my ſight, thou ſhalt [l] die.

29 Then Moſes ſaid, Thou haſt ſaid well: from henceforth will I ſee thy face no more.

g The water ſeemeth to be called of the ſande or grauel ſo reddiſh. The Ebrewes call it the Sea of bulruſhes.

h Becauſe it was ſo thicke.

† The ninth plague. Wiſd.17.2.

Wiſd.18.1.

i The miniſters of God ought not to yeeld one iote to the wicked, as touching their charge.

k That is, with what beaſts or how many.

l Though before he cared not for Moſes, yet againſt his owne conſcience hee threatneth to put him to death.

CHAP. XI.

1 God promiſeth their departure. 2 He willeth them to borowe their neighbours iewels. 3 Moſes was eſteemed of all ſaue Pharaoh. 5 He threatneth the death of the firſt borne.

NOwe the Lord had ſayd vnto Moſes, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you go hence: when he letteth you go, he ſhal [a] at once chaſe you hence.

2 Speake thou nowe to the people, that euery man ‖ require of his neighbour, & euery woman of her neighbour *iewels of ſiluer and iewels of golde.

3 And the Lorde gaue the people fauour in the ſight of the Egyptians: alſo *Moſes was very great in the land of Egypt, in the ſight of Pharaohs ſeruants, and in the ſight of the people.)

4 Alſo Moſes ſayd, Thus ſaith the Lord, *About midnight will I goe out into the middes of Egypt.

5 *And all the firſt borne in the land of Egypt ſhal die, from the firſt borne of Pharaoh that ſitteth on his throne, vnto the firſt borne of the maide ſeruant, that is at [b] the mill, and all the firſt borne of beaſtes.

6 Then there ſhall be a great crie throughout all the land of Egypt, ſuch as was neuer none like, nor ſhalbe.

7 But againſt none of the children of Iſrael ſhall a dogge moue his tongue, neither againſt man nor beaſt, that ye may know that ẏ Lord putteth a difference betwene the Egyptians & Iſrael.

8 And all theſe thy ſeruants ſhall come downe vnto me, and fal before me, ſaying, Get thee out, and all the people that [c] are at thy feete, and after this wil I depart. So he went out from Pharaoh verie angrie.

9 And the Lorde ſayde vnto Moſes, Pharaoh ſhall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

10 So Moſes and Aaron did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he ſuffered not the children of Iſrael to goe out of his land.

a Without any condition, but with haſte and violence.

‖ Or, borowe.

Chap.3.22. & 12.35.

Eccleſ.45.1.

Chap.12.29.

Wiſd.18.17.

b From the higheſt to the loweſt.

c That is, vnder thy power and gouernement.

d God hardeneth the heartes of the reprobate, that his glorie thereby might be the more ſet forth. Rom.9.17.

CHAP. XII.

1 The Lord inſtituteth the Paſſeouer. 26 The fathers muſt teach their children the myſterie thereof. 29 The firſt borne are ſlaine. 31 The Iſraelites are driuen out of the land. 35 The Egyptians are ſpoyled. 37 The nomber that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord ſpake to Moſes and to Aaron in the land of Egypt, ſaying,

2 This [a] moneth [ſhall be] vnto you the beginning of monethes: it [ſhall be] to you the firſt [b] moneth of the yeere.

3 Speake ye vnto all the Congregation of Iſrael, ſaying, In ẏ tenth of this moneth let euery man take vnto him a lambe, according to the houſe of the [c] fathers,

a Called Niſan, conteining part of March and part of April.

b As touching the obſeruation of feaſts, as for other policies, they recken from September.

[c] fathers, a lambe for an houſe.

c As the ta[illegible] of the houſholds are great or ſmall families.

4 And if the houſholde be to litle for the lambe, hee ſhall take his neighbour, which is next vnto his houſe, according to the nomber of the perſons: euery one of you, according to his [d] eating ſhall make your count for the lambe.

d He ſhal take ſo many as are ſufficient to eat the lambe.

5 Your lambe ſhalbe without blemiſh, a male of a yeere olde: ye ſhall take it of the lambes, or of the kiddes.

6 And ye ſhall keepe it vntill the fourteenth day of this moneth: then [e] all the multitude of the Congregation of Iſrael ſhall kill it [f] at euen.

e Euery one in his houſe.

f Betwene the two euenings, or twilelight.

7 After, they ſhall take of the blood, and ſtrike it on the two poſtes, and on the vpper doore poſt of ỷ houſes where they ſhall eate it.

8 And they ſhal eat the fleſh the ſame night, roſte with fire, and vnleauened bread: with ſowre herbes they ſhall eate it.

9 Eate not thereof rawe, boyled nor ſodden in water, but roſte with fire, both his head, his feete, and his purtenance.

t That is, all that may be eaten.

10 And ye ſhall reſerue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, ſhall ye burne with fire.

11 ¶ And thus ſhall ye eate it, Your loynes girded, your ſhoes on your feete, and your ſtaues in your handes, and ye ſhall eat it in haſte: for, [g] it is the Lords Paſſeouer.

g The lambe was not the Paſſeouer, but ſignified it: as ſacraments are not the thing it ſelfe, which they doe repreſent, but ſignifie it.

12 For I will paſſe through the land of Egypt the ſame night, and will ſmite all the firſt borne in the lande of Egypt, both man and beaſt, and I will execute iudgement vpon all the ‖ gods of Egypt. I am the Lord.

‖ Or, princes, or Idoles.

13 And the blood ſhalbe a token for you vpon the houſes where ye are: ſo when I ſee the blood, I will paſſe ouer you, and the plague ſhal not be vpon you to deſtruction, when I ſmite the lande of Egypt.

14 And this day ſhalbe vnto you a [h] remembrance: and ye ſhall keepe it an holy feaſt vnto the Lorde, throughout your generations: ye ſhall keepe it holy by an ordinance for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntill Chriſtes comming: for then ceremonies had an ende.

15 Seuen dayes ſhall ye eat vnleauened bread, and in any caſe ye ſhall put away leauen the firſt day out of your houſes: for whoſoeuer eateth leauened bread from the firſt day vntill the ſeuenth day, that perſon ſhall be cut off from Iſrael.

16 And in the firſt day ſhalbe an holy ‖ aſſemblie: alſo in the ſeuenth day ſhall be an holy aſſemblie vnto you: no worke ſhall be done in them, ſaue about that which euery man muſt eate: that onely may ye do.

‖ Or, calling together of the people to ſerue God.

17 Ye ſhall keepe alſo the feaſt of vnleauened bread: for that ſame day I wil bring your armies out of the lande of Egypt: therefore ye ſhall obſerue this day, throughout your poſteritie, by an ordinance for euer.

18 ¶ *In the firſt moneth and the fourteenth day of the moneth at [k] euen, ye ſhall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

Leuit.23.5. Nomb.28.16.

k For in olde time ſo they counted, beginning the day at ſunne ſet til the next day at the ſame time.

19 Seuen dayes ſhall no leauen be found in your houſes: for whoſoeuer eateth leauened bread, that perſon ſhalbe cut off from the Congregation of Iſrael: whether he be a ſtranger, or borne in the land.

20 Ye ſhall eate no leauened bread: but in all your habitations ſhall ye eate vnleauened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, and ſaid vnto them, Chooſe out and take you for euery of your houſholdes a lambe, and kill the Paſſeouer.

22 And take *a bunch of hyſſop, and dip it in the blood that is in the baſen, and ſtrike the ‖ lintel, and the ‖ doore cheekes with the blood that is in the baſen, and let none of you go out at the doore of his houſe, vntill the morning.

Hebr.11.28.

‖ Or, tranſome, or vpper doore poſt.

‖ Or, two ſide poſtes.

23 For the Lord wil paſſe by to ſmite the Egyptians: and when hee ſeeth the blood vpon the lintel and on the two doore cheekes, the Lorde will paſſe ouer the doore, and will not ſuffer the [l] deſtroyer to come into your houſes to plague you.

l The Angel ſent of God to kill the firſt borne.

24 Therefore ſhall ye obſerue this thing as an ordinance both for thee and thy ſonnes for euer.

25 And when ye ſhall come into the [m] land which the Lord will giue you, as he hath promiſed, then ye ſhal keepe this ‖ ſeruice.

m The land of Canaan.

‖ Or, ceremonie.

26 *And when your children aſke you, What ſeruice is this ye keepe?

Ioſh.4.6.

27 Then ye ſhall ſay, It is the ſacrifice of the Lords Paſſeouer, which paſſed ouer the houſes of the children of Iſrael in Egypt when he ſmote the Egyptians, and preſerued our houſes. Then the people [n] bowed themſelues, and worſhipped.

n They gaue God thankes for ſo great a benefite.

28 So the children of Iſrael went, and did as the Lorde had commaunded Moſes and Aaron: ſo did they.

Chap. 11. 4.

n The tenth plague.

Wiſd. 18. c.

29 ¶ Now at * midnight, the Lorde [n] ſmote all the firſt borne in the lande of Egypt, from the firſt borne of Pharaoh that ſate on his throne, vnto the * firſt borne of the captiue that was in priſon, and all the firſt borne of beaſtes.

30 And Pharaoh roſe vp in the night, he, and all his ſeruauntes and al the Egyptians: and there was a great crie in Egypt: for there was [o] no houſe where there was not one dead.

o Of thoſe houſes, where in any firſt borne was, either of men or beaſtes.

31 And he called to Moſes and to Aaron by night, and ſaide, Riſe vp, get you out from among my people both ye, and the children of Iſrael, and goe ſerue the Lord as ye haue ſaid.

32 Take alſo your ſheepe and your cattell as ye haue ſayde, and depart, and [p] bleſſe me alſo.

p Pray for me.

33 And the Egyptians did force the people, becauſe they would ſende them out of the lande in haſte: for they ſayde, We die all.

34 Therefore the people tooke their dough before it was leauened, [euen] their dough bound in clothes vpon their ſhoulders.

35 And the children of Iſrael did according to the ſaying of Moſes, and they aſked of the Egyptians * iewels of ſiluer and iewels of golde and rayment.

Chap. 3. 22. and 11. 2.

36 And the Lorde gaue the people fauour in the ſight of the Egyptians: and they graunted their requeſt: ſo they ſpoyled the Egyptians.

[illegible]

37 Then the * children of Iſrael tooke their iourney from [q] Rameſes to Succoth about ſixe hundreth thouſande men of foote beſide children.

Nomb. 33. 3. [illegible]

q Which was a citie in Goſhen, Gen. 47. 11.

38 And [r] a great multitude of ſundrie ſortes of people went out with them, and ſheepe, and beeues, [and] cattell in great abundance.

r Which were ſtrangers and not borne of the Iſraelites.

39 And they baked the dough which they brought out of Egypt, [and made] vnleauened cakes: for it was not leauened, becauſe they were thruſt out of Egypt, neither coulde they tarie, nor yet prepare themſelues vitailes.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, [was * foure hundreth & thirtie yeres.

Gen. 15. 13. acts 7. 6. gal. 3. 17.

41 And when the [s] foure hundreth and thirtie yeres were expired, euen the ſelfe ſame day departed all the hoſtes of the Lord out of the land of Egypt.

s From Abra- [illegible] are 4[illegible] yeres.

42 It is a night to be kept holy] to the Lord, becauſe hee brought them out of the lande of Egypt: this is that night of the Lorde, which all the children of Iſrael muſt keepe throughout their generations.

43 Alſo the Lorde ſaide vnto Moſes and Aaron, This is the Lawe of the Paſſeouer: [t] no ſtranger ſhal eat thereof.

t Excepte he be circumciſed and onely profeſſe your religion.

44 But euery ſeruaunt that is bought for money, when thou haſt circumciſed him then ſhall he eate thereof.

45 A ſtrãger or an hyred ſeruant ſhall not eate thereof.

46 * In one houſe ſhall it be eaten: thou ſhalt carie none of the fleſh out of the houſe, * neither ſhall ye breake a bone thereof.

Nomb. 9. 12.

Iohn 19. 36.

47 All the Congregation of Iſrael ſhall obſerue it.

48 But if a ſtranger dwel with thee, and will obſerue the Paſſeouer of the Lorde, let him circumciſe all the males, that belong vnto him, and then let him come and obſerue it, & hee ſhalbe as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.

49 One [u] lawe ſhalbe to him that is borne in the lande, and to the ſtranger that dwelleth among you.

u They that are of the houſholde of God, muſt be all ioyned in one faith and religion.

50 Then all the children of Iſrael did as the Lorde commaunded Moſes and Aaron: ſo did they.

51 And yͤ ſelfe ſame day did the Lord bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of their deliuerance. 6 The inſtitution of the Paſſeouer. 8, 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderneſſe. 19 The bones of Ioſeph. 21 The pillar of the cloude and of the fire.

And the Lord ſpake vnto Moſes, ſaying,

2 * Sanctifie vnto mee all the firſt borne: [that is,] euery one that firſt openeth yͤ wombe among the children of Iſrael, as well of man as of beaſt: for it is mine.

Chap. 22. 29. and 34. 19. leuit. 27. 26. nomb. 3. 13. and 8. 16. luke 2. 23.

3 ¶ Then Moſes ſaide vnto the people, * Remember this day in the which ye came out of Egypt, out of the ‡ houſe of [a] bondage: for by a mightie hande the Lord brought you out frõ thence: therefore no leauened bread ſhalbe [b] eaten.

Exod. 23. 15.

‡ Ebr. houſe of ſeruants.

a Where they were in moſt cruel ſlauerie.

b To ſignifie that they had not leaſure to leauen their bread.

4 This day come ye out in the moneth of Abib.

c Concerning part of March and part of April, when corne beganne to ripe in that countrey.

5 ¶ Nowe when the Lorde hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebuſites (which he ſware vnto thy fathers, that hee would giue thee, a land flowing with milke & honie)

then thou ſhalt keepe this ſeruice in this moneth.

6 Seuen dayes ſhalt thou eate vnleauened bread, & the d ſeuenth day ſhalbe the feaſt of the Lord.

7 Vnleauened bread ſhalbe eaten ſeuen dayes, and there ſhall no leauened bread be ſeene with thee, nor yet leauen be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhewe thy ſonne e in that day, ſaying, This is done, becauſe of that which the Lorde did vnto me, when I came out of Egypt.

9 And it ſhalbe a ſigne vnto thee f vpon thine hande, and for a remembrance betweene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a ſtrong hand the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yere to yere.

11 ¶ And when the Lorde ſhall bring thee into the lande of the Canaanites as hee ſware vnto thee and to thy fathers, and ſhall giue it thee,

12 *Then thou ſhalt ſet apart vnto the Lorde all that firſt openeth the wombe: alſo euery thing that firſt doth open the wombe and commeth forth of thy beaſt: the males ſhalbe the Lords.

13 But euery g firſt foale of an h aſſe, thou ſhalt redeeme with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: likewyſe all the firſt borne of man among thy ſonnes ſhalt thou bye out.

14 ¶ And when thy ſonne ſhall aſke thee ‖ to morowe, ſaying, What is this? thou ſhalt then ſaye vnto him, With a mightie hand the Lorde brought vs out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was harde hearted againſt our departing the Lord then ſlew all the firſt borne in the land of Egypt: from the firſt borne of man euen to the firſt borne of beaſt: therefore I ſacrifice vnto the Lorde all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme.

16 And it ſhalbe as a token vpon thine hande, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Nowe when Pharaoh had let the people goe, God caryed them not by the way of the Philiſtims countrey, ‖ though it were neerer: for God ſaid, Leſt the people repent when they ſee i warre, and turne againe to Egypt)

d Both the ſeuenth and the firſt day were holy as Chap. 12,16.

e When thou doeſt eate the feaſt of vnleauened bread.

f Thou ſhalt haue continual remembrance thereof as thou wouldeſt of a thing that is in thine hand, or before thine eyes.

Chap. 22,29. and 34,19. Ezek. 44,30.

g That is, that which is firſt borne.

h This is alſo vnderſtand of the horſe and other beaſtes, which were not offred in ſacrifice.

h By offering a cleane beaſt in ſacrifice, Leuit. 12,6.

‖ Or, hereafterwardes.

‖ Or, ſignes of remembrance.

‖ Or because, &c.

i While the Philiſtims would haue made warre againſt them by ſtopping them the paſſage.

18 But God made the people to go about by the way of the wildernes of the red ſea: and the children of Iſrael went vp k armed out of the land of Egypt.

19 (And Moſes tooke þ bones of Ioſeph with him: for he had made the children of Iſrael ſweare, ſaying, *God will ſurely viſite you, and ye ſhall take my bones away hence with you)

20 ¶ *So they tooke their iourney from Succoth and camped in Etham in the edge of the wildernes.

21 *And the Lorde went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 *Hee tooke not away the pillar of the cloude by day nor the pillar of fire by night from before the people.

k That is, not priuily but openly, and as the word doeth ſignifie, ſet in order by fiue and fiue.

Gen. 50,25.

Ioſh. 24,32.

Num. 33,6.

Nomb. 14,14.

Pſal. 78,14.

1. Cor. 10,1.

l God ſendeth them from the heate of the ſunne.

Nehe. 9,19.

CHAP. XIIII.

4, 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtriken with feare murmure againſt Moſes. 13 Moſes comforteth them. 21 Hee deuideth the Sea. 23, 27 The Egyptians follow and are drowned.

WHen the Lorde ſpake vnto Moſes, ſaying,

2 Speake to the children of Iſrael, that they a returne and campe before Pi hahiroth betweene Migdol and the Sea, ouer againſt b Baal zephon: about it ſhall ye campe by the Sea.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wildernes hath ſhut them in.

4 And I wil hardē Pharaohs heart that hee ſhall folow after you: ſo I will c get mee honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall knowe that I am the Lorde: and they did ſo.

5 ¶ Then it was tolde the King of Egypt, that þ people fled: and the heart of Pharaoh and of his ſeruantes was turned againſt the people, and they ſaid, Why haue we this done, and haue let Iſrael go out of our ſeruice?

6 And hee made readie his charets, and tooke his people with him,

7 And tooke ſixe hundreth choſen charets, and d all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lorde had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an e hie hand)

9 *And the Egyptians purſued after them, and all the horſes [and] charets

a From toward the countrey of the Philiſtims.

b So the Sea was before them, the mountaines on either ſide and the enemie at their backes, that they might ſee how they were deliuered by God and were defended.

Rom. 9,17.

c By puniſhing his obſtinate rebellion.

d Ioſephus writeth that beſides theſe charets there were fiftie thouſand horſemen, and two hundreth thouſand footemen.

e With great ioy and boldnes.

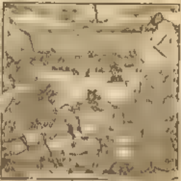
Ioſh. 24,6.

1. Mac. 4,9.

of Pharaoh, and his horſemen and his hoſte ouertooke them camping by the Sea, beſide Pi hahiroth, before Baal zephon.

f They, which a [illegible] in their deliuerance reioyced, [illegible] now in danger are afraide & murmure.

10 And when Pharaoh drewe nere, the children of Iſrael lift vp their eyes, & beholde, ẏ Egyptians marched after them, and they were ſore ᶠafraid: wherfore the children of Iſrael cryed vnto the Lord.



[illegible] them, huge rocks and mountaines, befor [illegible] Sea, [illegible] beside them, [illegible]

11 And they ſayde vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptiãs, then that we ſhould die in the wildernes.

g [illegible] the impatiencie of the fleſh, that it [illegible] Gods appointe[illegible].

13 Then Moſes ſayde to the people, Feare ye not, ſtand ſtill, and behold the ‖ ſaluation of the Lorde which hee will ſhewe to you this day. For the Egyptiãs, whome ye haue ſeene this day, ye ſhall neuer ſee them againe.

‖ Or, deliuerance.

14 The Lorde ſhall fight for you: therefore ʰholde you your peace.

h Onely put your truſt in God without grudging or doubting.

15 ¶ And the Lord ſaid vnto Moſes, ⁱWherefore cryeſt thou vnto me? ſpeake vnto the children of Iſrael that they goe forwarde:

i Thus in tentations faith fighteth a-ga[illegible] the fleſh, and [illegible] [illegible] [illegible] to the Lord.

16 And lift thou vp thy rod, & ſtretche out thine hande vpon the Sea and deuide it, and let the children of Iſrael goe on drie ground thorowe the middes of the Sea.

17 And I beholde I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, & vpon his horſemen.

18 Then the Egyptians ſhall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, remoued and went behinde them: alſo the pillar of the cloude went from before them, and ſtoode behinde them,

20 And came betweene the campe of the Egyptians and the campe of Iſrael: it was both a cloude and darkenes, yet gaue it ᵏlight by night, ſo that all ẏ night long the one came not at the other)

k The cloude ſhewed light to the Iſraelites but to the Egyptians it was darkenes, ſo that their two hoſtes could not ioyne together.

21 And Moſes ſtretched foorth his hand vpon the Sea, and the Lord cauſed the ſea to run backe by a ſtrong Eaſt winde all the night, & made the Sea drie land: for the waters were ᵃ deuided.

Ioſh. 4.23.

22 Then the ᵃchildren of Iſrael went through the mids of the Sea vpon the drie ground, and the waters were] a wall vnto them on their right hand, and on their left hand.

pſal. 114.3.
pſal. 78.13.
1 cor. 10.1.
ebr. 11.29.

23 And the Egyptians purſued and went after them to the mids of the Sea, euen al Pharaohs horſes, his charets, and his horſemen.

24 Nowe in the morning ˡ watche, when the Lord looked vnto the hoſte of the Egyptians, out of the firie and cloudie pillar, hee ſtrooke the hoſte of the Egyptians with feare.

l Which was about the three laſt houres of the night.

25 For hee tooke off their charet wheeles, & they draue them with ‖ much adoe: ſo that the Egyptians euery one ſaide, I will flee from the face of Iſrael: for the Lorde fighteth for them againſt the Egyptians.

‖ Or, heauily.

26 ¶ Then the Lord ſaid to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lord ᵐ ouerthrewe the Egyptians in the middes of the Sea.

m So the Lorde by the water ſaued his, and by the water drowned his enemies.

28 So the water returned and couered the charets & the horſemen, [euen] all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie lande thorowe the middes of the Sea, and the waters [were] a wall vnto them on their right hande, and on their left.

30 Thus the Lorde ſaued Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſawe the Egyptians dead vpon the Sea banke.

31 And Iſrael ſaw the mighty ᵗpower, which the Lorde ſhewed vpon the

† Ebr. hand.

Egyptians : ſo the people feared the Lorde, and beleeued the Lorde, and his [n] ſeruant Moſes.

n That is, the doctrine, which he taught them in the Name of the Lord.

CHAP. XV.

1, 20 Moſes with the men and women ſing prayſes vnto God for the deliuerance. 23 The people murmure. 25 At the prayer of Moſes the bitter waters are ſweete. 26 God teacheth the people obedience.

Then [a] ſang * Moſes and the children of Iſrael this ſong vnto the Lorde, and ſaide in this maner, I will ſing vnto the Lord : for he hath triumphed glorious ly : the horſe and him that rode vpon him hath he ouerthrowen in the Sea.

a Praiſing God for the ouerthrow of his enemies and their deliuerance.

* Wiſd.10.20.

2 The Lorde is my ſtrength and ¦ prayſe, and he is become my ſaluation. he is my God, and I wil [b] prepare him a tabernacle. he is my fathers God, and I will exalt him.

¦ Or, the occa- [illegible]

b To worſhip him therein.

3 The Lorde is a [c] man of warre, his [d] Name is Iehouah.

c In battel he ouercommeth euer.

d Euer conſtant in his promiſes.

4 Pharaohs charets and his hoſte hath he caſt into ẏ Sea : his choſen captaines alſo were drowned in ẏ red Sea.

5 The depths haue couered them, they ſanke to the bottome as a ſtone.

6 Thy right hand, O Lorde, is glorious in ¦ power : thy right hande, O Lord, hath bruſed the enemie.

¦ Or, power.

7 And in thy great glory thou haſt ouerthrowẽ them that roſe againſt [e] thee: thou ſenteſt forth thy wrath, which conſumed them as the ſtubble.

e Thoſe, that are enemies to Gods people, are his enemies.

8 And by the blaſt of thy noſtrels the waters were gathered, the floods ſtood ſtill as an heape, the depths congealed together in the ¦ heart of the Sea.

¦ Or, in the depth of the Sea.

9 The enemie ſaid, I will purſue, I will ouertake them, I will deuide the ſpoyle, † my luſt ſhalbe ſatiſfied vpon them, I will drawe my ſword, mine hand ſhall deſtroy them.

† Ebr. my ſoule ſhalbe filled.

10 Thou bleweſt with thy winde, the Sea couered them, they ſanke as leade in the mightie waters.

11 Who is like vnto thee, O Lorde, among the [f] Gods? who is like thee ſo gloriouſ in holines, [g] fearefull in praiſes, doing wonders?

f Euen ſo, oftentimes ẏ ſcripture calleth the mightie men of the worlde.

g Which ought ſtil to be prayſed with al feare and reuerence.

12 Thou ſtretchedſt out thy right hand, the earth ſwalowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredſt : thou wilt bring them in thy ſtrength vnto thine holy [h] habitation.

h That is, into the land of Canaan or into mount Zion.

14 The people ſhall heare and be afrayde : ſorowe ſhall come vpon the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amaſed, and trembling ſhall come vpon the great men of Moab : all the inhabitants of Canaã ſhal waxe faint hearted.

16 * Feare and dread ſhall fall vpon them : becauſe of the ¦ greatnes of thine arme, they ſhall be ſtill as a ſtone, til thy people paſſe O Lorde : till this people paſſe, which thou haſt purchaſed.

* Deut.2.25.

¦ Or, for thy [illegible]

17 Thou ſhalt bring them in, & plant them in the mountaine of thine inheritance, [i] which is the place that thou haſt prepared, O Lorde, for to dwell in, euen the ſanctuarie, O Lord, which thine hands ſhall eſtabliſh.

i Which was mount Sion, where afterward the Temple was built.

18 The Lord ſhal reigne for euer and euer.

19 For Pharaohs horſes went with his charets and horſemen into the Sea, and the Lord brought the waters of the Sea vpon them: but ẏ children of Iſrael went on drie land in ẏ mids of the Sea.

20 ¶ And Miriam the propheteſſe, ſiſter of Aaron tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] daunces.

k Signifying their [illegible] [illegible] our wanton daunces.

21 And Miriam anſwered the men, Sing ye vnto the Lord : for he hath triumphed glorouſly : the horſe and his rider hath he ouerthrowen in the Sea.

22 Then Moſes brought Iſrael frõ the red Sea, and they went out into the wilderneſſe of [l] Shur : and they went three dayes in the wildernes, and found no waters.

l [illegible]

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter : therefore the name of ẏ place was called ¦ Marah.

¦ Or, [illegible]

24 Then ẏ people murmured againſt Moſes, ſaying, What ſhall we drinke?

25 And he cryed vnto the Lorde, and the Lorde ſhewed him a * tree, which when he had caſt into the waters, ẏ waters were ſweete : there he made them an ordinance and a lawe, and there [n] he proued them,

* Ecclus.38.5.

n That is, God, or Moſes in Gods name.

26 And ſaide, If thou wilt diligently hearken, O Iſrael, vnto the voyce of the Lord thy God, & wilt do that, which is [o] right in his ſight, and wilt giue eare vnto his commandements, and keepe al his ordinances, then will I put none of theſe diſeaſes vpon thee, which I brought vpon ẏ Egyptians : for I am the Lord that healeth thee.

o Which is, to do that, which the God commaundeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and ſeuentie ¦ palme trees, and they camped there by the waters.

* Nom.33.9.

¦ Or, [illegible]

CHAP.

CHAP. XVI.

1 The Iſraelites come to the deſert of Sin, and murmure againſt Moſes and Aaron. 13 The Lorde ſendeth quailes and Manna. 23 The Sabbath is ſanctified vnto the Lorde. 27 The ſeuenth day Manna could not be founde. 32 It is kept for a remembraunce to the poſteritie.

AFterward all the Congregation of the children of Iſrael departed from Elim, & came to the wilderneſſe of [a] Sin, (which is betweene Elim and Sinai) the fifteenth day of ỷ ſecond moneth after their departing out of ỷ land of Egypt.

2 And the whole Congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron in the wildernes.

3 For the children of Iſrael ſaide to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we ſate by the fleſh pots, when we ate bread our bellies full: for ye haue brought vs out into this wildernes to kill this whole companie with famine.

4 ¶ Then ſaide the Lorde vnto Moſes, Beholde, I will cauſe bread to raine from heauen to you, and the people ſhal go out, and gather [f] that that is ſufficient for euery day, that [c] I may proue them, whether they will walke in my Law or no.

5 But the ſixt day they ſhall prepare that, which they ſhall bring home, and it ſhall be twiſe as much as they gather dayly.

6 Then Moſes and Aaron ſaid vnto all the children of Iſrael, At euen ye ſhal know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye ſhall ſee the glorie of the Lorde: for he hath heard your grudgings againſt the Lord: and what are we that ye haue murmured againſt vs?

8 Againe Moſes ſaide, At euen ſhall the Lord giue you fleſh to eate, & in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure againſt him: for what are we? your murmurings are not againſt vs, but againſt the Lord.

9 ¶ And Moſes ſaide to Aaron, Say vnto all the Congregation of ỷ children of Iſrael, Drawe neere before the Lord: for he hath heard your murmurings.

10 Nowe as Aaron ſpake vnto the whole Congregation of the children of Iſrael they looked toward the wildernes, and beholde, the glory of the Lorde appeared * in a cloude.

11 (For the Lorde had ſpoken vnto Moſes, ſaying,

12 * I haue heard the murmurings of the children of Iſrael: tel them [therfore, and ſay, At euen ye ſhal eate fleſh, and in the morning ye ſhalbe filled with bread, and ye ſhall know that I am the Lord your God.

13 And ſo at euen the * quailes came and couered the campe: and in the morning the dewe lay round about ỷ hoſte.

14 * And when the dew that was fallen was aſcended, behold, a ſmall round thing was vpon the face of the wildernes, ſmall as the hoare froſt on ỷ earth.

15 And when the children of Iſrael ſawe it, they ſaide one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſaide vnto them, * This is the bread which the Lorde hath giuen you to eate.

16 ¶ This is the thing which ỷ Lord hath commanded: gather of it euery man according to his eating an Omer for [g] a man, [†] according to the number of your perſons: euery man ſhall take for them which are in his tent.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſſe.

18 And whē they did meaſure it with an Omer, * he that had gathered much, had nothing ouer, & he that had gathered litle, had no lacke: ſo [h] euery man gathered according to his eating.

19 Moſes then ſaide vnto them, Let no man reſerue thereof till morning.

20 Notwithſtanding they obeyed not Moſes: but ſome of them reſerued of it till morning, and it was full of wormes, and [i] ſtanke: therefore Moſes was angrie with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the ſunne came, it was melted.

22 ¶ And the ſixt day they gathered [k] twiſe ſo much bread, two Omers for one man: then all the rulers of the Congregation came and told Moſes.

23 And he anſwered them, This is that, which the Lord hath ſaid, To morow is the reſt of the holy Sabbath vnto the Lord: bake that to day which ye wil bake, & ſeethe that which ye will ſeethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they laied it vp till the morning, as Moſes bade, and it ſtanke not, neither was there any worme therein.

25 Then

[a] This is the eight place where they had camped: there is another place called Sin, which was the [illegible] place where they camped and is called Cades, Nom. 33. 36.

[b] So hard a thing it is to the fleſh not to murmure againſt God, when the belie is puniſhed.

[f] Or, the portion of a day in his day.

[c] To ſignifie that they ſhould paciently depende vpon Gods prouidence from day to day.

[d] He gaue them Manna bread, not that they merited, but for his promis ſake.

[e] He that contemneth Gods miniſters contemneth God himſelfe.

Chap. 13. 21.

Ecclus. 45. 4.

† Or, in the twilight.

Nom. 11. 31.

Nom. 11. 7. Pſal. 78. 24. Wiſd. 16. 20.

[f] Which ſignifieth a part, portion, or gift, alſo meat prepared.

Iohn 6. 31. 1. Cor. 10. 3.

[g] Which conteyneth about a pottell of our meaſure.

† Or for an head.

2. Cor. 8. 15.

[h] God is a riche feeder of all, and none can iuſtly complaine.

[i] No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

[k] Which portion ſhould ſerue for the Sabbath and the day before.

25 Then Moſes ſaide, Eate yͤ to day: for to day is the Sabbath vnto yͤ Lord: to day ye ſhall not finde it in the fielde.

26 Sixe dayes ſhall ye gather it, but in the ſeuenth day is, the Sabbath: in it there ſhalbe none.

27 ¶ Notwithſtanding, there [m] went out ſome of the people in the ſeuenth day for to gather, and they found none.

28 And the Lorde ſaide vnto Moſes, How long refuſe ye to keepe my cōmandements and my lawes?

29 Beholde, howe yͤ Lord hath giuen you yͤ Sabbath: therefore he giueth you the ſixt day bread for two dayes: tarie therefore euery man in his place: let no man go out of his place the ſeuenth day.

30 So the people reſted yͤ ſeuenth day.

31 And the houſe of Iſrael called the name of it, MAN: & it was like [n] to coriander ſeede, but white: and the taſte of it was like vnto wafers made wͭ hony.

32 And Moſes ſaid, This is yͤ which the Lord hath commanded, Fil an Omer of it, to keepe it for your poſteritie: that they may ſee the bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.

33 Moſes alſo ſaide to Aaron, Take a [o] pot and put an Omer full of MAN therein, and ſet it before the Lorde to be kept for your poſteritie.

34 As the Lord commanded Moſes, ſo Aaron layed it vp before the [p] Teſtimonie to be kept.

35 And the children of Iſrael did eate MAN * fourtie yeeres, vntill they came vnto a lād inhabited: they did eate MAN vntill they came to the borders of yͤ land of Canaan.

36 The Omer is the tenth part of the [q] Ephah.

CHAP. XVII.

1 The Iſraelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moſes holdeth vp his hands, and they ouercome the Amalekites. 15 Moſes buildeth an altar to the Lord.

AND all the Congregation of the children of Iſrael departed from yͤ wildernes of Sin, by their iourneyes at yͤ [a] commandement of the Lord, and camped in [b] Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moſes, and ſaide, Giue vs water that we may drinke. And Moſes ſaide vnto them, Why contende ye with me? wherefore doe ye [c] tempt the Lord?

3 So the people thirſted there for water, and the people murmured againſt Moſes, and ſaide, Wherefore haſt thou thus brought vs out of Egypt to kill vs and our children & our cattel with thirſt?

4 And Moſes cryed to the Lord, ſaying, What ſhall I doe to this people? for they be almoſt ready to [d] ſtone me.

5 And the Lord anſwered to Moſes, Go before the people and take with thee of the Elders of Iſrael: and thy rod, wherewith thou * ſmoteſt the riuer, take in thine hand, and go:

6 * Behold, I will ſtand there before thee vpon the rocke in Horeb, and thou ſhalt ſmite on the rocke, and water ſhall come out of it, that yͤ people may drinke. And Moſes did ſo in the ſight of the Elders of Iſrael.

7 And he called the name of the place, [e] Maſſah and [f] Meribah, becauſe of the contention of the children of Iſrael, and becauſe they had tempted the Lord ſaying, Is the [g] Lord among vs, or no?

8 ¶ * Then came [h] Amalek & fought with Iſrael in Rephidim.

9 And Moſes ſaid to Ioſhua, Chuſe vs out men and goe fight with Amalek: to morow I will ſtand on the top of the [i] hill with the rod of God in mine hand.

10 So Ioſhua did as Moſes bad him, & fought with Amalek: & Moſes, Aaron, and Hur, went vp to the top of the hill.

11 And when Moſes held vp his hand, Iſrael preuailed: but when hee let his [k] hand downe, Amalek preuailed.

12 Now Moſes hands were heauie: therefore they tooke a ſtone and put it vnder him, and he ſate vpon it: and Aaron and Hur ſtayed vp his hands, yͤ one on the one ſide, and yͤ other on the other ſide: ſo his handes were ſteady vntill the going downe of the ſunne.

13 And Ioſhua diſcomfited Amalek & his people with the edge of the ſword.

14 ¶ And the Lorde ſaide to Moſes, Write this for a remembrance [l] in the booke, & [m] rehearſe it to Ioſhua: for * I wil vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moſes built an altar, and called the name of it, [n] Iehouah niſſi)

16 Alſo he ſaide, [o] The Lorde hath ſworne, that he wil haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to ſee Moſes his ſonne in lawe. 8 Moſes telleth him the wonders of Egypt. 9 Iethro reioyceth and offreth ſacrifice to God. 21 What maner of men officers and Iudges ought to be. 24 Moſes obeyeth Iethros counſell in appointing officers.

When

[l] God tooke away the occaſion from them to labour in gathering, becauſe he would haue the Sabbath kept.

[m] Their infidelitie was ſo great that they [illegible] againſt Gods commandement.

[n] In ſome maner it was like, but not in colour, Nomb.11.7.

[o] Or, glaſſe veſſel, Ebr.9.4.

[p] That is the Arke of the couenant, [illegible] was made.

Ioſh.5.12. Nehe.9.15.

[q] Which meaſure conteined about ten pottels.

[a] For at the [illegible]

[b] Moſes here noteth not euery place, where they camped, as Nomb.33. but only thoſe places where ſome notable thing was done.

Nomb.20.4.

[c] [illegible] murmuring againſt him.

[d] How readie the people are, to their owne matters to ſlay [illegible] Gods [illegible] ſpirits.

Chap.7.20. Nomb.20.9. [illegible] 14. Pſal.78.15.& 105.41. 1.Cor.10.4.

[e] Tentation.

[f] Strife.

[g] When in aduerſitie we thinke God to be abſent, then we neglect his promiſes and make him a liar.

Deut.25.17. [illegible] 11.

[h] Who came of Eliphas, ſonne of Eſau, Gen.36.12.

[i] That is, Horeb, which is alſo called Sinai.

[k] So that we ſee how dangerous a thing it is to faint in prayer.

[l] In the booke of the lawe [illegible]

Nomb.24.20. 1.Sam.15.3.

[n] That is, the Lord is my banner, as he declared by holding vp his rod and his handes.

[o] [illegible] hand [illegible]

When Iethro yͤ * Prieſt of Midian Moſes father in lawe heard all that God had done for Moſes, and for Iſrael his people, and howe the Lorde had brought Iſrael out of Egypt,

2 Then Iethro the father in lawe of Moſes tooke Zipporah Moſes wife, (after he had [a] ſent her away)

3 And her two ſonnes, whereof the one was called * Gerſhom: for he ſaide, I haue bene an aliant in a ſtrange land:

4 And the name of the other was Eliezer: for the God of my father, ſaide he, was mine helpe, and deliuered me from the ſworde of Pharaoh)

5 And Iethro Moſes father in lawe came with his two ſonnes, and his wife vnto Moſes into the wildernes, where he camped by the [b] mount of God.

6 And he ſaid to Moſes, I thy father in law Iethro am come to thee, and thy wife and her two ſonnes with her.

7 ¶ And Moſes went out to meete his father in lawe, and did obeiſaunce and kiſſed him, and eche aſked other of his [c] welfare: ⁊ they came into the tent.

8 Then Moſes told his father in law all that the Lorde had done vnto Pharaoh, and to the Egyptians for Iſraels ſake, and al the trauaile that had come vnto them by the way, and howe the Lord deliuered them.

9 And Iethro reioyced at all yͤ goodneſſe, which the Lorde had ſhewed to Iſrael, and becauſe he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro ſaide, [d] Bleſſed [be the Lorde who hath deliuered you out of the hand of the Egyptians, ⁊ out of yͤ hand of Pharaoh: who hath alſo] deliuered the people from vnder yͤ hand of the Egyptians.

11 Nowe I knowe that the Lorde is greater then all the gods: * for as they haue delt proudly with them, [ſo are they recompenſed.]

12 Then Iethro Moſes father in law tooke burnt offerings and ſacrifices to offer vnto God. And Aaron and all the Elders of Iſrael came to eate bread with Moſes father in law [f] before God.

13 ¶ Now on yͤ morow, when Moſes ſate to iudge the people the people ſtood about Moſes from morning vnto euen.

14 And when Moſes father in lawe ſawe al that he did to the people, he ſaid, What is this that thou doeſt to the people? why ſitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning vnto euen?

15 And Moſes ſaide vnto his father in lawe, Becauſe the people come vnto me to ſeeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one ⁊ another, and declare the ordinances of God, and his lawes.

17 But Moſes father in lawe ſaid vnto him, The thing which thou doeſt, is not well.

18 Thou doſt † weareſt thy ſelfe greatly, and this people that is with thee: for the thing is to heauy for thee: * thou art not able to do it thy ſelfe alone.

19 Heare now my ‖ voyce, (I wil giue thee counſel, and God ſhalbe with thee) be thou for the people to [h] Godwarde, and report thou the cauſes vnto God,

20 And admoniſh them of yͤ ordinances, and of the lawes, ⁊ ſhewe them the way, wherein they muſt walke, and the worke that they muſt do.

21 Moreouer, prouide thou among all yͤ people [i] men of courage, fearing God, men dealing truely, hating couetouſnes: and appoint ſuch ouer them, to be rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at al ſeaſons: but euery great matter let them bring vnto thee, and let them iudge all ſmall cauſes: ſo ſhall it be eaſier for thee, when they ſhal beare [the burden] with thee.

23 If thou do this thing, (⁊ God [ſo] commaunde thee) both thou ſhalt be able to endure, and all this people ſhall alſo go quietly to their place.

24 So Moſes [k] obeyed yͤ voyce of his father in law, ⁊ did all that he had ſaide:

25 And Moſes choſe men of courage out of all Iſrael, and made them heades ouer the people, rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all ſeaſons, [but] they brought yͤ hard cauſes vnto Moſes: for they iudged al ſmall matters them ſelues.

27 Afterward Moſes [l] let his father in lawe depart, and hee went into his countrey.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hil dyeth. 16 God appeareth vnto Moſes vpon the mount in thunder and lightening.

In

Chap. 2.16.

[a] It may ſeeme that he ſe[illegible] b[illegible]che for [illegible] to her father for [illegible] [illegible] [illegible] [illegible] [illegible] which [illegible] daunger [illegible] Chap. 4.25.

Chap. 2.22.

[b] Horeb is called yͤ mount of God, becauſe God wrought miracles in that place: [illegible] Peter calleth the mount where Chriſt was transfigured, [illegible] for by [illegible] preſence [illegible] 2 Pet. 1.18.

[c] Th[illegible] he [illegible] [illegible] day vn[illegible] [illegible]

[d] Whereby it is euident that he worſhipped the true God, and therefore Moſes refuſed not to marrie his daughter.

Chap. 1.10, 16, 22 [illegible] 5.7 [illegible] 14.8

[e] For they that [illegible] the children of Iſrael, pe[illegible] [illegible] by water.

[f] They ate in [illegible] place where the ſacrifice was offered, to [illegible] [illegible] and the reſt eaten.

[g] That is, to know Gods will ⁊ to haue iuſtice executed.

† Ebr. thou wilt fade and fall.

Deut. 1.9.

‖ Or, counſell.

[h] Iudge thou in hard cauſes, which cannot be decided but by conſulting with God.

[i] What maner of men ought to be choſen to beare office.

[k] Godly counſell ought euer to be obeyed, though it come of our inferiors: for to ſuch God oftentimes giueth wiſdome to humble them that are exalted, and to declare that one member hath neede of another.

[l] Reade the occaſion, Nom. 10.29.

a Which was in the beginning of the moneth Siuan, conteyning part of May, and part of Iune.
b That they departed from Rephidim.

IN the a thirde moneth, after the children of Iſrael were gone out of yͤ land of Egypt, the ſame b day came they into the wildernes of Sinai.

2 For they departed from Rephidim, & came to the deſert of Sinai, and camped in the wilderneſſe: euen there Iſrael camped before the mount.

Act.7.38.

3 *But Moſes went vp vnto God, for the Lorde had called out of the mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of c Iaakob, and tel the children of Iſrael,

c God called Iaakob Iſrael, therfore the houſe of Iaakob and the people of Iſrael ſignifie the onely Gods people.
Deu.29.2.
d For the egle by flying hie, is out of daunger, [illegible] other [illegible] to declare her loue.

4 *Ye haue ſeene what I did vnto the Egyptians, and how I caried you vpon d egles wings, and haue brought you vnto me.

5 Now therefore *if ye will heare my voyce in deede, and keepe my couenant, then yee ſhall be my chiefe treaſure aboue all people, *though all the earth be mine.

Deu.5.2.
Deu.10.14.
[illegible]
1.Pet.2.9. reuel.1.6.

6 Ye ſhalbe vnto me alſo a kingdome of *Prieſtes, and an holy nation. Theſe are the wordes which thou ſhalt ſpeake vnto the children of Iſrael.

7 ¶ Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

Chap.24.3. deu.5.27 & 26.17. [illegible] 24.16.

8 And the people anſwered all togeather, and ſayd, *All that the Lorde hath commaunded, we wil doe. And Moſes reported the wordes of the people vnto the Lord.

9 And the Lord ſaid vnto Moſes, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, & that they may alſo beleeue thee for euer. (for Moſes had tolde the wordes of the people vnto the Lord)

e Teach them to be pure in heart, as they ſhewe them ſelues outwardly cleane by waſhing.

10 Moreouer, the Lord ſaid vnto Moſes, Go to the people, and e ſanctifie them to day and to morowe, & let them waſh their clothes.

11 And let them be ready on the third day: for the third day the Lorde will come downe in the ſight of all the people vpon mount Sinai:

12 And thou ſhalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that ye goe not vp to the mount, nor touche the border of it: whoſoeuer toucheth the *mount, ſhal ſurely dye.

Heb.12.20.

13 No hand ſhal touch it, but he ſhall be ſtoned to death, or ſtriken through with dartes: whether it be beaſt or man, he ſhall not liue: when the ‖ horne bloweth long, they ſhall come vp into the mountaine.

‖ Or, trumpet.
‖ Or, to. [illegible]

14 ¶ Then Moſes went downe from the mount vnto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſayde vnto the people, Be ready on the third day, and come not at f your ‖ wiues.

f But giue your ſelues to prayer and abſtinence, that you may at this time attende onely vpon the Lorde. 1.Cor.7.5.

16 And yͤ third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount and the ſound of the trumpet exceeding loud, ſo that all the people, that was in the campe, was afrayde.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtoode in the nether part of the mount.

Deu.4.11.

18 *And mount Sinai was all on ſmoke, becauſe the Lorde came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and all the mount g trembled exceedingly.

g God vſed theſe fearefull ſignes that his Lawe ſhould be had in greater reuerence, and his maieſtie the more feared.

19 And when the ſound of the trumpet blewe long, and waxed louder and louder, Moſes ſpake, and God anſwered him by h voyce.

h He gaue aunſwere to Moſes by plaine wordes, that the people might vnderſtand him.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes vp into the top of the mount Moſes went vp.

21 Then the Lorde ſayde vnto Moſes, Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lorde to gaze, leaſt many of them periſh.

22 And let the ‖ Prieſtes alſo which come to the Lord be ſanctified, leaſt the Lorde ‖ deſtroy them.

‖ Or, rulers.
‖ Or, breake out vpon them.

23 And Moſes ſayd vnto the Lorde, The people can not come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set markes on the mountaine, and ſanctifie it.

24 And the Lorde ſayde vnto him, Goe, get thee downe, and come vp thou, and Aaron with thee: but let not the i Prieſtes and the people breake their boundes to come vp vnto the Lord, leſt he deſtroy them.

i Neither dignitie nor multitude haue auctoritie to paſſe the boundes, that Gods worde preſcribeth.

25 So Moſes went downe vnto the people, and tolde them.

CHAP. XX.

1 The commaundementes of the firſt table. 12 The commaundementes of the ſeconde. 18 The people afrayde are comforted by Moſes. 23 Gods of ſiluer and golde are againe forbidden. 24 Of what ſort the altar ought to be.

THen God [a] ſpake all theſe wordes, ſaying,

2 *I am þ Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of * bondage.

3 Thou ſhalt haue none other gods [b] before me.

4 *Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not [c] bowe downe to them, neither ſerue them: for I am the Lorde thy God, a [d] ielous God, viſiting the iniquitie of the fathers vpon the children, vpon the thirde generation, and vpon the fourth of them that hate me:

6 And ſhewing mercie vnto [e] thouſands to them that loue me, and keepe my commandements.

7 *Thou ſhalt not take the Name of the Lorde thy God in [f] vaine: for the Lord wil not holde him giltles that taketh his Name in vaine.

8 Remember the Sabbath day, [g] to keepe it holy.

9 *Sixe dayes ſhalt thou labour, and doe all thy worke,

10 But the ſeuenth day is the Sabbath of the Lorde thy God: in it thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant nor thy maid nor thy beaſt, nor thy ſtranger that is within thy gates.

11 *For in ſixe dayes the Lorde made the heauen and the earth, the ſea, and all that in them is, & reſted the ſeuenth day: therefore the Lord bleſſed the Sabbath day, and hallowed it.

12 ¶ *Honour thy [h] father & thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 *Thou ſhalt not [i] kill.

14 Thou ſhalt not [k] commit adulterie.

15 Thou ſhalt not ſteale.

16 Thou ſhalt not beare falſe [m] witnes againſt thy neighbour.

17 *Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his mayde nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

18 ¶ And all the people ſawe the thunders, and the [o] lightnings, and the ſound of the trumpet, & the mountaine ſmoking. and when the people ſawe it they fled and ſtoode afarre off,

19 And ſaid vnto Moſes, *Talke thou with vs, and we wil heare: but let not God talke with vs, leſt we die.

20 Then Moſes ſayde vnto the people, Feare not: for God is come to proue you, & that his feare may be before you, that ye ſinne not.

21 So the people ſtood afarre off, but Moſes drewe neere vnto the darkeneſſe where God was.

22 ¶ And the Lord ſaid vnto Moſes, Thus thou ſhalt ſay vnto the children of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

23 Ye ſhal not make therefore with me gods of ſiluer, nor gods of golde: you ſhall make you none.

24 *An altar of earth thou ſhalt make vnto me, and thereon ſhalt offer thy burnt offerings, and thy *peace offerings, thy ſheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee.

25 *But if thou wilt make me an altar of ſtone, thou ſhalt not builde it of hewē ſtones: for if thou lift vp thy toole vpon them, thou haſt polluted them.

26 Neither ſhalt thou go vp by ſteps vnto mine altar, that thy [p] filthineſſe be not diſcouered thereon.

a When Moſes and Aaron were gone vp, or had paſſed the boundes of þ peo. the God ſpak thus out of the mount Horeb, that all þ people heard.
Deut 5,6. [illegible]
[illegible] ſeruants.
b To whoſe eyes all things are open.
Leuit 26,1. pſal 97,7.
c By no outward geſture al kinde of ſeruice [illegible] to idoles [illegible].
d [illegible]
e So ready is he rather to [illegible] mercie [illegible].
Leuit 19,12. deut 5,11. [illegible]
f Either by ſwearing [illegible] by his [illegible].
g [illegible]
[illegible]
[illegible]
[illegible]
Deut 5,16. [illegible]
h By the parentes ſo is meant all that haue autoritie ouer vs.
Math 5,21.
i But loue & preſerue thy brothers life.
k But be pure in heart, worde and dede.
l [illegible]
m [illegible] and ſpeake [illegible]
n Thou maieſt not ſo much as wiſh his hindrance in any thing.
o [illegible] lamps.

Deut 5,24 & 18,16. Ebr. 12,18.
Whether you will obey his preceptes as you promiſed, chap 19,8.
Chap.27.8.& 38.7
Leuit 3.1.
Deut 27.5. Ioſh 8,31
Ebr. [illegible] thy tole.
p Which might be by his ſtouping, or flying abroad of his clothes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching ſeruants, murtherers and [illegible] the obſeruation whereof doeth not iuſtifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all miſchiefe and crueltie.

NOw theſe are þ lawes, which thou ſhalt ſet before them:

2 *If thou bye an Ebrewe ſeruant, hee ſhall ſerue ſixe yeeres, and in the ſeuenth he ſhal go out free, [a] for nothing.

3 If he came [b] himſelfe alone, he ſhal go out himſelfe alone: if he were maried, then his wife ſhal go out with him.

4 If his maſter hath giuen him a wife, and ſhe hath borne him ſonnes or daughters, the wife and her children ſhalbe her [c] maſters, but he ſhal goe out himſelfe alone.

5 But if the ſeruant ſay thus, I loue my maſter, my wife and my children, I wil not go out free,

6 Then his maſter ſhal bring him vnto the *Iudges, & ſet him to the [d] doore, or to the poſt, and his maſter ſhall bore his eare through with a nawle, and he ſhall

Leuit 25,39. deut.15,12. iere.34.14.
a Paying no money for his libertie.
b Not hauing wife nor children.
c Til her time of ſeruitude was expired, which might be the ſeuenth yere, or the fiftieth.
*Ebr. gods.
d Where the iudges ſate.

† Ebr. [illegible] hand.

4 If the theft be found † with him, aliue, (whether it be oxe, aſſe, or ſheepe) he ſhal reſtore the double.

5 ¶ If a man doe hurt fielde, or vineyarde, and put in his beaſt to feede in an other mans fielde, he ſhal recompence of the beſt of his owne fielde, and of the beſt of his owne vineyarde.

6 ¶ If fire breake out, ⁊ catch in the thornes, ⁊ the ſtacks of corne, or the ſtanding corne or yͤ field be conſumed he that kindled the fire ſhal make full reſtitutiō.

7 ¶ If a man deliuer his neighbour money or ſtuffe to keepe, and it be ſtollen out of his houſe, if the thiefe be found, he ſhal pay the double.

8 If the thiefe be not found, then the maſter of the houſe ſhalbe brought vnto the ‡ Iudges to ſweare,] whether he hath d put his hand vnto his neighbors good, or no.

‡ Ebr. gods.

d That is, whether he hath ſtollen.

9 In all maner of treſpaſſe, whether it be for oxen, for aſſe, for ſheepe, for raiment, or for any maner of loſt thing, which an other chalengeth to be his, the cauſe of both parties ſhal come before the Iudges, [and whome the Iudges condemne, he ſhall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe aſſe, or oxe or ſheepe, or any beaſt, and it die, or be † hurt, or taken away by enemies, and no man ſee it,

† Ebr. broken.

11 e An othe of the Lorde ſhall be betweene them twaine, that he hath not put his hand vnto his neighbors good, and the owner of it ſhal take [the othe,] and he ſhal not make it good:

e They ſhould ſweare by the Name of the Lorde.

12 * But if it be ſtollen from him, he ſhal make reſtitution vnto yͤ owner thereof.

Gen. 31.39.

13 If it be torne in pieces, he ſhal bring f recorde, and ſhal not make that good, [which is deuoured.

f He ſhal ſhew ſome part of the beaſt, or bring in witneſſes.

14 ¶ And if a man borow [ought] of his neighbour, and it be hurt, or els dye, the owner thereof not being by, he ſhall ſurely make it good.

15 If the owner thereof be by, he ſhal not make it good: [for] if it [be] an hired thing, it g came for his hire.

g He that hyred it ſhall be free by paying the hire.

16 ¶ * And if a man intiſe a maid that is not betrothed ⁊ lye with her, he ſhall endowe her, and take her to his wife.

Deut. 22.28

17 If her father refuſe to giue her to him, he ſhal pay money, according to the dowre of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to liue.

19 ¶ Whoſoeuer lyeth with a beaſt, ſhall dye the death.

20 ¶ * He that offreth vnto [any] gods, ſaue vnto the Lord onely, ſhalbe ſlaine.

Deut. 17.13, 14, 15. 1 mac. 2.24.

21 ¶ * Moreouer, thou ſhalt not do iniurie to a ſtrāger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt.

Leuit. 19.33.

22 ¶ * Ye ſhall not trouble any widowe, nor fatherleſſe childe.

Zach. 7.10.

23 If thou vexe or trouble ſuch, and ſo he call and crie vnto me, I wil ſurely heare his crie.

24 Then ſhall my wrath be kindled, and I wil kill you with the ſworde, and your wiues ſhalbe widowes, and your children fatherleſſe.

h The iuſt plague of God vpon the oppreſſers.

25 ¶ * If thou lend money to my people, [that is,] to yͤ poore with thee, thou ſhalt not be as an vſurer vnto him: ye ſhal not oppreſſe him with vſurie.

Leuit. 25.37. deut. 23.19. pſal. 15.5.

26 If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe:

27 For that is his couering onely, [and] this is his garment for his ſkinne: wherein ſhal he ſleepe? therefore when he crieth vnto me, I wil heare him: for I am mercifull.

i For cold and neceſſitie.

28 ¶ * Thou ſhalt not raile vpon the Iudges, neither ſpeake euill of the ruler of thy people.

Act. 23.5.

29 ¶ Thine k abundance ⁊ thy licour ſhalt thou not keepe backe. * The firſt borne of thy ſonnes ſhalt thou giue me.

k Thine abundance of thy corne, oyle, and wine.

Chap. 13.2, 12. & 34.19.

30 Likewiſe ſhalt thou do with thine oxen and with thy ſheepe: ſeuen dayes it ſhalbe with his damme, [and] the eight day thou ſhalt giue it me.

31 ¶ Ye ſhalbe an holy people vnto me, * neither ſhall ye eate any fleſh that is torne [of beaſts] in the fielde: ye ſhall caſt it l to the dogge.

Leuit. 22.8. ezek. 44.31.

l And ſo haue nothing to doe with it.

CHAP. XXIII.

2 Not to folowe the multitude. 13 Not to make mention of the ſtrange gods. 14 The three ſolemne feaſtes. 20, 23 The Angel is promiſed to leade the people. 25 What God promiſeth if they obey him. 29 God will caſt out the Canaanites by litle and litle, and why.

THou ſhalt not ‖ receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a ‖ falſe witnes.

‖ Or, report a falſe tale.

‖ Or, cruell.

2 ¶ Thou ſhalt not folowe a multitude to doe euill, neither † agree in a controuerſie a to decline after many and ouerthrowe [the trueth.]

† Ebr. anſwere.

a Doe that which is godly though fewe doe fauour it.

3 ¶ Thou ſhalt not eſteeme a poore man in his cauſe.

4 ¶ If thou meete thine enemies oxe, or his aſſe going aſtray, thou ſhalt b bring him to him againe.

b If we be bound to doe good to our enemies beaſt, much more to our enemie himſelfe, Mat. 5.44.

5 If thou ſee thine enemies aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

6 ¶ Thou ſhalt not ouerthrowe the right of thy poore in his ſute.

7 Thou ſhalt keepe thee farre from a falſe matter, *and ſhalt not ſlay the innocent and the righteous: for I will not iuſtifie a wicked man.

8 ¶ *Thou ſhalt take no gift: for the gift blindeth the wiſe, and peruerteth the wordes of the righteous.

9 ¶ Thou ſhalt not oppreſſe a ſtranger: for ye knowe the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 *Moreouer, ſixe yeeres thou ſhalt ſowe thy lande, and gather the fruites thereof,

11 But the ſeuenth yere thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eate, and what they leaue, the beaſtes of the feld ſhall eate. In like maner thou ſhalt do with thy vineyard, [and with thine oliue trees.

12 *Sixe dayes thou ſhalt doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine oxe, and thine aſſe may reſt and the ſonne of thy mayde and the ſtranger may be refreſhed.

13 And ye ſhal take heed to all things that I haue ſayde vnto you: and ye ſhall make no mention of the name of other gods, neyther ſhall it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keepe a feaſt vnto me in the yere.

15 Thou *ſhalt keepe the feaſt of vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I cõmanded thee, in ye ſeaſon of the moneth of Abib: for in it thou cameſt out of Egypt: and *none ſhall appeare before me emptie:

16 The feaſt alſo of the harueſt of the firſt fruites of thy labours, which thou haſt ſowen in the fielde: and the feaſt of gathering fruits in the end of the yere, when thou haſt gathered in thy labours out of the fielde.

17 These three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

18 Thou ſhalt not offer the blood of my ſacrifice with leauened bread: neyther ſhall the fat of my ſacrifice remaine vntill the morning.

19 *The firſt of the firſt fruites of thy lande thou ſhalt bring into the houſe of the Lorde thy God: yet ſhalt thou not ſeethe a kidde in his mothers milke.

20 ¶ *Beholde I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, and prouoke him not: for hee will not ſpare your miſdeeds, because my name is in him.

22 But if thou hearkẽ vnto his voyce, and do all that I ſpeake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel *ſhall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites the Hiuites and the Iebuſites, and I will deſtroy them.

24 Thou ſhalt not bowe downe to their gods neither ſerue them, nor do after the workes of them: but *vtterly ouerthrowe them, and breake in pieces their images.

25 For ye ſhall ſerue the Lorde your God, and hee ſhall bleſſe thy bread and thy water, and I will take all ſickenes away from the mids of thee.

26 ¶ *There ſhal none caſt their fruit nor be baren in thy land: the number of thy dayes will I fulfill.

27 I will ſend my feare before thee, and will deſtroy all the people among whome thou ſhalt go: and I will make all thine enemyes, turne their backes vnto thee:

28 And I will ſende *hornets before thee, which ſhall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not caſt them out from thy face in one yeere leaſt the land grow to a wilderneſſe: and the beaſtes of the fielde multiplie againſt thee.

30 By litle and litle I will driue them out from thy face, vntill thou increaſe, and inherite the land.

31 And I will make thy coaſtes from the red Sea vnto the Sea of the Philiſtims, & from the deſert vnto the Riuer: for I wil deliuer the inhabitants of the land into your hande and thou ſhalt driue them out from thy face.

32 *Thou ſhalt make no couenant with them, nor with their gods:

33 Neither ſhal they dwel in thy land, leaſt they make thee ſinne againſt mee: for if thou ſerue their gods, ſurely it ſhall be thy destruction.

G.iii. CHAP.

a If God com[illegible] [illegible]

[illegible] [illegible] burden [illegible]

[illegible] the [illegible] magiſtrate [illegible] commaunded [illegible] the magiſtrate

Deu. 16. 19 [illegible]

c For in that that ye were a ſtranger, ye [illegible] heart [illegible] full [illegible]

Leu. [illegible] 4.

[illegible] 15. 1.

Chap. 20. 8 [illegible] 13

f Neither by [illegible] Pſalme 16. 4 epheſ. [illegible]

g [illegible] in remembrance that the Angel paſſed ouer and ſpared [illegible] the firſt borne of the Egyptians.

Deu. 16. 16 [illegible]

h [illegible] in token that the Lawe was geuen [illegible] dayes after they departed from Egypt.

i This is the feaſt of Tabernacles, ſignifying that they dwelled 40. yere under the tentes or the tabernacles in wilderneſſe.

k No leauened bread ſhalbe then in thine houſe.

Chap. 34. 26 deut. 14. 21.

[illegible]

Chap. 33. 2. [illegible]

Deu. [illegible] 25

[illegible] in peeces [illegible]

Deu. 7. 14.

[illegible] thē at [illegible] the countrey, [illegible] Chap. [illegible] 24. 12.

1 Called the [illegible] Sea [illegible]

Chap. 34. 15 [illegible]

[illegible] 23. 13

CHAP. XXIIII.

3 The people promes to obey God. 4 Moſes writeth the ciuill lawes. 9. 12 Moſes returneth into the mount [illegible]. 14 Aaron and Hur haue the charge of the people. 18 Moſes was fourtie dayes and fourtie nightes in the mountaine.

NOwe he had [a] ſaid vnto Moſes, Come vp to the Lorde, thou, and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael, and ye ſhall worſhip afarre of.

2 And Moſes him ſelfe alone ſhall come neere to the Lorde, but they ſhall not come neere, neither ſhall the people goe vp with him.

3 ¶ Afterward Moſes came & tolde the people all the wordes of the Lord, and all the [b] lawes: and all ꝧ people anſwered with one voyce, and ſaid, *All the things which the Lord hath ſaid, will we do.

4 And Moſes wrote all the wordes of the Lorde, and roſe vp earely, and ſet vp an *altar vnder the mountaine, and twelue pillars according to the twelue tribes of Iſrael.

5 And hee ſent yong [c] men of the children of Iſrael, which offered burnt offerings of beeues, and ſacrificed peace offerings vnto the Lord.

6 Then Moſes tooke halfe of ꝧ blood, and put it in baſens, & halfe of the blood he ſprinkled on the altar.

7 After he tooke the ‖ booke of the couenant, and read it in the audience of the people: who ſaid, All that the Lord hath ſaid, we will do, and be obedient.

8 Then Moſes tooke the *blood, and ſprinkled it on the people, and ſaide, Beholde, the [d] blood of the couenant, which the Lorde hath made with you concerning all theſe things.

9 ¶ Then went vp Moſes and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael.

10 And they [e] ſaw the God of Iſrael, and vnder his feete was ‖ as it were a [f] worke of a Saphir ſtone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Iſrael hee [g] layde not his hande: alſo they ſaw God, and did eate and drinke.

12 ¶ And the Lord ſaid vnto Moſes, Come vp to me into the mountaine, & be there, & I will giue thee [h] tables of ſtone, and the lawe and the commaundement, which I haue writtē, for to teach [i] them.

13 Then Moſes roſe vp, and his miniſter Ioſhua, and Moſes went vp into the mountaine of God,

14 And ſayde vnto the Elders, Tarie vs here, vntill we come againe vnto you: and beholde, Aaron, and Hur are with you: whoſoeuer hath any matters, let him come to them.

15 Then Moſes went vp to ꝧ mount, and the cloude couered the mountaine,

16 And the glorie of the Lorde abode vpon mount Sinai, and the cloude couered it ſixe dayes: and the ſeuenth day he called vnto Moſes out of the middes of the cloude.

17 And the ſight of the glorie of the Lorde was like [f] conſuming fire on the top of the mountaine, in the eyes of the children of Iſrael.

18 And Moſes entred into the middes of the cloude, and went vp to the mountaine: and Moſes was in the *mount fourtie dayes and fourtie nightes.

a When hee [illegible] him vp to the mount [illegible] the lawes, [illegible] chap. [illegible] thereo.

l When hee had rede and [illegible] lawes in mount Sinai.

[illegible]

Chap. 19. 8.

Chap. 20. 24.

[illegible]

Note of the mountaine.

c For as yet the [illegible]hood was not geuen to Leui.

‖ Or, the [illegible]

[illegible]

Hebr. 9. 20.

1 Pet. 1. 2.

d [illegible] blood [illegible] the couenant [illegible] cannot be [illegible] without blood ſhedding.

e As perfectly as the [illegible] could beholde his maieſtie.

‖ Or, [illegible]ke

[illegible]

f He made them not afrayd, nor puniſhed them.

‖ Or, [illegible], re[illegible].

h The ſecond time.

i Signifying the hardnes of our heartes [illegible] God doe write his lawes therein by his Spirit. Iere. 31. [illegible]

[illegible] 2 Cor. 3. 3.

[illegible]

[illegible] 16.

k To wit, the people.

‖ Or, lam.

f The Lorde appeareth like deuouring fire to carnal mens but to them that hee draweth with his ſpirit, he is like pleaſant [illegible] plie.

Chap. 34. 28. deut. 9. 9.

CHAP. XXV.

2 The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieſeate. 23 The Table. 31 The Candleſticke. 40 All muſt be done according to the paterne.

THen the Lorde ſpake vnto Moſes, ſaying,

2 [a] Speake vnto the children of Iſrael, that they receiue an offering for me: of *euery man, whoſe heart giueth it freely, ye ſhal take the offring for me.

3 And this is ꝧ offring which ye ſhall [b] take of them, golde, & ſiluer, and braſſe,

4 And blewe ſilke, and purple, and ſkarlet, and fine linen, & goates ‖ heare,

5 And rammes ſkinnes coloured red, and the ſkinnes of badgers, & the wood [c] Shittim,

6 Oyle for the light, ſpices for [d] anoynting oyle, and for the perfume of ſweete ſauour,

7 Onix ſtones, and ſtones to be ſet in the *Ephod, and in the *breſtplate.

8 Alſo they ſhall make mee a [e] Sanctuarie, that I may dwell among them.

9 According to all that I ſhewe thee, euen ſo ſhall ye make ꝧ forme of the Tabernacle, and the facion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an *Arke of Shittim wood, two cubites and an halfe long, & a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou ſhalt ouerlay it with pure golde: within and without ſhalt thou ouerlay it, & ſhalt make vpon it a ‖ crowne of golde rounde about.

12 And thou ſhalt caſt foure ringes of gold for it, and put them in the foure ‖ corners thereof: that is, two rings [ſhalbe] on the

a After the moral and iudicial lawe he geueth them the ceremonial lawe, that nothing ſhould be left to mans inuention.

Chap. 35. 5.

b For the building and vſe of the Tabernacle.

‖ Or, yelowe.

c Which is thought to be a kinde of Cedar which will not rot.

d Ordeined for the Prieſts.

Chap. 28. 4.

Chap. 28. 15.

e A place both to offer ſacrifice & to heare the Lawe.

Chap. 37. 1.

‖ Or, a circle and a border.

‖ Or, feete.

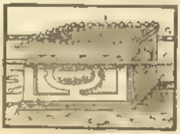
on the one ſide of it, and two rings on the other ſide thereof.

13 And thou ſhalt make barres of Shittim wood, & couer them with gold.

14 Then thou ſhalt put the barres in the rings by the ſides of ŷ Arke, to beare the Arke with them.

The Arke of the Teſtimonie.

A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne aboue the Arke.
F The foure ringes of golde in the foure [illegible]
G The barres couered with golde to put through the rings to cary the Arke.
H The inner part of the Arke where the Teſtimonie was put.



15 The barres ſhalbe in the ringes of the Arke: they ſhall not be taken away from it.

16 So thou ſhalt put in the Arke the [f] Teſtimonie which I ſhall giue thee.

17 Alſo thou ſhalt make a [g] Merciſeat of pure golde, two cubites & an halfe long, and a cubite and an halfe broade.

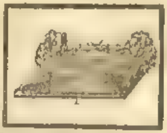
f The ſtone tables, the rod of Aaron and [illegible], which were a teſtimonie of Gods preſence.

g Or, couerynge, or, propitiatorie.

g There God appeared mercifully unto them: and this was a figure of Chriſt.

The Merciſeate.

I The Propitiatorie or Merciſeat, which is the couering of the Arke of the Teſtimonie, ſet a part in this edition, for plainnes.
k The place whence iſſued [illegible]



18 And thou ſhalt make two Cherubins of golde: of worke beaten out with the hammer ſhalt thou make them at the two endes of the Merciſeat.

19 And the one Cherub ſhalt thou make at the one end, and the other Cherub at the other ende: of [the matter] of the Merciſeat ſhall ye make the Cherubins, on the two endes thereof.

20 And the Cherubims ſhall ſtretche their winges on hie, couering the Merciſeat with their winges, and their faces one to another: to the Merciſeate warde ſhall the faces of the Cherubims be.

21 And thou ſhalt put the Merciſeate aboue vpon the Arke, and in the Arke thou ſhalt put the teſtimonie, which I will giue thee,

22 And there I will [‖] declare my ſelfe vnto thee, and from aboue the Merciſeate * betweene the two Cherubims, which are vpon the Arke of the Teſtimonie, I will tell thee all things which I will giue thee in commaundement vnto the children of Iſrael.

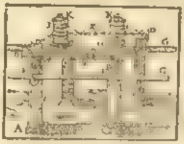
‖ Or, will appoint with thee.

Nomb.7.89.

23 ¶ * Thou ſhalt alſo make a table of Shittim wood, of two cubites long, and

Chap.37.10.

The Table of the Shewbread.



A B The length [illegible]
B C The [illegible]
A D The [illegible]
[illegible] that the table was an hand bread.
F The foure rings.
G The barres to carie the table, [illegible]
H [illegible]
I The twelue cakes or loaues called ŷ [illegible]
K The goblets or couerings, the [illegible]

one cubite broade, and a cubite and an halfe hie:

24 And thou ſhalt couer it with pure golde, & make thereto a crowne of golde round about.

25 Thou ſhalt alſo make vnto it a border of ‖ foure fingers rounde about: and thou ſhalt make a golden crowne round about the border thereof.

‖ Or, an hand bread.

26 After, thou ſhalt make for it foure rings of golde, and ſhalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer againſt the border ſhall the ringes be for places for barres, to beare the Table.

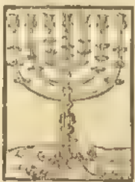
28 And thou ſhalt make the barres of Shittim wood, & ſhalt ouerlay them with gold, that the Table may be borne with them.

29 Thou ſhalt make alſo [h] diſhes for it, and incenſe cups for it & couerings for it, and goblets, wherewith it ſhall be couered, ‖ euē of fine gold ſhalt ŷ make them.

h To ſet the bread upon.

30 And thou ſhalt ſet vpon the Table ſhewe bread before me continually.

The Candleſticke.



Becauſe the facion of the Candleſticke is ſo plaine and euident, it needeth not to deſcribe the [illegible] of the ſhaft or ſhanke: for there are [illegible] three for euery one of the other branches. Alſo the knops of the Candleſticke [illegible]

31 ¶ * Alſo thou ſhalt make a Candleſticke of pure gold: of [i] worke beaten out with the hammer, ſhal the Candleſticke be made, his ſhaft, and his branches, his boules, his knops: and his floures ſhal be of the ſame.

Chap.37.17.

i It ſhall not be ſoldred, but beaten out of the maſſe of gold, with the hammer.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like vnto almonds, one knop & one floure in one bräch: and three boules like almonds in the other

branche, one knop and [one] floure: ſo throughout the ſixe branches that come out of the Candleſticke.

34 And in the ſhaft [of the Candleſticke] ſhalbe foure boules like vnto almondes his knops and his floures.

35 And there ſhalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two brāches made thereof, according to the ſixe branches comming out of the Candleſticke.

36 Their knops and their branches ſhall be thereof. all this ſhalbe one beaten worke of pure golde.

37 And thou ſhalt make the ſeuen lampes thereof: and the lampes thereof ſhalt thou put thereon, to giue light toward that that is before it.

38 Alſo the ſnuffers and ſnuffedishes thereof ſhalbe of pure golde.

39 Of a [k] talent of fine gold ſhalt thou make it with all theſe inſtruments.

40 *Looke therefore that thou make [them] after their facion, ỳ was ſhewed thee in the mountaine.

[k] This was ỳ talent weight of the temple, and wayed 120. pound. Hebr. 8,5. Actes 7,44.

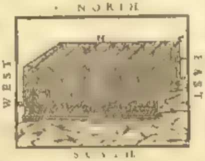
CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercieſeate, of the Table, and of the Candleſticke.

Afterwarde thou ſhalt make the Tabernacle with ten curtaines of fine twined linen, and blew ſilke, & purple, and ſkarlet: and in them thou ſhalt make Cherubims of [a] broydred worke.

[a] That is, of moſt cunning or fine worke.

The firſt couering of the Tabernacle.



A B C D The ten curtaines, which were eight & twentie cubites long of Cherubim worke.
A E The breadth of euery one was foure cubites, and ſo the ten were fourtie cubites broad.
F G Two curtaines and an halfe, ſo that the whole layde together declareth that the Tabernacle was thirtie cubites long and twelue broad.
F H Taches or hookes to tye the curtaines together.

2 The length of one curtaine [ſhalbe] eight and twētie cubites, and the bredth of one curtaine, foure cubites: euery one of the curtaines ſhall haue one meaſure.

3 Fiue curtaines ſhall be coupled one to an other: & the other fiue curtaines ſhalbe coupled one to another.

4 And thou ſhalt make ſtrings of blewe ſilke vpon the edge of the one curtaine, which is in the ſeluedge [b] of the coupling: and likewiſe ſhalt thou make in the edge of the other curtaine in the ſeluedge, in the ſecond coupling.

[b] On the ſide that the curtaines might be ioyned together.

5 Fiftie ſtringes ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the [c] ſecond coupling: the ſtringes ſhalbe one right againſt another.

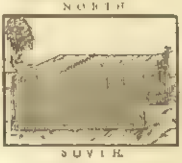
[c] In tying together both the ſides.

6 Thou ſhalt make alſo fiftie ‖taches of golde, and couple the curtaines one to another with the taches, and it ſhalbe one ‖Tabernacle.

‖Or, hookes.

‖Or, pauilion.

The curtaines of Goates heare.



Theſe eleuen curtaines of goates heare were put aboue the other ten, A. And the eleuenth hanged before the entry of the Tabernacle, looke B. Theſe alſo were 30. cubites long, & the other but eight and twentie, and therefore on the South ſide they were a cubite longer then the other, looke C. And alſo an other on the North ſide, that the boardes might be couered, P.

7 ¶ Alſo thou ſhalt make curtaines of goates heare, to be a [d] couering vpon the Tabernacle: thou ſhalt make them [to the number] of eleuen curtaines.

[d] Leſt raine or wether ſhould marre it.

8 The length of a curtaine [ſhall be] thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines [ſhall be] of one meaſure.

9 And thou ſhalt couple fiue curtaines by themſelues, and the ſixe curtaines by themſelues: but thou ſhalt double the [e] ſixt curtaine vpon the forefront of the couering.

[e] That is, fiue on the one ſide, and fiue on the other and the ſixt ſhulde hang ouer the dore of the Tabernacle.

10 And thou ſhalt make fiftie ſtrings in the edge of one curtaine in ỳ ſeluedge of the coupling, and fiftie ſtringes in the edge of the other curtaine in the ſecond coupling.

11 Likewiſe thou ſhalt make fiftie ‖taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the couering together, that it may be one.

‖Or, hookes.

12 And the [f] remnant that reſteth in the curtaines of the couering, euen the halfe curtaine that reſteth, ſhal be left at the backe ſide of the Tabernacle,

13 That the cubite on the one ſide and the cubite on the other ſide of that which is left in the lēgth of the curtaines of the couering, may remaine on either ſide of the Tabernacle to couer it.

[f] For theſe curtaines were two cubites longer then the curtaines of the Tabernacle, ſo that they were longer by a cubite on both ſides.

14 Moreouer, for that couering thou ſhalt make a [g] couering of rams ſkinnes dyed red, and a couering [h] of badgers ſkinnes aboue.

[g] To be put vpon the couering that was made of goates heare.

[h] This was the third couering for the Tabernacle.

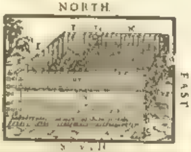
15 ¶ Alſo thou ſhalt make boardes for the Tabernacle of Shittim wood to ſtand vp.

16 Ten cubites [ſhalbe] the length of a board, and a cubite and an halfe cubite

the breadth of one board.

17 Two tenons ſhalbe [in one board ſet in order as the feete of a ladder, one againſt another: thus ſhalt thou make for all the boardes of the Tabernacle.

The Tabernacle.



A Twentie boardes on the Southſide, and as many on the Northſide, which were of 10 cubites in length, as it is from E. to F. The breadth of eche was a cubite and a halfe, by reaſon whereof, all ioyned together, made 30 cubites, which was the length of the Tabernacle. Ioſephus writeth that eche boarde was an handful thicke.

B The nether part of the boards which was cut into two tenons.

C The two mortaiſes, for eche tenon one, wrought in two pieces apart, whereinto when the boardes were put, they receiued the tenon, and [illegible] the boardes.

D D D D D Signifie the fiue barres to holde the boardes in order: foure paſſed without the boardes through rings: the middlemoſt went through the thicknes of the boardes, wherein a hole was made therefore.

E E Two rings, one at the upper part, and another at the nether part of the boardes, which ioyned the [illegible] Tabernacle, and the boardes of the Weſt ende together.

F F Rings wherein the barres were faſtened.

G H The vaile hanged on foure pillars, and wrought of Cherubims, which did ſeparate the holy place from the moſt holy.

I The moſt holy place.

K The holy place, wherein on the Southſide the candleſticke was placed, and on the Northſide againſt it, the Table of ſhewebread.

L [illegible] the Weſt end, which was the vppermoſt ende of the place.

M A hanging or vaile, which was at the entrie of the Tabernacle, being at the Eaſt ende which was faſtened to hang at fiue pillars.

18 And thou ſhalt make boardes for the Tabernacle, euen twenty boardes on the South ſide, euen full South.

19 And thou ſhalt make fourty ‖ ſockets of ſiluer vnder the twentie boards, two ſockets vnder one boarde for his two tenons, and two ſockets vnder another boarde for his two tenons.

‖Or, baſe pieces, wherein were the mortaiſes for the tenons.

20 In like maner on the other ſide of the Tabernacle toward the North ſide [ſhall be, twentie boardes,

21 And their fourtie ſockets of ſiluer, two ſockets vnder one boarde, and two ſockets vnder another board.

22 And on the ſide of the Tabernacle, towarde the Weſt, ſhalt thou make ſixe boardes.

23 Alſo two boardes ſhalt thou make in the corners of the Tabernacle in the two ſides.

24 Alſo they ſhalbe [i] ioyned beneath, and likewiſe they ſhall be ioyned aboue to a ring: thus ſhall it be for them two: they ſhalbe for the two corners.

[i] The Ebrewe worde ſignifieth twinnes: declaring that they ſhoulde be ſo perfect and well ioyned as were poſſible.

25 So they ſhalbe eight boardes hauing ſockets of ſiluer, euen] ſixteene ſockets, that is, two ſockets vnder one boarde, and two ſockets vnder another board.

26 ¶ Then thou ſhalt make fiue barres of Shittim wood for the boards of one ſide of the Tabernacle,

27 And fiue barres for the boardes of the other ſide of the Tabernacle: alſo fiue barres for the boards of the ſide of the Tabernacle towarde the Weſt ſide.

28 And the middle barre ſhall goe through the middes of the boards, from ende to ende.

29 And thou ſhalt couer the boardes with gold, and make their rings of gold, for places for the barres, and thou ſhalt couer the barres with gold.

30 So thou ſhalt reare vp the Tabernacle * according to the faſhion thereof, which was ſhewed thee in the mount.

Chap.25 9, 40. hebr. 8 5. act. 7.44.

31 ¶ Moreouer, thou ſhalt make a vayle of blew ſilke, and purple, and ſkarlet, and fine twined linen: thou ſhalt make it of broydred worke with Cherubims.

32 And thou ſhalt hang it vpon foure pillars of Shittim wood couered with gold, (whoſe [k] hookes ſhalbe of golde) [ſtanding vpon foure ſockets of ſiluer.

[k] Some read, heads of the pillars.

33 ¶ Afterwarde thou ſhalt hang the vaile [†] on the hookes, that thou mayeſt bring in thither, that is (within the vaile) the Arke of the Teſtimonie: and the vaile ſhall make you a ſeparation betweene the holy place and the [l] moſt holy place.

[†] Ebr. vnder the hookes: meaning that it ſhould hang downe vnder from the hookes.

[l] Wherinto the hie Prieſt onely entred once a yere.

34 Alſo thou ſhalt put the Mercyſeate vpon the Arke of the Teſtimonie in the moſt holy place.

35 And thou ſhalt ſet ỹ Table [m] without the vaile, and the Candleſticke ouer againſt the Table on the Southſide of the Tabernacle, and thou ſhalt ſet the Table on the Northſide.

[m] Meaning in the holy place.

36 Alſo thou ſhalt make an [n] hanging for the doore of the Tabernacle of blewe ſilke, and purple, and ſkarlet, and fine twined linen wrought with needle.

[n] This hanging or vaile was betweene the holy place & there where the people were.

37 And thou ſhalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads [ſhalbe] of golde, and thou ſhalt caſt fiue ſockets of braſſe for them.

CHAP XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou ſhalt make the [a] altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar ſhalbe foure ſquare) and the height thereof three cubites.

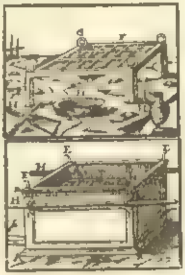
[a] For the burnt offring.

2 And thou ſhalt make it hornes in the foure corners thereof: the hornes ſhalbe of it [b] ſelfe, and thou ſhalt couer it with braſſe.

[b] Of the ſame wood and matter, not faſt nailed vnto it.

The Altar of burnt offring.

A B The length conteining fiue cubites.
B C The breadth as much.
A D The height three cubites.
E The foure hornes or foure corners.
F The grate, which was put within the altar, and whereupon the sacrifice was burnt.
G Foure rings to lift vp the grate by, when they auoyded the ashes.
H The barres to cary the altar.
I The ringes through the which the barres were put.
K K K Ashpannes, besomes, flesh-hookes, basens and such instruments appertaining to the altar.



3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens, and his fleshhookes, & his |censers: thou shalt make all ẏ instruments thereof of brasse.

|Or, fire pans.

4 And thou shalt make vnto it a grate [like] networke of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

‡Ebr. net.

5 And thou shalt put it vnder ẏ compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, [I say,] of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the [altar] holowe [betweene] the boardes: as [God] shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in ẏ Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundreth cubites long, for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heades of the pillars, and their d filets [shalbe] siluer.

d They were certaine hoopes or circles to beautifie the pillar.

11 Likewise on ẏ Northside in length [there shalbe] hangings of an hundreth [cubites] long, and the twentie pillars thereof with their twentie sockets of brasse: the heades of the pillars and the filets [shalbe] siluer.

12 ¶ And the breadth of the court on the west side [shal haue] curtaines of fiftie cubites, [with] their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward ful East [shal haue] e fiftie cubites.

e Meaning curtaines of fiftie cubites.

14 Also hangings of fiftene cubites [shalbe on the one] f side with their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side [shalbe] hangings of fiftene cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court [shalbe] a vaile of twentie cubites, of blewe silke, and purple, and skarlet, and fine twined linen wrought wt needle, [with] the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, [with] their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court [shal be] an hundreth cubites, and the breadth fiftie ‡ at either end, and the height fiue cubites, [and the hangings] of fine twined linen, and their sockets of brasse.

‡Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the g pinnes thereof, and all the pinnes of the court [shall be] brasse.

g Or stakes, wherewith the curtains were fastened to the ground.

20 ¶ And thou shalt commande the children of Israel, that they bring vnto thee pure oyle oliue h beaten for the light, that the lampes may alway |burne.

h Such as commeth from the oliue, when it is first pressed or beaten.

|Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euenyng to mornyng before the Lorde, for a statute for euer vnto their generations, [to be obserued] by the children of Israel.

CHAP. XXVIII.

1 The Lorde calleth Aaron and his sonnes to the Priesthoode. 4 Their garmentes. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Thum and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that hee may serue me in the Priestes office: [I meane] Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirite of wisedome, that they make Aarons garments to b consecrate him, that he may serue me in the Priests office.

‡Ebr. wise in heart.

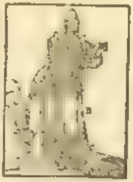
b Which is, to separate him from the rest.

The garments of the high Prieſt.

A The Ephod, or vpmoſt coate, [illegible]

B [illegible]

C The tunicle or broydred coate, which was vnder the robe & longer then it, and was alſo without [illegible]



4 Now theſe ſhalbe the garmentes, which they ſhall make, a breaſt plate, and an [c] Ephod, and a robe, and a broydred coate, a miter, ⁊ a girdle. ſo theſe holy garments ſhall they make for Aaron thy brother and for his ſonnes that he may ſerue me in the Prieſtes office.

c A ſhort and ſtreight coate without ſleeues put vpon [illegible] to keepe them cloſe vnto him.

5 Therfore they ſhal take gold, ⁊ blew ſilke, ⁊ purple and ſkarlet, and fine linen,

6 ¶ And they ſhall make the Ephod of golde, blewe ſilke, and purple, ſkarlet, and fine twined linen of broydred worke.

7 The two ſhoulders thereof ſhall be ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the [d] embroydred garde of the ſame Ephod, which ſhalbe vpon him, ſhalbe of the ſelfe ſame worke ⁊ ſtuffe, [euen] of golde, blewe ſilke and purple, and ſkarlet, and fine twined linen.

d Which went about [illegible] vpmoſt coate.

9 And thou ſhalt take two Onix ſtones, and graue vpon them the names of the children of Iſrael:

10 Sixe names of them vpon the one ſtone, and the ſixe names that remaine, vpon the ſecond ſtone, according to their [e] generations.

e As they were in age ſo ſhould they be grauen in order.

11 Thou ſhalt cauſe to graue the two ſtones according to the names of yͤ children of Iſrael by a grauer of ſignets, that worketh ⁊ graueth in ſtone, ⁊ ſhalt make them to be ſet ⁊ emboſſed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, as [ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lorde vpon his two ſhoulders for a remembrance.

f That Aaron might remember the Iſraelites to Godward.

13 So thou ſhalt make boſſes of gold,

14 ¶ And two cheynes of fine gold [g] at the ende, of wrethed worke ſhalt thou make them, and ſhalt faſten the wrethed cheynes vpon the boſſes.

g Of the boſſes.

15 ¶ Alſo thou ſhalt make the breaſt plate of [h] iudgement wͭ broydred worke: like the worke of the Ephod ſhalt thou make it: of golde, blewe ſilke, and purple, and ſkarlet, and fine twined linen ſhalt thou make it.

h It was ſo called becauſe the hie Prieſt could not giue ſentence in iudgement without that on his breſt.

16 Foure ſquare it ſhalbe and double, an hand breadth long and an hand breadth broade.

The deſcription of the breſtplate.

17 Then thou ſhalt ſet it full of places for ſtones, [euen] foure rowes of ſtones: the order ſhalbe this, a ‖ Rubie, a Topaze, and a ‖ Carbuncle in the firſt rowe.

‖Or, Sardonie.

‖Or Emeraud.

18 And in the ſecond rowe [thou ſhalt ſet] an [i] Emeraude, a Saphir, and a ‖ Diamond.

i Carbuncle.

‖Or, Iaſper.

19 And in the third rowe a Turkeis, an Achate, and an Hematite.

20 And in the fourth rowe a ‖ Chryſolite, an Onix, and a Iaſper: and they ſhall be ſet in gold in their emboſſemẽts.

‖Or, Tar[illegible]

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, and they ſhalbe for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breaſt plate two cheines at the endes of wrethen worke of pure golde.

23 Thou ſhalt make alſo vpon yͤ breſt plate two rings of golde, ⁊ put the two rings on [k] the two ends of the breſt plate.

k Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wrethen cheines of golde in the two rings in the endes of the breſt plate.

25 And the other two endes of the two wrethen cheines, thou ſhalt faſten in the two emboſments, and ſhalt put them vpon the ſhoulders of the Ephod on the fore ſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the two [l] other endes of yͤ breſt plate, vpon yͤ border thereof, toward yͤ inſide of yͤ Ephod.

l Which are beneath.

27 And two other rings of golde thou ſhalt make, and put them on yͤ two ſides of the Ephod, beneath in yͤ fore part of it ouer againſt the coupling of it vpon the broydred garde of the Ephod.

28 Thus they ſhall bind yͤ breſt plate by his rings vnto yͤ rings of the Ephod, with a lace of blew ſilke, that it may be faſt vpon the broydred garde of the Ephod, and that the breſt plate be not looſed from the Ephod.

29 So Aaron ſhal [m] beare the names of the children of Iſrael in the breſt plate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

m Aaron ſhall [illegible] the breſt plate [illegible]

30 ¶ Alſo thou ſhalt put in the breſt plate of iudgement the Urim and the Thummim, which ſhalbe vpō Aarons heart, when he goeth in before yͤ Lorde: and

[illegible] Urim [illegible] Thummim [illegible] vſed in the Prieſtes.

and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blewe ſilke.

32 And the hole for his head ſhalbe in the middes of it, hauing an edge of wouen worke round about the coller of it: ſo it ſhalbe as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the ſkirtes thereof thou ſhalt make pomegranates of blewe ſilke, and purple, and ſkarlet, round about the ſkirtes thereof & belles of gold betweene them round about:

Eccluſ 45.9. 34 That is, *a golden bel & a pomegranate, a golden bell & a pomegranate round about vpon ye ſkirtes of the robe.

35 So it ſhalbe vpon Aaron, when he miniſtreth, and his ſound ſhalbe heard, when he goeth into the holy place before the Lorde, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold, and graue thereon, as ſignets are grauen, [o] HOLINES TO THE LORD.

37 And thou ſhalt put it on a blew ſilke lace, and it ſhalbe vpon the miter: [euen] vpon the fore front of ye miter ſhall it be.

38 So it ſhalbe vpõ Aarons forehead, that Aaron may [p] beare the iniquitie of the offrings, which the children of Iſrael ſhall offer in all their holy offrings: and it ſhalbe allwayes vpõ his forehead, to make them acceptable before ye Lord.

39 Likewiſe thou ſhalt embroyder the fine linen coate, and thou ſhalt make a miter of fine linen, but thou ſhalt make a girdel of needle worke.

40 Alſo thou ſhalt make for Aarons ſonnes coates, & thou ſhalt make them girdels, & bonets ſhalt thou make them for glory and comelines.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoint them, and [q] fil their hands, & ſanctifie them, that they may miniſter vnto me in the Prieſts office.

42 Thou ſhalt alſo make them linen breeches to couer their priuities: frõ the loynes vnto the thighs ſhal they reache.

43 And they ſhalbe for Aaron and his ſonnes when they come into the tabernacle ‖ of the Congregation, or when they come vnto the altar to miniſter in the holy place, that they commit not [r] iniquitie, & ſo die. This ſhalbe a lawe for euer vnto him & to his ſeede after him.

[o] Holines apperteineth to the Lord: for he is moſt holy & nothing vnholy may appeare before him.

[p] Their offrings colde not be ſo perfect but ſome faute wolde be therein, which the hie Prieſt bare & pacified God.

[q] That is, conſecrate them by giuing the things to offer, and therby admit them to their office.

‖ Or, of witnes.

[r] In not hiding their nakednes.

CHAP. XXIX.

1 The maner of conſecrating the Prieſts. 38 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

This thing alſo ſhalt thou doe vnto them when thou conſecrateſt thẽ to be my Prieſtes, *Take a yong calfe, and two rams without blemiſh, Leuit.9.2.

2 And vnleauened bread and cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flowre ſhalt thou make thẽ)

3 Then thou ſhalt put them in one basket, and [a] preſent them in the basket with the calfe and the two rams,

4 And ſhalt bring Aaron & his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the breſt plate, and ſhalt cloſe [them] to him with the broydred gard of ye Ephod.

6 Then thou ſhalt put the miter vpon his head, & ſhalt put the holy *crowne vpon the miter. Chap.28.36.

7 And thou ſhalt take the anointing *oyle, and ſhalt powre vpon his head, and anoint him. Chap.30.25.

8 And thou ſhalt bring his ſonnes, and put coates vpon them,

9 And ſhalt gird them with girdels, [both] Aaron and his ſonnes: and ſhalt put the bonets on them, and the Prieſts office ſhalbe theirs for a perpetual lawe: thou *ſhalt alſo ‖ fil the hands of Aaron, and the hands of his ſonnes. Chap.28.41. ‖ Or, conſecrate them.

10 After, thou ſhalt preſent the calfe before the Tabernacle of the Congregation, *and Aaron and his ſonnes ſhall [c] put their handes vpon the head of the calfe. Leuit.1.4.

11 So thou ſhalt kill the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, & ſhalt powre all [the reſt] of the blood at the foote of the altar.

13 *Alſo thou ſhalt take al the fat that couereth the inwards, and the kal [that is] on the liuer, and the two kidneis, and the fat that is vpon them, & ſhalt burne them vpon the altar. Leuit.3.3.

14 But ye fleſh of the calfe, & his ſkinne, & his doung ſhalt thou burne with fire without the hoſte: it is a ‖ ſinne offring. ‖ Ebr. ſinne. 2.Cor 5.21.

[a] To offre them in ſacrifice.

[b] Which was next vnder the Ephod.

[c] Signifying that the ſacrifice was alſo offred for them and that they did approue it.

15 ¶ Thou ſhalt alſo take one ram, & Aaron and his ſonnes ſhall put their hands vpon the head of the ram.

16 Then thou ſhalt kill the ram, and take his blood, and ſprinkle it round about vpon the altar,

17 And thou ſhalt cut ye ram in pieces, and waſh the inwardes of him and his legges, & ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ram vpon the altar: for it is a burnt offring vnto ye Lord for a [d]ſweete ſauour: it is an offring made by fire vnto ye Lorde.

19 ¶ And thou ſhalt take the other ram, and Aaron & his ſonnes ſhall put their hands vpon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood & put it [e]vpon the lap of Aarons eare, and vpon the lap of the right eare of his ſonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, & ſhalt ſprinkle the blood vpon the altar round about.

21 And thou ſhalt take of the blood that is [f]vpon the altar, and of the anointing oyle, and ſhalt ſprinkle it vpon Aaron, and vpon his garments, & vpon his ſonnes, and vpon the garments of his ſonnes with him: ſo he ſhalbe halowed, and his clothes, & his ſonnes, and the garments of his ſonnes with him.

22 Alſo thou ſhalt take of ye rams the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, & the fat that is vpon them, and the right ſhoulder, (for it is the [g]ram of conſecration)

23 And one loafe of bread, & one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou ſhalt put all this in the handes of Aaron, and in the handes of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe, thou ſhalt receiue them of their hands, and burne them vpon the altar beſides ye burnt offring for a ſweete ſauour before the Lord: for this is an offring made by fire vnto the Lord.

26 Likewiſe thou ſhalt take the breſt of the ram of the conſecration, which is for Aaron, & ſhalt ſhake it [h]to and fro before the Lord, and it ſhall be thy part.

27 And thou ſhalt ſanctifie the breſt of the ſhaken offring, and the ſhoulder of the [i]heaue offring, which was ſhaken to and fro, & which was heaued vp of the ram of the conſecration, which was for Aaron, and which was for his ſonnes.

28 And Aaron & his ſonnes ſhal haue it by a ſtatute for euer, of the children of Iſrael: for it is an heaue offring, and it ſhalbe an heaue offring of the children of Iſrael, of their [k]peace offrings, euen their heaue offring to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, ſhalbe his ſonnes after him, to be anointed therein, and to be conſecrate therein.

30 That ſonne that ſhalbe Prieſt in his ſtead ſhall put them on ſeuen dayes, when he commeth into the Tabernacle of the Congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 *And Aaron and his ſonnes ſhall eate the fleſh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they ſhall eate theſe things, [l]whereby their attonement was made, to cõſecrate them and to ſanctifie them: but a ſtranger ſhal not eate thereof, becauſe they are holy things.

34 Nowe if ought of the fleſh of the conſecration, or of the bread remaine vnto the morning, then thou ſhalt burne the reſt with fire: it ſhal not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou do thus vnto Aaron & vnto his ſonnes, according to al things which I haue cõmanded thee: ſeuen daies ſhalt thou [m]conſecrate them.

36 And ſhalt offer euery day a calfe for a ſinne offring, for [n]reconciliation: and thou ſhalt clenſe the altar, when thou haſt offred vpon it for reconciliation, and ſhalt anoint it, to ſanctifie it.

37 Seuen dayes ſhalt thou clenſe the altar, and ſanctifie it, ſo the altar ſhall be moſt holy: and, whatſoeuer toucheth the altar, ſhalbe holy.

38 ¶ *Nowe this is that which thou ſhalt preſent vpon the altar: euen two lambes of one yere olde, day by day continually.

39 The one lambe thou ſhalt preſent in the morning, & the other lambe thou ſhalt preſent at euen.

40 And with the one lambe, a [o]tenth part of fine floure mingled with the fourth part of an [p]Hin of beaten oile and the fourth part of an Hin of wine, for a

H.i. drinke

[d] Or, a ſauour of reſt, which cauſeth the wrath of God to ceaſe.

[e] Meaning, the ſoft and nether part of the eare.

[f] Wherewith the altar muſt be ſprinckled.

[g] Which is offred for the conſecration of the hie Prieſt.

[h] This ſacrifice the Prieſt did moue toward the Eaſt, Weſt, North and South.

[i] So called, becauſe it was not onely ſhaken to and fro, but also lifted vp.

[k] Which were offrings of thankeſgiuing to God for his benefites.

*Leuit.8.31. [illegible] Matt.12.4.

[l] That is by theſe things.

[m] Ebr. fill their handes.

[n] To appeaſe God, [illegible] that ſinne may be pardoned.

[o] That is, an Omer, reade Chap.16.16.

[p] [illegible] about a [illegible].

*Nomb.28.3.

drinke offring.

41 And the other lambe thou ſhalt preſent at euen: thou ſhalt do thereto according to the offring of the morning, and according to the drinke offring thereof, to be a burnt offring for a ſweete ſauour vnto the Lord.

42 [This ſhalbe] a continuall burnt offring in your generations at the doore of the Tabernacle of the congregation before the Lorde, where I will ‖make appoyntment with you, to ſpeake there vnto thee.

‖Or, declare my ſelf to you.

43 There I will appoynt with the children of Iſrael, and [the place] ſhalbe ſanctified by my ᵖ glorie.

p Becauſe of my glorious preſence.

44 And I will ſanctifie the Tabernacle of the Congregation & the altar: I will ſanctifie alſo Aaron and his ſonnes to be my Prieſts,

45 And I will *dwell among the children of Iſrael, and will be their God.

Leuit.26.12. 2.cor.6.16.

46 Then ſhall they know that I am the Lord their God, ẏ brought them out of the land of Egypt, that I might dwel among them: ᵠ I am ẏ Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incenſe. 13 The ſumme that the Iſraelites ſhould pay to the Tabernacle. 18 The braſen lauer. 23 The anointing oile. 34 The making of the perfume.

Furthermore ẏ ſhalt make an altar ᵃ for ſweete perfume, of Shittim wood thou ſhalt make it.

a Vpon the which ẏ ſweete perfume was burnt, verſe.34.

2 The length thereof a cubite and the bredth thereof a cubite (it ſhall be foure ſquare) & the height therof two cubites: the hornes thereof ſhalbe ᵇ of the ſame,

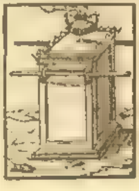
b Of the ſame wood and matter.

3 And thou ſhalt ouerlay it with fine gold both the top thereof and the ſides thereof round about and his hornes: alſo thou ſhalt make vnto it ‖a crowne of gold round about.

‖Or, a circle & border.

4 Beſides this thou ſhalt make vnder this crowne two golden rings on either ſide: [euen] on euery ſide ſhalt thou make [thē,] that they may be as places for the barres to beare it withall.

The Altar of ſweete perfume.



This altar was one cubite long, and one cubite broade, and in height was two cubites: the reſt may be vnderſtand by the former figures.

5 The which barres thou ſhalt make of Shittim wood, and ſhalt couer them with golde.

6 After thou ſhalt ſet it ᶜ before ẏ vaile, that is nere the Arke of Teſtimonie, before the Mercyſeate that is vpō the Teſtimonie, where I will appoint wͭ thee.

c That is, in the Sanctuarie, & not in the Holieſt of all.

7 And Aaron ſhal burne theron ſweet incenſe euery morning: when he ᵈ dreſſeth the lampes therof, ſhall he burne it.

d Meaning, when he trimmeth them, & refreſheth the oyle.

8 Likewiſe at euen, when Aaron ſetteth vp the lamps thereof, he ſhal burne incenſe: [this] perfume [ſhalbe] perpetually before the Lorde, throughout your generations.

9 Ye ſhall offer no ᵉ ſtrāge incenſe thereon, nor burnt ſacrifice, nor offring, neither powre any drinke offring ᶠ thereon.

e Otherwiſe made then this, which is deſcribed.

f But it muſt onely ſerue to burn perfume.

10 And Aaron ſhall make reconciliation vpon the hornes of it once in a yere with the blood of the ſinne offring in the day of reconciliation: once in the yeere ſhall hee make reconciliation vpon it throughout your generations: this is moſt holy vnto the Lord.

11 ❡ Afterward the Lord ſpake vnto Moſes, ſaying,

12 *Whē thou takeſt the ſumme of the children of Iſrael after their nomber, then they ſhal giue euery man ᵍ a redēption of his life vnto the Lord, whē thou telleſt them, that there be no plague among them when thou counteſt them.

Nom.1.2,5.

g Whereby he teſtified that he redeemed his life which he had forfait, as is declared by Dauid, 2.Sam.24.1.

13 This ſhall euery man giue, that goeth into the nomber, halfe a ſhekel, after the ʰ ſhekel of the Sanctuarie: (*a ſhekel [is] twentie gerahs) the halfe ſhekel [ſhalbe] an offring to the Lord.

h This ſhekel valued two common ſhekels and the gerah valued about 12 pence after fiue ſhillings ſterling the once of ſiluer.

Leuit.27.25. nom.3.47. ezek.45.12.

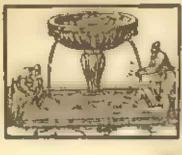
14 All that are nombred from twenty yere old and aboue, ſhall giue an offring to the Lord.

15 The rich ſhal not paſſe, & the poore ſhall not diminiſh from halfe a ſhekel, when yee ſhall giue an offring vnto the Lord, for the redemption of your liues.

i That God ſhould be merciful vnto you.

16 So thou ſhalt take the money of ẏ redemption of the children of Iſrael, and ſhalt put it vnto the vſe of the Tabernacle of the Congregation, that it may be a memorial vnto ẏ childrē of Iſrael before the Lord for the redēption of your liues.

The Lauer of braſſe.



Becauſe the maner of this figure is not particularly deſcribed, we haue put it in this forme aſwel for ẏ it agreeth with the text, as alſo it is after this faſhiō in other copies of ſundrie languages.

17 ❡

17 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

18 Thou ſhalt alſo make a lauer of braſſe, and his foote of braſſe to waſh, and ſhalt put it betweene the Tabernacle of the Congregation and the altar, and ſhalt put water therein.

19 For Aaron ⁊ his ſonnes ſhal [k] waſh their hands and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to miniſter [and] to make the perfume of the burnt offring to the Lord, they ſhall waſh themſelues with water, leſt they die.

21 So they ſhall waſh their handes and their feete that they die not: ⁊ this, ſhall be to them an ordinance [l] for euer, [both] vnto him ⁊ to his ſeede throughout their generations.

22 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

23 Take thou alſo vnto thee, principall ſpices of the moſt pure myrrhe fiue hundreth [ſhekels] of ſweete cinamon [m] halfe ſo much, [that is,] two hundreth and fiftie and of ſweete [n] calamus, two hundreth, and fiftie:

24 Alſo of Caſſia fiue hundreth, after the ſhekel of the Sanctuarie, and of oyle oliue an * Hin.

25 So thou ſhalt make of it the oyle of holy ointment, [euen] a moſt precious ointment after the arte of the apoticarie: this ſhalbe the oyle of holy oyntment.

26 And thou ſhalt anoint the [o] Tabernacle of the Congregation therewith, and the Arke of the Teſtimonie:

27 Alſo the Table, and all the inſtruments thereof, and the Candleſtick, with all the inſtruments thereof, and the altar of incenſe:

28 Alſo the altar of burnt offring with all his inſtruments, and the lauer and his foote.

29 So thou ſhalt ſanctifie them, and they ſhall bee moſt holy: all that ſhall touch them, ſhalbe holy.

30 Thou ſhalt alſo anoint Aaron and his ſonnes, and ſhalt conſecrate them, that they may miniſter vnto me in the Prieſtes office.

31 Moreouer thou ſhalt ſpeake vnto the children of Iſrael, ſaying, This ſhal be an holy ointing oile vnto me, throughout your generations.

32 None ſhall anoint [p] mans fleſh therewith, neither ſhal ye make any cõpoſition like vnto it: [for] it is holy, [and] ſhalbe holy vnto you.

33 Whoſoeuer ſhal make the like ointment, or whoſoeuer ſhall put any of it vpon [q] a ſtranger, euen he ſhalbe cut off from his people.

34 And the Lorde ſaide vnto Moſes, Take vnto thee [theſe] ſpices, pure myrrhe and [r] cleare gumme and galbanum, [theſe] odours with pure frankincenſe, of eche like weight:

35 Then thou ſhalt make of them perfume compoſed after the arte of the apoticarie, mingled together, pure ⁊ holy.

36 And thou ſhalt beate it to powder, ⁊ ſhalt put of it before the Arke of the Teſtimonie in the Tabernacle of the Congregation, where I will make appoyntment with thee: it ſhalbe vnto you moſt holy.

37 And ye ſhal not make vnto you any compoſition like this perfume which thou ſhalt make: it ſhalbe vnto thee holy for the [ſ] Lord.

38 Whoſoeuer ſhall make like vnto that to ſmell thereto, euen he ſhalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel ⁊ Aholiab meete for his worke. 13 The Sabbath day is the ſigne of our ſanctification. 18 The tables written by the finger of God.

AND the Lorde ſpake vnto Moſes ſaying,

2 Behold, I [a] haue called by name, Bezaleel, the ſonne of Uri, yͤ ſonne of Hur of yͤ tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wiſdome, ⁊ in vnderſtanding and in knowledge and in al [b] workmanſhip:

4 To find out curious works to worke in golde, and in ſiluer, and in braſſe,

5 Alſo in the arte to ſet ſtones, and to carue in timber, [and] to worke in al maner of workmanſhip.

6 And beholde, I haue ioyned with him Aholiab the ſonne of Ahiſamah of the tribe of Dan, and in the hearts of all that are [c] wiſe hearted, haue I put wiſdome to make all that I haue commanded thee:

7 [That is,] the Tabernacle of the Congregation, and the Arke of the Teſtimonie, and the Mercieſeate that ſhalbe thereupon, with all inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the [d] pure Candleſticke with all his inſtruments, and the Altar of perfume:

9 Likewiſe the Altar of burnt offring

---

k Signifying that he that commeth to God muſt be waſhed from all ſinne and corruption.

l So long as the Prieſthood ſhall laſt.

m Waying ſo much.

n It is a kinde of reede of a verie ſweete ſauour within, and is vſed in powders and odours.

Chap. 29.40.

o All things which apperteine to the Tabernacle.

p Neither at their burials, nor otherwiſe.

q Either a ſtranger, or an Iſraelite, ſaue onely the Prieſts.

r In Hebrew, Shecheleth: which is a ſweete kinde of gumme and ſhineth as the naile.

ſ Onely dedicate to the [illegible] of the Tabernacle.

a I haue choſen and made meete, Chap. 35.30.

b This ſheweth that handie craftes are the giftes of Gods ſpirit ⁊ therefore ought to be eſteemed.

c I haue inſtructed them, and increaſed their knowledge.

d So called, becauſe of the cunning ⁊ arte vſed therein, or becauſe the whole was beaten out of one piece.

with all his inſtruments, and the Lauer with his foote:

10 Alſo the garments of the miniſtration, and the holy garments for Aaron the Prieſt, & the garments of his ſonnes, to miniſter in the Prieſts office,

11 And the [e] anointing oyle, & ſweete perfume for the Sanctuarie: according to al that I haue commanded thee, ſhal they do.

[e] Which onely was to anoint the Prieſts & the inſtruments of the Tabernacle, and not to burne.

12 ¶ Afterward the Lord ſpake vnto Moſes ſaying,

13 Speake thou alſo vnto the children of Iſrael, and ſay, [f] Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene me and you in your generations, that ye may know that I the Lord do ſanctifie you.

[f] Though I cōmand theſe workes to be done yet wil I not that you breake my Sabbath dayes.

14 *Ye ſhal therefore keepe the [g] Sabbath: for it is holie vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhalbe euen cut off from among his people.

Chap. 20,8. Ezek. 20,12.

[g] God repeateth this point because the whole keeping of the Law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our workes and to obey the will of God.

15 Six dayes ſhal mē worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doeth any worke in yͤ Sabbath day, ſhal die yͤ death.

16 Wherefore the children of Iſrael ſhall keepe the Sabbath, that they may obſerue the ‖ reſt throughout their generations for an euerlaſting couenant.

‖ Or, Sabbath.

17 It is a ſigne betweene me and the children of Iſrael for euer: *for in ſixe dayes the Lorde made the heauen and the earth, and in the ſeuenth day [h] he ceaſed, and reſted.

Gen. 1,31. and 2,2.

[h] From creating his creatures but not from gouerning and preſeruing them.

18 Thus *whē the Lord had made an ende of communing with Moſes vpon mount Sinai *he gaue him two Tables [i] of the Teſtimonie, euē tables of ſtone, written with the finger of God.

Deut. 9,10.

[i] Whereby he declared his will to his people.

CHAP. XXXII.

4 The Iſraelites impute their deliuerance to the calfe. 14 God is appeaſed by Moſes prayer. 19 Moſes breaketh the Tables. 2[illegible] the idolaters. 32 Moſes zeale for the people.

BUt when the people ſawe, that Moſes taried long or he came downe from the mountaine, the people [a] gathered thē ſelues together againſt Aaron, and ſaid vnto him, Vp, make vs gods to go before vs: for of this Moſes (the man that brought vs out of the land of Egypt) we know not what is become of him.

[a] The roote of Idolatrie is, when men thinke that God is not at hand, except they ſe him carnally.

2 And Aaron ſayde vnto thē, [b] Plucke off the golden earings, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto me.

[b] Thinking that they would rather forgoe Idolatrie then to reſigne their moſt precious iewels.

3 Then all the people [c] pluckt from them ſelues the golden earings, which were in their eares, and they brought them vnto Aaron.

[c] Such is the rage of Idolaters, that they ſpare no coſt to ſatiſfie their wicked deſires.

4 *Who receiued them at their hands, and faſioned it with the grauing toole, & made of it a [d] molten calfe: then they ſaid, *Theſe be thy gods, O Iſrael, which brought thee out of the land of Egypt.

Pſal. 106,19.

[d] They ſmelled of their leauen of Egypt, where they ſaw calues, oxen, & ſerpents worſhipped.

1.King. 12,28.

5 When Aaron ſawe that, he made an altar before it: and Aaron proclaimed, ſaying, To morow ſhalbe the holy day of the Lord.

6 So they roſe vp the next day in the morning, and offred burnt offrings, and brought peace offrings: alſo *the people ſate them downe to eate and drinke, and roſe vp to play.

1.Cor. 10,7.

7 ¶ Then the Lord ſaid vnto Moſes, *Go, get thee downe: for the people which thou haſt brought out of the land of Egypt, hath corrupted their wayes.

Deut. 9,12.

8 They [e] are ſoone turned out of the way, which I commanded them: for they haue made them a molten calf and haue worſhipped it, and haue offred thereto, ſaying, *Theſe be thy gods, O Iſrael, which haue brought thee out of the land of Egypt.

[e] Whereby we ſee what neceſſitie we haue to pray earneſtly to God to keepe vs in his true obedience, and to ſend vs good guides.

1.King. 12,28.

9 Againe the Lord ſaid vnto Moſes, *I haue ſeene this people, and behold, it is a ſtiffe necked people.

Chap. 33,3. Deut. 9,13.

10 Now therefore [f] let me alone, that my wrath may wax hote againſt them, for I will conſume them: but I will make of thee a mightie people.

[f] God ſheweth that the prayers of the godly ſtay his puniſhment.

11 *But Moſes prayed vnto the Lord his God, and ſaid, O Lord, why doeth thy wrath wax hote againſt thy people, which thou haſt brought out of the land of Egypt, with great power and with a mightie hand?

Pſal. 106,23.

12 *Wherefore ſhall the Egyptians ‖ ſpeake, and ſay, He hath brought them out maliciouſly for to ſlay them in the mountaines, and to conſume them from the earth? turne from thy fearce wrath, and ‖ change thy minde from this euill toward thy people.

Nomb. 14,13.

‖ Or, blaſpheme.

‖ Or, repent.

13 Remember [g] Abraham, Izhak, and Iſrael thy ſeruants, to whom thou ſwareſt by thine owne ſelfe, and ſaideſt vnto them, *I will multiplie your ſeed, as the ſtarres of the heauen, and al this lande, that I haue ſpoken of, will I giue vnto your ſeede, and they ſhal inherite it for euer.

[g] That is, thy promes made to Abraham.

Gen. 12,7. & 15,7. & 48,16.

14 Then the Lord changed his minde from the euill, which he threatned to do

vnto his people.

15 ¶ So Moſes returned and went downe frō the mountaine with the two Tables of the Teſtimonie in his hand: the Tables were written on both their ſides, euen on the one ſide and on the other were they written.

16 And theſe Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

[h] All theſe repetitions ſhew how excellent a thing they defrauded thē ſelues of by their idolatrie.

17 And when Ioſhua heard the noiſe of the people, as they ſhowted, he ſayde vnto Moſes, [There is] a noiſe of warre in the hoſte.

18 Who anſwered, It is not the noyſe of them that haue the victorie, nor the noyſe of them that are ouercome: [but] I do heare the noyſe of ſinging.

19 ¶ Now, aſſoone as he came neere vnto the hoſte, hee ſawe the calfe and the dancing: ſo Moſes wrath waxed hote, and he caſt the Tables out of his hands, and brake them in pieces beneath the mountaine.

Deut.9.21.

20 *After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, & ſtrowed it vpon the water, and made the children of Iſrael [i] drinke of it.

[i] Partly to deſpite them of their idolatrie, & partly that they ſhould haue none occaſion to remember it afterward.

21 Alſo Moſes ſaid vnto Aaron, What did this people vnto thee, that thou haſt brought ſo great a ſinne vpon them?

22 Then Aaron anſwered, Let not the wrath of my lord waxe fierce: thou knoweſt this people, that they are [euen] ſet on miſcheife.

23 And they ſaid vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moſes (the man that brought vs out of ẏ land of Egypt.)

24 Then I ſaid to them, Ye that haue gold, plucke it off: and they brought it me, and I did caſt it into the fire, and [thereof] came this calfe.

25 ¶ Moſes therefore ſawe that the people were [k] naked (for Aaron had made them naked vnto [their] ſhame among their enemies)

[k] Both deſtitute of Gods fauour, and an occaſion to their enemies to ſpeake euill of their God.

26 And Moſes ſtood in the gate of the campe, and ſaid, Who perteineth to the Lord? [let him come] to me. And all the ſonnes of Leui gathered them ſelues vnto him.

27 Then he ſaide vnto them, Thus ſaith the Lord God of Iſrael, Put euery man his ſword by his ſide: go to and fro, from gate to gate, through the hoſte, and ſlay euerie man his brother, and euerie man his companion, and euerie man his neighbour.

[l] This fact was ſo pleaſe God, that he turned ẏ curſe of Iaakob againſt Leui, to a bleſſing, deut.33.9

28 So the children of Leui did as Moſes had commanded: and there fell of the peole the ſame day about three thouſand men.

29 (For Moſes had ſaid, Conſecrate your hands vnto the Lord this day, euē euery man vpon his [m] ſonne, and vpon his brother, that there may be giuē you a bleſſing this day)

[m] In reuenging Gods glorie we muſt haue no reſpect to perſon, but put off al carnal affection.

30 ¶ And whē the morning came, Moſes ſaid vnto the people, Ye haue committed a grieuous crime: but now I wil go vp to ẏ Lorde, if I may pacifie [him] for your ſinne.

31 Moſes therfore went againe vnto the Lorde, & ſaid, Oh, this people haue ſinned a great ſinne, and haue made thē gods of golde.

32 Therefore nowe if thou pardon their ſinne, [thy mercy ſhall appeare:] [n] but if thou wilt not, I pray thee, raſe me out of thy booke, which thou haſt written.

[n] So much he eſteemed the glorie of God, that he preferred it euen to his owne ſaluation.

33 Then the Lorde ſaide to Moſes, Whoſoeuer hath ſinned againſt mee, I will put him out of my [o] booke.

[o] I will make it knowen that he was neuer predeſtinate in mine eternal counſel to life euerlaſting.

34 Go nowe therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel ſhall goe before thee, but yet in the day of my viſitation I will [p] viſite their ſinne vpō them.

[p] This declareth how grieuous a ſinne idolatrie is, ſeing that [illegible] fully remit it.

35 So the Lord plagued the people, becauſe they cauſed Aaron [to make] the calfe which he made.

CHAP. XXXIII.

2 The Lorde promiſeth to ſende an Angel before his people. 4 They are ſad becauſe the Lord denieth to go vp with them. 9 Moſes talketh familiarly with God. 13 He prayeth for the people. 18 and deſireth to ſe the glorie of the Lord.

AFterward the Lord ſaid vnto Moſes, Depart, [a] go vp frō hence, thou, and the people (which thou haſt brought vp out of the land of Egypt, vnto the lande which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, *Unto thy ſeede will I giue it.

[a] The land of Canaan was [illegible]

Gen.12.7.
Chap.32.13.
& 34.11.
deut.7.22.

2 And *I will ſend an Angel before thee and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebuſites:

3 To a lande, [I ſay,] that floweth with milke & honie: for I will not go vp with thee, *becauſe thou art a ſtiffe necked people, leaſt I cōſume thee in ẏ way.

Chap.32.9.
deut.9.13.

4 ¶ And when the people heard this euill tydings, they ſorowed, and no man put on his beſt raiment.

5 (For the Lord had ſaide to Moſes, Say vnto the children of Iſrael, Ye are a ſtiffe necked people, I will come ſodenly vpon thee, and conſume thee: therefore nowe put thy coſtly raiment from thee, that I may knowe b what to do vnto thee)

6 So the children of Iſrael laid their good raiment from them, after Moſes came downe from the mount Horeb.

7 Then Moſes tooke his tabernacle, and pitched it without the hoſt farre off from the hoſte, and called it c Ohel moed. And when any did ſeeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoſte.

8 And when Moſes went out vnto the Tabernacle, all the people roſe vp, & ſtoode euery man at his tent doore, and looked after Moſes, vntill he was gone into the Tabernacle.

9 And aſſoone as Moſes was entred into the Tabernacle, the cloudie pillar deſcended and ſtoode at the doore of the Tabernacle, & the Lord talked with Moſes.

10 Nowe when all the people ſaw the cloudie pillar ſtande at the Tabernacle doore, all the people roſe vp, and worſhipped euery man in his tent doore.

11 And the Lord ſpake vnto Moſes, d face to face, as a man ſpeaketh vnto his friend. After he turned againe into the hoſte, but his ſeruant Ioſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſaid vnto the Lord, See, thou ſaiſt vnto me, Leade this people forth, and thou haſt not ſhewed mee whome thou wilt ſende with me: thou haſt ſaide moreouer, I knowe thee by e name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I haue found fauour in thy ſight, ſhew me now thy way, that I may knowe thee, & that I may find grace in thy ſight: cōſider alſo that this nation is thy people.

14 And he anſwered, My † f preſence ſhal go with thee & I wil giue thee reſt.

15 Then he ſaid vnto him, If thy preſence go not with vs, cary vs not hence.

16 And wherein now ſhal it be knowē, that I and thy people haue found fauor in thy ſight? ſhall it not be when thou goeſt with vs? ſo I, and thy people ſhall haue preeminence before all the people that are vpon the earth.

b Whether I may ſhewe mercie, if thou repent or els puniſh thy rebellion.

c That is, the Tabernacle of the Congregation, ſo called, becauſe the people reſorted thether, when they ſhould be inſtructed of the Lords will.

d Moſt plainly and familiarly of all others. Nom. 12.7,8. Deut. 34.10.

e I care for thee and will preſerue thee in this thy vocation.

† Ebr. face.

f Signifying that the Iſraelites ſhould excell through Gods fauour all other people, verſ. 16.

17 And the Lord ſaid vnto Moſes, I will do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I knowe thee by name.

18 Againe hee ſaide, I beſeech thee, ſhewe me thy g glory.

19 And he anſwered, I will make all my h good goe before thee, & I will proclaime yͤ Name of the Lord before thee: * for I will ſhew k mercy to whome I will ſhew mercy, and will haue compaſſion on whom I will haue compaſſion.

20 Furthermore he ſaide, thou canſt not ſee my face, for there ſhal no man ſee me, and liue.

21 Alſo the Lord ſaid, Behold, there is a place by m me, and thou ſhalt ſtande vpon the rocke:

22 And while my glorie paſſeth by, I wil put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I wil take away mine hād, and thou ſhalt ſee my n backe partes: but my face ſhall not be ſeene.

g Thy face, thy ſubſtance, and thy maieſtie.

h My mercy, and fatherly care.

Reade Chap. 34. verſ. 6.7. Rom. 9.15.

k For finding nothing in man that can deſerue mercie, he will freely ſaue him.

l For Moſes ſaw not his face in full maieſtie but as mans weakenes could beare.

m In mount Horeb.

n So much of my glorie as in this mortal life thou art able to ſee.

CHAP. XXXIIII.

1 The Tables are renued. 6 The deſcription of God. 12 All felowſhip with idolaters is forbidden. 18 The three feaſts. 28 Moſes is fourtie dayes in the Mount. 30 His face ſhineth, and he couereth it with a vaile.

AND the Lord ſaid vnto Moſes, * hewe thee two Tables of ſtone, like vnto the firſt, & I will write vpō the Tables yͤ wordes that were in the firſt Tables, which thou brakeſt in pieces.

2 And be readie in the morning, that thou maiſt come vp early vnto yͤ mount of Sinai, and † waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man bee ſeene throughout all the mount, neither let the ſheepe nor cattell feede ‖ before this mount.

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, and roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commanded him, and tooke in his hand two Tables of ſtone.

5 And the Lord deſcēded in yͤ cloude, and ſtoode with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and a cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodnes and trueth,

7 Reſeruing mercie for thouſāds, forgiuing iniquitie, and tranſgreſſion and ſinne, & not † making the wicked innocent,

Deut. 10.1.

† Ebr. ſtand to me.

‖ Or, about.

‖ Or, poliſhed.

a This ought to be referred to the Lorde not to Moſes proclaiming: as Chap. 33. verſ. 19.

† Ebr. not making innocent.

Deut.5.9. iere,18.

cent,* viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the thirde and fourth [generation.]

8 Then Moſes made haſte ⁊ bowed himſelfe to the earth, and worſhipped,

9 And ſaide, O Lorde, I pray thee, if I haue found grace in thy ſight, that the ᵇLord would now goe with vs (for it is a ſtiffe necked people) ⁊ pardon our iniquitie ⁊ our ſinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that he woulde alwayes be preſent with his Spirit.

Deut.5.2.

10 And he anſwered, Beholde, *I will make a couenant before all thy people, [and will do marueils, ſuch as haue not bene done in all the worlde, neither in all nations: ⁊ all the people among whome thou art, ſhal ſee the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I cõmande thee this day: behold, I will caſt out before thee ẏ Amorites, ⁊ the Canaanites, ⁊ the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites.

Deut.7.2.

12 *Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leaſt they be the cauſe of ᶜruine among you:

c If thou folowe their wickedneſſe, and pollute thy ſelfe with their idolatrie.

13 But yee ſhall ouerthrowe their altars, and breake their images in pieces, and cut downe their ᵈgroues,

d Which pleaſant places they chooſed for their idoles.

Chap.10.5.

14 (For thou ſhalt bow downe to none other god, becauſe ẏ Lorde, whoſe name [is] *Ielous, is a ielous God)

Chap.23.32. deut 7.2.

15 Leſt thou make a *compact with the inhabitantes of the lande and when they go a whoring after their gods, and do ſacrifice vnto their gods, ſome man] call thee, and thou *eate of his ſacrifice:

1 Cor 8.10.

1.King.11.2.

16 And ᶜleaſt ẏ take of their *daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

17 Thou ſhalt make thee no gods of ᵉmetall:

e As golde, ſiluer, braſſe, or any thing that is molten: And herein is condemned all maner of idoles whatſoeuer they be made of.

18 ¶ The feaſt of *vnleauened bread ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commanded thee, in the time of the *moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

Chap.23.15.

Chap.13.4

Chap 13.2. & 22.29. ezek. 44.30.

19 *Euery male, that [firſt] openeth the wombe, ſhall be mine: alſo all the firſt borne of thy flocke ſhall be rekoned [mine, both] of beeues and ſheepe.

20 But the firſt of the aſſe thou ſhalt bye out with a lambe: ⁊ if thou redeeme [him] not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me* ᶠemptie.

Chap 23.15.

[illegible]

f Without offring ſome thing.

21 ¶ *Sixe dayes thou ſhalt worke, and in the ſeuenth day thou ſhalt reſt: both in earing time, and in the harueſt thou ſhalt reſt.

Chap 23.12.

22 ¶ *Thou ſhalt alſo obſerue the feaſt of weekes in the time of the firſt fruits of wheat harueſt, ⁊ the feaſt of gathering ᵍfruites in the ende of the yere.

Chap.23.16.

g Which was in September when ẏ ſunne declineth, which in the count of politicall things they called the ende of ẏ yere.

23 ¶ *Thriſe in a yeere ſhall all your men children appeare before the Lorde Iehouah God of Iſrael.

Deut 16.16.

Chap 23. 14.

24 For I will caſt out the nations before thee, and enlarge thy coaſtes, ſo that no man ſhall ʰdeſire thy land when thou ſhalt come vp to appeare before the Lord thy God thriſe in the yeere.

h God promiſeth to defende them ⁊ theirs, which keepe his commandement.

25 *Thou ſhalt not offer the blood of my ſacrifice with leauen, neither ſhall ought of the ſacrifice of the feaſt of Paſſeouer be left vnto the morning.

Chap.23.18.

26 The firſt ripe fruites of thy lande thou ſhalt bring vnto the houſe of the Lorde thy God: [yet] ſhalt thou not ⁱſeethe a kid in his mothers milke.

i Read chap. 23.19. deu.14.21.

27 And the Lorde ſaid vnto Moſes, Write thou theſe wordes: for after the tenour of *theſe wordes I haue made a couenant with thee and with Iſrael.

Chap 24.18. deut 9.9.

28 So he was there with the Lorde ᵏfourtie dayes and fourtie nightes, [and] did neither eate bread nor drinke water: and hee wrote in the Tables *the wordes of the couenant, [euen] the ten ‖commandements.

k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.

Deut 4.13.

‖Or, wordes.

29 ¶ So when Moſes came downe from mount Sinai, the two Tables of the Teſtimonie [were] in Moſes hand, as he deſcended from the mount: (now Moſes wiſt not that the ſkinne of his face ſhone bright, after that [God] had talked with him)

30 And Aaron and all the children of Iſrael looked vpon Moſes, and beholde, the ſkinne of his face ſhone bright, and they were ˡafraide to come neere him.

l Reade 2.Cor. 3.7.

31 But Moſes called them: and Aaron and all the chiefe of the congregation returned vnto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, ⁊ he charged them with all that the Lorde had ſayde vnto him in mount Sinai.

33 So Moſes made an ende of com-

2.Cor.3.13.
muning with them, * and had put a couering vpon his face.

[m] Which was in the Tabernacle of the congregation.
34 But, whē Moſes came [m] before the Lorde to ſpeake with him, he tooke off the couering vntill he came out: then he came out, and ſpake vnto the children of Iſrael that which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, how the ſkinne of Moſes face ſhone bright: therefore Moſes put the couering vpon his face, vntil he went to ſpeake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free giftes are required. 21 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are praiſed of Moſes.

THen Moſes aſſembled all the Congregation of the children of Iſrael, and ſaide vnto thē, Theſe are the wordes which the Lord hath commanded, yͭ ye ſhoulde doe them:

Chap.20.9.
2 * Sixe dayes thou ſhalt worke, but the ſeuenth day ſhalbe vnto you the holy [a] Sabbath of reſt vnto the Lord: whoſoeuer doth any worke therein, ſhall die.
[a] Wherein ye ſhall ceaſe from all bodily worke.

3 Ye ſhal kindle no fire throughout al your habitations vpō the Sabbath day.

4 ¶ Againe, Moſes ſpake vnto al the Congregation of the children of Iſrael, saying, This is the thing which yͤ Lord commandeth, ſaying,

5 Take from among you an offering vnto yͤ Lord: whoſoeuer is of a * willing heart, let him bring this offring to the Lord, namely gold, and ſiluer, & braſſe:
Chap.25.2.

6 Alſo blewe ſilke, & purple, and ſkarlet, and fine linen, and goates heare,

7 And rams ſkins died red, and badgers ſkins with Shittim wood:

8 Alſo oyle for light, & ſpices for the anointing oyle, and for the ſweete incenſe,

9 And Onix ſtones, & ſtones to be ſet in the Ephod, and in the breſt plate.

[b] Reade chap. 28.3.
10 And all the wiſe [b] hearted among you, ſhall come & make all that the Lord hath commanded:

Chap.26.31.
11 That is, the * Tabernacle, the pauillion thereof, and his couering, & his taches and his boardes, his barres, his pillars and his ſockets,

12 The Arke, and the barres thereof: the Merciſeat, and the vaile that [c] couereth it,
[c] Which hanged before the Merciſeat that it coulde not be ſeene.

13 The Table, and the barres of it, and all the inſtruments thereof, and the ſhewe bread:

14 Alſo the Candleſticke of light & his inſtrumentes and his lampes with the oyle for the light:

Chap.30.1.
15 * Likewiſe the Altar of perfume & his barres, and the anointing oyle, and the ſweete incenſe, and the vaile of the doore at yͤ entring in of the Tabernacle.

Chap.27.1.
16 The * Altar of burnt offring with his braſen grate, his barres and all his inſtruments, the Lauer and his foote,

17 The hangings of the court, his pillars and his ſockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, & the pinnes of yͤ court with their cordes,

19 The [d] miniſtring garments to miniſter in the holy place, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſtes office.
[d] Such as appertaine to the ſeruice of the Tabernacle.

20 ¶ Then all the Congregation of the childrē of Iſrael departed from the preſence of Moſes.

21 And euery one, whoſe heart [†] encouraged him, and euery one, whoſe ſprite made him willing, came and brought an offring to the Lorde, for the worke of the Tabernacle of the Congregation, and for al his vſes, and for the holy garments.
[†] Ebr. lifted him vp.

22 Both men and women, as many as were free hearted, came & brought [‖] taches and earings, and rings, & bracelets, all were iewels of golde: and euery one that offred an offring of gold vnto the Lorde:
[‖] Or, hookes.

23 Euery man alſo, which had blewe ſilke, and purple, and ſkarlet, and fine linen, and goates heare, and rammes ſkinnes dyed red, and badgers ſkinnes, brought them.

24 All that offred an oblation of ſiluer and of braſſe, brought the offering vnto the Lord: and euery one, that [†] had Shittim wood for any maner worke of the miniſtration, brought it.
[†] Ebr. with whome was found.

25 And all the womē that were [e] wiſe hearted, did ſpinne with their handes, and brought the ſpunne worke, euen the blewe ſilke, and the purple, the ſkarlet, and the fine linen.
[e] Which were wittie and expert.

26 Likewiſe all the women, [f] whoſe hearts were mooued with knowledge, ſpunne goates heare.
[f] That is, which were good ſpinners.

27 And the rulers brought Onix ſtones, & ſtones to be ſet in the Ephod, and in the breſt plate:

28 Alſo ſpice, and oyle for light, and for the * anoynting oyle, & for the ſweete perfume.
Chap.30.23.

29 Euery man and woman of yͤ children of Iſrael, whoſe hearts moued thē

willingly to bring for all yͤ worke which the Lord had cõmanded them to make [g] by the hand of Moſes, brought a free offring to the Lord.

[g] Vſing Moſes as a miniſter thereof.

30 ¶ Then Moſes ſaid vnto the children of Iſrael, Behold, *the Lord hath called by name Bezaleel the ſonne of Vri, the ſonne of Hur of yͤ tribe of Iudah,

Chap.31.2.

31 And hath filled him with an excellent ſpirit of wiſdome, of vnderſtãding, and of knowledge, & in al maner worke,

[Or, with the ſpirit of God.

32 To finde out curious workes, to worke in golde, and in ſiluer, & in braſſe,

33 And in grauing ſtones to ſet them, and in karuing of wood, euen, to make any maner of fine worke.

34 And he hath put in his heart yͭ he may teach other: both he, and Aholiab yͤ ſonne of Ahiſamach of yͤ tribe of Dan:

35 Thẽ hath he filled with wiſedome of heart to worke all maner of [h] cunning *and broydred, & needle worke: in blew ſilke, and in purple, in ſkarlet, and in fine linen & weauing, euen to doe all maner of worke and ſubtill inuentions.

[h] Perteining to grauing, or keruing, or ſuch like.

Chap.26.1.

CHAP. XXXVI.

5 The great readines of the people, in ſo much that he commanded them to ceaſe. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres. 35 And the vaile.

Then wrought Bezaleel, & Aholiab, and al †cunning men, to whome the Lorde gaue wiſdom, and vnderſtãding, to knowe howe to worke all maner worke for the ſeruice of the [a] Sãctuarie, according to all that the Lord had commanded.

†The wiſe in heart.

[a] By yͤ Sanctuarie he meaneth here all yͤ Tabernacle.

2 For Moſes had called Bezaleel, and Aholiab, & all the wiſe hearted men, in whoſe hearts the Lord had giuen wiſedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all yͤ offring which the children of Iſrael had brought for yͤ worke of the ſeruice of the Sãctuarie, to make it: alſo they brought ſtill vnto him free gifts euery morning.

[b] Meaning yͤ Iſraelites.

4 So all the wiſe men, that wrought all the holy worke, came euery man frõ his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring to much, and more then ynough for the vſe of the worke, which the Lord hath commanded to be made.

[c] A rare example and notable to ſee the people ſo ready to ſerue God with their goods.

6 Then Moſes gaue a commandemẽt, and they cauſed it to be proclaimed throughout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were ſtayed from offring.

7 For yͤ ſtuffe they had, was ſufficiẽt for al the worke to make it, & too much.

8 *All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linen, and of blewe ſilke, and purple, and ſkarlet: [d] Cherubims of broydred worke made they [vpon them.

Chap.26.3,4.

[d] Which were like pictures with wings in the forme of children.

9 The length of one curtaine [was] twentie and eight cubites, & the breadth of one curtaine foure cubites: [and] the curtaines were all of one ſiſe.

10 And he coupled fiue curtaines together, & other fiue coupled he together.

11 And he made ſtrings of blewe ſilke by the edge of one curtaine, in yͤ ſeluedge of the coupling: likewiſe he made on the ſide of the other curtaine in yͤ ſeluedge in the ſecond coupling.

12 *Fiftie ſtrings made he in the one curtaine, & fiftie ſtrings made hee in the edge of the other curtaine, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

Chap.26.10.

13 After he made fifty [taches of gold, & coupled yͤ curtaines one to another wͭ the taches: ſo was it one Tabernacle.

[Or, hookes.

14 ¶ Alſo he made curtaines of goats [heare for the couering vpon the Tabernacle: he made them [to the nomber] of eleuen curtaines.

[Or, pauilion.

15 The length of one curtaine [had] thirtie cubites, and the bredth of one curtaine foure cubites: the eleuen curtaines [were] of one ſiſe.

16 And he coupled fiue curtains by thẽ ſelues, and ſixe curtains by them ſelues:

17 Alſo he made fiftie ſtrings vpõ the edge of one curtaine in the ſeluedge in the coupling, and fiftie ſtrings made hee vpon the edge of the [other] curtaine in the ſecond coupling.

18 He made alſo fiftie taches of braſſe to couple yͤ couering that it might be one.

19 And he made a couering vpon the pauilion of rams ſkins died red, and a couering of badgers ſkins aboue.

[e] Theſe two were aboue the couering of goats heare.

20 ¶ Likewiſe he made the boardes for the Tabernacle of Shittim wood to [f] ſtand vp.

[f] And to beare vp the curtaines of the Tabernacle.

21 The length of a board [was] ten cubites, and the breadth of one boarde [was] a cubite, and an halfe.

22 One board had two tenons, ſet in order as the feet of a ladder, one againſt another: thus made he for al the boards of the Tabernacle.

23 So hee made twentie boards for the South ſide of the Tabernacle, euen full South.

24 And fourtie ſockets of ſiluer made he vnder the twentie boards, two ſockets vnder one board for his two tenõs, and two ſockets vnder another board for his two tenons.

25 Alſo for the other ſide of the Tabernacle toward the North, hee made twentie boardes,

26 And their fourtie ſockets of ſiluer, two ſockets vnder one board, and two ſockets vnder another board.

g Or toward the ſea, which was the Sea called Mediterraneum Westward from Ierusalem.

27 Likewiſe towarde ᵍthe Weſtſide of the Tabernacle he made ſix boards.

28 And two boards made he in the corners of ẏ Tabernacle, for either ſide,

Chap.26,24.

29 And they were *ioyned beneath, & likewiſe were made ſure aboue with a ring: thus he did to both in both corners.

30 So there were eight boards and their ſixteene ſockets of ſiluer, vnder euery board two ſockets.

Chap.25,28, and 30,4,5.

31 ¶ After, he made *barres of Shittim wood, fiue for the boards in the one ſide of the Tabernacle,

32 And fiue barres for the boards in ẏ other ſide of the Tabernacle, and fiue barres for the boards of the Tabernacle on the ſide toward the West.

33 And he made the middeſt barre to ſhoote through the boards, from ẏ one end to the other.

34 He ouerlaid alſo the boards with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betweene the Sanctuarie & the Holieſt of all.

35 ¶ Moreouer hee made a ʰvaile of blew ſilke, and purple, and of ſkarlet, & of fine twined linen: with cherubims of broydred worke made he it:

‖Or, heads.

36 And made thereunto foure pillars of Shittim, & ouerlaid them with gold: whoſe ‖hookes were alſo of golde, and he caſt for them foure ſockets of ſiluer.

i Which was betweene the court and the Sanctuarie.

37 And he made an ⁱhanging for the Tabernacle doore, of blewe ſilke, & purple, and ſkarlet, and fine twined linen, and needle worke,

‖Or, grauen borders.

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters & their ‖filets with golde, but their fiue ſockets were of braſſe.

CHAP. XXXVII.

1 The Arke. 6 The Merciſeat. 10 The Table. 17 The Candleſticke. 25 The Altar of incenſe.

Chap.25,10.

AFter this, Bezaleel made the *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

a Like battlements.

2 And ouerlaid it with fine gold within and without, and made a ᵃcrowne of golde to it round about,

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo hee made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

Chap.25,17.

6 ¶ And he made the *Merciſeat of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two endes of the Merciſeate: euen of worke beaten with the hammer made he them.

b Of the ſelfe ſame matter that the Merciſeat was.

8 One Cherub on the one ende, and an other Cherub on the other ende: ᵇof the Merciſeat made he the Cherubims, at the two endes thereof.

9 And ẏ Cherubims ſpread out their wings on hie, & couered ẏ Merciſeat wͭ their wings, & their faces were one towards another: toward the Merciſeat were the faces of the Cherubims.

10 ¶ Alſo he made ẏ Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth therof, and a cubite and an halfe the height of it.

11 And he ouerlaide it with fine gold, and made thereto a crowne of gold rou͂d about.

‖Or foure fingers.

12 Alſo hee made thereto a border of an ‖hand breadth round about, and made vpon the border a crowne of gold round about.

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Againſt the border were ẏ rings, as places for ẏ barres to beare ẏ Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

Chap.25,29.

16 *Alſo hee made the inſtruments for the Table of pure golde: diſhes for it, and incenſe cups for it, and goblets for it, and couerings for it, wherewith it ſhould be couered.

17 ¶ Likewiſe he made the Candleſticke of pure golde: of worke beaten out with the hammer made he the Candleſticke: and his ſhaft, and his branche, his bolles, his knops, and his floures

were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, & three branches of the Candleſtick out of the other ſide of it.

19 In one branche three bolles made like almondes, a knop & a floure: and in another branche three bolles made like almondes, a knop and a floure: and [ſo] throughout the ſix branches that proceeded out of the Candleſticke.

20 And vpon the Candleſticke [were] foure bolles after the faciõ of almonds, the knops thereof & the floures thereof:

21 That is, vnder euery two branches a knop made therof, and a knop vnder the ſecond branche thereof, and a knop vnder the thirde branche thereof, according to the ſixe branches comming out of it.

22 Their knops and their branches were of the ſame: it was all one * beaten worke of pure golde. Chap.25.31.

23 And he made for it ſeuen lampes with the ſnuffers, and ſnufdiſhes thereof of pure golde.

24 Of a [r] talent of pure golde made he it with all the inſtruments thereof. r Reade chap. 25.39.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it [was] a cubite, and the breadth of it a cubite (it was ſquare) and two cubites hie, [and] the hornes thereof was of the ſame. Chap.30.1, 2,34.

26 And hee couered it with pure golde, both the top and the ſides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two ſides thereof, to put barres in for to beare it therewith.

28 Alſo he made the barres of Shittim wood, & ouerlaide them with golde.

29 And he made the holy * anointing oyle, and the ſweete pure incenſe after the apotecaries arte. Chap.30.23, 35.

CHAP. XXXVIII.

1 The Altar of burnt offrings. 8 The braſen Lauer. 9 The Court. 24 The ſumme of that the people offred.

ALſo he made the altar of the burnt offring * of Shittim wood: fiue cubites [was] the length thereof, and fiue cubites the breadth thereof: [it was] ſquare and three cubites hie. Chap.27.1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he ouerlaide it with braſſe.

3 Alſo he made all the inſtruments of the altar: the * aſhpans, & the beſomes, and the baſins, the fleſhhookes, and the ‖ cenſers: all the inſtruments thereof made he of braſſe. Chap.27.3. ‖ Or, fire pãnes

4 Moreouer he made a braſen grate wrought like a net to the Altar, vnder ẏ compaſſe of it beneath in the [a] mids of it.

a So that the gridyron or grate was halfe ſo hie as the Altar, and ſtoode within it.

5 And caſt foure rings of braſſe for ẏ foure ends of the grate to put barres in.

6 And he made ẏ barres of Shittim wood, and couered them with braſſe.

7 The which barres he put into the rings on ẏ ſides of the altar to beare it wͭ al, & made it * holow within [with] ẏ boardes. Chap.27.8.

8 ¶ Alſo he made ẏ Lauer of braſſe, and the foote of it of braſſe of the [l] glaſſes of the women that did aſſemble & came together at the doore of the Tabernacle of the Congregation.

l R. Kimhi ſaith that the women brought their looking glaſſes, which were of poliſhe or fine metall, and offred them to the vſe of the Tabernacle: which was a mighty thing of great matter.

9 ¶ Finally he made the court on the South ſide full South: the hangings of the court [were] of fine twined linen, hauing an hundreth cubites.

10 Their pillars were twentie, and their braſen ſockets twentie: the hookes of ẏ pillars, & their filets were of ſiluer.

11 And on the Northſide the hãgings [were] an hundreth cubites: their pillars twentie, and their ſockets of braſſe twentie, the hookes of the pillars and their filets of ſiluer.

12 On the Weſtſide alſo [were] hangings of fiftie cubites, their ten pillars with their ten ſockets: the hookes of the pillars and their filets of ſiluer.

13 And toward the Eaſtſide, ful Eaſt, [were hangings] of fiftie cubites.

14 The hãgings of ẏ one ſide [were] fiftene cubites, their three pillars, and their three ſockets:

15 * And of the other ſide of the court gate on both ſides [were] hãgings of fiftene cubites, [with] their three pillars & their three ſockets. Chap.27.14.

16 Al the hangings of the court rouñd about [were] of fine twined linen:

17 But the ſockets of the pillars [were] of braſſe: the hookes of the pillars and their filets of ſiluer, and the couering of their chapiters of ſiluer: and al the pillars of the court were hooped about with ſiluer.

18 [He made] alſo the hanging of the gate of the court of needle worke, blewe ſilke, and purple, and ſkarlet, and fine

twined linen euẽ twentie cubites long, ⁊ fiue cubites in height and breadth † like the hangings of the court.

† Ebr. ouer againſt.

19 And their pillars were foure with their foure ſockets of braſſe: their hooks of ſiluer, and the couering of their chapiters, and their filets of ſiluer.

Chap. 27.19.

20 But al the *pins of ẏ Tabernacle ⁊ of ẏ court roũd about were of braſſe.

21 ¶ Theſe are the partes of the Tabernacle, I meane, of the Tabernacle of the Teſtimonie, which was appointed by the commandement of Moſes for the office of the Leuites by the hand of Ithamar ſonne to Aaron the Prieſt.

c That the Leuites might haue ẏ charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Nom. 3.4.

22 So Bezaleel the ſonne of Uri the ſonne of Hur of ẏ tribe of Iudah, made all that the Lord commanded Moſes.

23 And wᵗ him Aholiab ſonne of Ahiſamach of the tribe of Dan, a ᵈ cunning workeman ⁊ an embroyderer ⁊ a worker of needle worke in blew ſilke, and in purple, and in ſkarlet, and in fine linen.

d As a grauer, or carpenter, chap. 31.4.

24 Al the golde that was occupied in al the worke wrought for the holy place (which was ẏ golde of the offring) was nine and twentie talẽts, and ſeuen hundreth ⁊ thirtie ſhekels, according to the ſhekell of the Sanctuarie.

25 But the ſiluer of them that were nombred in the Congregation, was an hundreth talents, and a thouſand ſeuen hũdreth ſeuentie and fiue ſhekels, after the ſhekell of the Sanctuarie.

26 A portion for a mã, that is, ᶠ half a ſhekel after the ſhekel of the Sanctuarie, for all them that were nombred frõ twenty yeere olde and aboue, among ſix hundreth thouſand, and three thouſand, and fiue hundreth and fiftie men.

f Or, half a ſhekel.

27 Moreouer there were an hũdreth talents of ſiluer, to caſt the ſockets of the Sãctuarie, and the ſockets of the vaile: an hundreth ſockets of an hundreth talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeuen hundreth ⁊ ſeuẽtie and fiue ſhekels, and ouerlaied their chapiters, ⁊ made filets about thẽ.

29 Alſo the braſſe of ẏ offring was ᵉ ſeuentie talents, and two thouſand, ⁊ foure hundreth ſhekels.

e Reade the weight of a talent, Chap. 25. 39.

30 Whereof he made the ſockets to ẏ doore of the Tabernacle of the Congregation, and the braſen altar and the braſen grate which was for it, with all the inſtruments of the Altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the *pinnes of the Tabernacle, and all the pinnes of the court round about.

Chap. 27.19.

CHAP. XXXIX.

1 The apparel of Aaron and his ſonnes. 32 All that the Lord commanded, was made, and finiſhed. 43 Moſes bleſſeth the people.

MOreouer they made ᵃ garments of miniſtration to miniſter in the Sanctuarie of blew ſilke, ⁊ purple, ⁊ ſkarlet: they *made alſo ẏ holy garmẽts for Aaron, as the Lord had cõmanded Moſes.

a As couerings for the Arke, the Candleſticke, the Altars, and ſuch like.

Chap. 31.10. and 35.19.

2 So hee made the Ephod of golde, blewe ſilke, and purple, and ſkarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wyers, to worke it in the blew ſilke and in the purple, and in the ſkarlet, and in the fine linen, with broydred worke.

4 For ẏ which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde of blewe ſilke, and purple, ⁊ ſkarlet, and fine twined linen, as the Lorde had commanded Moſes.

6 ¶ And they wrought *two Onix ſtones cloſed in ouches of gold, and grauẽd, as ᵇ ſignets are grauen, with the names of the children of Iſrael.

Chap. 28.9.

b That is, of verie fine and curious workemanſhip.

7 And put them on the ſhoulders of the Ephod as ſtones for a *remẽbrance of the children of Iſrael, as the Lorde had commanded Moſes.

Chap. 28.12.

8 ¶ Alſo hee made the breſt plate of broydred worke like the worke of the Ephod: to wit of golde, blewe ſilke, ⁊ purple, and ſkarlet ⁊ fine twined linen.

9 They made the breſt plate double, and it was ſquare, an hãd breadth long, and an handbreadth broade: [it was alſo] double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the firſt rowe:

11 And in the ſecond rowe, an Emeraude, a Saphir, and a Diamond:

12 Alſo in the third row, a ᶜ Turkeis, an Achate, and an Hematite:

c Or, a ligure, which ſtone autours write ẏ it commeth of the vrine of the beaſt called lynx.

13 Likewiſe in the fourth rowe, a Chryſolite, an Onix, and a Iaſper: cloſed and ſet in ouches of golde.

14 So the ſtones were according to the names of the childrẽ of Iſrael euen twelue ᵈ after their names, grauen like

d That is, euery tribe had his name written in a ſtone.

ſignets euery one after his name according to the twelue tribes.

15 After, they made vpon the breſt plate cheines at the endes, of wrethen worke ⌈and⌉ pure golde.

16 They made alſo two boſſes of gold, and two golde rings, and put the two rings in yͤ two corners of the breſt plate.

17 And they put yͤ two wrethē cheines of golde in the two rings, in the corners of the breſt plate.

18 Alſo the two ⌈other⌉ endes of yͤ two wrethē cheines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod vpon the forefront of it.

19 Likewiſe they made two rings of golde, & put them in the two ⌈other⌉ corners of the breſt plate vpon the edge of it, which was on yͤ inſide of the Ephod.

20 They made alſo two other goldē rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ouer againſt his coupling aboue the broydered garde of the Ephod.

21 Then they faſtened the breſt plate by his rings vnto yͤ rings of the Ephod, with a lace of blew ſilke, that it might be ⌈faſt⌉ vpon the broydered gard of the Ephod, and that the breſt plate ſhould not be looſed from the Ephod, as the Lorde had commanded Moſes.

22 ¶ Moreouer, he made the robe of the [e]Ephod of wouen worke, altogether of blewe ſilke.

23 And [f]the hole of the robe ⌈was⌉ in the middes of it, as the coller of the habergeon, with an edge about the coller, that it ſhould not rent.

24 And they made vpon yͤ ſkirts of the robe pomegranates, of blewe ſilke, and purple, and ſkarlet, & ⌈fine linen⌉ twined.

25 They made alſo *belles of pure gold, & put the belles betwene the pomegranates vpon the ſkirtes of the robe round about betwene yͤ pomegranates.

26 A bell and a pomegranate, a bell & a pomegranate rounde about the ſkirts of the robe to miniſter in, as the Lorde had commanded Moſes.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linen, & goodly bonnets of fine linen, and linen *breeches of fine twined linen,

29 ¶ And the girdle of fine twined linen, and of blewe ſilke, and purple, and ſkarlet, ⌈euen⌉ of needle woorke, as the Lord had commanded Moſes.

30 ¶ Finally they made yͤ plate for the holy crowne of fine gold, & wrote vpō it a ſuperſcription ⌈like⌉ to yͤ grauing of a ſignet, *HOLINES TO THE LORD.

31 And they tied vnto it a lace of blew ſilke to faſten it on hie vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was al yͤ work of yͤ Tabernacle, euen of yͤ *Tabernacle of the Cōgregation finiſhed: and the childrē of Iſrael dyd according to all that the Lorde had commanded Moſes: ſo dyd they.

33 ¶ Afterwarde they brought the Tabernacle vnto Moſes, the Tabernacle and all his inſtrumentes, his taches, his boardes, his barres, and his pillars, and his ſockets,

34 And the couering of rams ſkinnes died redde, and the couering of badgers ſkinnes, and the [g]couering vaile.

35 The Arke of the Teſtimonie, & the barres thereof, and the Mercieſeat,

36 The Table, with al yͤ inſtruments thereof, and the ſhewbread,

37 The pure Candleſticke, yͤ lampes thereof, ⌈euen⌉ the lampes [h]ſet in order, and all the inſtruments thereof, and the oyle for light:

38 Alſo the golden Altar & the anointing oyle, and yͤ ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Lauer and his foote.

40 The curtaynes of the court with his pillars and his ſockets, and the hanging to the court gate, and his cordes, and his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, ⌈called⌉ the Tabernacle of the Congregation.

41 ⌈Finally⌉ yͤ miniſtring garments to ſerue in yͤ Sāctuarie, & the holy garments for Aaron the Prieſt, & his ſonnes garments to miniſter in yͤ Prieſts office.

42 According to euery poynt that the Lorde had [i]commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded: ſo had they done: and Moſes [k]bleſſed them.

Chap.28,33.

Chap.28.42.

Chap.28 36.

Chap.27.21.

e Which was next vnder the Ephod.

f Where hee ſhould put through his head.

g So called, because it hanged before the merciſeate and couered it from ſight Chap. 35.12.

h Which Aaron ſhuld dreſſe and refreſhe with oyle euery morning, chap.30.7.

i Signifying yͤ in Gods matters man may neither adde, nor diminiſhe.

k He thanked God for the peoples diligence and prayed for thē.

CHAP. XL.

1 The Tabernacle with yͤ appertenances is reared vp. 34 The glory of yͤ Lord appeareth in yͤ cloud couering the Tabernacle.

Then the Lord ſpake vnto Moſes, ſaying,

2 In the ⌈[a]firſt⌉ day of the firſt

a After that Moſes had bene 40 dayes and fourtie nightes in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet vp in Abib, which moneth conteineth halfe March and halfe April.

moneth in the very firſt of the ſame moneth ſhalt thou ſet vp the Tabernacle, called, the Tabernacle of the Congregation:

3 And thou ſhalt put therin the Arke of the Teſtimonie, and couer the Arke with the vaile.

*Reade chap. 26. 35.

4 Alſo thou ſhalt bring in the *Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes,

5 And thou ſhalt ſet the incenſe Altar [b]of golde before the Arke of the Teſtimonie, & put the hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incenſe on.

6 Moreouer, thou ſhalt ſet the burnt offring Altar before ye doore of the Tabernacle, called, the Tabernacle of the Congregation.

c The hanging or vaile which was betwene the Hallowed place and the court.

7 And thou ſhalt ſet the Lauer betweene the Tabernacle of the Cõgregation and the Altar, & put water therein.

8 Then thou ſhalt appoynt the court rounde about, and hang vp the hanging at the court gate.

9 After, thou ſhalt take the anointing oyle and anoynt the Tabernacle, and al that is therein and halow it with all the inſtruments therof, that it may be holy.

10 And thou ſhalt anoynt the Altar of the burnt offring, & all his inſtruments, and ſhalt ſanctifie the Altar, that it may be an altar moſt holy.

11 Alſo thou ſhalt anoynt the Lauer and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, & waſh them with water.

13 And thou ſhalt put vpon Aaron the holy garmentes, and ſhalt anoynt him, and ſanctifie him that hee may miniſter vnto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and clothe them with garments,

15 And ſhalt anoint thẽ as thou dideſt anoint their father, that they may miniſter vnto mee in the Prieſtes office: for their anointing ſhalbe a ſigne, that the prieſthoode ſhalbe euerlaſting vnto thẽ throughout their generations.

d Til that the prieſthood and ye ceremonies ſhoulde ende, which was at Chriſts comming.

16 So Moſes did according to all that the Lord had commãded him: ſo did he.

Nom. 7. 1

17 ¶ * Thus was the Tabernacle reared vp ye firſt day of the firſt moneth in the ſecond yeere.

e After they came out of Egypt, Nom. 9. 1

18 Then Moſes reared vp the Tabernacle and faſtened his ſockets, and ſet vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And he ſpred the couering ouer the Tabernacle, & put the couering of that couering on hie aboue it, as the Lorde had commanded Moſes.

20 ¶ And he tooke and put the [f]Teſtimonie in the Arke, and put the barres in the rings of the Arke, & ſet the Mercieſeate on hie vpon the Arke.

f That is, the Tables of the law Chap. 31. 18. & 34. 29.

21 He brought alſo the Arke into the Tabernacle, and hanged vp the *couering vayle, and couered the Arke of the Teſtimonie, as the Lord had commanded Moſes.

Chap. 35. 12.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in ye Northſide of the Tabernacle, without the vayle,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward ye Southſide of the Tabernacle.

25 And he ||lighted the lampes before the Lorde, as the Lorde had commanded Moſes.

||Or, ſet vp.

26 ¶ Moreouer he ſet the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 ¶ Alſo hee hanged vp the vaile at the [g]doore of the Tabernacle.

g Betweene the Sanctuarie and the court.

29 After, he ſet the burnt offring Altar without the doore of the Tabernacle, called, the Tabernacle of the Congregation, and offred the burnt offring and the ſacrifice thereon, as the Lorde had commanded Moſes.

30 ¶ Likewiſe hee ſet the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to waſh with.

31 So Moſes, and Aaron, and his ſonnes waſhed their handes and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they waſhed, as the Lorde had commaunded Moſes.

33 Finally, hee reared vp the court rounde about the Tabernacle and the Altar, and hanged vp the vayle at the courte gate: ſo Moſes finiſhed the worke.

34 ¶ * Then the cloude couered the

Nom. 9. 15. 1. king. 8. 10.

Tab

Tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Tabernacle of the Cōgregation, becauſe the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Nowe when the cloude aſcended vp from the Tabernacle, the children of Iſrael went forwarde in all their iourneyes.

37 But if the cloud aſcended not, then they iourneyed not till the day that it aſcended.

38 For [h] the cloude of the Lord [was] vpon the Tabernacle by day, and fyre was in it by nyght in the ſight of all the houſe of Iſrael, throughout all their iourneyes.

h Thus the preſence of God preſerued & guided them night & day till they came to ẏ land promiſed.

The third booke of Moſes, called * Leuiticus.

* Becauſe in this booke is chiefely intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

AS God dayly by moſt ſingular benefites declared himſelfe to be mindefull of his Church ſo he would not that they ſhoulde haue any occaſion to truſt either in themſelues, or to depende vpon others, eyther for lacke of temporall things, or ought that belonged to his diuine ſeruice and Religion. Therefore he ordeined diuers kindes of oblations and ſacrifices, to aſſure them of forgiueneſſe of their offences, (if they offered them in true faith and obedience.) Alſo he appoynted their Prieſts and Leuites, their apparel, offices, conuerſation and portion: he ſhewed what feaſtes they ſhould obſerue, and in what times. Moreouer, he declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the blood of Chriſt the innocent Lambe, there can be no forgiueneſſe of ſinnes. And becauſe they ſhould giue no place to their owne inuentions (which thing God moſt deteſteth as appeareth by the terrible example of Nadab and Abihu) hee preſcribed euen to the leaſt things, what they ſhoulde doe, as what beaſtes they ſhoulde offer and eate, what diſeaſes were contagious and to be auoyded: what order they ſhoulde take for all maner of filthineſſe and pollution to purge it: whole companie they ſhoulde flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promiſed fauour and bleſſing to them that kept his Lawes, and threatened his curſe to them that tranſgreſſed them.

CHAP. I.

a Of burnt offrings for particular perſons. 3. 10. & 14 The maner to offer burnt offerings as well of bullockes, as of ſheepe and birdes.

NOwe the [a] Lorde called Moſes, and ſpake vnto him out of the Tabernacle of the Congregation, ſaying,

a Hereby Moſes declareth ẏ he taught nothing to the people but that, which he receiued of God.

2 Speake vnto the children of Iſrael, and thou ſhalt ſaye vnto them, If any of you offer a ſacrifice vnto ẏ Lord, ye ſhal offer your ſacrifice of [b] cattel, [as of beeues & of ẏ ſheepe.

b So they could offer of none other ſort but of thoſe which were commanded.

3 * If his ſacrifice be] a burnt offring of the heard, he ſhall offer a male without blemiſh, preſenting him of his owne voluntarie will at the doore of the [c] Tabernacle of the Congregation before the Lorde.

Exod. 29.10.

c Meaning within the court of the Tabernacle.

4 And he ſhal put his hand vpon the head of the burnt offring, & it ſhall be accepted ‡ to [ẏ Lord,] to be his atonemēt.

‡ Ebr. to him.

5 And [d] he ſhal kil the bullocke before the Lord, & the Prieſtes Aarons ſonnes ſhall offer the blood, and ſhall ſprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

d The Prieſt or Leuite.

e Of ẏ burnt offring, Exod. 27.1.

6 Then ſhal he flay the burnt offring, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhall put fire vpon the altar, and lay the wood in order.

8 Then the Prieſtes Aarons ſonnes ſhall lay the parts in order, the head and the ‖ kal vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body & the kall, or the fat.

9 But the inwardes thereof and the legges thereof hee ſhall waſh in water, and the Prieſt ſhall burne all on the altar: [for] it is a burnt offring, an oblation made by fire, for a ſweete ſauour [f] vnto the Lorde.

f Or a fauour of reſt which pacifieth the anger of the Lord.

10 ¶ And if his ſacrifice for the burnt offring [be] of the flockes ([as] of the ſheepe, or of the goates) hee ſhall offer a male without blemiſh,

11 [g] And hee ſhall kill it on the Northſide of the altar [h] before the Lorde, & the Prieſts Aarons ſonnes ſhal ſprinkle the blood thereof round about vpō the altar.

g Read verſ. 5.

h Before the altar of the Lord.

12 And hee ſhall cut it in ‡ pieces, [ſeparating] his head and his ‖ kall, and the Prieſt ſhall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

‡ Ebr. into his pieces.

‖ Or, fat.

13 But hee ſhall waſh the inwardes, and the legges with water, & the Prieſt ſhall offer the whole and burne it vpon the altar: [for] it is a burnt offering, an

Tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Tabernacle of the Cógregation, becauſe the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Nowe when the cloude aſcended vp from the Tabernacle, the children of Iſrael went forwarde in all their iourneyes.

37 But if the cloud aſcended not, then they iourneyed not till the day that it aſcended.

38 For h the cloude of the Lord [was] vpon the Tabernacle by day, and fyre was in it by nyght in the ſight of all the houſe of Iſrael, throughout all their iourneyes.

h Thus the preſence of God preſerued & guided them night & day till they came to ẏ land promiſed.

The third booke of Moſes, called * Leuiticus.

* Becauſe in this booke is chiefely intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

AS God dayly by moſt ſingular benefites declared himſelfe to be mindefull of his Church ſo he would not that they ſhoulde haue any occaſion to truſt either in themſelues, or to depende vpon others, eyther for lacke of temporall things, or ought that belonged to his diuine ſeruice and Religion. Therefore he ordeined diuers kindes of oblations and ſacrifices, to aſſure them of forgiueneſſe of their offences, (if they offered them in true faith and obedience.) Alſo he appoynted their Prieſts and Leuites, their apparel, offices, conuerſation and portion: he ſhewed what feaſtes they ſhould obſerue, and in what times. Moreouer, he declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the blood of Chriſt the innocent Lambe, there can be no forgiueneſſe of ſinnes. And becauſe they ſhould giue no place to their owne inuentions (which thing God moſt deteſteth as appeareth by the terrible example of Nadab and Abihu) hee preſcribed euen to the leaſt things, what they ſhoulde doe, as what beaſtes they ſhoulde offer and eate, what diſeaſes were contagious and to be auoyded, what order they ſhoulde take for all maner of filthineſſe and pollution to purge it, whoſe companie they ſhoulde flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promiſed fauour and bleſſing to them that kept his Lawes, and threatened his curſe to them that tranſgreſſed them.

CHAP. I.

1 Of burnt offrings for particular perſons. 3. 10. & 14 The maner to offer burnt offerings as well of bullockes, as of ſheepe and birdes.

NOwe the a Lorde called Moſes, and ſpake vnto him out of the Tabernacle of the Congregation, ſaying,

a Hereby Moſes declareth ẏ he taught nothing to the people but that, which he receiued of God.

2 Speake vnto the children of Iſrael, and thou ſhalt ſaye vnto them, If any of you offer a ſacrifice vnto ẏ Lord, ye ſhal offer your ſacrifice of b cattel, [as of beeues & of ẏ ſheepe.

b So they could offer of none other ſorte but of thoſe which were commanded.

3 * If his ſacrifice be] a burnt offring of the heard, he ſhall offer a male without blemiſh, preſenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lorde.

Exod. 29.10.

c Meaning within the court of the Tabernacle.

4 And he ſhal put his hand vpon the head of the burnt offring, & it ſhall be accepted † to [ẏ Lord,] to be his atonemét.

† Ebr. to him.

5 And d he ſhal kil the bullocke before the Lord, & the Prieſtes Aarons ſonnes ſhall offer the blood, and ſhall ſprinkle it round about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

d The Prieſt or Leuite.

e Of ẏ burnt offring, Exod. 27.1.

6 Then ſhal he flay the burnt offring, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhall put fire vpon the altar, and lay the wood in order.

8 Then the Prieſtes Aarons ſonnes ſhall lay the parts in order, the head and the ‖ kal vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body with the kall, or the fat.

9 But the inwardes thereof and the legges thereof hee ſhall waſh in water, and the Prieſt ſhall burne all on the altar: [for] it is a burnt offring, an oblation made by fire, for a ſweete ſauour f vnto the Lorde.

f Or a ſauour of reſt which pacifieth the anger of the Lord.

10 ¶ And if his ſacrifice for the burnt offring [be] of the flockes ([as] of the ſheepe, or of the goates) hee ſhall offer a male without blemiſh,

11 g And hee ſhall kill it on the Northſide of the altar h before the Lorde, & the Prieſts Aarons ſonnes ſhal ſprinkle the blood therof round about vpó the altar.

g Read verſ. 5.

h Before the altar of the Lord.

12 And hee ſhall cut it in † pieces, [ſeparating] his head and his ‖ kall, and the Prieſt ſhall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

† Ebr. into his pieces.

‖ Or, fat.

13 But hee ſhall waſh the inwardes, and the legges with water, & the Prieſt ſhall offer the whole and burne it vpon the altar: [for] it is a burnt offering, an

oblation made by fire for a ſweet ſauour vnto the Lord.

14 ¶ And if his ſacrifice [be] a burnt offring to the Lord of the foules, then he ſhall offer his ſacrifice of ẏ turtle doues, or of the yong pigeons.

15 And ẏ Prieſt ſhall bring it vnto ẏ altar, & wring the necke of it aſunder, and burne it on the altar: & the blood thereof ſhall be ſhed vpon the ſide of the altar.

i The Ebrew word ſignifieth to pinche off with the naile, [illegible] or pricked.

16 And he ſhall plucke out his mawe with his fethers, and caſt them beſide the altar on the k Eaſt part in the place of the aſhes.

k On the ſide of the court gate nere the panne which ſtoode with aſhes, Exod. 27.3.

17 And he ſhal cleaue it wᵗ his wings, [but] not deuide it aſunder: & the Prieſt ſhall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a ſweete ſauour vnto the Lord.

CHAP. II.

1 The meate offring is after thre ſorts of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

AND when any will offer a a meate offring vnto ẏ Lord, his offring ſhall bee of fine floure, and hee ſhall powre oyle vpon it, and put incenſe thereon,

a Becauſe the burnt offring could not be without the meate offring.

2 And ſhal bring it vnto Aarons ſõnes the Prieſts, and b he ſhall take thence his handfull of the floure, & of the oyle with all the incenſe, and the Prieſt ſhall burne it for a c memoriall vpon the altar: [for] it is an offring made by fire for a ſweete ſauour vnto the Lord.

b The Prieſt.

c To ſignifie that God remembreth him that offreth.

3 *But the remnant of the meate offring [ſhall be] Aarons and his ſonnes: [for] it is d moſt holy of ẏ Lords offrings made by fire.

Ecclus,7.31.

d Therefore none could eate of it but the Prieſts.

4 ¶ If ẏ bring alſo a meat offring bakẽ in ẏ ouen, it ſhalbe [an] vnleauened cake of fine floure mingled with oile, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy e meate offring be [an] oblatiõ of the frying pan, it ſhalbe of fine floure vnleauened, mingled with oyle.

e Which is a gift offred to God to pacifie him.

6 And thou ſhalt part it in pieces, and powre oyle thereon: for it is a meate offring.

7 ¶ And if thy meate offring [be] an oblation made in the caudron, it ſhalbe made of fine floure with oyle.

8 After, thou ſhalt bring the meate offring (that is made of theſe thinges) vnto the Lord, & ſhalt preſent it vnto the Prieſt, and he ſhall bring it to the altar,

9 And the Prieſt ſhall take from the meate offring a * memoriall of it, & ſhall burne it vpon the altar: [for] it is an oblation * made by fire for a ſweete ſauour vnto the Lord.

Verſe.2.

Exod.29.18.

10 But that which is left of the meat offring, ſhall be Aarons & his ſonnes: [for it is] moſt holy of the offrings of the Lord made by fire.

11 All the meat offrings which ye ſhal offer vnto the Lord, ſhalbe made without leauen: for ye ſhal neither burne leauen nor honie in any offring of the Lord made by fire.

12 ¶ In the oblation of ẏ firſt fruites ye ſhall offer f them vnto the Lorde, but they ſhall not be burnt g vpon the altar for a ſweete ſauour.

f That is, fruites which are ſweete as honie, ye may offer.

g But reſerued for the Prieſts.

13 (All ẏ meat offrings alſo ſhalt thou ſeaſon with * ſalt, neither ſhalt thou ſuffer the ſalt of the h couenant of thy God to bee lacking from thy meate offring, [but] vpon all thine oblations thou ſhalt offer ſalt.)

Mar.9.49.

h Which they were bounde (as by a couenaunt) to [illegible] all their liues,

Nom.18.19.

2.Chro.13.5.

[illegible] it meaneth a ſure and pure couenant.

14 If thẽ thou offer a meat offring of thy firſt fruites vnto ẏ Lorde, thou ſhalt offer for thy meate offering of thy firſt fruites * eares of corne dried by the fire, & wheate beaten out of k the greene eares.

Chap.23.14.

k Or, full eares in the [illegible] Reade 2.Chro.26.10. in the note g.

15 After, thou ſhalt put oyle vpon it, and lay incenſe thereon: [for] it is a meat offring.

16 And the Prieſt ſhall burne the memorial of it, [euen] of that that is beaten, and of the oyle of it, with all the incenſe thereof: for it is an offring vnto ẏ Lord made by fire.

CHAP. III.

1 The maner of peace offrings, and beaſts for ẏ ſame. 17 The Iſraelites may neither eate fat, nor blood.

ALſo if his oblatiõ [be] a a peace offring, if he will offer of the droue (whether it bee male or female) he ſhall offer ſuch as is without blemiſh, before the Lord,

a A ſacrifice of thankſgiuing offred for peace and proſperitie, either generally or particularly.

2 And ſhall put his hand vpon ẏ head of his offring, & kill it at the doore of the Tabernacle of the Congregation: and Aarons ſonnes the Prieſts ſhal ſprinkle the blood vpon the altar round about.

3 So he ſhall offer b part of ẏ peace offrings [as] a ſacrifice made by fire vnto the Lord, [euen] the * fatte that couereth the inwardes, and all the fatte that is vpon the inwards.

b One part was burnt, an other was to the Prieſts, and the third to him that offered.

Exod.29.22.

4 He ſhal alſo take away the two kidneis, and the fat that is on them and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

‖ Or, the which kidneis are neere the flankes.

5 And Aarons ſonnes ſhal burne it on the altar with the burnt offring, which is vpon the wood, that is on the fire:

[this is] a ſacrifice made by fire for a ſweete ſauour vnto the Lord.

6 ¶ Alſo if his oblation [be] a peace offring vnto the Lord out of the flocke, whether it be male or female, he ſhall offer it without blemiſh.

c In the peace offring it was indifferent to offer either male or female but in the burnt offring only the male: ſo here can be offred no birds, but in yͤ burnt offring they might: al there was conſumed with fire, & in the peace offring but a part.

7 If he offer a lambe for his oblation, then he ſhall bring it before the Lord,

8 And lay his hand vpon the head of his offring, & ſhall kill it before the Tabernacle of the Congregation, & Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he ſhall offer [d] an offring made by fire vnto the Lord: he ſhal take away the fatte thereof, and the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

d The burnt offring was wholy conſumed, and of the offring made by fire only yͤ inwards &c. were burnt: the ſhoulder & breſt with the two chawes & the maw were the prieſts, and the reſt his that offred.

10 Alſo hee ſhall take away the two kidneis, with the fat that is vpon them, and vpon the *flanks, and the kall vpon the liuer with the kidneis.

Ver.4.

11 Then the Prieſt ſhall burne it vpon the altar, as the meate of an offring made by fire vnto the Lord.

12 ¶ Alſo if his offring [be] a goate, then ſhall he offer it before the Lord,

13 And ſhall put his hande vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, & the ſonnes of Aaron ſhal ſprinkle the blood thereof vpon the altar round about.

e Meaning, at the Northſide of the Altar, Chap.1.1.

14 Thẽ he ſhal offer thereof his offring, [euen] an offring made by fire vnto the Lord, the fat that couereth yͤ inwardes, and all the fat that is vpon the inwards.

15 Alſo hee ſhall take away the two kidneis, and the fatte that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Prieſt ſhall burne them vpon the altar, as the meate of an offring made by fire for a ſweete ſauour: *all the fat is the Lords.

Chap.7.25

17 [This ſhalbe] a perpetual ordinãce for your generatiõs, throughout al your dwellings, ſo that ye ſhall eate neither [f] fatte nor *blood.

f By eating fat, was ment to be carnall, & by blood eating, was ſignified crueltie.

Gen.9.4. chap.17.14.

CHAP. IIII.

1 The offring for ſinnes done of ignorance, 3 For the Prieſt, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, ſaying, If ‡ any ſhall ſinne through [a] ignorance, in any of the cõmandements of the Lord, (which ought not to be done) but ſhall doe [contrary] to any of them,

‡Ebr. a ſoule.

a That is, of negligence or ignorance, ſpecially of the ceremoniall law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, Nom.15.22.

3 If the [b] Prieſt that is anoynted doe ſinne (according to the ſinne of the people) then ſhall hee offer, for his ſinne which he hath ſinned, a yong bullocke without blemiſh vnto the Lorde for a ſinne offring,

b Meaning the hie prieſt.

4 And he ſhall bring the bullocke vnto the doore of the Tabernacle of yͤ Congregation before the Lord, and ſhal put his hand vpon the bullockes head, and [c] kill the bullocke before the Lord.

c Hereby confeſſing that he deſerued the ſame puniſhment, which the beaſt ſuffered.

5 And the Prieſt that is anoynted ſhall take of the bullockes blood, and bring it into the Tabernacle of the Congregation

6 Then the Prieſt ſhal dip his finger in the blood, and ſprinkle of the blood ſeuen times before the Lorde, before the [d] vayle of the Sanctuarie.

d Which was betweene the holieſt of al, & the Sanctuarie.

7 The Prieſt alſo ſhall put [ſome] of the blood before the Lorde, vpon the hornes of the altar of ſweete incenſe, which is in the [e] Tabernacle of the Congregation, then ſhall he powre *all the reſt of the blood of the bullock at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court, meaning by yͤ Tabernacle the Sanctuarie: & in the end of the verſe it is taken for the court.

*Chap.5.9.

8 And he ſhall take away all the fat of the bullock for the ſinne offring: to wit, the fat that couereth the inwards, and al the fat that is about the inwards.

9 He ſhal take away alſo the two kidneyes, and the fat that is vpõ them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullock of the peace offrings, and the Prieſt ſhall burne them vpon the altar of burnt offring.

11 *But the ſkinne of the bullocke, and all his fleſh, with his head, and his legs, and his inwards, & his dung [ſhall he beare out.]

Exo.29.14. nom.19.5.

12 So he ſhal carie the whole bullock out of yͤ *hoſte vnto a cleane place, where the aſhes are powred, and ſhall burne him on the wood in the fire: where the aſhes are caſt out, ſhall he be burnt.

Heb.13.11.

13 ¶ And if the [f] whole Congregation of Iſrael ſhall ſinne through ignorance, and the thing bee *hid from the eyes of the multitude, and haue done [againſt] any of the commandements of the Lord which ſhould not bee done, & haue offended:

f The multitude ſinneth not of one, but if al haue ſinned, they muſt all be puniſhed.

Chap.5.2,3,4.

14 When the ſinne which they haue

committed ſhalbe knowen, then the Congregation ſhall offer a yong bullocke for the ſinne, and bring him before the Tabernacle of the congregation,

15 And the [g] Elders of the Congregation ſhall put their hands vpon the head of the bullocke before the Lord, & ‖he ſhal kill the bullocke before the Lord.

g For all the people could not lay on their hands: therefore it was ſufficient that the Ancients of the people did it in the name of all the congregation.
‖Or, the prieſt

16 Then the Prieſt that is anointed, ſhall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Prieſt ſhall dip his finger in the blood, and ſprinkle it ſeuen times before the Lord, euen before the vaile.

18 Alſo he ſhal put ſome of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall hee powre all the reſt of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he ſhall take all his fatte from him, and ‖burne it vpon the altar.

‖Or, make a perfume with it.

20 And the Prieſt ſhall do with this bullocke, as he did with the bullocke for [his ſinne:] ſo ſhal he do with this: ſo the Prieſt ſhal make an atonemēt for them, and it ſhalbe forgiuen them.

21 For he ſhal cary the bullocke without the hoſte, and burne him as he burned the firſt bullocke: for it is an offring for the ſinne of the Congregation.

22 ¶ When a ruler ſhall ſinne, and do through ignorāce againſt any of the cōmandements of yͤ Lord his God, which ſhould not be done, and ſhal offend,

23 If one ſhewe vnto him his ſinne which he hath committed, then ſhall he bring for his offring an ‖hee goate without blemiſh,

‖Or, the male goat of the [illegible]

24 And ſhall lay his hande vpon the head of the hee goat, and kill it in [h] the place where he ſhoulde kill the burnt offring before the Lorde: [for] it is a ſinne offring.

h That is, the Prieſt ſhall kil it: for it was not lawfull for any out of that office to kill the beaſt.

25 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and ſhal powre the reſt of his blood at the foote of the burnt offring altar,

26 And ſhal burne al his fat vpon the altar, as the fat of the peace offring: ſo the Prieſt ſhall make an atonement for him concerning his ſinne, and it ſhalbe forgiuen him.

Wherein he repreſented Ieſus Chriſt.

27 ¶ Likewiſe if any of the ‖people of the land ſhal ſinne through ignorance in doing [againſt] any of the commandements of the Lord, which ſhould not be done, and ſhall offend,

‖Or priuate perſon.

28 If one ſhewe him his ſinne which he hath cōmitted, then he ſhall bring for his offring ‖a ſhee goate without blemiſh for his ſinne which hee hath committed,

‖Or the female of the goates.

29 [k] And he ſhall lay his hande vpon the head of the ſinne offring, & ſlay the ſinne offring in yͤ place of burnt offring.

k Read verſ. 24.

30 Then the Prieſt ſhall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all [the reſt] of the blood thereof at the foote of the altar,

31 And ſhall take away all his fat, as the fat of the peace offrings is taken away, and the Prieſt ſhall burne it vpon the altar for a *ſweete ſauour vnto the Lord, & the Prieſt ſhall make an atonement for him, & it ſhalbe forgiuen him.

*Exod,19 18.

32 And if hee bring a lambe for his ſinne offring, hee ſhall bring a female without blemiſh,

33 And ſhall lay his [l] hand vpon the head of the ſinne offring, & he ſhal ſlay it for a ſinne offring in the place where he ſhould kill the burnt offring.

l Meaning yͤ, the puniſhmēt of his ſinne ſhould be layde vpō that beaſt: or, that he had receiued all things of God, & offred thē willingly.

34 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and ſhall powre all [the reſt] of the blood therof at the foote of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lambe of yͤ peace offrings is taken away: then the Prieſt ſhall burne it vpon the altar [m] with the oblations of the Lord made by fire, and the Prieſt ſhall make an atonement for him concerning his ſinne that hee hath committed, & it ſhalbe forgiuen him.

m Or, beſides the burnt offringe, which were daily offred to yͤ Lord.

CHAP. V.

1 Of him that teſtifieth not the trueth, if hee heare another ſweare falſely. 4 Of him that voweth raſhely. 15 Of him that by ignorance withdraweth any thing dedicate to yͤ Lord.

Alſo if ‡any haue ſinned, [yͤ is,] ‖if hee haue heard the voyce of an othe, and he can bee a witnes, whether hee hath ſeen or [a] knowen of it, if he doe not vtter it, he ſhall beare his iniquitie:

‡Ebr. a ſoule.
‖Or, ſome iudge hath taken an othe of any other.
a Whereby it is commanded to beare witneſſe to the trueth, & diſcloſe the iniquitie of the vngodly.

2 Either if one touche any vncleane thing, whether it bee a carion of an vncleane beaſt, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleanneſſe

of man (whatſoeuer vncleanneſſe it bee, that hee is defiled with) and is not ware of it, and after cōmeth to the knowledge of it, he hath ſinned:

b Or, were raſhly without well examinati-on of the cir-cumſtances & not knowing what ſhall be the iſſue of the ſame.

4 Either if any [b] ſweare, & pronounce with his lippes to doe euill, or to do good (whatſoeuer it be ẏ a mā ſhal pronounce with an oth, and it be hid from him, and after knoweth that he hath offended in one of theſe poynts,]

c Which haue ben mencioned before in this Chapter.

5 When he hath ſinned in any of theſe [c] things, then hee ſhall confeſſe that hee hath ſinned therein.

6 Therefore ſhall hee bring his treſpaſſe offring vnto the Lord for his ſinne which he hath cōmitted, euen a female from the flocke, [be it a lambe or a ſhee goate for a ſinne offering, and the Prieſt ſhall make an atonement for him, concerning his ſinne.

‖Ebr. his hand cannot touche, meaning for his pouertie.

7 But ‖ if hee bee not able to bring a ſheepe, hee ſhall bring for his treſpaſſe which hee hath committed, two turtle doues, or two yong pigeons vnto the Lorde, one for a ſinne offring, and the other for a burnt offring.

Chap 1.15.

8 So he ſhall bring thē vnto ẏ Prieſt, who ſhal offer the ſinne offring firſt, and *wring the necke of it aſunder, but not plucke it cleane off.

‖Or, powred.

9 After hee ſhall ſprinkle of the blood of the ſinne offring vpon the ſide of the altar, and the reſt of the blood ſhall bee ‖ ſhed at the foote of the altar: for it is a ſinne offring.

‖Or, according to the lawe.

d Or declare him to be pur-ged of ẏ ſinne.

10 Also he ſhall offer the ſeconde for a burnt offring ‖ as the maner is: ſo ſhall the Prieſt [d] make an atonement for him (for his ſinne which he hath committed) and it ſhalbe forgiuen him.

Verſe.7.

11 ¶ But if hee * bee not able to bring two turtle doues, or two yong pigeons, then hee that hath ſinned, ſhall bring for his offring, the tenth part of an [e] Ephah of fine floure for a ſinne offring, hee ſhall put none [f] oyle thereto, neither put any incenſe thereon: for it is a ſinne offring.

e Which is a-bout a pottel.

f As in ẏ meat offring, Chap. 2.1.

12 Then ſhal he bring it to the Prieſt, and the Prieſt ſhall take his handfull of it for the * remembrance thereof, and burne it vpon ẏ altar * with the offrings of the Lorde made by fire: for it is a ſinne offring.

Chap.2.2.

Chap.4.35.

13 So the Prieſt ſhal make an atonement for him, as touching his ſinne that he hath cōmitted in one of theſe points,] and it ſhall bee forgiuen him: and the remnant ſhall bee the Prieſtes, as the meate offring.

14 ¶ And the Lord ſpake vnto Moſes, ſaying,

15 If any perſon tranſgreſſe & ſinne through ignorance [g] by taking away things conſecrated vnto the Lorde, hee ſhall then bring for his treſpaſſe offring vnto the Lorde a ram without blemiſh out of the flocke, worth two ſhekels of ſiluer [h] by thy eſtimation after the ſhekel of the Sāctuarie, for a treſpaſſe offring.

g As touching the firſt fruites or tithes due to the prieſts & Leuites.

h By the eſti-mation of the prieſt Chap. 27.12.

16 So hee ſhall reſtore that wherein he hath offended, in taking away of the holy thing, and ſhall put the fift part more thereto, & giue it vnto the Prieſt: ſo the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring, and it ſhalbe forgiuen him.

17 ¶ Alſo if any ſinne & * do againſt any of the commandements of the Lord, which ought not to be done, and knowe not and ſinne and beare his iniquitie,

Chap.4 2.

18 Then ſhal he bring a ram without blemiſh out of the flock, in thy eſtimatiō [worth * two ſhekels for a treſpaſſe offring vnto the Prieſt: and the Prieſt ſhal make an atonement for him concerning his [i] ignorance wherein he erred, & was not ware: ſo it ſhalbe forgiuen him.

i That is, af-ter that [illegible] perceiueth that he [illegible] [illegible] worth [illegible]

k [illegible] his ſin againſt [illegible] [illegible] hee [illegible], Rom 15 3

19 This is the treſpaſſe offring for the treſpaſſe committed againſt the Lorde.

CHAP. VI.

6 The offring for ſinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire muſt abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his ſonnes.

AND the Lorde ſpake vnto Moſes, ſaying,

2 If any ſinne and commit a treſpaſſe againſt the Lorde, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him [a] of truſt, or doeth by [b] robberie, or by violence oppreſſe his neighbour,

a To be kept & occupied for the vſe of him that gaue it.

b By any guile or vnlawfull meanes.

Num. 5.6.

3 Or hath found that which was loſt, and denieth it, and ſweareth falſely, *for any of theſe things that a man doeth, [c] wherein he ſinneth:

c Wherein he can not but ſinne or, where-in a man accu-ſtometh to ſin by periurie or ſuch like thing.

4 When, I ſay, he thus ſinneth and treſpaſſeth, he ſhal then reſtore the robberie that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the loſt thing which he found,

5 Or for whatſoeuer he hath ſworne falſely, hee ſhall both reſtore it in the whole * ſumme, & ſhal adde the fift part more thereto, [and giue it vnto him to whome it perteineth, the ſame day that he offreth for his treſpaſſe.

Nom.5.7.

6 Alſo he ſhall bring for his treſpaſſe vnto the Lorde, a ramme without blemiſh out of the *flocke in thy eſtimation [worth two ſhekels] for a treſpaſſe offring vnto the Prieſt.

Chap.5.15.

7 And the Prieſt ſhal make an atonement for him before the Lord, & it ſhalbe forgiuen him, whatſoeuer thing he hath done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake vnto Moſes, ſaying,

9 Commande Aaron and his ſonnes, ſaying, This is the [d] lawe of the burnt offring, (it is the burnt offring becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

[d] That is, the Ceremonies which ought to be obſerued therein.

10 And the Prieſt ſhall put on his linen garmēt, & ſhal put on his linen breeches vpon [e] his fleſh, and take away the aſhes when the fire hath conſumed the burnt offring vpō the altar, and he ſhall put them beſide the [f] altar.

[e] Upon his ſecrete partes, Exo.28.43.

[f] In the aſhepannes appointed for that vſe.

11 After, he ſhal put off his garments, and put on other rayment, and cary the aſhes foorth without the hoſte vnto a cleane place.

12 But the fire vpon the altar ſhall burne thereon [and] neuer bee put out: Wherefore the Prieſt ſhall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he ſhall burne thereon the fat of the peace offrings.

13 The fire ſhall euer burne vpon the altar, [and] neuer goe out.

14 ¶ *Alſo this is the lawe of yͤ meate offering, which Aarons ſonnes ſhall offer in the preſence of the Lorde, before the altar.

Chap.2.1. nom.15.4.

15 He ſhal euen take thence his handfull of fine floure of the meat offring and of the oyle, and all the incenſe which is vpon the meate offring, and ſhall burne it vpon the altar for a ſweet ſauour, as a *memoriall therefore vnto the Lorde:

Chap.2.9.

16 But the reſt thereof ſhall Aaron and his ſonnes eate: it ſhall be eatē without leauen in the holy place: in the courte of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhal not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as yͤ ſinne offring and as the treſpaſſe offring.

[g] Or, kned with leauen and after baken.

18 All the males among the children of Aaron ſhal eate of it: It ſhalbe a ſtatute for euer in your generations concerning yͤ offrings of yͤ Lorde, made by fire: *Whatſoeuer toucheth thē ſhall be holy.

Exod.29.37.

19 ¶ Againe the Lorde ſpake vnto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day whē he is anointed: the tēth part of an *Ephah of fine floure, for a meate offring [h] perpetuall: halfe of it in yͤ morning, ⁊ halfe thereof at night.

Exod.16.36.

[h] So oft as yͤ hye prieſt ſhall be elected and anoynted.

21 In the frying pan it ſhalbe made with oyle: thou ſhalt bring it fried, and ſhalt offer the baken pieces of yͤ meate offring for a ſweete ſauour vnto yͤ Lord.

Or, fryed.

22 And the Prieſt that is [i] anointed in his ſteade, among his ſonnes ſhall offer it: it is the Lordes ordinance for euer, it ſhall be burnt altogether.

[i] His ſonne that ſhall ſucceede him.

23 For euery meat offring of yͤ Prieſt ſhalbe [burnt] altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aaron, and vnto his ſonnes, ⁊ ſay, This is the lawe of yͤ ſinne offering, In the place where the burnt offring is killed, ſhal the ſinne offring be killed before yͤ Lord, for it is moſt holy.

26 The Prieſt that offreth this ſinne offering, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoeuer ſhall touche the fleſh thereof ſhall be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou ſhalt waſh that whereon it droppeth in the holy place.

[k] Meaning the garment of the Prieſt.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both be ſcoured & waſhed with water.

29 All the males among the Prieſtes ſhall eate thereof, [l] for it is moſt holy.

[l] Which was in the lauer, Exod.30.18.

30 *But no ſinne offring, whoſe blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, ſhalbe eaten, [but] ſhalbe burnt in the [m] fire.

Chap.4.5. hebr.13.11.

[m] Out of the campe, Chap.4.12.

CHAP. VII.

1 The lawe of the treſpaſſe offring. 11 Alſo of the peace offerings. 22 The fat and the blood may not be eaten.

Likewiſe this is the lawe of yͤ [a] treſpaſſe offring, it is moſt holy.

[a] Which is for yͤ ſmaller ſinnes & ſuch as are committed by ignorance.

2 In the place [b] where they kill the burnt offering, ſhall they kill the treſpaſſe offring, ⁊ the blood therof ſhal he ſprinkle round about vpon the altar.

[b] At the court gate.

3 All the fat thereof alſo ſhall [c] he offer, the rumpe, and the fat that couereth the inwards.

[c] The Prieſt.

4 After he ſhall take away the two

kidneis, with the fatte that is on them & vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Prieſt ſhall burne them vpõ the altar, for an offring made by fire vnto yͤ Lord: this is a treſpaſſe offring.

6 All the males among the Prieſtes ſhall eate thereof, it ſhall be eaten in the holy place, for it is moſt holy.

d The ſame ceremonies notwithſtanding that this worde treſpaſſe ſignifieth leſſe then ſinne.

e Sparing the reſt which is left and not burnt.

7 As the ſinne offring is, ſo [d] is the treſpaſſe offring, one lawe ſerueth for both: [e] that wherewith the Prieſt ſhall make atonement ſhall be his.

8 Alſo yͤ Prieſt that offreth any mãs burnt offering, ſhall haue the ſkinne of the burnt offring which he hath offred.

9 And all the meate offring that is baken in the ouen, and that is dreſſed in the pan, and in the frying panne, ſhalbe the Prieſts that offreth it.

f Becauſe it had no oile nor licour.

10 And euery meate offring mingled with oyle, and that is drie, ſhal pertaine vnto al the ſonnes of Aaron to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer vnto the Lorde.

g Peace offrings conteine a confeſſion & thankeſgiuing for a benefite receiued, & alſo a vowe, & free offring to receiue a benefit.

12 If he offer it to [g] giue thanks, then he ſhall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fryed with the cakes mingled with oyle.

13 He ſhal offer alſo his offring with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of al the ſacrifice he ſhal offer one cake for an heaue offring vnto the Lorde, and it ſhalbe the Prieſtes that ſprinkleth yͤ blood of the peace offrings.

15 Alſo the fleſh of his peace offrings, for thankeſgiuing ſhall be eatẽ the ſame day that it is offred: he ſhall leaue nothing thereof vntill the morning.

h If he make a vowe to offer for els the fleſh of the peace offrings muſt be eaten the ſame day.

16 But if the ſacrifice of his offering [be [h] a vowe, or a free offring, it ſhall be eatẽ the ſame day that he offreth his ſacrifice: and ſo in the morning the reſidue thereof ſhall be eaten.

17 But as much of the offred fleſh as remaineth vnto the thirde day, ſhall be burnt with fire.

18 For if any of the fleſh of his peace offrings be eatẽ in the third day, he ſhall not be accepted that offereth it, neither ſhall it be reckoned vnto him, [but ſhal be an abominatiõ: therefore the perſon yͭ eateth of it ſhall beare his iniquitie.

i The ſame, wherefore he offred ſhall remaine.

k After it be ſacrificed.

19 The fleſh alſo that toucheth any vncleane [k] thing, ſhall not be eaten, [but] burnt with fire: but [l] of this fleſh al that be cleane ſhall eate thereof.

l Of the peace offring, that is cleane.

20 But if any eate of the fleſh of the peace offrings that pertaineth to the Lorde, hauing his * vncleanneſſe vpon him, euen the ſame perſon ſhalbe cut off from his people.

Chap.15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleanneſſe of man, or of an vncleane beaſt, or of any filthie abomination, and eate of the fleſh of the peace offrings, which pertaineth vnto the Lorde, euen that perſon ſhall be cut off from his people.

22 ¶ Againe the Lorde ſpake vnto Moſes, ſaying,

23 Speake vnto the children of Iſrael, and ſay, * Ye ſhal eat no fat of beeues, nor of ſheepe, nor of goates:

Chap.3.17.

24 Yet the fat of the dead beaſt, and the fatte of that, which is torne with beaſtes, ſhalbe occupyed to any vſe, but ye ſhall not eate of it.

25 For whoſoeuer eateth the fatte of the beaſt, of the which he ſhall offer an offring made by fire to the Lorde, euen the perſon that eateth, ſhall be cut off from his people.

26 Neither * ſhall ye eate any blood, either of foule, or of beaſt in all your dwellings.

Gen.9.4.
chap.17.14.

27 Euery perſon that eateth any blood, euen the ſame perſon ſhalbe cut off from his people.

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speake vnto the children of Iſrael, and ſay, He that offereth his peace offrings vnto the Lord, ſhall bring his gift vnto the Lord of his peace offrings:

30 His [m] handes ſhall bring the offerings of the Lorde made by fire: [euen the fatte with the breaſt ſhall he bring, that the breaſt may bee * ſhaken to & fro before the Lord.

m And ſhould not ſend it by another.

Exod.29.24.

31 Then the Prieſt ſhall burne the fat vpon the altar, and the breaſt ſhall be Aarons and his ſonnes.

32 And the right ſhoulder ſhall ye giue vnto yͤ Prieſt for an heaue offering, of your peace offrings.

33 The ſame that offreth the blood of the peace offerings, and the fatte, among the ſonnes of Aaron, ſhall haue the right ſhoulder for his part.

34 For the breaſt ſhaken to and fro, and the ſhoulder lifted vp, haue I taken of the children of Iſrael, euen of their peace offerings, & haue giuen them vnto

Aaron the Prieſt and vnto his ſonnes by a ſtatute for euer from among the children of Iſrael.

35 ¶ This is the [n] anoynting of Aaron, and the anoynting of his ſonnes, cōcerning ẏ offrings of the Lord made by fire, in the day when he preſented them to ſerue in ẏ prieſts office vnto the Lord.

n That is, his priuiledge, reward and porcion.

36 The which portions the Lorde commāded to giue them in the day that he anoynted them from among the children of Iſrael, by a ſtatute for euer in their generations.

37 This is [alſo] the lawe of ẏ burnt offring, of the meate offring, and of the ſinne offring, & of the treſpaſſe offring, and of the [o] conſecrations, and of the peace offrings,

o Which ſacrifice was offred when ẏ prieſts were conſecrated, Exod. 19. 22.

38 Which the Lorde commaunded Moſes in the mount Sinai, when he commaunded the children of Iſrael to offer their giftes vnto the Lorde in the wilderneſſe of Sinai.

CHAP. VIII.

12 The anoynting of Aaron, and his ſonnes with the ſacrifice concerning the ſame.

AFterwarde the Lorde ſpake vnto Moſes, ſaying,

2 *Take Aaron & his ſōnes with him, & the garments & the * anoynting oyle, and a bullocke for ẏ ſinne offring, & two rams, and a baſket of vnleauened bread,

Exod. 28. 2, 4.
Exod. 30. 24.

3 And aſſemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moſes did as the Lorde had commaunded him, and the companie was aſſembled at the doore of the Tabernacle of the Congregation.

5 Then Moſes ſayde vnto the companie, * This is the thing which the Lorde hath commaunded to do.

Exod. 29. 4.

6 And Moſes brought Aaron & his ſonnes, and waſhed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydred garde of the Ephod, and bounde it vnto him therewith.

8 After he put the breaſtplate thereon, and put in the breaſt plate * the Vrim and the Thummim.

Exod. 28. 30.

9 Alſo he put ẏ miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moſes.

a So called becauſe this ſuperſcription, Holines to the Lorde, was grauen in it.

10 (Now Moſes had taken ẏ anoynting oyle, & anointed the [b] Tabernacle, & all that was therein, & ſanctified them,

b That is, the Holyeſt of all, the Sanctuarie and the court.

11 And ſprinkled thereof vpon the altar ſeuen times, and anointed the altar and all his inſtruments, and the lauer, and his foote to ſanctifie them)

12 * And he powred of the anoynting oyle vpon Aarons head, and anointed him to ſanctifie him.

Ecclus. 45. 15. pſal. 133. 2

13 After, Moſes brought Aarons ſonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heades, as the Lorde had commanded Moſes.

14 * Then he brought ẏ bullocke for the ſinne offring, & Aaron & his ſonnes put their handes vpon the head of the bullocke for the ſinne offring.

Exod. 29. 1. chap 9. 2.

15 And Moſes ſlewe him, and tooke the blood, which he put vpon ẏ hornes of the [c] Altar rounde about with his finger, and purified the Altar, and powred [the reſt] of the blood at the foote of the Altar: ſo he ſanctified [d] it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the ſinnes of the people.

16 Then he tooke all the fatte ẏ was vpon the inwardes, and the kall of the liuer & the two kidneis, with their fatte, which Moſes burned vpon the Altar.

17 But the bullocke and his [e] hide, and his fleſh, and his doung, he burnt with fire without the hoſte, as the Lord had commanded Moſes.

e In other burnt offrings which are not of conſecration, or offring for himſelfe, the prieſt hath the ſkinne, Chap. 7. 8.

18 ¶ Alſo he brought the ramme for the burnt offring, and Aaron and his ſonnes put their handes vpon the head of the ramme.

19 So Moſes killed it, & ſprinkled the blood vpon the Altar round about,

20 And Moſes cut ẏ ram in pieces, & burnt the head with the pieces, & the fat,

21 And waſhed the inwards and the legges in water: ſo Moſes burnt the ram euery whit vpon the Altar: [for] it was a burnt offring for a ſweet ſauour, which was made by fire vnto the Lord, as the Lord had commanded Moſes.

22 ¶ * After, he brought the other ram, the ramme of conſecrations, and Aaron and his ſonnes layd their hands vpon the head of the ramme,

Exod. 29. 31.

23 Which Moſes [f] ſlewe, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, & vpon the thumb of his right hande, and vpon the great toe of his right foote.

f Moſes did this becauſe that the prieſts were not yet eſtabliſhed in their office.

24 Then Moſes brought Aarons ſonnes, & put of the blood on the lappe of their right eares, & vpon the thumbes

of their right handes, & vpon the great toes of their right feete, & Moſes ſprinkled ‖the reſt of the blood vpon the altar round about.

25 And he tooke the fat & the rumpe, and all the fatte that was vpon the inwardes, and the kal of the liuer, and the two kidneis with their fatte, & the right ſhoulder.

26 Alſo he tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the ryght ſhoulder.

Exod.29.24. 27 So he put * all in Aarons hands, and in his ſonnes handes, and ſhooke it to and fro before the Lord.

28 After, Moſes tooke them out of their handes, and burnt them vpon the altar for a burnt offring: for theſe were conſecrations for a ſweete ſauour which were made by fire vnto the Lord.

29 Likewiſe Moſes tooke the breaſt of the ramme of conſecrations, & ſhooke it to and fro before the Lorde: for it

Exod.29.26. was Moſes * portion, as the Lorde had commanded Moſes.

30 Alſo Moſes tooke of the anoynting oyle, and of the blood which was vpon the Altar, and ſprinkled it vpon Aaron, vpon his garments, & vpon his ſonnes, and on his ſonnes garments with him: ſo hee ſanctified Aaron, his garments, and his ſonnes, & his ſonnes garments with him.

31 ¶ Afterwarde Moſes ſayde vnto Aaron and his ſonnes, Seethe the fleſh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eate it,

g At the doore of the court.
Exod.29.32.
chap.24.9.

32 But that which remaineth of the fleſh & of the bread, ſhall ye burne wt fire.

33 And ye ſhall not depart from the doore of the Tabernacle of the Congregation ſeuen dayes, vntill the dayes of your conſecrations be at an ende: * for ſeuen dayes, ‖ ſayde the Lorde, ‖ ſhall he ‡ conſecrate you,

Exod.29.35.
‡Ebr. fill your hands.
‖O, as I haue done,

34 As ‖ he hath done this day: [ſo] the Lorde hath commanded to doe, to make an atonement for you.

35 Therefore ſhall ye abide at the doore of the Tabernacle of the Congregation day and night, ſeuen daies, & ſhal keepe the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſonnes did all things which the Lorde had commanded by the [h] hand of Moſes.

h By commiſsion giuen to Moſes.

CHAP. IX.

8 The firſt offrings of Aaron. 22 Aaron bleſſeth the people. 23 The glorie of the Lorde is ſhewed. 24 The fire commeth from the Lord.

AND in the [a] eight daye Moſes called Aaron and his ſonnes, and the Elders of Iſrael:

2 Then he ſayde vnto Aaron, Take thee a young calfe for a [b] ſinne offring, & a ram for a burnt offering, both without blemiſh, and bring them before the Lord.

a After their conſecration for ẏ ſeuen dayes before, the prieſtes were conſecrate.
[illegible]
b Aarõ entereth into the poſſeſsion of the prieſthode and offereth ẏ ſame principal ſacrifices for burnt offring ẏ ſinne offring ẏ peace offrings, & the meate offring.

3 And vnto the childrẽ of Iſrael thou ſhalt ſpeake, ſaying, Take ye an hee goate for a ſinne offring, and a calfe, and a lambe, both of a yeere olde, without blemiſh for a burnt offring:

4 Alſo a bullocke, & a ram for peace offrings, to offer before the Lord and a meate offring mingled with oyle: for to day the Lorde wil appeare vnto you.

5 ¶ Then they brought that which Moſes cõmanded before ẏ Tabernacle of the Congregation, & all the aſſemblie drewe neere & ſtoode before the [c] Lorde.

c Before the altar where [illegible] appeared.

6 (For Moſes had ſayde, This is the thing, which the Lorde commãded that ye ſhould doe and the glorie of the Lord ſhall appeare vnto you)

7 Then Moſes ſayde vnto Aaron, Drawe neere to the Altar, and offer thy ſinne offring, and thy burnt offring and make an atonement for thee and for the people: offer alſo the offring of the people, and make an atonement for them, as the Lord hath commanded.

d Read for the vnderſtanding of this place, Heb. 5. 1. and 7.27.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the ſinne offring, which was for him ſelfe.

9 And the ſonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, & put it vpon ẏ hornes of the altar and powred the reſt of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the ſinne offring hee [e] burnt vpon the Altar, as the Lord had commanded Moſes.

e That is, he layd them in order, and ſo they were burnt when ẏ Lord ſent downe fire.

11 The fleſh alſo & the hide he burnt with fire without the hoſte.

12 After, he ſlewe the burnt offring, and Aarons ſonnes brought vnto him the blood, which he ſprinkled rounde about vpon the Altar.

13 Alſo they brought the burnt offring vnto him with the pieces thereof, & the head, & he burnt ‖them‖ vpon the Altar.

14 Likewiſe he did waſh yͤ inwards and the legges, and burnt [f] them, vpon the burnt offring on the Altar.

f All this muſt be vnderſtande of the preparation of the ſacrifices which were burnt after, verſe 24.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the ſinne offring for the people, and ſlewe it, and offred it for ſinne, as the firſt:

16 So he offred the burnt offring, and prepared it, according to the maner.

17 He preſented alſo the meat offring, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning hee burnt [this vpon the Altar.

Exod.29.38.

18 He ſlewe alſo the bullocke, and the ram for the peace offrings, that was for the people, and Aarons ſonnes brought vnto him the blood, which he ſprinkeled vpon the Altar round about,

19 With the fatte of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes and the kidneis, and the kall of the liuer.

20 So they laid yͤ fat vpon yͤ breaſts, and he burnt the fatte vpon the Altar.

21 But the [g] breaſtes and the right ſhoulder Aaron ſhooke to and fro before the Lorde, as the Lorde had commaunded Moſes.

g Of the bullocke and the ramme.

22 So Aaron lift vp his hande towarde the people, and bleſſed them, and [h] came downe from offering of the ſinne offring, and the burnt offring, and the peace offrings.

h Becauſe the altar was nere the Sanctuarie which was the vpper ende, therefore he is ſaid to come downe.

23 After, Moſes and Aaron went into the Tabernacle of the Cōgregation, and came out, and [i] bleſſed the people, * and the glory of the Lorde appeared to all the people.

i Or prayed for the people.

2 Mac.2.8.

24 * And there came a fire out from the Lorde and conſumed vpon the Altar the burnt offring and the fat: which when all the people ſawe, they ‖ gaue thankes, and fell on their faces.

Gen.4.4. 1 King.18.38. 2.Chro.7.1. 2 Mac.2.10, 11.

‖ Or, gaue a ſhoute for ioy.

CHAP. X.

a Nadab & Abihu are burnt. 6 Iſrael mourneth for thē, but the Prieſtes might not. 9 The Prieſtes are forbidden wine.

BUt * Nadab and Abihu, the ſōnes of Aaron, tooke either of them his cenſor, & put fire therein, & put incenſe thereupon, and offred [a] ſtrange fire before the Lord, which he had not cōmanded thē.

Nomb.3.4. and 26.61. 1.Chro.24.2.

a Not taken of the altar which was ſent from heauen, and endured till the captiuitie of Babylon.

2 Therefore a fire went out from the Lord, and deuoured them: ſo they dyed before the Lorde.

3 Then Moſes ſayde vnto Aaron, This is it that the Lorde ſpake, ſaying, I will be [b] ſanctified in them that come neere me, and before al the people I wil be glorified: but Aaron helde his peace.

b I will puniſh them yͭ ſerue me otherwiſe then I haue cōmanded, not [illegible] the [illegible] people [illegible] murmure agaynſt my iudgementes.

4 And Moſes called Miſhael & Elzaphan the ſonnes of Uzziel, the vncle of Aaron, and ſayde vnto them, Come neere, cary your ‖ brethren from before the Sanctuarie out of the hoſte.

‖ Or, coſins.

5 Then they went, and caryed them in their coats out of the hoſte, as Moſes had commanded.

6 After, Moſes ſayde vnto Aaron and vnto Eleazar and Ithamar his ſonnes, [c] Uncouer not your heades, neither rent your clothes, leaſt ye dye, and leaſt wrath come vpon all the people: but let your brethren, al the houſe of Iſrael bewayle the burning which the Lord hath [d] kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iuſt iudgement.

Chap.19.28, deut.14.1.

d In deſtroying Nadab and Abihu yͤ chiefe, and menacing the reſt, except they repent.

7 And goe not ye out from the doore of the Tabernacle of the Cōgregation, leaſt ye dye: for the anoynting oyle of the Lorde is vpon you: and they did according to Moſes commandement.

8 ¶ And yͤ Lorde ſpake vnto Aaron, ſaying,

9 Thou ſhalt not drinke wine nor ‖ ſtrong drinke, thou, nor thy ſōnes with thee, whē ye come into the Tabernacle of the Congregation, leaſt ye dye: [this is an ordinance for euer throughout your generations,

‖ Or, drinke that maketh drunke.

10 That yee may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Iſrael all yͤ ſtatutes which the Lorde hath commaunded them by the ‖ hande of Moſes.

‖ Or, commiſſion.

12 ¶ Then Moſes ſaide vnto Aaron and vnto Eleazar and to Ithamar his ſonnes that were left, Take yͤ meate offring that remaineth of the offrings of yͤ Lord, made by fire, & eat it without leauen beſide the altar: for it is moſt holy:

13 And ye ſhal eat it in the holy place, because it is thy duetie and thy ſonnes duetie of the offrings of the Lord made by fire: for ſo I am commanded.

Exod.29.24.

14 Alſo the * ſhaken breaſt and the heaue ſhoulder ſhall ye eate in ‖ a cleane place: thou, & thy ſonnes, & thy [e] daughters with thee: for they are giuen as thy ‖ duetie and thy ſonnes duetie, of yͤ peace offrings of the children of Iſrael.

‖ Or, where is no vncleanneſſe.

e For yͤ breaſt & ſhoulders of the peace offrings might be brought to their families ſo that their daughters might eate of them, as alſo of the offrings of firſt fruites, the firſt borne, and the Eaſter lambe, Reade Chap.22.12, 13.

‖ Or, right, or portion.

15 The heaue ſhoulder, & the ſhaken breaſt ſhall they bring with the offrings made by fire of the fatte, to ſhake [it to & fro before the Lorde, and it ſhalbe thine and thy ſonnes with thee by a lawe for euer, as the Lorde hath commanded.

16 ¶ * And

2.Mac.2.11.

16 ¶ *And Moſes ſought the goate that was offred for ſinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the ſonnes of Aaron, which were [f] left [aliue,] ſaying,

f And not cõſumed as Nadab & Abihu.

17 Wherefore haue ye not eaten the ſinne offring in the holy place, ſeeing it is moſt holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye ſhould haue eaten [it] in the holy place, *as I commaunded.

Chap.6.26.

19 And Aaron ſayd vnto Moſes, Beholde, this day [g] haue they offered their ſinne offring and their burnt offring before the Lord, and ſuch things as thou knoweſt are come vnto me: If I had eaten the ſinne offering to day, ſhould it haue bin accepted in yͤ ſight of the Lord?

g That is, Nadab, and Abihu.

20 So when Moſes heard [it,] hee was [h] content.

h Moſes bare with his infirmitie, conſidering his great ſorowe: but doth not leaue an example to forgiue them yͭ maliciouſly tranſgreſſe the commaundement of God.

CHAP. XI.

1 Of beaſtes, fiſhes and birdes, which be cleane, and which be vncleane.

AFter, the Lorde ſpake vnto Moſes and to Aaron, ſaying vnto them,

2 Speake vnto the children of Iſrael, & ſay, *These are the beaſts which ye [a] ſhall eate, among all the beaſts that are on the earth.

Gen.7.2. deut.14.4. act.10.14

a Or, wherof ye may eate.

3 Whatſoeuer parteth the [b] hoofe, and is clouen footed, and cheweth the cud among the beaſts, that ſhal ye eate:

b He noteth foure ſortes of beaſtes: ſome chewe the cud onely, & ſome haue onely the foote clefte, others neither chewe the cud nor haue the hoofe clefte: the fourth doth chewe the cud & haue the hoofe deuided which may be eaten.

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye ſhall not eate: as the camel, becauſe he cheweth the cud, and deuideth not the hoofe, he ſhalbe vncleane vnto you.

5 Likewiſe the conie, becauſe he cheweth the cud and deuideth not the hoofe, he ſhalbe vncleane to you.

6 Alſo the hare, becauſe he cheweth the cud, and deuideth not the hoofe, he ſhalbe vncleane to you.

7 *And the ſwine, becauſe he parteth the hoofe & is clouen footed but cheweth not the cud, he ſhalbe vncleane to you.

2.Mac.6.18.

8 Of their [c] fleſh ſhall ye not eate, and their carkeiſe ſhall ye not touche: [for] they ſhalbe vncleane to you.

c God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

9 ¶ These ſhal ye eate, of all that are in the waters: whatſoeuer hath finnes and ſkales in the waters, in the ſeas, or in the riuers, them ſhal ye eate.

10 But all that haue not finnes nor ſkales in the ſeas, or in the riuers, of all that [d] moueth in the waters, & of all [e] liuing things that are in the waters, they ſhalbe an abomination vnto you.

d As litle fiſh ingendred of the ſlime.

e As they which come of generation.

11 They, I ſay, ſhalbe an abomination to you: ye ſhal not eate of their fleſh, but ſhal abhorre their carkeis.

12 Whatſoeuer hath not finnes nor ſkales in the waters, that ſhalbe abomination vnto you.

13 ¶ These ſhall ye haue alſo in abomination among the foules, they ſhall not be eaten: for they are an abomination, the egle, and the ‖ goſhauke, and the oſprey:

‖ Or gryphin, as is in the Greeke.

14 Alſo the vulture, and the kite after his kinde,

15 And all rauens after their kinde:

16 The oſtrich alſo, and the night crowe, and the ‖ ſeameaw, & the hauke after his kinde:

‖ Or, cuckowe.

17 The litle owle alſo, and the cormorant, and the great owle.

18 Alſo the ‖ redſhanke and the pelicane, and the ſwanne:

‖ Or, porphirie.

19 The ſtorke alſo, the heron after his kinde, and the lapwing, and the backe:

20 Alſo euery foule that creepeth [&] goeth vpon all foure, ſuch ſhalbe an abomination vnto you.

21 Yet theſe ſhal ye eate: of euery foule that creepeth, and goeth vpon all foure which ‖ haue their feete and legs all of one to leape withall vpon the earth,

‖ Or, haue no bowinges on their feete.

22 Of them ye ſhall eate theſe, the graſhopper after his kind, & the [f] ſolean after his kind, the hargol after his kind, and the hagab after his kinde.

f These were certeine kindes of graſhoppers which are not nowe properly knowen.

23 But all other foules that creepe [and] haue foure feete, they [ſhalbe] abomination vnto you.

24 For by ſuch ye ſhall be polluted: whoſoeuer toucheth their carkeis, ſhall be vncleane vnto the euening.

25 Whoſoeuer alſo [g] beareth of their carkeis, ſhall waſh his clothes, and be vncleane vntil euen.

g Out of the campe.

26 Euery beaſt that hath clawes deuided, & is ‖ not clouen footed, nor cheweth the cud, ſuch ſhalbe vncleane vnto you: euery one that toucheth them, ſhall be vncleane.

‖ Or hath not his feete parted in two.

27 And whatſoeuer goeth vpon his pawes among all maner beaſts that goeth on all foure, ſuch ſhalbe vncleane vnto you: who ſo doeth touch their carkeis ſhalbe vncleane vntil the euen.

28 And he that beareth their carkeis, ſhal waſh his clothes, and be vncleane

vntill the euen: [for] ſuch ſhall be vncleane vnto you.

29 ¶ Alſo theſe ſhalbe vncleane to you among the things that creepe and moue vpon the earth: the weaſel, & the mouſe, and the [h] frog after his kinde:

30 Alſo the rat, and the lizard, and the chameleon, and the ſtellio, & the molle.

31 Theſe ſhall be vncleane to you among all that creepe: whoſoeuer doeth touch them when they be dead, ſhalbe vncleane vntil the euen.

32 Alſo whatſoeuer any of the dead carkeiſes of them doeth fal vpon, ſhalbe vncleane, whether it be veſſel of wood, or rayment, or [i] ſkinne, or ſacke: whatſoeuer veſſel it be that is occupied, it ſhalbe put in the water as vncleane vntill the euen, and ſo be purified.

33 But euery earthen veſſell, whereinto any of them falleth, whatſoeuer is within it ſhalbe vncleane, and *ye ſhall breake it.

34 All meate alſo that ſhalbe eaten, if any [ſuch] water come vpon it, ſhall be vncleane: & all drinke that ſhalbe drunke in all [ſuch] veſſels ſhalbe vncleane.

35 And euery thing that their carkeis fall vpon ſhalbe vncleane: the fornais or the pot ſhalbe broken: for they are vncleane, and ſhalbe vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water ſhalbe cleane: but that which [k] toucheth their carkeiſes ſhalbe vncleane.

37 And if there fall of their dead carkeis vpon any ſeede, which vſeth to be ſowen, it ſhalbe cleane.

38 But if any [l] water be powred vpon the ſeede, and there fall of their dead carkeis thereon, it ſhalbe vnclean vnto you.

39 If alſo any beaſt, whereof ye may eate, dye, he that toucheth the carkeis thereof ſhalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, ſhal waſh his clothes & be vncleane vntil the euen: he alſo that beareth the carkeis of it, ſhal waſh his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therefore that creepeth vpon the earth ſhalbe an abomination, and not be eaten.

42 Whatſoeuer goeth vpon ͭ breaſt, and whatſoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye ſhall not eate of them, for they ſhalbe abomination.

43 Ye ſhall not pollute your ſelues with any thing that creepeth, neither make your ſelues vncleane with them, neither defile your ſelues thereby: ye ſhal not, I ſay, be defiled by them,

44 For I am the Lorde your God: be ſanctified therefore, and be [m] holy, for I am holy, and defile not your ſelues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God and that you ſhould be holy, for I am holy.

46 This is the lawe of beaſtes, and of foules, and of euery liuing thing that moueth in the waters, & of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane & cleane, and betweene the beaſt that may be eaten, and the beaſt that ought not to be eaten.

CHAP. XII.

a A law how women ſhould be purged after their deliuerance.

ANd the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay, when a woman hath brought foorth ſeede, & borne a man child ſhe ſhalbe vnclean ſeuen dayes like as ſhe is vnclean when ſhe is put apart for her [a] * diſeaſe.

3 (*And in the eight day, the foreſkin of the childes fleſh ſhalbe circumciſed)

4 And ſhe ſhal continue in the blood of her purifying three and thirty dayes: ſhe ſhall touch no halowed thing, nor come into the Sanctuarie, vntill the time of her purifying be out.

5 But if ſhe beare a mayd childe, then ſhe ſhalbe vncleane two [e] weekes, as when ſhe hath her diſeaſe: and ſhe ſhall continue in the blood of her purifying three ſcore and ſixe dayes.

6 Nowe when the dayes of her purifying are out (whether it be for a ſonne or for a daughter) ſhe ſhal bring to the Prieſt a lambe of one yeere olde for a burnt offring, and a young pigeon or a turtle doue for a ſinne offering, vnto the doore of the [f] Tabernacle of the Congregation,

7 Who ſhal offer it before the Lord, and make an atonement for her: ſo ſhe ſhalbe purged of the iſſue of her blood. this is the lawe for her that hath borne a male or female.

8 But if ſhe [g] be not able to bring a lambe, ſhe ſhall bring two *turtles, or two yong pigeons: the one for a burnt offering,

h The greene frog that ſitteth on the buſhes.
Or, crocodile.

i As a bottel or bagge.

Chap.6.28.

k So much of the water as toucheth it.

l He ſpeaketh of ſeede that is layd to ſteepe before it be ſowen.

m Or ſheweth why God did chuſe them to be his people.
1.Pet.1.15.

a So that her huſband for ͭ time could not reſort to her.
Or, floures.
Chap.15.19.
Luke 2.21.
Iohn 7.22.

b Beſides the firſt ſeuen dayes.

c As ſacrifice or ſuch like.

d That is, into the court gate, till after fourtie dayes.

e Twiſe ſo long as if ſhe bare a man childe.

f Where the burnt offringes were wont to be offered.

g For if her [illegible] not the worth of a lambe.
Luke 2.24.

offering, & the other for a ſinne offering: and the Prieſt ſhal make an atonement for her: ſo ſhe ſhalbe cleane.

CHAP. XIII.

2 What conſiderations the Prieſt ought to obſerue in iudging the leproſie, 29 The blacke ſpot or ſkab, 47 and the leprie of the garment.

Moreouer the Lord ſpake vnto Moſes, & to Aaron, ſaying,

2 The man that ſhal haue in the ſkin of his fleſh a ſwelling or a ſkab, or a white ſpot, ſo that in the ſkin of his fleſh it be like the plague of leproſie, then he ſhall be brought vnto Aaron the Prieſt, or vnto one of his ſonnes the Prieſts,

3 And the Prieſt ſhal looke on the ſore in the ſkin of his fleſh: if the heare in the ſore be turned into white, & the ſore ſeeme to be [b] lower then the ſkin of his fleſh, it is a plague of leproſie: therefore the Prieſt ſhall looke on him, and [†] pronounce him vncleane:

4 But if the white ſpot be in the ſkin of his fleſh, and ſeeme not to be lower then the ſkin, nor the heare thereof be turned vnto white, then the Prieſt ſhall ſhut vp him that hath the plague, ſeuen dayes.

5 After, the Prieſt ſhall looke vpon him the ſeuenth day: and if the plague ſeeme to him to abide ſtill, & the plague grow not in the ſkin, the Prieſt ſhal ſhut him vp yet ſeuen dayes more.

6 Then the Prieſt ſhall looke on him againe the ſeuenth day, and if the plague [c] be darke, and the ſore growe not in the ſkin, then the Prieſt ſhal pronounce him cleane for it is a ſkab: therefore he ſhal waſh his clothes and be cleane.

7 But if the ſkab growe more in the ſkin, after that he is ſeene of the Prieſt, for to be purged, he ſhalbe ſeene of the Prieſt yet againe.

8 Then the Prieſt ſhall conſider, and if the ſkab growe in the ſkin, then the Prieſt ſhall pronounce him [d] vncleane: for it is leproſie.

9 ¶ When the plague of leproſie is in a man, he ſhalbe brought vnto the Prieſt,

10 And the Prieſt ſhall ſee him: and if the ſwelling be white in the ſkin, and haue made the heare white, and there be rawe fleſh in the ſwelling,

11 It is an olde leproſie in the ſkin of his fleſh: and the Prieſt ſhall pronounce him vncleane, and ſhal not ſhut him vp, for he is vncleane.

12 Alſo if the leproſie breake out in the ſkin, & the leproſie couer all the ſkin of the plague, from his head euen to his feete, whereſoeuer the Prieſt looketh,

13 Then the Prieſt ſhal conſider: and if the leproſie couer all his fleſh, he ſhall pronounce the plague to be [e] cleane, becauſe it is all turned into whitenes: ſo he ſhalbe cleane.

14 But if there be rawe fleſh on him when he is ſeene, he ſhalbe vncleane.

15 For the Prieſt ſhal ſee the raw fleſh, and declare him to be vncleane: for the rawe fleſh is [f] vncleane, therefore it is the leproſie.

16 Or if the raw fleſh change and be turned into white, then he ſhall come to the Prieſt,

17 And the Prieſt ſhall beholde him: and if the ſore be changed into white, then ẏ Prieſt ſhal pronounce the plague cleane, for it is cleane.

18 ¶ The fleſh alſo in whoſe ſkinne there is a bile and is healed,

19 And in the place of the bile there be a white ſwelling, or a white ſpot ſomewhat reddiſh, it ſhalbe ſeene of ẏ Prieſt.

20 And when the Prieſt ſeeth it, if it appeare lower then the ſkinne, and the heare thereof be changed into white, the Prieſt then ſhall pronounce him [g] vncleane: for it is a plague of leproſie, broken out in the bile.

21 But if the Prieſt looke on it, and there be no white heares therein, and if it be not lower then the ſkin, but be darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

22 And if it be ſpread abroade in the fleſh, the Prieſt ſhall pronounce him vncleane, for it is a ſore.

23 But if the ſpot continue in his place, and grow not it is a burning bile: therefore the Prieſt ſhall declare him to be cleane.

24 ¶ If there be any fleſh, in whoſe ſkinne there is an hot burning, and the quick fleſh of the burning haue a [h] white ſpot, ſomewhat reddiſh or pale,

25 Then the Prieſt ſhall looke vpon it: and if the heare in that ſpot be changed into white, & it appeare lower then the ſkinne, it is a leproſie broken out in the burning: therefore the Prieſt ſhall pronounce him vncleane: for it is the plague of leproſie.

26 But if the Prieſt looke on it, and there be no white heare in the ſpot, and be no lower then the other ſkin, but be darker, then the Prieſt ſhal ſhut him vp ſeuen dayes.

[a] That it may be ſuſpected to be the leprie.

[b] That is, ſhrunken in, and be lower then the reſt of the ſkinne.

[†] Ebr. ſhal pollute him.

† Ebr. in his eyes.

[c] As hauing the ſkinne drawen together, or blacke.

† Ebr. ſhal cleanſe him.

‖ Or, be ſpred abroad.

[d] As touching his bodily diſeaſe: for his diſeaſe was not imputed to him ſo ſore before God, though it were the puniſhment of ſinne.

‖ Or, bud.

[e] For it is not that contagious lepre that infecteth, but a kinde of ſkurfe, which hath not the fleſh rawe as the leproſie.

[f] That is, declareth that the fleſh is not ſound, but is in danger to be leprous.

‖ Or, impoſtume.

[g] None were exempted but if ẏ Prieſt pronounced him vncleane he was put out from among the people as appeareth by Miriam the propheteſſe Nomb. 12,14 and by king Vzziah, 2.Chro.26,20.

[h] If he haue a white ſpot in ẏ place, where the burning was and was after healed.

27 After, the Prieſt ſhal looke on him the ſeuenth day: if it be growen abroade in ſkinne, then the Prieſt ſhall pronounce him vnclean: for it is the plague of leproſie.

28 And if the ſpot abide in his place, not growing in the ſkin, but is darke, it is a ‖ riſing of the burning: the Prieſt ſhal therefore declare him cleane, for it is the drying vp of the burning.

‖ Or, ſwelling.

29 ¶ If alſo a man or woman hath a ſore on the head or in the beard,

30 Then the Prieſt ſhall ſee the ſore: and if it appeare lower then the ſkinne, and there be in it a ſmall yelow [i] heare, then the Prieſt ſhall pronounce him vncleane: for it is a blacke ſpot, and leproſie of the head or of the beard.

[i] Which was not wont to be there or els ſmaler then in any other part of the body.

31 And if the Prieſt looke on the ſore of the blacke ſpot, & if it ſeeme not lower then the ſkin nor haue any blacke heare in it, then the Prieſt ſhall ſhut vp him, that hath the ſore of the blacke ſpotte, ſeuen dayes.

32 After, in the ſeuenth day the Prieſt ſhal looke on the ſore: and if the blacke ſpot growe not, & there be in it no yelow heare, & the blacke ſpot ſeeme not lower then the ſkin,

33 Then he ſhall be ſhauen, but [the] place of the black ſpot ſhal he not ſhaue: but the Prieſt ſhall ſhut vp him, that hath the blacke ſpot, ſeuen dayes more.

34 And the ſeuenth day ỷ Prieſt ſhall looke on the blacke ſpot: and if the black ſpot growe not in the ſkinne, nor ſeeme lower then the other ſkinne, then the Prieſt ſhal clenſe him, and he ſhall waſh his clothes, and be cleane.

35 But if the blacke ſpot grow abroad in the fleſh after his clenſing,

36 Then the Prieſt ſhal looke on it: and if the blacke ſpot growe in the ſkin, the Prieſt ſhal not [k] ſeeke for the yelowe heare: for he is vncleane.

[k] He ſhal not care whether the yelowe heare be there or no.

37 But if the blacke ſpot ſeeme to him to abide, and that blacke heare growe therein, the blacke ſpot is healed, he is cleane, and the Prieſt ſhal declare him to be cleane.

38 ¶ Furthermore if there be many white ſpottes in the ſkin of the fleſh of man or woman,

39 Then the Prieſt ſhal conſider: and if the ſpots in the ſkinne of their fleſh be ſomewhat darke and white withall, it is but a white ſpotte broken out in the ſkin: therefore he is cleane.

40 And the man whoſe heare is fallen off his head, [and] is balde, is cleane.

41 And if his head loſe the [l] heare on the forepart, [and] be balde before, he is cleane.

[l] By ſickneſ, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddiſh ſore, it is a leproſie ſpringing in his balde head, or in his balde forehead.

43 Therefore the Prieſt ſhall looke vpon it, & if the riſing of the ſore be white reddiſh in his balde head, or in his balde forehead, appearing like leproſie in the ſkin of the fleſh,

44 He is a leper and vncleane: [therefore] the Prieſt ſhall pronounce him altogether vncleane: [for] the ſore [is] in his head.

45 The leper alſo in whom ỷ plague is, ſhall haue his clothes [m] rent, and his head bare, and ſhall put a couering vpon his [n] lips, and ſhal crie, [I am] vncleane, [I am] vncleane.

[m] In ſigne of ſorowe and lamentation.

[n] Either in token of mourning, or for feare of infecting others.

46 As long as the diſeaſe [ſhalbe] vpon him, he ſhalbe polluted, for he is vncleane: he ſhal dwel alone, * without the campe ſhall his habitation be.

* Nomb.5.2. 2.king.15.5.

47 ¶ Alſo ỷ garment that the plague of leproſie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen either in a ſkin, or in any thing made of ſkin,

49 And if the ſore be greene or ſomewhat reddiſh in the garment or in the ſkin, or in the warpe, or in the woofe, or in any thing that is made of [o] ſkin, it is a plague of leproſie and ſhalbe ſhewed vnto the Prieſt.

[o] Whether it be garment, veſſel, or inſtrument.

50 Then the Prieſt ſhal ſee the plague, and ſhut vp [it that hath] the plague, ſeuen dayes,

51 And ſhal looke on the plague the ſeuenth day: if the plague growe in the garment or in the warpe, or in the woof, or in the ſkinne, or in any thing that is made of ſkin, that plague [is] a freating leproſie and vncleane.

52 And he ſhal burne the garment, or the warpe, or the woofe, whether it be wollē or linen, or any thing that is made of ſkin, wherein the plague is: for it is a freating leproſie, therefore [it] ſhall be burnt in the fire.

53 If the Prieſt yet ſee that the plague [p] growe not in the garment, or in the woofe, or in whatſoeuer thing of ſkin it be,

[p] But abide ſtill in one place, as verſ. 37.

54 Then the Prieſt ſhal commaund them to waſh the thing wherein the

plague is, and hee ſhall ſhut it vp ſeuen dayes more.

55 Againe the Prieſt ſhal looke on the plague, after it is waſhed: & if the plague haue not changed his colour, though the plague ſpread no further, it is vncleane: thou ſhalt burn it in the fire, for it is a fret inward, whether the ſpot be in the bare place of the whole, or in part thereof.

56 And if the Prieſt ſee that the plague be darker, after that it is waſhed, he ſhal cut it out of yͤ garment, or out of the ſkin, or out of the warpe, or out of the woofe.

57 And if it appeare ſtill in the garment or in the warpe, or in the woofe, or in any thing made of ſkinne, it is a ſpreading leprie: thou ſhalt burne the thing wherein the plague is, in the fire.

58 If thou haſt waſhed the garment or the warpe, or the woofe, or whatſoeuer thing of ſkinne it be, if the plague be departed therefrom, then ſhall it bee waſhed the ſecond time, and be cleane.

59 This is yͤ lawe of the plague of leproſie in a garment of wollen or linen, or in the warp, or in yͤ woofe, or in any thing of ſkinne, to make it cleane or vncleane.

[illegible]

Or whether [illegible] be in the bare [illegible] or the [illegible].

To the intent [illegible] be [illegible] [illegible] taken away.

CHAP. XIIII.

1 The clenſing of the leper. 34 And of the houſe that he is in.

AND the Lorde ſpake vnto Moſes, ſaying,

2 This is the [a] lawe of the leper in yͤ day of his clenſing: that is, he ſhalbe brought vnto yͤ Prieſt,

3 And the Prieſt ſhall goe out of the campe, & the Prieſt ſhall conſider him: and if the plague of leproſie be healed in the leper,

4 Then ſhall the Prieſt commaunde to take for him that is clenſed two ſparowes aliue and cleane, and cedar wood and a ſkarlet lace, and hyſſop.

5 And the Prieſt ſhall commaunde to kill one of the byrdes ouer [c] pure water in an earthen veſſel.

6 After, he ſhall take the liue ſparow with the cedar wood, & the ſkarlet lace, and the hyſſop, and ſhall dip them and the liuing ſparow in the blood of the ſparow ſlaine ouer the pure water,

7 And he ſhal ſprinkle vpon him, that muſt bee clenſed of his leproſie, ſeuen times, and clenſe him, and ſhall [d] let goe the liue ſparow into the broad field.

8 Then hee that ſhalbe clenſed, ſhall waſh his clothes, and ſhaue off all his heare, and waſh himſelfe in water, ſo he ſhalbe cleane: after that ſhall hee come into the hoſte, but ſhall tary without his tent ſeuen dayes.

Matth. 8,2. Mar. 1,40. Luke 5,14.

a Or the ceremonie which ſhalbe vſed at his purgation.

b [illegible] c [illegible] which were [illegible] to be [illegible]

c Running water or of the fountaine.

d Signifying that hee that was made cleane was ſet at libertie, and reſtored to the company of men.

9 So in the ſeuenth day he ſhall ſhaue off all his heare both his head, and his beard, and his eye browes: euen all his heare ſhall he ſhaue, and ſhall waſh his clothes and ſhall waſh his fleſh in water: ſo he ſhalbe cleane.

10 Then in the eight day hee ſhall take two hee lambes without blemiſh, and an ewe lambe of a yeere olde without blemiſh, & three tenth deales of fine flower for a meat offring, mingled with oyle, and a pinte of oyle.

11 And the Prieſt that maketh him cleane ſhall bring the man which is to be made cleane and thoſe things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then yͤ Prieſt ſhal take one lambe, and offer him for a treſpas offring, and the pinte of oyle and [f] ſhake them to and fro before the Lord.

13 And hee ſhall kill the lambe in the place where the ſinne offring & the burnt offring are ſlaine, euẽ in the holy place: for as the [g] ſinne offring is yͤ Prieſts, ſo is yͤ treſpas offring: for it is moſt holy.

14 So the Prieſt ſhall take of yͤ blood of the treſpaſſe offering, and put it vpon the lap of the right eare of him that ſhal be clenſed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

15 The Prieſt ſhall alſo take of the pinte of oyle and powre it into the palme of his left hand,

16 And the Prieſt ſhall dip his [h] right finger in the oyle that is in his left hand, and ſprinkle of the oyle with his finger ſeuen times before the Lord.

17 And of the reſt of the oyle that is in his hande, ſhall the Prieſt put vpon the lap of the right eare of him that is to be clenſed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the treſpaſſe offring was put.

18 But the remnant of the oyle that is in the Prieſtes hand, hee ſhall powre vpon the head of him that is to be clenſed: ſo yͤ Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhall offer the ſinne offring and make an atonement for him that is to be clenſed of his vncleannes: then after ſhall he kill the burnt offring.

20 So the Prieſt ſhal offer the burnt offring and the meate offring vpon the

[illegible]

f [illegible]

Exod. 29,24.

g Chap. 7,7.

h [illegible]

[illegible]

altar: and the Prieſt ſhal make an atonement for him: ſo he ſhalbe cleane.

21 But if hee be poore, and [f] not able, then hee ſhall bring one lambe for a treſpaſſe offring to be ſhaken, for his reconciliation, and a [g] tenth deale of fine flower mingled with oyle, for a meate offring, with a pinte of oyle.

22 Alſo two turtle doues, or two yong pigeons, as hee is able, whereof the one ſhalbe a ſinne offring, & the other a burnt offring,

23 And hee ſhall bring them the eight day for his clenſing vnto the Prieſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhal take ye lambe of the treſpas offring, and the pinte of oyle and the Prieſt ſhall [h] ſhake them to and fro before the Lord.

25 And hee ſhall kill the lambe of the treſpas offring, and the Prieſt ſhall take of the blood of the treſpas offring, and put it vpon the lap of his right eare that is to be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Alſo ye Prieſt ſhal powre of the oyle into the palme of his owne ‖ left hand.

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeuen times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hande, vpon the lap of the right eare of him that is to be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the treſpaſſe offring.

29 But the reſt of the oyle that is in the Prieſtes hand, he ſhall put vpon the head of him that is to be clenſed, to make an atonement for him before the Lord.

30 Alſo he ſhall preſent one of the turtle doues, or of the yong pigeons, [i] as he is able:

31 Such, I ſay, as he is able, the one for a ſin offring and the other for a burnt offring ‖ with the meate offring: ſo the Prieſt ſhall make an atonement for him that is to be clenſed before the Lord.

32 This is the [k] lawe of him which hath the plague of leproſie, who is not able in his clenſing to offer the whole.

33 ¶ The Lord alſo ſpake vnto Moſes and to Aaron, ſaying,

34 When ye be come vnto the land of Canaan which I giue you in poſſeſſion, if I [l] ſende the plague of leproſie in an houſe of the land of your poſſeſſion,

35 Then hee that oweth the houſe, ſhall come and tell the Prieſt, ſaying, Me thinke there is like a plague of leproſie in the houſe.

36 Then the Prieſt ſhall commaund them to emptie the houſe before ye Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vncleane, and then ſhall the Prieſt goe in to ſee ye houſe,

37 And hee ſhall marke the plague: and if the plague be in the walles of the houſe, and that there be ‖ deepe ſpots, greeniſh or reddiſh, which ſeeme to be lower then the wall,

38 Then the Prieſt ſhall go out of the houſe to the doore of the houſe, and ſhall cauſe to ſhut vp the houſe ſeuen dayes.

39 So ye Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Prieſt ſhall commaund them to take away the ſtones wherein the plague is, and they ſhall caſt them into a ‖ foule place without the citie.

41 Alſo hee ſhall cauſe to ſcrape the houſe within rounde about, and powre the duſt, that they haue pared off, without the citie in [m] an vncleane place.

42 And they ſhall take other ſtones, and put them in ye places of thoſe ſtones, and ſhall take other mortar, to plaiſter the houſe with.

43 But if the plague come againe and breake out in ye houſe, after that hee hath taken away the ſtones, and after that he hath ſcraped and plaiſtred the houſe,

44 Then the Prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a freating leproſie in the houſe: it is therefore vncleane.

45 And hee ſhall [n] breake downe the houſe, with the ſtones of it, and the timber thereof, and all the ‖ mortar of the houſe, and he ſhall carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, hee ſhalbe vncleane vntil the euen.

47 Hee alſo that ſleepeth in the houſe ſhall waſh his clothes: hee likewiſe that eateth in ye houſe, ſhall waſh his clothes.

48 But if the Prieſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaiſtred ye Prieſt ſhall pronounce that houſe cleane, for the plague is healed.

49 Then ſhall hee take to purifie the houſe, two ſparowes, and cedar wood,

and

f If he [illegible] and [illegible] make it.

g To wit, [illegible] Ephah, Exod. 16. 16.

h He ſhal offer them as the offring that is ſhaken to and fro.

‖ [illegible] hand.

‖ Or, where [illegible]

i Whether of them he can get.

‖ [illegible]

k This order is appointed for the poore that [illegible]

l To declare [illegible]

‖ Or, [illegible] ſtrakes.

‖ Or, polluted.

m Where carions were caſt and other filth that the people might not be therewith infected.

n That is, he ſhall commaunde it to be pulled downe, as verſ. 40.

‖ Or, duſt.

and o ſkarlet lace, and hyſſop.

50 And he ſhall kill one ſparow ouer pure water in an earthen veſſel,

51 And ſhall take the cedar wood, and the hyſſop and the ſkarlet lace with the liue ſparow, and dip them in the blood of the ſlaine ſparowe, and in the pure water, and ſprinkle the houſe ſeuen times:

52 So ſhall hee clenſe the houſe with the blood of the ſparowe, and with the pure water, and with the liue ſparow, and with the cedar wood, and with the hyſſop, and with the ſkarlet lace.

53 Afterward he ſhall let goe the liue ſparow out of the towne into the † broad fieldes: ſo ſhall he make atonement for the houſe, and it ſhalbe cleane.

54 This is the lawe for euery plague of leproſie and * blacke ſpot,

55 And of the leproſie of the garment, and of the houſe,

56 And of the † ſwelling, and of the ſkab, and of the white ſpot.

57 This is the lawe of the leproſie to teach † when a thing is vncleane, and when it is cleane.

CHAP. XV.

3. 19 The maner of purging the vncleane iſſues both of men and women. 31 The children of Iſrael muſt bee ſeparate from al vncleannes.

Moreouer the Lord ſpake vnto Moſes, & to Aaron, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, a Whoſoeuer hath an iſſue from his fleſh, is vncleane, becauſe of his iſſue.

3 And this ſhalbe his vncleannes in his iſſue: when his fleſh auoydeth his iſſue, or if his fleſh be ſtopped from his iſſue, this is his b vncleannes.

4 Euery bed whereon he lyeth ŷ hath the iſſue, ſhalbe vncleane, & euery thing whereon he ſitteth, ſhalbe vncleane.

5 Whoſoeuer alſo toucheth his bed, ſhall waſh his clothes, & waſh himſelf in water, & ſhalbe vncleane vntill the euen.

6 And hee that ſitteth on any thing, whereon he ſate that hath the iſſue, ſhall waſh his clothes, and waſh himſelfe in water, & ſhalbe vncleane vntill the euen.

7 Alſo hee that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, & waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

8 If he alſo, that hath the iſſue, ſpit vpon him that is cleane, c he ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntil the euen.

9 And what d ſaddle ſoeuer he rideth vpon, that hath ŷ iſſue, ſhalbe vncleane,

10 And whoſoeuer toucheth any thing that was vnder him, ſhalbe vncleane vnto the euen: and he that beareth thoſe things, ſhall waſh his clothes, & waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

11 Likewiſe whomſoeuer he toucheth that hath the iſſue and hath not waſhed his handes in water, ſhall waſh his clothes and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

12 * And the veſſell of earth that hee toucheth, which hath the iſſue, ſhalbe broken: and euery veſſel of wood ſhalbe rinſed in water.

13 But if he that hath an iſſue, be e clenſed of his iſſue, then ſhall hee count him ſeuen dayes for his clenſing, and waſh his clothes, and waſh his fleſh in pure water: ſo ſhall he be cleane.

14 Then the eight day hee ſhall take vnto him two turtle doues or two yong pigeons, & come before the Lord at the doore of the Tabernacle of the Congregation, & ſhal giue them vnto the Prieſt.

15 And the Prieſt ſhall make of the one of them a ſinne offring, and of the other a burnt offring: ſo the Prieſt ſhall make an atonement for him before the Lord for his iſſue.

16 Alſo if any mans iſſue of ſeede depart frō him, he ſhall waſh all his fleſh in water, and be vncleane vntil the euen.

17 And euery garment & euery ſkinne whereupon ſhalbe iſſue of ſeede, ſhalbe euen waſhed with water, and be vncleane vnto the euen.

18 If he that hath an iſſue of ſeede, do lie with a woman, they ſhall both waſh themſelues with water, and be vncleane vntil the euen.

19 ¶ Alſo when a woman ſhall haue an iſſue, and her iſſue in her † fleſh ſhalbe blood, ſhee ſhalbe put apart ſeuen dayes: and whoſoeuer toucheth her, ſhalbe vncleane vnto the euen.

20 And whatſoeuer ſhe lieth vpon in f her ſeparation, ſhalbe vncleane, & euery thing ŷ ſhe ſitteth vpon, ſhalbe vncleane.

21 Whoſoeuer alſo toucheth her bed, ſhall waſh his clothes, and waſh himſelfe with water, and ſhalbe vncleane vnto the euen.

22 And whoſoeuer toucheth any thing that ſhe ſate vpon, ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vnto the euen:

23 So that whether he touch her bed,

o [illegible] ſkarlet wooll, Hebr. 9.19.

† Ebr. [illegible]

† Ebr. vpon the face of the houſe.

* Chap.13.30.

† [illegible]

† [illegible]

a Whoſe ſeede runneth in ſleeping or els of weakenes of nature, fleeth at his ſecret part.

b Or the thing wherefore hee ſhalbe vncleane.

c On whom the vncleane man did ſpit.

d The word ſignifieth to [illegible] a man or beaſt.

* Chap.6.28.

e That is, be reſtored to his olde ſtate, and be healed thereof.

Meaning all his bodie.

† Or, ſecret part.

f That is, when ſhe hath her flowers, whereby ſhe is ſeparate from her huſband, from the Tabernacle and from touching of any holy thing.

or any thing whereon ſhe hath ſit, hee ſhalbe vncleane vnto the euen.

24 And if a man lie with her, and the flowers of her ſeparation touche him, hee ſhalbe vncleane ſeuen dayes, and all the whole bed whereon he lyeth, ſhalbe vncleane.

25 Alſo when a womãs iſſue of blood rũneth long time beſides the time of her floures, or when ſhe hath an iſſue, longer then her floures, all the dayes of the iſſue of her vncleannes ſhe ſhalbe vncleane, as in the time of her floures.

26 Euery bed whereon ſhe lieth (as long as her iſſue laſteth, ſhalbe to her as her bed of her ſeparation: and whatſoeuer ſhe ſitteth vpon, ſhalbe vncleane as her vncleannes when ſhe is put apart.

27 And whoſoeuer toucheth theſe things, ſhalbe vncleane, and ſhal waſh his clothes and waſh himſelfe in water, and ſhalbe vncleane vnto the euen.

28 But if ſhe be clenſed of her iſſue, then ſhe ſhall count her ſeuen dayes, and after ſhe ſhalbe cleane.

f After [illegible] that ſhe is reconciled.

29 And in the eight day ſhe ſhall take vnto her two turtles or two yong pigeons and bring them vnto the Prieſt at the doore of the Tabernacle of the Congregation.

30 And the Prieſt ſhall make of ỹ one a ſinne offring, and of the other a burnt offering, and the Prieſt ſhall make an atonement for her before the Lord, for the iſſue of her vncleannes.

31 Thus ſhal ye ſeparate the children of Iſrael frõ their vncleannes that they die not in their vncleannes, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an iſſue, and of him from whome goeth an iſſue of ſeede whereby he is defiled:

33 Alſo of her ỹ is ſicke of her floures, and of him that hath a running iſſue, whether it be man or woman, & of him that lieth with her which is vncleane.

CHAP. XVI.

1 The Prieſt might not at all times come into the moſt holy place. [illegible] The ſcape goate. [illegible] The purging of the Sanctuarie. [illegible] The clenſing of the Tabernacle. [illegible] The Prieſt confeſſeth the ſinnes of the people. [illegible] The feaſt of [illegible].

FUrthermore the Lord ſpake vnto Moſes, *after the death of the two ſonnes of Aaron, when they came to offer before the Lord, and died:

Chap. 10.1,2.

2 And the Lorde ſayde vnto Moſes, Speake vnto Aaron thy brother, *that hee come not at all times into the holy place within the vaile, before the Merciſeat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Merciſeat.

3 After this ſort ſhall Aaron come into the holy place: euen with a yong bullocke for a ſinne offring, and a ram for a burnt offring.

4 He ſhall put on the holy linen coate, and ſhall haue linen breeches vpon his fleſh, & ſhalbe girded with a linen girdle, and ſhall couer his head with a linen miter: theſe are ỹ holy garments: therefore ſhall hee waſh his fleſh in water, when he doth put them on.

5 And he ſhall take of the Congregation of the children of Iſrael, two hee goates for a ſinne offring, and a ramme for a burnt offring.

6 Then Aaron ſhall offer ỹ bullocke for his ſinne offring, *& make an atonement for himſelfe, and for his houſe.

Heb. 9.7.

7 And he ſhall take ỹ two hee goates, and preſent them before the Lorde at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhal caſt lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron ſhall offer the goate, vpon which the Lords lot ſhall fall, and make him a ſinne offring.

10 But the goat, on which the lot ſhall fall to be the Scape goate ſhalbe preſented aliue before the Lord to make reconciliation by him and to let him go (as a Scape goate) into the wilderneſſe.

b In Ebrew [illegible] goate, [illegible] not offred, but ſent into the deſert, as verſe 21.

11 Thus Aaron ſhall offer ỹ bullocke for his ſinne offring, and make a reconciliation for himſelf and for his houſe, and ſhall kill the bullocke for his ſin offring.

12 And hee ſhall take a cenſer full of burning coles from off ỹ altar before the Lord, and his handfull of ſweete incenſe beatẽ ſmall, & bring it within the vaile,

c The holieſt of all.

13 And ſhall put the incenſe vpon the fire before ỹ Lord, that the cloude of the incenſe may couer the Merciſeate that is vpon the Teſtimonie: ſo he ſhal not die.

14 And hee ſhall *take of the blood of the bullock, *and ſprinkle it with his finger vpon the Merciſeat Eaſtward: and before the Merciſeat ſhall he ſprinkle of the blood with his finger ſeuen times.

15 ¶ Then ſhall hee kill the goat that is the peoples ſinne offering, and bring his blood within the vaile, and doe with that blood, as hee did with the blood of the bullocke, & ſprinkle it vpon the Merciſeate, and before the Merciſeate.

16 So he ſhall purge the holy place from the vncleannes of the children of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall he do alſo for ỹ Tabernacle of ỹ Congregation [e] placed with them, in the mids of their vncleannes.

17 *And there ſhalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for him ſelfe, and for his houſholde, and for all the Congregation of Iſrael.

18 After, he ſhall go out vnto the [f] altar that is before the Lorde, and make a reconciliation vpon it, and ſhall take of the blood of ỹ bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So ſhall he ſprinkle of ỹ blood vpon it with his finger ſeuen times, ⁊ clenſe it, and halowe it from the vncleannes of the children of Iſrael.

20 ¶ When he hath made an ende of purging the holy place, and the Tabernacle of the Congregation, ⁊ the Altar, then he ſhall bring the liue goate:

21 And Aaron ſhal put both his hands vpon the head of the liue goat, and conſeſſe ouer him al the iniquities of the children of Iſrael, and all their treſpaſſes, in all their ſinnes, putting them [g] vpon the head of the goate, and ſhall ſend (him away by the hand of a man appointed) into the wildernes.

22 So the goate ſhal beare vpon him all their iniquities into [h] the land that is not inhabited, and he ſhal let the goat go into the wildernes.

23 After, Aaron ſhal come into ỹ Tabernacle of the Congregation, ⁊ put off the linnen clothes, which he put on whē he went into the holy place, and leaue them there.

24 He ſhall waſh alſo his fleſh with water in [i] the holy place, and put on his owne rayment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for him ſelfe, and for the people.

25 Alſo the fat of ỹ ſinne offring ſhall he burne vpon the altar.

26 And he that caried forth the goate, [called the Scape goate, ſhall waſh his clothes, and waſh his fleſh in water, and after that ſhall come into the hoſte.

27 Alſo the bullocke for the ſinne offring, and the goate for the ſinne offring (whoſe blood was brought to make a reconciliation in the holy place) ſhall one *carie out without the hoſte to be burnt in the fire, with their ſkinnes, and with their fleſh, and with their doung.

28 And he that burneth them ſhall waſh his clothes, and waſh his fleſh in water, and afterward come into ỹ hoſte.

29 ¶ So this ſhalbe an ordinance for euer vnto you: the tenth day of the [k] ſeuenth moneth, ye ſhall [l] humble your ſoules, and do no worke at all, whether it be one of the ſame countrey or a ſtranger that ſoiourneth among you.

30 For that *day ſhal the Prieſt make an atonement for you to clenſe you: ye ſhalbe cleane from all your ſinnes before the Lord.

31 This ſhalbe a [l] Sabbath of reſt vnto you, and ye ſhall humble your ſoules, by an ordinance for euer.

32 And the Prieſt [m] whom he ſhall anoint, and whom he ſhall conſecrate (to miniſter in his fathers ſteade) ſhal make the atonement, and ſhall put on the linnen clothes and holy veſtments,

33 And ſhall purge the holy Sanctuarie and the Tabernacle of the Congregation, and ſhall clenſe the altar, ⁊ make an atonement for the Prieſtes and for all the people of the Congregation.

34 And this ſhalbe an euerlaſting ordinance vnto you, to make an atonement for ỹ children of Iſrael for al their ſinnes *once a yeere: and as the Lord commanded Moſes, he did.

CHAP. XVII.

4 All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND ỹ Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, This is the thing which the Lord hath [a] commanded, ſaying,

3 Whoſoeuer he be [b] of the houſe of Iſrael that killeth a bullocke, or lambe, or goate in the hoſte, or that killeth it out of the hoſte,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord, before the Tabernacle of the Lorde, [c] blood ſhalbe imputed vnto that man: he hath ſhed blood, wherefore that man ſhalbe cut off from among his people.

5 Therefore the children of Iſrael ſhall bring their offrings, which they would offer [d] abroad in the field, ⁊ preſent them

[e] Placed among them which are vncleane.

Luc.1.10.

[f] Whereupon the ſweete incenſe and perfume was offred.

[g] Herein the goate is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſa.53.4.

[h] Or, the land of ſeparation.

[i] In the court where was the Lauer, Exod.30.18.

Chap.6.30. Ebr.13.11.

[k] Which was Tiſri, and anſwereth to part of September and part of October.

[l] Meaning by abſtinence and faſting.

Rom. 6.7. Chap.23.27.

[l] Or, reſt which ye ſhal keepe moſt diligently.

[m] Whom the Prieſt ſhall anoint by Gods commandement to ſucceede in his fathers roume.

Exod.30.10. Ebre.9.7.

[a] Leſt they ſhould practiſe that idolatrie, which they had learned among the Egyptians.

[b] To make a ſacrifice or offring thereof.

[c] It ſhalbe as much abhorred as though he had killed a man, as Iſa.66.3.

[d] Whereſoeuer they were moued with fooliſh deuotion to offer it.

them vnto the Lorde at the doore of the Tabernacle of the Congregation by the Prieſt, and offer them for peace offrings vnto the Lorde.

6 Then the Prieſt ſhall ſprinkle the blood vpon the altar of the Lorde before the doore of the Tabernacle of the Congregation, and burne the fat for a *ſweete ſauour vnto the Lord.

Exod.29.18. chap.4.31.

7 And they ſhall no more offer their offrings vnto [e] deuils, after whom they haue gone a [f] whoring: this ſhalbe an ordinance for euer vnto them in their generations.

[e] Meaning, whatſoeuer is not the true God, 1.cor.10.20. pſal.95.5.

[f] For idolatrie is ſpirituall whoredome, becauſe faith toward God is broken.

8 ¶ Alſo thou ſhalt ſay vnto them, Whoſoeuer he be, of the houſe of Iſrael, or of the ſtrangers which ſoiourne among them, that offreth a burnt offring or ſacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man ſhalbe cut off from his people.

10 ¶ Likewiſe whoſoeuer [he be] of the houſe of Iſrael, or of the ſtrangers that ſoiourne among them, that eateth any blood, I wil euẽ ſet [g] my face againſt that perſon that eateth blood, and wil cut him off from among his people:

[g] I will declare my wrath by taking vengeance on him, as chap.20.3.

11 For the life of the fleſh is in ẏ blood, and I haue giuen it vnto you [to offer] vpon the altar, to make an atonement for your ſoules:

12 Therefore I ſaid vnto the children of Iſrael, None of you ſhall eate blood: neither the ſtranger that ſoiourneth among you, ſhall eate blood.

13 Moreouer whoſoeuer [he be] of the children of Iſrael, or of the ſtrangers that ſoiourne among them, which by hunting taketh any beaſt or foule that may be [h] eaten, he ſhall powre out the blood thereof, and couer it with duſt:

[h] Which the lawe permitteth to be eaten becauſe it is cleane.

14 For the life of all fleſh is his blood, it is ioyned with his life: therefore I ſaid vnto the children of Iſrael, *Ye ſhal eate the blood of no ‖ fleſh: for the life of all fleſh is the blood thereof: whoſoeuer eateth it, ſhalbe cut off.

Gene.9.4.

‖Or, liuing creature.

15 And euery perſon that eateth it which dieth alone, or that which is torne with beaſts, whether it be one of the ſame countrey or a ſtranger, he ſhall both waſh his clothes, and waſh himſelfe in water, and be vncleane vnto the euen: after he ſhalbe ‖ cleane.

‖Or, counted cleane

16 But if he waſh them not, nor waſh his ‖ fleſh, then he ſhal beare ‖ his iniquitie.

‖Or, himſelfe.

‖Or, the puniſhment of his ſinne.

CHAP. XVIII.

3 The Iſraelites ought not to followe the maners of the Egypt and Canaanites. 6 The marriages ẏ are vnlawfull.

AND ẏ Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, I am the Lord your God.

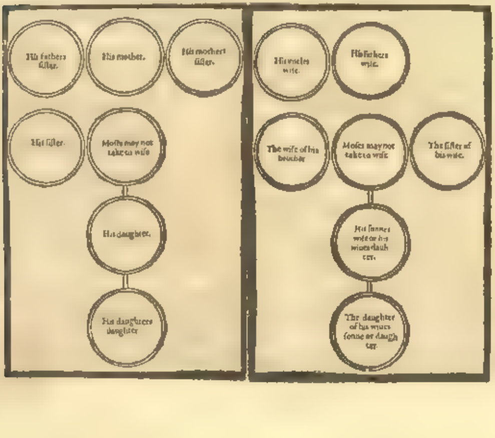
3 After the [a] doings of the lande of Egypt, wherein ye dwelt, ſhall ye not doe: and after the maner of the lande of Canaan, whither I will bring you, ſhall ye not doe, neither walke in their ordinances,

[a] Ye ſhall preſerue your ſelues from theſe abominations folowing, which the Egyptians and Canaanites vſe.

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lorde your God.

5 Ye ſhal keepe therefore my ſtatutes,

Conſanguinitie hindring marriage. Affinitie hindring marriage.



As Moſes cannot contract matrimonie with the women that are ſo of kin to him as is aboue ſpecified, ſo alſo can not Marie his ſiſter marrie with the men that are in the like degree. Note alſo, that beſides the perſons here ſpecified, there are alſo ment thoſe that aſcend or deſcend of the ſame line, be it of blood or kinred.

and my iudgements,*which if a man do, hee ſhall then liue in them: ᵇ I am the Lord.

6 ¶ None ſhall come neere to any of the kinred of his fleſh to ᶜ vncouer [her] ſhame: I am the Lord.

7 Thou ſhalt not vncouer the ſhame of thy father, nor the ſhame of thy mother: for ſhe is thy mother, thou ſhalt not diſcouer her ſhame.

8 *The ſhame of thy fathers ᵈ wife ſhalt thou not diſcouer: [for] it is thy fathers ſhame.

9 Thou ſhalt not diſcouer the ſhame of thy ᵉ ſiſter the daughter of thy father, or the daughter of thy mother, whether ſhe be borne at home, or borne without: thou ſhalt not diſcouer their ſhame.

10 The ſhame of thy ſonnes daughter, or of thy daughters daughter, thou ſhalt not, I ſay, vncouer their ſhame: for it is thy ᶠ ſhame.

11 The ſhame of thy fathers wiues daughter, begotten of thy father (for ſhe is thy ſiſter) thou ſhalt not, [I ſay,] diſcouer her ſhame.

12 *Thou ſhalt not vncouer yͤ ‖ ſhame of thy fathers ſiſter: [for] ſhee is thy fathers kinſwoman.

13 Thou ſhalt not diſcouer the ſhame of thy mothers ſiſter: for ſhe is thy mothers kinſwoman.

14 *Thou ſhalt not vncouer yͤ ſhame of thy ᵍ fathers brother: that is, thou ſhalt not goe in to his wife, [for] ſhe is thine ‖ aunte.

15 *Thou ſhalt not diſcouer the ſhame of thy daughter in lawe: for ſhe is thy ſonnes wife: therefore [ſhalt thou not] vncouer her ſhame.

16 *Thou ſhalt not diſcouer the ſhame of thy ʰ brothers wife: [for] it is thy brothers ſhame.

17 Thou ſhalt not diſcouer the ſhame of the wife and of her daughter, neither ſhalt thou take her ſonnes daughter, nor her daughters daughter, to vncouer her ſhame: for they are thy [kinſfolkes, and it were wickednes.]

18 Alſo thou ſhalt not take a wife with her ſiſter, during her life, to ⁱ vexe [her,] in vncouering her ſhame vpon her.

19 *Thou ſhalt not alſo go vnto a woman to vncouer her ſhame, as long as ſhe is put ᵏ apart for her diſeaſe.

20 Moreouer, thou ſhalt not giue [thy] ſelfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 *Alſo thou ſhalt not giue thy ˡ children to ‖ offer them vnto ᵐ Molech, neither ſhalt thou defile the name of thy God: for I am the Lord.

22 Thou ſhalt not lie with the male as one lieth with a woman: [for] it is abomination.

23 *Thou ſhalt not alſo lie with any beaſt to be defiled therewith, neither ſhal any woman ſtande before a beaſt, to lie downe thereto: [for] it is ‖ abomination.

24 Ye ſhall not defile your ſelues in any of theſe things: for in all theſe the nations are defiled, which I will caſt out before you:

25 And the land is defiled: therefore I wil ⁿ viſite yͤ wickednes thereof vpõ it, & the land ᵒ ſhal vomit out her inhabitãts.

26 Ye ſhall keepe therefore mine ordinances, and my iudgements, & commit none of theſe abominations, aſwell [he] that is of the ſame countrey, as the ſtranger that ſoiourneth among you.

27 (For all theſe abominations haue the men of the land done, which were before you. and the land is defiled:

28 And ſhall not the land ſpue you out if ye defile it, as it ſpued out the people that were before you?)

29 For whoſoeuer ſhall commit any of theſe abominations, the perſons that do [ſo,] ſhall ᵖ be cut off from among their people.

30 Therefore ſhall ye keepe mine ordinances that ye doe not any of the abominable cuſtomes, which haue bene done before you, and yͤ ye defile not your ſelues therein: [for] I am the Lord your God.

CHAP. XIX.

A repetition of ſundry lawes and ordinances.

AND yͤ Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto all the Congregatiõ of the children of Iſrael, and ſay vnto them, *Ye ſhalbe ᵃ holy, for I the Lord your God am holy.

3 ¶ Ye ſhall feare euery man his mother & his father, & ſhall keepe my Sabbaths: for I am the Lorde your God.

4 ¶ Ye ſhal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye ſhal offer a peace offring vnto yͤ Lord, ye ſhal offer it ᵇ freely.

6 *It ſhalbe eaten the day ye offer it, or on the morowe: and that which remaneth

---

Ezek.20.11. rom.10.5. gal.3.12.

b And therefore ye ought to feare me alone, as my people.

c That is, to lie with her, though it be vnder title of marriage.

Chap.20.11.

d Which is thy ſtepmother.

e Either by father or mother, borne in marriage or otherwiſe.

f They are her children whoſe ſhame thou haſt vncouered.

Chap.20.19.

‖Or, neere.

Chap.20.20.

g Which thine vncle doeth diſcouer.

‖Or, thy fathers brothers wife.

Chap.20.21.

Chap.20.21.

h Becauſe the Idolaters, among whom Gods people had dwelt and ſhould dwell were giuen to theſe horrible inceſts, God chargeth his to beware of the ſame.

i By cauſing thine affection more bent to her ſiſter then to her.

Chap.20.18.

k Or, while ſhe hath her flowres.

Chap.20.2. 2.king.23.10.

l Or, of thy ſeede.

‖ To make them paſſe.

m Which was an idole of the Ammonites, vnto whome they burned & ſacrificed their children. 2.King.23.10. It is ſeemed to be the chiefe and principall of all idoles, & as the Iewes write, was of a great ſtature, & hollowe within, hauing ſeuen places or chambers within him: one was to receiue meale that was offred, another turtle doues: the thirde a ſheepe: the fourth a ramme: the fifth a calfe: the ſixt an oxe: the ſeuenth a childe. This idoles face was like a calfe, his handes were euer ſtretched out to receiue giftes. His Prieſtes were called Chamarim. Reade 2.King.23.5. hoſea.10.5. zeph.1.4.

Chap.20.13.

‖Or, confuſion.

n I will puniſh the lande where ſuch inceſtuous marriages and pollutions are ſuffered.

o He compareth the wicked to euill humors and ſurfeting, which corrupt the ſtomacke and oppreſſe nature, and therefore muſt be caſt out by vomet.

Both for their wicked mariages, vnnaturall copulations, idolatrie or ſpirituall whoredome with Molech, and ſuch like abominations.

p Either by the ciuill ſworde, or by ſome plague that God will ſend vpon ſuch.

Chap.11.44. & 20.7. 1.Pet.1.16.

a That is, voide of all pollution, idolatrie, and ſuperſtition both of ſoule and body.

b Of your owne accord.

Chap.7.16.

maineth vntill yͤ third day, ſhalbe burnt in the fire.

c To wit, of God.

7 For if it be eaten the third day, it ſhalbe vncleane, it ſhall not be [c] accepted.

8 Therefore hee that eateth it, ſhall beare his iniquitie, becauſe hee hath defiled the halowed thing of the Lorde, and that perſon ſhall be cut off from his people.

Chap 23.22.

‖ Or, gatherings [illegible]

9 ¶ *When ye reape the harueſt of your lande, ye ſhall not reape euery corner of your fielde, neither ſhalt thou gather the ‖ gleanings of thy harueſt.

10 Thou ſhalt not gather the grapes of thy vineyarde cleane, neither gather euery grape of thy vineyard, but thou ſhalt leaue them for the poore and for the ſtranger: I am the Lord your God.

d In that which is committed to your credite.

11 ¶ Ye ſhall not ſteale, neither [d] deale falſely, neither lie one to another.

Exod 20.7. deut 5.11. mat 5.34.

12 ¶ *Alſo ye ſhall not ſweare by my Name falſely, neither ſhalt thou defile the name of thy God: I am the Lord.

‖ Or, oppreſſe him by violence

Deu 24.14. [illegible] 4.14

13 ¶ Thou ſhalt not do thy neighbour ‖ wrong, neither robbe [him.] *The workemans hire ſhall not abide with thee vntill the morning.

Deut.27.18.

14 ¶ Thou ſhalt not curſe the deafe, *neither put a ſtumbling blocke before the blinde, but ſhalt feare thy God: I am the Lord.

Exod 23.3. deut 1.17 & 16.19. prou 24.23. [illegible] 2.2

15 ¶ Ye ſhall not doe vniuſtly in iudgement. *Thou ſhalt not fauour the perſon of the poore, nor honour the perſon of the mightie, but thou ſhalt iudge thy neighbour iuſtly.

e As a ſlaunderer, backbiter, or quarelpiker.

f By conſenting to his death or conſpiring with the wicked.

16 ¶ Thou ſhalt not [e] walke [about] with tales among thy people. Thou ſhalt not [f] ſtand againſt the blood of thy neighbour: I am the Lord.

‡ [illegible] that [illegible] vpon him.

17 ¶ Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke thy neighbour, ‡ and ſuffer him not to ſinne.

Mat 5.43. rom 12.19. gal 5.14. iam 2.8

18 ¶ Thou ſhalt not auenge, nor be mindfull of wrong againſt the children of thy people, *but ſhalt loue thy neighbour as thy ſelfe: I am the Lord.

g As a horſe to leape an aſſe, or a mule a mare.

19 ¶ Ye ſhall keepe mine ordinances. Thou ſhalt not let thy cattel gẽder with [g] others of diuers kindes. Thou ſhalt not ſowe thy field with mingled ſeede,] neither ſhal a garment of diuers things, [as of linnen & wollen come vpon thee.

t By a beating ſhalbe [illegible] they ſhal be beaten.

20 ¶ Whoſoeuer alſo lyeth and medleth with a woman that is a bond maid, affianced to a huſband, and not redeemed, nor freedome giuen her, [t] ſhe ſhal be ſcourged, but they ſhall not dye, becauſe ſhe is not made free.

21 And he ſhall bring for his treſpaſſe offring vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a treſpaſſe offring.

22 Then the Prieſt ſhall make an atonement for him with the ramme of the treſpas offring before the Lorde, concerning his ſinne which hee hath done, and pardon ſhalbe giuen him for his ſinne which he hath committed.

h It ſhalbe vncleane as that thing, which is not circumciſed.

23 ¶ Alſo when ye ſhall come into the lande, and haue planted euery tree for meate, ye [h] ſhall count the fruite thereof as vncircumciſed: three yeere ſhall it be vncircumciſed vnto you, it ſhall not be eaten:

24 But in the fourth yeere al yͤ fruite thereof ſhalbe holy to the prayſe of the Lorde.

‖ Or, that God may multiplie.

25 And in yͤ fifth yeere ſhall ye eate of the fruite of it that it may ‖ yeelde to you the encreaſe thereof: I am the Lorde your God.

‖ Whether it be ſtrangled, or otherwiſe

i To meaſure luckie or vnluckie dayes.

26 ¶ Ye ſhall not eate [the fleſh ‖ with the] blood, ye ſhall not vſe witchcraft, nor [i] obſerue times.

Chap 21.5

k As did the Gentiles in ſigne of mourning.

‖ Or, cut, or teare.

27 *Ye ſhal not [k] cut round the corners of your heads, neither ſhalt thou ‖ marre the tuftes of thy beard.

Deut 14.1.

‖ Or ſoule, or perſon

l By whipping your bodies or burning markes therein.

28 *Ye ſhall not cut your fleſh for the [l] dead, nor make any print of a marke vpon you: I am the Lord.

m As did the Cyp[illegible]ns, and Lacenſes.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leaſt the land alſo fall to whoredome and the land be full of wickednes.

30 ¶ Ye ſhal keepe my Sabbaths & reuerence my Sanctuarie: I am yͤ Lord.

1 Sam 28.8.

31 ¶ Ye ſhall not regarde them that worke with ſpirits, *neither ſoothſayers: ye ſhal not ſeeke to them, to be defiled by them: I am the Lord your God.

n In token of reuerence.

32 ¶ Thou ſhalt [n] riſe vp before yͤ hore head, and honour the perſon of the olde man, and dread thy God: I am yͤ Lord.

‖ Or, do him wrong.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not ‖ vexe him.

Exod 22.21.

34 *But the ſtranger that dwelleth with you, ſhalbe as one of your ſelues, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

o As in meaſuring the grounde.

Pro.11.1 & 16.11.& 20.10.

35 ¶ Ye ſhall not do vniuſtly in iudgement, in [o] line, in weight, or in meaſure.

p By theſe two meaſures he meaneth all other. Of Ephah, reade Exod.16.36. and of Hin, Exod.29.40.

36 *You ſhall haue iuſt balances, true weights, a true [p] Ephah, and a true Hin. I am the Lorde your God, which haue brought you out of the land of Egypt.

37 Therefore ſhal ye obſerue al mine ordinances, and all my iudgementes, and doe them: I am the Lorde.

CHAP. XX.

2 They that giue of their ſeede to Molech muſt die. 6 They that haue recourſe to ſorcerers. 10 The man that committeth adulterie. 11 Inceſt, or fornication with the kinred or affinitie. 24 Iſrael a peculiar people to the Lorde.

AND þ Lorde ſpake vnto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, [b] whoſoeuer he be] of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giueth his children vnto [a] Molech, he ſhall die the death, the people of the land ſhal ſtone him to death.

3 And I wil ſet my face againſt that man & cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the people of the land hide their eies, and winke at that man when he giueth his children vnto Molech, and kill him not,

5 Then wil I ſet my face againſt that man, and againſt his familie and wil cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as worke with ſpirits and after ſoothſayers to go a whoring after them, then wil I ſet my face againſt that perſon, and wil cut him off from among his people.

7 ¶ Sanctifie your ſelues therefore, * and be holy, for I am the Lorde your God.

8 Keepe ye therefore mine ordinances, & doe them. I am the Lorde which doeth ſanctifie you.

9 ¶ * If there be any that curſeth his father or his mother, he ſhal die the death: ſeeing he hath curſed his father and his mother, [e] his blood ſhalbe vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, becauſe he hath committed adulterie with his neighbours wife, the adulterer and the adultereſſe ſhal die the death.

11 And the man that lieth with his fathers wife, becauſe he hath vncouered his fathers * ſhame, they ſhal both dye: their blood ſhalbe vpon them.

12 Alſo the man that lieth with his daughter in lawe, they both ſhal die the death, they haue wrought ‖ abomination, their blood ſhalbe vpon them.

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they haue both committed abomination: they ſhal dye the death, their blood ſhalbe vpon them.

14 Likewiſe he that taketh a wife and her mother, [f] committeth wickednes: they ſhal burne him and them with fire, that there be no wickednes among you.

15 * Alſo the man that lieth with a beaſt, ſhal die the death, and ye ſhal ſlay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhal die the death, their blood ſhalbe vpon thē.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, & ſeeth her ſhame & ſhe ſeeth his ſhame, it is villanie: therefore they ſhalbe cut of [illegible] ſight [g] of their people, because he hath vncouered his ſiſters ſhame, he ſhal beare his iniquitie.

18 * The man alſo that lieth with a woman hauing her ‖ diſeaſe, and vncouereth her ſhame, and openeth her fountaine, and ſhe open the fountaine of her blood, they ſhalbe euen both cut off from among their people.

19 Moreouer thou ſhalt not vncouer the ſhame of thy mothers ſiſter, * nor of thy fathers ſiſter: becauſe he hath vncouered his [i] kinne, they ſhal beare their iniquitie.

20 Likewiſe the man that lieth with his fathers brothers wife, & vncouereth his vncles ſhame: they ſhall beare their iniquitie, and ſhal die [k] childles.

21 So the man that taketh his brothers wife, cōmitteth filthines, becauſe he hath vncouered his brothers ſhame: they ſhalbe childeles.

22 ¶ Ye ſhal keepe therefore all mine * ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, * ſpue you not out.

23 Wherefore ye ſhal not walke in the maners of this nation which I caſt out before you: for they haue committed all theſe things, * therefore I abhorred thē.

24 But I haue ſayde vnto you, Ye ſhal inherit their land, and I wil giue it vnto you to poſſeſſe it, euen a land that [m] floweth with milke and honie: I am the Lord your God, which haue ſeparated you from other people.

25 * Therefore ſhall ye put difference betweene cleane beaſtes and vncleane, and betweene vncleane foules & cleane:

Chap.18.21.

a By Molech he meaneth any kinde of idole, Chap. 18.21.

b Reade chap. 17.10. and 16.21.

c Though the people be negligent to doe their duetie & defend gods right, yet he will not ſuffer wickednes to go vnpuniſhed.

d To eſteeme ſorcerers or coniurers is ſpirituall whoredome, or idolatrie.

Chap.11.44. 1.pet.1.16.

Exod.21.17. prou.20.20. matt.15.4.

e He is worthie to die.

Deut.22.22. iohn.8.4.5.

Chap.18.8. deut.22.30.

‖ Or, confuſion.

Chap.18.22.

f It is an execrable and deteſtable thing.

Chap.18.23.

g That in the [illegible]

Chap.18.19.

‖ Or, flowres.

Chap.18.12, 13.

i Ebr. fleſh.

k They ſhalbe [illegible] the [illegible] ſhalbe taken as baſtardes, and not counted among the Iſraelites.

l Reade chap. [illegible].16

Chap.18.26.

Chap.18.25.

Deut.9.5.

m Full of abundance of all things.

Chap.11.2. deut.14.4.

neither ſhal ye [h] defile your ſelues with beaſtes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue ſeparated from you as vncleane.

26 Therefore ſhall ye be *holy vnto me: for I the Lord am holy, & I haue ſeparated you from [other] people, that ye ſhould be mine.

27 ¶ *And if a man or woman haue a ſpirit of diuination, or ſoothſaying in them, they ſhal die the death: they ſhal ſtone them to death, their blood [ſhalbe] vpon them.

CHAP. XXI.

3 For whome the Prieſts may lament. 6 Howe pure the Prieſts ought to be both in themſelues and in their familie.

AND the Lord ſayd vnto Moſes Speake vnto the Prieſts the ſonnes of Aaron, and ſay vnto them, Let none be [a] defiled by the dead among his people,

2 But by his kinſeman that is neere vnto him: to wit, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a [b] mayde, that is neere vnto him, which hath not had a huſband: for her ‡ he may lament.

4 He ſhal not lament for the [c] Prince among his people, to pollute himſelfe.

5 They ſhal not make *balde partes vpon their head, nor ſhaue off the locks of their beard, nor make any cuttings in their fleſh.

6 They ſhalbe holy vnto their God, and not pollute the Name of their God: for the ſacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they ſhalbe holy.

7 They ſhall not take to wife an [d] whore, or one polluted, neither ſhall they marrie a woman diuorced from her huſband: for ſuch one [is] holy vnto his God.

8 Thou ſhalt [e] ſanctifie him therefore, for he offreth the [f] bread of thy God: he ſhalbe holy vnto thee: for I the Lorde, which ſanctifie you, am holy.

9 ¶ If a Prieſtes daughter fall to play the whore ſhe polluteth her father: [therefore] ſhal ſhe be burnt with fire.

10 ¶ Alſo the hie Prieſt among his brethren, (vpon whoſe head the anointing oile was powred, & hath conſecrated his hand to put on the garments) ſhall not [g] vncouer his head, nor rent his clothes,

11 Neither ſhal he go to any dead bodie, nor make himſelfe vncleane by his father or by his mother,

12 Neither ſhall he goe out of the [h] Sanctuarie, nor pollute the holy place of his God: for the [i] crowne of the anointing oyle of his God [is] vpon him: I am the Lord.

13 Alſo he ſhal take a mayde vnto his wife:

14 [But] a widowe, or a diuorced woman, or a polluted, [or] an harlot, theſe ſhal he not marrie, but ſhal take a maide of his owne [k] people to wife:

15 Neither ſhal he defile his [l] ſeede among his people: for I am the Lorde which ſanctifie him.

16 ¶ And the Lord ſpake vnto Moſes, ſaying,

17 Speake vnto Aaron, & ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhes, ſhall not preaſe to offer the bread of his God:

18 For whoſoeuer hath any blemiſh, ſhall not come neere: [as a man blinde or lame, or that hath [m] a flat noſe, or that hath any [n] miſſhapen member,]

19 Or a man that hath a broken foot, or a broken hand,

20 Or is crooke backt, or bleare eied, [o] or hath a blemiſh in his eye, or be ſkiruie, or ſcabbed or haue his ſtones brokē

21 None of the ſeede of Aaron the Prieſt that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lorde made by fire, hauing a blemiſh: he ſhall not preaſe to offer the [p] bread of his God.

22 The bread of his God, euen of the [q] moſte holy, & [r] of the holy ſhal he eate:

23 But hee ſhall not goe in vnto the [s] vaile, nor come neere the altar, becauſe he hath a blemiſh, leaſt he pollute my Sanctuaries: for I am the Lorde that ſanctifie them.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

CHAP. XXII.

3 Who ought to abſtaine from eating the things that were offred. 19 What oblations ſhould be offred.

AND the Lorde ſpake vnto Moſes, ſaying;

2 Speake vnto Aaron, and to his ſonnes, that they be [a] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy Name in thoſe things, which they halow vnto me: I am the Lord.

3 Say vnto them, Whoſoeuer [he be] of all your ſeede among your generations after you, that [b] toucheth the holy

things

[h] By eating them contrarie to my commandement.

Vers.7.

Deut.18,11. 1 Sam.28,7.

[a] By touching the dead, lamenting, or being at their buriall.

[b] For, being maried she ſeemeth to be cut off from his familie.

‡ Ebr. he may be defiled.

[c] Onely the Prieſt was permitted to mourne for his next kinred.

Chap.19,27.

[d] Which hath [illegible] or is defamed.

[e] Thou ſhalt [illegible]

[f] The ſhew bread.

[g] He ſhal vſe no ſuch ceremonies as the mourners [illegible]

[h] To goe to the dead.

[i] For by his anointing he was preferred to the other Prieſts, and therefore could not lament the dead, leaſt he ſhould haue polluted his holy ointing.

[k] Not onely of his tribe but of al Iſrael.

[l] By marrying any vnchaſte or defamed woman.

[m] Which is deformed or bruiſed.

[n] As not of equal proportion, or hauing in nomber more or leſſe.

[o] Or that hath a web, or pearle.

[p] As the ſhew bread, & meate offeringes.

[q] As of ſacrifice for ſinne.

[r] As of the tenths & firſt fruites.

[s] Into the Sanctuarie.

[a] Meaning that ye Prieſts abſteine from eating ſo long as they are polluted.

[b] To eate thereof.

things which the children of Iſrael hallow vnto the Lord, hauing his vncleannes vpon him, euen that perſon ſhalbe cut off from my ſight: I am the Lord.

Chap.15.2.

4 *Whoſoeuer alſo of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhal not eate of the holy things vntill he be cleane: and who ſo toucheth any that is c vncleane [by reaſon of the dead, or a man whoſe iſſue of ſeede runneth from him,

c By touching any dead thing, or being at buriall of the dead.

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whome he may take vncleannes, ‡ whatſoeuer vncleannes he hath,

‡Ebr. according to al his vncleannes.

6 The perſon that hath touched ſuch, ſhal therefore be vnclean vntil the euen, & ſhal not eate of the holy things, except he haue waſhed his fleſh with water.

‖Or, and.

7 But when the Sunne is downe, he ſhalbe cleane, and ſhall afterward eate of the holy things: for it is his foode.

‖Or, bread.

Exod.22.31. ezek.44.31.

8 *Of a beaſt that dyeth, or is rent [with beaſts, whereby he may be defiled, he ſhall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, leaſt they beare their ſinne for it, & die for it, if they defile it: I the Lord ſanctifie them.

10 There ſhal no d ſtranger alſo eate of the holy thing, neither e the gheſt of the Prieſt, neither ſhall an hired ſeruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the ſeruant which had his eare bored & would not goe free. Exod.21.6.

11 But if the Prieſt bye any with money, he ſhal eat of it, alſo he that is borne in his houſe: they ſhal eate of his meate.

12 If the Prieſtes daughter alſo be married vnto a f ſtranger, ſhe may not eate of the holy offrings.

f Who is not of the Prieſts kinred.

13 Notwithſtanding if the Prieſtes daughter be a widowe or diuorced, and haue no childe, but is returned vnto her fathers houſe, ſhe ſhall eate of her fathers bread, as ſhe did in her *youth: but there ſhall no ſtranger eate thereof.

Chap.10.14.

14 ¶ If a man eate of the holy thing vnwittingly, he ſhall put the g fift part thereunto, and giue it vnto the Prieſt with the halowed thing.

g He ſhal giue that and a fifth part ouer.

15 So they ſhall not defile the holy things of the children of Iſrael, which they offer vnto the Lord.

16 Neither cauſe the people] to beare the iniquitie of their h treſpaſſe, while they eate their holy thing: for I yͤ Lord doe halowe them.

h For if they did not offer for their error, the people by their example might commit yͤ like offence.

17 ¶ And the Lord ſpake vnto Moſes, ſaying,

18 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſoeuer he be of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offrings, which they vſe to offer vnto the Lord for a burnt offring,

19 Ye ſhal offer of your free minde a male without blemiſh of the beeues, of the ſheepe, or of the goates.

20 Ye ſhall not offer any thing that hath a blemiſh: for that ſhall not be acceptable for you.

21 *And whoſoeuer bringeth a peace offring vnto the Lord to accompliſh his vowe, or for a free offring, of the beeues, or of the ſheepe his free offring ſhall be perfect, no blemiſh ſhalbe in it.

Deut.15.21. eccle.35.12.

22 Blinde, or broken, or maimed, or hauing a wenne, or ſkuruie, or ſcabbed: theſe ſhal ye not offer vnto the Lord nor make an offering by fire of theſe vpon the altar of the Lord.

‖Or, warte.

23 Yet a bullocke, or a ſheepe that hath [any *member ſuperfluous, or lacking, ſuch maiſt thou preſent for a free offring, but for a vow it ſhal not be accepted.

Chap.21.18.

24 Ye ſhal not offer vnto the Lorde that which is bruiſed or cruſhed, or broken, or cut away, neither ſhall ye make [an offring thereof in your land,

25 Neither of the hand of a ſtranger ſhall ye offer the bread of your God of any of theſe, becauſe their corruption is in thē, there is a blemiſh in them: therefore ſhall they not be accepted for you.

Ye ſhal not receiue a vnperfect thing of a ſtranger, to make it the Lords offrings which he calleth the bread of the Lord.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 When a bullocke, or a ſheepe, or a goat ſhalbe brought forth, it ſhalbe euen ſeuen daies vnder his damme: and from the eight day forth, it ſhalbe accepted for a ſacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye ſhal not *kil her, & her yong both in one day.

Deut.22.6.

29 So when ye wil offer a thanke offring vnto the Lorde, ye ſhall offer willingly.

30 The ſame day it ſhalbe eaten, ye ſhall leaue *none of it vntill the morow: I am the Lord.

Chap.7.15.

31 Therefore ſhall ye keepe my commandements and doe them: [for] I am the Lord.

32 Neither ſhall ye k pollute mine holy Name, but I wil be halowed among the children of Iſrael. I the Lord ſanctifie you,

k For whoſoeuer doeth otherwiſe then God commandeth, polluteth his name.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lorde.

CHAP. XXIII.

2 The feaſtes of the Lorde. 3 The Sabbath. 5 The Paſſeouer. 6 The feaſt of vnleauened bread. 10 The feaſt of firſt fruites. 16 Whitſontide. 24 The feaſt of blowing trumpets. 34 The feaſt of Tabernacles.

AND ẏ Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, The feaſts of the Lord which ye ſhall call the holy ‖aſſemblies, euen theſe are my feaſts.

‖Or, conuocations.

3 *Sixe dayes ‖ſhal worke be done, but in the ſeuenth day ſhalbe the Sabbath of reſt, an holy ‖conuocation: ye ſhal doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

* Exo. 20.9,10.
‖Or, ye may worke
‖Or, aſſemble.

4 ¶ Theſe are the feaſts of the Lord, [and] holy conuocations, which ye ſhall proclaime in their ᵃ ſeaſons.

a For ẏ Sabbath was kept euery weeke, & theſe other were kept but once euery yeere.

5 In ẏ firſt moneth, and in the fourteenth day of the moneth at euening [ſhalbe] the Paſſeouer of the Lord.

6 And on the fifteenth day of this moneth ſhalbe the feaſt *of vnleauened bread vnto the Lord: ſeuen dayes ye ſhal eate vnleauened bread.

* Exod. 12.15. numb. 28.17

7 In the firſt day ye ſhal haue an holy conuocation: ye ſhall doe no ᵇ ſeruile worke therein.

b Or bodily labour ſaue about ẏ which one muſt eate, exod. 12,16.

8 Alſo ye ſhall offer ſacrifice made by fire vnto the Lord ſeuen dayes & in the ᶜ ſeuenth day ſhalbe an holy conuocation: ye ſhal do no ſeruile worke therein.

c The firſt day of the feaſt and the ſeuenth were kept holy: in the reſt they might worke except any feaſt were intermedled, as the feaſt of vnleauened bread the fifteenth day, and the feaſt of ſheaues the ſixteenth day.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, & ſay vnto them, When ye be come into the lande which I giue vnto you, and reape the haruest thereof, then ye ſhall bring a ſheafe of the firſt fruites of your haruest vnto the Prieſt,

‖Or, [illegible] reape Deut. 24,19 [illegible]

11 And he ſhal ſhake the ſheafe before the Lorde, that it may be acceptable for you: the morow after the ᵈ Sabbath, the Prieſt ſhall ſhake it.

d That is, the ſecond Sabbath of the Paſſeouer.

12 And that day when ye ſhake the ſheafe, ſhall ye prepare a lambe without blemiſh of a yere old, for a burnt offring vnto the Lord:

13 And the meat offring thereof ſhall be ᵉ two tenth deales of fine floure mingled with oyle, for a ſacrifice made by fire vnto the Lord of ſweete ſauour: and the drinke offering thereof the fourth part ᶠ of an Hin of wine.

e Which is ẏ fifth part of an Ephah, or two omers Reade Exod. 16.16.
f Reade, exod. 29.40.

14 And ye ſhal eate neither bread nor parched corne, nor ‖greene eares vntill the ſelfe ſame day that ye haue brought an offring vnto your God: this ſhalbe a lawe for euer in your generations and in all your dwellings.

‖Or, ful eares.

15 ¶ Ye ſhall count alſo to you from the morow after the ᵍ Sabbath, euen from the day that ye ſhal bring the ſheaf of the ſhake offring, ſeuen ‖Sabbaths, they ſhalbe complete.

g That is the ſeuenth day after the firſt Sabbath of the Paſſeouer.
‖Or, weekes.

16 Unto the morow after the ſeuenth Sabbath ſhall ye nomber fiftie dayes: then ye ſhall bring a newe meate offring vnto the Lord.

17 Ye ſhal bring out of your habitations bread for the ſhake offering: they ſhalbe two loaues of two tenth deales of fine floure, which ſhalbe baken with ʰ leauen for firſt fruites vnto the Lord.

h Becauſe the Prieſt ſhould eate them, as chap. 7.13, and they ſhould not be offred to the Lord vpon the altar.

18 Alſo you ſhall offer with the bread ſeuen lambes without blemiſh of one yeere olde, and a yong bullocke and two rammes: they ſhalbe for a burnt offring vnto the Lorde, with their meate offerings and their drinke offrings, for a ſacrifice made by fire of a ſweet ſauour vnto the Lord.

19 Then ye ſhall prepare an hee goat for a ſinne offring, and two lambs of one yere olde for peace offrings.

20 And the Prieſt ſhal ſhake them to and fro with the bread of the firſt fruits before the Lorde, [and] with the two lambs: they ſhalbe holy to the Lord, for the ⁱ Prieſt.

i That is, offred to ẏ Lord, and the reſt ſhould be for the Prieſts.

21 So ye ſhal proclaime the ſame day, [that it may be an holy conuocation vnto you: ye ſhall doe no ſeruile worke [therein: it ſhalbe an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ *And when you reape the haruest of your land, thou ſhalt not ridde cleane the corners of thy field when thou reapeſt, neither ſhalt thou make any aftergathering of thy haruest, but ſhalt leaue them vnto the poore & to the ſtranger: I am the Lord your God.

* Chap. 19.9. deut. 24.19.

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the children of Iſrael, and ſay, In the ᵏ ſeuenth moneth, [and in the firſt day of the moneth ſhal ye haue a ‖Sabbath, for the remembrance of ᵐ blowing the trumpets, an holy conuocation.

k That is, about the ende of Septẽber.
‖ Or, an holy day to ẏ Lord.
m Which blowing was to put them in remembrance of the manifolde feaſts that were in that moneth, and of the Iubile.

25 Ye ſhal do no ſeruile worke [therein], but offer ſacrifice made by fire vnto the Lord.

26 ¶

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 The * tenth alſo of this ſeuenth moneth ſhalbe a day of reconciliation: it ſhalbe an holy cōuocation vnto you, and ye ſhall humble your ſoules, and offer ſacrifice made by fire vnto the Lord.

Chap.16.29, 30. nom. 29.7.
[n] By faſting, and prayer.

28 And ye ſhall doe no worke that ſame day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery perſon that humbleth not himſelfe that ſame day, ſhall euen be cut off from his people.

30 And euery perſon that ſhal do any worke that ſame day, ẏ ſame perſon alſo will I deſtroy from among his people.

31 Ye ſhal do no maner worke therefore: this ſhalbe a lawe for euer in your generations, [throughout] all your dwellings.

32 This ſhalbe vnto you a Sabbath of reſt, and ye ſhall humble your ſoules: in the ninth day of the moneth at euen, from euen to euen ſhall ye † celebrate your Sabbath.

[o] Which conteineth a night and a day yet they tooke it but for their naturall day.
† Ebr. reſt your Sabbath.

33 ¶ And the Lorde ſpake vnto Moſes, ſaying,

34 Speake vnto ẏ children of Iſrael, and ſay, * In the fifteenth day of this ſeuenth moneth ſhalbe, for ſeuen dayes the feaſt of Tabernacles vnto the Lord.

Nomb. 29.12. iohn 7.2,37.

35 In the firſt day ſhalbe an holy conuocation: ye ſhall do no ſeruile worke [therein.]

36 Seuen dayes ye ſhall offer * ſacrifice made by fire vnto the Lord, and in the eight day ſhalbe an holy conuocation vnto you, and ye ſhall offer ſacrifices made by fire vnto the Lord: it is the [p] ſolemne aſſemblie, ye ſhall doe no ſeruile worke therein.]

Exod.29.18.
[p] Or a day wherein the people are ſtayed from all worke.

37 These are the feaſtes of the Lorde (which ye ſhall call holy conuocations) to offer ſacrifice made by fire vnto the Lorde, as] burnt offring, and meate offring, [q] ſacrifice, and drinke offrings, euery one vpon his day,

[q] Or peace offring.

38 Beſide the Sabbaths of the Lord, and beſide your gifts, and beſide all your vowes, and beſide all your free offrings, which ye ſhall giue vnto the Lord.

39 But in ẏ fifteenth day of the ſeuenth moneth, when ye haue gathered in the fruite of the land, ye ſhall keepe an holy feaſt vnto the Lord ſeuen dayes: in the firſt day ſhalbe a [r] Sabbath: likewiſe in the eight day ſhalbe a Sabbath.

[r] Or a ſolemne feaſt.

40 And ye ſhall take you in the firſt day the fruite of goodly trees, branches of palme trees, & the boughes of [s] thicke trees, and willowes of the brooke, and ſhall reioyce before the Lorde your God ſeuen dayes.

[s] Or, of boughs thicke with leaues.

41 So ye ſhall keepe this feaſt vnto the Lorde ſeuen dayes in the yeere, by a perpetuall ordinance through your generations: in the ſeuenth moneth ſhall you keepe it.

42 Ye ſhall dwell in boothes ſeuen dayes: all that are Iſraelites borne, ſhal dwell in boothes,

43 That your poſteritie may knowe that I haue made the children of Iſrael to dwell in [t] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

[t] In the wildernes forty yeres, which as they would not credit Ioſua and Caleb when they returned from ſpying the land of Canaan.

44 So Moſes declared vnto the children of Iſrael the feaſtes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The ſhewbread. 14 The blaſphemer ſhalbe ſtoned. 17 He that killeth ſhalbe killed.

AND the Lorde ſpake vnto Moſes, ſaying,

2 [a] Commaunde the children of Iſrael that they bring vnto thee pure oyle oliue beaten, for the light, to cauſe the lampes to burne continually.

[a] Reade Exod. 27.20.

3 Without the baile [b] of the Teſtimonie, in the Tabernacle of the Congregation, ſhall Aaron dreſſe them, both euen and morning before the Lord alwayes: [this ſhalbe a lawe for euer through your generations.

[b] Which baile ſeparated the holieſt of all, where was the Arke of the Teſtimonie, from ẏ Sanctuarie.

4 He ſhall dreſſe the lampes vpon the * pure Candleſticke before the Lord perpetually.

Exod.31.8.

5 ¶ Alſo thou ſhalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales ſhalbe in one cake.

Exod.25.30.
[c] That is two Omers, reade Exod.16.16.

6 And thou ſhalt ſet them in two rowes, ſixe in a row vpon the pure table before the Lord.

7 Thou ſhalt alſo put pure incenſe vpon the rowes, that [d] in ſteade of the bread it may be for a remembrāce, and an offring made by fire to the Lord.

[d] For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath he ſhall put them in rowes before the Lord euermore, receiuing them of the children of Iſrael for an euerlaſting couenant.

9 * And the bread ſhalbe Aarons and his ſonnes, and they ſhall eate it in the holy place: for it is moſt holy vnto him of the offrings of the Lord made by fire by a perpetuall ordinance.

Exod.29.33. chap.8.31. matth.12.3,5.

10 ¶ And there went [e] out among the

[e] Meaning, out of his tent.

t Ebr. his hand take holde.

[dwelling] by thee t get [riches,] and thy brother by him be impouériſhed, and ſell him ſelfe vnto the ſtranger or ſoiourner [dwelling] by thee, or to the ſtocke of the ſtrangers familie,

48 After that hee is ſolde, hee may be bought out: one of his brethren may bye him out,

49 Or his vncle, or his vncles ſonne may bye him out, or any of the kindred of his fleſh among his familie, may redeeme him: eyther if hee can u get [ſo much,] he may bye himſelfe out.

u If he be able.

50 Then he ſhal recken with his byer from the yeere that he was ſolde to him, vnto the yere of Iubile: and the money of his ſale ſhalbe according to the number of x yeres: according to the time of an hyred ſeruant ſhall he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeeres behinde, according to them hee ſhall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yere of Iubile, then hee ſhall count with him, & according to his yeres giue againe for his redemption.

53 Hee ſhalbe with him yere by yere as an hyred ſeruant: hee ſhall not rule cruelly ouer him in thy y ſight.

y Thou ſhalt not ſuffer him to intreate him rigorouſly, if thou knowe it.

54 And if he be not redeemed thus, he ſhall go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Iſrael [are] ſeruants: they are my ſeruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A bleſſing to them that keepe the commandements. 14 The curſe to thoſe that breake them. 42 God mindfull to remember his couenant.

Exod 20 4. deut 5 8. pſal 97 7.
| Or, ſtone hauing any imagerie.

YE ſhall make you none idoles nor grauen image, neyther reare you vp any * pillar, neither ſhall ye ſet any | image of ſtone in your lande to bowe downe to it: for I am the Lord your God.

Chap 19 30.

2 Ye ſhal keepe my Sabbaths, & * reuerẽce my Sanctuarie: I am the Lord.

Deut.28 1.

3 ¶ * If ye walke in mine ordinances, and keep my cõmandements, & do them,

a By promiſing abundãce of earthly things he ſtirreth ÿ mindes to conſider the riche treaſures of the ſpirituall bleſſings.

4 I will then ſende you a raine in due ſeaſon, and the lande ſhall yeelde her increaſe, and the trees of the fielde ſhall giue their fruite.

5 And your threſhing ſhall reach vnto the vintage, & the vintage ſhall reache vnto ſowing time, and you ſhall eate your bread in plenteouſnes, and dwell in your land ſafely.

Iob 11.19.
‡ Ebr. I will cauſe the euill beaſt to ceaſe.
b Ye ſhal haue no warre.

6 And I will ſende peace in the land, and ye ſhall ſleepe and * none ſhall make you afrayd: alſo I ‡ will rid euil beaſtes out of the land, and the b ſword ſhall not goe through your land.

7 Alſo ye ſhall chaſe your enemies, & they ſhall fall before you vpõ the ſword.

Ioſh.23 10.

8 * And fiue of you ſhall chaſe an hundreth, and an hundreth of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you vpon the ſword.

‡ Ebr. I will turne vnto you.
c Performe that which I haue promiſed.

9 For ‡ I will haue reſpect vnto you, and make you encreaſe, and multiplie you, & c eſtabliſh my couenant with you.

10 Ye ſhall eat alſo olde ſtore, and cary out olde becauſe of the newe.

Ezek 37 26. 2 cor 6 16

11 * And I wil ſet my Tabernacle among you, & my ſoule ſhal not lothe you.

d I wil be dayly preſent with you.

12 Alſo I wil walke among you, & I will be your God, & ye ſhalbe my people.

13 I am the Lorde your God which haue brought you out of the lande of Egypt, that ye ſhoulde not be their bondmen, and I haue broken the e bondes of your yoke, and made you go vpright.

e I haue ſet you at full libertie, whereas before ye were as beaſtes tied in bandes.

Deut 28 15. lament 2 17. malac 2 2.

14 ¶ * But if ye will not obey me, nor doe all theſe commandements,

15 And if ye ſhall deſpiſe mine ordinances, either if your ſoule abhorre my lawes, ſo that ye will not do all my commandements, but breake my f couenant,

f Which I made with you in chuſing you to be my people.
| Or, an haſtie plague.

16 Then wil I alſo do this vnto you, I will appoint ouer you fearefulnes, a conſumption, and the burning ague to conſume the eyes, and make the heart heauie, and you ſhall ſowe your ſeede in vaine: for your enemies ſhall eate it:

g Reade chap. 17.10.

17 And I wil ſet g my face againſt you, and ye ſhal fall before your enemies, and they that hate you ſhal raigne ouer you, * and ye ſhal flee whẽ none purſueth you.

Prou.28.1.

h That is, more extremely.

18 And if ye will not for theſe things] obey me, then will I puniſh you h ſeuen times more, according to your ſinnes,

19 And I wil breake the pride of your power, and I wil make your heauen as i yron, and your earth as braſſe:

i Ye ſhall haue drought and barennes.
Agg.1.10.
| Or, labour.

20 And your | ſtrength ſhalbe ſpent in vaine: neither ſhall your lande giue her encreaſe, neither ſhall the trees of the land giue their fruite.

k Or, as ſome reade, by fortune, imputing my plagues to chance and fortune.

21 ¶ And if ye walke k ſtubburnly againſt me, and will not obey me, I will then bring ſeuen times moe plagues vpon you, according to your ſinnes.

l Of your children, 2 king. 17 25
m Becauſe none dare paſſe thereby for feare of beaſts.

22 I will alſo ſend wilde beaſts vpon you, which ſhall l ſpoile you, and deſtroy your cattell, and make you fewe in number: ſo your hie m wayes ſhalbe deſolate.

23 Yet if by theſe ye will not be reformed by me, but walke ſtubburnly againſt me,

2.Sam.22.27. pſal.18.26.

24 Then will I alſo walke *ſtubburnly againſt you, and I wil ſmite you yet ſeuen times for your ſinnes:

25 And I wil ſend a ſword vpon you, that ſhall auenge the quarell of my couenant: and when ye are gathered in your cities, I will ſende the peſtilence among you, and ye ſhall be deliuered into the hand of the enemie.

n That is, the ſtrength whereby the life is ſuſteined, Eze. 4.16.& 5.16.

o One ouen ſhalbe ſufficient for ten families.

26 When I ſhall breake the [n] ſtaffe of your bread, then ten women ſhall bake your bread in one [o] ouen, and they ſhall deliuer your bread againe by weight, and ye ſhall eate, but not be ſatiſfied.

27 Yet if ye will not for this obey me, but walke againſt me ſtubburnly,

28 Then will I walke ſtubburnly in ||mine anger againſt you, and I will alſo chaſtiſe you ſeuen times ||more, according to your ſinnes.

Deut.28.53.

29 *And ye ſhall eate the fleſh of your ſonnes, and the fleſh of your daughters ſhall ye deuoure.

2.Chro.34.7

||Or, carions.

30 I will alſo deſtroy your hie places, and *cut away your images, and caſt your carkeiſes vpon the ||bodies of your idoles, and my ſoule ſhall abhorre you.

p I will not accept your ſacrifices.

31 And I will make your cities deſolate, and bring your Sanctuarie vnto nought, and [p] will not ſmell the ſauour of your ſweete odours.

32 I will alſo bring the land vnto a wildernes, & your enemies which dwell therein, ſhall be aſtoniſhed thereat.

q Signifying that no enemie can come without Gods ſending.

Chap.25.2.

33 Alſo I will ſcatter you among the heathen, and [q] will drawe out a ſworde after you, and your land ſhalbe waſte, and your cities ſhalbe deſolate.

34 Then ſhall the lande enioy her *Sabbaths, as long as it lieth voyd, and ye ſhalbe in your enemies land: then ſhal the land reſt, and enioy her Sabbaths.

r Which I commanded you to keepe.

||Or, cowardnes.

35 All the dayes that it lieth voyde, it ſhall reſt, becauſe it did not reſt in your [r] Sabbaths, when ye dwelt vpon it.

s As if their enemies did chaſe them.

36 And vpon them that are left of you, I will ſend euen a ||faintnes into their hearts in the land of their enemies, and the ſounde of a leafe ſhaken ſhall chaſe them, and they ſhall flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

37 They ſhall fall alſo one vpon another, as before a ſworde, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And ye ſhal periſh among the heathen, and the land of your enemies ſhall eate you vp.

t Forasmuch as they are culpable of their fathers faultes, they ſhalbe puniſhed as well as their fathers.

39 And they that are left of you, ſhall pine away for their iniquitie in your enemies lands, and for the iniquities of their fathers ſhal they pine away with [t] them alſo.

40 Then they ſhall confeſſe their iniquitie, and ẏ wickednes of their fathers for their treſpaſſe, which they haue treſpaſſed againſt me, and alſo becauſe they haue walked ſtubburnly againſt me.

||Or, [illegible], for their ſinne.

41 Therefore I wil walke ſtubburnly againſt them, and bring them into the land of their enemies: ſo then their vncircumciſed hearts ſhalbe humbled, and then they ſhall willingly beare ||the puniſhment of their iniquitie.

42 Then I will remember my couenant with Iaakob, and my couenant alſo with Izhak, & alſo my couenant with Abraham will I remember, and wil remember the land.

u While they are impenitent, and without repentance.

43 [u] The land alſo (in the meane ſeaſon) ſhalbe left of them, and ſhall enioye her Sabbaths while ſhee lyeth waſte without them, but they ſhall willingly ſuffer the puniſhment of their iniquitie, becauſe they deſpiſed my lawes, and becauſe their ſoule abhorred mine ordinances.

Deut.4.31. Rom.11.26.

44 Yet notwithſtanding this, when they ſhalbe in the land of their enemies, *I will not caſt them away, neither will I abhorre them, to deſtroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

x Made to their forefathers.

45 But I wil remember for them the [x] couenant of old when I brought them out of the land of Egypt in the ſight of the heathen that I might be their God: I am the Lord.

y Fiftie dayes after they came out of Egypt.

46 These are the ordinances, and the iudgements, and the lawes, which the Lorde made betweene him, and the children of Iſrael in mount [y] Sinai, by the hand of Moſes.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the ſame. 28 A thing ſeparate from the vſe of man cannot be ſolde, nor redeemed but remaineth to the Lord.

MOreouer the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, If any man ſhall make a vowe of a perſon vnto the Lorde, by [b] thy eſtimation,

a As of his ſonne or his daughter.

b Which are the Prieſt.

3 Then thy eſtimation ſhal be thus: a male from twentie yeere olde vnto ſixtie yeere olde ſhalbe thy eſtimation euen fiftie ſhekels of ſiluer, after the ſhekel of the Sanctuarie.

4 But if it be a female, then thy valuation ſhalbe thirtie ſhekels.

5 And from fiue yeere old to twentie yeere olde thy valuation ſhall be for the male twentie ſhekels, and for the female ten ſhekels.

6 But from a [d] moneth olde vnto fiue yere old, thy price of the male ſhalbe fiue ſhekels of ſiluer, and thy price of the female, three ſhekels of ſiluer.

7 And from ſixtie yeere old and aboue, if [he be] a male, then thy price ſhalbe fiftene ſhekels, & for the female ten ſhekels.

8 But if he be poorer [e] then thou haſt eſteemed him, then ſhal he preſent himſelfe before the Prieſt, and the Prieſt ſhal value him, according to ÿ abilitie of him that vowed, ſo ſhall the Prieſt value him.

9 And if [it be] a [f] beaſt, whereof men bring an offring vnto the Lorde, all that one giueth of ſuch vnto the Lord, ſhalbe holy.

10 He ſhall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then both this and that, which was changed for it, ſhalbe [g] holy.

11 And if [it be] any vncleane beaſt, of which men doe not offer a ſacrifice vnto the Lorde, he ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, whether it be good or bad: and as thou valueſt it, which art ÿ Prieſt, ſo ſhall it be.

13 But if he will bye it againe, then he ſhall giue the fift part of it more, aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy vnto the Lord, then the Prieſt ſhall value it, whether it be good or bad, and as the Prieſt ſhal priſe it, ſo ſhall the value be.

15 But if he that ſanctified it, will redeeme his houſe, then he ſhal giue thereto the fift part of money more then thy eſtimation and it ſhalbe his.

16 If alſo a man dedicate to the Lorde any ground of his inheritance, then ſhalt thou eſteeme it according to the ſeede thereof: an homer of barlie ſeede [ſhall be] at fiftie ſhekels of ſiluer.

17 If he dedicate his fielde [immediatly] from the yeere of Jubile, it ſhalbe worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the Jubile, then the Prieſt ſhall recken him the money according to the yeeres that remaine vnto the yeere of Jubile, and it ſhalbe abated by thy eſtimation.

19 And if he that dedicateth it, will redeeme the fielde, then he ſhall put the fift part of the price, that thou eſteemedſt it at, thereunto, and it ſhall remaine his.

20 And if he wil not redeeme the field, but the Prieſt [k] ſell the fielde to another man, it ſhalbe redeemed no more.

21 But the field ſhalbe holy to ÿ Lord, when it goeth out into the Jubile, as a fielde [l] ſeparate from common vſes: the poſſeſſion thereof ſhalbe the Prieſts.

22 If a man alſo dedicate vnto ÿ Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as * thou eſteemeſt it, vnto the yeere of Jubile, and he ſhal giue [m] thy price the ſame day, as a thing holy vnto ÿ Lord.

24 [But] in the yeere of Jubile, the fielde ſhall returne vnto him, of whom it was bought: to him, [I ſay,] whoſe inheritance the land was.

25 And all thy valuation ſhalbe according to the ſhekel of * the Sanctuarie: a ſhekel conteyneth twentie gerahs.

26 ¶ * Notwithſtanding the firſt borne of the beaſts, becauſe it is the Lords firſt borne, none ſhall dedicate ſuch, be it bullocke, or ſheepe: for it is the [n] Lords.

27 But if it be an vncleane beaſt, then he ſhall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe that a man doth ſeparate vnto the Lorde of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſolde nor redeemed: for euery thing ſeparate frō the common vſe is moſt holy vnto the Lord.

29 Nothing ſeparate from the common vſe, which ſhalbe ſeparate from man, ſhalbe redeemed, [but] [o] die the death.

30 Alſo all the tythe of the land [both] of the ſeede of the grounde, [and] of the fruite of the trees is the Lordes: [it is] holy to the Lorde.

31 But if a man wil redeeme [any] of his tithe, he ſhall adde the [p] fift part thereto.

32 And euery tithe of bullocke, and of ſheepe,

c Read the value of the ſhekel, Ex. 30.13.

d He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God which were not of ſuch force but they might be redeemed frō them.

e If he be not able to pay after thy valuation.

f Which is cleane Chap. 11.2.

g That is, conſecrate to the Lorde.

‡ Ebr. ſo ſhall it ſtand.

h Valuing the price thereof, according to the ſeede that is ſowen or by the ſeede that [illegible].

i [illegible] Exod. 16,36.

k For their owne neceſſary or godly vſes.

l That is, which a body dedicate to ÿ Lord with a curſe to him that doth turne it to his priuate vſe.

Nom. 21.2. deut. 13.15. ioſh. 6.17.

Verſ. 12.

m The Prieſts valuation.

Exod. 30.13. nom. 3.47. ezek. 45.12.

Exod. 13.2. & 22.29. nom. 3.13.

n It was the Lords already.

Ioſh. 6.16.

o It ſhall remaine without redemption.

p Beſides the value of the thing it ſelfe.

ſheepe, [and] of all that goeth vnder the [q] rodde, the tenth ſhalbe holy vnto the Lorde.

33 He ſhall not looke if it be good or bad, neither ſhall he change it: elſe if hee change it, both it, and that it was changed withall, ſhall be holy, [and] it ſhall not be redeemed.

34 Theſe are the commandements which the Lord commanded by Moſes vnto the children of Iſrael in mount Sinai.

[q] All that which is nombred: that is, euery tenth, as it falleth by tale without exception or reſpect.

The fourth booke of Moſes,

called * Nombers.

* So called becauſe of the diuerſitie and multitude of nombrings which are here chiefely conteined, both of mens names and places.

THE ARGVMENT.

Foraſmuch as God hath appointed that his Church in this world ſhall be vnder the croſſe, both becauſe they ſhould learne not to put their truſt in worldly things, and alſo feele his comfort, when all other helpe faileth, he did not ſtraight way bring his people, after their departure out of Egypt, into the land which he promiſed them: but led them to and fro for the ſpace of fourtie yeeres, and kept them in continuall exerciſes before they enioyed it, to trie their faith, and to teache them to forget the worlde and to depende on him. Which tryall did greatly profite to diſcerne the wicked and the hypocrites from the faithfull and true ſeruants of God, who ſerued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to ſerue their purpoſe, murmured when they lacked to content their luſtes, and deſpiſed them whom God had appointed rulers ouer them. By reaſon whereof they prouoked Gods terrible iudgements againſt them, and are ſet fourth as a moſt notable example for all ages to beware howe they abuſe Gods worde, preferre their owne luſtes to his will, or deſpiſe his miniſters. Notwithſtanding God is euer true in his promiſe, and gouerneth his by his holy Spirite, that either they fall not to ſuch inconueniences, or elſe returne to him quickly by true repentance: and therefore he continueth his graces towarde them, he giueth them ordinances and inſtructions, as well for religion as outwarde policie: he preſerueth them againſt all craft and conſpiracie, and giueth them manifold victories againſt their enemies. And to auoyde all controuerſies that might ariſe, hee taketh away the occaſions, by deuiding among all the tribes, both the lande, which they had wonne, and that alſo which hee had promiſed, as ſeemed beſt to his godly wiſedome.

CHAP. I.

1 Moſes and Aaron with the twelue princes of the tribes are commanded of the Lorde to nomber them that are able to goe to warre. 49 The Leuites are exempted for the ſeruice of the Lorde.

The Lorde ſpake againe vnto Moſes in the wilderneſs of [a] Sinai, in the Tabernacle of the Congregation, in the firſt day of the [b] ſeconde moneth, in the ſeconde yeere after they were come out of the land of Egypt, ſaying,

[a] In that place of the wilderneſs that was neere to mount Sinai.

[b] Which conteineth part of April, and part of Maie.

2 *Take ye the ſumme of all the Congregation of the children of Iſrael, after their families, and houſholdes of their fathers with þ nomber of their names: [to wit,] all the males, [†] man by man:

Exod. 30.12.

†Ebr. by their heads.

3 From twentie yeere olde and aboue, all that goe forth to the warre in Iſrael, thou and Aaron ſhall number them, throughout their armies.

4 And with you ſhalbe [c] men of euery tribe, ſuch as are the heades of þ houſe of their fathers.

[c] That is, the chiefeſt man of euery tribe.

5 And theſe are the names of the men that ſhall [d] ſtand with you, of the tribe of Reuben, Elizur, the ſonne of Shedeur.

[d] And aſſiſt you when ye nomber the people.

6 Of Simeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Judah, Nahſhon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab, the ſonne of Helon:

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſonne of Ammihud: of Manaſſeh, Gamliel, the ſonne of Pedahzur:

11 Of Beniamin, Abidan the ſonne of Gideoni:

12 Of Dan, Ahiezer, the ſonne of Ammiſhaddai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph, the ſonne of Deuel:

15 Of Naphtali, Ahira the ſonne of Enan.

16 Theſe were famous in the Congregation, [e] princes of the tribes of their fathers, [and] heades ouer thouſands in Iſrael.

[e] Or, captaines and gouernours.

17 ¶ Then Moſes and Aaron tooke theſe men which are expreſſed by [their] names.

ſheepe, [and] of all that goeth vnder the [q] rodde, the tenth ſhalbe holy vnto the Lorde.

33 He ſhall not looke if it be good or bad, neither ſhall he change it: elſe if hee change it, both it, and that it was changed withall, ſhall be holy, [and] it ſhall not be redeemed.

34 Theſe are the commandements which the Lord commanded by Moſes vnto the children of Iſrael in mount Sinai.

[q] All that which is nombred, that is, euery tenth, as it falleth by tale without exception or reſpect.

The fourth booke of Moſes, called [*] Nombers.

[*] So called becauſe of the diuerſitie and multitude of nomberings which are here chiefely conteined, both of mens names and places.

THE ARGVMENT.

Foraſmuch as God hath appointed that his Church in this world ſhall be vnder the croſſe, both becauſe they ſhould learne not to put their truſt in worldly things, and alſo feele his comfort, when all other helpe fayleth, he did not ſtraight way bring his people, after their departure out of Egypt, into the land which he promiſed them: but led them to and fro for the ſpace of fourtie yeeres, and kept them in continuall exerciſes before they entered it, to trie their faith, and to teache them to forget the worlde and to depende on him. Which tryall did greatly profite to diſcerne the wicked and the hypocrites from the faithfull and true ſeruants of God, who ſerued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to ſerue their purpoſe, murmured when they lacked to content their luſtes, and deſpiſed them whom God had appointed rulers ouer them. By reaſon whereof they prouoked Gods terrible iudgements againſt them, and are ſet fourth as a moſt notable example for all ages to beware howe they abuſe Gods worde, preferre their owne luſtes to his will, or deſpiſe his miniſters. Notwithſtanding God is euer true in his promiſe, and gouerneth his by his holy Spirite, that eyther they fall not to ſuch inconueniences, or elſe returne to him quickly by true repentance: and therefore he continueth his graces towarde them, he giueth them ordinances and inſtructions, as well for religion as outwarde policie: he preſerueth them againſt all craft and conſpiracie, and giueth them manifold victories againſt their enemies. And to auoyde all controuerſies that might ariſe, hee taketh away the occaſions, by deuiding among all the tribes, both the lande, which they had wonne, and that alſo which hee had promiſed, as ſeemed beſt to his godly wiſedome.

CHAP. I.

1 Moſes and Aaron with the twelue princes of the tribes are commanded of the Lorde to nomber them that are able to goe to warre. 49 The Leuites are exempted for the ſeruice of the Lorde.

The Lorde ſpake againe vnto Moſes in the wilderneſ of [a] Sinai, in the Tabernacle of the Congregation, in the firſt day of the [b] ſeconde moneth, in the ſeconde yeere after they were come out of the land of Egypt, ſaying,

2 [*] Take ye the ſumme of all the Congregation of the children of Iſrael, after their families, and houſholdes of their fathers with yͤ nomber of their names: [to wit,] all the males, [†] man by man:

3 From twentie yeere olde and aboue, all that goe forth to the warre in Iſrael, thou and Aaron ſhall number them, throughout their armies.

4 And with you ſhalbe [c] men of euery tribe, ſuch as are the heades of yͤ houſe of their fathers.

5 And theſe are the names of the men that ſhall [d] ſtand with you, of the tribe of Reuben, Elizur, the ſonne of Shedeur.

6 Of Simeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Iudah, Nahſhon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab, the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Eliſhama the ſonne of Ammihud: of Manaſſeh, Gamliel, the ſonne of Pedahzur:

11 Of Beniamin, Abidan the ſonne of Gideoni:

12 Of Dan, Ahiezer, the ſonne of Ammiſhaddai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph, the ſonne of Deuel:

15 Of Naphtali, Ahira the ſonne of Enan.

16 Theſe were famous in the Congregation, [e] princes of the tribes of their fathers, [and] heades ouer thouſands in Iſrael.

17 ¶ Then Moſes and Aaron tooke theſe men which are expreſſed by [their] names.

[a] In that place of the wilderneſ that was neere to mount Sinai.

[b] Which conteineth part of April, and part of May.

[*] Exod. 30. 12.

[†] Ebr. by their heads.

[c] That is, the chiefeſt man of euery tribe.

[d] And aſſiſt you when ye nomber the people.

[e] Or, captaines and gouernours.

f In ſhewing [illegible] his tribe and his anceſtours.

18 And they called all the Congregation together, in the firſt day of the ſecond moneth, who declared [f] their kindreds by their families, and by the houſes of their fathers, according to ẏ nomber of their names, from twentie yeere olde and aboue, man by man.

19 As the Lord had commanded Moſes, ſo he nombred them in the wildernes of Sinai.

t Theſe are the names of the [illegible], as firſt of Reuben.

20 So were the ſonnes of [t] Reuben Iſraels eldeſt ſonne by their generations, by their families, and by the houſes of their fathers, according to ẏ nomber of their names, man by man, euery male from twentie yeere old and aboue, as many as went forth to warre.

[illegible] were a [illegible]

21 The nomber of them, I ſay, of the tribe of Reuben was ſixe and fourtie thouſand, and fiue hundreth.

† Simeon.

22 Of the ſonnes of † Simeon by their generations by their families, and by the houſes of their fathers, the ſumme thereof by the nomber of their names, man by man, euery male from twentie yeere olde and aboue, all that went forth to warre:

23 The ſumme of them, [I ſay,] of the tribe of Simeon was nine and fiftie thouſand and three hundreth.

† Gad.

24 ¶ Of the ſonnes of † Gad by their generations, by their families, and by the houſes of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The nomber of them, [I ſay,] of the tribe of Gad [was] fiue and fourtie thouſand, and ſixe hundreth and fiftie.

† Iudah.

26 ¶ Of the ſonnes of † Iudah by their generations, by their families, [&] by the houſes of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

27 The nomber of them, [I ſay,] of the tribe of Iudah [was] threeſcore and foureteene thouſand, and ſixe hundreth.

† Iſſachar.

28 ¶ Of the ſonnes of † Iſſachar by their generatiōs by their families, [and] by the houſes of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

29 The nomber of them [alſo] of the tribe of Iſſachar was foure and fiftie thouſand and foure hundreth.

† Zebulun.

30 ¶ Of the ſonnes of † Zebulun by their generations, by their families, [and by the houſes of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The nomber of them [alſo] of the tribe of Zebulun was ſeuen and fiftie thouſand and foure hundreth.

† Ephraim.

32 ¶ Of ẏ ſonnes of Ioſeph, namely of the ſonnes of † Ephraim by their generations, by their families, and by the houſes of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

33 The nomber of them [alſo] of the tribe of Ephraim was [fourty thouſand and fiue hundreth.

† Manaſſeh.

34 ¶ Of the ſonnes of † Manaſſeh by their generatiōs by their families, and] by the houſes of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

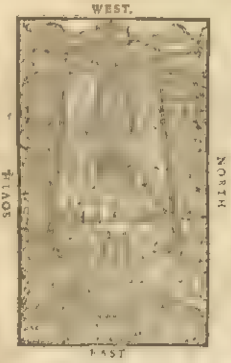
35 The nomber of them [alſo] of the tribe of Manaſſeh was two and thirtie thouſand and two hundreth.

† Beniamin.

36 Of the ſonnes of † Beniamin by their generatiōs, by their families, [and] by the houſes of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

37 The nomber of them [alſo] of the tribe of Beniamin was fiue and thirtie thouſand and foure hundreth.

The figure of the Tabernacle erected, and [illegible] the tents pitched round about it.



A B The length of the Court of an hundreth cubites [illegible] South ſide [illegible] were [illegible] where [illegible] were [illegible]ped, [illegible]

C [illegible] which was in [illegible]

B [illegible] which was of [illegible] here were [illegible] with the [illegible] were [illegible] the Court in [illegible]

A D The Eaſt ende, which was alſo of 50. cubites [illegible] the whole Court was in length, twiſe the [illegible]. The [illegible] in was [illegible] Eaſt ende [illegible] hanging [illegible] cubites [illegible], faſtened to 4. pillars.

E At the ſides of the hanging there were curtaines of 15 cubites in length [illegible] 3 pillars, and on the [illegible] as many, as the figure ſheweth.

† Dan.

38 Of the ſonnes of † Dan by their generations, by their families, and by the houſes of their fathers, according to

the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

39 The nomber of them alſo of the tribe of Dan was three ſcore and two thouſand and ſeuen hundreth.

‡ Aſher.

40 ¶ Of the ſonnes of ‡Aſher by their generations, by their families, and by the houſes of their fathers, according to the nomber of their names from twentie yeere olde and aboue, all that went forth to warre:

41 The nomber of them [alſo] of the tribe of Aſher was one & fourtie thouſand and fiue hundreth.

‡ Naphtali.

42 ¶ Of the children of ‡Naphtali, by their generations, by their families, [& by the houſes of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went to the warre.

43 The nomber of them [alſo] of the tribe of Naphtali [was three and fiftie thouſand and foure hundreth.

‖Or, ful count.

44 Theſe are ÿ ‖ſummes which Moſes, and Aaron nombred & the princes of Iſrael, the twelue men which were euery one for the houſe of their fathers.

45 So this was al the ſumme of the ſonnes of Iſrael, by the houſes of their fathers, from twentie yeere old & aboue, all that went to the warre in Iſrael,

46 And all they were in nomber ſixe hundreth and three thouſand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred among [g] them.

g Which were warriers but were appointed to the vſe of the Tabernacle.

48 For the Lorde had ſpoken vnto Moſes, and ſaid,

49 Onely thou ſhalt not nomber the tribe of Leui neither take the ſumme of them among the children of Iſrael:

50 But thou ſhalt appoint the Leuites ouer the Tabernacle of the Teſtimonie, and ouer all the inſtrumentes thereof, and ouer all things that belong to it: they ſhall beare the Tabernacle, and al the inſtruments thereof, and ſhal miniſter in it, and ſhall ‡dwell round about the Tabernacle.

‡ Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites ſhall take it downe: & when the Tabernacle is to be pitched, the Leuites ſhall ſet it vp: for the ſtranger that commeth neere, ſhalbe ſlaine.

h Whoſoeuer is not of the tribe of Leui.

52 Alſo the children of Iſrael ſhall pitch their tents, euery man in his camp, and euery man vnder his ſtanderd throughout their armies.

53 But the Leuites ſhall pitch round about the Tabernacle of the Teſtimonie leſt vengeance come vpon the Congregation of the children of Iſrael, and the Leuites ſhal take the charge of the Tabernacle of the Teſtimonie.

i By not hauing due regarde to the Tabernacle of the Lord.

54 So the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

CHAP. II.

2 The order of the Tentes, and the names of the Captaines of the Iſraelites.

AND the Lorde ſpake vnto Moſes, & to Aaron, ſaying,

2 [a] Euery man of the children of Iſrael ſhal campe by his ſtanderd, and vnder the enſigne of their fathers houſe: farre off about the Tabernacle of the Congregation ſhall they pitch.

a In ÿ twelue tribes were foure principal ſtanderds ſo that euerie three tribes had one ſtanderd.

3 On the Eaſtſide towarde the riſing of the ſunne ſhall they of the ſtanderd of the hoſte of Iudah pitche according to their armies: and Nahſhon the ſonne of Amminadab ſhall be ‖captaine of the ſonnes of Iudah.

‖Or, prince.

4 And his hoſte and the nomber of them were ſeuenty and foure thouſand and ſixe hundreth.

5 Next vnto him ſhall they of the tribe of Iſſachar pitch, and Nethaneel the ſonne of Zuar ſhall be the captaine of the ſonnes of Iſſachar:

6 And his hoſt and the nomber thereof were foure and fiftie thouſand, and foure hundreth.

7 [b] Then the tribe of Zebulun, and Eliab the ſonne of Helon, captaine ouer the ſonnes of Zebulun:

b Iudah, Iſſachar, & Zebulũ the ſonnes of Lea were of ÿ firſt ſtanderd.

8 And his hoſt, and the nomber thereof ſeuen and fiftie thouſand and foure hundreth:

9 The whole nomber of the [c] hoſte of Iudah are an hundreth fourescore & ſix thouſand, and foure hundreth according to their armies: they ſhal firſt ſet forth.

c Of them which were conteined vnder that name.

10 ¶ On the South ſide ſhalbe the ſtanderd of the hoſte of Reuben according to their armies, and the captaine ouer the ſonnes of Reuben ſhalbe Elizur the ſonne of Shedeur.

d Reuben and Simeon the ſonnes of Leah, and Gad the ſonne of Zilpah her maid, were of the ſecond ſtanderd.

11 And his hoſt, and the nomber thereof ſixe and fourtie thouſande and fiue hundreth.

12 And by him ſhall the tribe of Simeon pitch, and the captaine ouer the ſonnes of Simeon ſhalbe Shelumiel the ſonne of Zuriſhaddai:

13 And his hoſte, and the nomber of them, nine and fiftie thouſand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad ſhalbe Eliaſaph the ſonne of ‖Deuel:

‖ Or, Reuel.

15 And his hoſt and the nomber of thē were fiue & fourtie thouſand, ſixe hundreth and fiftie.

16 All the nomber of the campe of Reuben were an hūdreth and one and fiftie thouſand, and foure hundreth and fiftie according to their armies, and they ſhall ſet forth in the ſecond place.

17 ¶ Then the Tabernacle of the Cōgregation ſhall go with the hoſt of the Leuites in the middes of the campe as they haue pitched, ſo ſhall they goe forward, euery man in his order according to their ſtanderds.

e Becauſe it might be in equall diſtance from eche one, and all indifferently haue recourſe thereunto.

18 ¶ f The ſtanderd of the campe of Ephraim ſhalbe toward the Weſt according to their armies: and the captain ouer the ſonnes of Ephraim ſhalbe Eliſhama the ſonne of Ammihud:

f Becauſe Ephraim & Manaſſeh ſupply the place of Ioſeph their father they are taken to be Rahels children, ſo they & Beniamin make ẏ third ſtanderd.

19 And his hoſte and the nomber of them were fourtie thouſande and fiue hundreth.

20 And by him [ſhalbe] the tribe of Manaſſeh, & the captaine ouer the ſōnes of Manaſſeh ſhalbe Gamliel the ſonne of Pedahzur:

21 And his hoſte and the nomber of them were two and thirtie thouſande and two hundreth.

22 And the tribe of Beniamin, & the captaine ouer the ſonnes of Beniamin ſhalbe Abidan the ſonne of Gideoni:

23 And his hoſte, and the nomber of them were fiue & thirtie thouſand and foure hundreth.

24 All the nomber of the campe of Ephraim were an hundreth and eight thouſand and one hundreth according to their armies, and they ſhall goe in the third place.

25 ¶ g The ſtanderd of the hoſt of Dan ſhalbe toward the North according to their armies: and the captaine ouer the children of Dan ſhalbe Ahiezer ẏ ſonne of Ammiſhaddai:

g Dan and Naphtali the ſonnes of Bilha Rahels maide with Aſher the ſōne of Zilpah make the fourth ſtanderd.

26 And his hoſte and the nomber of them were two & three ſcore thouſande and ſeuen hundreth.

27 And by him ſhal the tribe of Aſher pitch, & the captaine ouer the ſōnes of Aſher ſhalbe Pagiel the ſonne of Ocran.

28 And his hoſte and the nomber of them were one and fourtie thouſande and fiue hundreth.

29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali ſhalbe Ahira the ſonne of Enan:

30 And his hoſte and the nomber of them were three & fiftie thouſand and foure hundreth.

31 All the nomber of the hoſte of Dan was an hundreth and ſeuen and fiftie thouſand and ſixe hundreth: they ſhall go hindmoſt with their ſtanderds.

32 ¶ Theſe are the h ſummes of the children of Iſrael by the houſes of their fathers, all the nomber of the hoſt, according to their armies, ſix hundreth & three thouſand fiue hundreth and fiftie.

h Which were of twentie yeres & aboue.

33 But the Leuites were not nombred among the childrē of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lorde had commāded Moſes: ſo they pitched according to their i ſtanderds, & ſo they iourneyed euery one with his families, according to the houſes of their fathers.

i For vnder euery one of the foure principal ſtanderds were diuers ſignes to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12.45 Why the Lord ſeparated the Leuites for him ſelfe. 16 Their nomber, families & captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

1 These alſo were the a generations of Aaron and Moſes, in the day that the Lorde ſpake with Moſes in mount Sinai.

a Or, families and kindreds.

2 So theſe are the names of the ſōnes of Aaron, *Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

*Exod.6.23.

3 Theſe are the names of the ſonnes of Aaron the anointed Prieſts, whome Moſes did *conſecrate to miniſter in the Prieſts office.

*Exod.28.3.

4 *And Nadab and Abihu dyed b before the Lord, when they offred *ſtrāge fire before the Lorde in the wilderneſſe of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſts office in the c ſight of Aaron their father.

*Leuit.10.1,2. chap.26.61. 1.Chro.24.2.

b Or, before the altar.

*Leuit.10.1.

c Whiles their father liued.

5 Then the Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and d ſet them before Aaron the Prieſt that they may ſerue him,

d Offer them vnto Aarō for the vſe of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation e before the Tabernacle of the Cōgregation to do the ſeruice of the Tabernacle.

e Which appertained to ẏ executing of ẏ high Prieſts commandement, to ẏ ouerſight of the people, & to the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation,

gation, and haue the charge of the children of Iſrael to doe the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his ſonnes: for they are giuen him freely from among the children of Iſrael.

f Aarons ſonnes the Prieſts ſerued in the Sanctuarie in praying for the people and offring ſacrifice: the Leuites ſerued for the inferior vſes of the ſame.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their Prieſts office: and the [g] ſtranger that commeth neere, ſhalbe ſlaine.

g Any that would miniſter, not being a Leuite.

11 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael for all the firſt borne, that openeth the matrice among the children of Iſrael, and the Leuites ſhalbe mine,

13 Becauſe all the firſt borne are mine: for the ſame day, that I ſmote all the firſt borne in the land of Egypt, *I ſanctified vnto mee all the firſt borne in Iſrael both man and beaſt: mine they ſhal be: I am the Lord.

Exod.13.2.& [illegible] 16. [illegible] 17. luke.2.23.

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, ſaying,

15 Nomber the children of Leui after the houſes of their fathers, in their families: euery male from a moneth olde and aboue ſhalt thou nomber.

16 Then Moſes nombred them according to the word of the Lord, as he was commanded.

17 And theſe were the ſonnes of Leui by their names, *Gerſhon, & Kohath, and Merari.

Gen.46.11. exod.6.16. chap.26.57. 1.chron.6.1. and.23.6.

18 Alſo theſe are the names of the ſonnes of Gerſhon by their families: Libni, and Shimei.

19 The ſonnes alſo of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the ſonnes of Merari by their families: Mahli and Muſhi. Theſe are the families of Leui, according to the houſes of their fathers.

21 Of Gerſhon came the familie of the Libnites and the familie of the Shimeites. theſe are the families of the Gerſhonites.

22 The ſumme whereof ([h] after the nomber of all the males from a moneth old and aboue) was counted ſeuen thouſand and fiue hundreth.

h Onely nombring the male children.

23 ¶ The families of the Gerſhonites ſhal pitch behinde the Tabernacle weſtward.

24 The captaine and || ancient of the houſe of the Gerſhonites, ſhalbe Eliaſaph the ſonne of Lael.

|| Or, father.

25 And the charge of ẏ ſonnes of Gerſhon in the Tabernacle of the Congregation ſhalbe the Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

Their charge [illegible] and hangings of ẏ Tabernacle.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the ſeruice thereof.

27 ¶ And of Kohath came the familie of the Amramites, and the familie of the Izeharites, & the familie of ẏ Hebronites, and the familie of the Vzzielites: theſe are ẏ families of the Kohathites.

28 The nomber of all the males from a moneth olde and aboue was eight thouſand and ſixe hundreth, hauing the [k]charge of the Sanctuarie.

k [illegible] Sanctuarie.

29 The families of the ſonnes of Kohath ſhall pitch on the Southſide of the Tabernacle.

30 The captain & ancient of the houſe, and families of the Kohathites ſhall be Elizaphan the ſonne of Vzziel:

31 And their charge ſhalbe the Arke, and the table, and the candleſticke, & the altars, and the inſtruments of the Sanctuarie that they miniſter with, and the vaile, and all that ſerueth thereto.

l [illegible]

32 And Eleazar the ſonne of Aaron the Prieſt ſhalbe [m] chiefe captaine of the Leuites, hauing the ouerſight of them that haue the charge of the Sanctuarie.

m [illegible] of [illegible]

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the nomber of all the males, from a moneth olde and aboue was ſixe thouſand and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari ſhalbe Zuriel the ſonne of Abihail: they ſhall pitch on ẏ Northſide of the Tabernacle.

36 And in the charge and cuſtodie of ẏ ſonnes of Merari ſhalbe [n] the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerueth thereto,

n The wood worke and the reſt of [illegible] were [illegible] to their charge.

37 With the pillars of the court round about, with their ſockets, & their pinnes and their cordes.

38 ¶ Alſo on the forefront of the Tabernacle

bernacle towarde the Eaſt, before the
Tabernacle, I ſay, of the Congrega-
tion Eaſtward ſhall Moſes and Aaron
and his ſonnes pitch, hauing the charge
of the Sanctuarie, ⁊ the charge of the
children of Iſrael: but the ſtranger that
commeth neere, ſhall be ſlaine.

n That none ſhould entre into yͤ Tabernacle contrary to Gods appointment.

39 The whole ſumme of the Leuites,
which Moſes and Aaron nombred at
the cōmandement of the Lord through-
out their families, euen all the males
from a moneth olde and aboue, [was]
two and twentie thouſand.

o So that the firſt borne of yͤ children of Iſrael were mo by 273 as verſ. 43.

40 ¶ And the Lord ſaid vnto Moſes,
Nōber all the firſt borne that are males
among the children of Iſrael, from a
moneth olde and aboue, and take the
nomber of their names.

41 And thou ſhalt take the Leuites to
me for al the firſt borne of the children of
Iſrael (I am the Lord) and the cattell
of the Leuites for al the firſt borne of the
cattell of the children of Iſrael.

p So that now the Leuites ſhould ſatiſfie before the Lorde for yͤ firſt borne of Iſrael, ſaue for the 273, which were mo then the Leuites for whō they payed money.

42 And Moſes nombred, as the Lord
commanded him, al the firſt borne of the
children of Iſrael.

43 And al the firſt borne males (rehear-
ſed by name from a moneth olde and a-
boue) according to their nomber were
two and twentie thouſande, two hun-
dreth ſeuentie and three.

44 ¶ And the Lorde ſpake vnto Mo-
ſes ſaying,

45 Take the Leuites for all the firſt
borne of the children of Iſrael, ⁊ the cat-
tel of the Leuites for their cattel, and the
Leuites ſhall be mine, (I am the Lord)

46 And for the redeeming of the two
hundreth ſeuentie and three, (which are
mo then the Leuites) of the firſt borne of
the children of Iſrael.

47 Thou ſhalt alſo take fiue ſhekels
for euery perſon: after the weight of the
Sanctuarie ſhalt thou take it: * the ſhe-
kel conteyneth twentie gerahs.

Exod. 30. 13. leuit. 27. 25. chap. 18. 16. ezek. 45. 12.

48 And thou ſhalt giue the money,
wherewith the odde nomber of them is
redeemed, vnto Aaron ⁊ to his ſonnes.

49 Thus Moſes tooke the redemp-
tion of them that were redeemed, being
mo then the Leuites:

50 Of the firſt borne of the children of
Iſrael tooke he the mony: euē a thou-
ſand three hundreth three ſcore and fiue
[ſhekels after yͤ ſhekel of yͤ Sanctuarie.

q Of the two hundreth ſeuentie and three, which were more then the Leuites.

51 And Moſes gaue the mony of them
that were redeemed, vnto Aaron and to
his ſonnes according to the word of the
Lord, as yͤ Lord had cōmanded Moſes.

CHAP. IIII.

5 The offices of the Leuites, when the hoſt remoued. 46 The nomber of the three families of Kohath, Gerſhon ⁊ Merari.

AND the Lorde ſpake vnto
Moſes, ⁊ to Aaron, ſaying,

2 Take the ſumme of the
ſonnes of Kohath from a-
mong yͤ ſonnes of Leui, after
their families ⁊ houſes of their fathers,

3 From a thirtie yere olde and aboue,
euen vntill fiftie yere olde, all that enter
into the aſſemblie to do the worke in the
Tabernacle of the Congregation.

a The Leuites were nombred after three ſortes: firſt at a moneth olde when they were conſecrate to yͤ Lord: next at 25 yere olde when they were appointed to ſerue in yͤ Tabernacle ⁊ at 30 yere old to beare the burthens of the Tabernacle.

4 This ſhalbe the office of the ſonnes
of Kohath in the Tabernacle of the Cō-
gregation about the holieſt of all.

5 ¶ When the hoſt remoueth, thē Aa-
ron and his ſonnes ſhall come and take
downe b the couering vaile, ⁊ ſhall couer
the Arke of the Teſtimonie therewith.

b Which deuided yͤ Sanctuarie from the Holieſt of all.

6 And they ſhall put thereon a coue-
ring of badgers ſkins, ⁊ ſhall ſpred vpon
it a cloth altogether of blewe ſilke, ⁊ put
to c the barres thereof:

c That is, put them vpon their ſhoulders to carie it: for the barres of the Arke could neuer be remoued. Exod. 25. 15.

7 And vpon the *table of ſhew bread
they ſhal ſpread a cloth of blew ſilke, and
put thereon the diſhes, and the incenſe
cups, and goblets, and couerings to co-
uer it d with, and the bread ſhalbe there-
on continually:

Exod. 25. 30.

d Meaning to couer yͤ bread.

8 And they ſhall ſpread vpon them a
couering of ſkarlet, and couer the ſame
with a couer of badgers ſkins, and put
to the barres thereof.

9 Then they ſhall take a cloth of blew
ſilke, and couer the *Candleſticke of light
with his lampes and his ſnuffers, *⁊ his
ſnuffe diſhes, and all the oyle veſſels
thereof which they occupie about it.

Exod. 25. 31.
Exod. 25. 38.

10 So they ſhall put it, and all the in-
ſtruments thereof in a couering of bad-
gers ſkins, and put it vpon the e barres.

e The Ebrewe word ſignifieth an inſtrument made of two ſtaues or barres.

11 Alſo vpon the golden f altar they
ſhall ſpread a cloth of blew ſilke, ⁊ couer
it with a couering of badgers ſkins, and
put to the barres thereof.

f Which was to burne incenſe, Read Exod. 30. 1.

12 And they ſhall take all the inſtru-
ments of the miniſterie wherewith they
miniſter in the Sanctuarie, ⁊ put them
in a cloth of blewe ſilke, and couer them
with a couering of badgers ſkins, and
put them on the barres.

13 Alſo they ſhal take away the aſhes
from the g altar, and ſpread a purple
cloth vpon it,

g Of the burnt offring.

14 And ſhall put vpon it al the inſtru-
ments therof, which they occupie about
it: the cenſers, the fleſhhookes and the
beſoms, and the baſens, (euen all the in-
ſtruments

ſtruments of the altar: and they ſhall ſpread vpon it a couering of badgers ſkins, and put to the barres of it.

15 And when Aaron and his ſonnes haue made an end of couering [h] yͤ Sanctuarie, and all the inſtruments of the Sanctuary, at the remouing of the hoſt, afterwarde the ſonnes of Kohath ſhall come to beare it, but they ſhal not touch [i] any holy thing, leaſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the ſonne of Aaron the Prieſt pertemeth the oyle for the light, and the *ſweete incenſe and the [k] dayly meate offring, and the *anoynting oyle, with the ouerſight of all the Tabernacle, and of all that therein is, both in the Sanctuarie and in all the inſtruments thereof.

17 ¶ And the Lord ſpake vnto Moſes and to Aaron, ſaying,

18 Ye ſhall not [l] cut off the tribe of the families of the Kohathites from amōg the Leuites:

19 But thus do vnto them, that they may liue & not die, when they come nere to the moſt holy things: let Aaron and his ſonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not go in, to ſee when the Sāctuarie is folden vp, leſt they die.

21 ¶ And the Lorde ſpake vnto Moſes, ſaying,

22 Take alſo the ſumme of the ſōnes of Gerſhon, euery one by the houſes of their fathers throughout their families:

23 From thirtie yere olde and aboue, vntill fiftie yeere olde ſhalt thou number them, all that [n] enter into the aſſemblie for to do ſeruice in the Tabernacle of the Congregation.

24 This ſhalbe the ſeruice of the families of yͤ Gerſhonites, to ſerue & to beare.

25 They ſhall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers ſkins, that is on hie vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:

26 The curtaines alſo of the court, and the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their cordes, and all the inſtrumēts for their ſeruice, and all that is made for them: ſo ſhall they ſerue.

27 At the commandement of Aaron and his ſonnes ſhall all the ſeruice of the ſonnes of the Gerſhonites be done, in all their charges and in al their ſeruice, and ye ſhall appoint them to keepe all their charges.

28 This is the ſeruice of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Cōgregation, & their watche ſhalbe vnder the [q] hande of Ithamar the ſonne of Aaron the Prieſt.

29 ¶ Thou ſhalt nomber the ſonnes of Merari by their families, and by the houſes of their fathers:

30 From thirtie yere olde and aboue, euen vnto fiftie yere old ſhalt thou nomber them, all that enter into the aſſemblie, to doe the ſeruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their ſeruice in the Tabernacle of yͤ Congregation: the *boards of the Tabernacle with yͤ barres therof, and his pillars, and his ſockets,

32 And the pillars round about the court, with their ſockets and their pins, and their cordes, with all their inſtruments, euen for all their ſeruice: and by [r] name ye ſhall recken the inſtruments of their office and charge.

33 This is the ſeruice of the families of the ſonnes of Merari according to all their ſeruice in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

34 ¶ Then Moſes and Aaron & the princes of the Congregation nombred the ſonnes of the Kohathithes, by their families & by yͤ houſes of their fathers,

35 From thirtie yeere old and aboue, euen vnto fiftie yeere olde, all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation.

36 So the ‡nombers of thē throughout their families were two thouſande, ſeuen hundreth and fiftie.

37 These are the nombers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did nomber according to the commandement of the Lord by the [s] hand of Moſes.

38 Alſo the nombers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation.

40 So the nombers of them by their families, and by the houſes of their fa-

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i before it be couered.

Exo.30.34,35

k Which was offred at morning & euening

Exo.30.23,25

l Committing by your negligence that the holy things be not wel wrapped, & so they by touching thereof perish.

m Shewing what part euery man shall beare.

n Which were receiued into yͤ companie of the that ministred in the Tabernacle of the Cōgregation.

o Which waile hanged betwene yͤ Sanctuarie and the court.

p Which court cōpassed both yͤ Tabernacle of the Congregation and the altar of burnt offring.

q Vnder the charge and ouersight.

Exod.16,15.

r Ye shal make an inuentorie of al the things, which are committed to their charge.

‡Ebr. the nombred of them.

s God appointing Moses to be the minister and executor thereof.

thers [were] two thouſand ſixe hūdreth and thirtie.

41 These are the nombers of the families of the ſonnes of Gerſhon: of all [t] that did ſeruice in the Tabernacle of the Cōgregation, whom Moſes and Aaron did nomber according to the commandement of the Lord.

[t] Which were of competent age to ſerue therein, that is, betwene 30. & fiftie.

42 ¶ The nombers alſo of the families of the ſōnes of Merari by their families, [and] by the houſes of their fathers,

43 From thirty yere old and vpward, euen vnto fiftie yeere olde: all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation.

44 So the nombers of them by their families were three thouſand, and two hundreth.

45 These are the ſummes of the families of the ſonnes of Merari, whom Moſes and Aaron nombred according to the commandemēt of the Lord, by the hand of Moſes.

46 [So] all the nombers of the Leuites, which Moſes, and Aaron, and the princes of Iſrael nombred by their families and by the houſes of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to do [u] his duetie, office, ſeruice & charge in the Tabernacle of the Congregation:

[u] Whoſoeuer of the Leuites ŷ had any maner of charge in the Tabernacle.

48 So the nombers of thē were eight thouſand, fiue hundreth and foure ſcore.

49 According to the ‡ commandement of the Lorde by the hande of Moſes did [Aaron] nomber them, euery one according to his ſeruice, and according to his charge. Thus were they of that tribe nōbred, as the Lord cōmanded [x] Moſes.

‡ Ebr. according to the mouth, or worde.

[x] So that Moſes neither added nor diminiſhed frō that which ŷ Lord commanded him.

CHAP. V

2 The leprous and the polluted ſhalbe caſt forth. 6 The purging of ſinne. 15 The triall of the ſuſpect wife.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael that they *put out of the hoſte euery leper, and euery one that hath *an iſſue, and whoſoeuer is defiled by *the dead.

Leuit.13.3.
Leuit.15.2.
Leuit.21.1.

3 Both male and female ſhall ye put out: ‖ out of the hoſte ſhall ye put them, that they defile not their [a] tents among whom I dwell.

‖ Or, in a place out of the hoſt

[a] There were three maner tents: of the Lord, of the Leuites, & of the Iſraelites.

4 And the children of Iſrael did ſo, and put them out of the hoſt, euen as the Lorde had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake vnto Moſes, ſaying,

6 Speake vnto the children of Iſrael, *When a man or woman ſhall commit any ſinne [b] that men committe, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

Leuit.6.3.

[b] Commit any fault willingly.

7 Then they ſhall cōfeſſe their ſinne which they haue done, and ſhall reſtore the domage thereof *with his principal, and put the fift part of it more thereto, & ſhall giue it vnto him, againſt whome he hath treſpaſſed.

Leuit.6.5.

8 But if the [c] man haue no kinſman, to whom he ſhould reſtore the domage, the domage ſhalbe reſtored to the Lord for the Prieſtes vſe, beſides the ramme of the atonemēt, whereby he ſhall make atonement for him.

[c] If he be dead to whome the wrong is done, & alſo haue no kinſman.

9 And euery offering of all the [d] holy things of the children of Iſrael, which they bring vnto the Prieſt, ſhalbe *his.

[d] Or, things offred to the Lord, as firſt fruites, &c.

Leuit.10.12.

10 And euery mans halowed things ſhall be his: [that is,] whatſoeuer any man giueth the Prieſt, it ſhalbe his.

11 ¶ And the Lord ſpake vnto Moſes, ſaying,

12 Speake vnto the children of Iſrael, and ſay vnto them, If any mans [e] wife turne to euill, and commit a treſpaſſe againſt him,

[e] By breaking the band of mariage, & playing the harlot.

13 So that another man lye with her fleſhly, and it be hid from the eyes of her huſband, and kept cloſe, and yet ſhee be defiled, and there be no witnes againſt her, neither ſhe taken with the maner,

14 ‡ If hee be moued with a ielous minde, ſo that he is ielous ouer his wife, which is defiled, or if hee haue a ielous minde, ſo that he is ielous ouer his wife, which is not defiled,

‡ Ebr. if the ſpirit of ielouſie come vpon him.

15 Then ſhall the man bring his wife to the Prieſt, and bring her offring with her, the tenth part of an Ephah of barly meale, [but] hee ſhall not powre [f] oyle vpon it, nor put incenſe thereon: for it is an offring of ielouſie, an offring for a remembrance, calling the ſinne to [g] minde:

[f] Onely in the ſinne offring, & this offring of ielouſie were neither oyle nor incenſe offred.

[g] Or, making ŷ ſinne knowen, & not purging it.

16 And the Prieſt ſhall bring her, and ſet her before the Lord.

17 Then the Prieſt ſhall take [h] the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, [euen] the Prieſt ſhall take it & put it into the water.

[h] Which alſo is called the water of purification or ſprinkling, reade Chap.19.9.

18 After, the Prieſt ſhall ſet the woman before the Lord, & vncouer the womans head, and put the offring of the memoriall in her hands: it is the ielouſie offring, and the Prieſt ſhall haue bitter

[and] [i] curſed water in his hand,

19 And yͤ Prieſt ſhall charge her by an othe, & ſay vnto the woman, If no man haue lien with thee, neyther yͧ haſt turned to vncleannes from thine huſband, be free frō this bitter and curſed water.

20 But if thou haſt turned from thine huſbande, and ſo art defiled, & ſome man hath lien wͭ thee beſide thine huſbande,

21 (Then the Prieſt ſhall charge the woman with an othe of curſing, and the Prieſt ſhall ſay vnto the woman) The Lord make thee to be [k] accurſed, and deteſtable for the othe among thy people, and the Lorde cauſe thy thigh to ‡ rot, and thy bellie to ſwell:

22 And that this curſed water may go into thy bowels, to cauſe thy belly to ſwell, & thy thigh to rot. Then the woman ſhall anſwere, [l] Amen, Amen.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhall [m] blot them out with the bitter water,

24 And ſhal cauſe yͤ woman to drinke the bitter and curſed water, and the curſed water, [turned] into bitterneſſe, ſhal enter into her.

25 Then the Prieſt ſhall take the ielouſie offring out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar.

26 And the Prieſt ſhal take [an handfull] of yͤ offring for a ‖ memorial thereof, and burne it vpon the [n] altar, and afterward make the woman drinke yͤ water.

27 When he hath made her drinke the water, (if ſhee bee defiled and haue treſpaſſed againſt her huſbande) then ſhall the curſed water, [turned] into bitterneſſe, enter into her, and her belly ſhall ſwel, and her thigh ſhal rot, and the woman ſhalbe accurſed among her people.

28 But if the woman bee not defiled, but be ‖ cleane, ſhe ſhall be free and ſhall conceiue and beare.

29 This is the lawe of ielouſie, when a wife turneth from her huſband and is defiled,

30 Or when a man is mooued with a ielous minde being ielous ouer his wife, then ſhall he bring the womā before the Lord, and the Prieſt ſhall doe to her according to all this lawe,

31 And the man ſhall bee [o] free from ſinne, but this woman ſhall beare her iniquitie.

CHAP. VI.

2 The lawe of the conſecration of the Nazarites. 24 The maner to bleſſe the people.

ANd the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate them ſelues to vow a vowe of a [a] Nazarite to ſeparate [him ſelfe] vnto the Lord,

3 He ſhal abſteine from wine & ſtrong drinke, and ſhall drinke no ſowre wine nor ſowre drinke, nor ſhall drinke any licour of grapes, neither ſhall eate freſh grapes nor dryed.

4 As long as his abſtinence endureth, ſhall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huſke.

5 While he is ſeparate by his vowe, the * raſor ſhall not come vpon his head, vntill the dayes be out, in the which he ſeparateth [him ſelfe] vnto the Lorde, he ſhalbe holy, and ſhall let the lockes of the heare of his head growe.

6 During the time that he ſeparateth him ſelfe vnto the Lorde, hee ſhall come at no [b] dead body:

7 He ſhall not make him ſelfe vncleane at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is vpon his head.

8 All the dayes of his ſeparation hee ſhalbe holy to the Lorde.

9 And if any dye ſodenly by him, or he beware, then the [d] head of his conſecration ſhalbe defiled, and he ſhal ſhaue his head in the day of his clenſing: in the ſeuenth day he ſhall ſhaue it.

10 And in the eight day he ſhall bring two turtles, or two yong pigeons to the Prieſt, at the doore of the Tabernacle of the Congregation.

11 Then the Prieſt ſhall prepare the one for a ſinne offering, & the other for a burnt offring, & ſhal make an atonemēt for him, becauſe he ſinned by [e] the dead: ſo ſhall he halowe his head the ſame day.

12 And he ſhall [f] conſecrate vnto the Lorde the daies of his ſeparation, & ſhal bring a lābe of a yeere olde for a treſpaſſe offring, and the firſt [g] dayes ſhalbe void: for his conſecration was defiled.

13 ¶ This then is the law of the Nazarite: when the time of his conſecration is out, he ſhal come to the doore of the Tabernacle of the Congregation,

14 And hee ſhall bring his offering vnto the Lorde, an hee lambe of a yeere olde without blemiſh for a burnt offering, & a ſhee lambe of a yeere olde wͭout

---

[i] It was ſo called by the effect, becauſe it declared the woman to be accurſed and turned to her deſtruction.

[k] Both becauſe ſhe had committed ſo hainous a fault, & forſworne her ſelfe in denying the ſame.

‡ Ebr. to fall.

[l] That is, be it ſo, as thou wiſheſt, as Pſal. 41.13. deu.27. 15.

[m] Shall waſh the curſes, which are written, into the water in the veſſell.

‖ Or, perfume.

[n] Where the incenſe was offred.

‖ Or, innocent.

[o] The man might accuſe his wife vpon ſuſpicion, & not be reproued.

[a] Which ſeparated them ſelues frō the worlde, and dedicated them ſelues to God: which figure was accompliſhed in Chriſt.

Iudg.13.5. 1.Sam.1.11.

[b] As at burials or mournings.

[c] In that he ſuffred his heare to growe, he ſignified ꝥ he was conſecrate to God.

[d] Which long heare is a ſigne that he is dedicate to God.

[e] By being preſent where the dead was.

[f] Beginning at the eight day, when he is purified

[g] So that he ſhall begin his vowe a newe.

blemiſh for a ſinne offring, and a ramme without blemiſh for peace offrings,

15 And a baſket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anoynted with oyle, with their meate offring, and their drinke offrings:

Leuit 2.15.

16 The which the Prieſt ſhall bring before the Lorde, and make his ſinne offring and his burnt offring.

17 He ſhal prepare alſo the ramme for a peace offring vnto the Lorde, with the baſket of vnleauened bread, & the Prieſt ſhall make his meate offring, and his drinke offring.

18 And * the Nazarite ſhall ſhaue the [h] head of his conſecration at the doore of the Tabernacle of the Congregation, & ſhall take the heare of the head of his cōſecration, and put it in the fire, which is vnder the peace offring.

Act.21.24.

h In token that his vowe is ended.

i For yͤ heare, which was cōſecrate to the Lord, might not be caſt into any prophane place.

19 Then the Prieſt ſhall take the ſodden ſhoulder of the ram, and an vnleauened cake out of the baſket, & a wafer vnleauened, & put them vpon the hands of the Nazarite, after hee hath ſhauen his conſecration.

20 And the Prieſt ſhall * ſhake thē to and fro before the Lorde: this is an holy thing for yͤ Prieſt beſides yͤ ſhakē breaſt, and beſides the heaue ſhoulder: ſo afterward the Nazarite may drinke wine.

Exod.29.27.

|Or, with the breaſt.

21 This is the lawe of the Nazarite, which he hath vowed, [& of his offring vnto the Lord for his conſecration, [k] beſides that that hee is able to bring: according to yͤ vowe which he vowed, ſo ſhall he do after the lawe of his conſecration.

k At the leaſt he ſhall do thus if he be able to offer no more.

22 ¶ And the Lord ſpake vnto Moſes, ſaying,

23 Speake vnto Aaron and to his ſonnes, ſaying, Thus ſhall ye [l] bleſſe the children of Iſrael, and ſay vnto them,

l That is, pray for them, Ecclus.36.17.

24 The Lorde bleſſe thee, and keepe thee,

25 The Lord make his face ſhine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they ſhall put my [m] Name vpon the children of Iſrael, & I will bleſſe them.

m They ſhall pray in my name for them.

CHAP. VII.

2 The heads or Princes of Iſrael offer at the ſetting vp of the Tabernacle, 1 And at the dedication of the altar. 89 God ſpeaketh to Moſes from the Mercieſeate

NOwe when Moſes had finiſhed the ſetting vp of the Tabernacle, and * anointed it and ſanctified it, and all the inſtruments thereof, and the altar with all the | inſtruments thereof, and had anoynted them and ſanctified them,

Exod.40.18.

|Or, veſſels.

2 Then the | princes of Iſrael, heads ouer the houſes of their fathers (they were yͤ princes of the tribes, who were ouer them that were nombred) offred,

|Or, captaines.

3 And brought their offering before the Lorde, ſixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offred them before the Tabernacle.

a Like horſe litters to keep yͤ things, that were caryed in them, from weather.

4 And the Lord ſpake vnto Moſes, ſaying,

5 Take [theſe] of them, that they may be to doe the [b] ſeruice of the Tabernacle of the Cōgregation, and thou ſhalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to cary things & ſtuffe in.

6 So Moſes tooke yͤ charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the ſonnes of Gerſhon, according vnto their [c] office.

c For their vſe to cary with.

8 And foure charets and eight oxen he gaue to yͤ ſonnes of Merari according vnto their office, vnder the hande of Ithamar the ſonne of Aaron the Prieſt.

9 But to the ſonnes of Kohath hee gaue none, [d] becauſe the charge of the Sanctuarie belonged to them, [which] they did beare vpon their ſhoulders.

d The holy things of the Sanctuarie muſt be caryed vpon their ſhoulders, and not drawen of oxe, chap.4.15.

10 ¶ The princes alſo offered in the [e] dedication for the altar in the day that it was anointed: then the princes offred their offring before the altar.

e That is when yͤ firſt ſacrifice was offred thereupon by Aaron, Leuit. 9.1.

11 And the Lorde ſayde vnto Moſes, One prince one day, and another prince another day ſhall offer their offring, for the dedication of the altar.

12 ¶ So then on the firſt daye did | Nahſhon the ſonne of Amminadab of the tribe of Iudah offer his offring.

|The offring of Nahſhon.

13 And his offering [was] a ſiluer charger of an hundreth and thirty [ſhekels] weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both ful of fine floure, mingled with oyle, for a * meate offring,

Leuit.2.1.

14 An [incenſe] cuppe of golde of ten [ſhekels,] full of incenſe,

15 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,

16 An hee goate for a ſinne offring,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, and fiue lābes of a yere old: this was the offring of Nahſhō yͤ ſōne of Amminadab.

18 ¶ The ſecond day | Nethaneel, the ſonne

|The offring of Nethaneel.

ſonne of Zuar, prince of [the tribe] of Iſſachar did offer:

19 Who offred for his offring a ſiluer charger of an hundreth and thirtie [ſhekels] weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,

20 An incenſe cup of gold of ten [ſhekels,] full of incenſe,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

22 An hee goate for a ſinne offring,

23 And for peace offrings, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Nethaneel the ſonne of Zuar.

The offring of Eliab.

24 ¶ The third day Eliab the ſonne of Helon prince of the children of Zebulun offred.

25 His offring [was] a ſiluer charger of an hũdreth & thirtie [ſhekels] weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

26 A golden [incenſe] cup of ten [ſhekels,] full of incenſe,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

28 An hee goate for a ſinne offring,

29 And for peace offrings, two bullockes, fiue rams fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliab the ſonne of Helon.

The offring of Elizur.

30 ¶ The fourth daye Elizur the ſonne of Shedeur prince of the children of Reuben offred.

31 His offring was a ſiluer charger of an hũdreth & thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

32 A golden [incenſe] cup of ten [ſhekels,] full of incenſe,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

34 An hee goate for a ſinne offring,

35 And for a peace offring, two bullockes, fiue rams, fiue hee goates, and fiue lambes of a yere olde: this was the offring of Elizur the ſonne of Shedeur.

The offring of Shelumiel.

36 ¶ The fifth day Shelumiel the ſonne of Zuriſhaddai, prince of the children of Simeon offred.

37 His offring was a ſiluer charger of an hũdreth & thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

38 A golden [incenſe] cup of ten [ſhekels,] full of incenſe,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

40 An hee goate for a ſinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Shelumiel the ſonne of Zuriſhaddai.

The offring of Eliaſaph.

42 ¶ [The ſixt day Eliaſaph yͤ ſonne of Deuel prince of yͤ childrẽ of Gad, offred.]

43 His offring was a ſiluer charger of an hundreth and thirtie [ſhekels] weight, a ſiluer boule of ſeuẽtie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

44 A golden [incenſe] cup of ten [ſhekels] full of incenſe,

45 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

46 An hee goate for a ſinne offring,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliaſaph the ſonne of Deuel.

The offring of Eliſhama.

48 ¶ The ſeuenth day Eliſhama the ſonne of Ammiud prince of the children of Ephraim offred.

49 His offring was a ſiluer charger of an hundreth and thirtie ſhekels] weight, a ſiluer boule of ſeuẽtie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

50 A goldẽ [incẽſe] cup of ten [ſhekels,] full of incenſe,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

52 An hee goate for a ſinne offring,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliſhama yͤ ſonne of Ammiud.

The offring of Gamliel.

54 ¶ The eight day [offred] Gamliel the ſonne of Pedazur, prince of the children of Manaſſeh.

55 His offring [was] a ſiluer charger of an hundreth and thirtie [ſhekels] weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

56 A golden [incenſe] cup of ten [ſhekels,] full of incenſe,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

58 An hee goate for a ſinne offring,

59 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Gamliel yͤ ſonne of Pedazur.

The offring of Abidan.

60 ¶ The ninth day Abidan the ſonne of Gideoni prince of the children of Beniamin offred.

61 His offring was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

62 A golden incenſe cup of ten ſhekels, full of incenſe,

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

64 An hee goate for a ſinne offring,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the ſonne of Gideoni.

The offring of Ahiezer.

66 ¶ The tenth day Ahiezer the ſonne of Ammiſhaddai, prince of yͤ children of Dan offred.

67 His offring was a ſiluer charger of an hũdreth and thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

68 A golden incenſe cup of ten ſhekels, full of incenſe,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

70 An hee goate for a ſinne offring,

71 And for a peace offring, two bullocks, fiue rammes fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the ſonne of Ammiſhaddai.

The offring of Pagiel, or Phegiel.

72 ¶ The eleuenth day Pagiel the ſonne of Ocran prince of the children of Aſher offred.

73 His offring was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuẽtie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

74 A golden incenſe cup of ten ſhekels, full of incenſe,

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

76 An hee goate for a ſinne offring,

77 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Pagiel the ſonne of Ocran.

The offring of Ahira.

78 ¶ The twelfth day Ahira the ſonne of Enan, prince of the children of Naphtali offred.

79 His offring was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meate offring,

80 A golden incenſe cup of ten ſhekels, full of incenſe,

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

82 An hee goate for a ſinne offring,

83 And for peace offrings two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahira, the ſonne of Enan.

84 This was the f dedication of the Altar by the princes of Iſrael, when it was anoynted: twelue chargers of ſiluer, twelue ſiluer boules, twelue incẽſe cuppes of golde,

f This was the offring of the princes, when Aaron did dedicate the Altar.

85 Euery charger, conteining an hundreth and thirtie ſhekels of ſiluer, and euery boule ſeuentie: all the ſiluer veſſell conteined two thouſand & foure hundreth ſhekels, after the ſhekel of the Sanctuarie.

86 Twelue incenſe cuppes of golde full of incenſe, conteining ten ſhekels euery cup, after the ſhekel of the Sanctuarie: all the golde of the incenſe cups was an hundreth and twẽty ſhekels.

87 All the bullockes for the burnt offring were twelue bullockes, the rams twelue, the lambes of a yere old twelue, with their meate offrings, and twelue hee goates for a ſinne offring.

88 And al the bullockes for the peace offrings were foure and twentie bullockes, the rams ſixtie, the hee goates ſixtie, the lambes of a yeere olde ſixtie: this was the dedication of the Altar, after that it was g anoynted.

g By Aaron.

89 And when Moſes went into the h Tabernacle of the Congregation, to ſpeake with God, he heard the voyce of one ſpeaking vnto him from yͤ Merciſeate, that was vpon the Arke of the teſtimonie betweene yͤ two Cherubims, i and he ſpake to him.

h That is, the Sanctuarie.

i According as he had promiſed, Exod. 25. 22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to ſeruice, and when they are diſmiſſed.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, & ſay vnto him, when thou lighteſt the lamps, the ſeuen lamps ſhal giue light toward the [a] forefront of the Candleſticke.

3 And Aaron did ſo, lighting the lampes thereof toward the forefront of the Candleſticke, as the Lorde had commanded Moſes.

4 And this was the worke of the Candleſticke, euen of golde beaten out with the hammer, both the ſhafte, & the floures thereof *was beaten out with the hammer: [b] according to the paterne, which the Lord had ſhewed Moſes, ſo made he the Candleſticke.

5 ¶ And the Lorde ſpake vnto Moſes, ſaying,

6 Take the Leuites from among the children of Iſrael, and purifie them.

7 And thus ſhalt thou doe vnto thẽ, when thou purifieſt them, Sprinkle [c] water of purification vpon them, & let them ſhaue all their fleſh, & waſh their clothes: ſo they ſhalbe cleane.

8 Then they ſhall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke ſhalt thou take for a ſinne offring.

9 Then thou ſhalt bring the Leuites before the Tabernacle of the Congregation, and aſſemble [d] all the Congregatiõ of the children of Iſrael.

10 Thou ſhalt bring the Leuites alſo before the Lord, and the [e] children of Iſrael ſhal put their handes vpon the Leuites.

11 And Aaron ſhal offer the Leuites before the Lorde, as a ſhake offring of ẏ childrẽ of Iſrael, that they may execute the ſeruice of the Lord.

12 And the Leuites ſhall put their hands vpon the heads of the bullockes, and make thou the one a ſinne offring, and the other a burnt offring vnto the Lord, that thou mayeſt make an atonement for the Leuites.

13 And thou ſhalt ſet the Leuites before Aaron and before his ſonnes, & offer them as a ſhake offring to the Lord.

14 Thus thou ſhalt ſeparate the Leuites from among ẏ children of Iſrael, and the Leuites ſhalbe *mine.

15 And afterward ſhall the Leuites go in, to ſerue in the Tabernacle of the Congregation, & thou ſhalt purifie them and offer them, as a ſhake offring.

16 For they are freely giuen *vnto me from among the children of Iſrael, for [f] ſuch as open any wombe: for al the firſt borne of the children of Iſrael haue I taken them vnto me.

17 *For all the firſt borne of the children of Iſrael are mine, both of man & of beaſt: ſince ẏ day that I ſmote euery firſt borne in the land of Egypt, I ſanctified them for my ſelfe.

18 And I haue taken the Leuites for all the firſt borne of ẏ children of Iſrael,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Iſrael, to doe the ſeruice of the [g] children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague amõg the children of Iſrael, when ẏ childrẽ of Iſrael come neere vnto [h] ẏ Sanctuarie.

20 ¶ Then Moſes and Aaron & all the Congregation of the children of Iſrael did with the Leuites, according vnto all that the Lord had cõmanded Moſes concerning the Leuites: ſo did the children of Iſrael vnto them.

21 So the Leuites were purified, & waſhed their clothes, and Aaron offred them as a ſhake offring before ẏ Lorde, and Aaron made an atonement for thẽ, to purifie them.

22 And after that, went the Leuites in to do their ſeruice in the Tabernacle of the congregation, [i] before Aaron and before his ſonnes: as the Lord had commanded Moſes cõcerning the Leuites, ſo they did vnto them.

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 This alſo [belongeth] to the Leuites: from fiue and twentie yeere olde and vpward, they ſhall go in, to execute [their] office in the ſeruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they ſhall ceaſe from executing the [k] office, and ſhall ſerue no more:

26 But they ſhall miniſter [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall do no ſeruice: thus ſhalt thou do vnto the Leuites touching their charges.

CHAP. IX.

1 The Paſſeouer is commanded againe. 13 The puniſhment of him that keepeth not the Paſſeouer. 15 The cloude conducteth the Iſraelites through the wilderneſ.

---

[a] To that part which is ouer againſt the Candleſticke, Exod.25.37.

Exod.25.18.

[b] And not ſet together of diuers pieces.

[c] In Ebrewe it is called the water of ſinne, becauſe it is made to purge ſinne, as chap. 19.9.

[d] That thou mayeſt do this in preſence of them all.

[e] Meaning, certaine of them in the name of the whole.

Chap.3.45.

Chap.3.9.

[f] That is they that are the firſt borne.

Exod.13.2. luke.2.23.

[g] Which ſeruice the Iſraelites ſhould haue done.

[h] Becauſe the Leuites go to the Sanctuarie in their name.

[i] In their preſence, to ſerue them.

[k] Such office as was painful, as to beare burthens and ſuch like.

[l] In ſinging pſalmes, inſtructing, counſelling & keping ẏ things in order.

AND yͤ Lorde ſpake vnto Moſes in the wildernes of Sinai, in the first moneth of the ſecond yeere, after they were come out of the lande of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the *Paſſeouer at the time appointed thereunto.

Exod.12.1. leuit.23.5. chap.28.16. deut.16.1.

3 In the fourtẽth day of this moneth at *euen ye ſhall keepe it in his due ſeaſon: according to [a]all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

Exod.12.6. deut.16.6.

[a] Euen in all pointes as the Lord hath inſtituted it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate yͤ Paſſeouer.

5 And they kept the Paſſeouer in the fourteenth day of the first moneth at euẽ in the wildernes of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certaine men were defiled [b]by a dead man, that they might not keepe the Paſſeouer the ſame day: and they came before Moſes and before Aaron the ſame day.

[b] By touching a corps, or being at the burial.

7 And thoſe men ſaid vnto him, Wee are defiled by a dead man: Wherfore are we kept backe that we may not [c]offer an offring vnto the Lorde in the time thereunto appointed among the childrẽ of Iſrael?

[c] Or celebrate the Paſſeouer the fourteenth day of the first moneth.

8 Then Moſes ſaid vnto thẽ, Stand ſtill, and I will heare what the Lorde will commande concerning you.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying.

10 Speake vnto the children of Iſrael, and ſay, If any among you, or of your poſteritie ſhalbe vncleane by the reaſon of a corps, or bee in a long iourney, [d]he ſhall keepe the Paſſeouer vnto the Lord.

[d] And can not come where yͤ Tabernacle is when others keepe it.

11 In the fourteenth day of the [e]ſecond moneth at euen they ſhall keepe it: With vnleauened bread and ſoure herbes ſhal they eate it.

[e] So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

12 They ſhall leaue none of it vnto the morning, *nor breake any bone of it: according to al the ordinãce of the Paſſeouer ſhall they keepe it.

Exod.12.46. Iohn.19.36.

13 But the man that is cleane and is not in a [f]iourney, & is negligent to keepe the Paſſeouer, the ſame perſon ſhalbe cut off frõ his people: becauſe he brought not the offring of the Lorde in his due ſeaſon, that man ſhall beare his [illegible]ſinne.

[f] When the Paſſeouer is celebrated.

Or, puniſhment of his ſinne.

14 And if a ſtranger dwel amõg you, & wil keepe the Paſſeouer vnto the Lord, as the ordinance of the Paſſeouer, and as the maner thereof is, ſo ſhall he do: *ye ſhall haue one lawe both for the ſtranger, and for him that was borne in the ſame land.

Exod.12.49.

15 ¶ *And whẽ the Tabernacle was was reared vp, a cloude couered yͤ Tabernacle, namely the Tabernacle of yͤ Teſtimonie: and at euen there was vpõ the Tabernacle, as the [g]appearance of fire vntill morning.

Exod.40.34.

[g] Like a pillar: reade exod.13.21.

16 So it was alway: the cloude couered it [by daie,] and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Iſrael iourneyed: and in the place where the cloude abode, there the childrẽ of Iſrael pitched their tents.

18 At the [i]cõmandement of the [h]Lord the children of Iſrael iourneyed, and at the commandement of the Lorde they pitched: as long as yͤ cloude abode vpon the Tabernacle, *they [l]lay ſtill.

[i] By mouth.

[h] Who taught them what to do by yͤ cloude.

1.Cor.10.1.

[l] Or, camped.

19 And when the cloude taried ſtill vpon yͤ Tabernacle a long time, the children of Iſrael kept the watch of the Lord, and iourneyed not.

They waited when the Lord would ſignifie either their departure, or their abode by the cloude.

20 So when the cloude abode [l]a few daies vpon the Tabernacle, they abode in their tents according to yͤ commandement of the Lord: for they iourneyed at the commandement of the Lord.

[l] Or dayes of number.

21 And though the cloude abode vpon the Tabernacle from euẽ vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two daies or a moneth, or a yeere vpon the Tabernacle, abiding thereon the childrẽ of Iſrael *abode ſtil & iourneyed not: but whẽ it was taken vp, they iourneyed.

Exod.40.36,37 reade ver.18.

23 At the commandement of the Lord they pitched, and at the commandement of the Lorde they iourneyed, keeping the watche of the Lorde at the commandement of the Lorde by the [k]hand of Moſes.

[k] Vnder the charge and gouernment of Moſes.

CHAP. X.

1 The vſe of the ſiluer trumpets. 11 The Iſraelites depart from Sinai. 14 The captaines of the hoſte are nombred. 30 Hobab refuſeth to go with Moſes his ſonne in lawe.

AND yͤ Lord ſpake vnto Moſes ſaying, Make thee two trumpets of ſiluer: of an [a]whole piece ſhalt thou make thẽ, yͭ thou mayeſt vſe them

[a] Or, of worke beaten out w the hammer.

them for the aſſembling of the Congregation, and for the departure of the campe.

3 And when they ſhall blowe with them, all the Congregation ſhall aſſemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the princes, [or] heads ouer yͤ thouſands of Iſrael ſhall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the [b] Eaſt part, ſhall go forwarde.

6 If ye blowe an alarme the ſeconde time, then the hoſte of them that lie on the [c] Southſide ſhall march: [for] they ſhall blowe an alarme when they remoue.

7 But in aſſembling the Congregation, ye ſhall blowe without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall [d] blowe the trumpets, and ye ſhall haue them as a lawe for euer in your generations.

9 And when ye goe to warre in your lande againſt yͤ enemie that vexeth you, ye ſhal blowe an alarme with the trumpets, and ye ſhall bee remembred before the Lorde your God, and ſhall be ſaued from your enemies.

10 Alſo in the day of your [e] gladnes, & in your feaſt dayes, & in the beginning of your moneths, ye ſhal alſo blow yͤ trumpets ‖ ouer your burnt ſacrifices, and ouer your peace offrings, that they may bee a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the ſecond yeere, in the ſecond moneth, and in yͤ twentieth day of the moneth the cloud was takē vp frō the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ iourneys out of the deſert of Sinai, and the cloude reſted in yͤ wilderneſſe of Paran.

13 So they [f] firſt tooke their iourney at the commandement of the Lorde, by the hand of Moſes.

14 ¶ * In the firſt place went the ſtanderd of the hoſte of the children of Iudah, according to their armies: & * Nahſhon the ſonne of Amminadab [was] ouer his bande.

15 And ouer the bande of the tribe of the children of Iſſachar [was] Nethaneel the ſonne of Zuar.

16 And ouer the bande of the tribe of the children of Zebulun [was] Eliab the ſonne of Helon.

[b] That is, the hoſte of Iudah and they that are vnder his enſigne.

[c] Meaning the hoſte of Reuben.

[d] So that onely the Prieſts muſt blowe the trumpets, ſo long as the prieſthode laſteth.

[e] When ye reioyce that God hath remoued any plague.

‖ Or, when you offer burnt offrings.

‖ Or, in keeping this order in their iourneys.

[f] Frō Sinai to Paran, Chap.33.1.

Chap.2.3.

Chap.1.7.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſhon, and the ſonnes of Merari went forwarde bearing [g] the Tabernacle.

18 ¶ After, departed the ſtanderd of the hoſte of Reuben according to their armies, and ouer his band [was] Elizur the ſonne of Shedeur.

19 And ouer the bande of the tribe of the children of Simeon [was] Shelumiel the ſonne of Zuriſhaddai.

20 And ouer the bande of the tribe of the children of Gad [was] Eliaſaph the ſonne of Deuel.

21 The Kohathites alſo went forwarde and [h] bare the * Sanctuarie, and the [i] former did ſet vp the Tabernacle againſt they came.

22 ¶ Then the ſtāderd of the hoſte of the childrē of Ephraim wēt forward according to their armies, & ouer his band [was] Eliſhama the ſonne of Ammihud.

23 And ouer the bande of the tribe of the ſonnes of Manaſſeh [was] Gamliel the ſonne of Pedazur.

24 And ouer the bande of the tribe of the ſonnes of Beniamin [was] Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtanderd of the hoſte of the children of Dan marched, [k] gathering all the hoſtes according to their armies: and ouer his band [was] Ahiezer the ſonne of Ammiſhaddai.

26 And ouer the bande of the tribe of the children of Aſher [was] Pagiel the ſonne of Ocran.

27 And ouer the bande of the tribe of the children of Naphtali [was] Ahira the ſonne of Enan.

28 [l] Theſe were the remouings of the children of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſaid vnto [m] Hobab the ſonne of Reuel the Midianite, the father in lawe of Moſes, We go into the place, of which the Lorde ſaide, I will giue it you: Come thou with vs, and we will do thee good: for the Lord hath promiſed good vnto Iſrael.

30 And he anſwered him, I will not go: but I will depart to mine owne coūtrey, and to my kindred.

31 Then he ſaid, I pray thee, leaue vs not: for thou knoweſt our camping places in the wilderneſſe: therefore thou maieſt be ‡ our guide.

32 And if thou go with vs, what goodnes the Lorde ſhall ſhewe vnto vs, the ſame will we ſhewe vnto thee.

[g] With all the appertinances thereof.

[h] Vpon their ſhoulders.

Chap.4.4.

[i] The Merarites and Gerſhonites.

[k] Leauing none behinde no, not yet the former that fainted in the way.

[l] This was yͤ order of their hoſte whē they remoued.

[m] Some thinke that Reuel, Iethro, Hobab, and Keni were all one: ſome that Reuel was Iethros father: ſo Hobab was Moſes father in lawe. Looke Exod.2.18. & 3.1. & 4.18. & 18.1. Iudg.4.11.

‡ Ebr. eyes vnto vs.

n Mount Sinai, or Horeb.

33 ¶ So they departed from ẏ ⁿmount of the Lorde, three dayes iourney: & the Arke of the couenant of the Lorde went before thẽ in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloude of the Lord [was] vpon them by day, when they went out of the campe.

Pſal.68,1.
o Declare thy might and power.

35 And whẽ the Arke went forward, Moſes ſaid,* Riſe vp, Lord, & let thine enemies bee ſcattered, and let them that hate thee, flee before thee.

‡ The ten thouſand thouſands.

36 And when it reſted, hee ſaide, Returne, O Lord, to the ‡many thouſands of Iſrael.

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They lothe Manna. 11 The weake faith of Moſes. 16 The Lorde deuideth the burden of Moſes to ſeuentie of the Auncients. 31 The Lord ſendeth quailes. 33 Their luſt is puniſhed.

‡ Ebr. as it were complainers.
† Ebr. it was euil in the eares of the Lord.
Pſal 78,21.

When the people became ‡murmurers, † it diſpleaſed the Lord: and the Lorde heard it, therefore his wrath was kindled, and the fire of the Lorde burnt among them, and *conſumed the vtmoſt part of the hoſte.

2 Then the people cried vnto Moſes: and when Moſes praied vnto the Lord, the fire was quenched.

‖ Or, burning.

3 And he called the name of that place ‖ Taberah, becauſe the fire of the Lorde burnt among them.

a Which were of thoſe ſtrangers that came out of Egypt with them, exo. 12,38.
b From God.

4 ¶ And a number of ᵃ people that was among them fel a luſting, and ᵇturned away, and the children of Iſrael alſo wept, and ſayde, Who ſhall giue vs fleſh to eate?

c For a ſmall price, or good cheape.

5 We remember ẏ fiſh which wee did eate in Egypt for ᶜ nought, the cucumbers, and the pepons, & the leekes, and the oinons, and the garleke.

d For ẏ greedy luſt of the fleſh.

6 But now our ſoule is ᵈ dried away, we can ſee nothing but this MAN.

Exod.16,14. wiſd.16,20. pſal.78,24. iohn 6,31.
e Which is a white pearle or precious ſtone.

7 (The MAN alſo was as* coriander ſeede, and his colour like the colour of ᵉ bdelium.

8 The people went about and gathered it, and grounde it in milles, or beat it in morters, & baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the dewe fell downe vpon the hoſte in the night, the MAN fell with it)

10 ¶ Then Moſes heard the people weepe throughout their families, euery man in the doore of his tent, & the wrath of the Lorde was grieuouſly kindled: alſo Moſes was grieued.

‖ Or, euil intreated.
f Or wherein haue I diſpleaſed thee?

11 And Moſes ſayde vnto the Lorde, Wherefore haſt thou ‖ vexed thy ſeruant? and why haue I not founde ᶠ fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

g Am I their father, that none may haue the charge of them but I?
h Of Canaan promiſed by an othe to our fathers.

12 Haue I ᵍ conceiued all this people? or haue I begotten thẽ, that thou ſhouldeſt ſay vnto me, Cary thẽ in thy boſome (as a nurſe beareth the ſucking childe) vnto the ʰ lande for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto mee, ſaying, Giue vs fleſh that wee may eate.

14 I am not able to beare al this people alone, for it is to heauie for me.

i I had rather die, then to ſee thy griefe and miſerie thus daylie increaſe by their rebellion.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy ſight, kill me, that I beholde not ⁱ my miſerie.

16 ¶ Then the Lord ſaide vnto Moſes, Gather vnto me ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, & gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee,

k I will diſtribute my Spirit among thẽ, as I haue done to thee.

17 And I wil come downe, and talke with thee there, ᵏ and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

l Prepare your ſelues that ye be not vncleane.

18 Furthermore thou ſhalt ſaye vnto the people, ˡ Be ſanctified againſt to morowe, and ye ſhall eat fleſh: for you haue wept in the eares of the Lorde, ſaying, Who ſhall giue vs fleſh to eate? for wee were better in Egypt: therefore ẏ Lorde will giue you fleſh, and ye ſhall eate.

19 Yee ſhall not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes,

m Or, caſt him off, becauſe ye refuſed Manna which he appointed as moſt meete for you.
n Who leadeth & gouerneth you.
o Of whome I haue the charge.

20 But a whole moneth, vntil it come out at your noſtrels, and bee lothſome vnto you, becauſe yee haue ᵐ contemned the Lord, which is ⁿ among you, & haue wept before him, ſaying, Why came wee hither out of Egypt?

21 And Moſes ſayde, Sixe hundreth thouſande footemen are there ‖ of the people, ᵒ among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shal the ſheepe and the beeues be ſlaine for them, to finde them? either ſhal al the fiſh of the ſea be gathered together

for them to ſuffice them?

23 And the Lorde ſaide vnto Moſes, Is * the Lordes hand ſhortened? thou ſhalt ſee nowe whether my worde ſhall come to paſſe vnto thee, or no.

[illegible]

24 ¶ So Moſes went out, & told the people the wordes of the Lorde, & gathered ſeuentie men of ye Elders of ye people, and ſet thē round about ye Tabernacle.

25 Then the Lorde came downe in a cloude, and ſpake vnto him, and ‖ tooke of the Spirit that was vpon him, & put it vpō the ſeuentie Auncient men: & when the Spirit reſted vpon them, then they prophecied and did not p ceaſe.

‖ Or, ſeparate. verſe 17.

p From that day the Spirit of propheſie did not faile them.

26 But there remained two of ye men in the hoſte: the name of the one was Eldad, & the name of the other Medad, and the Spirite reſted vpon them, (for they were of thē that were written, and went not out vnto the Tabernacle) and they prophecied in the hoſte.

27 Then there ran a yong man, and tolde Moſes and ſayde, Eldad & Medad doe propheſie in the hoſte.

28 And Ioſhua the ſonne of Nun the ſeruant of Moſes one of his q yong men, anſwered and ſayde, My lorde Moſes, r forbid them.

q Or, a yong man whom he had choſen frō his youth.

r Such blinde zeale was in ye Apoſtles. Marke 9.38. luke 9.49.

29 But Moſes ſayd vnto him, Enuieſt thou for my ſake? yea, woulde God that all the Lordes people were Prophets, and that the Lorde would put his Spirit vpon them.

30 And Moſes returned into ye hoſte, he and the Elders of Iſrael.

31 Then there went foorth a winde from the Lorde, and * brought quailes from the Sea, and let them fal vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoſte, and they were about two cubites aboue the earth.

Exod.16.13 pſal.78.26, 27

32 Then the people aroſe, al that day, and all the night, and all the next day, and gathered the quailes: he that gathered the leaſt, gathered ten s homers ful, and they ſpread them abroade for their vſe round about the hoſte.

s Of Homer, reade Leuit. 27.16. alſo it ſignifieth an heape, as Exo. 8.14. iudg. 15.16.

33 While the fleſh was yet betweene their teeth, before it was chewed, euē the wrath of the Lord was kindled againſt the people, & the Lord * ſmote the people with an exceeding great plague.

Pſalm.78.31.

34 So the name of the place was called, ‖ Kibroth hattaauah. for there they buried the people that fell a luſting.

‖ Or, graues of luſt.

35 From Kibroth hattaauah ye people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 10 Miriam is ſtriken with leproſie, and healed at the prayer of Moſes.

AFterwarde Miriam & Aaron ‖ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had maried, (for hee had maried a a woman of Ethiopia)

‖ Or, murmured.

a Zipporah [illegible] pia, it is ſome time in ye ſcrip[illegible]

2 And they ſaid, What? hath ye Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by vs? and the Lorde heard [this.]

3 (But Moſes was a very * b meeke man, aboue all the men that were vpon the earth)

4 And by and by the Lord ſayde vnto Moſes, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation. And they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, & called Aaron and Miriam and they both came forth.

6 And he ſaid, Heare now my wordes, If there be a Prophet of ye Lord among you I will be knowen to him by a viſion, & will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull in all mine houſe.

8 Unto him will I ſpeake mouth to mouth, and by viſion, and not in darke wordes, but he ſhall ſee the ſimilitude of the Lorde. Wherefore then were ye not afraide to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Thus the Lorde was very angrie with them and departed.

10 Alſo the cloude departed from the f Tabernacle: & behold, Miriam was leprous like ſnow: & Aaron looked vpon Miriam, and behold, ſhe was leprous.

f Or, the [illegible] Tabernacle.

11 Then Aaron ſaide vnto Moſes, Alas, my lorde, I beſeech thee, lay not this ſinne vpon vs, which we haue fooliſhly committed & wherein we haue ſinned.

12 Let her not, I pray thee be as one dead, of whom the fleſh is halfe conſumed, when hee commeth out of his mothers wombe.

13 Then Moſes cried vnto the Lord, ſaying, O God, I beſeeche thee, heale her nowe.

14 ¶ And the Lord ſaid vnto Moſes, If her father had ſpit in her face ſhould ſhe not haue bene aſhamed ſeuen daies? let her bee * ſhut out of the hoſte ſeuen

[illegible] pleaſure.

Leuit.13.46.

dayes, and after ſhe ſhalbe receiued.

15 So Miriam was ſhut out of ẏ hoſte ſeuen dayes, & the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are ſent to ſearch ẏ land of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people againſt the diſcouraging of the other ſpies.

Then afterward the people remoued from Hazeroth, and pitched in the wilderneſſe of Paran.

2 ¶ And the Lorde ſpake vnto Moſes, ſaying,

3 [b] Sende thou men out to ſearch the lande of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſende a man, [ſuch as are] all rulers among them.

4 Then Moſes ſent them out of the wildernes of Paran at the commandement of the Lorde: all thoſe men were ‖heads of the children of Iſrael.

5 Alſo their names are theſe: of ẏ tribe of Reubē, Shammua ẏ ſōne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖Oſhea the ſonne of Nun:

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, [to wit,] of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel ẏ ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun Iehoſhua.

18 So Moſes ſent thē to ſpie out the land of Canaan, and ſaid vnto them, Go vp this way toward the South, and go vp into ‖the mountaines,

19 And cōſider ẏ land what it is, & the people that dwell therein, whether they be ſtrong or weake, either few or many,

20 Alſo what the lande [is,] that they dwell in, whether it bee [d] good or bad: and what cities [they be, ẏ they dwel in, whether they dwell in tents, or in walled townes:

21 And what the land [is:] whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the land (for the [was] the time of the firſt ripe grapes)

22 ¶ So they went vp, and ſearched out the land, frō the wilderneſſe of [e] Zin vnto Rehob, to go to Hamath,

23 And they aſcended towarde the South, and came vnto Hebron, where were Ahiman, Sheſhai & Talmai, the ſonnes of [f] Anak. And [g] Hebrō was built ſeuen yere before Zoan in Egypt.

24 *Then they came to the riuer of Eſhcol, & cut downe thēce a branch with one cluſter of grapes, & they bare it vpō a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called ‖ẏ riuer Eſhcol, becauſe of ẏ cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fourtie dayes, they turned againe from ſearching of the land.

27 And they went & came to Moſes & to Aaron and vnto al the Congregation of the childrē of Iſrael, in the wildernes of [h] Paran, to Kadeſh, and brought to them, & to all the Congregation tidings, and ſhewed them the fruite of the land.

28 And they tolde [i] him, and ſaid, We came vnto the lande whither thou haſt ſent vs, & ſurely it floweth with *milke and honie: and here is of the fruite of it.

29 Neuertheleſſe ẏ people bee ſtrong that dwel in the land and the cities [are] walled and exceeding great: and moreouer, we ſaw the [k] ſonnes of Anak there.

30 The Amalekites dwel in ẏ South countrey, and the Hittites, and the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Iorden.

31 Then Caleb ‖ſtilled the people before Moſes, and ſayde, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

32 But the men, that went vp wͭ him, ſaid, We be not able to go vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which wee haue gone through to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for al the people that we ſawe

[a] That is, in Rithma which was in Paran, Chap. 33.18.

[b] After the people had required it of Moſes, as it is in Deut. 1.22. the Lord ſpake to Moſes ſo to doe.

‖Or, rulers.

‖Or, Ioſhua.

[c] Which in number were twelue, according to the twelue tribes.

‖Or, high countrey.

[d] Plentiful or barren.

[e] Which was in the wildernes of Paran.

[f] Which were a kinde of gyantes.

[g] Declaring ẏ antiquitie thereof: alſo Abraham, Sara, Izhak & Iaakob were buried there.

Deut. 1.24.

‖Or, the valley of Eſhcol, that is, of grapes.

[h] Called alſo Kadeſh-barnea.

[i] That is, Moſes.

Exod. 33.3.

[k] Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh. 15.14.

‖Or, murmuring againſt Moſes.

[l] The gyants were ſo cruel that they ſpoiled and killed one another, & thoſe ẏ came to them.

ſawe in it, are men of great ſtature.

34 For there we ſaw giants, yͤ ſonnes of Anak, which come of the gyants, ſo that wee ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

1 The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioſua. 14 Moſes pacifieth God by his prayer. 45 The people that would enter into the land, contrarie to Gods will, are ſlaine.

THen all the Congregation lifted vp their voyce, and cryed: and [a] the people wept that night,

[a] Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes and Aaron: and the whole aſſembly ſaid vnto them, Would God we had died in the land of Egypt, or in this wilderneſſe: would God we were dead.

3 Wherefore nowe hath the Lorde brought vs into this land to fal vpon the ſword? our wiues, and our children ſhal be a [b] pray: were it not better for vs to returne into Egypt?

[b] To our enemies the Canaanites.

4 And they ſaid one to another, Let vs make a captaine ⁊ returne into Egypt.

5 Then Moſes ⁊ Aaron [c] fell on their faces before all the aſſemblie of the Congregation of the children of Iſrael.

[c] Lamenting the people and praying for them.

6 *And Ioſhua the ſonne of Nun, and Caleb the ſõne of Iephunneh two of them that ſearched the lande, [d] rent their clothes,

Eccl 46.9. 1.mac 2.56.

[d] For ſorowe, hearing their blaſpheme.

7 And ſpake vnto all the aſſemblie of the children of Iſrael, ſaying, The land which we walked through to ſearch it, is a verie good land.

8 If the Lord loue vs, he will bring vs into this land, ⁊ giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye againſt the Lord, neither feare ye the people of yͤ land: for they are but [e] bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

[e] We ſhall eaſly ouercome them.

10 And all the multitude ſaid, [f] Stone them with ſtones: but the glory of the Lorde appeared in the Tabernacle of the Congregation, before all the children of Iſrael.

[f] This is the condition of them that would perſuade in Gods cauſe to bee perſecuted of the multitude.

11 And the Lorde ſaide vnto Moſes, How long will this people prouoke me, and how long will it be, yer they beleeue me, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence ⁊ deſtroy them, and will make thee a greater nation ⁊ mightier then they.

13 But Moſes ſaide vnto the Lorde, *When the Egyptians ſhall heare it, (for thou broughteſt this people by thy power from among them,)

Exod 32.12.

14 Then they ſhall ſay to the inhabitantes of this land, (for they haue heard that thou, Lorde, art among this people, and that thou, Lord art ſeene [f] face to face, and that thy cloud ſtandeth ouer them, and that thou *goeſt before them by day time in a pillar of a cloude, and in a pillar of fire by night)

[f] Or, eye to eye.

Exod 13.21.

15 That thou wilt kill this people as [g] one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

[g] So that none ſhall eſcape.

16 Becauſe the Lord was not *able to bring this people into the land, which he ſware vnto them, therefore hath hee ſlaine them in the wildernes.

Deut 9.28.

17 And nowe, I beſeech thee, let the power of my Lorde be great, according as thou haſt ſpoken, ſaying,

18 The Lord is *ſlowe to anger, and of great mercy, and *forgiuing iniquitie, and ſinne, but not making the wicked innocent, and *viſiting the wickednes of the fathers vpon the children, in yͤ third and fourth generation:

Exod 34.6. Pſal 103.8. Pſal.103.3.

Exod 20.5. and 34.7.

19 Be mercifull, I beſeech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou haſt forgiuen this people, from Egypt, euen vntill nowe.

20 And the Lord ſaid, I haue forgiuen [h] it, according to thy requeſt.

[h] In that he deſtroyed not them utterly, but left their poſteritie to enter.

21 Notwithſtãding, as I liue, all the earth ſhalbe filled with the glorie of the Lord.

22 For all thoſe mẽ which haue ſeene my glory, and my miracles which I did in Egypt, and in the wildernes, ⁊ haue tempted me this [i] ten times, ⁊ haue not obeyed my voyce,

[i] That is ſundrie times and often.

23 Certainly they ſhal not ſee yͤ land, whereof I ſware vnto their fathers: neither ſhal any that prouoke me, ſee it.

24 But my ſeruant *Caleb, becauſe he had another [k] ſpirit, and hath followed me ſtil, euen him wil I bring into the lande, whither hee went, and his ſeede ſhal inherite it.

Ioſh.14.6.

[k] A meeke and obedient ſpirit and not rebellious.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: wherefore turne backe to morow, and get you [m] into the wilderneſſe, by the way of the red Sea.

[l] And lye in waite for you.

[m] For I will not defend you.

26 ¶ After, the Lorde ſpake vnto Moſes and to Aaron, ſaying,

27 *How long ſhal I ſuffer this wicked multitude to murmure againſt me?

Pſal.106.26.

I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

Chap.26.65. and 32.10.

28 Tel them, As *I liue (ſaith ẏ Lord) I wil ſurely do vnto you, euen as yee haue ſpoken in mine eares.

29 Your carkeyſes ſhal fal in this wildernes, and all you that were *counted through all your nombers, from twentie yere old and aboue, which haue murmured againſt me, Deut.1.35.

30 Ye ſhall not doubtles come into the lande, for the which I *lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun. Gen.14.22.

31 But your children, (which ye ſayd ſhould be a pray) them wil I bring in, and they ſhall know the land which yee haue refuſed:

32 But euen your carkeyſes ſhall fall in this wildernes,

33 And your children ſhal [n]wander in the wildernes, fourtie yeeres, and ſhall beare your [o]whoredomes, vntill your carkeiſes be waſted in the wildernes.

34 After the nomber of the dayes, in the which ye ſearched out the land, [euē] fourtie dayes, *euery day for a yere, ſhall ye beare your iniquitie, for *fourty yeres, and ye [p]ſhall feele my breach of promiſe. Ezek.4.6. Pſal.95.10.

35 I the Lord haue ſaid, Certainly I will do ſo to all this wicked companie, that are gathered together againſt me: [for] in this wildernes they ſhalbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the lande (which, when they came againe, made al the people to murmure againſt him, & brought vp a ſlander vpon the land)

37 Euen thoſe men that did bring vp that vile ſlander vpon the land, *ſhal die by a plague before the Lord. 1 Cor.10.10. heb.3.10,17. iude,5.

38 But Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch ẏ land, ſhal liue.

39 ¶ Then Moſes told theſe ſayings vnto all the children of Iſrael, and the people ſorowed greatly.

40 *And they roſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Lo, we be ready, to go vp to the place which the Lorde hath promiſed: for we haue [q]ſinned. Deut.1.41.

41 But Moſes ſaid, wherefore tranſgreſſe ye thus the cōmādement of the Lord? it will not ſo come well to paſſe.

42 Go not vp (for the Lorde is not among you) leſt ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye ſhall fall by the ſword: for in as much as ye are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed [r]obſtinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, & Moſes departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came downe & ſmote them, *and conſumed them vnto Hormah. Deut.1.44.

CHAP. XV.

1 The offrings which the Iſraelites ſhould offer when they came into the lande of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the childrē of Iſrael, and ſay vnto thē, *When ye be come into the [a]lād of your habitations, which I giue vnto you, Leuit.23.10.

3 And wil make an offring by fire vnto the Lord, a burnt offring or a ſacrifice *|to fulfill a vow, or a free offring, or in your feaſtes, to make a *ſweete ſauour vnto the Lord of the heard, or of ẏ flock, Leuit.22.21. |Or, ſeparate. Exod.29.18.

4 Then *let him that offreth his offring vnto ẏ Lord, bring a meat offring of a tenth deale of fine flower, mingled with the fourth part of an [b]Hin of oyle. Leuit.2.1.

5 Alſo ẏ ſhalt prepare the fourth part of an Hin of wine to be powred on a lābe, [appointed] for ẏ burnt offring or [any] offring.

6 And for a ram, thou ſhalt for a meat offring, prepare two tenth deales of fine flower, mingled with the third part of an Hin of oyle.

7 And for a [c]drinke offring, thou ſhalt offer the third part of an Hin of wine, for a ſweete ſauour vnto the Lord.

8 And when thou prepareſt a bullock for a burnt offring, or for a ſacrifice to fulfil a vow or a peace offring to the Lord,

9 Then let him offer with ẏ bullock a meat offring of |three tēth deales of fine floure, mingled with half an Hin of oile. |Or, three Omers.

10 And thou ſhalt bring for a drinke offring halfe an Hin of wine, for an offring made by fire of a ſweete ſauour vnto the Lord.

11 Thus ſhall it be done for a bullock, or for a ram, or for a lambe, or for a kid.

12 According to the nomber [d]that ye prepare to offer, |ſo ſhal ye doe to euery one according to their nomber.

B All

[n] The word ſignifieth, to be ſhepherdes, or to wander like ſhepherdes to and fro.

[o] Your infidelitie and diſobedience againſt God.

[p] Whether my promes be true or no.

[q] They confeſſe they ſinned by rebelling againſt God but conſider not they [illegible]

[r] They could not be ſtayed by any meanes.

[a] Into the land of Canaan.

[b] Reade Exo. 29.40.

[c] The liquour was ſo called, becauſe it was powred on the thing that was offred.

[d] Euery ſacrifice of beaſtes muſt haue their meat offring & drinke offring, according to this proportion.

13 All that are borne of the countrey, ſhall doe theſe thinges thus, to offer an offring made by fire of ſweete ſauour vnto the Lorde.

14 And if a ſtranger ſoiourne with you, or whoſoeuer bee among you in your generations, and will make an offring by fire of a ſweete ſauour vnto the Lord, as ye doe, ſo he ſhall doe.

15 *One ordinance [ſhall be] both for you of the Congregation, and alſo for the ſtranger that dwelleth [with you, euen] an ordinance for euer in your generations: as you are, ſo ſhall the ſtranger be before the Lorde.

Exod.12.49. chap.9.14.

16 One Lawe and one maner ſhall ſerue both for you and for the ſtranger that ſoiourneth with you.

17 ¶ And the Lorde ſpake vnto Moſes, ſaying,

18 Speake vnto the children of Iſrael, and ſay vnto them, When ye be come into the land, to the which I bring you,

19 And when ye ſhall eat of the bread of yͤ land, ye ſhall offer an heaue offring vnto the Lord.

20 Ye ſhall offer vp a cake of the firſt of your [e] dough for an heaue offring: *as the heaue offring of the barne, ſo ye ſhal lift it vp.

[e] Which is made of the firſt corne ye gather.

Leuit.23.14.

21 Of the firſt of your dough ye ſhall giue vnto the Lorde an heaue offring in your generations.

22 ¶ And if ye [f] haue erred, and not obſerued all theſe cõmandemẽts, which the Lord hath ſpoken vnto Moſes,

[f] As by ouerſight or ignorance, reade Leuit.4.2,13.

23 [Euen] all that the Lorde hath commanded you by the hand of Moſes, from the firſt day yͭ the Lord commanded Moſes, and hence forwarde among your generations:

24 And if ſo be yͭ ought be committed ignorantly of the [g] Congregation, thẽ all the Congregatiõ ſhal giue a bullocke for a burnt offring, for a ſweet ſauour vnto the Lord, with yͤ meate offring & drinke offring thereto, according to the *maner, and an hee goat for a ſinne offring.

[g] Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation.

Leuit 4.1,&c.

25 And the Prieſt ſhal make an atonement for al the Congregation of the children of Iſrael, & it ſhall be forgiuen thẽ: for it is ignorance: and they ſhall bring their offring for an offring made by fire vnto the Lorde, and their ſinne offring before the Lord for their ignorance.

26 Then it ſhalbe forgiuen al the Cõgregation of the children of Iſrael, and the ſtranger that dwelleth among thẽ: for all the people [were] in ignorance.

27 ¶ *But if any one perſon ſinne through ignorance, then he ſhall bring a ſhe goat of a yere old for a ſinne offring.

Leuit.4.27.

28 And yͤ Prieſt ſhall make an atonement for the ignorant perſon, when hee ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhall be forgiuen him.

29 He that is borne among the children of Iſrael, & the ſtranger that dwelleth among them, ſhall haue both one lawe, who ſo doeth ſinne by ignorance.

30 ¶ But the perſon that doth ought † preſumptuouſly, whether he be borne in the lande, or a ſtranger, the ſame blaſphemeth yͤ Lorde: therefore that perſon ſhalbe cut off from among his people,

† The with an [illegible] hand that in contempt of God.

31 Becauſe he hath deſpiſed the word of the Lorde, and hath broken his commandement: that perſon ſhalbe vtterly cut off: his [h] iniquitie ſhalbe vpon him.

[h] He ſhall ſuffer the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſtickes vpon the Sabbath day.

33 And they that founde him gathering ſtickes, brought him vnto Moſes & to Aaron, & vnto all the Congregation,

34 And they put him in *ward: for it was not declared what ſhould be done vnto him.

Leuit.24.12.

35 Then the Lorde ſayde vnto Moſes, This man ſhall die the death: and let all the multitude ſtone him with ſtones without the hoſte.

36 And al the Congregation brought him without the hoſte, and ſtoned him with ſtones, and he dyed, as the Lorde had commanded Moſes.

37 ¶ And the Lord ſpake vnto Moſes, ſaying,

38 Speake vnto the children of Iſrael, and bid them that they *make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ryband of blewe ſilke.

Deut.22.12. mat.23.5.

39 And ye ſhal haue the fringes, that whẽ ye looke vpon them, yee may remẽber all the cõmandements of the Lord, and do them: and that ye ſeeke not after your owne heart, nor after your owne eyes, after the which ye go a [i] whoring:

[i] By leauing Gods commaundementes and folowing your owne fantaſies.

40 That ye may remember and doe all my commaundements, and bee holy vnto your God.

41 I am the Lorde your God which brought you out of the land of Egypt, to be your God: I am yͤ Lorde your God.

CHAP.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie periſh. 41 The people the next day murmure. [illegible] are ſlaine for murmuring.

Chap. 27. 3. eccle. 45. 18. iude 11.

¶ Or, tooke other with him.

NOwe * Korah the ſonne of Izhar, ye ſonne of Kohath, the ſonne of Leui went apart with Dathan, and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, the ſonnes of Reuben:

¶ Or, before Moſes.

Chap. 26. 9.

2 And they roſe vp againſt Moſes, with certaine of the children of Iſrael, two hundreth and fiftie captaines of the aſſemblie, * famous in the Congregation, and men of renowme,

3 Who gathered themſelues together againſt Moſes, and againſt Aaron, and ſaide vnto them, [a] Ye take to much vpon you, ſeeing al the Congregation is holy, euery one of them, and the Lord is among thẽ: wherefore then lift ye your ſelues aboue ye Congregation of ye Lord?

a Or let it ſuffice you, meaning, to haue abuſed [illegible] thus long.

b If all are alike holy, therefore none ought to be preferred aboue other: thus the wicked reaſon againſt Gods ordinance.

4 But when Moſes heard it, he fell vpon his face,

5 And ſpake to Korah and vnto al his companie, ſaying, To morowe the Lord will ſhewe who is his, and who is holy, and who ought to approche neere vnto him: and whom hee hath choſen, he will cauſe to come neere to him.

c To bee the Prieſt and to offer.

6 This do therefore, Take you cenſers, both Korah & all his companie,

7 And put fire therein, & put incenſe in them before the Lorde to morowe: and the man whom the Lorde doeth chuſe, the ſame ſhalbe holy: [d] ye take to much vpon you, ye ſonnes of Leui.

d He layeth ye ſame to their charge iuſtly, wherewith they wrongfully charged him.

8 Againe Moſes ſaide vnto Korah, Heare, I pray you ye ſonnes of Leui.

9 Seemeth it a ſmall thing vnto you that the God of Iſrael hath ſeparated you frõ the multitude of Iſrael, to take you neere to him ſelfe, to do the ſeruice of the Tabernacle of the Lord, & to ſtande before the Congregatiõ and to miniſter vnto them?

10 Hee hath alſo taken thee to [e] him, and all thy brethren the ſonnes of Leui with thee, and ſeeke ye the office of the Prieſt alſo?

e To ſerue in the Congregation, as in the verſe before.

11 For which cauſe, thou, and all thy company are gathered together againſt the Lorde: and what is Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to cal Dathan, and Abiram the ſonnes of Eliab: who anſwered, We will not come vp.

13 Is it a ſmall thing that thou haſt brought vs out [f] of a lande that floweth with milke & honie, to kill vs in the wilderneſſe, except thou make thy ſelfe lord and ruler ouer vs alſo?

f Thus they ſpake contemptuouſly preferring Egypt to Canaan.

14 Alſo thou haſt not brought vs vnto a land that floweth with milke & honie, neither giuẽ vs inheritance of fields & vineyardes: wilt thou put out the eyes of theſe men? we will not come vp.

g Wilt thou make them, ye ſearched the land, beleeue that they ſawe not ye which they ſawe.

15 Then Moſes waxed very angrie, and ſaid vnto the Lord, * Looke not vnto their offering: I haue not taken ſo much as an aſſe frõ them, neither haue I hurt any of them.

Gen. 4. 4, 5.

16 And Moſes ſaide vnto Korah, Be thou & all thy companie [h] before ye Lord: both thou, they, and Aaron to morow:

h At the doore of the Tabernacle.

17 And take euery man his cenſer, and put incenſe in them, and bring yee euery man his cenſer before the Lorde, two hundreth and fiftie cenſers: thou alſo and Aaron, euery one his cenſer.

18 So they tooke euery man his cenſer, and put fire in them, and laid incenſe thereon, and ſtoode in the doore of the Tabernacle of the Congregation with Moſes and Aaron.

19 And Korah gathered all the [i] multitude againſt them vnto ye doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord ſpake vnto Moſes and to Aaron, ſaying,

21 Separate your ſelues from amõg this Congregatiõ, that I may conſume them at once.

22 And they fell vpon their faces and ſayde, O God, ye God of ye ſpirits, ¶ of all fleſh, hath not one man onely ſinned, & wilt thou be wroth with all the Congregation?

¶ Or, of every creature.

23 And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the Congregation & ſay, Get you away from about the Tabernacle of Korah, Dathan & Abiram.

25 Then Moſes roſe vp, and went vnto Dathan and Abiram, and the Elders of Iſrael followed him.

26 And he ſpake vnto the Congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leaſt yee periſh [k] in all their ſinnes.

k With them that haue committed ſo many ſinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan & Abiram on euery ſide: and Dathan, & Abiram came out and ſtoode in the doore of their tentes with their wiues, and their ſonnes, and their litle children.

28 And Moſes ſaide, Hereby ye ſhall know that the Lord hath ſent me to do all theſe workes: for I haue, not [l] done them of mine owne minde.

l I haue not forged them of mine owne braine.

29 If theſe men die the cõmon death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.

m Or, [illegible] a ſtrange ſight.

30 But if the Lorde make [m] a newe thing, and the earth open her mouth, & ſwallowe them vp with all that they haue, & they go downe quicke into [n] the pit, then ye ſhall vnderſtande that theſe men haue prouoked the Lord.

[Or hel.
n Or, deepe and darke places of yͤ earth.

31 ¶ And aſſoone as he had made an end of ſpeaking al theſe wordes, euen the ground claue aſunder yͭ was vnder thẽ,

Chap. 27. 3. deut. 11. 6. pſal. 106. 17.

32 And the earth *opened her mouth, and ſwallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: ſo they periſhed from among the Congregation.

34 And all Iſrael yͭ were about thẽ, fled at the cry of them: for they ſaid, Let vs flee, leaſt the earth ſwallowe vs vp.

35 But there came out a fire from the Lord, and conſumed the two hundreth and fiftie men that offred the incenſe.

36 ¶ And the Lorde ſpake vnto Moſes, ſaying,

37 Speake vnto Eleazar, the ſonne of Aaron the Prieſt, that he take vp the cenſers out of yͤ burning, & ſcatter the fire beyond [yͤ altar: for they are halowed,

o Which were the occaſion of their owne death.

38 The cenſers, I ſay of theſe ſinners, [o] that deſtroyed them ſelues: and let them make of them broade plates for a couering of the altar: for they offered them before the Lorde, therefore they ſhalbe holy, and they ſhalbe [p] a ſigne vnto the children of Iſrael.

p Of Gods iudgementes againſt rebels.

39 Then Eleazar the Prieſt tooke the brazen cenſers, which they, that were burnt, had offred, & made broade plates of them for a couering of the Altar.

40 [It is a remembrance vnto the childrẽ of Iſrael, yͭ no ſtranger which is not of the ſeede of Aaron, come neere to offer incenſe before the Lord, that he be not like [q] Korah and his cõpanie as the Lord ſaid to him by the hand of Moſes.

q Who preſumed aboue his vocation.

41 ¶ But on the morowe all the multitude of the children of Iſrael murmured againſt Moſes & againſt Aaron, ſaying, Ye haue killed the people of yͤ Lord.

42 And whẽ the Congregation was gathered againſt Moſes and againſt Aaron, then they [turned their faces towarde the Tabernacle of the Congregation: and beholde, the cloude couered it, and the glory of the Lord appeared.

Or, [illegible] Moſes and Aaron.

43 Then Moſes and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde ſpake vnto Moſes, ſaying,

45 Get you vp frõ among this Congregation: for I will conſume them quickely: then they fel vpon their faces.

46 And Moſes ſayde vnto Aaron, Take the cenſer & put fire therein of the [r] Altar, & put therin incenſe & go quickly vnto the Congregation and make an atonement for them: for there is wrath gone out frõ the Lord: yͤ plague is begũ.

r For it was [illegible] Leuit. [illegible]

47 Then Aaron tooke as Moſes commaunded him, and ranne into the midſt of the Congregation, and behold, the [s] plague was begun among the people, and hee put in incenſe, and made an atonement for the people.

God had begun to puniſh the people.

48 And when he ſtood betweene the dead, and them that were aliue, the [t] plague was ſtayed.

t God drewe backe his hand and ceaſed to puniſh them.

49 So they died of this plague fourtene thouſand & ſeuen hundreth, beſide them yͭ died in the conſpiracie of Korah.

50 And Aarõ went againe vnto Moſes before the doore of the Tabernacle of the Congregation, and the plague was ſtayed.

CHAP. XVII.

2 The twelue roddes of the twelue princes of the tribes of Iſrael. 8 Aarons rodde budded and beareth bloſſoms, 10 For a teſt[illegible] people.

AND the Lorde ſpake vnto Moſes [a] ſaying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Iſrael and take of euery one of them a rod, after the houſe of their fathers, of al their princes according to the familie of their fathers, [euẽ] twelue rods: [and thou ſhalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod ſhall be for the head of the houſe of their fathers.

4 And thou ſhalt put them in the Tabernacle of the Congregation before [the Arke of the Teſtimonie, *where I will declare my ſelfe to you.

Exod. 25. 22.

5 And the mans rodde, whome I [b] chuſe, ſhall bloſſome: and I wil make ceaſe frõ me the grudginges of the childrẽ of Iſrael which grudge againſt you.

b To be the [illegible].

6 ¶ Thẽ Moſes ſpake vnto the children

drē of Iſrael, and all their Princes gaue him a rodde one rodde for euery Prince, according to the houſes of their fathers, euen twelue roddes, and the rodde of [c] Aaron was among their rods.

c The rod of Ioſephs tribe was [illegible] and [illegible] of [illegible] of the [illegible] and Leui maketh a tribe.

7 And Moſes layed the rods before the Lorde in the Tabernacle of the Teſtimonie.

8 And when Moſes on the morowe went into the Tabernacle of the Teſtimonie, behold the rod of Aaron [d] for the houſe of Leui was budded, and brought foorth buddes, and brought foorth bloſſoms and bare ripe almondes.

d To declare that God did chuſe ỷ houſe of Leui, to ſerue him in the Tabernacle.

9 Then Moſes brought out all the rods from before the Lord vnto all the children of Iſrael: and they looked vpō them, and tooke euery man his rodde.

10 ¶ After, the Lorde ſayde vnto Moſes, [*] Bring Aarons rodde againe before the Teſtimony to be kept for a token to the rebellious children, and thou ſhalt cauſe their [e] murmurings to ceaſe from me, that they dye not.

Hebr. 9. 4.

e Concerning that Aaron ſhould be hie Prieſt.

11 So Moſes did as the Lorde had commanded him: ſo did he.

12 ¶ And the children of Iſrael ſpake vnto Moſes ſaying, Beholde, [f] we are dead we periſh, we are all loſt:

f The Chaldee text declareth thus their murmuring: We are [illegible] the earth ſwalowed [illegible] the peſtilence [illegible] conſumed.

13 Whoſoeuer commeth neere, or approcheth to the Tabernacle of ỷ Lorde, ſhall dye: ſhall we be conſumed and die?

CHAP. XVIII.

1. 7 The office of Aaron and his ſonnes. 2 With the Leuites. [illegible] The Prieſts part of the offrings. [illegible] God is their portion. [illegible] The Leuites haue the tithes, and offer the tenthes thereof vnto the Lord.

AND the Lord ſaide vnto Aaron Thou and thy ſonnes ⁊ fathers houſe with thee, ſhal beare [a] the iniquitie of the Sanctuarie: both thou and thy ſonnes with thee ſhall beare the iniquitie of your Prieſtes office.

a If you treſpaſſe in any thing concerning the ceremonies of the Sanctuarie, or your office, you ſhalbe puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Leui of the familie of thy father, which ſhalbe ioyned with thee and miniſter vnto thee: but thou, ⁊ thy ſonnes with thee ſhal miniſter before the Tabernacle of the Teſtimonie:

3 And they ſhall [b] keepe thy charge, euen the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuarie, nor to the Altar, leaſt they dye both they and you:

b That is the [illegible]

4 And they ſhalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the ſeruice of the Tabernacle: and no [c] ſtranger ſhall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore ſhall yee keepe ỷ charge of the Sanctuarie, and the charge of the altar: ſo there ſhall fall no more wrath vpon the children of Iſrael.

6 For lo I haue [*] taken your brethren the Leuites from among the children of Iſrael, which as a gift of yours, are giuen vnto the Lord, to do the ſeruice of the Tabernacle of the Congregation.

Chap. 3. 45.

7 But thou, ⁊ thy ſonnes with thee ſhall keepe your Prieſtes office for all thinges of the altar, ⁊ within the vaile: therefore ſhall yee ſerue: for I haue made your Prieſtes office [*] an office of ſeruice: therefore the ſtranger that commeth neere, ſhalbe ſlaine.

Or, [illegible]

8 ¶ Againe the Lorde ſpake vnto Aaron, Beholde, I haue giuen thee the keeping of mine [d] offrings, of all the halowed things of the children of Iſrael: vnto thee I haue giuen them for the anointings ſake, and to thy ſonnes, for a perpetuall ordinance.

d As the firſt fruites, firſt borne, and the tenthes.

9 This ſhalbe thine of the moſt holy things [e] reſerued from the fire: al their offring of all their meate offring, ⁊ of al their ſinne offring, ⁊ of all their treſpaſſe offring which they bring vnto me, ỷ ſhal be moſt holy vnto thee ⁊ to thy ſonnes.

e That which was not burned, ſhould be the Prieſtes.

10 In the moſt [f] holy place ſhalt thou eate it: euery male ſhall eate of it: it is holy vnto thee.

f That is, in the Sanctuarie, betweene the court and the holieſt of all.

11 This alſo ſhall be thine: the heaue offering of their gift, with all the ſhake offerings of the children of Iſrael: I haue giuen them vnto thee and to thy ſonnes ⁊ to thy [g] daughters with thee, to bee a duetie for euer: all the cleane in thine houſe ſhall eate of it.

g Reade Leuit. 10. 14.

12 All the [h] fat of the oyle, ⁊ all the fat of the wine, and of ỷ wheat, which they ſhall offer vnto the Lorde for their firſt fruites, I haue giuen them vnto thee.

h That is, the chiefeſt, or the beſt.

13 And the firſt ripe of all that is in their lande, which they ſhall bring vnto the Lord, ſhall be thine: all the cleane in thine houſe ſhall eate of it.

14 [*] Euery thing ſeparate from the common vſe in Iſrael ſhalbe thine.

Leuit. 27. 28.

15 All that firſt openeth the [*] matrice of any fleſh, which they ſhall offer vnto the Lord, of man or beaſt, ſhalbe thine: but the firſt borne of man ſhalt thou redeeme, and the firſt borne of ỷ vncleane beaſt ſhalt thou redeeme.

Exod. 13. 2. and 22. 29. Leuit. 27. 26. chap. 3. 13.

16 And thoſe ỷ are to be redeemed, ſhalt thou redeeme from ỷ age of a moneth, according to thy eſtimation, for the money of fiue ſhekels, after the ſhekel of the Sanctuarie,

Exod.30,13. leuit.27,25. chap.3,47. ezek.45,12.

Sanctuarie,* which is twentie gerahs.

17 But the firſt borne of a kowe, or the firſt borne of a ſheepe, or ẏ firſt borne of a goate ſhalt thou not redeeme: [l] for they are holie: thou ſhalt ſprinkle their blood at the altar, and thou ſhalt burne their fatte: it is a ſacrifice made by fire for a ſweete ſauour vnto the Lord.

l Becauſe they are appointed for ſacrifice.

18 And the fleſh of them ſhalbe thine, *as the ſhake breaſt, and as the right ſhoulder ſhalbe thine.

Exod.29,26. leuit.7,30.

19 All the heaue offrings of the holy things which the children of Iſrael ſhal offer vnto the Lord, haue I giuen thee, and thy ſõnes, and thy daughters with thee, to be a duetie for euer: it is a perpetual couenant [k] of ſalt before the Lord, to thee and to thy ſeede with thee.

k That is, ſure ſtable, and incorruptible.

20 ¶ And the Lord ſaid vnto Aaron, Thou ſhalt haue none inheritance in their [l] lande, neither ſhalt thou haue any part among them: * I am thy part and thine inheritance among the children of Iſrael.

l Of Canaan.

Deut.10,9. and 18,2. ioſh.13,14,33 ezek.44,28.

21 For behold, I haue giuẽ the childrẽ of Leui all ẏ tenth in Iſrael for an inheritãce, for their ſeruice which they ſerue in the Tabernacle of the Congregation.

22 Neither ſhall the children of Iſrael any more [m] come neere the Tabernacle of the Congregation, leaſt they ſuſtaine ſinne, and die.

m To ſerue therein: for the Leuites are put in their place.

23 But the Leuites ſhall doe the ſeruice in ẏ Tabernacle of ẏ Congregatiõ, and they ſhall beare [n] their ſinne: it is a law for euer in your generations, that among the children of Iſrael they poſſeſſe none inheritance.

n If they faile in their office, they ſhalbe puniſhed.

24 For the tithes of the children of Iſrael which they ſhall offer as an offring vnto the Lorde, I haue giuen the Leuites for an inheritance: therefore I haue ſaid vnto thẽ, Among the childrẽ of Iſrael ye ſhall poſſeſſe none inheritãce.

25 ¶ And the Lord ſpake vnto Moſes, ſaying,

26 Speake alſo vnto the Leuites and ſay vnto them, When ye ſhall take of the childrẽ of Iſrael the tithes, which I haue giuen you of them for your inheritance, then ſhall ye take an heaue offring of that ſame for the Lorde, euen the tenth part of the tithe.

27 And your heaue offring ſhalbe reckened vnto you, as the [o] corne of the barne, or as the abũdãce of ẏ winepreſſe.

o As acceptable as the fruite of your owne grounde or vineyard.

28 So ye ſhall alſo offer an heaue offring vnto the Lord of all your tithes, which ye ſhall receiue of the children of Iſrael, and yee ſhall giue thereof the Lords heaue offring to Aaron ẏ Prieſt.

29 Ye ſhall offer of all your [p] giftes all the Lordes heaue offrings: of all the [q] fatte of the ſame, ſhall ye offer the holy things thereof.

p Which ye haue receiued of the children of Iſrael.

q Reade verſ. 12.

30 Therefore thou ſhalt ſay vnto them, When ye haue offred the fat thereof, then it ſhall bee counted vnto the Leuites, as the encreaſe of the corne floore, or as the encreaſe of the winepreſſe.

31 And ye ſhall eate it in all places, ye, and your houſholdes: for it is your wages for your ſeruice in the Tabernacle of the Congregation.

r As is in the 11. verſe.

32 And ye ſhall [s] beare no ſinne by the reaſon of it, when ye haue offred the fat of it: neither ſhall yee pollute the holy [t] things of ẏ childrẽ of Iſrael, leſt ye die.

s Ye ſhall not be puniſhed therefore.

t The offrings which the Iſraelites haue offred to God.

CHAP. XIX.

2 The ſacrifice of the redde kowe. 9 The ſprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lorde ſpake to Moſes, and to Aaron, ſaying,

2 [a] This is the ordinance of the law, which the Lorde hath commanded, ſaying, Speake vnto the children of Iſrael that they bring thee a redde kowe without blemiſh, wherein is no ſpot, vpon the which neuer came yoke.

a According to [illegible] and [illegible] ye [illegible] the redde kowe.

3 And ye ſhall giue her vnto Eleazar the Prieſt, that he may bring her * without the hoſte, and cauſe her to [b] be ſlaine before his face.

Heb.13,11.

b By another Prieſt.

4 Then ſhal Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeuen times,

Heb.9,13.

5 And cauſe ẏ kowe to be burnt in his ſight: with her * ſkin, and her fleſh & her blood, & her doung ſhall he burne her.

Exod.29,14. leuit.4,11,12.

6 Then ſhall the Prieſt take cedar wood, and hyſſope and ſkarlet lace & caſt them in the mids of the fire where the kowe burneth.

7 Then ſhall the [e] Prieſt waſh his clothes, and he ſhall waſh his fleſh in water, and then come into the hoſte, and the Prieſt ſhalbe vncleane vnto ẏ euen.

8 Alſo he that burneth her, ſhall waſh his clothes in water, & waſh his fleſh in water, & be vncleane vntill euen.

9 And a man, that is cleane ſhall take vp the aſhes of the kowe, and put them without the hoſte in a clean place: and it ſhalbe kept for the Congregation of the children of Iſrael for [g] a ſprinkling water; it is a ſinne offring.

Meaning [illegible]

[illegible] other and [illegible] the water [illegible] becauſe they [illegible] for [illegible] vncleane [illegible] Chap [illegible] It [illegible] ſprinkling water becauſe [illegible] chap.8,17.

10 Therefore he that gathereth the aſhes of the kowe, ſhal waſh his clothes, and remaine vncleane vntill euen: and it ſhalbe vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtatute for euer.

11 He that toucheth the dead body of any man, ſhall be vncleane euen ſeuen dayes.

12 He ſhall purifie him ſelfe [f] therewith the third day, and the ſeuenth day he ſhall be cleane: but if he purifie not him ſelfe the third day, then the ſeuenth day he ſhall not be cleane.

[f] With the ſprinkling water.

13 Who ſo euer toucheth the corps of any man that is dead, and purgeth not him ſelfe, defileth the Tabernacle of the Lorde, and that perſon ſhall be [g] cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhal be vncleane, and his vncleanneſſe ſhall remaine ſtill vpon him.

[g] So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This is the lawe, when a man dyeth in a tent, all that come into the tent, and al that is in the tent, ſhalbe vncleane ſeuen dayes,

15 And all the veſſels that be open, which haue no [i] couering faſtened vpon them, ſhalbe vncleane.

[i] Ebr. a couering of cloth.

16 Alſo whoſoeuer toucheth one that is ſlaine with a ſworde in the fielde, or a dead perſon, or a bone of a dead man, or a graue, ſhalbe vncleane ſeuen dayes.

17 Therefore for an vncleane perſon they ſhall take of the burnt aſhes of the [h] ſinne offring, and pure water ſhall be put thereto in a veſſell.

[h] Of the red kowe burnt for ſinne.

[i] Water of the fountaine or riuer.

18 And a [k] cleane perſon ſhal take hyſſope and dip it in the water, and ſprinkle it vpon the tent, and vpon al the veſſels, and on the perſons that were therein, & vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

[k] One of the Prieſts which is cleane.

19 And ẏ cleane perſon ſhall ſprinkle vpon the vncleane the third day, and the ſeuenth day, and he ſhal purifie himſelfe the ſeuenth day, and [l] waſh his clothes, and waſh him ſelfe in water, and ſhalbe cleane at euen.

[l] Becauſe he had bene among them that were vncleane or els had touched the water, as verſe 21.

20 But the man that is vncleane and purifieth not him ſelfe, that perſon ſhall be cut off from among the Congregation, becauſe he hath defiled the Sanctuarie of the Lord: and the ſprinkling water hath not bene ſprinkled vpon him: [therefore ſhall he be vncleane.

21 And it ſhalbe a perpetual lawe vnto thē, that he that ſprinkleth the ſprinkling water, ſhall waſh his clothes: alſo hee that toucheth ẏ ſprinkling water, ſhalbe vncleane vntill euen.

22 And what ſo euer the vncleane perſon toucheth, ſhall be vncleane: and the perſon that toucheth [m] [him,] ſhalbe vncleane vntill the euen.

[m] That is vncleane.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke, 14 Edom denyeth the Iſraelites paſſage 25. 28 The death of Aaron, in whoſe roume Eleazar ſucceedeth.

When the children of Iſrael came with the whole Congregation to ẏ deſert of Zin in the firſt moneth, & the people abode at Kadeſh: where [b] Miriam dyed, and was buryed there.

[a] This was fourtie yeeres after their departure from Egypt

[b] Moſes and Aarons ſiſter.

2 But there was no water for the Congregation, and they [c] aſſembled thē ſelues againſt Moſes & againſt Aaron.

[c] Another rebellion was in Raphidim, Exo. 17. & this was in Kadeſh.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, * when our brethren dyed before the Lorde.

Chap. 11. 33.

4 * Why haue ye thus brought the Congregation of the Lorde vnto this wilderneſſe, that [both] we, and our cattell ſhould dye there?

Exod. 17. 2.

5 Wherefore nowe haue ye made vs to come vp from Egypt, to bring vs into this miſerable place, [which is] no place of ſeede, nor figges, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moſes and Aaron went frō the aſſemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 ¶ And ẏ Lord ſpake vnto Moſes, ſaying,

8 Take the [d] rod, and gather thou & thy brother Aaron the Congregatiō together, and ſpeake ye vnto the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of the rocke: ſo thou ſhalt giue the Congregation, and their beaſts drinke.

[d] Wherewith thou diddeſt miracles in Egypt, and diddeſt deuide the Sea.

9 Then Moſes tooke the rod frō before the Lord, as he had cōmanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke, & Moſes ſaid vnto them, Heare now, ye rebels: [e] ſhall we bring you water out of this rocke?

[e] The puniſhment which followed hereof declared ẏ Moſes and Aaron beleeued not the Lordes promes, as appeareth verſ. 12.

11 Then Moſes lift vp his hand, and with his rod he ſmote the rocke twiſe, & the water came out aboundantly: ſo the Congregation, and their beaſts dranke.

12 ¶ Againe ẏ Lord ſpake vnto Moſes,

ſes, and to Aaron, Becauſe ye beleeued me not, to [i] ſanctifie me in the preſence of the children of Iſrael, therefore ye ſhall not bring this Congregation into ẏ land which I haue giuen them.

i That the children of Iſrael ſhould not ſee it and acknowledge my power, and ſo honour me.

13 This is the water of ‖ Meribah, becauſe the children of Iſrael ſtroue with the Lord & [h] he was ſanctified in them.

‖ Or, ſtrife, & contention. Chap.27,14.

h By ſhewing himſelfe almightie and maintaining his glorie.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the king of [i] Edom, (ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauaile that we haue had,

i Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and beholde, we are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that we may paſſe through thy countrey: we wil not goe through the fields nor ẏ vineyardes, neither will we drinke of the water of the welles: we wil go by ẏ ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be paſt thy borders.

‖ Or, hie way.

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leaſt I come out againſt thee with the ſword.

‖ Or, come not.

19 Then ẏ children of Iſrael ſaid vnto him, We wil go vp by the hie way: and if I and my cattell drinke of thy water, I wil then pay for it: I wil only (without any harme) go through on my feete.

20 He anſwered againe, Thou ſhalt not go through. Then ‖ Edom came out againſt him with much people, & with a mightie power.

‖ Or, the Edomite.

21 Thus Edom denied to giue Iſrael paſſage through his countrey: wherefore Iſrael [l] turned away from him.

l To paſſe by another way.

22 ¶ And when the children of Iſrael with all the Congregation departed frõ *Kadeſh, they came vnto ẏ mount Hor.

Chap.33.37.

23 And the Lorde ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhalbe [l] gathered vnto his people: for he ſhall not enter into ẏ land, which I haue giuen vnto the children of Iſrael, becauſe ye ‖ diſobeyed my commandement at the water of ‖ Meribah.

l Reade Gen. 25.8.

‖ Or, rebelled.

‖ Or, ſtrife.

25 Take *Aaron & Eleazar his ſonne, and bring them vp into the mount Hor,

Chap.33.38. deut.32.50.

26 And cauſe Aaron to put off his garments and put them vpon Eleazar his ſonne: for Aaron ſhalbe gathered to his fathers, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them vpon Eleazar his ſonne: *ſo Aaron died there in the toppe of the mount: and Moſes and Eleazar came downe from off the mount.

Deut.10.6. and 32.50.

29 When all the Congregation ſawe that Aaron was dead, all the houſe of Iſrael wept ‖ for Aaron thirtie dayes.

‖ Or, mourned.

CHAP. XXI.

3 Iſrael vanquiſheth king Arad. 6 The fierie ſerpents are ſent for the rebellion of the people, 24, 33 Sihon and Og are ouercome in batteil.

When *King Arad the Canaanite, which dwelt towarde the South, heard tel that Iſrael came by the [a] way of the ſpies, then fought he againſt Iſrael, and tooke of them priſoners.

Chap.33.40.

a By that way which their ſpies that ſearched the dangers, founde to be moſt ſafe.

2 So Iſrael vowed a vowe vnto the Lord, & ſayd, If thou wilt deliuer and giue this people into mine hand, then I will vtterly deſtroy their cities.

3 And the Lorde heard the voyce of Iſrael, and deliuered them the Canaanites: and they vtterly deſtroyed them and their cities, and called the name of the place *‖ Hormah.

‖ Or, deſtruction. Iudg.1.17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compaſſe the land of Edom: and the people were ſore grieued becauſe of the way.

b For they [illegible] Deut. [illegible] it, Deut. [illegible]

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue ye brought vs out of Egypt, to die in the wilderneſſe? for here is neither bread nor water, and our ſoule *lotheth this [c] light bread.

Chap.11.6.

c Meaning Manna, which they thought did not nouriſh.

6 *Wherefore the Lorde ſent [d] fierie ſerpents among the people which ſtung the people: ſo that many of the people of Iſrael dyed.

Wiſd.16.5. 1.Cor.10.9.

d For their [illegible] that were [illegible] were so [illegible] with the [illegible] of thirſt they dyed.

7 Therefore the people came to Moſes & ſayd, We haue ſinned: for we haue ſpoken againſt the Lorde, and againſt thee: pray to the Lorde, that he take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lorde ſayd vnto Moſes, Make thee a fierie ſerpent, and ſet it vp for a ‖ ſigne, that as many as are bitten, may looke vpon it, and liue.

‖ Or, vpon a pole.

9 *So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſer-

2.King.18.4. Iohn 3.14.

pent

pent had bitten a man, then he looked to the ſerpent of braſſe, and ‖ liued.

‖Or, recouered.

10 *And the children of Iſrael departed thence, and pitched in Oboth.

Chap. 33. 43.

11 ¶ And they departed from Oboth, & pitched ‖ in Ije abarim, in the wildernes, which is before Moab on ẏ Eaſtſide.

‖Or, in the heapes of Abarim, or, hilles.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other ſide of Arnon, which is in the wildernes, and commeth out of the coaſtes of the Amorites: (for Arnon [is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it ſhalbe ſpoken in the booke of ᵉthe battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnon,

e Which ſeemeth to be the booke of the Iudges, or as ſome thinke, a booke which is loſt.

15 And ‖ at the ſtreame of the riuers that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

‖Or, [illegible] and the valleis of Arnon.

16 ¶ And from thence they turned] to Beer: the ſame is the well where the Lord ſayd vnto Moſes, Aſſemble the people, and I will giue them water.

17 ¶ Then Iſrael ſang this ſong, ‖ Riſe vp well, ᶠ ſing ye vnto it.

‖Or, Spring.
f Ye that receiue the commoditie thereof, giue prayſe for it.

18 The princes digged this well, ẏ captaines of the people digged it, euen the ᵍlaw giuer, with their ſtaues. And from the wildernes they came to Mattanah,

g Moſes and Aaron heads of the people [illegible] ſmote the rocke with ẏ rod or ſtaffe, which gaue water as a wel that were deep digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to ẏ top of Piſgah that looketh toward Ieſhimõ.

21 ¶ Then Iſrael ſent meſſengers vnto Sihon, king of the Amorites ſaying,

22 *Let me go through thy land: we wil not turne aſide into ẏ fieldes nor into the vineyards, neither drinke of the waters of the welles: we wil go by ẏ kings way, vntill we be paſt thy countrey.

Deut. 2. 26. Iudg. 11. 19.

23 *But Sihon gaue Iſrael no licence to paſſe through his countrey, but Sihon aſſembled all his people, and went out againſt Iſrael into the wilderneſſe: and he came to Iahaz, and fought againſt Iſrael.

Deut. 29. 7.

24 *But Iſrael ſmote him with the edge of the ſword, & conquered his land, from Arnon vnto ʰ Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was ⁱ ſtrong.

Ioſh. 12. 2. pſal. 135. 11. amos 2. 9.
h The riuer.
i For the people were valiant and ſtrong like giants, Deut. 2. 20.

25 And Iſrael tooke all theſe cities, & dwelt in all the cities of the Amorites in Heſhbon and in all the ‡villages thereof.

‡ Ebr. daughters.

26 For ᵏ Heſhbon was the citie of Sihon the king of the Amorites, which had fought beforetime againſt the king of the Moabites, and had taken all his land out of his hand ‖ euen vnto Arnon.

k For if it had bene the Moabites, Iſrael [illegible] it not haue poſſeſſed it, Deut. 2. 9.

27 Wherefore they that ſpake in prouerbes, ſay, Come to Heſhbon, let the citie of Sihon be built and repaired:

28 For ˡ a fire is gone out of Heſhbon, [and ‖ a flame from the citie of Sihon, and hath conſumed Ar of the Moabites, [and the lords of Bamoth in Arnon.

l Meaning, warre.

29 Wo be to thee, Moab: O people of ᵐChemoſh, thou art vndone: he hath ſuffred his ſonnes to be purſued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

m Chemoſh was ẏ idole of the Moabites, 1. King. 11. 33. who was not able to defend his worſhippers, which tooke the idole for their father.

30 Their ‡empire alſo is loſt from Heſhbon vnto Dibon, and we haue deſtroied them vnto Nophah, which [reacheth ‖ vnto Medeba.

‡ Ebr. light.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſearch out Iaazer, & they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ *And they turned and went vp toward Baſhan: and Og the king of Baſhan came out againſt them, he, and all his people, to fight at Edrei.

Deut. 3. 1. & 29. 7.

34 Then the Lord ſaid vnto Moſes, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: *and thou ſhalt doe to him as thou diddeſt vnto Sihon the king of the Amorites, which dwelt at Heſhbon.

Pſal. 135. 11.

35 They ſmote him therefore, & his ſonnes, & all his people, vntill there was none left him: ſo they conquered his lãd.

CHAP. XXII.

5 King Balak ſendeth for Balaam to curſe the Iſraelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his aſſe ſpeaketh. 38 Balaam proteſteth that he will ſpeake nothing, but that which the Lord putteth in his mouth.

After, the children of Iſrael departed and pitched in the plaine of Moab on the ᵃ other ſide of Iorden from Iericho.

a Being at Iericho, it was beyõd Iorden: but where the Iſraelites were, it was on this ſide.

2 ¶ Nowe Balak the ſonne of Zippor ſawe all that Iſrael had done to the Amorites.

3 And the Moabites were ſore afrayd of the people, because they were many, and Moab ‖ fretted againſt the children of Iſrael.

‖Or, was vexed.

4 Therefore Moab ſayde vnto the ᵇElders of Midian, Now ſhal this multitude licke vp all that are round about vs, as an oxe licketh vp the graſſe of the fielde:

b Which were the heads and gouernours.

fielde: and Balak the ſonne of Zippor was King of ẏ Moabites at that time.

Ioſh.24.9.

5 *He ſent meſſengers therefore vnto Balaam the ſonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, ſaying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againſt me.

[c] To wit, Euphrates, vpon the which ſtoode this citie Pethor.

6 Come nowe therefore, I pray thee, [and] curſe me this people (for they are ſtronger then I) ſo it may be that I ſhal be able to ſmite them and to driue them out of the land: for I knowe that he, whome thou bleſſeſt, is bleſſed, and he whome thou curſeſt, ſhalbe curſed.

7 And the Elders of Moab & the Elders of Midian departed, hauing [d] the rewarde of ẏ ſoothſaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

[d] Thinking to bribe him with giftes to curſe the Iſraelites.

8 Who anſwered them, Tarie here this night, & I wil giue you an anſwere, as the Lord ſhall ſay vnto me. So [e] the princes of Moab abode with Balaam.

[e] Whom before he called Elders, meaning the gouernours, and after calleth them ſeruants: that is, ſubiectes to their king.

9 Then God came vnto Balaam, and ſayd, What men are theſe with thee?

10 And Balaam ſayd vnto God, Balak the ſonne of Zippor, king of Moab hath ſent vnto me, ſaying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come nowe, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battell, and to driue them out.

12 And God [f] ſayd vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

[f] He warned him by a dreame that he ſhoulde not conſent to the kings wicked requeſt.

13 And Balaam roſe vp in ẏ morning, and ſayd vnto the princes of Balak, Returne vnto your land: for the Lord hath refuſed to giue [g] me leaue to go with you.

[g] Els he ſhewed him ſelfe willing, couetouſnes had ſo blinded his heart.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſayde, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes, and more honourable then they.

16 Who came to Balaam, and ſayd to him, Thus ſaith Balak ẏ ſonne of Zippor, [h] Be not thou ſtayed, I pray thee, from comming vnto me.

[h] The wicked ſeeke by al meanes to further their naughtie enterpriſe, though they knowe that God is againſt them.

17 For I wil promote thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

Chap.24.13.

18 And Balaam anſwered, and ſayd vnto the ſeruants of Balak, *If Balak would giue me his houſe ful of ſiluer and golde, I can not go beyond the worde of the Lorde my God, to doe leſſe or more.

19 But nowe I pray you, tarie here this night, that I may wit, what the Lord wil ſay vnto me more.

20 And God came vnto Balaam by night, and ſayde vnto him, If the men come to call thee, riſe vp, and [i] goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

[i] Becauſe he tempted God to require him contrary to his commaundement, his petition was granted but it turned to his owne condemnation.

21 So Balaam roſe vp early, and ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe he [k] went: and the Angel of the Lord ſtoode in the way to be againſt him, as he rode vpon his aſſe, & his two ſeruants were with him.

[k] Mooued rather with couetouſnes, then to obey God.

2 Pet 2.16. Iude 11.

23 And *when the aſſe ſawe the Angel of the Lord ſtand in the way, and his ſworde drawen in his hand, the aſſe turned out of the way & went into the field, but Balaam ſmote the aſſe, to turne her into the way.

24 [l] Againe the Angel of the Lorde ſtoode in a path of the vineyardes, hauing a wall on the one ſide, and a wall on the other.

[l] The ſecond time.

25 And when the aſſe ſawe the Angel of the Lord, ſhe thruſt her ſelfe vnto the wall, & daſht Balaams foot againſt the wall. wherefore he ſmote her againe.

26 Then the Angel of the Lord went further, & ſtood in a narow place, where was no way to turne, [either] to ẏ right hand, or to the left.

27 And when the aſſe ſaw the Angel of the Lorde, ſhe ‖ lay downe vnder Balaam: therefore Balaam was verie wroth, and ſmote the aſſe with a ſtaffe.

‖ Or, fell.

28 Then the Lord [m] opened ẏ mouth of the aſſe, and ſhe ſayd vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times?

[m] Gaue her power to ſpeake.

29 And Balaam ſayd vnto the aſſe, Becauſe thou haſt mocked me: I would there were a ſworde in mine hand, for nowe would I kill thee.

30 And the aſſe ſayde vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon [n] ſince thy firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſayd, Nay.

[n] Since thou haſt bene my maſter.

31 And the Lord [o] opened the eyes of Balaam, and he ſawe the Angel of the Lord ſtanding in ẏ way with his ſworde drawen in his hand: then he bowed him ſelfe, and fell flat on his face.

[o] For whoſe eyes the Lorde doth not open, they can neither ſee his anger, nor his loue.

32 And the Angel of the Lord ſaid vnto

to him, Wherefore haſt thou nowe ſmitten thine aſſe three times? beholde, I came out to withſtande thee, becauſe thy ᵖway is not ſtraight before me.

p Both thy heart [illegible] corrupt and thine enterpriſe wicked.

33 But the aſſe ſawe me, and turned fro me nowe three times: for els, if ſhe had not turned fro me, ſurely I had euē nowe ſlaine thee, and ſaued her aliue.

34 Then Balaam ſayd vnto the Angel of the Lorde, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I wil turne ᵠhome againe.

[illegible]

35 But the Angel ſaid vnto Balaam, Go with the men: but what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

q Becauſe his heart was not touched, was renewed, that he ſhould not pretend ignorance.

36 And when Balak heard that Balaam came he went out to meet him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmoſt coaſt.

r Where the place where the Iſraelites camped.

37 Then Balak ſayd vnto Balaam, Did I not ſende for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak Lo, I am come vnto thee, and can I nowe ſay ˢany thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

s Of my ſelfe I can ſpeake nothing onely what God directeth, that wil I vtter ſeeme it good or bad.

39 So Balaam went with Balak, and they came vnto the citie of ᵗHuzoth.

40 Then Balak offred bullocks, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

t [illegible] a populous citie.

41 And on the morowe Balak tooke Balaam, & brought him vp into the hie places of ᵘBaal, that thence he might ſee the vtmoſt part of the people.

u Where the idol Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen Altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing he bleſſeth Iſrael. 19 God is no[illegible]

AND Balaam ſayde vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullocks, & ſeuen rams.

2 And Balak did as Balaam ſayde, and ᵃBalak & Balaam offred on euery altar a bullocke and a ramme.

a For among the Gentiles the kings oft times vſed to ſacrifice as did the Prieſts.

3 Then Balaam ſayde vnto Balak, Stand by the burnt offring, & I wil go, if ſo be that the Lord wil come & meete me: and whatſoeuer he ſheweth me, I will tell thee: ſo he ‖went forth alone.

‖ Or, [illegible] hie.

4 And God ᵇmet Balaam, and Balaam ſayd vnto him, I haue prepared ſeuen altars, & haue offred vpon euery altar a bullocke and a ramme.

b Appeared vnto him.

5 And the Lorde ᶜput an anſwere in Balaams mouth, and ſayd, Goe againe to Balak, and ſay on this wiſe.

c Taught him what to ſay.

6 So when he returned vnto him, lo, he ſtood by his burnt offring, he, and all the princes of Moab.

7 Then he vttered his ‖parable, & ſaid, Balak the king of Moab hath brought me from ‖Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iaakob for my ſake: come, & ᵈdeteſt Iſrael.

‖ Or, prophecie.

‖ Syria.

d Cauſe that all men may hate and deteſt them.

8 Howe ſhall I curſe, where God hath not curſed? or howe ſhall I deteſt, where the Lord hath not deteſted?

9 For from the top of the rocks I did ſee him, & from the hilles I did beholde him: loe, the people ſhall dwell by them ſelues, and ſhall not be reckened among ᵉthe nations.

e But ſhall haue religion and lawes apart.

10 Who can tell the ᶠduſt of Iaakob, and the nomber of the fourth part of Iſrael? Let me ᵍdye the death of the righteous, & let my laſt end be like his.

f The infinite multitude as the duſt of the earth.

g The feare of Gods iudgements cauſeth him to wiſh to be ioyned to ẏ houſhold of Abraham, thus ẏ wicked haue their conſciences wounded when they conſider Gods iudgements.

11 Then Balak ſayd vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſayd, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖Sede-ſophim to the top of Piſgah and built ſeuen altars, and offred a bullocke, and a ramme on euery altar.

‖ Or, into the field of them that ſpied to ſee, if all the enemie ſhould approche.

15 After, he ſayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lorde met Balaam, and *put an anſwere in his mouth and ſayd, Go againe vnto Balak, and ſay thus.

Chap. 22, 35.

17 And when he came to him, behold, he ſtood by his burnt offring, & the princes of Moab with him: ſo Balak ſayde vnto him, What hath the Lord ſayd?

18 And he vttered his parable, & ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 ʰGod is not as man, that hee ſhould lye, neither as the ſonne of man that he ſhould repent: hath he ſayd, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

h Gods enemies are compelled to confeſſe that his gouernment is iuſt, conſtant & without chāge or repentance.

20 Beholde, I haue receiued commandement

dement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the l ioyfull ſhout of a king is among them.

l They reioyce as hauing kings ouer their enemies.

22 God brought them out of Egypt: their ſtrength is as an vnicorne.

23 For there is no ſorcerie in Iaakob, nor ſoothſaying in Iſrael: k according to this time it ſhalbe ſaid of Iaakob and of Iſrael, what hath God wrought?

k Conſidering what God ſhal worke this time for the deliuerance of his people al the world ſhall wonder.

24 Beholde, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lye downe, till he eate of the praye, and till hee drinke the blood of the ſlaine.

25 ¶ Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I do?

27 ¶ Againe Balak ſayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other l place, if ſo be it will pleaſe God that thou mayeſt there curſe them for my ſake.

l Or, [illegible] God [illegible] another.

28 So Balak brought Balaam vnto the top of Peor, that looketh towarde Ieſhimon.

29 Then Balaam ſaide vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rams.

30 And Balak did as Balaam had ſaid, and offred a bullocke and a ram on euery altar.

CHAP. XXIIII.

3 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael. 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw ẏ it pleaſed the Lorde to bleſſe Iſrael, then he went not, *as certaine times before, to ſet diuinations, but ſet his face towarde the a wilderneſſe.

Chap.23.3,15

a Where the Iſraelites camped.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 *And hee vttered his parable, and ſayde, Balaam the ſonne of Beor hath ſayde, and the man, whoſe eyes b were ſhut vp, hath ſaid,

Chap.23.7,18

b His eyes were ſhut vp before the ſpirit of the cleare viſion which hee ſawe after: ſome reade, were open.

4 Hee hath ſayde, which heard the wordes of God, and ſawe the viſion of the Almightie, and c falling in a traunce, had his eyes opened:

c Though hee lye as in a ſleepe yet the eyes of his minde were open.

5 ¶ Howe goodly are thy tentes, O Iaakob, and thine habitatiōs, O Iſrael?

6 As the valleis, are they ſtretched foorth, as gardens by the riuers ſide, as the aloe trees, which ẏ Lorde hath planted, as the cedars beſide the waters.

Or, tents.

7 The m water droppeth out of his bucket, and his ſeede ſhalbe in many waters, and his king ſhalbe hyer then Agag, and his kingdome ſhalbe exalted.

m The poſteritie [illegible]

8 God brought him out of Egypt: his ſtrength ſhalbe as an vnicorne: he ſhall eate the nations his enemies, and bruiſe their bones, and ſhoote them through with his arrowes.

9 *He coucheth and lyeth downe as a yong lyon, and as a lyon: who ſhall ſtirre him vp? bleſſed is hee that bleſſeth thee, and curſed is he that curſeth thee.

Gen.49.9.

10 Then Balak was very angry with Balaam, and n ſmote his hādes together: ſo Balak ſayde vnto Balaam, I ſent for thee to curſe mine enemies, and beholde, thou haſt bleſſed them now three times.

n In token of anger.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe the o Lorde hath kept thee backe from honour.

o That is, the Lorde hath hindred thee [illegible] enterpriſes.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me ſaying,

13 If Balak would giue me his houſe full of ſiluer and golde, I can not paſſe the commaundement of the Lord, to doe either good or bad of mine owne minde: what the Lorde ſhall commaunde, that ſame will I ſpeake.

14 And nowe beholde, I go vnto my people: come, I will p aduertiſe thee what this people ſhall do to thy folke in the later dayes.

p [illegible] to cauſe ẏ Iſ[illegible]

15 And he vttered his parable, and ſayd, Balaā the ſonne of Beor hath ſaid, and the man whoſe eyes were ſhut vp hath ſaid.

16 He hath ſaid that heard the wordes of God, and hath the knowledge of the moſt high, and ſawe the viſion of the Almightie, and falling in a trance, had his eyes opened:

17 I ſhal ſee him, but not now: I ſhal beholde him, but not neere: there ſhall come a ſtarre of Iaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the k coaſtes of Moab, and deſtroy all the l ſonnes of Sheth.

k That is, the princes.

l He ſhall ſubdue all that reſiſt: for of Sheth came [illegible] all the world.

18 And Edom ſhalbe poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 Hee alſo that ſhall haue dominion ſhalbe of Iaakob, and ſhall deſtroye the remnant of the m citie.

m Or, the cities.

dement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the [l] ioyfull ſhout of a king is among them.

[l] They triumphe as victorious kings ouer their enemies.

22 God brought them out of Egypt: their ſtrength is as an vnicorne.

23 For there is no ſorcerie in Iaakob, nor ſoothſaying in Iſrael: [k] according to this time it ſhalbe ſaid of Iaakob and of Iſrael, What hath God wrought?

[k] Conſidering what God ſhal worke this time for the deliuerance of his people, all the worlde ſhall wonder.

24 Beholde, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lye downe, till he eate of the praye, and till hee drinke the blood of the ſlaine.

25 ¶ Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, & ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I do?

27 ¶ Againe Balak ſayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other [l] place, if ſo be it will pleaſe God, that thou mayeſt thẽce curſe them for my ſake.

[l] [illegible]

28 So Balak brought Balaam vnto the top of Peor, that looketh towarde Ieſhimon.

29 Then Balaam ſaide vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rams.

30 And Balak did as Balaam had ſaid, and offred a bullocke and a ram on euery altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael. 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw ỷ it pleaſed the Lorde to bleſſe Iſrael, then he went not, *as certaine times before, to ſet diuinations, but ſet his face towarde the [a] wilderneſſe.

Chap. 23. 3. 15.

[a] Where the Iſraelites camped.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, & the Spirit of God came vpon him.

3 *And hee vttered his parable, and ſayde, Balaam the ſonne of Beor hath ſayde, and the man, whoſe eyes [b] were ſhut vp, hath ſaid,

Chap. 23. 7. 18.

[b] His eyes were ſhut vp before in reſpect of the cleare viſions which hee ſawe after, ſome reade, were open.

4 Hee hath ſayde, which heard the wordes of God, and ſawe the viſion of the Almightie, and [c] falling in a traunce, had his eyes opened:

[c] Though hee laye as in a ſleepe yet the eyes of his minde were open.

5 ¶ Howe goodly are thy tentes, O Iaakob, & thine habitatiõs, O Iſrael!

6 As the valleis, are they ſtretched foorth, as gardens by the riuers ſide, as the aloe trees, which ỷ Lord hath planted, as the cedars, beſide the waters.

Or, tents.

7 The water droppeth out of his bucket, & his ſeede ſhalbe in many waters, and his king ſhalbe hier then Agag, and his kingdome ſhalbe exalted.

[illegible]

8 God brought him out of Egypt: his ſtrength ſhalbe as an vnicorne: he ſhall eate the nations his enemies, and bruiſe their bones, and ſhoote them through with his arrowes.

9 *He coucheth and lyeth downe as a yong lyon & as a lyon: who ſhall ſtirre him vp? bleſſed is hee that bleſſeth thee, and curſed is he that curſeth thee.

Gene. 49. 9.

10 Then Balak was very angry with Balaam, and [n] ſmote his hãds together: ſo Balak ſayde vnto Balaam, I ſent for thee to curſe mine enemies and beholde, thou haſt bleſſed them now three times.

[n] In token of anger.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe [o] the Lorde hath kept thee backe from honour.

[o] Thus are they kept backe from God when they [illegible] enterpriſes.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me ſaying,

13 If Balak would giue me his houſe full of ſiluer and golde, I can not paſſe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lorde ſhall commaunde, that ſame will I ſpeake.

14 And nowe beholde, I go vnto my people: come, I will [p] aduertiſe thee what this people ſhall do to thy folke in the later dayes.

[p] [illegible] that thereby [illegible]

Chap. 23. [illegible]

15 And he vttered his parable, & ſayd, Balaã the ſonne of Beor hath ſaid, & the man whoſe eyes were ſhut vp hath ſaid.

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt high, and ſawe the viſion of the Almightie, and falling in a traunce had his eyes opened:

17 I ſhal ſee him, but not now: I ſhal beholde him, but not neere: there ſhall come a [q] ſtarre of Iaakob and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the [k] coaſtes of Moab, and deſtroy all the ſonnes of [l] Sheth.

[q] [illegible]

[k] That is, the [illegible]

[l] [illegible] Sheth [illegible]

18 And Edom ſhalbe poſſeſſed, and Seir ſhal be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 Hee alſo that ſhall haue dominion ſhalbe of Iaakob, and ſhall deſtroye the remnant of the citie.

O.iii. 20 ¶ And

n The Amalekites were the firſt that made warre againſt Iſrael, as cha. 14.45.

20 ¶ And when hee looked on Amalek, he vttered his parable, and ſaide, Amalek [n] was the firſt of the nations: but his later ende ſhall come to deſtruction.

‖ Or, Madianites.

o Make thy ſelfe as ſtrong as thou canſt.

21 And hee looked on the ‖ Kenites, and vttered his parable, & ſaide, Strong is thy dwelling place, and [o] put thy neſt in the rocke.

‖ Or, thou Kain ſhalt.

22 Neuertheles, ‖ ỷ Kenite ſhalbe ſpoiled vntil Aſſhur cary thee away captiue.

p Some read, Oh, who ſhall not periſh, when the enemie, that is, Antichriſt ſhall ſet himſelfe vp as God?

23 Againe he vttered his parable, and ſayde, Alas, [p] who ſhall liue when God doeth this?

q The Grecians and Romanes.

r Meaning Eber or the Iewes for rebelling againſt God.

24 The ſhips alſo ſhall come [q] from the coaſtes of Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber, and he alſo [r] ſhall come to deſtruction.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

3 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commaundeth to kill the Midianites.

Nom. 33.49.

a With the women.

NOw whiles Iſrael abode in * Shittim, the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the ſacrifice of their gods, & the people ate, and bowed downe to their gods.

b Worſhipped the idole of the Moabites, which was in the hill Peor.

3 And [b] Iſrael coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

Deut. 4.3. ioſh. 22.17.

‖ Or, to the Lord.

c Openly in the ſight of all.

4 And the Lorde ſaide vnto Moſes, * Take all the heades of the people, and hang them vp ‖ before the Lord againſt the ſunne, [c] ỷ the indignation of the Lords wrath may be turned from Iſrael.

d Let him ſee execution done of them that are vnder his charge.

5 Then Moſes ſaid vnto the Iudges of Iſrael, Euery one ſlay [d] his men that were ioyned with Baal Peor.

e Repenting that they had offended God.

6 ¶ And beholde, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, [e] who wept before the doore of the Tabernacle of the Congregation.

Pſa. 106.30. 1. macca. 2.54.

‖ Or, iaueling.

7 * And when Phinehas the ſonne of Eleazar the ſonne of Aaron the Prieſt ſaw it, he roſe vp from the middes of the Congregation, and tooke a ‖ ſpeare in his hand,

‖ Or, in her tent. Chal. and Greek, in her ſecrets.

8 And followed the man of Iſrael into the tent, & thruſt them both through: ‖ to wit, the man of Iſrael, and the woman, through her bellie: ſo the plague ceaſed from the children of Iſrael.

1. Cor. 10.8.

9 * And there dyed in that plague, foure and twentie thouſand.

10 Then the Lorde ſpake vnto Moſes, ſaying,

Pſal. 106.30.

f He was zealous to maintaine my glory.

11 * Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while he was zelous for my ſake among them: therefore I haue not cõſumed the childrẽ of Iſrael in my ielouſie.

Ecclus. 45.24. 1. mac. 2.54.

12 Wherefore ſay to him, Beholde, * I giue vnto him my couenant of peace,

g He hath pacified Gods wrath.

13 And hee ſhall haue it, and his ſeede after him, euen the couenant of the Prieſtes office for euer, becauſe hee was zelous for his God, and hath made an [g] atonement for the children of Iſrael.

i Ebr. of the houſe of the father.

14 And ỷ name of the Iſraelite (thus) ſlaine, which was killed with the Midianitiſh woman, [was] Zimri the ſonne of Salu, prince [i] of the familie of the Simeonites.

15 And the name of the Midianitiſh womã, that was ſlaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers houſe in Midiã.

16 ¶ Againe the Lorde ſpake vnto Moſes, ſaying,

Chap. 31.2.

17 * Vexe ỷ Midianites, & ſmite them:

h Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſel. Chap. 31.16. reuel. 2.14.

18 For they trouble you with their [h] wyles, wherewith they haue beguiled you as concerning Peor, and as concerning their ſiſter Cozbi the daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

CHAP. XXVI.

2 The Lord commaundeth to nomber the children of Iſrael in the plaine of Moab from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them, that were nombred in Sinai go into Canaan ſaue Caleb and Ioſhua.

a Which came for their whoredome and idolatrie.

ANd ſo after the [a] plague, the Lord ſpake vnto Moſes, and to Eleazar the ſonne of Aaron the Prieſt, ſaying,

Chap. 1.3.

2 Take the nomber of all the Congregation of the childrẽ of Iſrael * from twentie yeere olde and aboue throughout their fathers houſes, all that goe forth to warre in Iſrael.

b Where the riuer is neere to Iericho.

3 So Moſes and Eleazar the Prieſt ſpake vnto them in the plaine of Moab, by Iorden [b] toward Iericho, ſaying,

Chap. 1.1.

4 From twentie yere olde and aboue [ye ſhall nomber the people,] as the * Lord had commanded Moſes, and the children of Iſrael, when they came out of the land of Egypt.

Gen. 46.8. exod. 6.14. 1. chro. 5.1.

i Reuben.

5 ¶ * Reuben the firſt borne of Iſrael: the children of [i] Reuben were: Hanoch, [of whom came] the familie of the

Hanochites, [and] of Pallu the familie of the Pallutes:

6 Of Heſron, the familie of the Heſronites: of Carmi, yͤ familie of yͤ Carmites.

7 These are yͤ families of the Reubenites: & they were in nomber three and fourty thouſand, ſeuen hūdreth & thirtie.

8 And the ſonnes of Pallu, Eliab:

9 And the ſonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, & *ſtroue againſt Moſes and againſt Aaron in [c] the aſſemblie of Korah, when they ſtroue againſt the Lord.

Chap.16.1.

c In that rebellion wherof Korah was head.

10 And the earth opened her mouth, and ſwallowed them vp with Korah, when the Cōgregation dyed, what time the fire conſumed two hundreth and fiftie men, who were [d] for a ſigne:

d That is, for an example þ other ſhould not murmure and rebell againſt Gods miniſters.

11 Notwithſtanding, [all] the ſonnes of Korah dyed not.

12 ¶ And the children of †Simeon after their families were: Nemuel, [of whom came] the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

† Simeon.

13 Of Zerah, yͤ family of yͤ Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thouſande and two hundreth.

15 ¶ The ſonnes of †Gad after their families were: Zephon, [of whome came] the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

† Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, yͤ family of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the ſōnes of Gad, according to their nombers, fourtie thouſand and fiue hundreth.

19 ¶ The ſonnes of †Iudah, Er and Onan: but Er and Onan dyed in the land of [e] Canaan.

† Iudah.

e Before Iacob went into Egypt, Gen. 38.3.7.10. and 46.12.

20 So were the ſonnes of Iudah after their families: of Shelah [came] the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the ſonnes of *Pharez [were:] of Heſron, the familie of the Heſronites: of Hamul, the familie of the Hamulites.

Gen.46.12.

22 These are the families of Iudah, after their nombers, ſeuentie and ſixe thouſand and fiue hundreth.

23 ¶ The ſonnes of †Iſſachar, after their families [were: Tola, [of whome came] the familie of the Tolaites: of Pua, the familie of the Punites:

† Iſſachar.

24 Of Iaſhub, the familie of the Iaſhubites: of Shimron, the familie of the Shimronites.

25 These are yͤ families of Iſſachar, after their nombers, three ſcore & foure thouſand and three hundreth.

26 ¶ The ſonnes of †Zebulun, after their families were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

† Zebulun.

27 These are the families of the Zebulunites, after their nombers, three ſcore thouſand and fiue hundreth.

28 ¶ The ſōnes of Ioſeph, after their families were, †Manaſſeh & Ephraim.

† Manaſſeh.

29 The ſonnes of Manaſſeh [were:] of *Machir, yͤ familie of the Machirites: and Machir begate Gilead: of Gilead [came] the familie of the Gileadites.

Ioſh.17.1.

30 These are the ſonnes of Gilead: [of] Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Aſriel, the familie of the Aſrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And *Zelophehad the ſonne of Hepher had no ſonnes, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah and Tirzah.

Chap.27.1.

34 These are the families of Manaſſeh, & the nomber of them, two and fiftie thouſand and ſeuen hundreth.

35 ¶ These are the ſonnes of †Ephraim after their families: of Shuthelah [came] the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

† Ephraim.

36 And these are yͤ ſonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the ſōnes of Ephraim after their nombers, two and thirtie thouſand and fiue hundreth. these are the ſonnes of Ioſeph after their families.

38 ¶ [These are] the ſōnes of †Beniamin after their families: of Bela [came] the familie of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the familie of the Ahiramites:

† Beniamin.

39 Of Shupham, the familie of the Suphamites: of Hupham, the familie

of the Huphamites.

40 And the ſonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the ſõnes of Beniamin after their families, and their nombers, fiue & fourtie thouſand and ſix hundreth.

† Dan.

42 ¶ These are the ſonnes of Dan after their families: of Shuham came the familie of ẏ Shuhamites. these are ẏ families of Dan after their houſholds.

43 All the families of ẏ Shuhamites [were after their nombers, three ſcore and foure thouſand, and foure hũdreth.

† Aſher.

44 ¶ The ſõnes of Aſher after their families were: of Iimnah, the familie of the Iimnites: of Iſui, the familie of the Iſuites: of Beriah, the familie of the Berites.

45 The ſonnes of Beriah were, [of Heber the familie of ẏ Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Aſher was Sarah.

47 These are ẏ families of the ſonnes of Aſher after their nombers, three and fiftie thouſand and foure hundreth.

† Naphtali.

48 ¶ The ſonnes of Naphtali, after their families were: of Iahzeel, the familie of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, ẏ familie of the Shillemites.

50 These are the families of Naphtali according to their houſholdes, and their nomber, fiue and fourtie thouſand and foure hundreth.

† This is the third time that they are nombred.

51 These are the † nombers of the children of Iſrael: ſixe hundreth and one thouſand, ſeuen hundreth and thirtie.

52 ¶ And the Lorde ſpake vnto Moſes, ſaying,

53 Vnto theſe the land ſhalbe deuided for an inheritance, according to the nomber of † names.

† Or, perſons.
Chap. 33. 54.

54 * To many thou ſhal giue the more inheritance, & to few thou ſhalt giue leſſe inheritance: to euery one according to his nomber ſhalbe giuen his inheritance.

Ioſh. 11. 23. and 14. 2.

55 Notwithſtanding the land ſhalbe * deuided by lot: according to the names of the tribes of their fathers they ſhall inherite:

56 According to the lot ſhall the poſſeſſion thereof be deuided betweene many and fewe.

Exod. 6. verſ. 16, 17, 18, 19.

57 ¶ * Theſe alſo [are] the nombers of the Leuites, after their families: of Gerſhon came the familie of the Gerſhonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Muſhites: the familie of the Korhites: And Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and ſhe bare vnto Amram Aaron, and Moſes, and Miriam their ſiſter.

Exod. 2. 1. and 6. 20.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab & Abihu died, becauſe they offred ſtrange fire before the Lord.

Leui. 10. 2. Chap. 3. 4. 1. Chro. 24. 2.

62 And their nombers were three and twentie thouſand, all males from a moneth olde & aboue: for they were not nombred among the children of Iſrael, becauſe there was none inheritãce giuen them among the children of Iſrael.

63 ¶ These are the nombers of Moſes and Eleazar the Prieſt which nombred the childrẽ of Iſrael in the plaine of Moab, nere Iorden toward Iericho.

64 And among theſe there was not a mã of them, whom Moſes & Aaron the Prieſt nombred, when they told the children of Iſrael in ẏ wildernes of Sinai.

‡ Wherein appeareth the great power of God, that ſo wonderfully encreaſed his people.

65 For the Lord ſaid of them, * They ſhall die in the wildernes: ſo there was not left a man of them, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

Chap. 14. 28, 29. 1. Cor. 10. 5, 6.

CHAP. XXVII

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promiſe is ſhewed vnto Moſes. 16 Moſes prayeth for a gouernour to the people. 18 Ioſhua is appointed in his ſteade.

THen came the daughters of * Zelophehad, the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of ẏ familie of Manaſſeh, the ſonne of Ioſeph (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah and Milcah, and Tirzah)

Chap. 26. 33. and 36. 11. Ioſh. 17. 3.

2 And ſtood before Moſes, and before Eleazar the Prieſt, & before the Princes, and all the aſſemblie, at the doore of the Tabernacle of the Cõgregation, ſaying,

3 Our father * dyed in the wildernes, and he was not among the aſſemblie of them that were aſſembled againſt the Lorde in the companie of Korah, but

Chap. 14. 35. and 26. 64, 65.

dyed in his [a] ſinne, and had no ſonnes.

4 Wherefore ſhould ẏ name of our father be taken away from among his familie, becauſe he hath no ſonne? giue vs a poſſeſſion among the brethren of our father.

5 Then Moſes brought their [b] cauſe before the Lord.

6 And the Lorde ſpake vnto Moſes, ſaying,

7 The daughters of Zelophehad ſpeake right: thou ſhalt giue them a poſſeſſion to inherite among their fathers brethren, and ſhalt turne the inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children of Iſrael, ſaying, If a man dye and haue no ſonne, then ye ſhall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye ſhal giue his inheritance vnto his brethren.

10 And if he haue no brethrē, ye ſhal giue his inheritance vnto his fathers brethrē.

11 And if his father haue no brethren, ye ſhall giue his inheritance vnto his next kinſman of his familie, and he ſhall poſſeſſe it: and this ſhall be vnto the children of Iſrael a lawe of [c] iudgement, as the Lord hath commanded Moſes.

12 ¶ Againe the Lorde ſaid vnto Moſes, *Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Iſrael.

13 And when thou haſt ſeene it, thou ſhalt be gathered vnto thy people alſo, *as Aaron thy brother was gathered.

14 For ye were *diſobedient vnto my word in the deſert of Zin, in the ſtrife of the aſſemblie, to ſanctifie me in the waters before their eyes. *That is the water of ‖ Meribah in Kadeſh in the wilderneſ of Zin.

15 ¶ Then Moſes ſpake vnto ẏ Lord, ſaying,

16 Let the Lord God of the ſpirits of all fleſh appoint a man ouer the Congregation,

17 Who may [e] go out & in before them, and leade them out and in, that the Congregation of the Lorde be not as ſheepe, which haue not a ſhepheard.

18 And the Lorde ſaide vnto Moſes, Take thee Ioſhua the ſonne of Nun, in whom is ẏ Spirit, and put thine hands vpon him,

19 And ſet him before Eleazar ẏ Prieſt, and before all the Congregation, & giue him a charge in their ſight.

20 And giue him of thy glory, that all the Congregation of the children of Iſrael may obey.

21 And he ſhall ſtand before Eleazar the Prieſt, who ſhal aſke counſell for him *by the iudgement of Urim before the Lord: at his word they ſhall go out, and at his word they ſhal come in, both he, and all the children of Iſrael with him and all the Congregation.

22 So Moſes did as the Lorde had commanded him, and he tooke Ioſhua, and ſet him before Eleazar ẏ Prieſt, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had ſpoken by the hand of Moſes.

CHAP. XXVIII.

4 The daily ſacrifice. 9 The ſacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Paſſeouer. 26 Of the firſt fruites.

AND ẏ Lorde ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael, & ſay vnto them, Ye ſhall obſerue to offer vnto me in their due ſeaſon mine offring and [a] my bread, for my ſacrifices made by fire for a ſweete ſauour vnto me.

3 Alſo thou ſhalt ſay vnto them, *This is the offring made by fire which ye ſhal offer vnto the Lorde, two lambes of a yeere olde without ſpot, dayly, for a continuall burnt offring.

4 One lambe ſhalt thou prepare in the morning, and the other lambe ſhalt thou prepare at euen.

5 *And the tenth part of an Ephah of fine floure for a *meate offring mingled with the fourth part of an *Hin of beaten oyle.

6 ‖ This ſhal be ‖ a daily burnt offring, as was made in the mount Sinai for a ſweete ſauour: it is a ſacrifice made by fire vnto the Lord.

7 And the drinke offring thereof the fourth part of an Hin for one lambe: in the holy place cauſe to powre the drinke offring vnto the Lord.

8 And the other lambe thou ſhalt prepare at euen: as the meate offring of the morning, & as the drinke offring thereof ſhalt thou prepare this for an offring made by fire of ſweete ſauour vnto the Lord.

9 ¶ But on the Sabbath day ye ſhal offer two lambes of a yeere olde, without ſpot, and two tenth deales of fine floure for a meate offring mingled with oyle, and the drinke offring thereof.

10 This is the burnt offring of euery Sabbath, beſide the [d] continuall burnt offring,

[a] According as other men die, forasmuch as they are ſinners.

[b] That is, their matter to be iudged to know what he ſhould determine as he did all hard matters.

[c] Meaning an ordinance to iudge by.

Deut.32.49.

Chap.20.24.

Chap.20.12.

Exod.17.7.

‖ Or, ſtrife.

[d] Who as he hath created, ſo he gouerneth the ſpirits of all men.

[e] That is, to gouerne them & do his duetie, as 2 Chro.1.10.

[f] And ſo appoint him gouernour.

[g] Commend him to the people as meete for the office appointed by God.

Exod.28.30.

[h] According to his office ſignifying that he ſhould execute nothing but that which he knewe to be the will of God.

[i] Howbeit he ſhould graunt him rule in his office.

[a] By bread, he meaneth all maner of ſacrifice.

Exod.29.38.

Exod.16.36.

Leuit.2.1.

Exod.29.40.

[b] The meate offring and drinke offring of the euening ſacrifice.

[c] Of the meaſure Ephah.

[d] Which was offred euery day at morning and at euening.

fring, and drinke offring thereof.

11 ¶ And in the beginning of your monethſ, ye ſhall offer a burnt offring vnto the Lord, two yong bullockes, ⁊ a ram, and ſeuen lambes of a yeere olde, without ſpot,

12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, ⁊ two tenth deales of fine floure for a meat offring, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offring vnto one lambe: for a burnt offring of ſweete ſauour: [it is] an offring made by fire vnto the Lord.

c That is, the wine that ſhall be powred vpon the ſacrifice.

14 And their [c] drinke offrings ſhalbe halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a ſinne offring vnto the Lorde ſhalbe prepared, beſides the continuall burnt offring, ⁊ his drinke offring.

Exod.12.18. & 23.15. Leuit.23.5.

16 *Alſo the fourtenth day of the firſt moneth is the Paſſeouer of the Lord.

17 And in the fifteenth day of the ſame moneth is the feaſt: ſeuen dayes ſhall vnleauened bread be eaten.

Leuit.23.7.

f Or, ſolemne aſſemblie.

18 In the *firſt day ſhalbe [an holy [f] conuocation, ye ſhal do no ſeruile worke [therein.

19 But ye ſhall offer a ſacrifice made by fire for a burnt offring vnto the Lord, two yong bullockes one ram, and ſeuen lambes of a yeere olde: ſee that they be without blemiſh.

20 And their meate offring [ſhalbe] of fine floure mingled with oile: three tenth deales ſhal ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale ſhalt thou prepare for euery lambe, [euen] for the ſeuen lambes.

22 And an hee goat for a ſinne offring, to make an atonement for you.

23 Ye ſhall prepare theſe, beſide the burnt offring in the morning, which is a continuall burnt ſacrifice.

‡Ebr. bread.

24 After this maner ye ſhall prepare throughout all the ſeuen dayes, for the ‡ mainteyning of the offring made by fire for a ſweete ſauour vnto the Lord: it ſhall be done beſide the continuall burnt offring and drinke offring thereof.

25 And in the ſeuenth day ye ſhal haue an holy conuocation, [wherein ye ſhall doe no ſeruile worke.

26 ¶ Alſo in ẏ day of your firſt fruites, when ye bring a newe meat offring vnto the Lord, according to [g] your weekes ye ſhall haue an holy conuocation, and ye ſhall do no ſeruile worke in it:]

g In counting ſeuen weekes from ẏ Paſſeouer to Whitſontide, as Leuit.23.15.

27 But ye ſhall offer a burnt offring for a ſweete ſauour vnto the Lorde, two yong bullockes, a ram, and ſeuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the ſeuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye ſhall do [this] beſides the continuall burnt offring, ⁊ his meat offring:) ‡ ſee they be without blemiſh, with their drinke offrings.

‡Ebr. they ſhal be to you.

CHAP. XXIX.

1 Of the three principall feaſtes of the ſeuenth moneth: to wit, the feaſt of trumpets, 7 The feaſt of reconciliation, 12 And the feaſt of Tabernacles.

MOreouer, in the firſt [day] of the [a] ſeuenth moneth ye ſhall haue an holy conuocation: ye ſhall doe no ſeruile worke [therein: *it ſhalbe a day of blowing the trumpets vnto you.

a Which conteineth part of September, ⁊ part of October.

Leuit.23.24.

2 And ye ſhall make a burnt offring for a ſweete ſauour vnto the Lorde: one yong bullocke, one ramme, and ſeuen lambes of a yeere olde, without blemiſh.

3 And their meate offring ſhalbe of fine floure mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the ſeuen lambes,

5 And an hee goate for a ſinne offring to make an atonement for you,

6 Beſide the burnt offring of the [b] moneth, and his meat offring, and the continuall burnt offring, and his meate offring and ẏ drinke offrings of the ſame, according to their maner, for a ſweete ſauour: [it is] a ſacrifice made by fire vnto the Lord.

b Which muſt be offred in the beginning of euery moneth.

c With this for morning and euening.

7 ¶ *And ye ſhal haue in ẏ tenth [day] of the ſeuenth moneth, an holy [d] conuocation: and ye ſhall *humble your ſoules, [and ſhall not doe any worke [therein:]

Leuit.16.30, 31 & 23.27.

d Which is the feaſt of reconciliation.

Leuit.16.29.

8 But ye ſhal offer a burnt offring vnto ẏ Lord for a ſweete ſauour: one yong bullocke, a ram, ⁊ ſeuen lambes of a yere olde: ſee they be without blemiſh.

9 And their meate offring ſhall be of fine floure mingled with oile, three tenth deales to a bullocke, [and] two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the ſeuen lambes,

11 An hee goate for a ſinne offring, (beſide the ſinne offring to make the atonement and the continuall [e] burnt offring and the meate offring thereof) and their drinke offrings.

[e] That is, offered euery morning and euening.

12 ¶ And in the fifteenth day of the ſeuenth moneth ye ſhal haue an holy [f] conuocation: ye ſhall doe no ſeruile worke [therein,] but ye ſhall keepe a feaſt vnto the Lord ſeuen dayes.

[f] Meaning the feaſt of the Tabernacles.

13 And ye ſhall offer a burnt offring for a ſacrifice made by fire of ſweete ſauour vnto the Lord, thirteene yong bullocks, two rams, [and] fourtene lambes of a yeere olde: they ſhall be without blemiſh.

14 And their meate offring ſhall be of fine floure mingled with oile, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourteene lambes,

16 And one hee goate for a ſinne offring, beſide the continual burnt offring, his meat offring and his drinke offring.

17 ¶ And the † ſecond day [ye ſhall offer] twelue yong bullocks, two rammes, fourtene lambes of a yeere olde without blemiſh,

† The ſecond day of the feaſt of Tabernacles.

18 With their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes, according to their nomber, after the maner,

19 And an hee goate for a ſinne offring (beſide the continuall burnt offring and his meat offring) & their drinke offrings.

20 ¶ Alſo yͤ † third day [ye ſhal offer] eleuen bullockes, two rams, & fourteene lambes of a yeere olde without blemiſh,

† The third day.

21 With their meate offring and their drinke offrings, for the bullocks, for the rams, and for yͤ lambes after their nomber according to the [g] maner,

[g] According to the ceremonies appointed thereunto.

22 And an hee goate for a ſinne offring, beſide the continuall burnt offring, & his meate offring and his drinke offring.

23 ¶ And yͤ † fourth day [ye ſhal offer] ten bullockes, two rams, [and] fourtene lambes of a yeere olde without blemiſh.

† The fourth day.

24 Their meate offring & their drinke offrings, for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

25 And an hee goat for a ſinne offring, beſide the continuall burnt offring, his meate offring and his drinke offring.

26 ¶ In the † fifth day alſo [ye ſhal offer] nine bullockes, two rammes, [and] fourtene lambes of a yeere old without blemiſh,

† The fifth day.

27 And their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

28 And an hee goat for a ſinne offring, beſide the continuall burnt offring, & his meate offring and his drinke offring.

29 ¶ And in yͤ † ſixt day [ye ſhall offer] eight bullocks, two rams, & fourteene lambes of a yeere olde without blemiſh,

† The ſixt day.

30 And their meate offring, and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

31 And an hee goate for a ſinne offring, beſide the continuall burnt offring, his meate offring and his drinke offrings.

32 ¶ In the † ſeuenth day alſo [ye ſhall offer] ſeuen bullocks, two rams [&] fourtene lambes of a yere old ẃout blemiſh,

† The ſeuenth day.

33 And their meate offring and their drinke offrings for the bullocks, for the rams, and for the lambes according to their nomber, after their maner,

34 And an hee goat for a ſinne offring, beſide the continuall burnt offring, his meate offring and his drinke offring.

35 ¶ In the † eight day, ye ſhall haue *a ſolemne aſſemblie: ye ſhall do no ſeruile worke [therein,]

† The eight day.
Leuit.23.36.

36 But ye ſhall offer a burnt offring, a ſacrifice made by fire for a ſweete ſauour vnto yͤ Lord, one bullock, one ram, [and] ſeuen lambes of a yeere olde without blemiſh,

37 Their meate offring & their drinke offrings for the bullocke, for yͤ ram, and for the lambes according to their nomber, after the maner,

38 And an hee goate for a ſinne offring, beſide the continuall burnt offring, and his meate offring, & his drinke offring.

39 These things ye ſhall doe vnto the Lord in your feaſts, beſide your [h] vowes, and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings & for your peace offrings.

[h] Beſide the ſacrifice that you ſhall vowe or offer of your owne minde.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the mayde. 7 Of the wife. 10 Of the widowe, or diuorced.

THen Moſes ſpake vnto yͤ children of Iſrael according to all that the Lorde had commanded him,

‡Ebr. Moſes.

2 Moſes alſo ſpake vnto the heades of the tribes concerning the children of Iſrael, ſaying, This is the thing which the Lord hath commanded,

a Becauſe they might declare them to the Iſraelites.

3 Whoſoeuer voweth a vow vnto the Lorde, or ſweareth an othe to binde him ‡ſelfe by a bonde, he ſhall not ‡breake his promes, but ſhall doe according to all that proceedeth out of his mouth.

‡Ebr. his ſoule. ‡Ebr. violate his worde.

4 If a woman alſo vow a vow vnto the Lord, & bind her ſelfe by a bond, being in her fathers houſe, in the time of her youth,

5 And her father heare her vowe and bonde, wherewith ſhe hath bounde her ſelfe, and her father hold his [b] peace concerning her, then all her vowes ſhall ſtand, and euery bond, wherewith ſhee hath bound her ſelfe, ſhall ſtand.

b For ſo doing, he doth approue her.

6 But if her [c] father diſalow her the ſame day that he heareth all her vowes and bondes wherewith ſhe hath bound her ſelfe, they ſhall not be of value, and the Lord wil forgiue her, becauſe her father diſalowed her.

c By not approuing or conſenting to her vowe.

7 And if ſhe haue an huſband when ſhe voweth or [d] pronounceth ought with her lippes, wherewith ſhe bindeth her ſelfe,

d Either by oth or ſimple promes.

8 If her huſband heard it, & holdeth his peace concerning her, the ſame day he heareth it then her vowe ſhal ſtand, and her bonds wherewith ſhee bindeth her ſelfe ſhall ſtand in effect.

9 But if her huſband diſalow her the ſame day that he heareth it, then ſhall he make her vowe which ſhe hath made, and that that ſhe hath pronounced with her lippes, wherewith ſhe bound her [e] ſelfe, of none effect: and the Lord will forgiue her.

e For ſhe is in ſubiection of her huſband, and can performe nothing without his conſent.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith ſhe hath bounde her ſelfe) ſhall ſtand in [f] effect with her.

f For they are not vnder the autoritie of the man.

11 And if ſhe vowed in her huſbandes [g] houſe, or bound her ſelf ſtreightly with an othe,

g Her huſband being aliue.

12 And her huſband hath heard it, and held his peace concerning her, not diſalowing her, then all her vowes ſhall ſtand, and euery bond, wherewith ſhee bound her ſelfe, ſhall ſtand in effect.

13 But if her huſband diſanulled thẽ, the ſame day that he heard them, nothing that proceeded out of her lips concerning her vowes or concerning ‡ her bonds, ſhall ſtand in effect: for her huſband hath diſanulled them: and yͤ Lord will forgiue her.

‡Ebr. the bõde of her ſoule.

14 So euery vowe, and euery othe [or bond,] made to [h] humble the ſoule, her huſband may ſtabliſh it, or her huſband may breake it.

h To mortifie her ſelfe by abſtinence, or other bodily exerciſes.

15 But if her huſband holde his peace concerning her from day to day, then he ſtabliſheth all her vowes and all her bondes which ſhe hath made: hee hath cõfirmed them becauſe he held his peace concerning her the ſame day that hee heard them.

i And warne her not the ſame day that he heareth it, as verſe 9.

16 But if he [k] breake them after that he hath heard them, then ſhall he beare her iniquitie.

k Not the ſame day he heard them but ſome day after, the ſinne ſhalbe imputed to him and not to her.

17 These are the ordinances which the Lord commanded Moſes, betweene a man and his wife, and betweene the father and his daughter, [being] yong in her fathers houſe.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are ſlaine. 18 Onely the maides are reſerued aliue. 27 The pray is equally diuided. 49 A preſent giuen of Iſrael.

ANd yͤ Lorde ſpake vnto Moſes, ſaying,

2 *Reuenge the children of Iſrael of the Midianites, and afterward ſhalt thou be *gathered vnto thy people.

Chap.25.17.

Chap.27.13.

3 And Moſes ſpake to the people, ſaying, Harneſſe ſome of you vnto warre, and let them go againſt Midian, to execute the vengeance of the Lord [a] againſt Midian.

a As he had commanded, Chap.25.17: declaring alſo that the iniurie done againſt his people, is done againſt him.

4 A thouſand of euery tribe throughout all the tribes of Iſrael, ſhall ye ſend to the warre.

5 So there were taken out of yͤ thouſands of Iſrael, twelue thouſand prepared vnto warre, of euery tribe a thouſãd.

6 And Moſes ſent them to yͤ warre, [euen a thouſand of euery tribe, & ſent] [b] them with Phinehas the ſonne of Eleazar the Prieſt to the warre: and the holy inſtruments, that is, the trumpets to blow were in his hand.

b For his great zeale that he bare to the Lord, Chap.25.13.

7 And they warred againſt Midian, as the Lorde had commanded Moſes, and ſlue all the males.

8 They ſlue alſo the kings of Midian among them that were ſlaine: *Eui and Rekem, and Zur, & Hur and Reba fiue kings of Midian, and they ſlue [c] Balaam the ſonne of Beor with the ſword:

Ioſh.13.21.

c The falſe prophet who gaue counſell howe to cauſe the Iſraelites to offende their God.

9 But the children of Iſrael tooke the

women of Midian priſoners, and their children, and ſpoyled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ Or, palaces and gorgeous buildings.

11 And they tooke all the ſpoyle and all the pray [both] of men & beaſtes.

12 And they brought the [d] captiues and that which they had taken, and the ſpoyle vnto Moſes and to Eleazar the Prieſt, & vnto the Congregation of the children of Iſrael, into the campe in the plaine of Moab, which was by Iorden [toward] Iericho.

[d] As the women and litle children.

13 ¶ Then Moſes & Eleazar yͤ Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angrie with the captaines of the hoſte, with the captaines ouer thouſands, and captaines ouer hundreds, which came from the warre and battel.

15 And Moſes ſaid vnto them, What? haue ye ſaued all the [e] women?

[e] As though he ſayd, Ye ought to haue ſpared none.

16 Behold, * theſe cauſed the children of Iſrael through the * counſell of Balaam to commit a treſpaſſe againſt the Lorde, [f] as concerning Peor, and there came a plague among the Congregation of the Lord.

Chap.25.2. 2 Pet.2.15.

[f] For worſhipping of Peor.

17 Now therefore, * ſlay all the males among the [g] children, and kill all the women that haue knowen man by carnall copulation.

Iudg.21.11.

[g] That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your ſelues.

19 And ye ſhall remaine without the hoſte ſeuen dayes, all that haue killed any perſon, * & all that haue touched any dead, [&] purifie both your ſelues & your priſoners the third day and the ſeuenth.

Chap.19.11.

20 Alſo ye ſhall purifie euery garment and all that is made of ſkins and all worke of goates heare, and al things made of wood.

21 ¶ And Eleazar the Prieſt ſayd vnto the men of warre, which went to the battel, This is the ‖ ordinance of the law which the Lord * commanded Moſes.

‖ Or, commaunded in the lawe. Chap.19.12.

22 As for golde, & ſiluer, braſſe, yron, tinne, and lead:

23 [Euen] all that may abide the fire, ye ſhall make it go through the fire, and it ſhalbe cleane: yet, it ſhalbe [h] purified with * the water of purification: and all that ſuffreth not the fire, ye ſhal cauſe to paſſe by the [i] water.

[h] The third day, and before it be molten. Chap.19.9.

[i] It ſhalbe waſhed.

24 Ye ſhall waſh alſo your clothes the ſeuenth day, & ye ſhalbe cleane: and afterward ye ſhall come into the hoſte.

25 ¶ And the Lord ſpake vnto Moſes, ſaying,

26 Take the ſumme of the pray that was taken, [both] of perſons and of cattel, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And deuide the pray [i] betweene the ſouldiers that went to the warre, and all the Congregation.

[i] The pray is firſt deuided equally among all.

28 And thou ſhalt take a tribute vnto the Lord of the [k] men of warre, which went out to battell: one perſon of fiue hundreth, [both] of the perſons, & of the beeues, & of the aſſes, and of the ſheepe.

[k] Of the pray that falleth to the ſouldiers.

29 Ye ſhall take it of their halfe and giue it vnto Eleazar the Prieſt, [as] an heaue offring of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take [l] one, taken out of fiftie, [both] of the perſons, of the beeues, of the aſſes, and of the ſheepe, [euen] of all the cattell: and thou ſhalt giue them vnto the Leuites, which haue yͤ charge of the Tabernacle of the Lord.

[l] The Iſraelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the ſouldiers, one of euery fiue hundreth.

31 And Moſes & Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the bootie, [to wit,] the reſt of the praye which the men of warre had ſpoyled, was ſixe hundreth ſeuentie and fiue thouſand ſheepe,

33 And ſeuentie and two thouſande beeues,

34 And three ſcore and one thouſand aſſes,

35 And two & thirtie thouſand perſons in all, of women that had † lyen by no man.

† Ebr. not knowen the bed of man.

36 And the halfe, [to wit,] the part of them that went out to warre touching yͤ nomber of ſheepe, was three hundreth ſeuen & thirty thouſand, & fiue hundreth.

37 And the [m] Lords tribute of yͤ ſheepe was ſixe hundreth and ſeuentie & fiue:

[m] This is the portion that yͤ ſouldiers gaue to the Lord.

38 And the beeues were [ſixe & thirtie] thouſand, whereof the Lordes tribute [was] ſeuentie and two.

39 And the aſſes [were] thirtie thouſand and fiue hundreth, whereof the Lords tribute [was] three ſcore and one:

40 And [n] of perſons ſixteene thouſand, whereof the Lordes tribute [was] two and thirtie perſons.

[n] Meaning of the maydes or virgins which had not companied with man.

41 And Moſes gaue the tribute of the Lords offring vnto Eleazar the Prieſt, as the Lord had commanded Moſes.

42 And of the [o] halfe of the children of

[o] Of that part which was geuen vnto them, in deuiding the ſpoyle.

of Iſrael, which Moſes diuided from the men of warre,

43 (For the halfe that perteined vnto the Congregation, was three hundreth thirtie and ſeuen thouſand ſheepe and fiue hundreth,

44 And ſixe & thirtie thouſand beeues,

45 And thirtie thouſand aſſes, & fiue hundreth,

46 And ſixteene thouſand perſons)

p Which had not bene at warre.

47 Moſes, I ſay, tooke of the halfe that perteined vnto the [p] children of Iſrael, one taken out of fiftie, both of the perſons, and of the cattell, & gaue them vnto the Leuites, which haue ŷ charge of the Tabernacle of the Lorde, as the Lord had commanded Moſes.

48 ¶ Then ŷ captaines which were ouer thouſands of the hoſte, ŷ captaines ouer the thouſands, and the captaines ouer the hundreds came vnto Moſes:

‡ Ebr. vnder our hands.

49 And ſaid to Moſes, Thy ſeruants haue taken the ſumme of the men of warre which are vnder ‡ our autoritie, and there lacketh not one man of vs.

q The captaines by this free offering acknowledged the great benefite of God in preſeruing his people.

50 We haue therefore brought a [q] preſent vnto the Lorde, what euery man found of iewels of golde, bracelets, and cheines, rings, eare rings & ornaments of the legs, to make an atonement for our ſoules before the Lord.

51 And Moſes & Eleazar the Prieſt tooke the golde of them, & all wrought iewels.

52 And all the golde of the offering that they offred vp to the Lorde (of the captaines ouer thouſands & hundreds) [was ſixteene thouſand ſeuen hundred and fiftie ſhekels,

r And gaue no portiō to their captaines.

53 (For the men of warre had ſpoyled, euery man for him [r] ſelfe)

54 And Moſes & Eleazar the Prieſt tooke the gold of the captaines ouer the thouſands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a [s] memoriall of the children of Iſrael before the Lord.

s That ŷ Lord might remember the children of Iſrael.

CHAP. XXXII.

2 The requeſt of the Reubenites and Gadites. 16 And their promiſe vnto Moſes. 20 Moſes graunteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquer and buylde cities on this ſide Iorden.

a Reuben came of Leah & Gad of Zilpah her handmayde.

b Which mount came was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betweene him and Laban, Gene. 31.47.

NOwe ŷ children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattel: & they ſawe the land of Iazer, & the land of [b] Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children of Reuben came, & ſpake vnto Moſes & to Eleazar the Prieſt, and vnto the princes of the Congregation, ſaying,

3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lorde ſmote before the Congregation of Iſrael, is a land meete for cattel, and thy ſeruants haue cattell:

5 Wherefore, ſayde they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, and bring vs not ouer Iorden.

6 And Moſes ſayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tarie here?

‡ Ebr. breake.

7 Wherefore now ‡ diſcourage ye the heart of the children of Iſrael, to goe ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I ſent them from Kadeſh barnea to ſee ŷ land.

Chap. 13.24.

Or, valley.

9 For when they went vp euen vnto the riuer of Eſhcol, and ſawe the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lorde had giuen them.

10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,

‡ Ebr. If any of these men.

Chap. 14.28, 29.

Or, perſeuered and continued.

11 ‡ None of the men that came out of Egypt from twentie yeere olde and aboue, ſhall ſee the land for the which I ſware vnto Abraham, to Izhak, and to Iaakob, becauſe they haue not wholly followed me:

12 Except Caleb the ſonne of Iephunneh the Keneſite, and Ioſhua the ſonne of Nun: for they haue conſtantly folowed the Lord.

13 And the Lorde was very angrie with Iſrael, and made them wander in the wilderneſſe fourtie yeeres, vntill all the generation that had done [c] euil in the ſight of the Lord were conſumed.

c Becauſe they murmured, neither would beleeue their report which tolde the trueth as concerning the land.

14 And beholde, ye are riſen vp in your fathers ſtead as an encreaſe of ſinful men, ſtil to augment the fierce wrath of the Lord, toward Iſrael.

15 For if ye turne away from folowing him, he wil yet againe leaue the people in the wilderneſſe, and [d] ye ſhall deſtroy all this folke.

d By your occaſion.

16 And they went neere to him, and ſayd, We wil build ſheepe foldes here for

our ſheepe, and for our catell, and cities for our children.

c In the land of Canaan.

17 But we our ſelues will be ready armed to goe before the children of Iſrael, vntil we haue brought them vnto their place: but our children ſhal dwell in the defenced cities, becauſe of the inhabitants of the land.

18 We wil not returne vnto our houſes, vntill the children of Iſrael haue inherited euery man his inheritance.

19 Neither wil we inherit with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iorden Eaſtward.

Ioſh.1.13.

f Before the Arke of the Lord.

20 ¶ *And Moſes ſayd vnto them, If ye will doe this thing, and go armed [f]before the Lord to warre:

g That is, the inhabitants of the land.

21 And will goe euery one of you in harneſſe ouer Iorden before the Lorde, vntil he hath caſt out his [g]enemies from his ſight:

22 And vntill the land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord, & toward Iſrael: and this land ſhall be your poſſeſſion [h]before the Lord.

h The Lorde shall graunt you this lād which ye require.

Ioſh.1.15.

i Ye shall assuredly be punished for your ſinne.

23 But if ye will not doe ſo, behold, ye haue ſinned againſt the Lord, & be ſure, that your ſinne will finde you out.

24 Builde you then, cities for your children, and foldes for your ſheepe, and doe that ye haue ſpoken.

25 Then the children of Gad, and the children of Reuben ſpake vnto Moſes, ſaying, Thy ſeruants will doe as my lorde commandeth:

26 Our children, our wiues, our ſheepe, and all our cattell ſhall remaine there in the cities of Gilead,

Ioſh.4.12.

27 But *thy ſeruants will goe euery one armed to warre before the Lord for to fight, as my lord ſaith.

k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death so that they brake not theirs.

28 So concerning them, Moſes [k]commanded Eleazar the Prieſt, & Ioſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid vnto them, If the children of Gad, & the children of Reuben, wil go with you ouer Iorden, al armed to fight before the Lord then when ẏ land is ſubdued before you, ye ſhal giue them the land of Gilead for a poſſeſſion:

30 But if they wil not go ouer wͭ you armed, then they ſhall haue their poſſeſſions among you in the land of Canaan.

l That is attributed to the Lorde which his messenger speaketh.

31 And the children of Gad, & the children of Reuben anſwered, ſaying, As the Lord hath ſayd vnto thy ſeruants, ſo will we doe.

32 We wil go armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance may be to vs on this ſide Iorden.

Deut.3.12. Ioſh.13.8. and 22.4.

33 *So Moſes gaue vnto them, [euen] to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Ioſeph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof and coaſtes, euen the cities of the countrey round about.

m The Amorites dwelled on both sides of Iorden, but here he maketh mention of them that dwelt on this side & Ioſh. 10.12 he speaketh of them that inhabited beyōd Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, & Iazer, and Iogbehah,

36 And Beth nimrah, and Beth haran, defenced cities: alſo ſheepe foldes.

37 And the children of Reuben built Heſhbon, and Elealeh, & Kiriathaim,

38 And Nebo, and Baal meon, and turned their names and Shibmah: and gaue other names vnto the cities which they built.

Gen.50.23.

39 And the children *of Machir the ſonne of Manaſſeh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moſes gaue Gilead vnto Machir the ſonne of Manaſſeh, and he dwelt therein.

Deut.3.14.

41 *And Iair the ſonne of Manaſſeh, went and tooke the ſmall townes thereof, and called them Hauoth Iair.

n That is, the villages of Iair.

42 Alſo Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

CHAP. XXXIII.

1 The two & fourtie iourneys of Iſrael are nombred. 52 They are commanded to kill the Canaanites.

a From whence they departed, and whither they came.

These are the [a]iourneys of the children of Iſrael, which went out of the land of Egypt according to their bands vnder the hand of Moſes and Aaron.

2 And Moſes wrote their going out by their iourneys according to the commandement of the Lord: ſo theſe are the iourneys of their going out.

Exod.12.37.

3 Now they *departed from Rameſes the firſt moneth, euen the fifteenth day of the firſt moneth, on the morowe after the Paſſeouer: and the children of Iſrael went out with an hie hand in the ſight of all the Egyptians.

4 (For ẏ Egyptians buried all their firſt borne, which the Lord had ſmitten

b Either meaning their Idoles or their men of authoritie.

among them: vpon their [b] gods alſo the Lord did execution.)

5 And the children of Iſrael remoued from Rameſes, and pitched in Succoth.

Exod.13.20.

6 And they departed from *Succoth, and pitched in Etham, which is in the edge of the wildernes.

c At the commaundement of the Lord, Exo. 14.2.

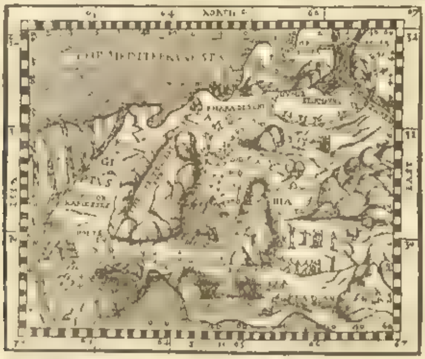
7 And they remoued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal zephon, and pitched before Migdol.

Exod.14.22.

8 And they departed from before Hahiroth, and *went through the middes of the Sea into the wilderneſſe, and went three dayes iourney in the wildernes of Etham, and pitched in Marah.

Exod.15.27.

9 And they remoued from Marah, and came vnto *Elim, and in Elim were twelue fountaines of water, & ſeuentie palme trees, and they pitched there.



This mappe declareth the waye, which the Iſraelites went for the ſpace of fourtie yeeres from Egypt through the wilderneſſe of Arabia, vntill they entred into the lande of Canaan, as it is mentioned in Exod. Nomb. and Deuter. It conteineth alſo the 42. places where they pitched their tents, which are named in this 33. chap. of Nom. with the obſeruation of the degrees, cõcerning the length and the breadth, and the places [illegible] aboue set out by nombers.

10 And they remoued from Elim, and camped by the red Sea.

Exod.16.1.

11 And they remoued from the red Sea, and lay in the *wildernes of Sin.

12 And they tooke their iourney out of the wildernes of Sin, and ſet vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

Exod.17.1.

14 And they remoued from Aluſh, and lay in *Rephidim, where was no water for the people to drinke.

Exod.19.1.

15 And they departed frõ Rephidim, and pitched in the *wildernes of Sinai.

Chap.11.34.

16 And they remoued from the deſert of Sinai, and pitched *in Kibroth Hattaauah.

Chap.11.35.

17 And they departed from Kibroth Hattaauah, and lay at *Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

Chap.13.1.

19 And they departed from *Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Riſſah.

22 And they iourneyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor hagidgad.

33 And they went from Hor hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

Chap.20.22.

36 And they remoued from Ezion gaber, and pitched in the *wilderneſſe of Zin, which is Kadeſh.

37 And they remoued from Kadeſh, and pitched in mount Hor, in the edge of

the lande of Edom.

Chap.20.25. deut.32.50.

38 *(And Aaron the Prieſt went vp into mount Hor at the commaundement of the Lorde, and dyed there, in the fourtieth yeere after the children of Iſrael were come out of the lande of Egypt, in the firſt day of the [a] fifth moneth.

a Which the Ebrewes call Ab, and anſwereth to part of Iulie and part of Auguſt.

39 And Aaron was an hundreth, and three and twentie yeere olde, when hee dyed in mount Hor.

Chap.21.1.

40 And *King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael)

Chap.21.4, 10.

41 And they departed from mount *Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

Chap.21.11.

44 *And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

‖ Or, fielde.

48 And they departed from the mountaines of Abarim, & pitched in the plaine of Moab, by Iorden toward ‖Iericho.

Chap.25.1.

49 And they pitched by Iorden, from Beth ieſhimoth vnto *Abel ſhittim in the plaine of Moab.

50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden [toward Iericho, ſaying,

Deut.7.2. Ioſh.11.11, 12.

51 Speake vnto the children of Iſrael, and ſay vnto them, *When ye are come ouer Iorden to enter into the land of Canaan,

52 Ye ſhall then driue out all the inhabitants of the land before you, and deſtroy all their [c] pictures, and breake aſunder all their images of metall, and plucke downe all their hie places.

c Which were ſet vp in their hie places to worſhip.

53 And ye ſhall poſſeſſe the lande and dwell therein: for I haue giuen you the land to poſſeſſe it.

Chap.26.53, 54.

54 And ye ſhall inherite the lande by lot according to your families: *to the more ye ſhall giue more inheritance, and to the fewer the leſſe inheritance. Where the lot ſhall fall to any man, that ſhalbe his: according to the tribes of your fathers ſhall ye inherite.

55 But if ye will not driue out the inhabitants of the lande before you, then those which ye let remaine of them, ſhalbe *‖ prickes in your eyes, and thornes in your ſides, and ſhall vexe you in the land wherein ye dwell.

Ioſh.23.13. iudges 2.3. ‖ Or, kniues.

56 Moreouer, it ſhall come to paſſe, that I ſhall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coaſtes and borders of the land of Canaan. 17 Certaine men are aſsigned to deuide the land.

AND ẏ Lorde ſpake vnto Moſes, ſaying,

2 Commaunde the children of Iſrael, and ſay vnto them, When ye come into the land of Canaan, this is the [a] land that ſhall fall vnto your inheritance: [that is, the land of Canaan with the coaſtes thereof.

a Meaning the deſcription of the land.

Ioſh.15.1.

3 *And your Southquarter ſhalbe from the wildernes of Zin to ẏ borders of Edom: ſo that your Southquarter ſhalbe frõ the ſalt Sea coaſt Eaſtward:

4 And the border ſhall compaſſe you from the South to ‖Maaleh akrabbim, and reache to Zin, and goe out from the South to Kadeſh barnea: thẽce it ſhall ſtretche to Hazar addar, and goe along to Azmon.

‖ Or, aſcending vp of ſcorpions.

5 And the border ſhall compaſſe from Azmon vnto the [b] riuer of Egypt, and ſhall goe out to the Sea.

b Which was Nilus or, as ſome thinke, Rhinocorura.

6 And your Weſtquarter ſhalbe the great [c] ſea: euen that border ſhalbe your Weſtcoaſt.

c Which is called Mediterraneum.

7 And this ſhalbe your Northquarter: ye ſhal marke out your border from the great ſea vnto mount [d] Hor.

d Which is a mountaine neere Tyre & Sidon: and not that Hor in the wilderneſſe, where Aaron dyed.

8 From mount Hor ye ſhall point out till it come vnto Hamath, and the ende of the coaſt ſhalbe at Zedad.

9 And the coaſt ſhall reach out to Ziphron, and goe out at Hazar-enan. this ſhalbe your Northquarter.

10 And ye ſhall marke out your Eaſtquarter from Hazar enã to Shepham.

11 And the coaſt ſhall go downe from Shepham to Riblah, & from the Eaſt ſide of Ain: and the ſame border ſhal deſcend and goe out at the ſide of the ſea of [e] Chinnereth Eaſtward.

e Which in the Goſpel is called the lake of Genneſareth.

12 Alſo that border ſhall go downe to Iorden, and leaue at the ſalt Sea. this ſhalbe your land with the coaſtes thereof round about.

13 ¶ Then Moſes commaunded the children of Iſrael, ſaying, This is the land which ye ſhall inherit by lot, which the Lord commanded to giue vnto nine

tribes and halfe the tribe.

Chap.32.33. ioſh.14.2.3.

14 *For the tribe of the children of Reuben, according to the houſholdes of their fathers, and the tribe of the children of Gad, according to their fathers houſholds, and halfe the tribe of Manaſſeh, haue receiued their inheritance.

15 Two tribes & an halfe tribe haue receiued their inheritance on this ſide of Iorden toward Iericho full Eaſt.

16 ¶ Againe the Lord ſpake to Moſes, ſaying,

17 Theſe are the names of the men which ſhall deuide the lande vnto you: *Eleazar the Prieſt, & Ioſhua the ſonne of Nun.

Ioſh.19.51.

18 And ye ſhall take alſo a [f] prince of euery tribe to deuide the land.

[f] One of the heads or chiefe men of euery tribe.

19 The names alſo of the men are theſe: Of the tribe of Iudah, Caleb the ſonne of Iephunneh.

20 And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the ſonne of Chiſlon.

22 Alſo of the tribe of the ſonnes of Dan, the prince of Bukki, the ſonne of Iogli.

23 Of the ſonnes of Ioſeph: of the tribe of the ſonnes of Manaſſeh, ẏ prince Hanniel the ſonne of Ephod.

24 And of the tribe of the ſonnes of Ephraim, the prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the prince Elizaphan, ẏ ſonne of Parnach.

26 So of the tribe of ẏ ſonnes of Iſſachar, ẏ prince Paltiel the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud, the ſonne of Shelomi.

28 And of the tribe of the ſonnes of Naphtali, the prince Pedahel, the ſonne of Ammihud.

29 Theſe are they, whome the Lord commaunded to [g] deuide the inheritance vnto the children of Iſrael, in the land of Canaan.

[g] And be iudges ouer euery piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Unto the Leuites are giuen cities and ſuburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnes ſhall no man be condemned.

AND ẏ Lorde ſpake vnto Moſes in the plaine of Moab by Iorden, toward Iericho, ſaying,

Ioſh.21.2.

2 *Commaunde the children of Iſrael, that they giue vnto the [a] Leuites of the inheritance of their poſſeſſion, [b] cities to dwell in: ye ſhall giue alſo vnto the Leuites the ſuburbes of the cities round about them.

[a] Becauſe they had no inheritance aſſigned them in ẏ land of Canaan.

[b] God would haue them ſcattered through all the land, becauſe the people might be preſerued by them in the obedience of God and his lawe.

3 So they ſhall haue the cities to dwel in, and their ſuburbes ſhalbe for their cattell, and for their ſubſtance, and for all their beaſtes.

4 And the ſuburbs of the cities, which ye ſhall giue vnto the Leuites, from the wall of the citie outwarde, ſhalbe a thouſand cubites round about.

5 And ye ſhall meaſure without the citie of the Eaſtſide, [c] two thouſand cubites: and of the Southſide, two thouſand cubites: & of the Weſtſide two thouſand cubites: and of the Northſide, two thouſand cubites: and the citie ſhalbe in the middes, this ſhalbe the meaſure of the ſuburbes of their cities.

[c] So that in all were three thouſand: and in the compaſſe of theſe two thouſand they might plant and ſowe.

6 And of the cities which ye ſhall giue vnto the Leuites, *there ſhalbe ſixe cities for refuge, which ye ſhall appoint, that hee which killeth, may flee thither: and to them ye ſhall adde two and fourtie cities mo.

Deut.4.41. ioſh.20.2. and 21.3.

7 All the cities which ye ſhall giue to the Leuites, ſhalbe eight and fourtie cities: them ſhall ye giue with their ſuburbes.

8 And concerning the cities which ye ſhal giue, of the poſſeſſion of the children of Iſrael: of many ye ſhall take mo, and of fewe ye ſhall take leſſe: euery one ſhall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, & ſay vnto them, *When ye be come ouer Iorden into the land of Canaan,

Exod.21.13. deut.19.2. ioſh.20.2.

11 Ye ſhall appoint you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon vnwares, may flee thither.

12 And theſe cities ſhalbe for you a refuge from the [d] auenger, that hee which killeth, die not, vntill he ſtand before the Congregation in iudgement.

[d] Meaning, ſome the next of the kinred, who ought to purſue the cauſe.

13 And of the cities which ye ſhall giue, ſixe cities ſhall ye haue for refuge.

14 Ye ſhall appoint three [e] on this ſide Iorden, and ye ſhall appoint three cities in the land of *Canaan which ſhalbe cities of refuge.

[e] Among the Reubenites, Gadites and halfe the tribe of Manaſſeh.

Deut.4.41. ioſh.20.7.

15 Theſe ſixe cities ſhalbe a refuge for the children of Iſrael, and for the ſtranger, and for him that dwelleth [f] among you,

[f] Or, among them.

you, that euery one which killeth any perſon vnwares, may flee thither.

Exod. 21,14.
f [illegible]

16 *And if one [f] ſmite another with an inſtrument of yron that hee die, he is a murtherer, and the murtherer ſhal die the death.

g That is, with a big and dangerous ſtone: in Ebr. with a ſtone of his hand.

17 Alſo if hee ſmite him by caſting a [g] ſtone, wherewith he may be ſlaine, and he die, he is a murtherer, and the murtherer ſhall die the death.

18 Or if hee ſmite him with an hand weapon of wood, wherewith he may be ſlaine, if he die, he is a murtherer, and the murtherer ſhall die the death.

19 The reuenger of the blood himſelfe ſhall ſlay the murtherer: when he meeteth him, he ſhall ſlay him.

Deut. 19,11.

20 But if hee thruſt him *of hate, or hurle at him by laying of waite, ÿ he die,

21 Or ſmite him through enmitie with his hand, that he die he that ſmote him ſhall die the death: for he is a murtherer: the reuẽger of the blood ſhal ſlay the murtherer when he meeteth him.

f Or, ſodenly.
Exod. 21,13.
i The inſtrument.

22 But if he puſſhed him vnaduiſedly, and *not of hatred, or caſt vpon him any [i] thing, without laying of waite,

23 Or any ſtone whereby he might be ſlaine and ſaw him not, or cauſed it to fall vpon him, and he die, & was not his enemie, neither ſought him any harme,

h. That is his next kinſman.

24 Then ÿ Congregation ſhall iudge betweene the ſlayer and the [h] auenger of blood according to theſe lawes.

25 And the Cõgregation ſhall deliuer the ſlayer out of the hand of the auenger of blood, and the Congregation ſhall reſtore him vnto the citie of his refuge, whither he was fled: and he ſhall abide there vnto the death of the [i] hie Prieſt, which is anointed with the holy oyle.

i Vnder this figure is declared, that our ſinnes could not be remitted, but by the death of the hie Prieſt Ieſus Chriſt.

26 But if the ſlayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood ſlay the [k] murtherer, he ſhalbe giltles,

k By the ſentence of the Iudge.

28 Becauſe he ſhould haue remained in the citie of his refuge, vntill the death of the hie Prieſt: and after the death of the hie Prieſt, the ſlayer ſhall returne vnto the land of his poſſeſſion.

l A lawe to iudge murthers done, either of purpoſe or vnaduiſedly.

29 So theſe things ſhalbe a [l] lawe of iudgement vnto you, throughout your generations in all your dwellings.

Deut. 17,6. and 19,15. Matth. 18,16. 2.cor. 13,1.

30 Whoſoeuer killeth any perſon, the [m] Iudge ſhall ſlay ÿ murtherer, through *witneſſes: but *one witnes ſhall not teſtifie againſt a perſon to cauſe him to die.

31 Moreouer ye ſhall take no recompenſe for the life of the murtherer, which is [n] worthie to die: but hee ſhalbe put to death.

n Which purpoſely hath committed murther.

32 Alſo ye ſhal take no recompenſe for him that is fled to the citie of his refuge, that he ſhould come againe, and dwel in the land, before ÿ death of the hie Prieſt.

33 So ye ſhall not pollute the lande wherein ye ſhall dwell: for [o] blood defileth the lande: and the lande can not be [n] clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

o Or, murther.
n So that it not [illegible]

34 Defile not therfore the land which ye ſhall inhabite, for I dwell in ÿ middes thereof: For I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

When [a] the chiefe fathers of the family of the ſõnes of Gilead, the ſonne of Machir the ſonne of Manaſſeh, of the families of the ſonnes of Ioſeph, came, and ſpake before Moſes, and before the princes, the chiefe fathers of the children of Iſrael,

a [illegible] that they concerned who might marie their daughters to haue the inheritance, and therefore the ſonnes of Ioſeph propoſe the matter to Moſes.
[illegible]
l Meaning Moſes.

2 And ſaid, *The Lord commanded [l] my lord to giue the lande to inherite by lot to the children of Iſrael: and my lord was commaunded by the Lord to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the ſonnes of the other tribes of the children of Iſrael, then ſhal their inheritance be taken away from the inheritance of our fathers, and ſhall be put vnto the inheritance of the tribe whereof they ſhalbe: ſo ſhall it be taken away from the lot of our inheritance.

4 Alſo when the [c] Iubile of the children of Iſrael commeth then ſhall their inheritance be put vnto the inheritance of the tribe whereof they ſhalbe: ſo ſhall their inheritãce be taken away from the inheritance of the tribe of our fathers.

c Signifieng that at no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſõnes of Ioſeph haue ſaid [d] well.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof ſhould haue bene alienated to others.

6 This is the thing that the Lorde hath commanded, cõcerning the daughters of Zelophehad ſaying, They ſhall be wiues, to whome they thinke beſt, only to the familie of the tribe of their father ſhall they marrie:

7 So ſhall not the inheritance of the

children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

e When there is no male to inherite.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

Chap.27.1.

12 They were wiues [to certaine] of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remayned in the tribe of the familie of their father.

13 These are the [f] commaundements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden [toward] Iericho.

f Touching the ceremoniall and ciuill lawes.

The fifth booke of Moses,

called * Deuteronomie.

* That is, a second lawe: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

The Argument.

THE wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fourtie yeres, Deut.9.7. they had deserued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vse of his holy word, and sacraments: yet hee did euer preserue his Church euen for his owne mercies sake, and woulde still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharpely punished) to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting foorth of this word and preseruation of his Church, giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lorde, loue their subiects, abhorre couetousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anewe, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessarie for a common weale: appointing vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship towarde their neighbours, and to preserue that order which God hath established among men: threatning withal, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

1 A briefe rehearsal of things done before, from Horeb vnto Kadesh barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.

These be ẏ wordes which Moses spake vnto all Israel, on this side Iorden in the wildernes, in the plaine, [b] ouer against the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Dizahab.

a In the countrey of Moab.

b So that the wildernes was betweene the Sea and this plaine of Moab.

2 [There are] eleuen dayes iourney from [c] Horeb vnto Kadesh barnea, by the way of mount Seir.

c In Horeb, or Sinai fourtie yeeres before this the lawe was giuen: but because all that were then of age and iudgement were nowe dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the children of Israel according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that hee had slaine [d] * Sihon the king of the Amorites which dwelt in Heshbon, and Og King of Bashan, which dwelt at Ashtaroth in Edrei.

d By these examples of Gods fauour their mindes are prepared to receiue the Lawe.

Nomb. 21. 24.

5 On this side Iorden in the land of Moab [e] began Moses to declare this lawe, saying,

e The second time.

6 The Lord our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

f In the second yere and second moneth, Nomb. 10. 11.

7 Turne you and depart, and go vnto

children of Iſrael remoue from tribe to tribe, for euery one of the children of Iſrael ſhall ioyne him ſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth any [e] inheritance of the tribes of the children of Iſrael, ſhalbe wife vnto one of the familie of the tribe of her father: that the children of Iſrael may enioy euery man the inheritance of their fathers.

e When there is no male to inherite.

9 Neither ſhall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Iſrael ſhall ſticke to his owne inheritance.

10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers ſonnes,

Chap.27 1.

12 They were wiues [to certaine] of the families of the ſonnes of Manaſſeh the ſonne of Ioſeph: ſo their inheritance remayned in the tribe of the familie of their father.

13 These are the [f] commaundements and lawes which the Lord commanded by the hand of Moſes, vnto the children of Iſrael in the plaine of Moab, by Iorden [toward] Iericho.

f Couching the ceremoniall and ciuill lawes.

⁂ The fifth booke of Moſes,

called * Deuteronomie.

* That is, a ſecond lawe: ſo called, becauſe the Law which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe: and this booke is a commentarie or expoſition of the ten commandements.

THE ARGVMENT.

THE wonderfull loue of God toward his Church is liuely ſet foorth in this booke. For albeit through their ingratitude and ſundrie rebellions againſt God, for the ſpace of fourtie yeres, Deut. 9. 7. they had deſerued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vſe of his holy word, and ſacraments: yet hee did euer preſerue his Church euen for his owne mercies ſake, and woulde ſtill haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, deſtroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whoſe infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moſt ſharpely puniſhed) to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminiſhing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the ſame they ſhould learne to obey him: by his word he would diſcerne the falſe Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and aboliſh whatſoeuer is not agreeable to his holy will, ſeeme it otherwiſe neuer ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe vp Kings and gouernours, for the ſetting foorth of this word and preſeruation of his Church: giuing vnto them an eſpeciall charge for the executing thereof: whom therefore he willeth to exerciſe themſelues diligently in the continuall ſtudie and meditation of the ſame: that they might learne to feare the Lorde, loue their ſubiects, abhorre couetouſnes and vice, and whatſoeuer offendeth the maieſtie of God. And as he had tofore inſtructed their fathers in all things appertaining, both to his ſpirituall ſeruice, and alſo for the maintenance of that ſocietie which is betweene men: ſo he preſcribeth here anewe, all ſuch lawes and ordinances, which either concerne his diuine ſeruice, or elſe are neceſſarie for a common weale: appointing vnto euery eſtate and degree their charge and duetie: aſwell, how to rule and liue in the feare of God, as to nouriſh friendſhip towarde their neighbours, and to preſerue that order which God hath eſtabliſhed among men: threatning withal, moſt horrible plagues to them that tranſgreſſe his commaundements, and promiſing all bleſſings and felicitie to ſuch as obſerue and obey them.

CHAP. I.

1 A briefe rehearſal of things done before, from Horeb vnto Kadeſh barnea. 32 Moſes reprooueth the people for their incredulitie. 44 The Iſraelites are ouercome by the Amorites becauſe they fought againſt the commandement of the Lord.

THeſe be ẏ wordes which Moſes ſpake vnto all Iſrael, on this ſide Iorden in the wildernes, in the plaine, [b] ouer againſt the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di zahab.

a In the countrey of Moab

b So that the wildernes was betweene the Sea and this plaine of Moab.

2 [There are] eleuen dayes iourney from [c] Horeb vnto Kadeſh barnea, by the way of mount Seir.

c In Horeb, or Sinai fourtie yeeres before this the lawe was giuen: but becauſe all that were then of age and iudgement were nowe dead, Moſes repeateth the ſame to the youth which either then were not borne, or had not iudgement.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeere, that Moſes ſpake vnto the children of Iſrael according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that hee had ſlaine [d] * Sihon the king of the Amorites which dwelt in Heſhbon, and Og King of Baſhan, which dwelt at Aſhtaroth in Edrei.

d By theſe examples of Gods fauour their mindes are prepared to receiue the Lawe.

Nomb 21 24.

5 On this ſide Iorden in the land of Moab [e] began Moſes to declare this lawe, ſaying,

e The ſecond time.

6 The Lord our God ſpake vnto vs in [f] Horeb, ſaying, Ye haue dwelt long ynough in this mount,

f In the ſecond yere and ſecond moneth, Nomb. 10, 11.

7 Turne you and depart, and go vnto

the mountaine of the Amorites, and vnto all the places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea ſide, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖Perath.

8 Behold, I haue ſet the land before you: go in and *poſſeſſe that land which the Lorde ſware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their ſeede after them.

9 ¶ And I ſpake vnto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:

10 The Lord your God hath [h]multiplied you: and beholde, ye are this day as the ſtarres of heauen in nomber:

11 (The Lorde God of your fathers make you a thouſand times ſo many mo as ye are, and bleſſe you, as he hath promiſed you)

12 How can I alone [i]beare your cumbrance and your charge, and your ſtrife?

13 Bring you men of wiſdome and of vnderſtanding, and [k]knowen among your tribes, and I will make them rulers ouer you:

14 Then ye anſwered me and ſaide, The thing is good that thou haſt commanded vs to doe.

15 So I tooke the chiefe of your tribes [l]wiſe and knowen men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that ſame time, ſaying, Heare the controuerſies betweene your brethren, and *iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him.

17 Ye ſhall haue no reſpect of perſon in iudgement, *but ſhall heare the ſmall aſwell as the great: ye ſhall not feare the face of man: for ÿ iudgement is [m]Gods: and the cauſe that is hard for you, bring vnto me, and I will heare it.

18 Alſo I commanded you the ſame time all the things which ye ſhould do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernes ([n]as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lorde our God commanded vs: and we came to Kadeſh barnea.

20 And I ſaid vnto you, Ye are come vnto the mountaine of the Amorites, which the Lorde our God doeth giue vnto vs.

21 Beholde, the Lorde thy God hath layed the land before thee: go vp and poſſeſſe it, as the Lorde the God of thy fathers hath ſaide vnto thee: feare not, neither be diſcouraged.

22 ¶ [o]Then ye came vnto me euery one, and ſaid, We will ſend men before vs, to ſearch vs out the land and to bring vs worde againe, what way we muſt go vp by, and vnto what cities we ſhall come.

23 So the ſaying pleaſed me well, and I tooke twelue men of you, of euery tribe one.

24 *Who departed, and went vp into the mountaine, and came vnto the ‖riuer Eſhcol, and ſearched out the land.

25 And tooke of the fruite of the land in their handes, and brought it vnto vs, and brought vs word againe, and [p]ſaid, It is a good land, which the Lorde our God doeth giue vs.

26 Notwithſtanding, ye woulde not go vp, but were diſobedient vnto ÿ commandement of the Lord your God,

27 And murmured in your tents, and ſaid, Becauſe the Lord [q]hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Whither ſhall we go vp? our [r]brethren haue diſcouraged our hearts, ſaying, The people is greater, and taller then we: the cities are great and walled vp to heauen: and moreouer we haue ſeene the ſonnes of the *Anakims there.

29 But I ſaide vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [s]who goeth before you, he ſhall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou haſt ſeene howe the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for al this ye did not beleeue the Lord your God,

33 *Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that ye might ſee what way to goe, and in a cloude by day.

34 Then ÿ Lord heard ÿ voice of your words, & was wroth, and ſware, ſaying,

35 *Surely

‖Or, Euphrates.

Gen.15.18. and 17.7,8.

[g] By the counſel of Iethro his father in lawe. Exod.18.19.

[h] That ſo much by the courſe of nature as miraculouſly.

[i] Signifying how great a burden it is to gouerne the people.

[k] Whoſe godlines and vpright dealing is knowne.

[l] Declaring what ſort of men are able to haue a publike charge: reade Exod.18.21.

Iohn 7.24.

Leuit.19.15. chap.16.19. 1.Sam.16.7. prou.24.23. eccles.42.1. iam.2.1.

[m] And you are his Lieutenants.

[n] So that the fault was in them ſelues that they did not ſoone poſſeſſe the inheritance promiſed.

[o] Reade Nom.13.1,3.

Nom.13.24.

‖Or, valley of the cluſter of grapes.

[p] To wit, Caleb and Ioshua. Moſes preferreth the better part to the greater, that is, two to ten.

[q] Such was the Iewes vnthankfulnes that they counted Gods eſpeciall loue hatred.

[r] The other ten, not Caleb and Ioſhua.

Nom.13.29.

[s] Declaring to renounce our owne force, and conſtantly to followe our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

Exod.13.21.

35 * Surely there ſhall not one of theſe men of this froward generation, ſee that good land, which I ſware to giue vnto your fathers,

36 Saue Caleb the ſonne of Iephunneh: he ſhall ſee it, * and to him will I giue the land that he hath troden vpon, and to his children, becauſe he hath conſtantly followed the Lord.

37 * Alſo the Lord was angrie with me for your ſakes, ſaying, * Thou alſo ſhalt not go in thither,

38 But Ioſhua the ſonne of Nun which ſtandeth [c]before thee, he ſhall goe in thither: incourage him: for he ſhall cauſe Iſrael to inherite it.

39 Moreouer, your [n]children, which ye ſaid ſhoulde be a pray, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall goe in thither, and vnto them will I giue it, and they ſhall poſſeſſe it.

40 But as for you, turne back, and take your iourney into the wildernes by the way of the red Sea.

41 Then ye anſwered and ſaid vnto me, We haue ſinned againſt the Lorde, [x]we will go vp, and fight, according to al that the Lorde our God hath commanded vs: and ye armed you euery man to the warre, and were readie to go vp into the mountaine.

42 But the Lord ſaid vnto me, Say vnto them, Go not vp, neither fight, (for I am [y]not among you) leſt ye fall before your enemies.

43 And when I tolde you, ye would not heare but rebelled againſt the commandement of the Lorde, and were preſumptuous, & went vp into ẏ mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as bees vſe to doe) and deſtroyed you in Seir, [euen] vnto Hormah.

45 And when ye came againe, ye wept before the Lorde, but the Lorde would not [z]heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadeſh a long time, according to the time that ye had remained before.]

CHAP. II.

1 Iſrael is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heſhbon is diſcomfited.

When [a]we turned, & tooke our iourney into the wildernes, (by the way of the red Sea, as the Lord ſpake vnto me: and we compaſſed mount Seir a [b]long time.

2 And ẏ Lord ſpake vnto me, ſaying,

3 Ye haue compaſſed this mountaine long enough: turne you Northward.

4 And warne thou the people, ſaying, Ye ſhall goe through the [c]coaſt of your brethren ẏ children of Eſau, which dwell in Seir, and they ſhall be afraide of you: take ye good heede therefore.

5 Ye ſhall not prouoke them: for I wil not giue you of their land ſo much as a foote breadth, * becauſe I haue giuen mount Seir vnto Eſau for a poſſeſſion.

6 Ye ſhall bye meate of them for money to eate, & ye ſhall alſo procure water of them for money to drinke.

7 For the Lord thy God hath [d]bleſſed thee in all the workes of thine handes: he knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yeere, [and] thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau which dwelt in Seir, thorough the way of the ‖plaine, from Elath, and from Ezion gaber, we turned and went by the way of the wildernes of Moab.

9 Then the Lord ſaid vnto me, Thou ſhalt not ‖vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen Ar vnto the children [e]of Lot for a poſſeſſion.

10 The [f]Emims dwelt therein in times paſt, a people great, and many, and tall, as the Anakims.

11 They alſo were taken for gyants as the Anakims: whom the Moabites call Emims.

12 The * Horims alſo dwelt in Seir beforetime, whom ẏ children of Eſau chaſed out and deſtroyed them before them, and dwelt in their ſteade: as Iſrael ſhall do vnto the land of his poſſeſſion, which the Lord hath giuen them.

13 Now riſe vp, [ſaid I,] and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

14 The [g]ſpace alſo wherein we came from Kadeſh barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were waſted out from among the hoſte, as the Lorde ſware vnto them.

15 For in deede the [h]hand of the Lorde was againſt them, to deſtroy them from among ẏ hoſte, till they were conſumed.

16 So

Nom.14.23.

Ioſh.14.6.

Nom.20.12. and 27.14. chap.3.26. and 4.21. and 34.4.

[c] Which miniſtreth vnto thee.

[n] Which were vnder twentie yeere olde, as Nom.14.31.

[x] This declareth our nature [illegible] to do that which God forbiddeth and will not do that which he commandeth.

[y] Signifying that man hath no ſtrength but when God is at hand to helpe him.

[z] Becauſe ye rather ſhewed your hypocriſie, then true repentance: rather lamenting the loſſe of your brethren then repenting for your ſinnes.

[a] They obeyed after that God had chaſtiſed them.

[b] Eight and thirtie yeere, as verſe 14.

[c] This was the ſeconde time for before they had cauſed the Iſraelites to returne, Nom.20.21.

Gene.36.8.

[d] And giuen thee meanes wherewith thou mayeſt make recompence: alſo God wil direct thee by his prouidence, as he hath done.

‖Or, wildernes.

‖Or, beſiege.

[e] Which were the Moabites and Am[illegible]nites.

Signifying that as theſe gyants were driuen out for their ſinnes: ſo the wicked when their ſinnes are ripe cannot auoide Gods plagues.

Gene.36.20.

Nom.21.12.

[g] He ſheweth hereby, that as God is true in his promiſes: ſo his threatnings are not in vaine.

[h] His plague & puniſhment to deſtroy all that were twentie yeere olde and aboue.

16 ¶ So when all the men of warre were conſumed and dead from among the people:

17 Then the Lorde ſpake vnto me, ſaying,

18 Thou ſhalt go through Ar the coaſt of Moab this day:

19 And thou ſhalt come neere ouer againſt ẏ children of Ammon: but ſhalt not lay ſiege vnto them, nor moue warre againſt them: for I will not giue thee of the land of the children of Ammon any poſſeſſion: for I haue giuen it vnto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of gyants: for gyants dwelt therin afore time, whom ẏ Ammonites called ⁱZamzummims:

i Who called themſelues Rephaims: that is, preſeruers, or phyſitions to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

21 A people that was great, and many, and tall, as the Anakims: but the Lorde deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwell in Seir, when he deſtroyed the Horims before them, and they poſſeſſed them, and dwelt in their ſteade vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖Azzah, the Caphtorims which came out of Caphtor deſtroyed them, and dwelt in their ſteade.

‖Or, Gaza.

24 ¶ Riſe vp therefore, ſaid ẏ Lord: take your iourney, and paſſe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the ᵏAmorite King of Heſhbon, and his land: begin to poſſeſſe it and prouoke him to battell.

k According to his promiſe made to Abraham, Gen. 15. 21.

25 This day will I ˡbegin to ſend thy feare and thy dread vpon all people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

l This declareth that the heartes of men are in Gods hands either to be made faint, or bolde.

26 Then I ſent meſſengers out of the wildernes of Kedemoth vnto Sihon king of Heſhbon, with wordes of peace, ſaying,

27 ¶ *Let me paſſe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

Nom. 21. 22.

28 Thou ſhalt ſel me meat for money, for to eate, and ſhalt giue me water for money for to drinke: onely I will goe through on my foote,

29 (As the ᵐchildren of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

m Becauſe neither entreatie nor examples of others could moue him he could not [illegible] of his iuſt deſtruction.

30 But Sihon the king of Heſhbon woulde not let vs paſſe by him: for the Lord thy God had ⁿhardened his ſpirit, and made his heart obſtinate, becauſe he would deliuer him into thine hand, as appeareth this day.

n God in his election and reprobation doeth not onely appoint the end, but the meanes tending to the ſame.

31 And the Lorde ſaide vnto me, Beholde, I haue begonne to giue Sihon and his land before thee: begin to poſſeſſe and inherite his land.

32 *Then came out Sihon to meete vs, him ſelfe with all his people to fight at Iahaz.

Nomb. 21. 23.

33 But the Lorde our God deliuered him ‡into our power, and we ſmote him, and his ſonnes, and all his people.

‡Ebr. before vs.

34 And we tooke al his cities the ſame time, and deſtroyed euery citie, men and ᵒwomen, and children: we let nothing remaine.

o God had curſed Canaan and therefore he would not that any of the wicked race ſhould be preſerued.

35 Onely the cattell we tooke to our ſelues, and the ſpoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, & from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that eſcaped vs: for the Lord our God deliuered vp all ‖before vs.

‖Or, into our hand.

37 Onely vnto the land of the children of Ammon thou cameſt not, nor vnto any place of the ‖riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatſoeuer ẏ Lord our God forbade vs.

‖Or, foorde.

CHAP. III.

3 Og King of Baſhan is ſlaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Ioſhua is made captaine. 27 Moſes is permitted to ſee the lande, but not to enter, albeit he deſired it.

Then we turned, and went vp by the way of Baſhan: *and Og king of Baſhan ᵃcame out againſt vs, he, and all his people to fight at Edrei.

Nom. 21. 33.

a Therefore beſide the commandement of the Lorde, they had iuſt occaſion of his part to fight againſt him.

2 And the Lord ſayd vnto me, Feare him not, for I will deliuer him, & all his people, and his land into thine hand, and thou ſhalt doe vnto him as thou diddeſt vnto *Sihon king of ẏ Amorites, which dwelt at Heſhbon.

Nom. 21. 34.

3 So the Lord our God deliuered alſo vnto our hand, *Og the king of Baſhan, and all his people: and we ſmote him, vntill none was left him aliue,

Nom. 21. 33.

4 And we tooke all his cities the ſame time, neither was there a citie which we tooke not from them, euen threeſcore cities, and all the countrey of Argob, the kingdome of Og in Baſhan.

5 All theſe cities [were] fenced with hie walles, gates and barres, beſide [b] vnwalled townes a great many.

[b] As villages and ſmall townes.

6 And we ouerthrewe them, as we did vnto Sihon king of Heſhbon, deſtroying euery citie, with men, [c] women, and children.

[c] Becauſe this was Gods appointment, therefore it may not be iudged cruel.

7 But all the cattell and the ſpoyle of the cities we tooke for our ſelues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this ſide Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Baſhan vnto Salchah, and Edrei, cities of the kingdome of Og in Baſhan.

11 For onely Og King of Baſhan remained of the remnant of the gyants, [d] whoſe bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

[d] The more terrible that this giant was, the greater occaſion had they to glorifie God for the victorie.

12 And this land [which] we poſſeſſed at that time, frō Aroer, which is by the riuer of Arnon, and halfe mount Gilead, *and the cities thereof, gaue I vnto the Reubenites and Gadites.

Nom.32.33.

13 And the reſt of Gilead, and all Baſhan, the kingdome of Og, gaue I vnto the halfe tribe of Manaſſeh: [euen] all the countrey of Argob with all Baſhan, which is called, The land of gyants.

14 Iair the ſonne of Manaſſeh tooke all the countrey of Argob, vnto ẏ coaſtes of Geſhuri, and of Maachathi: and called them after his name, Baſhan, *Hauoth Iair vnto [e] this day.

Nom.32.41.

[e] Meaning when he wrote this hiſtorie.

15 And I gaue [part] of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue [the reſt] of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto ẏ riuer [f] Iabbok, which is the border of the children of Ammon:

[f] Which ſeparateth the Ammonites from the Amorites.

17 The plaine alſo and Iorden, and the borders from Chinnereth euen vnto the ſea of ẏ plaine, to wit, the ſalt Sea ‖ vnder the ſprings of Piſgah Eaſtward.

‖ Or, Aſdoth-piſgah.

18 ¶ And I commanded [g] you the ſame time, ſaying, The Lord your God hath giuen you this land to poſſeſſe it: ye ſhall goe ouer armed before your brethren the children of Iſrael, all men of warre.

[g] That is, the Reubenites, Gadites, and halfe Manaſſeh, as Nom. 32,21.

19 Your wiues onely, and your children, and your cattell (for I knowe that ye haue much cattell) ſhall abide in your cities, which I haue giuen you,

20 Vntill the Lorde haue giuen reſt vnto your brethrē as vnto you, and that they alſo poſſeſſe the land, which ẏ Lord your God hath giuen them beyond Iorden: then ſhall ye * returne euery man vnto his poſſeſſion, which I haue giuen you.

Ioſh.22.4.

21 ¶ *And I charged Ioſhua the ſame time, ſaying, Thine eies haue ſeene all that the [h] Lord your God hath done vnto theſe two Kings: *ſo ſhal the Lord doe vnto all the kingdomes whither thou goeſt.

Nom.27.18, 19,23.

[h] So that the victories came not by your owne wiſdome, ſtrength or multitude.

Ioſh.1.5. and 10.8,25.

22 Ye ſhall not feare them: for the Lord your God, he ſhall fight for you.

23 And I beſought ẏ Lorde the ſame time, ſaying,

24 O Lord God, thou haſt begonne to ſhewe thy ſeruant thy greatnes & thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, and like thy ‖ power?

[i] He ſpeaketh according to the common & corrupt ſpeach of them which attribute that power vnto idoles that onely apperteineth vnto God.

‖ Or, wonders.

25 I pray thee let me go ouer and ſee the good lande that is beyonde Iorden, that goodly [k] mountaine, and Lebanon.

[k] He meaneth Zion, where the temple ſhould be built and God honoured.

26 But the Lorde was angrie with me for your ſakes, and would not heare me: and the Lorde ſaid vnto me, Let it ſuffice thee, ſpeake no more vnto me of this matter.

27 Get thee vp into the top of Piſgah, and [l] lift vp thine eyes weſtward, and Northward, and Southward, & Eaſtward, and behold it with thine eyes, for thou ſhalt not go ouer this Iorden:

[l] As before he ſawe by the ſpirit of prophecie ẏ good mountaine which was Zion: ſo here his eyes were lifted vp aboue the order of nature to beholde all the plentifull land of Canaan.

28 But charge Ioſhua, and incourage him, and bolden him: for he ſhall go before this people, and he ſhall deuide for inheritance vnto them, ẏ land which thou ſhalt ſee.

29 So we abode in the valley ouer againſt Beth-peor.

CHAP. IIII.

1 An exhortation to obſerue the lawe without adding thereto or diminiſhing. 6 Therein ſtandeth our wiſdome. 9 We muſt teache it to our children. 15 No image ought to be made to worſhip. 26 Threatnings againſt them that forſake the law of God. 37 God choſe the ſede becauſe he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Iſrael, vnto the ordinances and to the lawes which I teach you to [a] do, that ye may liue & goe in, and poſſeſſe the land,

[a] For this doctrine ſtandeth not in bare knowledge, but in practiſe of life.

land which the Lorde God of your fathers giueth you.

2 *Ye ſhal ᵇput nothing vnto the word which I command you, neither ſhall ye ᶜtake ought therefrom, that yee may keepe the commandements of the Lord your God which I command you.

3 Your ᵈeyes haue ſeene what the Lord did becauſe of Baal peor, for al the men that followed Baal peor, the Lord thy God hath deſtroyed euery one from among you.

4 But yee that did ᵉcleaue vnto the Lord your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances, & lawes, as the Lorde my God cōmanded me, that ye ſhould do euen ſo within ỷ lād whither ye go to poſſeſſe it.

6 Keepe them therefore, and do them: for that is your ᶠwiſdome, & your vnderſtanding in the ſight of the people, which ſhall heare all theſe ordinances, and ſhal ſay, Onely this people is wiſe, and of vnderſtanding and a great nation.

7 For what nation is ſo ‖great, vnto whom the gods come ſo neere vnto thē, as the Lorde our God is ᵍneere vnto vs, in all that we call vnto him for?

8 And what nation is ſo great, that hath ordinances and lawes ſo righteous as all this Law, which I ſet before you this day?

9 But take heede to thy ſelfe, & ʰkeepe thy ſoule diligently, that thou forget not the things which thine eyes haue ſeene, & that they depart not out of thine heart, all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 Forget not ỷ day that thou ſtoodeſt before the Lord thy God in Horeb, whē the Lorde ſayde vnto me, Gather mee the people together, & I will cauſe them heare my wordes, that they may learne to feare me all the dayes that they ſhall liue vpon the earth, and that they may teach their children:

11 Then came you neere and *ſtoode vnder the mountaine, and the mountaine burnt with fire vnto the middes of heauen, and there was ⁱdarkeneſſe, cloudes and miſt.

12 And the Lorde ſpake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but ſaw no ſimilitude, ſaue a voyce.

13 Then he declared vnto you his couenant which he cōmanded you to ᵏdo, [euē] the ten ‖commandements, & wrote them vpon two tables of ſtone.

14 ¶ And ỷ Lord cōmanded me that ſame time, that I ſhould teach you ordināces & lawes, which ye ſhould obſerue in the land, whither ye go, to poſſeſſe it.

15 Take therefore good heede vnto your ‖ſelues: for ye ſaw no ˡimage in the day that the Lord ſpake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your ſelues, & make you a grauen image or repreſentation of any figure: [whether it be the likenes of male or female,

17 The likenes of any beaſt that is on earth, or the likenes of any fethered foule that flieth in the aire:

18 Or the likenes of any thing that creepeth on the earth, or the likenes of any fiſh that is in the waters beneath the earth,

19 And leaſt thou lift vp thine eyes vnto heauen, and when thou ſeeſt the ſunne and the moone and the ſtarres with all the hoſt of heauen, ſhouldeſt be driuen to worſhip them and ſerue them, which the Lord thy God hath ᵐdiſtributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the ⁿyron fornace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your wordes, and ſware that I ſhould not go ouer Iorden, and that I ſhould not go in vnto that good lande, which the Lord thy God giueth thee for an inheritance.

22 For I muſt die in this land, & ſhall not go ouer Iorden: but ᵒye ſhall go ouer, and poſſeſſe that good land.

23 Take heede vnto your ſelues, leſt ye forget the couenant of the Lord your God which he made with you and leſt ye make you any grauē image, or likenes of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a ᵖconſuming fire, and a ielous God.

25 ¶ When thou ſhalt beget children and childrens children, and ſhalt haue remained long in the land, if ye ᵍcorrupt your ſelues, & make any grauen image, [or likenes of any thing, and worke euill in the ſight of the Lord thy God, to prouoke him to anger,

26 I ʳcall heauen and earth to record againſt you this day, that ye ſhal ſhortly periſh from the land, whereunto ye go ouer Iorden to poſſeſſe it: ye ſhall not

Chap. 12. 32.

b Thinke not to be more wiſe then I am.

c God will not be ſerued by halues but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to ſerue for our inſtruction. Reade Rom. 15. 3. 4.

e And were not idolaters.

f Becauſe all men naturally deſire wiſdome, he ſheweth how to attaine vnto it.

‖Or, purely.

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He moueth al theſe wordes to ſhew that we can neuer be carefull enough to keepe the Law of God & to teach it to our poſteritie.

Exod. 19. 18.

i The Lawe was giuē with fearefull miracles, to declare both that God was the author thereof, & alſo that no fleſh was able to abide the rigour of the ſame.

k God ioyneth this condition to his couenāt.

‖Or, words.

‖For ſoules.

l Foreſeing that deſtruction is prepared for all them that make any image to repreſent God.

m He hath appointed them for to ſerue man.

n He hath deliuered you out of moſt miſerable ſlauery and freely choſen you for his childrē.

o Moſes good affection appeareth, in that that he, being depriued of ſuch an excellent treaſure, enuieth not them that muſt enioy it.

p To thoſe that come not vnto him with loue and reuerence, but rebell againſt him. Ebr. 12. 29.

q Meaning hereby all ſuperſtition and corruption of the true ſeruice of God.

r Though men would abſolue you, yet the inſenſible creatures ſhalbe witneſſes of your diſobedience.

prolong your dayes therein, but ſhal vtterly be deſtroyed.

27 And the Lord ſhall [s] ſcatter you among the people, and ye ſhall be left few in nomber among the nations, whither the Lord ſhall bring you:

28 And there ye ſhall ſerue gods, [euen] the worke of mans hande, wood, and ſtone, which neither ſee, nor heare, nor eate, nor ſmell.

29 But if from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt find him, if thou ſeeke him with all thine [t]heart, and with all thy ſoule.

30 When thou art in tribulation, & all theſe things are come vpon thee, [‡] at the length, if thou returne to the Lorde thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a mercifull God) he wil not forſake thee, neither deſtroy thee, nor forget yͤ couenant of thy fathers, which he [u] ſware vnto them.

32 For inquire now of the dayes that are paſt, which were before thee, ſince the day that God created man vpon the earth, and [x] aſke frō the one end of heauen vnto the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath bene heard.

33 Did euer people heare the voice of God ſpeaking out of the mids of a fire, as thou haſt heard, and liued?

34 Or hath God aſſayed to go and take him a nation from among nations, by [y] tentations, by ſignes, and by wonders, and by warre, and by a mightie hande, and by a ſtretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt knowe, that the Lorde hee is God, [z] that there is none but he alone.

36 Out of heauen he made thee heare his voyce to inſtruct thee, and vpon earth he ſhewed thee his great fire, and thou heardeſt his voyce out of the mids of the fire.

37 And becauſe [a] he loued thy fathers, therefore he choſe their ſeed after them, & hath brought thee out of Egypt in his ſight by his mightie power,

38 To thruſt out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their lande for inheritance: as appeareth this day.

39 Understand therfore this day, and conſider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there [is] none other.

40 Thou ſhalt keepe therefore his ordinances, & his commandements which I command thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong thy daies vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moſes ſeparated three cities on this ſide of Iorden towarde the ſunne riſing:

42 That the ſlayer ſhould flee thither, which had killed his neighbour at vnwares, and hated him not in time paſt, might flee, I ſay, vnto one of thoſe cities, and liue:

43 [That is] *Bezer in the wildernes, in the plaine countrey of yͤ Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Baſhan among thē of Manaſſeh.

44 ¶ So this is the law which Moſes ſet before the children of Iſrael.

45 Theſe are the [c] witneſſes, and the ordinances, and the lawes which Moſes declared to the children of Iſrael after they came out of Egypt,

46 On this ſide Iorden, in the valley ouer againſt Beth peor, in the lande of Sihon King of the Amorites, which dwelt at Heſhbon, whome Moſes and the children of Iſrael *ſmote, after they were come out of Egypt:

47 And they poſſeſſed his lande, and the land of *Og King of Baſhan, two Kings of the Amorites, which were on this ſide Iorden towarde the ſunne riſing:

48 From Aroer, which is by the bank of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And al the plaine by Iorden Eaſtward, euen vnto [d] the Sea of the plaine, vnder the *ſprings of Piſgah.

CHAP. V.

5 Moſes is the meane betwene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voice. 29 The Lorde wiſheth, that the people would feare him. 32 They muſt neither decline to the right hand nor left.

Then Moſes called al Iſrael, and ſayd vnto them, Heare O Iſrael the ordinances & the lawes which [†] I propoſe to you this day, that ye may learne them, and take heede to obſerue them.

2 *The Lord our God made a couenant with vs in Horeb.

3 The Lord [a] made not this couenant with our fathers, [onely,] but with vs, [euen]

---

[s] So that his curſe ſhall make his former bleſſings of none effect.

[t] Not with outward ſhew or ceremonie, but with a true confeſſion of thy faultes.

[‡] [illegible] the latter dayes.

[u] To certifie them the more of the aſſurance of their ſaluation.

[x] Mans negligence is partly cauſe that he knoweth not God.

[y] By ſo manifeſt proofes that none could doubt thereof.

[z] He ſheweth the cauſe, why God wrought theſe miracles.

[a] Freely, and not of their deſertes.

[b] God promiſeth reward not for our merites, but to encourage vs, & to aſſure vs that our labor ſhal not be loſt.

Ioſh.20.8.

[c] The articles and points of the couenant.

Nom.21.24. chap.1.4.

Nom.21.33. chap.3.3.

[d] That is, the ſalt ſea.

Chap.3.17.

[†] Ebr. I ſpeake in your eares.

Exod.19.5,6.

[a] Some reade, God made not this couenant, that is, in ſuch ample ſort and with ſuch ſignes and wonders.

[euen] with vs all here aliue this day.

4 The Lord talked with you [b] face to face in the Mount, out of the middes of the fire.

5 (At that time I ſtood betweene the Lorde and you, to declare vnto you the word of the Lord: for ye were afrayd at the ſight of the fire, and went not vp into the mount) and he ſayd,

6 ¶ *I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the houſe of ||bondage.

7 Thou ſhalt haue none [c] other gods before my face.

8 Thou ſhalt make thee no grauen image, or any likeneſſe of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou ſhalt neither bowe thy ſelfe vnto them, nor ſerue them: for *I the Lorde thy God am a [d] ielous God, viſiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth [generation] of them that hate me:

10 And ſhewing mercy vnto thouſands of them that [e] loue mee, and keepe my commandements.

11 Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him giltleſſe, that taketh his Name in vaine.

12 Keepe the Sabbath day, to ſanctifie it, as the Lorde thy God hath commaunded thee.

13 Sixe dayes [f] thou ſhalt labour, and ſhalt do all thy worke:

14 But the ſeuenth day [is] the Sabbath of the Lorde thy God: thou ſhalt not do any worke therin, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy maide, nor thine oxe, nor thine aſſe neither any of thy cattell, nor thy ſtranger that is within thy gates: that thy man ſeruant and thy maid may reſt aſwell as thou.

15 For, remember that thou waſt a ſeruant in the lande of Egypt and [that] the Lorde thy God brought thee out thence by a mightie hande and a ſtretched out arme: therefore the Lorde thy God commaunded thee to obſerue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lorde thy God hath commanded thee, that thy daies may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 *Thou ſhalt not kill.

18 *Neither ſhalt thou commit adulterie.

19 *Neither ſhalt thou ſteale.

20 Neither ſhalt thou beare falſe witnes againſt thy neighbour.

21 *Neither ſhalt [h] thou couet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe, his fielde, nor his man ſeruant, nor his mayd, his oxe, nor his aſſe, nor ought that thy neighbour hath.

22 ¶ These wordes the Lorde ſpake vnto all your multitude in the mount out of the middes of the fire, the cloude and the darkenes, with a great voyce, and added no more [i] thereto: and wrote them vpon two tables of ſtone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkenes, (for the mountaine did burne with fire) then yee came to me, all the chiefe of your tribes, and your Elders:

24 And ye ſaid, Behold, the Lord our God hath ſhewed vs his glorie and his greatnes, and *we haue heard his voyce out of the middes of the fire: wee haue ſeene this day that God doth talke with man, and he *liueth.

25 Now therefore, why ſhould we die? for this great fire will conſume vs: if we heare the voice of the Lorde our God any more, we ſhall die.

26 For what fleſh ||was there euer, that heard the voice of the liuing God ſpeaking out of the middes of the fire as we haue, and liued?

27 Go thou neere and heare all that the Lord our God ſayth: & declare thou vnto vs all that the Lord our God ſaith vnto thee, *& we will heare it, and do it.

28 Then the Lord heard the voice of your words, when ye ſpake vnto me: & the Lorde ſaide vnto me, I haue heard the voyce of the wordes of this people, which they haue ſpoken vnto thee: they haue wel ſaid, all that they haue ſpoken.

29 Oh [k] that there were ſuch an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Go, ſay vnto them, Returne you into your tents.

31 But ſtand thou heere with me, and I will tel thee all the commandements, and the ordinances, & the lawes, which thou ſhalt teach them: that they may

[b] So plainely that you neede not to doubt thereof.

Exod. 20.2. leuit. 26.1. pſal. 97.7.9.

|| Or, ſeruants.

[c] God bindeth vs to ſerue him onely, without ſuperſtition & idolatrie.

Exod. 34.7. iere. 32.18.

[d] That is, of his honour, not permitting it to be giuen to other.

[e] The firſt degree to keepe the commandements is, to loue God.

[f] Meaning, ſince God permitteth ſixe dayes to our labours, that we ought willingly to dedicate the ſeuenth to ſerue him wholy.

[g] Not by a ſhewe, but with true obedience and due reuerence.

Matth. 5.21.

Luke 18,20.

Rom. 13.9.

Rom. 7.7.

[h] He ſpeaketh not onely of that reſolute will but that there be no motion or affection.

[i] Teaching vs by his example to be content with his word, & adde nothing thereto.

Exod. 19.19.

Chap. 4.33.

|| Or, man.

Exod. 20.19.

[k] He requireth of vs nothing but obedience, ſhewing alſo that of our ſelues we are vnwilling thereunto.

do them in the land which I giue them to poſſeſſe it.

32 Take heede therefore, that yee do as the Lord your God hath commaunded you: turne not aſide to the right hand nor to the left,

[l] Ye ſhall neyther adde nor diminiſh, Chap.4.2.

33 But walke in al the wayes which the Lorde your God hath commanded you, that ye may [m]liue, and that it may go well with you: and that ye may prolong your dayes in the lande which ye ſhall poſſeſſe.

[m] As by obedience, God giueth vs all felicitie: ſo of diſobeying God, proceede all our miſeries.

CHAP. VI.

1 An exhortation to feare God, & keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The ſame muſt be taught to the poſteritie. 16 Not to tempt God. 25 Righteouſnes is conteyned in the Law.

These now are the commandements, ‖ ordinances, and lawes, which the Lorde your God commanded me to teach you, that ye might do them in the lande whither yee goe to poſſeſſe it:

‖ Or, iudgements.

2 That thou mighteſt [a]feare the Lord thy God, and keepe all his ordinances, & his commandements which I cōmand thee thou and thy ſonne, and thy ſonnes ſonne all the dayes of thy life, euen that thy dayes may be prolonged.

[a] A reuerent feare and loue of God is the firſt beginning to keepe Gods commandements.

3 Heare therefore, O Iſrael, and take heede to do it, that it may go well with thee, and that ye may increaſe mightily [b]in the lande that floweth with milke & honie, as the Lorde God of thy fathers hath promiſed thee.

[b] Which hath abundance of all things appertayning to mans life.

4 Heare O Iſrael, The Lorde our God is Lord onely,

5 And *thou ſhalt loue the Lord thy God with al thine heart, and with al thy ſoule, and with all thy might.

Matth.22.37. mar.12.30. luke.10.27.

6 *And theſe wordes which I commãd thee this day, ſhalbe in thine heart.

Chap.11.18.

7 And thou ſhalt [c]rehearſe them continually vnto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp:

[c] Some read, thou ſhalt whet [illegible] thy [illegible] [illegible] the [illegible] deepely in memorie.

8 And thou ſhalt bind them for a ſigne vpon thine hande, and they ſhalbe ‖ as frontlets betweene thine eyes.

‖ Or, ſignes of [illegible]

9 Alſo thou ſhalt write them vpon the [d]poſtes of thine houſe & vpon thy gates.

[d] That when thou entreſt in, thou [illegible] remember them.

10 And when the Lord thy God hath brought thee into the lande, which hee ſware vnto thy fathers, Abraham, Izhak and Iaakob, to giue to thee, with great and goodly cities which thou buildedſt not,

11 And houſes full of all maner of goods which thou filledſt not, and wels digged which thou diggedſt not, vineyardes and oliue trees which thou plantedſt not, and when thou haſt eaten and art full,

12 [e]Beware leaſt thou forget yͤ Lord, which brought thee out of the land of Egypt, from the houſe of bondage.

[e] Let not welth and eaſe cauſe thee to forget Gods mercies, whereby thou waſt deliuered out of miſerie.

13 Thou ſhalt feare the Lorde thy God, and ſerue him, and ſhalt [f]ſweare by his Name.

[f] We muſt feare God, ſerue him onely, and confeſſe his Name, which is done by ſwearing lawfully.

14 Ye ſhal not walke after other gods, after any of the gods of yͤ people which are round about you,

15 (For the Lorde thy God is a ielous God among you:) leaſt the wrath of the Lorde thy God bee kindled agaynſt thee, and deſtroy thee from the face of the earth.

16 ¶ Ye ſhal not [g]tempt yͤ Lord your God, as ye did tempt him in Maſſah:

[g] By doubting of his power, refuſing lawfull meanes, and abuſing his graces.

17 But ye ſhall keepe diligently the cõmandements of the Lord your God, and his teſtimonies, and his ordinances which he hath commanded thee,

18 And thou ſhalt doe that which is right and good in the [h]ſight of the Lorde: that thou mayeſt proſper, and that thou mayeſt go in, and poſſeſſe that good lande which the Lorde ſware vnto thy fathers,

[h] Here he condemneth all mans good intentions.

19 To caſt out al thine enemies before thee, as the Lord hath ſaid.

20 When thy ſonne ſhall aſke thee in time to come, ſaying, What meane theſe teſtimonies, and ordinances, and lawes, which the Lorde our God hath commanded you?

[i] God requireth not onely that we ſerue him all our life, but alſo that we take paine that our poſteritie may ſet forth his glorie.

21 Then thou ſhalt ſay vnto thy ſonne, We were Pharaohs bōdmen in Egypt: but the Lorde brought vs out of Egypt with a mightie hand.

22 And the Lord ſhewed ſignes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon al his houſhold, before our eyes,

23 And [k]brought vs out from thence, to bring vs in, and to giue vs the lande which he ſware vnto our fathers.

[k] Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

24 Therefore the Lord hath commãded vs, to do al theſe ordinances, and to feare the Lord our God, that it may go euer wel with vs, and that he may preſerue vs aliue as at this preſent.

25 Moreouer, this ſhalbe our [l]righteouſnes before the Lorde our God, if we take heede to keepe all theſe commandements, as he hath commanded vs.

[l] But becauſe none could fully obey the law, we muſt haue our recourſe to Chriſt to be iuſtified by fayth.

CHAP. VII.

1 The Iſraelites may make no couenant with the Gentiles. 5 They muſt deſtroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occaſion of idolatrie.

WHen the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſſe it, *and ſhal roote out many nations before thee: the Hittites & the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebuſites, ſeuen nations greater and mightier then thou,

Chap. 31,8.

2 And the Lorde thy God ſhall giue them [a] before thee, then thou ſhalt ſmite them: thou ſhalt vtterly deſtroy them: thou ſhalt make no *couenāt with them, nor haue compaſſion on them,

a Into thy power.

Exod. 23,32. and 34,12.

3 Neither ſhalt thou make mariages with them, neither giue thy daughter vnto his ſonne, nor take his daughter vnto thy ſonne.

4 For ‖they will cauſe thy ſonne to turne away from me, and to ſerue other gods: then will the wrath of the Lorde waxe hote agaynſt you and deſtroy thee ſuddenly.

‖Or, any of thē.

5 But thus ye ſhall deale with them, [b] Ye ſhall ouerthrowe their altars, and breake downe their pillars, and ye ſhall cut downe their groues, and burne their grauen images with fire.

b God would haue his ſeruice pure without all idolatrous ceremonies and ſuperſtitions.

6 *For thou art an holy people vnto the Lord thy God, *the Lorde thy God hath choſen thee, to be a precious people vnto himſelfe, aboue all people that are vpon the earth.

Chap. 12,3. Chap. 14,2. and 26,18,19. Exod. 19,5. 1. Pet. 2,9.

7 The Lord did not ſet his loue vpon you, nor chuſe you, becauſe yee were mo in nomber then any people: for yee were the feweſt of all people:

8 But becauſe the Lord [c] loued you, & becauſe he would keepe the othe which he had ſworne vnto your fathers, the Lord hath brought you out by a mighty hand and deliuered you out of the houſe of bondage from the hand of Pharaoh King of Egypt,

c Freely, finding no cauſe in you more then in others ſo to do.

9 That thou mayſt knowe, [d] that the Lorde thy God he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thouſand generations,

d And ſo put difference betweene him and idoles.

10 And rewardeth [e] them to their face that hate him, to bring them to deſtruction: he will not deferre to reward him that hateth him, to his face.

e Meaning, manifeſtly, or in this life.

11 Keepe thou therfore the commandements, and the ordinances, and the lawes, which I cōmande thee this day to do them.

12 ¶ For if yee hearken vnto theſe lawes, and obſerue and doe them, then the Lord thy God ſhall keepe with thee the couenant, and the [f] mercie which he ſware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompenſing the obedience he hath reſpect to his mercie & not to their merites.

13 And hee will loue thee, and bleſſe thee, and multiplie thee: hee will alſo bleſſe the fruite of thy wombe, and the fruit of thy land, thy corne & thy wine, & thine oyle, and ẏ increaſe of thy kine, & the flocks of thy ſheepe in ẏ land which he ſware vnto thy fathers to giue thee.

14 Thou ſhalt bee bleſſed aboue all people: *there ſhalbe neither male nor female baren among you, nor among your cattel.

Exod. 23,26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diſeaſes of *Egypt (which thou knoweſt) vpō thee, but wil ſend them vpon all that hate thee.

Exod. 9,14. and 15,26.

16 Thou ſhalt therefore conſume all people which the Lorde thy God ſhall giue thee: [g] thine eye ſhall not ſpare thē, neither ſhalt thou ſerue their gods, for that ſhall be thy *deſtruction.

g We ought not to be pitifull where God commandeth ſeueritie.

Exod. 23,33.

17 If thou ſay in thine heart, Theſe nations are mo then I, howe can I caſt them out?

18 Thou ſhalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖tentatiōs which thine eyes ſawe, and the ſignes and wonders, and the mightie hand and ſtretched out arme, whereby the Lorde thy God brought thee out: ſo ſhall the Lorde thy God doe vnto all the people, whoſe face thou feareſt.

‖Or, plagues, or trials, as Chap. 29,3. Exod. 15,25. and 16,4.

20 *Moreouer, the Lord thy God wil ſende [h] hornets among them vntill they that are left, and hide themſelues from thee, be deſtroyed.

Exod. 23,28. Ioſh. 24,12.

h There is not ſo ſmall a creature, which I will not arme to fight on thy ſide againſt them.

21 Thou ſhalt not feare them: for the Lord thy God [is] among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out theſe nations before thee by litle and litle: thou mayeſt not conſume them at once, leaſt the [i] beaſtes of the fielde increaſe vpon thee.

i So that it is your commoditie that God accompliſh not his promiſes ſo ſoone as you would wiſh.

23 But the Lord thy God ſhall giue them before thee, and ſhall deſtroy them with a mightie deſtruction, vntill they be brought to nought.

24 And he ſhall deliuer their Kings into thine hande, and thou ſhalt deſtroy their name from vnder heauen: there ſhall no man be able to ſtand before thee, vntill thou haſt deſtroyed them.

25 The grauen images of their gods ſhall ye *burne with fire, and *couet not the ſiluer and golde, that is on them, nor take it vnto thee, leaſt thou [k] be ſnared therewith: for it is an abomination [before the Lord thy God.

Chap. 12,3. exod. 23,24 Ioſh. 7,21 2.mac. 12,40.

k And be entiſed to idolatry.

26 Bring not therefore abomination into thine houſe, leſt thou bee accurſed like it, but vtterly abhorre it, and count it moſt abominable: for it is *accurſed.

Chap. 13,17.

CHAP. VIII.

2 God humbleth the Iſraelites to trie what they haue in their heart. 5 God chaſtiſeth them as his children. 14 The heart ought not to be puft vp for Gods benefites. 19 The forgetfulneſſe of Gods benefites cauſeth deſtruction.

YE ſhal keepe al the commandements which I command thee this day, for [a] to do them: that ye may liue, and be multiplyed, and go in, and poſſeſſe the land which the Lorde ſware vnto your fathers.

a Shewing that it is not enough to heare the worde, except we expreſſe it by example of life.

2 And thou ſhalt remember al ẏ way which the Lorde thy God led thee this fourtie yere in the wildernes, for to hũble thee ⁊ to [b] proue thee, to knowe what was in thine heart, whether ẙ wouldeſt keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging againſt Gods viſitation.

3 Therefore he humbled thee ⁊ made thee hungry, and fedde thee with MAN, which thou knewest not, neither did thy fathers knowe it, that hee might teach thee that man liueth not by [c] bread onely, but by euery word that proceedeth out of the mouth of ẏ Lord doth a man liue.

c Man liueth not by meate onely but by the power of God, which giueth it ſtrength to nouriſh vs.

4 Thy raiment waxed not olde vpon thee, neither did thy foote [d] ſwell thoſe fourtie yeeres.

d As they that go bare footed.

5 Know therefore in thine heart, that as a man nourtereth his ſonne, ſo the Lord thy God [e] nourtereth thee.

e So that his afflictions are ſignes of his fatherly loue towards vs.

6 Therefore ſhalt thou keepe the commandements of the Lord thy God, that thou mayeſt walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and | depths that ſpring out of valleis and mountaines:

Or, meres.

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oile oliue and honie:

9 A land wherein thou ſhalt eat bread without ſcarcitie, neither ſhalt thou lacke any thing therein: a land [f] whoſe ſtones [are yron, ⁊ out of whoſe mountaines thou ſhalt digge braſſe.

f Where there are mines of metal.

10 And when thou haſt eaten and filled thy ſelfe, thou ſhalt [g] bleſſe the Lord thy God for the good lande, which hee hath giuen thee.

g For to receiue Gods benefites, and not to be thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinãces, which I command thee this day:

12 Leſt [when thou haſt eaten and filled thy ſelf, and haſt built goodly houſes and dwelt therein,]

13 And thy beaſts, and thy ſheepe are increaſed, and thy ſiluer and gold is multiplied, ⁊ all that thou haſt is increaſed,

14 Then thine heart [h] be lifted vp ⁊ thou forget the Lorde thy God, which brought thee out of the lande of Egypt, from the houſe of bondage,

h By attributing Gods benefites to thine owne wiſdome and labour, or to good fortune.

15 Who was thy guide in the great ⁊ terrible wildernes (wherein were firy ſerpents, ⁊ ſcorpions, ⁊ drought, where [was no water, *who brought foorth water for thee out of the rocke of flinte:

Nomb. 20,11.

16 Who fed thee in ẏ wildernes with *MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might do thee good at thy latter ende.

Exod. 16,15.

17 Beware leaſt thou ſay in thine heart, My power, and the ſtrength of mine owne hand hath prepared me this abundance.

18 But remẽber the Lord thy God: for it is he which [i] giueth thee power to get ſubſtance to eſtabliſh his couenant which he ſware vnto thy fathers as appeareth this day.

i Al things concerning this life procede onely of Gods mercie: much more ſpirituall giftes and life euerlaſting.

19 And if thou forget the Lorde thy God, ⁊ walke after other gods, ⁊ ſerue them, and worſhip them, I [k] teſtifie vnto you this day ẏ ye ſhal ſurely periſh.

k Or, take to witnes the heauen and the earth, as Chap. 4,26.

20 As the nations which the Lorde deſtroyeth before you, ſo ye ſhall periſh, becauſe ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteouſnes, but for his owne ſake. 7 Moſes putteth them in remembrance of their ſinnes. 17 The two tables are broken. 26 Moſes prayeth for the people.

HEare O Iſrael, Thou ſhalt paſſe ouer Iorden [a] this day, to go in and to poſſeſſe nations greater and mightier then thy ſelfe, and cities great ⁊ walled vp to heauen,

a Meaning, ſhortly.

2 A people great and tall, [euen] the children of the Anakims, whome thou

knoweſt,

[b] By the report of ẏ ſpies, Nom.13.29.

knoweſt, & [of whom thou haſt [b] heard [ſay] Who can ſtand before the children of Anak?

[c] To guide thee and gouerne thee.

3 Underſtand therefore that this day the Lord thy God is he which goeth ouer before thee as a conſuming fire: he ſhall deſtroy them, and he ſhal bring thē downe before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſaid vnto thee.

[d] Man of him ſelf can deſerue nothing but Gods anger, and if God ſpare any, it commeth of his great mercie.

4 Speake not thou in thine heart (after that the Lord thy God hath caſt thē out before thee, ſaying, For my [d] righteouſneſſe the Lorde hath brought me in, to poſſeſſe this land: but for the wickedneſſe of theſe nations the Lord hath caſt them out before thee.

5 [For thou entreſt not to inherite their lande for thy righteouſneſſe, or for thy vpright heart: but for the wickednes of thoſe nations, ẏ Lord thy God doeth caſt them out before thee, and that hee might performe the worde which the Lord thy God ſware vnto thy fathers, Abraham, Izhak, and Iaakob.

[e] Like ſtubburne oxen which wil not endure their maſters yoke.

6 Underſtand therefore, that ẏ Lord thy God giueth thee not this good lande to poſſeſſe it for thy righteouſneſſe: for thou art a [e] ſtifnecked people.

[f] He prooueth by the length of time, that their rebellion was moſt great, and intolerable.

7 ¶ Remēber and forget not, how thou prouokedſt the Lorde thy God to anger in the wilderneſſe: [f] ſince the day that thou dideſt depart out of the land of Egypt, vntill ye came vnto this place ye haue rebelled againſt the Lord.

8 Alſo in Horeb ye prouoked the Lord to anger ſo that the Lorde was wroth with you, euen to deſtroy you.

Exod.24.18. and 34.28.

9 Whē I was gone vp into ẏ mount, to receiue the tables of ſtone, the tables, [I ſay, of the couenant, which ẏ Lord made wͭ you: & * I abode in the mount fourtie dayes & fourtie nights, and I neither ate bread nor yet dranke water:

Exod.31.18.

[g] That is miraculouſly, and not by the hand of men.

10 * Then ẏ Lorde deliuered me two tables of ſtone, written with the [g] finger of God & in thē was cōteined according to all the words which ẏ Lord had ſaid vnto you in the mount out of the middes of the fire, in the day of the aſſemblie.

11 And when the fourtie dayes and fourtie nyghtes were ended, the Lorde gaue mee the two tables of ſtone, the tables, I ſay of the couenant.

Exod.32.7.

[h] So ſoone as man declineth frō the obedience of God, his wayes are corrupt.

12 And the Lord ſaide vnto me, * Ariſe, get thee downe quickly from hence: for thy people which thou haſt brought out of Egypt, haue [h] corrupt their wayes: they are ſoone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord ſpake vnto me, ſaying, I haue ſeene this people, and beholde, it is a ſtifnecked people.

[i] Signifying that the prayers of ẏ faithfull are a barre to ſtay Gods anger, that he conſume not al.

14 Let me alone, that I may deſtroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, & greater then they be.

15 So I returned, and came downe from the Mount (and the Mount burnt with fire, and the two Tables of the couenant were in my two handes)

16 Then I looked, & beholde, ye had ſinned againſt the Lord your God: for yee had made you a molten calfe, and had turned quickely out of the [k] way which the Lorde had commanded you.

[k] That is frō ẏ Law wherin he declareth what is the cauſe of our perdition.

17 Therefore I tooke the two Tables, and caſt them out of my two hādes, and brake them before your eyes.

18 And I fel downe before the Lord, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, becauſe of all your ſinnes, which ye had committed, in doing wickedly in the ſight of the Lorde, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath & indignation, wherewith the Lord was moued againſt you, euē to deſtroy you) yet the Lord heard me at that time alſo.

[l] Whereby he ſheweth what dāger they are in, that haue autoritie, and reſiſt not wickedneſſe.

20 Likewiſe the Lord was very angrie with Aaron, euen to deſtroy him: but at that time I prayed alſo for Aarō.

21 And I took your ſinne, I meane, the calfe which ye had made, and burnt him wͭ fire, and ſtamped him & grounde him ſmall, euen vnto very duſt: & I caſt the duſt thereof into the riuer, that deſcended out of the [m] Mount.

[m] Horeb, or Sinai.

Num.11.1,3.
Exod.17.7.
Num.11.34.

22 Alſo * in Taberah, and in * Maſſah * and in Kibroth hattaauah ye prouoked the Lord to anger.

[n] At ẏ returne of the ſpyes.

23 Likewiſe when the Lord ſent you from Kadeſh barnea, ſaying, Goe vp, & poſſeſſe ẏ lande which I haue giuē you, then ye [n] rebelled againſt the cōmandement of the Lorde your God, & beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lorde, ſince the day that I knewe you.

[o] Whereby is ſignified that God requireth earneſt continuance in prayer.

25 Then I fell downe before ẏ Lord [o] fourtie dayes & fourtie nights, as I fel downe before, becauſe the Lorde had ſayde, that he would deſtroy you.

26 And I prayed vnto the Lord, and ſayd, O Lord God, deſtroy not thy people & thine inheritance, which thou haſt

redeemed through thy greatnes, whom thou haſt brought out of Egypt by a mightie hande.

27 Remember thy ſeruants Abraham, Izhak, and Iaakob: looke not to the ſtubburneſſe of this people, nor to their wickedneſſe, nor to their ſinne,

p The godly in their prayers groũd on gods promes, and confeſſe their ſinnes.

28 Leſt the countrey, whence thou broughteſt thẽ ſay, *Becauſe the Lorde was not able to bring them into the land which he promiſed them, or becauſe hee hated them, hee caried them out, to ſlaye them in the wilderneſſe.

Nom.14.16

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mightie power, and by thy ſtretched out arme.

CHAP. X.

5 The ſecond Tables put in the Arke. 8 The tribe of Leui is dedicate to the ſeruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumciſion of the heart. 17 God regardeth not ẏ perſon. 22 The Lord is the praiſe of Iſrael.

IN the ſame time ẏ Lord ſaide vnto me, *Hew thee two Tables of ſtone like vnto the firſt, and come vp vnto me into the mount, and make thee an Arke of wood,

Exod.34.1.

2 And I wil write vpon the Tables, the words that were vpon the firſt Tables which thou brakeſt, and thou ſhalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of ſtone like vnto ẏ firſt, & went vp into ẏ Mountaine, & the two Tables in mine hande.

a Which wood is of long continuance.

4 Then hee wrote vpon the Tables according to ẏ firſt writing (the ten commandements, which ẏ Lord ſpake vnto you in the Mount out of the middes of the fire, in the day of the [b] aſſemblie) and the Lord gaue them vnto me.

b When you were aſſembled to receiue the lawe.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Iſrael tooke their iourney from Beeroth of the children of Iaakan to [c] Moſera, where Aaron dyed, and was buried, and Eleazar his ſonne became Prieſt in his ſteade.

c This mountaine was alſo called Hor, Nom.20.28.

7 ¶ From thence they departed vnto Gudgodah and from Gudgodah to Iotbath a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Leui to beare the Arke of the couenant of the Lord and to ſtand before the Lord, to [d] miniſter vnto him, and to bleſſe in his Name vnto this day.

d That is, to offer ſacrifices and to teach the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: [for the Lorde is his [e] inheritance, as the Lorde thy God hath promiſed him.

e For God turned the curſe of Iaakob, Gen.49.7. into bleſſing.

10 And I taryed in the mount, as at the firſt time, fourtie dayes and fourtie nightes, & the Lorde heard me at ẏ time alſo, & yͭ Lord would not deſtroy thee.

11 But the Lord ſaide vnto me, Ariſe, goe foorth in the iourney before the people, that they may go in and poſſeſſe the land, which I ſware vnto their fathers to giue vnto them.

12 ¶ And nowe, Iſrael, what doeth the Lorde thy God [f] require of thee, but to feare the Lorde thy God, to walke in all his wayes, and to loue him, and to ſerue the Lorde thy God with all thine heart, and with all thy ſoule?

f For all our ſinnes & tranſgreſſions God requireth nothing but to turne to him & obey him.

13 That yͭ keepe the cõmandements of the Lord, and his ordinãces, which I command thee this day, for thy wealth?

14 Beholde, heauen, and the heauen of heauens is the Lords thy God, and the *earth, with all that therein is.

Pſal.24.1.

15 [g] Notwithſtanding, the Lorde ſet his delite in thy fathers to loue them, & did chooſe their ſeede after thẽ, euẽ you aboue al people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would he chooſe none but you.

16 [h] Circumciſe therefore the foreſkin of your heart, and harden your neckes no more.

h Cut off all your euill affections, Iere.4.4.

17 For the Lorde your God is God of gods, & Lorde of lordes, a great God, mightie, & terrible, which accepteth no *perſons nor taketh reward:

2.Chron.19.7. Iob 34.19. Rom.2.11.

18 Who doeth right vnto the fatherleſſe and widowe, and loueth the ſtranger, giuing him foode and rayment.

19 Loue ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 *Thou ſhalt feare the Lorde thy God: yͭ ſhalt ſerue him, and yͭ ſhalt cleaue vnto him, & ſhalt ſweare by his Name.

Chap.6.13. Mat.4.10.

i Reade Chap.6.13.

21 He is thy praiſe, & he is thy God, yͭ hath done for thee theſe great & terrible things, which thine eyes haue ſeene.

22 Thy fathers went downe into Egypt *with ſeuentie perſons, & now the Lorde thy God hath made thee, as the *ſtarres of the heauen in multitude.

Gen.46.27. exod.1.5.

Gen.15.5.

CHAP. XI.

1 An exhortation to loue God & keepe his law. 10 The praiſes of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Bleſſing, and curſing.

THerefore thou ſhalt loue the Lorde thy God, & ſhalt keepe that, which he commandeth to be kept: that is his ordinãces, and his lawes, and his commandements alway.

2 And [a] cõſider this day (for I ſpeake not

a Ye which haue ſeene Gods graces with your eies, ought rather to be moued, thẽ your children, which haue onely heard of them.

not [to your childrē, which haue neither knowen nor ſeene] the chaſtiſement of ẏ Lord your God, his greatnes, his mightie hand, and his ſtretched out arme,

3 And his ſignes, & his actes, which he did in ẏ middes of Egypt vnto Pharaoh the King of Egypt and vnto al his land:

4 And what he did vnto the hoſte of the Egyptians, vnto their horſes and to their charets, when hee cauſed the waters of the red Sea to ouerflowe them, as they purſued after you, & the Lorde deſtroyed them vnto this day:

5 And what he did vnto you in ẏ wildernes, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Reuben, when the earth opened her mouth, and ſwallowed thē with their houſholdes and their tents, and al their ſubſtance that [i] they had in the middes of all Iſrael.

7 For your eyes haue ſeene all the great actes of the Lord which he did.

8 Therefore ſhall yee keepe all the commandements, which I commande you this day, that ye may be ſtrong, and goe in and poſſeſſe the land whither yee go to poſſeſſe it:

9 Alſo that yee may prolong [your] dayes in ẏ land, which the Lord ſware vnto your fathers, to giue vnto them & to their ſeede, euen a land that floweth with milke and honie.

10 ¶ For the lande whither thou goeſt to poſſeſſe it, is not as the lande of Egypt, from whence ye came, where thou ſowedſt thy ſeede, and wateredſt it with thy ‖ feete as a garden of herbes:

11 But ẏ lād whither ye go to poſſeſſe it, [is] a lād of moũtains & valleis, and [drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lorde thy God [are] alwayes vpon it, from ẏ beginning of the yeere, euen vnto the end of ẏ yeere.

13 ¶ If ye ſhall hearken therefore vnto my commandements, which I command you this day, that ye loue the Lord your God and ſerue him with all your heart, and with all your ſoule,

14 I alſo will giue raine vnto your land in due time, the firſt raine & the latter, ẏ thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

15 Alſo I will ſend graſſe in thy fields for thy cattell, that thou mayſt eate, and haue ynough.

16 [But] beware leaſt your heart [f] deceiue you, and leaſt ye turne aſide, & ſerue other gods, and worſhip them,

17 And ſo the anger of the Lord be kindled againſt you, and he ſhut vp the heauen, that there be no raine, and that your land yeelde not her fruite, and yee periſh quickly from ẏ good land, which the Lord giueth you.

18 ¶ Therefore ſhall ye lay vp theſe my wordes in your heart and in your ſoule, and *binde them for a ſigne vpon your hand, that they may be as a frontlet betwene your eyes,

19 And yee ſhall *teache them your children, ſpeaking of them, when thou ſitteſt in thine houſe, & when thou walkeſt by the waye, and when thou lieſt downe, and when thou riſeſt vp.

20 And thou ſhalt write them vpon ẏ poſts of thine houſe, & vpō thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lorde ſware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.

22 ¶ For if yee keepe diligently all theſe commandements, which I command you to doe: that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will ẏ Lord caſt out al theſe nations before you, and ye ſhall poſſeſſe great nations and mightier then you.

24 *All the places whereon the ſoles of your feete ſhal treade, ſhalbe yours: your coaſt ſhalbe from the wildernes and from Lebanon, and from the Riuer, euen the riuer Perath, vnto the vttermoſt Sea.

25 No man ſhall ſtande againſt you: for the Lorde your God ſhall caſt the feare and dread of you vpon all the land that ye ſhal treade vpon, as he hath ſaid vnto you.

26 ¶ Beholde, I ſet before you this day a bleſſing and a curſe:

27 *The bleſſing, if ye obey the commandements of the Lorde your God which I command you this day:

28 And the *curſe, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I cōmande you this day, to go after other gods which ye haue not [k] knowen.

29 ¶ When the Lord thy God therefore hath brought thee into ẏ land whither thou goeſt to poſſeſſe it, then thou ſhalt put the *bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

30 Are

b As wel concerning his benefites, as his corrections.

i That was at their feete.

c Becauſe ye haue felt both his chaſtiſementes and his benefites.

‖ Or, labour.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

e In the ſeede time, and toward harueſt.

f By obeying to your owne fooliſh deuotions according to your owne fantaſies.

Chap.6.6,8.

Chap.4.10. & 6.6,7.

g As long as the heauens endure.

Ioſu.1.3.

¶ This was [illegible] in Dauid & Salomons time.

i Called Mediterraneum.

Chap.28.1 & 30.1.

Chap.28.15.

k He reproueth the [illegible] certaine.

Chap.27.12, 13, ioſh.8.33.

30 Are they not beyond Iorden on yͤ part, where the ſunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer againſt Gilgal, beſide the ‖ groue of Moreh?

l Meaning in Samaria.

‖ Or, playne.

31 For ye ſhall paſſe ouer Iorden, to goe in to poſſeſſe the lande, which the Lord your God giueth you, and ye ſhal poſſeſſe it, and dwell therein.

32 Take heede therefore that ye *do all the commandemẽts and the lawes, which I ſet before you this day.

Chap. 5. 32.

CHAP. XII.

2 To deſtroy the idolatrous places. 5. 8 To ſerue God where he commandeth and as he commandeth, and not as man fantaſie. 19 The Leuites muſt be nouriſhed. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods worde.

These are the ordinances and the lawes, which ye ſhal obſerue and doe in the lande (which the Lorde God ᵃof thy fathers giueth thee to poſſeſſe it) as long as ye liue vpon the earth.

a Whereby they are admoniſhed to ſeeke none other God.

2 *Ye ſhall vtterly deſtroy al the places wherein the nations which ye ſhall poſſeſſe, ſerued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

Chap. 7. 5.

3 *Alſo ye ſhall ouerthrowe their altars, and breake downe their pillars, and burne their ᵇgroues with fire: and ye ſhall hew downe the grauen images of their gods, and aboliſh their names out of that place.

Iudg. 2. 2.

b Wherein they ſacrificed to their idols.

4 Ye ſhall ᶜnot ſo do vnto the Lorde your God,

c Ye ſhall not ſerue the Lord with ſuperſtitions.

5 But ye ſhall ſeeke the place which the Lorde your God ſhall *chuſe out of all your tribes to put his Name there, ‖and there to dwell, and thither thou ſhalt come,

1 King. 8. 29. 2 Chro. 6. 5. and 7. 12. 16.

6 And yee ſhall bring thither your burnt offrings, and your ſacrifices, and your tithes, and the ᵈoffring of your handes, and your vowes, and your free offrings and the firſt borne of your kine and of your ſheepe.

d Meaning the firſt fruites.

7 And there ye ſhall eate ᵉbefore the Lord your God, and ye ſhall reioyce in al that ye put your hand vnto, ‖ both ye, and your houſholdes, becauſe the Lord thy God hath bleſſed thee.

e Where his Arke ſhalbe.

8 Ye ſhall not do after al theſe things that we do here this day: ᶠthat is euery man whatſoeuer ſeemeth him good in his owne eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

9 For ye are not yet come to reſt, and to the inheritance which the Lorde thy God giueth thee.

10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and ‖when he hath giuen you ᵍreſt from all your enemies round about, and ye dwel in ſafetie,

g It had not bin ynough to conquer, except God had maintained them in reſt vnder his protection.

11 When there ſhalbe a place which the Lord your God ſhall chuſe, to cauſe his Name to dwell there, thither ſhall ye bring all that I command you: your burnt offrings, and your ſacrifices, your tithes, and the offring of your handes, and all your ‖ ſpeciall vowes which yee vowe vnto the Lord:

‖ Or, that which ye chuſe out for your vowes.

12 And ye ſhall reioyce before yͤ Lord your God, ye, and your ſonnes and your daughters, and your ſeruãts, and your maydens, and the Leuite that is within your gates: *for he hath no part nor inheritance with you.

Chap. 10. 9.

13 Take heede that thou offer not thy burnt offrings in euery place that yͧ ſeeſt:

14 But in the place which the Lorde ſhal ʰchuſe in one of thy tribes, there yͧ ſhalt offer thy burnt offrings, and there thou ſhalt do all that I command thee.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as ſome write more then 300 yeeres, and in other places til the Temple was built.

15 Notwithſtanding thou mayeſt kil and eate fleſh in all thy gates, whatſoeuer thine heart deſireth, according to the bleſſing of the Lord thy God which he hath giuen thee: both ⁱthe vncleane and the cleane may eate thereof, ᵏas of the roe bucke, and of the hart.

i As God hath giuẽ thee power and abilitie.

k Euery one might be eate at home aſwel the beaſt appointed for ſacrifice as the other.

16 Onely ye ſhall not eate the blood, ‖but powre it vpon the earth as water.

17 ¶ Thou mayeſt not eate within thy gates the ˡtithe of thy corne, nor of thy wyne, nor of thine oyle, nor the firſt borne of thy kine, nor of thy ſheepe, neither any of thy vowes which thou voweſt, nor thy free offrings, nor the offring of thine hands,

l Meaning, whatſoeuer was offred to the Lord might not be eaten, but where he had appointed.

18 But thou ſhalt eate it before the Lorde thy God, in the place which the Lord thy God ſhal chuſe, thou, and thy ſonne, and thy daughter, and thy ſeruant, and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lorde thy God, in all that thou putteſt thine hand to.

19 *Beware, yͭ thou forſake not yͤ Leuite, as long as thou liueſt vpon yͤ earth.

Ecclus 7. 32.

20 ¶ When the Lorde thy God ſhall enlarge thy border, as *he hath promiſed thee, & thou ſhalt ſaye, I will eate fleſh, (becauſe thine heart lõgeth to eate fleſh) thou mayeſt eate fleſh, whatſoeuer thine heart deſireth.

Gen. 28. 14. chap. 19. 8.

21 If yͤ place which yͤ Lord thy God

hath choſen to put his Name there, bee
farre from thee, then thou ſhalt kill of
thy bullockes, and of thy ſheepe which
the Lorde hath giuen thee, as I haue
commanded thee, and thou ſhalt eate
in thy gates, whatſoeuer thyne heart
deſireth.

22 Euen as the roe bucke and the
hart is eaten, ſo ſhalt thou eate them:
[both] the vncleane and the cleane ſhall
eate of them alike.

23 Onely be ſure that thou eate not
the blood: for the blood is the life, and
thou mayeſt not eat the life with yͤ fleſh.

l The, be ſtrōg or conſtant.
m Becauſe the life of beaſts is in their blood.

24 Therefore thou ſhalt not eate
it, [but] powre it vpon yͤ earth as water.

25 Thou ſhalt not eate it, that it may
go well with thee, and with thy childrē
after thee, whē thou ſhalt do that which
is right in the ſight of the Lord:

26 But thine holy thinges which
thou haſt, & thy vowes thou ſhalt take
vp, and come vnto the place which the
Lord ſhall chuſe.

n That which thou wilt offer in ſacrifice.

27 And thou ſhalt make thy burnt
offrings of the fleſh, and of the blood
vpon the altar of the Lorde thy God, &
the blood of thine offrings ſhalbe powred
vpon the altar of the Lord thy God,
and thou ſhalt eat the fleſh.

28 Take heede, and heare all theſe
wordes which I command thee, that it
may go well with thee, and with thy
children after thee for euer, when thou
doeſt that which is good & right in the
ſight of the Lord thy God.

o God by promiſe bindeth him ſelfe to do good to them that obey his wayes.

29 ¶ When the Lorde thy God ſhall
deſtroy the natiōs before thee, whither
thou goeſt to poſſeſſe them, & thou ſhalt
poſſeſſe them and dwell in their land,

30 Beware, leſt thou bee taken in [p] a
ſnare after them, after that they be deſtroyed
before thee, and leſt thou aſke
after their gods, ſaying, Howe did theſe
nations ſerue their gods, that I may do
ſo likewiſe?

p By folowing their ſuperſtitions & idolatries, & thinking to ſerue me thereby.

31 Thou ſhalt not doe ſo vnto the
Lorde thy God: for all abomination,
which the Lord hateth haue they done
vnto their gods: for they haue burned
both their ſonnes and their daughters
with fire to their gods.

q They thoght nothing too deare to offer to their idoles.

32 Therefore whatſoeuer I command
you, take heede you doe it: * thou
ſhalt put nothing therto, nor take ought
therefrom.

Chap.4.2. ioſh.1.7. prouerb.30.6. reuel.22.18.

CHAP. XIII.

5 The inticers to idolatrie muſt be ſlaine, ſeeme they neuer ſo holy, 6 Be they neere of kinred or frendſhip, 12 Or great in multitude or power.

If there ariſe among you a
prophete or a dreamer of
[a] dreames, (and giue thee a
ſigne or wonder,

a Which ſayth that he hath thinges reuealed vnto him in dreames.

2 And the ſigne & the wonder,
which he hath tolde thee, come to
paſſe, ſaying, Let vs goe after other
gods, which thou haſt not knowen, and
let vs ſerue them,

b He ſheweth whereto the falſe prophets tende.

3 Thou ſhalt not hearken vnto the
words of the prophet, or vnto that dreamer
of dreames: for the Lord your God
[c] proueth you, to know whether ye loue
the Lord your God with al your heart,
and with all your ſoule.

c God examineth all theſe things that his may be knowne.

4 Ye ſhal walke after the Lord your
God & feare him, & ſhal keepe his cōmādements,
& hearken vnto his voyce, & ye
ſhall ſerue him, and cleaue vnto him.

5 But that prophet, or that dreamer
of dreames, he ſhall be ſlaine, becauſe he
hath ſpoken to turne you away from
the Lord your God (which brought you
out of the lande of Egypt, and deliuered
you out of yͤ houſe of bondage) to thruſt
thee out of the way, wherein the Lorde
thy God commanded thee to walke: ſo
ſhalt thou take the euill away forth of
the middes of thee.

d Being conuict by teſtimonies and condemned by the Iudge.

6 ¶ If thy brother, the ſonne of thy
mother, or thine owne ſonne, or thy
daughter, or the wife, that lyeth in thy
boſome, or thy friend, which is as thine
owne ſoule, intice thee ſecretly, ſaying,
Let vs go and ſerue other gods, which
thou haſt not knowen, thou, I ſay, nor
thy fathers)

e All naturall affectiōs muſt giue place to Gods honour.
f Whom thou loueſt as thy life.

7 Any of the gods of the people
which are round about you, neere vnto
thee or farre off from thee, from the one
ende of the earth vnto the other:

8 Thou ſhalt not conſent vnto him,
nor heare him, neither ſhall thine eye pitie
him, nor ſhew mercie, nor keepe him
ſecret:

9 But thou ſhalt euen kil him: [g] thine
hande ſhalbe firſt vpon him to put him
to death, and then the handes of all the
people.

g As the witneſſe are charged, Chap.17.7.

10 And yͧ ſhalt ſtone him with ſtones,
that he die (becauſe he hath gone about
to thruſt thee away from the Lord thy
God, which brought the out of the land
of Egypt, from the houſe of bondage)

11 That * all Iſrael may heare and
feare, and doe no more any ſuch wickedneſſe
as this among you.

Chap.17.13.

12 ¶ If thou ſhalt heare ſay (concerning
any of thy cities which yͤ Lord thy
God

God hath giuen thee to dwell in)

† Ebr. children of Belial.

13 [†] Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, ſaying, Let vs goe and ſerue other gods, which ye haue not knowen,

h Which are appointed to ſee faultes puniſhed.

14 Then [h] thou ſhalt ſeeke, and make ſearche and enquire diligently: and if it be true, and yͤ thing certaine, that ſuch abomination is wrought among you,

15 Thou ſhalt euen ſlay the inhabitantes of that citie with the edge of the ſworde: deſtroy it vtterly, and all that is therein, and the cattell thereof with the edge of the ſword.

i Signifying yͤ no idolatrie is ſo execrable, nor more greeuouſly to be puniſhed, then of them which once profeſſed God.

16 And [i] thou ſhalt gather all yͤ ſpoyle of it into the middes of the ſtreete thereof, and burne with fire the citie & all the ſpoyle therof euery whit, vnto the Lord thy God: & it ſhal be an heape for euer: it ſhall not be buylt againe.

k Of yͤ ſpoyle of that idolatrous & curſed citie, Reade chap. 7.26 and Ioſh. 7.11.

17 And there ſhall cleaue nothing of the [k] damned thing to thine hand, that yͤ Lorde may turne from the fierceneſ of his wrath & ſhew thee mercie, and haue compaſſion on thee, and multiplie thee, as he hath ſworne vnto thy fathers:

18 When thou ſhalt obey the voyce of the Lord thy God, and keepe all his cōmandemēts which I cōmand thee this day, that thou do that which is right in the eyes of the Lorde thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themſelues for the dead, may not be folowed. 4 What meates are cleane to be eaten, and what not. 19 The tithes for the Leuite, ſtranger, father leſſe and widowe.

Leuit. 19.28.

YE are the childrē of the Lord your God. * Ye ſhall not cut your ſelues, nor make you any baldnes betweene your eyes for the dead.

Chap. 7.6. and 26.18,19.

a Therefore thou oughteſt not to folow yͤ ſuperſtitions of the Gentiles.

2 * For thou art an holy people vnto the Lord thy God, and the Lorde hath choſen thee to be a [a] precious people vnto him ſelfe, aboue al the people that are vpon the earth.

3 ¶ Thou ſhalt eate no maner of abomination.

b This ceremoniall Lawe inſtructed the Iewes to ſeeke a ſpirituall purenes, euen in their meat and drinke.

4 [b] These are the beaſtes, which ye ſhal eate, yͤ beefe, the ſheepe, & the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the vnicorne, & the wilde oxe, & the chamois,

6 And euery beaſt that parteth the hoofe, and cleaueth the clift into two clawes, & is of the beaſtes that cheweth the cudde, that ſhall ye eate.

7 But theſe ye ſhal not eate, of them that chewe the cudde, and of them that deuide and cleaue the hoofe [onely:] the camell, nor the hare, nor yͤ cony: for they chewe the cudde, but deuide not yͤ hoofe: [therfore they ſhalbe vnclean vnto you:

8 Alſo the ſwyne, becauſe he deuideth the hoofe, and cheweth not the cud, ſhal be vncleane vnto you: ye ſhall not eate of their fleſh, nor touch their dead carkeiſes.

Leuit. 11.9.

9 ¶ * Theſe yee ſhall eate, of all that are in the waters: all that haue finnes and ſcales ſhall ye eate.

10 And whatſoeuer hath no finnes nor ſcales, ye ſhall not eate: it ſhalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye ſhal eate:

12 But theſe are they, whereof ye ſhal not eate: the egle, nor the goſhawke, nor the oſprey,

13 Nor the gleade, nor the kyte, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the oſtrich, nor yͤ night crow, nor the ‖ ſemeaw, nor the hawke after her kinde,

‖ Or, cuckow.

16 Neither the litle owle, nor yͤ great owle, nor the redſhanke,

17 Nor the pelicane, nor the ſwanne, nor the cormorant:

18 The ſtorke alſo, & the heron in his kind, nor the lapwing, nor * the backe.

Leuit. 11,19.

19 And euery creeping thing that flieth, ſhall be vncleane vnto you: it ſhall not be eaten.

20 [But 'of al cleane foules ye may eat.

21 Ye ſhall eate of nothing that [c] dyeth alone, but thou ſhalt giue it vnto the [d] ſtranger that is within thy gates, that he may eate it: or thou mayeſt ſell it vnto a ſtranger: for thou art an holy people vnto the Lorde thy God. Thou ſhalt not * ſeethe a kidde in his mothers milke.

c Becauſe their blood was not ſhed, but remaineth in them.

d Which is not of thy religion.

Exod. 23.19. and 34.26.

22 Thou ſhalt [e] giue the tithe of all yͤ encreaſe of thy ſeede, that cōmeth forth of the field yeere by yeere.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou ſhalt eate before the Lorde thy God (in the place which hee ſhall chuſe to cauſe his Name to dwell there) the tithe of thy corne, of thy wine, and of thyne oyle, and the firſt borne of thy kine and of thy ſheepe, that thou mayeſt learne to feare the Lorde thy God alway.

24 And if the way be to lōg for thee, ſo yͤ thou art not able to carie it, becauſe yͤ place is far from thee, where the Lorde thy God ſhall chuſe to ſet his Name, [f] when yͤ Lord thy God ſhal bleſſe thee,

f When he ſhall giue thee abilitie.

25 Then ſhalt thou make it in money, and ‖ take the mony in thine hande, and goe vnto the place which the Lorde thy God ſhall chuſe.

‖Or, binde vp.

26 And thou ſhalt beſtowe the mony for whatſoeuer thine heart deſireth: whether it bee oxe, or ſheepe, or wine, or ſtrong drinke, or whatſoeuer thine heart deſireth: [g] & ſhalt eate it there before the Lord thy God, and reioyce, both thou, and thine houſholde.

g After the Prieſt hath receiued yͤ Lords part.

27 And the Leuite yͭ is within thy gates, ſhalt thou not forſake: for he hath neither part nor inheritance with thee.

28 At the end of three yere thou ſhalt [h] bring forth all yͤ tithes of thine increaſe of the ſame yeere, and laye it vp within thy gates.

h Beſides the yeerely tythes that were giuẽ to the Leuites, theſe were laid vp in ſtore for the poore.

29 Then yͤ Leuite ſhal come, becauſe he hath no part nor inheritance wͭ thee, and the ſtranger, and the fatherleſſe, and the widowe, which are within thy gates, and ſhal eat, and be filled, that the Lord thy God may bleſſe thee in all the worke of thine hand which thou doeſt.

CHAP. XV.

1 The yeere of releaſing of debts. 5 God bleſſeth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of ſeruants. 19 The firſt borne of the cattell muſt be offred to the Lord.

AT the terme of ſeuen yeeres thou ſhalt make a freedome.

2 And this is the maner of yͤ freedome: euery [a] creditour ſhall quite yͤ lone of his hand which he hath lent to his neighbour: hee ſhal not aſke it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

a He ſhal only releaſe his detters, which are not able to pay for that yeere.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall remit:

4 [b] Saue when there ſhalbe no poore with thee: for the Lord ſhall bleſſe thee in yͤ land, which yͤ Lord thy God giueth thee, for an inheritance to poſſeſſe it:

b For if thy dettor be rich, he may be cõſtrained to pay.

5 So that thou hearken vnto yͤ voice of yͤ Lord thy God to obſerue and do all theſe commandementes, which I command thee this day.

6 For the Lord thy God hath bleſſed thee, as he hath promiſed thee: & *thou ſhalt lende vnto many nations, but thou thy ſelfe ſhalt not borow, and thou ſhalt reigne ouer many nations, and they ſhal not reigne ouer thee.

Chap.28,12.

7 ¶ If one of thy brethren wͭ thee be poore ‖ within any of thy gates in thy land, which the Lorde thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother:

‖Or, any of thy cities.

8 *But thou ſhalt open thine hande vnto him, and ſhalt lende him ſufficient for his neede which he hath.

Matth.5,42. luke,6,34.

9 Beware that there be not a wicked thought in thine heart, to ſay, The ſeuenth yeere, the yeere of freedome is at hand: therfore it grieueth thee to looke on thy poore brother, and thou giueſt him nought, and he crye vnto the Lorde againſt thee, ſo that ſinne be in thee:

Be thine eye euill.

10 Thou ſhalt giue him, and let it not grieue thine heart to giue vnto him: for becauſe of this the Lorde thy God ſhall bleſſe thee in all thy workes, & in all that thou putteſt thine hand to.

But let not thine heart be euill.

11 [c] Becauſe there ſhall be euer ſome poore in the land, therefore I command thee, ſaying, Thou ſhalt [d] open thine hand vnto thy brother, to thy needy, and to the poore in thy land.

c To try your charitie, Matt. 26,11.

d Thou ſhalt be liberall.

12 ¶ *If thy brother an Ebrewe ſell himſelfe to thee, or an Ebrewesſe, and ſerue thee ſixe yeere, euen in the ſeuenth yere thou ſhalt let him go free frõ thee:

Exod.21,2. iere.34,14.

13 And whẽ thou ſendeſt him out free from thee, thou ſhalt not let him goe away emptie,

14 But ſhalt [e] giue him a liberall reward of thy ſheepe, and of thy corne & of thy wine: thou ſhalt giue him of yͤ wherwith yͤ Lord thy God hath bleſſed thee.

e In token that thou doeſt acknowledge the benefite which God hath giuẽ thee by his labours.

15 And remember yͭ thou waſt a ſeruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I cõmand thee this thing to day.

16 And if he ſay vnto thee, I will not go away from thee, becauſe hee loueth thee and thine houſe, and becauſe he is well with thee,

17 *Then ſhalt thou take a naule, and perce his eare through againſt the doore, and he ſhall be thy ſeruant [f] for euer: and vnto thy mayde ſeruant thou ſhalt doe likewiſe.

Exod.21,6.

f To the yeere of Iubile, Leuit.25,40.

18 Let it not grieue thee, whẽ thou letteſt him go out free frõ thee: for he hath ſerued thee ſixe yeeres, which is the double worth of [g] an hired ſeruant: and the Lord thy God ſhall bleſſe thee in all that thou doeſt.

g For the hired ſeruant ſerued but three yeres, and [illegible].

19 ¶ *All the firſt borne males that come of thy cattell, and of thy ſheepe, thou ſhalt ſanctifie vnto the Lorde thy God. [h] Thou ſhalt doe no worke with thy firſt borne bullocke, nor ſheare thy firſt borne ſheepe.

Exod.[illegible]

h For they are the Lords.

20 Thou ſhalt eat it before the Lord thy God yere by yere, in the place which

the Lorde ſhall chuſe, both ‖ thou, and thine houſholde.

Leuit.22.20, & chap.17.1. eccius.35.12.

21 * But if there be any blemiſh therein, as if it be lame, or blind, or haue any euill fau't, thou ſhalt not offer it vnto the Lord thy God,

z Thou ſhalt as well eate them as the roe bucke, and other wilde beaſtes.

22 But ſhalt eat it within thy gates: the vncleane, and the cleane ſhal eate it alike, as the roe bucke, and as the hart.

23 Onely thou ſhalt not eat the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Eaſter. 10 Whitſontide. 13 And the feaſt of Tabernacles. 18 What officers ought to bee ordeined. 21 Idolatrie forbidden.

a Read Exod. 13.4.

Thou ſhalt keepe the moneth of Abib, and thou ſhalt celebrate the Paſſeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

b Thou ſhalt eate the Eaſter Lambe.
Chap.12.5.

2 Thou ſhalt therfore offer ẏ Paſſeouer vnto the Lorde thy God, of ſheepe and bullockes * in the place where the Lorde ſhall chuſe to cauſe his Name to dwell.

Exod.12.14, 15.

c Which ſignified their affliction, which thou hadſt in Egypt.

3 Thou * ſhalt eate no leauened bread with it: but ſeuen dayes ſhalt thou eat vnleauened bread therewith, euen the bread of tribulation. for thou cameſt out of the lande of Egypt in haſte, that thou mayeſt remember the day when thou cameſt out of the land of Egypt, all the dayes of thy life.

4 And there ſhall be no leauen ſeene with thee in all thy coaſtes ſeuen dayes long: neither ſhal there remaine ẏ night any of the fleſh vntil the morning which thou offeredſt the firſt day at euen.

d This was chiefly accompliſhed, when the Temple was built.

5 Thou mayeſt not offer the Paſſeouer within any of thy gates, which the Lord thy God giueth thee:

e Which was inſtitute to put them in remembrance of their deliuerance out of Egypt, & to continue them in the hope of Ieſus Chriſt, of whom this lambe was a figure.

6 But in the place which the Lorde thy God ſhall chuſe to place his Name, there thou ſhalt offer the Paſſeouer at euen, about ẏ going downe of the ſunne, in the ſeaſon ẏ thou cameſt out of Egypt.

7 And thou ſhalt roſte & eate it in the place which ẏ Lord thy God ſhall chuſe, and ſhalt returne on the morow, and go vnto thy tents.

8 Sixe dayes ſhalt thou eate vnleauened bread, and the ſeuenth day ſhall be a ſolemne aſſemblie to the Lord thy God: thou ſhalt doe no worke therein.

f Beginning at ẏ next morrow after the Paſſeouer. Leuit.23.15. exo. 13.4.

9 ¶ Seuen weekes ſhalt thou nomber vnto thee and ſhalt beginne to nomber the ſeuen weekes when thou beginneſt to put the ſickel to the corne:

‖ Or, as thou art able, willingly.

10 And thou ſhalt keepe the feaſt of Weekes vnto the Lord thy God euen ‖ a free gift of thine hande, which thou ſhalt giue vnto the Lorde thy God, as the Lord thy God hath bleſſed thee.

11 And thou ſhalt reioyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy maide, and the Leuite ẏ is within thy gates, and the ſtranger, and the fatherleſſe, & the widow, that are among you, in the place which ẏ Lord thy God ſhall chuſe to place his Name there,

12 And thou ſhalt remember ẏ thou waſt a ſeruant in Egypt: therefore thou ſhalt obſerue and do theſe ordinances.

g That is, the 15 day of the ſeuenth moneth. Leuit.23.34.

13 ¶ Thou ſhalt obſerue ẏ feaſt of the Tabernacles ſeuē dayes, whē thou haſt gathered in thy corne and thy wine.

14 And thou ſhalt reioyce in thy feaſt, thou, and thy ſonne, & thy daughter and thy ſeruant, & thy maide, & the Leuite, and the ſtranger, & the fatherleſſe and the widowe, that are within thy gates.

15 Seuen dayes ſhalt ẏ keepe a feaſt vnto the Lord thy God in ẏ place which the Lord ſhal chuſe: when the Lord thy God ſhal bleſſe thee in all thine increaſe, and in all the workes of thine handes, thou ſhalt in any caſe be glad.

Exod.23.15. and 34.23.

16 ¶ * Three times in the yere ſhal al the males appeare before the Lorde thy God in the place which he ſhall chuſe: in the feaſt of the vnleauened bread, and in the feaſt of the weekes, & in ẏ feaſt of the Tabernacles: and they ſhall not appeare before the Lord * emptie.

Ecclus 35.4.

h According to ẏ abilitie that God hath giuen him.

17 Euery man [h] ſhall giue according to the gift of his hand, and according to the bleſſing of the Lord thy God, which he hath giuen thee.

i He gaue authoritie to that people for a time to chuſe them ſelues magiſtrates.

18 ¶ Iudges and officers ſhalt thou make thee in all thy cities, which ẏ Lord thy God giueth thee, throughout thy tribes: and they ſhall iudge the people with righteous iudgement.

19 Wreſt not thou ẏ lawe, nor reſpect any perſon, neither take reward: for the rewarde blindeth the eyes of the wiſe, and peruerteth the wordes of the iuſt.

k The magiſtrate muſt cōſtantly folowe the tenor of the Lawe & in nothing decline from iuſtice.

20 That which [k] is iuſt & right ſhalt thou followe, that thou mayeſt liue, and poſſeſſe the lande which the Lorde thy God giueth thee.

21 ¶ Thou ſhalt plant thee no groue of any trees neere vnto ẏ altar of ẏ Lord thy God which thou ſhalt make thee.

‖ Or, image.

22 Thou ſhalt ſet thee vp no ‖ pillar, which thing the Lorde thy God hateth.

CHAP.

CHAP. XVII.

2 The puniſhment of the idolater. 9 Hard controuerſies are brought to the Prieſt & the Iudge. 12 The contemner muſt die. 15 The election of the King. 16 and 17 What things he ought to auoyde. 18 And what he ought to imbrace.

THOU ſhalt offer vnto the Lord thy God no bullock nor ſheepe wherein is *[a] blemiſh or any euill fauoured thing: for that is an abominatiō vnto the Lord thy God.

Chap.15.21.

[a] Thou ſhalt not ſerue God for faſhion ſake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which ẏ Lord thy God giueth thee, man or [b] woman that hath wrought wickednes in ẏ ſight of ẏ Lord thy God, in tranſgreſſing his couenant,

[b] Shewing ẏ the crime can not be excuſed by the frailtie of the perſon.

3 And hath gone & ſerued other gods, and worſhipped thē: as the ſunne, or the moone, or any of ẏ hoſte of heauē, which I haue not [c] commanded,

[c] Whereby he condemneth all religion & ſeruing of God which God hath not commanded.

4 And it be told vnto thee, & thou haſt heard it, thē ſhalt thou inquire diligētly: & if it be true, and ẏ thing certain, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring foorth that man, or that woman (which haue committed ẏ wicked thing) vnto thy gates, [whether it be] man or woman, & ſhalt ſtone them with ſtones, till they die.

6 *At the mouth [c] of two or three witneſſes ſhall hee that is worthie of death, die: but at the mouth of one witneſſe, he ſhall not die.

Nomb.35.30. chap.19.15. math.18.16. 2.cor.13.1. Ebr. of two witneſſes or three witneſſes.

7 The hands of ẏ [d] witneſſes ſhalbe firſt vpon him, to kill him: & afterward ẏ hands of al ẏ [e] people: ſo thou ſhalt take the wicked away from among you.

[d] Whereby they declared that they teſtified the trueth.

[e] To ſignifie a cōmon conſent to mainteyne Gods honour and true religion.

8 ¶ If there riſe a matter to hard for thee in iudgement betweene blood and blood, betweene plea & plea, betweene plague and plague, in the matters of cōtrouerſie within thy gates, then ſhalt thou ariſe, & go vp vnto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come vnto ẏ Prieſts of ẏ Leuites, & vnto ẏ [f] Iudge that ſhall be in thoſe daies, and aſke and they ſhall ſhewe thee the ſentence of iudgement,

[f] Who ſhall giue ſentence as the Prieſts counſel him by the Lawe of God.

10 And thou ſhalt do according to that thing which they of that place (which the Lord hath choſen) ſhewe thee, and thou ſhalt obſerue to doe according to all that they informe thee.

11 According to the Law, which they ſhal teach thee, & according to the iudgement which they ſhall tell thee, ſhalt [g] thou doe: thou ſhalt not decline frō the thing which they ſhall ſhewe thee, [neither] to the right hand, nor to the left.

[g] Thou ſhalt obey their ſentence that the controuerſie may haue an ende.

12 And that man ẏ wil do preſumptuouſly, not hearkening vnto the Prieſt (that ſtandeth before the Lord thy God to [i] miniſter there, or vnto the iudge, that man ſhal die and thou ſhalt take away euill from Iſrael.

[i] So long as he is the true miniſter of God, & [illegible] according to his word.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the lande which the Lorde thy God giueth thee, & ſhalt poſſeſſe it, & dwell therein, if thou ſay, I will ſet a King ouer me, like as all the nations that are about me,

15 [Then] ẏ ſhalt make him king ouer thee, whom ẏ Lord thy God ſhal chuſe: frō among thy brethrē ſhalt thou make a king ouer thee: ẏ ſhalt not ſet a [k] ſtranger ouer thee, which is not thy brother.

[k] For he may [illegible] that is not of thy nation, leſt he change [illegible]

16 In any wiſe hee ſhall not prepare him many horſes, nor bring the people againe to [l] Egypt, for to increaſe the nomber of horſes, ſeeing the Lord hath ſaide vnto you, Ye ſhal henceforth go no more againe that way.

[l] [illegible] King.

17 Neither ſhall hee take him many wiues, leſt his hart turne away neither ſhall he gather him much ſiluer & golde.

[illegible] ẏ Law of God.

18 And whē he ſhall ſit vpon ẏ throne of his kingdome, then ſhal he write him this [m] Lawe repeted in a booke, by the [n] Prieſts of the Leuites.

[m] Meaning the Deuteronomie.

19 And it ſhall be with him & he ſhall reade therein all daies of his life, that he may learne to feare the Lorde his God, [&] to keepe all the words of this Lawe, and theſe ordinances, for to do them:

[n] Prieſts ſhal cauſe [illegible] ſhall [illegible] their example.

20 That his heart bee not lifted vp aboue his [p] brethren, & that hee turne not from the commandement, to the right hande or to the left, [but] that hee may prolong his dayes in his kingdome hee, and his ſonnes in the middes of Iſrael.

[p] Whereby is [illegible] kings [illegible] brethren to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from an other place. 9 To auoyde the abominations of ẏ Gentiles. 15 God will not leaue them without a true Prophet. 20 The falſe prophet ſhalbe ſlaine. 22 Howe he may be knowen.

THe Prieſtes of the Leuites, and al ẏ tribe of Leui *ſhall haue no part nor inheritance with Iſrael, *but ſhal eate the offerings of the Lorde made by fire, and his [a] inheritance.

Nom.18.20.

Chap.10.9. 1.cor.9.13.

[a] That is, the Lordes part of his inheritance.

2 Therefore ſhall they haue no inheritance among their brethren: for the Lorde is their inheritance, as hee hath ſaide vnto them.

3 ¶ And this ſhall be the Prieſts duetie of ẏ people, that they, which offer ſacrifice, whether it be bullocke or ſheepe, ſhall giue vnto the Prieſt the [b] ſhoulder,

[b] The right ſhoulder, Nō.18,18.

and the two cheekes, and the mawe.

4 The firſt fruits alſo of thy corne, of thy wine, & of thine oyle, & the firſt of the fleece of thy ſheepe ſhalt thou giue him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand & miniſter in the Name of the Lorde, him, and his ſonnes for euer.

6 ¶ Alſo when a Leuite ſhall come out of any of thy cities of all Iſrael, where he remained, and come with all the deſire of his heart vnto the place, which the Lorde ſhall chuſe,

7 He ſhal thē miniſter in ẏ name of the Lord his God, as al his brethrē the Leuites, which remain there before ẏ Lord.

8 They ſhal haue like portions to eat [d] beſide that which commeth of his ſale of his patrimonie.

9 When thou ſhalt come into the land which the Lorde thy God giueth thee, thou ſhalt not learne to do after the abominations of thoſe nations.

10 Let none be found among you that maketh his ſonne or his daughter to [e] *go through the fire, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of foules, or a ſorcerer,

11 Or *a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that *aſketh counſell at the dead.

12 For al that do ſuch things are abomination vnto the Lord, and becauſe of theſe abominations the Lorde thy God doeth caſt them out before thee.

13 Thou ſhalt bee [f] vpright therefore with the Lord thy God.

14 For theſe natiōs which ẏ ſhalt poſſeſſe, hearkē vnto thoſe that regarde the times, & vnto ſorcerers: †as for thee, the Lord thy God hath not ‡ſuffred thee ſo.

15 ¶ *The Lord thy God will raiſe vp vnto thee a [g] Prophet like vnto mee, from among you, euen of thy brethrē: vnto him ye ſhall hearken,

16 According to all that thou deſiredſt of the Lorde thy God in Horeb, in the day of the aſſemblie, when thou ſaideſt, *Let mee heare the voyce of my Lorde God no more, nor ſee this great fire any more, that I dye not.

17 And the Lord ſaid vnto me, They haue well ſpoken.

18 *I will raiſe them vp a Prophet frō among their brethren like vnto thee, and will put my wordes in his [h] mouth, and he ſhall ſpeake vnto them all that I ſhall commande him.

19 And whoſoeuer will not hearken vnto my words, which he ſhal ſpeake in my Name, I will [i] require it of him.

20 But the Prophet that ſhal preſume to ſpeake a word in my Name, which I haue not commanded him to ſpeake, or that ſpeaketh in the name of other gods, euen the ſame prophet ſhall dye.

21 And if thou thinke in thine heart, Howe ſhall we knowe the word which the Lord hath not ſpoken?

22 When a Prophet ſpeaketh in the Name of the Lord, if ẏ thing [k] folow not nor come to paſſe, that is ẏ thing which the Lord hath not ſpoken, but the prophet hath ſpokē it preſumptuouſly: thou ſhalt not ⌊therefore⌋ be afraide of him.

CHAP. XIX.

2 The franchiſed townes. 14 Not to remoue thy neighbours bounds 15 The puniſhment of him ẏ beareth falſe witneſſe.

When the Lord thy God *ſhal roote out the nations, whoſe lande the Lorde thy God giueth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

2 *Thou ſhalt ſeparate three cities for thee in the middes of thy land which the Lord thy God giueth thee to poſſeſſe it.

3 Thou ſhalt [a] prepare thee the way, and deuide the coaſts of the land, which the Lorde thy God giueth thee to inherit, into three partes, that euery [b] manſlayer may flee thither.

4 ¶ This alſo is the cauſe wherefore the manſlayer ſhall flee thither, and liue: who ſo killeth his neighbour ignorantly, and hated him not in time paſſed:

5 As hee ẏ goeth vnto the wood with his neighbour to hew wood, & his hand ſtriketh with ẏ axe to cut downe ẏ tree, if the head ſlip from the helue, & hit his neighbour that he dieth, the ſame [c] ſhall flee vnto one of the cities, and liue,

6 Leaſt ẏ *auenger of the blood follow after the manſlayer, while his heart is chafed, and ouertake him, becauſe ẏ way is long, and ſlay him, although he be not ‖worthy of death, becauſe he hated him not in time paſſed.

7 Wherefore I commande thee, ſaying, Thou ſhalt appoynt out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coaſtes (as hee hath ſworne vnto thy fathers) and giueth thee all the lande which hee promiſed to giue vnto thy fathers,

9 (If thou keepe al theſe commandements to doe them, which I command

thee

---

c Meaning, to ſerue God vnfainedly & not to ſeeke eaſe.

d Not conſtrained to liue of himſelfe.

e Signifying they were purged by this ceremonie of paſſing betweene two fires.

Leu. 18.21.
Leui. 20.27.
1.Sam. 28.7.

f Without hypocriſie, or mixture of falſe religion.

†Ebr. but thou not.

‡Or, giuen or appoynted.

Act. [illegible]

g Meaning a continual ſucceſſion of Prophets till Chriſt the ende of all Prophets come.

Exod. 20.19.

Iohn 1.45.
Act. 3.22.

h Which promiſe is not only made to Chriſt but to all that teach in his name.

Iſa. 59.21.

i By executing puniſhment vpon him.

k Vnder this ſure note be cōpriſed al the other tokens.

Chap. 12.29.

Exod. 21.13.
nom. 35.9,11.
ioſh. 20.2.

a Make an open and ready way.

b Which killeth againſt his will, & bare no hatred in his heart.

c That when they be not cōmitted vpon murther.

Nom. 35.12.

‖Or, can not be iudged to death.

d When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

thee this day: [to wit,] that thou loue the Lord thy God, and walke in his wayes for euer) *then ſhalt thou adde three cities mo for thee beſides thoſe three,

Ioſh.20.7.

10 That innocẽt blood be not ſhed wͭin thy land, which yͤ Lord thy God giueth thee to inherit, [e] leſt blood be vpon thee.

e Leſt thou be puniſhed for innocent blood

11 ¶ But if a man hate his neighbour, and lay waite for him, and riſe agaynſt him, and ſmite any man that he die, and flee vnto any of theſe cities,

12 Then the [f] Elders of his citie ſhall ſend and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

f The Magiſtrates.

13 Thine [g] eye ſhal not ſpare him, but thou ſhalt put away [the crie] of innocent blood from Iſrael, that it may go well with thee.

g Al whoſoeuer pardoneth murther, offendeth againſt yͤ wayes of God.

14 ¶ Thou ſhalt not remoue thy neighbours marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherite in the land, which the Lord thy God giueth thee to poſſeſſe it.

15 ¶ *One witnes ſhal not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that he offẽdeth in, [but] at the mouth of two witneſſes or at the mouth of three witneſſes ſhall the matter bee ſtabliſhed.

Chap.17.6. math.18.16. ioh.8.17. 2.Cor.13.1. heb.10.28.

16 ¶ If a falſe witnes riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtriue together, ſhal ſtand before the [h] Lord, [euen] before the Prieſts and the Iudges, which ſhall be in thoſe dayes,

18 And the Iudges ſhall make diligent inquiſition: and if the witneſſe bee found falſe, [and] hath giuen falſe witnes againſt his brother,

h Gods preſence is where his true miniſters are aſſembled.

19 *Then ſhall ye do vnto him as hee had thought to do vnto his brother: ſo thou ſhalt take euill away forth of the middes of thee.

Pro.19.5. dan.13.62.

20 And the reſt ſhall heare [this,] and feare, and ſhall henceforth commit no more any ſuch wickednes among you.

21 Therfore thine eye ſhal haue no cõpaſſion, but *life for life, eie for eie, tooth for tooth, hand for hand, foote for foote.

Exod.21.23. leuit.24.20. matth.5.38.

CHAP. XX.

3 The exhortation of the Prieſt when the Iſraelites go to battell. 5 The exhortation of the officers ſhewing who ſhould go to battell. 10 Peace muſt firſt be proclaimed. 19 The trees that beare fruit, muſt not be deſtroyed.

When [a] thou ſhalt go forth to warre againſt thine enemies, and ſhalt ſee horſes and charets, [and] people mo then thou, bee not afrayde of them: for the Lorde thy God [is] with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good to them.

2 And when ye are come neere vnto the battell, then yͤ Prieſt ſhall come forth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: ye are come this day vnto battel againſt your enemies: *let not your hearts faint, neither feare, nor be amaſed, nor adread of them.

Chap.18.7.

4 For the Lorde your God [b] goeth with you, to fight for you againſt your enemies, and to ſaue you.

b Is preſent to defend you by his grace and power.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man is there] that hath built a newe houſe, and hath not [c] dedicate it? let him go and returne to his houſe, leſt he die in the battell, and an other man dedicate it.

c For when they entred firſt to dwel in an houſe, they gaue thankes to God, acknowledging that they had that benefite by his grace.

6 And what man is there that hath planted a vineyard, & hath [d] not eaten of the fruite? let him go and returne againe vnto his houſe, leaſt he die in the battel, and another eate the fruite.

d The Ebrewe word ſignifieth to make common or prophane. Leuit.19.23.

7 And what man is there [that hath betrothed a wife, & hath not taken her? let him goe and returne againe vnto his houſe, leaſt he die in battell, and an other man take her.

8 And let the officers ſpeake further vnto the people, and ſay, *Whoſoeuer is afraide and faint hearted, let him goe and returne vnto his houſe leſt his brethrens heart faint like his heart.

Iudg.7.3.

9 And after that the officers haue made an end of ſpeaking vnto the people, they ſhall make captaines of the armie to gouerne the people.

10 ¶ When thou co[illegible]eſt neere vnto a citie to fight againſt it, thou ſhalt offer it peace.

Numb.21.22. chap.2.26.

11 And if it anſwere thee againe [e] peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and ſerue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre againſt thee, then thou ſhalt beſiege it.

13 And the Lord thy God ſhal deliuer it into thine hãds, & thou ſhalt ſmite al yͤ males ther[illegible]f with yͤ edge of the ſword.

14 Only the women, and the childrẽ, *and the cattel, and all that is in the citie, [euen] all the ſpoyle thereof ſhalt thou take vnto thy ſelfe, & ſhalt eate the ſpoile of thine enemies, which the Lorde thy God hath giuen thee.

Ioſh.8.2.

15 Thus ſhalt thou do vnto all the cities, which are a great way of frõ thee,

which are not of the cities of theſe[f] nations here.

[f] So, God had appointed that yͤ Canaanites ſhould be deſtroyed & made the Iſraelites executers of his will, chap. 7.2.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, yͧ ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them: [to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites, as the Lorde thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they haue done vnto their gods, and ſo] ye ſhould ſinne againſt the Lord your God.

19 ¶ When thou haſt beſieged a citie long time, and made warre againſt it to take it, deſtroy not the trees thereof, by ſmiting an axe vnto them: for thou mayeſt eate of them: therefore thou ſhalt not cut them downe to further thee in the ſiege (for the tree of the field is mans [g] life.)

[g] Some read, For man hath be inſteade of the tree of the field to come out in the ſiege againſt thee.

20 Onely thoſe trees, which thou knoweſt are not for meate, thoſe ſhalt thou deſtroy and cut downe, and make forts againſt the citie that maketh warre with thee, vntill thou ſubdue it.

CHAP. XXI.

1 Inquiſition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The diſobedient child. 23 The bodie may not hang all night.

IF one be found [a] ſlaine in the land, which yͤ Lorde thy God giueth thee to poſſeſſe it, lying in the fielde, and] it is not knowen who hath ſlaine him,

[a] This law declareth howe horrible a thing murther is, ſeeing that for one man a whole country ſhalbe puniſhed except a remedie be found.

2 Then thine Elders and thy Iudges ſhall come forth, and meaſure vnto the cities that are round about him that is ſlaine.

3 And let the Elders of that citie, which is next vnto the ſlaine man, take out of the droue an heyfer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ſtonie [b] |valley, which is neither eared nor ſowen, and ſtrike off the heifers necke there in the valley.

|Or, rough.

[b] That yͤ blood ſhed of the innocent beaſt in a ſolitarie place, might make them abhorre the fact.

5 Alſo the Prieſtes the ſonnes of Leui (whom the Lorde thy God hath choſen to miniſter, and to bleſſe in the name of the Lorde) ſhall come forth, and by their worde ſhall all ſtrife and plague be tryed.

6 And all the Elders of that citie that came neere to the ſlaine man, ſhall waſh their hands ouer the heifer that is beheaded in the valley:

7 And ſhal teſtifie, and ſay, Our hãds haue not ſhed this blood, neyther haue our eyes ſeene it.

8 [c] O Lorde, be mercifull vnto thy people Iſrael, whome thou haſt redeemed, and lay no innocent blood to the charge of thy people Iſrael, & the blood ſhall be forgiuen them.

[c] This was yͤ prayer, which the Prieſtes made in the preſence of the people.

9 So ſhalt thou take away [the cry] of innocent blood from thee, when thou ſhalt doe that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt goe to warre againſt thine enemies, & the Lorde thy God ſhall deliuer thẽ into thine handes, and thou ſhalt take them captiues,

11 And ſhalt ſee among the captiues a beautifull woman, and haſt a deſire vnto her, & wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, [d] and ſhe ſhall ſhaue her head, and pare her nailes,

[d] Signifying that her former life muſt be changed before they could be ioyned to the people of God.

13 And ſhe ſhal put off the garment yͭ ſhe was taken in, and ſhe ſhall remaine in thine houſe, [e] and bewaile her father & her mother a moneth long: and after that ſhalt thou goe in vnto her, and marie her, and ſhe ſhalbe thy [f] wife.

[e] As hauing renounced parents & countrey.

[f] This onely was permitted in the warres: otherwiſe the Iſraelites could not marry ſtrangers.

14 And if thou haue no fauour vnto her, then thou mayeſt let her goe whither ſhe will, but thou ſhalt not ſell her for money, nor make marchãdiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man haue two wiues, one loued and an other [g] hated, and they haue borne him children, both the loued and alſo the hated: if the firſt borne bee the ſonne of the hated,

[g] This declareth that the pluralitie of wiues came of a corrupt affection.

16 Then when the time commeth, that hee appointeth his ſonnes to bee heires of that which he hath, hee may not make the ſonne of the beloued firſt borne | before the ſonne of the hated, which is the firſt borne:

|Or, while the ſonne of the hated liueth.

17 But he ſhal acknowledge yͤ ſonne of the hated for yͤ firſt borne, & giue him [h] double portion of all that he hath: for he is the firſt of his ſtrength, & to [i] him belongeth the right of the firſt borne.

[h] As much as to two of the others.

[i] Except he be vnworthy, as was Reuben Iaakobs ſonne.

18 If any man haue a ſonne that is ſtubburne & diſobedient, which will not hearkẽ vnto yͤ voyce of his father, nor yͤ voyce of his [k] mother, & they haue chaſtened him, and he would not obey thẽ,

[k] For it is the mothers dutie alſo to inſtruct her children.

19 Then ſhall his father and his mother take him, and bring him out vnto yͤ Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And ſhal ſay vnto the Elders of his citie, This our ſonne is ſtubburne & diſobediẽt, [&] he will not obey our admoni-

tion: he is a ryotour, and a drunkard.

21 Then all the men of his citie ſhall [l] ſtone him wᵗ ſtones vnto death: ſo thou ſhalt take away euill from among you, that all Iſrael may heare it, and feare.

[l] Which death was alſo appoynted for blaſphemers & idolaters: ſo that to diſobey the parentes is moſt horrible.

22 ¶ If a man alſo haue committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body ſhall not remayne [m] all night vpon the tree, but thou ſhalt bury him the ſame day: for the * curſe of God [is] on him that is hanged. Defile not therefore thy lande which the Lord thy God giueth thee to inherite.

[m] For Gods lawe by his death is ſatiſfied, & nature abhorreth crueltie.

Galat.3.13.

CHAP. XXII.

1 Hee commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birdes. 8 Why they ſhould haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgine. 22 The puniſhment of adulterie.

THOU * ſhalt not ſee thy brothers oxe nor his ſheepe go aſtray, and [a] withdrawe thy ſelfe from them, [but] ſhalt bring them againe vnto thy brother.

Exod.23.4.

[a] As though thou ſaweſt it not.

2 And if thy brother be not [b] neere vnto thee, or if thou knowe him not, then thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntil thy brother ſeeke after it: then ſhalt thou deliuer it to him againe.

[b] Shewing, ẏ brotherly affectiõ muſt be ſhewed, not only to them ẏ dwel nere vnto vs, but alſo to them which are farre off.

3 In like maner ſhalt thou doe with his [c] aſſe, and ſo ſhalt thou doe with his rayment, and ſhalt ſo doe with all loſt thinges of thy brother, which hee hath loſt: if thou haſt founde them, thou ſhalt not withdrawe thy ſelfe from them.]

[c] Much more art thou bound to doe for thy neighbours perſon.

4 ¶ Thou ſhalt not ſee thy brothers aſſe nor his oxe fall downe by the way, & withdrawe thy ſelfe from them, [but] ſhalt lift them vp with him.

5 ¶ The [d] woman ſhall not weare that which perteyneth vnto the man, neither ſhall a man put on womans raiment: for all that do ſo, [are] abomination vnto the Lord thy God.

[d] For that were to alter the order of nature, and to deſpite God.

6 ¶ If thou finde a birdes neſt in the way, in any tree, or on the groũd, whether they bee yong or egges, and the damme ſitting vpon the yong, or vpon the egges, [e] thou ſhalt not take ẏ damme with the yong,

[e] If God deteſt crueltie done to litle birdes, howe much more to man, made according to his image?

7 [But ſhalt in any wiſe let ẏ damme goe and take the yong to thee, that thou maieſt proſper and prolong thy dayes.

8 ¶ When thou buildeſt a new houſe, thou ſhalt make a battlement on thy roofe, that thou lay not blood vpõ thine houſe, if any man fall thence.

9 ¶ Thou ſhalt not [f] ſowe thy vineyarde with diuers kindes of ſeedes, leaſt thou defile the increaſe of the ſeed which thou haſt ſowen, and the fruite of the vineyar[illegible]

[f] The tenor of this Lawe is, to walke in ſimplicitie, & not to be curious of new inuentions.

10 ¶ Thou ſhalt not plowe with an oxe and an aſſe together.

11 ¶ Thou ſhalt not weare a garment, of diuers ſorts, as of woollen and linen together.

12 ¶ * Thou ſhalt make thee fringes vpon the foure quarters of thy veſture, wherewith thou causeſt thy ſelfe.

Nom.15.38.

13 ¶ If a man take a wife, and when he hath lyen with her, hate her,

14 And lay [g] ſlaunderous things vnto her charge, and bring vp an euill name vpon her, and ſay, I tooke this wife, and when I came to her, I found her not a mayde,

[g] That is, be an occaſion that ſhe is ſlaundered.

15 Then ſhall the father of the mayd and her mother take & bring the ſignes of the maydes virginitie vnto the Elders of the citie to the gate.

16 And the maydes father ſhall ſaye vnto the Elders, I gaue my daughter vnto this man to wife, & he hateth her:

17 And loe, he layeth ſlaunderous things vnto her charge, ſaying, I found not thy daughter a mayde: loe, theſe are the tokens of my daughters virginitie: and they ſhall ſpread the [h] veſture before the Elders of the citie.

[h] Meaning ẏ ſheete wherein the ſignes of her virginitie were.

18 Then the Elders of the citie ſhall take that man and chaſtiſe him,

19 And ſhall condemne him in an hundreth ſhekels of ſiluer, & giue them vnto the father of the mayde, becauſe he hath brought vp an euill name vpon a maid of Iſrael: and ſhe ſhalbe his wife, and he may not put her away al his life.

For the fault of the childe redoundeth to the ſhame of the parents: therefore he was recompenſed when ſhe was faultles.

20 ¶ But if this thing be true, that the maide be not founde a virgine,

21 Then they ſhall bring foorth the maide to the doore of her fathers houſe, and the men of her citie ſhall ſtone her with ſtones to death: for ſhee hath wrought folly in Iſrael, by playing the whore in her fathers houſe: ſo thou ſhalt put euill away from among you.

22 ¶ * If a man be found lying with a woman marryed to a man, then they ſhall dye euen both twaine: to wit, the man that lay with the wife, & the wife: ſo thou ſhalt put away euill frõ Iſrael.

Leuit.20.10.

23 ¶ If a mayde be betrothed vnto an huſbande, and a man finde her in the towne and lye with her,

24 Then ſhall ye bring thẽ both out

vnto the gates of the ſame citie, and ſhal ſtone thẽ with ſtones to death: ÿ mayde becauſe ſhe cryed not, being in the citie, and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away euill from among you.

|Or, defiled.

25 ¶ But if a man finde a betrothed mayde in the fielde, and force her, and lye with her, thẽ the man that lay with her, ſhall die alone:

26 And vnto the mayde thou ſhalt do nothing, becauſe there is in the mayde no cauſe of death: for as when a man riſeth againſt his neighbour and woundeth him to death, ſo [k] is this matter.

|Or, no ſinne worthy death.

[k] Meaning, that the innocent can not be puniſhed.

27 For hee founde her in the fieldes: the betrothed mayde cryed, and there was no man to ſuccour her.

28 ¶ *If a man finde a mayde that is not betrothed, and take her, and lye with her, and they be founde,

Exod. 22. 16.

29 Then the man that lay with her, ſhall giue vnto the maydes father fiftie |ſhekels of ſiluer: & ſhe ſhall be his wife, becauſe he hath humbled her: he can not put her away all his life.

30 ¶ No man ſhall [l] take his fathers wife, nor ſhall vncouer his fathers ſkirt.

[l] He ſhall not lye with his ſtepmother: meaning hereby al other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoyd when they go to warre. 15 Of the fugitiue ſeruant. 17 To flee al kinde of whoredome. 19 Of vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burſting, or that hath his priuie member cut off, [a] ſhall enter into the Congregation of the Lorde.

[a] Either to beare office, or to marrie a wife.

2 [b] A baſtarde ſhall not enter into the Congregation of the Lorde: euen to his tenth generation ſhall hee not enter into the Congregation of the Lord.

[b] This was to cauſe them to liue chaſtely, ÿ their poſteritie might not be reiected.

3 *The Ammonites and the Moabites ſhall not enter into the Congregation of the Lorde: euen to their tenth generation ſhall they not enter into the cõgregation of the Lord for euer,

Nehe. 13. 1.

4 Becauſe they met you not wͭ bread and water in the way, when ye came out of Egypt, & *becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram naharaim, to curſe thee.

[c] Hereby he condemneth all, that further not the children of God in their vocation.

Num. 22. 5, 6.

5 Neuertheleſſe, the Lorde thy God woulde not hearken vnto Balaam, but the Lord thy God turned the curſſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou [d] ſhalt not ſeeke their peace nor their proſperitie all thy dayes for euer.

[d] Thou ſhalt haue nothing to doe with them.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptiã, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten [e] of them in their third generation, ſhall enter into the Congregation of the Lorde.

[e] If ÿ fathers haue renounced their idolatrie, and receiued circumciſion.

9 ¶ When thou goeſt out with the hoſte againſt thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he ſhal go out of the hoſte, and ſhall not enter into the hoſte,

11 But at euen he ſhal waſh [himſelf] with water, & when the ſunne is down, he ſhall enter into the hoſte.

12 ¶ Thou ſhalt haue a place alſo wͭout the hoſte, whither thou ſhalt [f] reſort,

[f] For the neceſſitie of nature.

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt digge therewith, and returning thou ſhalt couer thine excrements.

14 For the Lorde thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoſte ſhalbe holy, that he ſee no filthie thing in thee and turne away from thee.

[g] Meaning hereby ÿ his people ſhoulde be pure both in ſoule and body.

15 ¶ Thou ſhalt not [h] deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

[h] This is meant of the heathen, who fled for their maſters crueltie, and imbraced the true religion.

16 He ſhall dwell with thee, [euen] among you, in what place he ſhal chooſe, in one of thy †cities where it liketh him beſt: thou ſhalt not vexe him.

†Ebr. gates.

17 ¶ There ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of ÿ ſonnes of Iſrael.

18 Thou ſhalt neither bring the [i] hire of a whoore, nor the price of a dogge into the houſe of the Lorde thy God for any vowe: for euen both theſe [are] abomination vnto the Lord thy God.

[i] Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſeruice of God.

Mich. 1. 7.

19 ¶ *Thou ſhalt not giue to vſury to thy brother: [as vſury of money, vſury of meate, vſury of any thing that is put to vſury.

Exod. 22. 25. leuit. 25, 6.

20 Vnto a [k] ſtranger thou mayeſt lend vpon vſury, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lorde thy God may bleſſe thee in all that thou ſetteſt thine hande to, in the lande whither thou goeſt to poſſeſſe it.

[k] This was permitted for a time for the hardnes of their heart. If thou ſhewe thy charitie to thy brother, God will declare his loue toward thee.

21 ¶ When thou ſhalt vowe a vowe vnto the Lorde thy God, thou ſhalt not be ſlacke to pay it: for the Lorde thy God will ſurely require it of thee, and

[ſo] it ſhould be ſinne vnto thee.

22 But when thou abſteineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt [m] keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: [for] thou haſt ſpoken it with thy mouth.

m If the vowe be lawfull and godly.

24 ¶ When thou commeſt vnto [n] thy neighbours vineyard, then thou mayeſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [o] veſſell.

n Being hired for to labour.

o To bring home to thine houſe.

25 When thou cōmeſt into thy neighbours corne *thou mayeſt plucke the eares wᵗ thine hande, but thou ſhalt not moue a ſickle to thy neighbours corne.

Mat. 12. 1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be reteined. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe and widowe.

When a man taketh a wife, and marryeth her, if ſo bee ſhee finde no fauour in his eyes, becauſe hee hath eſpyed ſome filthineſſe in her, [a] then let him write her a bill of diuorcement, and put it in her hande, and ſende her out of his houſe.

a Hereby God approoueth not that light diuorcement, but permitteth it to auoyde further inconuenience, Mat. 19. 7.

2 And when ſhe is departed out of his houſe, and gone her way, and marry with another man,

3 And if the latter huſband hate her, and write her a letter of diuorcement, & put it in her hande, and ſende her out of his houſe, or if the latter man die which tooke her to wife:

4 [Then] her firſt huſbande, which ſent her away, may not take her againe to be his wife, after that ſhe is [b] defiled: for that is abomination in the ſight of the Lorde, and thou ſhalt not cauſe the land to ſinne, which the Lorde thy God doeth giue thee to inherite.

b Seeing that by permitting her, he iudged her to be vncleane and defiled.

5 ¶ When a man taketh a new wife, he ſhall not go a warfare, [c] neither ſhall be charged with any buſineſſe, but ſhall be free at home one yeere, and reioyce with his wife which he hath taken.

c That they might learne to knowe one anothers conditions, and ſo afterward liue in godly peace.

6 ¶ No man ſhall take the nether nor the vpper [d] milſtone to pledge: for this gage is his liuing.

d Nor any thing, whereby a man getteth his liuing.

7 ¶ If any man be found ſtealing any of his brethren of yͤ children of Iſrael, and maketh marchandiſe of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heede of the *plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſtes of the Leuites ſhall teach you: take heede ye do as I commanded them.

Leuit. 13. 2.

9 Remember what the Lorde thy God did vnto *Miriam by the way after that ye were come out of Egypt.

Num. 12. 10.

10 ¶ When thou ſhalt aſke againe of thy neighbour any thing lent, thou ſhalt not go [e] into his houſe to fet his pledge.

11 But thou ſhalt ſtande without, and the man that borowed it of thee, ſhall bring the pledge out of the doores vnto thee.

e As though thou wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

12 Furthermore if it be a poore bodie, thou ſhalt not ſleepe with his pledge,

13 [But] ſhalt reſtore him the pledge when the ſunne goeth downe, that he may ſleepe in his rayment, and bleſſe thee: and it ſhall be righteouſneſſe vnto thee [f] before the Lord thy God.

f Though he were to be vnthankefull yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hired ſeruant that is needie & poore, neyther of thy brethren, nor of the ſtranger that is in thy land within thy gates.

15 *Thou ſhalt giue him his hire for his day, neither ſhal the ſunne go down vpon it: for he is poore, and therwith ſuſteineth his life: leaſt he crie againſt thee vnto the Lord, and it be ſinne vnto thee.

Leuit. 19. 13. tob. 4. 14.

16 ¶ *The fathers ſhall not bee put to death for the children, nor the children put to death for yͤ fathers, but euery mā ſhalbe put to death for his own ſinne.

2 King. 14. 6. 2 chro. 25. 4. iere. 31. 29, 30. ezech. 18. 20.

17 ¶ Thou ſhalt not peruert yͤ right of the [g] ſtranger, nor of the fatherles, nor take a widowes rayment to pledge.

18 But remember that thou waſt a ſeruāt in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commande thee to doe this thing.

g Becauſe the world did leaſt eſteeme theſe ſorts of people, therefore God hath moſt care ouer them.

19 ¶ *When thou cutteſt downe thine harueſt in thy field, and haſt forgotten a ſheafe in the fielde, thou ſhalt not goe againe to fet it, [but] it ſhall be for the ſtranger, for the fatherleſſe, and for the widowe: that the Lorde thy God may bleſſe thee in all yͤ works of thine hands.

Leuit. 19. 9. and 23. 22.

20 Whē thou beateſt thine oliue tree, thou ſhalt not goe ouer the boughes againe, [but] it ſhalbe for the ſtranger, for the fatherleſſe, and for the widowe.

‖ Or, gathereſt thine oliues.

21 When thou gathereſt thy ‖ vineyarde, thou ſhalt not gather the grapes cleane after thee, [but] they ſhall be for the ſtraunger, for the fatherleſſe, and for the widowe.

‖ Or, the grapes of thy vineyarde.

22 And remember that thou waſt [h] a ſeruant in the lande of Egypt: therefore I command thee to doe this thing.

h God iudgeth them vnthankfull of his benefite except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offendours. 5 To rayſe vp ſeede to the kinſeman. 11 In what caſe a womans hande muſt be cut off. 13 Of iuſt weights and meaſures. 19 To deſtroy the Amalekites.

When there ſhall be ſtrife betweene men, and they ſhall come vnto iudgement, [a] and ſentence ſhall be giuen vpon them, and the righteous ſhal be iuſtified, and the wicked condemned,

2 Then if ſo be the wicked be worthy to be beaten, the iudge ſhall cauſe him to lie downe, [b] and to be beaten before his face, according to his treſpaſſe, vnto a certaine nomber.

3 [c] Fourtie ſtripes] ſhal he cauſe him to haue and not paſt, leaſt if he ſhoulde exceede and beate him aboue that with many ſtripes, thy brother ſhoulde appeare deſpiſed in thy ſight.

[a] Whether there be a plaintiffe or none, the magiſtrates ought to trie out faults and puniſh according to the crime.

[b] When the crime deſerueth not death.

[c] The Iewes of ſuperſtition afterwarde tooke one away, 2.Cor.11.24.

4 ¶ * Thou ſhalt not mouſel the oxe that treadeth out the corne.

1.Cor.9.9. 1.Tim.5.18.

5 ¶ * If brethren dwel together, and one of them dye and haue no ſonne, the wife of the dead ſhall not marrie without: that is, vnto a ſtranger, but his [d] kinſeman ſhall goe in vnto her, and take her to wife, and doe the kinſemans office to her.

Ruth 4.5. Matth.22.24. Mark.12.19. Luke 20.28.

6 And the firſt borne which ſhe beareth, ſhall ſucceede in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinſewoman, then let his kinſewoman goe vp to the gate vnto the Elders, and ſay, My kinſeman refuſeth to raiſe vp vnto his brother a name in Iſrael: hee will not doe the office of a kinſeman vnto me.

[d] Becauſe the Ebrewe worde ſignifieth not the naturall brother and the word, that ſignifieth a brother, is taken alſo for a kinſemã: it ſeemeth that it is not ment that the naturall brother ſhould marry his brothers wife, but ſome other of the kinred that was in that degree which might marry.

8 Then the Elders of his citie ſhall call him, and commune with him: if hee ſtande and ſay, I will not take her,

9 Then ſhall his kinſewoman come vnto him in the preſence of the Elders, and looſe his ſhooe from his foote, and ſpitte in his face, and anſwere, and ſay, So ſhall it be done vnto that man, that will not builde vp his brothers houſe.

10 And his name ſhall bee called in Iſrael, The houſe of him whoſe ſhooe is put off.

11 ¶ [e] When men ſtriue together, one with another, if the wife of the one come neere, for to rid her huſbande out of the handes of him that ſmiteth him, and put foorth her hande, and take him by his priuities,

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

[e] This lawe importeth, that godly ſhamefaſtnes be preſerued, which is an horrible thing to ſee a woman paſt ſhame.

13 ¶ Thou ſhalt not haue in thy bagge two maner of ‡ weights, a great and a ſmall,

‡Ebr. ſtone and ſtone.

14 Neither ſhalt thou haue in thine houſe diuers ‡ meaſures, a great and a ſmall:

‡Ebr. Ephah & ephah. reade Exod 16.36.

15 [But] thou ſhalt haue a right and iuſt weight: a perfite and a iuſt meaſure ſhalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do ſuch things, [and] all that doe vnrighteouſly, are] abomination vnto the Lorde thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

Exod.17.8.

18 Howe he mette thee by the way, and ſmote the hindmoſt of you, all that were feeble behinde thee, when thou waſt faynted and wearie, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee reſt from all thine enemies rounde about in the lande, which the Lorde thy God giueth thee for an inheritance to poſſeſſe it, [then] thou ſhalt put out the [f] remembraunce of Amalek from vnder heauen: forget not.

[f] This was partly accompliſhed by Saul, about 450. yeeres afterwarde.

CHAP. XXVI.

3 The offering of the firſt fruites. 5 What they muſt proteſt when they offer them. 12 The tithe of the thirde yere. 13 Their proteſtation in offering it. 17 To what honour God preferreth them which acknowledge him to be their Lorde.

Alſo when thou ſhalt come into the lãd which the Lord thy God giueth thee for inheritance, and ſhalt poſſeſſe it and dwell therein,

2 [a] Then ſhalt thou take of the firſt of all the fruite of the earth, and bring it out of the lande that the Lorde thy God giueth thee, and put it in a baſket, and goe vnto the place, which the Lorde thy God ſhall chuſe to [b] place his Name there.

[a] By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

[b] To be called vpon, ſerued, and worſhipped ſpiritually, Chap.12.5.

3 And thou ſhalt come vnto ẏ Prieſt, that ſhall bee in thoſe dayes, and ſay vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lorde ſware vnto our fathers for to giue vs.

4 Then the Prieſt ſhall take the baſket out of thine hande, and ſet it downe before the altar of the Lorde thy God.

5 And thou ſhalt anſwere and ſay before ẏ Lord thy God, A [c] Syrian was] my father, who being redy to periſh [for hunger]

[c] Meaning Iaakob, who ſerued twentie yeres in Syria

hunger, went downe into Egypt, & ſoiourned there with a ſmall companie, & grewe there vnto a nation great, mightie [d] and full of people.

[d] Onely by Gods mercy, & not by their fathers deſeruings.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee [e] cryed vnto the Lorde God of our fathers, the Lorde heard our voyce, and looked on our aduerſitie, and on our labour, and on our oppreſſion.

[e] Alledging the promiſes made to our fathers Abraham, Iſhak and Iaakob.

8 And the Lorde brought vs out of Egypt in a mightie hande, and a ſtretched out arme, with great terribleneſſe, both in ſignes and wonders.

9 And hee hath brought vs into this place, and hath giuen vs this lande, euen a lande that floweth with milke and honie.

10 And nowe, lo, I haue [f] brought the firſt fruites of the lande which thou, O Lorde, haſt giuen me, and thou ſhalt ſet it before the Lorde thy God, and worſhippe before the Lorde thy God:

[f] In token of a thankefull heart & minde, full of this benefite.

11 And thou ſhalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee [g] and to thine houſhold, thou and the Leuite, and the ſtranger that is among you.

[g] Signifying that God geueth vs not goods for our ſelues onely, but for their vſes alſo, which are committed to our charge.

12 ¶ When thou haſt made an ende of tithing all the tithes of thine increaſe, the thirde yeere, which is the yeere of tithing, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherles and to the widow, that they may eate within thy gates, and be ſatiſfied,

13 Then thou ſhalt [h] ſay before the Lord thy God, I haue brought the halowed thing out of mine houſe, and alſo haue giuen it vnto the Leuites and to the ſtrangers, to the fatherleſſe, and to the widowe, according to all thy * commaundements which thou haſt commaunded mee: I haue [i] tranſgreſſed none of thy commaundements, nor forgotten them.

[h] Without hypocriſie.

Chap. 14.27.

[i] Of malice & contempt.

14 I haue not eaten thereof in my [k] mourning, nor ſuffered ought to periſh [l] through vncleanneſſe nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lorde my God: I haue done [m] after all that thou haſt commaunded me.

[k] Or, for any neceſſitie.

[l] By putting them to any prophane vſe.

[m] As farre as my ſinfull nature would ſuffer: for elſe, as Dauid and Paul ſay, there is not one iuſt, Pſal. 14.3. rom. 3.10.

15 Looke downe from thine holy habitation, euen from heauen, and bleſſe thy people Iſrael, and the lande which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the lande that floweth with milke and honie.

16 ¶ This day the Lorde thy God doeth commande thee to doe theſe ordinances, and lawes: keepe them therefore, and doe them with [n] al thine heart, and with all thy ſoule.

[n] With a good and ſimple conſcience.

17 Thou haſt ſet vp the Lorde this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commaundements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lorde hath ſet thee vp this day, to be a * precious people vnto him (as hee hath promiſed thee) and that thou ſhouldeſt keepe all his commandements,

[o] Signifying that there is a mutual bonde betweene God & his people.

Chap. 7.6. and 14.2.

19 And to make thee * high aboue all nations (which he hath made) in praiſe, and in name and in glory, * and that thou ſhouldeſt bee an holy people vnto the Lorde thy God, as he hath ſaid.

Chap. 4.7. and 28.1.

Chap. 7.6. and 14.2.

CHAP. XXVII.

2 They are commanded to write the Lawe vpon ſtones for a remembrance, 5 Alſo to builde an altar, 13 The curſings are giuen on mount Ebal.

Then Moſes with the Elders of Iſrael [a] commaunded the people, ſaying, Keepe all the commaundements, which I commaunde you this day.

[a] As Gods miniſter and charged with the ſame.

2 And when yee ſhall paſſe * ouer Iorden vnto the lande which the Lord thy God giueth thee, thou ſhalt ſet thee vp great ſtones, and plaiſter them with plaiſter,

Ioſh. 4.1.

3 [b] And ſhalt write vpon them all the wordes of this Lawe, when thou ſhalt come ouer, that thou mayeſt go into the lande which the Lorde thy God giueth thee: a lande that floweth with milke and honie, as the Lorde God of thy fathers hath promiſed thee.

[b] God would that his Lawe ſhould be ſet vp in the borders of the lande of Canaan, that all that looked thereon might knowe that the land was dedicate to his ſeruice.

4 Therefore when ye ſhall paſſe ouer Iorden, ye ſhall ſet vp theſe ſtones, which I commaunde you this day in mount Ebal, and thou ſhalt plaiſter thē with plaiſter.

5 * And there ſhalt thou build vnto ẏ Lorde thy God an altar, euen an altar of ſtones: thou ſhalt lift none [c] yron inſtrument vpon them.

Exod. 20.25. Ioſh. 8.31.

[c] The Altar ſhould not be curiouſly wrought becauſe it ſhould continue but for a time: for God would haue but one Altar in Iudah.

6 Thou ſhalt make the altar of the Lorde thy God of whole ſtones, and offer burnt offerings thereon vnto the Lorde thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there and reioyce before the Lorde thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Law, [d] wel and plainely.

9 ¶ And Moſes and the Prieſtes of the Leuites ſpake vnto all Iſrael, ſaying, Take heede and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou [e] ſhalt hearken therefore vnto the voyce of the Lorde thy God, & doe his commandements & his ordinances, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhal ſtand vpon mount Gerizzim, to bleſſe the people when ye ſhal paſſe ouer Iorden: Simeon, and Leui, and Iudah, and Iſſachar, & [f] Ioſeph, and Beniamin.

13 And theſe ſhall ſtand vpon mount Ebal to [g] curſe: Reuben, Gad, & Aſher, and Zebulun, Dan, and Naphtali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loude voyce,

15 ¶ Curſed bee the man that ſhall make anie carued or molten [h] image, [which is] an abomination vnto the Lorde, the worke of the handes of the crafteſman, and putteth it in a ſecrete place: And all the people ſhall anſwere, and ſay: So be it.

16 Curſed be he that [i] curſeth his father & his mother: And all the people ſhall ſay: So be it.

17 Curſed be he that remoueth his neighbours [k] marke: And all the people ſhall ſay: So be it.

18 Curſed be hee that maketh the [l] blinde goe out of the way: And all the people ſhall ſay: So be it.

19 Curſed be hee that hindreth the right of the ſtranger, the fatherles, and the widowe: And all the people ſhall ſay: So be it.

20 Curſed be he that lyeth with his fathers wife: for he hath vncouered his fathers [m] ſkirt: And all the people ſhall ſay: So be it.

21 Curſed bee he that lyeth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lyeth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lyeth with his [n] mother in lawe: And all the people ſhall ſay: So be it.

24 Curſed bee hee that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

25 * Curſed bee hee that taketh a rewarde to put to death innocent blood: And all the people ſhall ſay: So be it.

26 * Curſed be he that confirmeth not all the wordes of this Law, to do them: And all the people ſhall ſay: So be it.

CHAP XXVIII.

1 The promiſes to them that obey the commandements. 15 The threatnings to the contrary.

IF * thou ſhalt obey diligently the voyce of the Lorde thy God, and obſerue and doe all his commaundements, which I commaunde thee this day, then the Lorde thy God will [a] ſet thee on high aboue all the nations of the earth.

2 And all theſe bleſſings ſhal come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou be in the [c] citie, & bleſſed alſo in the fielde.

4 Bleſſed ſhalbe the fruit [d] of thy bodie, and the fruite of thy ground, and the fruite of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

5 Bleſſed ſhall be thy basket and thy dough.

6 Bleſſed ſhalt thou be, when thou [e] commeſt in, and bleſſed alſo whẽ thou goeſt out.

7 The Lorde ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhal come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

8 The Lord ſhal command the bleſſing [to be] with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hande to, and will bleſſe thee in the land which the Lorde thy God giueth thee.

9 The Lord ſhall make thee an holy people vnto himſelfe, as he hath ſworne vnto thee, if thou ſhalt keepe the commandements of the Lord thy God, and walke in his wayes.

10 Then all the people of the earth ſhall ſee that the Name of the Lorde is [h] called vpon ouer thee, and they ſhall be afraide of thee.

11 And the Lorde ſhall make thee plenteous in goods, in the fruite of thy bodye, and in the fruite of thy cattel, and in the fruite of thy grounde, in the lande which the Lorde ſware vnto thy fathers, to giue thee.

12 The Lorde ſhall open vnto thee his

[d] That euery one may well reade it, and vnderſtande it.

[e] This condition God hath bounde thee vnto, that if thou wilt be his people, thou muſt keepe his lawes.

[f] Meaning Ephraim and Manaſſeh.

[g] Signifying, that if they would not obey God for loue, they ſhould be made to obey for feare.

[h] Vnder this he conteineth al the corruption of Gods ſeruice, and the tranſgreſſion of the firſt table.

[i] Or contemneth: and this apperteineth to the ſecond table.

[k] He condemneth all iniuries and extorſions.

[l] Meaning, that helpeth not and counſelleth not his neighbour.

[m] In committing violence againſt him.

Leuit.20,11 & Ezek.22,10.& Chap.22,30.

[n] Meaning his wiues mother.

[o] For God, that ſeeth in ſecrete, will reuenge it.

Ezek.22,11.

Galat.3,10.

Leuit.26,3.

[a] He will make thee the moſt excellent of all people.

[b] When thou thinkeſt thy ſelfe forſaken.

[c] Thou ſhalt liue welthily.

[d] Thy children and ſucceſſion.

[e] All thine enterpriſes ſhall haue good ſucceſſe.

[f] Meaning, many wayes.

[g] God will bleſſe vs, if we do our duetie, and not be idle.

[h] In that he is thy God, & thou art his people.

his good treaſure, [euen] the [i] heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all yͤ worke of thine hands: and *thou ſhalt lend vnto many nations, but ſhalt not borowe thy ſelfe.

13 And the Lord ſhall make thee the head, and not the ‖ tayle, and thou ſhalt be aboue onely, & ſhalt not be beneath, if thou obey the commaundements of the Lord thy God, which I command thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the wordes, which I commaund you this day, either to the * right hand or to the left, to goe after other gods to ſerue them.

15 ¶ *But if thou wilt not obey the voyce of the Lorde thy God, to keepe and to doe all his commandements and his ordinances, which I command thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the fielde.

17 Curſed ſhal thy basket be, and thy ‖ dough.

18 Curſed ſhalbe the fruit of thy body, and the fruite of thy land, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lorde ſhall ſend vpon thee curſing, trouble, and ‖ ſhame, in all that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, & periſh quickly, becauſe of the wickednes of thy workes whereby thou haſt forſaken me.

21 The Lord ſhal make the peſtilence cleaue vnto thee, vntill he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 *The Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heate, and with the ſworde, and with ‖ blaſting, & with the mildewe, and they ſhall purſue thee vntill thou periſh.

23 And thine heauen that is ouer thine head, ſhalbe [k] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhall giue thee for the raine of thy land, duſt and aſhes: [euen] from ‖ heauen ſhall it come downe vpon thee, vntill thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, & ſhalt flee ſeuen wayes before them, and ſhalt be ſcattered through all the kingdomes of the earth.

26 And thy [m] carkeis ſhall be meate vnto all foules of the ayre, and vnto the beaſts of the earth, and none ſhall fray them away.

27 The Lord wil ſmite thee with the botch of Egypt, and with the emeroids, and with the ſkab, & with the itch, that thou canſt not be healed.

28 And the Lord ſhal ſmite thee with madnes, and with blindnes, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone [n] dayes as the blinde gropeth in darkenes, and ſhalt not proſper in thy wayes: thou ſhalt neuer but be oppreſſed with wrong and be polled euermore, and no man ſhall ſuccour thee.

30 Thou ſhalt betrothe a wife, and another man ſhal lie with her: thou ſhalt build an houſe, and ſhalt not dwel therein: thou ſhalt plant a vineyarde, & ſhalt not [l] eate the fruite.

31 Thine oxe ſhalbe ſlaine before thine eyes, and thou ſhalt not eate thereof: thine aſſe ſhalbe violently taken away before thy face, and ſhall not be reſtored to thee: thy ſheepe ſhall be giuen vnto thine enemies, and no man ſhall reſcue [them] for thee.

32 Thy ſonnes and thy daughters ſhalbe giuen vnto another people, and thine eyes [o] ſhal ſtil looke for them, euen till they fall out, & there ſhalbe no power in thine hand.

33 The fruite of thy land & all thy labours ſhall a people, which thou knoweſt not, eat, and thou ſhalt neuer but ſuffer wrong, and violence alway:

34 So that thou ſhalt be mad for the ſight which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, & in the thighs, with a ſore botch, that thou canſt not be healed: euen from the ſole of thy foote vnto the top of thine head.

36 The Lord ſhal bring thee and thy [p] King (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, & there thou ſhalt ſerue other gods: [euen] wood and ſtone,

37 And thou ſhalt *be a wonder, a prouerbe and a common talke among all people, whither yͤ Lorde ſhal carie thee.

38 *Thou ſhalt carie out much ſeede into the fielde, & ſhalt gather but litle in: for the graſhoppers ſhall deſtroy it.

---

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

Chap. 15.6.

‖ Or, the loweſt.

Ioſh. 23.6.

Leuit. 26.14. lamenta. 2.17. mala. 2.2. baruc. 1.20.

‖ Or, ſtore.

‖ Or, rebuke.

Leuit. 26.16.

‖ Or, drought.

[k] It ſhal giue thee no more moiſture then if it were of braſſe.

‖ Or, out of the aire [illegible] winde.

Some reade, thou ſhalt be a terrour and feare when they ſhal heare how God hath plagued thee.

[m] Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimonie of the reſurrection, which ſigne for thy wickedneſſe thou ſhalt lacke.

[n] In things moſt euident & cleare thou ſhalt lacke diſcretion and iudgement.

[l] Or, make it common.

[o] When they ſhall returne from their captiuitie.

[p] As he did Manaſſeh, Ioachim, Zedechias and others.

Iere. 24.9. and 25.9. 1. king. 9.7.

Mich. 6.15. hag. 1.6.

39 Thou ſhalt plant a vineyarde and dreſſe it, but ſhalt neither drinke of the wine, nor gather the grapes: for the wormes ſhall eate it.

40 Thou ſhalt haue Oliue trees in all thy coaſtes, but ſhalt not anoint thy ſelfe with the oyle: for thine oliues ſhall ‖fall.

‖Or, be ſhaken before they be ripe.

41 Thou ſhalt beget ſonnes, & daughters, but ſhalt not haue them: for they ſhall go into captiuitie.

42 All thy trees and fruit of thy land [q] ſhall the graſhopper conſume.

q Under one kinde he comprehendeth al the vermin which deſtroy the fruites of the land: and this is an euident token of Gods curſe.

43 The ſtranger that is among you, ſhall clime aboue thee vp on hie, & thou ſhalt come downe beneath alowe.

44 He ſhall lend thee, and thou ſhalt not lend him: he ſhalbe the head, & thou ſhalt be the tayle.

45 Moreouer, all theſe curſes ſhall come vpon thee, and ſhall purſue thee and ouertake thee, til thou be deſtroyed, becauſe thou obeyedſt not the voyce of the Lorde thy God, to keepe his commandements, & his ordinances, which he commanded thee:

46 And they ſhall be vpon [r] thee for ſignes and wonders, and vpon thy ſeede for euer,

r Gods plagues ſhalbe euident ſignes that he is offended with thee.

47 Becauſe thou ſeruedſt not ẏ Lord thy God with ioyfulnes & with a good heart for the abundance of all things.

48 Therefore thou ſhalt ſerue thine enemies which the Lord ſhall ſend vpon thee, in hunger & in thirſt, and in nakednes, and in neede of all things: and he ſhal put a yoke of yron vpon thy neck vntill he haue deſtroyed thee.

49 The Lord ſhal bring a nation vpon thee from farre, euen from the end of the world, flying ſwift as an Eagle: a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ‖fierce countenance, which wil not regard the perſon of the olde, nor haue compaſſion of the yong.

‖Or, barbarous, cruel, or impudent.

51 The ſame ſhall eate the fruite of thy cattel and the fruit of thy land vntill thou be deſtroyed, and he ſhal leaue thee neither wheat, wine, nor oyle, neither ‖the increaſe of thy kine, nor the flockes of thy ſheepe, vntil he haue brought thee to nought.

‖Or, first borne of thy bullocks.

52 And he ſhall beſiege thee in all thy cities, vntill thine hie and ſtrong walles fall downe, wherein thou truſtedſt in all the land: and he ſhall beſiege thee in all thy cities throughout al thy land, which the Lord thy God hath giuen thee.

‖Or, gates.

53 *And thou ſhalt eate the fruite of thy body: [r] euen the fleſh of thy ſonnes and thy daughters, which the Lord thy God hath giuen thee, during the ſiege and ſtraitnes wherein thine enemie ſhal incloſe thee:

Leui. 26. 29. 2. king. 6. 29. lamen. 4. 10. baruc. 2. 3.

54 ⌈So that⌉ the man (that is tender and exceeding deintie among you, *ſhall be grieued at his brother, & at his wife, ⌈that lyeth⌉ in his boſome, and at the remnant of his children, which he hath yet left,

Chap. 15. 9.

55 For feare of giuing vnto any of them of the fleſh of his children, whome he ſhal eate, becauſe he hath nothing left him in that ſiege, and ſtraitnes, wherewith thine enemie ſhall beſiege thee in all thy cities.

56 The tender and deintie [ſ] woman among you, which neuer would venture to ſet the ſole of her foote vpon the ground (for her ſoftnes and tendernes) ſhalbe grieued at her huſband, ⌈that lyeth⌉ in her boſome, and at her ſonne, and at her daughter,

ſ As came to paſſe in the dayes of Joram, King of Iſrael, 2. king. 6. 29, and when the Romanes beſieged Jeruſalem.

57 And at her [t] afterbirth (that ſhall come out from betweene her feete) and at her children, which ſhe ſhal beare: for when all things lacke, ſhe ſhall eat them ſecretly, during the ſiege and ſtraitnes, wherewith thine enemie ſhall beſiege thee in thy cities.

t Hunger ſhal ſo bite her, that ſhe ſhalbe ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe [u] all the wordes of this Lawe (that are written in this booke) and feare this glorious and fearefull Name THE LORD THY GOD,

u For he that offendeth in one is guiltie of all, Iam. 2. 10.

59 Then the Lorde will make thy plagues wonderfull, and the plagues of thy ſeede, euen great plagues & of long continuance, & ſore diſeaſes, and of long durance.

60 Moreouer, he wil bring vpon thee all the diſeaſes of Egypt, whereof thou waſt afrayd, and they ſhall cleaue vnto thee.

61 And euery ſicknes, & euery plague, which is not [x] written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be deſtroyed.

x Declaring that God hath infinite meanes to plague the wicked, beſides them that are ordinarie or written.

62 And ye ſhalbe left fewe in nomber, where ye were as the *ſtarres of heauen in multitude, becauſe thou wouldeſt not obey the voyce of the Lord thy God.

Chap. 10. 22.

63 And as ẏ Lord hath reioyced ouer you, to doe you good, & to multiplie you, ſo he will reioyce ouer you, to deſtroy you, and bring you to nought, & ye ſhall be rooted out of the land, whither thou

goeſt to poſſeſſe it.

64 And the Lord ſhall [v] ſcatter thee among all people, from yͤ one end of the worlde vnto the other, and there thou ſhalt ſerue other gods, which thou haſt not knowen nor thy fathers, [euē] wood and ſtone.

[v] Signifying that it is a ſingular gift of God to be in a place where as we may worſhip God purely and declare our faith and religion.

65 Alſo among theſe nations thou ſhalt finde no reſt, neither ſhall the ſole of thy foote haue reſt: for the Lord ſhall giue thee there a trembling heart, and [looking to returne] till thine eyes fall out, and a ſorowfull minde.

66 And thy life ſhal ∥hang before thee, and thou ſhalt feare both night and day, & ſhalt haue none aſſurance of thy life.

∥Or thou ſhalt be in doute of thy life.

67 In the morning thou ſhalt ſay, Would God it were euening, and at euening thou ſhalt ſay, Would God it were morning, for the feare of thine heart, which thou ſhalt feare, and for the ſight of thine eyes, which thou ſhalt ſee.

68 And the Lord ſhal bring thee into Egypt againe with [x] ſhippes by the way, whereof I ſayd vnto thee, Thou ſhalt ſee it no more againe: and there ye ſhall ſell your ſelues vnto your enemies for bondmen and bondwomen, and there [ſhalbe] no byer.

[x] Becauſe they were vnmindfull of that miracle, when the ſea gaue place for them to paſſe through.

CHAP. XXIX.

2 The people are exhorted to obſerue the commaundements. 10 The whole people from the hieſt to the loweſt are comprehended vnder Gods couenant. 19 The puniſhment of him that flattereth himſelfe in his wickednes. 24 The cauſe of Gods wrath againſt his people.

These are the [a] wordes of the couenant which the Lorde commanded Moſes to make with the children of Iſrael in the land of Moab beſide the couenant which he had made wͭ them in [b] Horeb.

[a] That is, the articles, or conditions.

[b] At the firſt giuing of the Lawe which was fourtie yeeres before.

2 ¶ And Moſes called all Iſrael, and ſayde vnto them, Ye haue ſeene all that the Lorde did before your eyes in yͤ land of Egypt vnto Pharaoh and vnto al his ſeruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue ſeene, thoſe great miracles and wonders:

[c] The proofes of my power.

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to ſee, and eares to heare, vnto this day.

[d] He ſheweth that it is not in mans power to vnderſtand the myſteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yeere in the wilderneſſe: your clothes are not waxed old vpon you, neither is thy ſhoe waxed olde vpon thy foote.

6 Ye haue eaten no [e] bread, neither drunke wine, nor ſtrong drinke, that ye might know how that I am the Lord your God.

[e] Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon king of Heſhbon, & Og King of Baſhan came out againſt vs vnto battel, and we ſlewe them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manaſſeh.

9 *Keepe therefore the wordes of this couenant and do them, that ye may proſper in all that ye ſhall doe.

*Chap. 4,6. 1.King. 2,3.

10 Ye ſtand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, euen all the men of Iſrael:

[f] Who knoweth your hearts & therefore ye may not thinke to diſſemble with him.

11 Your children, your wiues, and thy ſtranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou ſhouldeſt [g] paſſe into the couenant of the Lord thy God, and into his othe which the Lorde thy God maketh with thee this day,

[g] Alluding to them that when they made a ſure couenant, deuided a beaſt in twaine, and paſt betweene the partes deuided. Gen. 15,10.

13 For to eſtabliſh thee this day a people vnto himſelfe, & that he may be vnto thee a God, as he hath ſayde vnto thee, and as he hath ſworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But aſwell, with him that ſtandeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

[h] Meaning their poſteritie.

16 For ye know, how we haue dwelt in the land of Egypt, & howe we paſſed through the mids of the nations, which ye paſſed by.

17 And ye haue ſeene their abominations & their idoles (wood and ſtone, ſiluer and gold) which were among them,

18 That there ſhould not be among you man nor woman, nor familie, nor tribe, which ſhould turne his heart away this day from the Lorde our God, to goe & ſerue the gods of theſe nations, [and] that there ſhould not be among you [any] roote that bringeth forth [i] gall and wormewood,

[i] Such herbe, as the bitter frute thereof might choke & deſtroy you. Act. 8,23. Ebr. 12,15.

19 So that when he heareth yͤ words of this curſe, he bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubburneſſe of mine owne heart, thus adding [k] drunkennes to thirſt.

[k] For as he that is thirſtie, deſireth to drinke much, ſo he that followeth his appetites, ſeeketh by all meanes, and yet can not be ſatiſfied.

20 The Lord wil not be merciful vnto him, but then the wrath of the Lorde and his ielouſie ſhall ſmoke againſt that man, and euery curſe that is written in

this booke, ſhall light vpon him, and the Lorde ſhall put out his name from vnder heauen,

21 And ỹ Lord ſhal ſeparate him vnto euill out of all the tribes of Iſrael, according vnto all the curſes of the couenant, that is written in ỹ booke of this Lawe.

22 So that the generation to come, [euen your children that ſhall riſe vp after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſhal ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lorde ſhall ſmite it:

l Gods plagues vpon them that rebell againſt him ſhalbe ſo ſtrange, that all men ſhalbe aſtonied.

23 (For all that lãd ſhal burne with brimſtone and ſalt: it ſhall not be ſowen, nor bring foorth, nor any graſſe ſhall growe therein, like as in the ouerthrowing of *Sodom, and Gomorah, Admah, and Zeboim, which the Lorde ouerthrewe in his wrath and in his anger)

Gen. 19.24, 25

24 Then ſhal al nations ſay *Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1 King. 9.8. iere. 22.8.

25 And they ſhall anſwere, Becauſe they haue forſaken the couenant of the Lorde God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and ſerued other gods & worſhipped them: euen gods which they knewe not, and [k]which had giuen them nothing,

k Or, which had not giuen them a land to poſſeſſe.

27 Therefore the wrath of the Lord waxed hot againſt this land, to bring vpon it euery curſe that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath caſt them into another land, as appeareth this day.

29 The [m]ſecret things belong to the Lord our God, but the things reuealed [belong] vnto vs, and to our children for euer: that we may doe all the wordes of this Lawe.

m Moſes hereby reproueth their curioſitie, which ſeeke thoſe things that are onely knowne to God, & their negligence that regard not ỹ, which God hath reueiled vnto them, as the Lawe.

CHAP. XXX.

1 Mercie ſhewed when they repent. 6 The Lorde doeth circumciſe the heart. 11 All excuſe of ignorance is taken away. 19 Life and death is ſet before them. 20 The Lord is their life which obey him.

NOwe when all theſe thinges ſhal come vpon thee, either the bleſſing or ỹ curſe which I haue ſet before thee, & thou ſhalt [a]turne into thine heart, among all the nations whither ỹ Lorde thy God hath driuen thee,

a By calling to remembrance, both his mercies & his plagues.

2 And ſhalt returne vnto the Lorde thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b]heart and with all thy ſoule,

b In true repentance is none hypocriſie.

3 Then the Lord thy God will cauſe thy captiues to returne, and haue compaſſion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath ſcattered thee.

4 Though thou wereſt caſt into the [c]vtmoſt part of heauen from thence wil the Lorde thy God gather thee, & from thence will he [d]take thee,

c Euen to the worldes end.

d And bring thee into thy countrey.

5 And the Lorde thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and he wil ſhewe thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lorde thy God will [e]circumciſe thine heart, and the heart of thy ſeede, that thou mayeſt loue the Lorde thy God with all thine heart, and with all thy ſoule that thou mayeſt liue.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

7 And ỹ Lord thy God wil lay al theſe curſes vpon thine enemies, & on them, that hate thee, and that perſecute thee.

8 [f]Returne thou therefore, and obey the voyce of the Lorde, and doe all his commandements, which I commaund thee this day.

f If we will haue God to worke in vs by his holy Spirit, we muſt turne againe to him by repentance.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattel, and in the fruit of the land for thy wealth: for the Lorde will turne againe and [g]reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is ſubiect to theſe paſſions, to reioyce or to be ſad, but he vſeth this maner of ſpeech to declare the loue that he beareth vnto vs.

10 Becauſe thou ſhalt obey the voyce of the Lorde thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou ſhalt returne vnto the Lord thy God with all thine heart and with all thy ſoule.

11 ¶ For this commandement which I commande thee this day, is [h]not hid from thee, neither is it farre off.

h The lawe is ſo euident that none can pretend ignorance.

12 It is not in heauen, that thou ſhouldeſt ſay, *Who ſhall goe vp for vs to heauen, and bring it vs, and cauſe vs to heare it, that we may doe it?

Rom. 10.6.

13 Neither is it beyonde the [i]ſea, that thou ſhouldeſt ſay, Who ſhall goe ouer the ſea for vs, and bring it vs, and cauſe vs to heare it, that we may doe it?

i By heauen & the ſea he meaneth places moſt farre diſtant.

14 But the [k]worde is very neere vnto thee: [euen in thy mouth and in thine heart, for to [l]doe it.

k Euen the lawe and the Goſpel.

l By faith in Chriſt.

15 Beholde, I haue ſet before thee this day life and good, death and euill,

m So that to loue and obey God, is onely life and felicitie.

n He addeth theſe promiſes to ſhew that it is for our profite that we loue him, and not for his.

16 In that I command thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, & his lawes, that thou mayeſt [n] liue and be multiplied, and that the Lorde thy God may bleſſe thee in the lande, whither thou goeſt to poſſeſſe it.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other gods, and ſerue them,

18 I pronounce vnto you this day, that ye ſhall ſurely periſh, ye ſhall not prolong your dayes in the land, whither thou paſſeſt ouer Iorden to poſſeſſe it.

Chap. 4. 26.

o That is, loue and obey God which thing is not in mans power but Gods Spirit onely worketh it in his elect.

19 *I call heauen and earth to record this day againſt you, that I haue ſet before you life and death, bleſſing and curſing: therefore [o] chuſe life, that both thou and thy ſeede may liue,

20 By louing the Lorde thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayeſt dwell in the land which the Lord ſware vnto thy fathers, Abraham, Izhak and Iaakob, to giue them.

CHAP. XXXI.

2.7 Moſes preparing himſelfe to die, appointeth Ioſhua to rule the people. 9 He giueth the Lawe to the Leuites, that they ſhould reade it to the people. 19 God giueth them a ſong as a witneſſe betweene him and them. 23 God confirmeth Ioſhua. 27 Moſes ſheweth them that they will rebell after his death.

Then Moſes went and ſpake theſe wordes vnto all Iſrael,

a I can no longer execute mine office.

Nom. 20. 12. chap. 3. 26.

2 And ſaide vnto them, I am an hundreth and twentie yere olde this day: I can no more [a] go out and in: alſo the Lord hath ſaid vnto me, *Thou ſhalt not go ouer this Iorden.

Nomb. 27. 18.

3 The Lord thy God he will go ouer before thee: he wil deſtroy theſe nations before thee, & thou ſhalt poſſeſſe them. *Ioſhua, he ſhall goe before thee, as the Lord hath ſaid.

Nomb. 21. 24.

4 And the Lord ſhall doe vnto them, as he did to *Sihon and to Og Kings of the Amorites, & vnto their land whome he deſtroyed.

b Into your handes.

Chap. 7. 2.

5 And the Lord ſhall giue them [b] before you that ye may do vnto them according vnto euery *commandement, which I haue commanded you.

‖Or, be of good courage.

6 ‖Plucke vp your hearts therefore, and be ſtrong: dread not, nor be afraide of them: for the Lord thy God himſelfe doth go with thee: he will not faile thee, nor forſake thee.

c For he that muſt conduct the people, hath neede to be valiant to perſeuere, and conſtant to maintaine iuſtice.

7 ¶ And Moſes called Ioſhua, and ſaide vnto him in the ſight of all Iſrael, Be [c] of a good courage and ſtrong: for thou ſhalt goe with this people vnto the land which the Lord hath ſworne vnto their fathers, to giue them, & thou ſhalt giue it them to inherite.

d Signifying that man can neuer be of good courage, except he be perſwaded of Gods fauour and aſſiſtance.

8 And the Lord himſelfe doeth [d] goe before thee: he will be with thee: he will not faile thee, neither forſake thee: feare not therefore, nor be diſcomforted.

9 ¶ And Moſes wrote this Lawe, and deliuered it vnto the Prieſtes the ſonnes of Leui (which bare the Arke of the couenant of the Lorde) and vnto all the Elders of Iſrael,

Nehem. 8. 1. Chap. 15. 1.

10 And Moſes commaunded them, ſaying, *Euery ſeuenth yere *when the yeere of freedome ſhalbe, in the feaſt of the Tabernacles:

e Before the Arke of the couenant which was the ſigne of Gods preſence and the figure of Chriſt.

11 When all Iſrael ſhall come to appeare [e] before the Lorde thy God, in the place which hee ſhall chuſe, thou ſhalt reade this Lawe before all Iſrael that they may heare it.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, & that they may learne, and feare the Lorde your God, and keepe, and obſerue all the words of this Law,

f Which were not borne when the Lawe was giuen.

13 And that their children which [f] haue not knowne it, may heare it, and learne to feare the Lorde your God, as long as ye liue in the lande, whither ye goe ouer Iorden to poſſeſſe it.

‖Or, commandement.

14 ¶ Then the Lord ſayd vnto Moſes, Beholde, thy dayes are come, that thou muſt die: Call Ioſhua, and ſtande ye in the Tabernacle of the Congregation that I may giue him a ‖charge. So Moſes and Ioſhua went, and ſtoode in the Tabernacle of the Congregation.

g In a cloude that was facioned like a pillar.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloude: and the pillar of the cloude ſtoode ouer the doore of the Tabernacle.

h That is, I will take my fauour from them: as to turne his face towarde vs is to ſhewe vs his fauour.

16 ¶ And the Lord ſaid vnto Moſes, Beholde, thou ſhalt ſleepe with thy fathers, and this people will riſe vp, and go a whoring after the gods of a ſtrange land (whither they goe to dwell therein) and will forſake me, & breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote againſt them at that day, and I will forſake them, and wil [h] hide my face

from them: then they ſhalbe conſumed, and many aduerſities and tribulations ſhall come vpon them: ſo then they will ſay, Are not theſe troubles come vpon me, becauſe God is not with me?

18 But I will ſurely hide my face in that day, becauſe of all the euill, which they ſhall commit, in that they are turned vnto other gods.

19 Now therefore write ye this [i] ſong for you, and teache it the children of Iſrael: put it in their mouthes, that this ſong may be my witnes againſt the children of Iſrael.

20 For I wil bring them into the land (which I ſware vnto their fathers) that floweth with milke and honie, and they ſhall eate, and fill themſelues, and waxe fatte: [k] then ſhall they turne vnto other gods, and ſerue them, and contemne me, and breake my couenant.

21 And then when many aduerſities and tribulations ſhall come vpon them, this ſong ſhall [l] anſwere them to their face as a witneſſe: for it ſhall not be forgotten out of the mouthes of their poſteritie: for I knowe their imagination, which they goe about euen nowe, before I haue brought them into the lande which I ſware.

22 ¶ Moſes therfore wrote this ſong the ſame day and taught it the children of Iſrael.

23 And God gaue Ioſhua the ſonne of Nun a charge, and ſaide, *Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land, which I ſware vnto them, and I will be with thee.

24 ¶ And when Moſes had made an ende of writing the words of this Lawe in a booke vntill he had finiſhed them,

25 Then Moſes commanded the Leuites, which bare the Arke of the couenant of the Lord, ſaying,

26 Take the booke of this Law, and put ye it in the ſide of the Arke of the couenant of the Lorde your God, that it may be there for a [m] witnes againſt thee.

27 For I knowe thy rebellion and thy ſtiffe necke: beholde, I being yet aliue with you this day, ye are rebellious againſt the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may ſpeake theſe wordes in their audience, and call heauen and earth to record againſt them.

29 For I am ſure that after my death ye wil vtterly be corrupt and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, becauſe ye will commit euill in the ſight of the Lorde, by prouoking him to anger through the [o] worke of your handes.

30 Thus Moſes ſpake in the audience of all the Congregation of Iſrael the wordes of this ſong, vntill hee had ended them.

CHAP. XXXII.

7 The ſong of Moſes conteyning Gods benefites towarde the people, 15 and their ingratitude toward him. 22 God menaceth them. 21 and ſpeaketh of the vocation of the Gentiles. 46 Moſes commaundeth to teache the Lawe to the children. 49 God forewarneth Moſes of his death.

HEarken, ye [a] heauens, and I will ſpeake: and let the earth heare yͤ words of my mouth.

2 [b] My doctrine ſhall drop as the raine, [and] my ſpeache ſhall ſtil as the dewe, as the ſhowre vpon the herbes, and as the great raine vpon the graſſe.

3 For I wil publiſh the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes are iudgement. God is true, and without wickednes: iuſt, and righteous is he.

5 They haue corrupted them ſelues towarde him by their vice, not being his children, but a frowarde and crooked generation.

6 Do ye ſo reward the Lord, O fooliſh people and vnwiſe? is not he thy father, that hath bought thee? hee hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: conſider the yeeres of ſo many generations: aſke thy father, and he will ſhewe thee: thine Elders, and they wil tell thee.

8 When the moſt hie God deuided to the nations their inheritance, when he ſeparated the ſonnes of Adam, he appointed the borders of the [e] people, according to the nomber of the children of Iſrael.

9 For the Lords portion [is] his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernes, in a waſte, and roaring wildernes: hee led him about, hee taught him, [and] kept him as the apple of his eye.

11 As an eagle ſtereth vp her neſt, [f] flottereth ouer her birds, ſtretcheth out her wings, taketh them, [and] beareth them on her wings,

---

[i] To preſerue you and your children from idolatrie by remembring Gods benefites.

[k] For this is the nature of fleſh no longer to obey God, then it is vnder the rod.

[l] That theſe euils are come vpon them, becauſe they forſooke me.

Ioſ. 1, 6.

[m] Of thine infidelitie when thou ſhalt turne away from the doctrine conteined therein.

[n] As gouernours, iudges, and magiſtrates.

[o] By idolatrie, and worſhipping Images, which are the worke of your handes.

[a] As witneſſes of this peoples ingratitude

[b] Hee deſireth that he may ſpeake to Gods glorie, and that the people, as the greene graſſe may receiue the dewe of his doctrine.

[c] The Ebrew word is rocke: noting that God onely is mightie, faithfull, and conſtant in his promes.

[d] Not according to the common creation, but hee hath made thee a newe creature by his Spirit.

[e] When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

[f] To teache them to flie.

12 So the Lorde alone led him and there was no [f] ſtrange god with him.

13 Hee caryed him vp to the hie places of the [g] earth, that hee might eate the fruites of the fieldes, and hee cauſed him to ſucke [h] honie out of the ſtone, and oyle out of the hard rocke:

14 Butter of kine, and milke of ſheepe with fat of the lambes, and rammes fed in Baſhan, and goates with the fatte of the graines of wheat, and the red [‖] licour of the grape haſt thou drunke.

15 ¶ But he that ſhould haue bene] [i] vpright, when he waxed fatte, ſpurned with his heele: thou art fatte, thou art groſſe, thou art laden with fatnes: therefore hee forſooke God that made him, and regarded not the ſtrong God of his ſaluation.

16 They prouoked him with [k] ſtrange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whome they knewe not: [l] newe gods that came newly vp, whom their fathers feared not.

18 Thou haſt forgotten the mightie God, [that] begate thee, and haſt forgotten God that formed thee.

19 The Lorde then ſawe it, and was angrie, for the prouocation of his [m] ſónes and of his daughters.

20 And he ſaide, I will hide my face from them: I will ſee what their ende ſhalbe: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to ielouſie with that which is not God: they haue prouoked me to anger with their vanities: [*] and I will moue them to ielouſie with [those which are] no [n] people: I will prouoke them to anger with a fooliſh nation.

22 For fire is kindled in my wrath, and ſhal burne vnto the bottome of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines.

23 I wil ſpend plagues vpon them: I will beſtow mine arrowes vpon them.

24 They ſhalbe burnt with hunger, and conſumed with heate, and with bitter deſtruction: I will alſo ſende the teeth of beaſtes vpon them, with the venime of ſerpents creeping in the duſt.

25 The ſword ſhall [o] kill them without, and in the chambers feare: both the yong man and the yong woman, the ſuckling with the man of gray heare.

26 I haue ſaid, I would ſcatter them abroade: I would make their remembrance to ceaſe from among men,

27 Saue that I feared the furie of the enemie, leſt their aduerſaries ſhould [p] waxe proude, and leſt they ſhould ſay, Our hie hande and not the Lorde hath done all this.

28 For they are a nation voyd of counſell, neither is there [any] vnderſtanding in them.

29 Oh that they were wiſe, [then] they would vnderſtãd this: they would [q] conſider their latter ende.

30 How ſhould [*] one chaſe a thouſand, and two put ten thouſande to flight, except their ſtrong God had [‖] ſolde them, and the Lord had ſhut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their cluſters be bitter.

33 Their [r] wine [is] the poyſon of dragons, and the cruell gall of aſpes.

34 Is not this layd in ſtore with me, [and] ſealed vp among my treaſures?

35 [*] Vengeance and recompenſe are mine: their foote ſhall ſlide in due time: for ẏ day of their deſtruction is at hande, and the things that ſhall come vpon them, make haſte.

36 For the Lord ſhal iudge his people, and [‖] repent toward his ſeruants, when he ſeeth that their power is gone, & none [ſ] ſhut vp in holde nor left abroade.

37 When men ſhall ſay, Where are their gods, their mightie God in whom they truſted,

38 Which did eate the fatte of their ſacrifices, and did drinke the wine of their drinke offring: let them riſe vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: [*] I kill, & giue life: I wound and I make whole: [*] neither is there [any] that can deliuer out of mine hande.

40 For I [t] lift vp mine hande to heauen, and ſay, I liue for euer.

41 If I whet my glittering ſword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, & will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſworde ſhall eate fleſh) for the blood of the ſlaine, and of the captiues, when I begінne to take

[f] Or, god of ſtrange nation.

[g] Meaning, of the land of Canaan which was hie, in reſpect of Egypt.

[h] That is, abundance of all things euen in the very rockes.

[‖] Ebr. blood.

[i] He ſheweth what is the principall ende of our vocation.

[k] By changing his ſeruice for their ſuperſtitions.

[l] Scripture calleth newe, whatſoeuer man inuenteth or the error neuer ſo olde.

[m] He calleth them Gods children not to honour them, but to ſhewe them from what dignitie they are fallen.

Rom.10.19.

[n] Which I haue not knowen, nor giuen my lawes vnto them.

[o] They ſhall be ſlaine both in the field and at home.

[p] Reioycing to ſee the godly afflicted, and [illegible] that to themſelues which is brought by Gods hand.

[q] They would conſider the felicitie, that was prepared for them if they had obeyed God.

Ioſh.23.10.

[‖] Or, ſurrendred them to their enemie.

[r] The frutes of the wicked are as poyſon, deteſtable to God and dangerous for man.

Rom.12.19. Ebr.10.30.

[‖] Or, chaunge [illegible]

[ſ] When neither ſtrong nor weake in a mance remaine.

1.Sam.2.6. Tob.13.2. Wiſd.16.13.

[t] That is, I ſweare, reade Gen.14.22.

vengeance of the enemie.

43 *Ye nations, praiſe his people: for he will auenge the [c] blood of his ſeruãts, and will execute vengeance vpon his aduerſaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then Moſes came and ſpake all the wordes of this ſong in the audience of the people, hee and ‖Hoſhea the ſonne of Nun.

45 When Moſes had made an ende of ſpeaking all theſe words to all Iſrael,

46 Then he ſaide vnto them, *Set your hearts vnto all the wordes which I teſtifie againſt you this day, that ye may commaunde them vnto your children, that they may obſerue and doe all the wordes of this Lawe.

47 For it is no [d] vaine word concerning you, but it is your life, and by this word ye ſhall prolong your dayes in the lande, whither ye goe ouer Iorden to poſſeſſe it.

48 *And the Lorde ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and beholde the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be *gathered vnto thy people, *as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Becauſe ye *treſpaſſed againſt me among the children of Iſrael, at the waters of ‖Meribah, at Kadeſh in the wildernes of Zin: for ye [e] ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, but ſhalt not goe thither, I meane, into the land which I giue the children of Iſrael.

Rom. 15. 10.

c Who [illegible] the blood of Gods people [illegible] of their [illegible] of [illegible] faith, he promiſeth to reuenge it.

‖Or, Iehoſhua.

Chap. 6. 6. and 11. 18.

d For I will performe my promis vnto you, Iſa. 55. 10.

Nomb. 27. 12.

Gen. 25. 8.

Nomb. 20. 25. 28. and 33. 38.

Nomb. 20. 12, 13. and 27. 14.

‖Or, ſtrife.

e Ye were not earneſt & conſtant to maintaine mine honour.

CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no God like to the God of Iſrael: 29 Nor any people like vnto his.

NOwe this is the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſayde,

2 The Lorde came from Sinai, and roſe vp from Seir vnto them, and appeared clearely from mount Paran, and he came with tenne [b] thouſandes of Saintes, and at his right hande a fierie Lawe for them.

3 Though hee loue the people, [yet] [c] all thy Saints are in thine handes: and they are humbled at [d] thy feete, to receiue thy wordes.

4 Moſes commanded vs a Lawe for an inheritance of the Congregation of Iaakob.

5 Then ‖he was among the righteous people, as ‖King, when the heades of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let [f] Reuben liue, and not die, though his men be a ſmall nomber.

7 ¶ And thus hee bleſſed Iudah, and ſaide, Heare, O Lorde, the voyce of Iudah, and bring him vnto his people: his handes ſhalbe [g] ſufficient for him, if thou helpe him againſt his enemies.

8 ¶ And of Leui hee ſaide, Let thy *Thummim and thine Urim be with thine holy one, whome thou didſt proue in Maſſah, ‖and didſt cauſe him to ſtriue at the waters of Meribah.

9 Who ſaid vnto his father and to his mother, [h] I haue not ſeene him, neither knewe hee his brethren, nor knewe his owne children: for they obſerued thy word, and kept thy couenant.

10 They ſhal teach Iaakob thy iudgements, and Iſrael thy Lawe: they ſhall put incenſe before thy face, and the burnt offring vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his handes: [i] ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

12 ¶ Of Beniamin he ſaide, The beloued of the Lord ſhall [k] dwell in ſafetie by him: ‖the Lorde ſhall couer him all the day long, and dwell betweene his ſhoulders.

13 ¶ And of Ioſeph he ſaide, Bleſſed of the Lord is his lande for the ſweeteneſſe of heauen, for the dewe, and for the depth lying beneath,

14 And for the ſweete increaſe of the ſunne, and for the ſweete increaſe of the moone,

15 And for [the ſweetneſſe] of the top of the ancient mountaines, and for the ſweeteneſſe of the olde hilles,

16 And for the ſweetnes of the earth, and abundance thereof: and the good will of him that dwelt in the [l] buſh, ſhall come vpon the head of Ioſeph, and vpon the top of the head of him that was *ſeparated from his brethren.

a This bleſſing conteineth not onely a ſimple prayer but an aſſurance of the effect thereof.

b Meaning, infinit Angels.

c By his ſaintes, that is, the children of Iſrael.

d As thy diſciples.

e To vs & our ſucceſſours.

‖Or, Moſes.

‖Or, Iſrael.

f Reuben ſhalbe one of the tribes of [illegible] people, though his ſtate & honour be diminiſhed and his familie but ſmall.

g Signifying that ye ſhoulde hardly obteine Iaakobs promes, Geneſis 49. 8.

Exod. 28. 30.

h He preferred Gods glorie to all naturall affection, Exod. 32. 19.

i He declareth that the miniſters of God haue many enemies, and therefore haue neede to be prayed for.

k Becauſe the temple ſhould be built in Zion, which was in the tribe of Beniamin, hee ſheweth that God ſhoulde dwell with him there.

‖Or, fountaines.

l Which was, God appearing vnto Moſes, Exod. 3. 2.

Gen. 49. 26.

17 His beautie ſhalbe like his firſt borne bullocke, and his hornes as the hornes of an vnicorne: with them hee ſhall ſmite the people together, [euen] the endes of the worlde: theſe are alſo the tenne thouſandes of Ephraim, and theſe are the thouſandes of Manaſſeh.

Or ſtrength.

18 ¶ And of Zebulun hee ſaide, Reioyce, Zebulun, in thy going out, and [thou,] Iſſhachar, in thy tentes.

m In thy proſperous viages vpon the Sea, Gen. 49,13. [illegible]

19 They ſhall call the people vnto the mountaine: there they ſhall offer the ſacrifices of righteouſnes: for they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

n The tribe of Zebulun.

20 ¶ Alſo of Gad he ſaide, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And he looked to himſelfe at the beginning, because there was a portion of the Lawgiuer hid: yet he ſhall come with the heades of the people, to execute the iuſtice of the Lorde, and his iudgements with Iſrael.

o So that the portion of the Gadites, and others on this ſide Iorden was Gods, though it was not ſo knowen

22 ¶ And of Dan he ſaide, Dan [is] a lions whelpe: hee ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali hee ſaide, O Naphtali, ſatiſfied with fauour, and filled with the bleſſing of the Lorde, poſſeſſe the weſt and the South.

p Meaning, nere the ſea.

24 ¶ And of Aſher hee ſaide, Aſher [ſhalbe] bleſſed with children: he ſhalbe acceptable vnto his brethren, and ſhall dippe his foote in oyle.

25 Thy ſhooes [ſhalbe] [q] yron and braſſe, and thy ſtrength [ſhall continue] as long as thou liueſt.

q Thou ſhalt be ſtrong, or thou canſt keep [illegible] of metall.

It ſeemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Ioſh. 19,9.

26 ¶ There is none like God, O righteous people,] which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God [is thy] refuge, and vnder his armes thou art for euer: he ſhall caſt out the enemie before thee, and will ſay, Deſtroy them.]

28 Then Iſrael the fountaine of Iaakob ſhall dwell alone in ſafety in a land of wheate, and wine: alſo his heauens ſhall drop the dewe.

r Who was plentifull in iſſue as a fountaine.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lorde, the ſhielde of thine helpe, and which is the ſworde of thy glory? therefore [ſ] thine enemies ſhalbe in ſubiection to thee, and thou ſhalt treade vpon their hie places.

ſ Thine enemies for feare ſhall lye and faint to be in ſubiection.

CHAP. XXXIIII.

1 Moſes ſeeth all the lande of Canaan. 5 He dieth. 8 Iſrael weepeth. 9 Ioſhua ſucceedeth in Moſes roume. 10 The praiſe of Moſes.

Then Moſes went from the plaine of Moab vp into mount [a] Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him *all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Nom. 27,12. Chap. 3,27. 2 Mac. 2,4.

2 And all Naphtali and the lande of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt [b] ſea:

b Called, Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, *This is the lande which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, I will giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not goe ouer thither.

Gen. 12,7. & 13,15.

5 So Moſes the ſeruant of the Lord dyed there in the land of Moab, according to the word of the Lord.

6 And [c] hee buried him in a valley in the land of Moab ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occaſion thereby to commit idolatrie.

7 Moſes was nowe an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Iſrael wept for Moſes in yͤ plaine of Moab thirtie daies: ſo the dayes of weeping and mourning for Moſes were ended.

9 And Ioſhua yͤ ſonne of Nun was full of the ſpirit of wiſdome: for Moſes had put his handes vpon him. And the children of Iſrael were obedient vnto him, and did as the Lorde had commanded Moſes.

e Hereby appeareth the fauour of God that leaueth not his church deſtitute of a gouernour.

10 But there aroſe not a Prophet ſince in Iſrael like vnto Moſes (whome the Lord knew face to face)

f Unto whom the Lorde did reueale him ſelfe ſo plainely, Exo. 33,11.

11 In all the miracles and wonders which the Lorde ſent him to doe in the land of Egypt before Pharaoh and before all his ſeruants, and before all his land,

12 And in all that mightie [g] hand and all yͤ great feare, which Moſes wrought in the ſight of all Iſrael.

g Meaning, the power of God working by Moſes in the wilderneſ.

The

The booke of Ioſhua.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18,15 ſo he ſheweth himſelfe here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſeruant, he raiſeth vp Ioſhua to be ruler and gouernour ouer his people, that neither they ſhoulde be diſcouraged for lacke of a captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he were not approued of God he is adorned with moſt excellent gifts and graces of God, both to gouerne the people with counſell, and to defende them with ſtrength, that he lacked nothing which either belonged to a valiant captaine or a faithfull miniſter. So hee ouercommeth al difficulties and bringeth them into the land of Canaan the which according to Gods ordinance he deuideth among the people and appointeth their borders: he eſtabliſheth lawes and ordinances, and putteth them in remembrance of Gods manifolde benefites, aſſuring them of his grace and fauour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtorie doth repreſent Ieſus Chriſt the true Ioſhua, who leadeth vs into eternall felicitie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis to the end of this booke are conteyned 2576. yeeres. For from Adam vnto the flood are 1656 from the flood vnto the departure of Abraham out of Caldea, 423 and from thence to the death of Ioſeph 290. So that the Geneſis conteineth 2369. Exodus 140. the other three bookes of Moſes 40. Ioſhua 27. So the whole maketh 2576. yeeres.

CHAP. I.

1 The Lorde incourageth Ioſhua to inuade the land. 4 The borders and limites of the land of the Iſraelites. 5 The Lord promiſeth to aſſiſt Ioſhua, if he obey his worde. 11 Ioſhua commandeth the people to prepare their vitailes to paſſe ouer Iorden. 12 and exhorteth the Reubenites to execute their charge.

NOwe after the [a] death of Moſes the ſeruaunt of the Lorde, the Lorde ſpake vnto Ioſhua the ſonne of Nun, Moſes miniſter, ſaying,

a The beginning of this booke dependeth on the laſt Chapter of Deut. which was written by Ioſhua as a preparation to his hiſtorie.

2 Moſes my ſeruant is dead: nowe therefore ariſe, goe ouer this Iorden, thou, and all this people, vnto the lande which I giue them, [that is,] to the children of Iſrael.

3 *Euery place that the ſole of your foote ſhall treade vpon, haue I giuen you, as I ſaid vnto Moſes.

Chap.14.9.

4 *From the [b] wildernes and this Lebanon euen vnto the great Riuer, the Riuer ‖ Perath: all the land of the [c] Hittites, euen vnto the great [d] ſea towarde the going downe of the ſunne, ſhalbe your coaſt.

Deut.11.24

b Of Zin called Kadeſh and Paran.

‖ Or, Euphrates.

c Meaning the whole land of Canaan.

d Called Mediterraneum.

5 There ſhall not a man be able to withſtand thee all the dayes of thy life: as I was with Moſes, ſo will I be with thee: *I will not leaue thee, nor forſake thee.

Hebr.13.5.

6 *Be ſtrong and of a good courage: for vnto this people ſhalt thou deuide the land for an inheritance, which I ſware vnto their fathers to giue them.

Deut.31.23.

7 Onely be thou ſtrong, ‖ and of a moſt valiant courage, that thou maieſt obſerue and do according to all the Law which Moſes my ſeruãt hath cõmanded thee: *thou ſhalt not turne away frõ it to yͤ right hand, nor to yͤ left, yͭ thou maieſt [e] proſper whitherſoeuer thou goeſt.

‖ Or, growe ſtronger and ſtronger.

Deut.5.32. and 28.14.

e He ſheweth wherein conſiſteth true proſperitie, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou maieſt obſerue and doe according to all that is writtẽ therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou ‖ haue good ſucceſſe.

f Shewing that it was not poſſible to gouerne well without continuall ſtudie of Gods worde.

‖ Or, gouerne wiſely.

9 Haue not I commanded thee, ſaying, Be ſtrong ⁊ of a good courage, feare not nor be diſcouraged: for I the Lorde thy God [will be] with thee, whitherſoeuer thou goeſt.

10 ¶ Then Ioſhua commanded the officers of the people, ſaying,

11 Paſſe through yͤ hoſte, ⁊ commaund the people, ſaying, Prepare you vitailes: for [g] after three dayes ye ſhall paſſe ouer this Iorden, to go in to poſſeſſe the land, which the Lord your God giueth you to poſſeſſe it.

g Meaning from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenites, and to the Gadites, ⁊ to halfe the tribe of Manaſſeh ſpake Ioſhua, ſaying,

13 *Remember the word, which Moſes the ſeruant of the Lord commanded you, ſaying, The Lorde your God hath giuẽ you reſt, ⁊ hath giuẽ you this [h] land.

Num.32.20.

h Which belonged to Sihon the king of the Amorites, and Og king of Baſhan.

14 ¶ Your wiues, your childrẽ, ⁊ your cattel ſhall remaine in yͤ land which Moſes gaue you on ‖ this ſide Iorden: but ye ſhall go ouer before your brethrẽ armed, all yͭ be men of warre, ⁊ ſhal helpe them,

‖ Or, beyonde Iorden, from Iericho.

15 Untill the Lorde haue giuen your brethren reſt, as well as to you, and vntil they alſo ſhall poſſeſſe the lande, which the Lorde your God giueth them: then ſhall ye returne vnto the lande of your poſſeſſion ⁊ ſhall poſſeſſe it, which land Moſes the Lordes ſeruant [i] gaue you on

i By your requeſt, but yet by Gods ſecrete appointment, Deut. 33.21.

this ſide Jorden toward ẏ ſunne riſing.

16 Then they anſwered Joshua, ſaying, All that thou haſt commanded vs, we will doe, and whitherſoeuer thou ſendeſt vs, we will go.

17 As we obeyed Moſes in all things, k ſo wil we obey thee: onely ẏ Lord thy God be wͭ thee, as he was with Moſes.

k They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebell againſt him.

18 Whoſoeuer ſhall rebell againſt thy commandement, and will not obey thy wordes in all that thou commaundeſt him, let him be put to death: onely be ſtrong and of good courage.

CHAP. II.

1 Joshua ſendeth men to ſpie Jericho, whom Rahab hideth. 11 She confeſſeth the God of Iſrael. 12 She requireth a ſigne for her deliuerance. 23 The ſpies returne to Joshua with comfortable tidings.

WHen Joshua ẏ ſonne of Nun ſent out of a Shittim two men to ſpie ſecretly, ſaying, Goe, view ẏ land, & alſo Jericho: and they went, & * came into an ‖ harlots houſe, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Jorden.

Heb. 11. 31. Iam. 2. 25.

‖Or, tauerners houſe, or hoſtes

2 Then report was made to the king of Jericho, ſaying, Beholde, there came men hither to night, of the children of Iſrael, to ſpie out the countrey.

3 And the King of Jericho ſent vnto Rahab, ſaying, b Bring forth the men that are come to thee, and which are entred into thine houſe: for they be come to ſearch out all the land.

b Though the wicked ſee the hand of God vpon them, yet they repent not, but ſeke how they may by their power and policie reſiſt his working.

4 (But the woman had taken the two men, and hidde them. Therefore ſaid ſhe thus, There came men vnto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye ſhal ouertake them.

6 (But ſhe had brought them vp to the c roofe of the houſe, & hid them with the ſtalkes of flaxe, which ſhe had ſpread abroade vpon the roofe)

c Meaning, vpon ẏ houſe: for then their houſes were flat aboue ſo that they might do their buſines thereupon.

7 And certaine men purſued after thē, the way to Jorden, vnto the foords, and as ſoone as they which purſued after them, were gone out, they ſhut the gate.

8 ¶ And before they were a ſleepe, ſhe came vp vnto them vpon the roofe,

9 And ſaid vnto ẏ men, I know ẏ the d Lord hath giuē you ẏ land, & that ẏ feare of you is fallen vpon vs, & that all ẏ inhabitants of the lande faint becauſe of you.

d For ſo God promiſed, deu. 28. 7. chap. 5. 1

10 For we haue heard, how ẏ Lord * dryed vp ẏ water of the red Sea * before you, whē you came out of Egypt, & what you did vnto the two Kings of ẏ Amorites, ẏ were on the other ſide Jorden, vnto * Sihon & to Og, whō ye vtterly deſtroyed:

Exod. 14. 21, 22

Chap. 4. 23

Nom. 21. 24.

11 And when we heard it, our heartes did ‖ fainte, and there remained no more ‖ courage in any becauſe of you: for e the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖Or, melted

‖Or, ſpirit

e Herein appeareth the great mercie of God, that in this common deſtruction he would make a moſt miſerable ſinner to repent and confeſſe his Name.

12 Now therefore, I pray you, ſweare vnto me by ẏ Lord, ẏ as I haue ſhewed you mercy, ye wil alſo ſhew mercy vnto my fathers houſe, & giue me a true tokē,

13 And that ye wil ſaue aliue my father and my mother, & my brethren, & my ſiſters, and all that they haue: and that ye will deliuer our ‖ ſoules from death.

‖Or, liues.

14 And the men anſwered her, f Our life for you to dye, if ye vtter not this our buſineſſe: & when the Lord hath giuen vs the land, we wil deale mercifully and truely with thee.

f We warrant you on paine of our liues.

15 Then ſhe let them downe by a cord through ẏ window: for her houſe was vpon the towne wall, and ſhe dwelt vpon the wall.

16 And ſhe ſaid vnto them, Go you into the g mountaine, leaſt the purſuers meete with you, & hide your ſelues there three dayes, vntill the purſuers be returned: then afterward may ye go your way.

g Which was neere vnto the citie.

17 And the men ſaid vnto her, We wil h be blameles of this thine othe, which thou haſt made vs ſweare.

h We ſhalbe diſcharged of our othe, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be deliuered.

18 Behold, when we come into ẏ land, thou ſhalt binde this cord of redde threde in the window, whereby thou letteſt vs downe, and thou ſhalt bring thy father and thy mother, and thy brethren, and all thy fathers houſhold home to thee.

19 And whoſoeuer then doeth go out at the doores of thine houſe into ẏ ſtreete, his blood ſhalbe vpon his head, and we i will be giltleſſe: but whoſoeuer ſhalbe with thee in the houſe, his blood ſhalbe on our head, if any hand touch him:

i He ſhalbe giltie of his owne death.

20 And if thou vtter this our k matter, we will be quit of thine othe, which thou haſt made vs ſweare.

k So that others ſhould thinke to eſcape by the ſame meanes.

21 And ſhe anſwered, According vnto your wordes ſo be it: then ſhe ſent them away, and they departed, and ſhe bound the ‖ red corde in the windowe.

‖Or, ſcarlet coloured.

22 ¶ And they departed, & came into the mountaine, and there abode three dayes, vntill the purſuers were returned: & the purſuers ſought thē throughout all the way, but found them not.

23 So the two men returned, and deſcended frō the mountaine & paſſed ouer, and came to Joshua the ſonne of Nun, & told him al things that came vnto them.

To wit, the riuer Jorden.

24 Alſo they ſaid vnto Ioſhua, Surely the Lorde hath deliuered into our handes all the land: for euen all the inhabitants of the countrey faint becauſe of vs.

CHAP III

3 Ioſhua commandeth them to depart when the Arke remoueth. 7 The Lord promiſeth to exalt Ioſhua before the people. 9 Ioſhuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

WHen Ioſhua roſe very early, and they remoued fro Shittim, and came to [a] Iorden, he, and all the children of Iſrael, and lodged there, before they went ouer.

a Which according to the Ebrewes was in March, and about 4 dayes after Moſes death.

2 And after [b] three dayes the officers went throughout the hoſte,

b Which time was giuen for to prepare them vitailes, Chap. 1.11.

3 And commanded the people, ſaying, When ye ſee the Arke of the couenant of the Lorde your God, and the Prieſtes of the Leuites bearing it, ye ſhall depart from your place, and go after it.

4 Yet there ſhalbe a ſpace betweene you and it, about two thouſand cubites by meaſure: ye ſhall not come neere vnto it, that ye may knowe the way, by the which ye ſhall go: for ye haue not gone this way in times paſt.

g Or, a myle.

5 (Nowe Ioſhua had ſaide vnto the people, * Sanctifie your ſelues: for to morowe the Lorde will do wonders among you)

Leuit. 20.7. Numb. 11.18. Chap. 7.13. 1 Sam. 16.5.

6 Alſo Ioſhua ſpake vnto yͤ Prieſtes, ſaying, Take vp the Arke of the Couenant, and goe ouer before the people: ſo they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde ſaide vnto Ioſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, which ſhal know, that * as I was with Moſes, ſo will I be with thee.

Chap. 1.5.

8 Thou ſhalt therefore command the Prieſtes that beare yͤ Arke of the Couenant, ſaying, When ye are come to the brinke of the waters of Iorden, ye ſhall ſtand ſtill [c] in Iorden.

c Euen in the chanell, where the ſtreame hath runne, as verſe. 17.

9 ¶ Then Ioſhua ſaid vnto the children of Iſrael, Come hither, and heare the wordes of the Lord your God.

10 And Ioſhua ſaid, Hereby ye ſhall knowe that yͤ liuing God is among you, and that he will certeinely caſt out before you the Canaanites, & the Hittites, and the Hiuites, and the Perizzites, and the Gergaſhites, and the Amorites, and the Iebuſites.

d Both in miracle in deuiding water.

11 Beholde, the Arke of the Couenant of the Lord of all the worlde paſſeth before you into Iorden.

12 Nowe therefore take from among you [e] twelue men out of the tribes of Iſrael, out of euery tribe a man.

e Which ſhall ſet vp twelue ſtones in remembrance of the benefite.

13 And as ſoone as the ſoles of the feete of the Prieſtes (that beare the Arke of the Lord God the Lord of al yͤ world) ſhall ſtay in the waters of Iorden, the waters of Iorden ſhalbe cut off: for the waters that come from aboue, * ſhall ſtand ſtill vpon an heape.

Pſal. 114.3.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Prieſtes bearing the * Arke of the Couenant, went before yͤ people.

Acts 7.45.

15 And as they that bare yͤ Arke came vnto Iorden, and the feete of the Prieſts that bare the Arke were dipped in the brinke of the water, (* for Iorden vſeth to fill all his [f] bankes all the time of harueſt)

Ecclus. 24.20. 1 Chron. 12.15.

f Becauſe the riuer was accuſtomed at this time to be full, the miracle is ſo much the greater.

16 Then the waters that came downe from aboue, ſtayed and roſe vp on an heape and departed farre from the citie of Adam, that was beſide Zaretan: but the waters that came downe towarde the Sea of the wildernes, euen the ſalt Sea, failed, and were cut off: ſo the people went right ouer againſt Iericho.

17 But the Prieſts that bare the Arke of the couenant of the Lorde, ſtoode drie within Iorden [g] ready prepared, and all the Iſraelites went ouer drie, vntill all yͤ people were gone cleane ouer through Iorden.

g Either tarying til the people were paſt by, as ſome reade, ſure, as though they had bene vpon the drye land.

CHAP IIII.

2 God commanded Ioſhua to ſet vp twelue ſtones in Iorden, 18 The waters returne to their olde courſe. 20 Other twelue ſtones are ſet vp in Gilgal. 21 This miracle muſt be declared to the poſteritie.

ANd when al the people were wholly gone * ouer Iorden, after the Lorde had ſpoken vnto Ioſhua, ſaying,

Deut. 27.2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, ſaying, Take you hence out of the middes of Iorden, out of yͤ place where the Prieſts ſtood in a [a] readines, twelue ſtones, which ye ſhall take away with you, and leaue them in the [b] lodging where you ſhall lodge this night)

a As Chap. 3.17.

b Meaning, yͤ place where they ſhould be campe.

4 Then Ioſhua called the twelue men, whom he had prepared of the children of Iſrael, out of euery tribe a man,

5 And Ioſhua ſaide vnto them, Goe ouer before the Arke of the Lorde your God, euen through the middes of Iorden, & take vp euery man of you a ſtone vpon his ſhoulder according vnto the

nomber of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your children ſhall aſke their fathers in time to come, ſaying, What meane [c] you by theſe ſtones?

c God commandeth, that not onely we our ſelues profite by his wonderfull works, but that our poſteritie may knowe ẏ cauſe thereof & glorify his Name.

7 Then ye may anſwere them, That the waters of Iorden were cut off before the Arke of ẏ couenant of the Lord: for when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo, as Ioſhua had commaunded, and tooke vp twelue ſtones out of the middes of Iorden, as the Lord had ſaid vnto Ioſhua, according to the nomber of the tribes of ẏ children of Iſrael, and caried them away with them vnto the lodging, and layd them downe there.

9 And Ioſhua ſet vp [d] twelue ſtones in the mids of Iorden, in ẏ place where the feete of the Prieſts, which bare the Arke of the couenant, ſtoode, and there haue they continued vnto this day.

d Beſides the twelue ſtones which were caried by ẏ tribes and ſet vp in Gilgal.

10 ¶ So the Prieſts, which bare the Arke, ſtoode in the middes of Iorden, vntill euery thing was finiſhed that the Lord had commaunded Ioſhua to ſay vnto the people, according to all that Moſes charged Ioſhua: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, and the Prieſts [e] before the people.

e Meaning, in the preſence or ſight of the people.

12 *And the ſonnes of Reuben, and the ſonnes of Gad, and halfe the tribe of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.

Nom 32,27, 29.

13 Euen fourtie thouſande prepared for warre, went before the [f] Lorde vnto battel, into the plaine of Iericho.

f That is, before the Arke.

14 That day the Lorde magnified Ioſhua in the ſight of all Iſrael, & they ‖feared him, as they feared Moſes all dayes of his life.

‖Or, reuerenced him.

15 And the Lord ſpake vnto Ioſhua, ſaying,

16 Commaund the Prieſts that beare the [g] Arke of the Teſtimonie, to come vp out of Iorden.

g Becauſe the Arke teſtified Gods preſence, & the tables of the Law contained therein, ſignified Gods wil towarde his people.

17 Ioſhua therefore commaunded the Prieſtes, ſaying, Come ye vp out of Iorden.

18 And when the Prieſtes that bare the Arke of the couenant of the Lorde were come vp out of the middes of Iorden, & aſſoone as the ſoles of the Prieſts feete were ſet on the drie land, the waters of Iordē returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth [h] day of the firſt moneth, and pitched in Gilgal, in the Eaſt ſide of Iericho.

h Called Abib or Niſan conteining part of March and part of April.

20 Alſo the twelue ſtones, which they tooke out of Iorden, did Ioſhua pitch in Gilgal.

21 And he ſpake vnto the children of Iſrael, ſaying, When your children ſhal aſke their fathers in time to come, & ſay, What meane theſe ſtones?

22 Then ye ſhal ſhew your children, and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lorde your God dryed vp the waters of Iorden before you, vntill ye were gone ouer, as the Lorde your God did the red Sea, *which he dryed vp before vs, till we were gone ouer,

Exod 14,21, 22

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lorde your God continually.

i Gods benefites ſerue for a further condemnation to the wicked, & ſtirre vp his to reuerence him, and obey him.

CHAP. V.

1 The Cananites are afraide of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioſhua.

NOwe when all the Kings of the [a] Amorites, which were beyond Iorden weſtward, and all the Kings of the Canaanites, which were by the ſea, heard that the Lord had dryed vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.

a The Amorites were on both ſides Iorden, whereof two Kings were ſlaine already on the ſide toward Moab.

2 ¶ That ſame time the Lord ſaid vnto Ioſhua, *Make thee ſharpe kniues, [b] and returne, & circumciſe the ſonnes of Iſrael the ſecond time.

Exod. 4,25.

b For nowe they had left it off, about 40. yeeres.

3 Then Ioſhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in [c] the hill of the foreſkinnes.

c Gilgal was ſo called, becauſe they were there circumciſed.

4 And this is the cauſe why Ioſhua circumciſed all the people, [euen] the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all the people that

were borne in the wildernes by the way after they came out of Egypt, were [d] not circumciſed.

[d] For they looked dayly to remoue, at the Lords commandement, which thing they that were newe circumciſed, could not doe without great danger.

6 For the children of Iſrael walked fourtie yeres in the wildernes, till all the people of ẏ men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lord: vnto whome the Lord ſware, that he would not ſhewe them the land, *which the Lorde had ſworne vnto their fathers, that he would giue vs euen a land that floweth with milke and honie.

Nom. 14,23.

7 So their ſonnes whome he raiſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an ende of circumciſing all the people, they abode in the places in the campe till they [e] were whole.

[e] For their ſore was ſo grieuous that they were not able to remoue.

9 After, the Lord ſayd vnto Ioſhua, This day I haue take͂ away the [f] ſhame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

[f] By bringing you into this promiſed land contrary to the mocking of the Egyptians, or the foreſkinne, whereby you were like to the Egyptians.

10 ¶ So the children of Iſrael abode in Gilgal and kept the feaſt of the Paſſeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morow after the Paſſeouer, vnleauened bread, and parched corne in the ſame day.

12 And the MAN ceaſed on the morow after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Ioſhua was by Iericho he lift vp his eyes and looked: and behold, there ſtood a *man againſt him, hauing a ſworde drawen in his hand: and Ioſhua went vnto him, and ſayde vnto him, Art thou on our ſide, or on our aduerſaries?

Exod. 23,23.

14 And he ſayd, Nay, but [as] a captaine of the hoſte of the Lord am I now come: then Ioſhua fell on his face to the earth and [g] did worſhip, & ſaid vnto him, What ſaith my Lord vnto his ſeruant?

[g] In that that Ioſhua worſhippeth him, he acknowledgeth him to be God: and in that that he calleth himſelfe the Lords captaine, he declareth himſelfe to be Chriſt.

15 And ẏ captaine of the Lords hoſte ſayd vnto Ioſhua, *Looſe thy ſhoe off thy foote: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

Exod. 3,5. act. 7,33.

CHAP. VI.

1 The Lord inſtructeth Ioſhua what he ſhould doe as touching Iericho. 6 Ioſhua commandeth the Prieſts & warriers what to doe. 20 The walles fal. 22 Rahab is ſaued. 24 All is burnt ſaue gold & metal. 26 The curſe of him that buildeth ẏ citie.

NOw Iericho was [a] ſhut vp, [b] and cloſed, becauſe of the children of Iſrael: none might goe out nor enter in.

[a] That none could go out.

[b] That none could come in.

2 And the Lorde ſayd vnto Ioſhua, Beholde, I haue giuen into thine hand Iericho and the king thereof, [c] and the ſtrong men of warre.

[c] Or, force of the Iſraelites.

3 All ye therefore [that be] men of warre, ſhall compaſſe the citie, in going round about the citie [d] once: thus ſhall you doe ſixe dayes:

[d] Euery day once.

4 And ſeuen Prieſts ſhal beare ſeuen trumpets of [e] rams hornes before the Arke: and the ſeuenth day ye ſhall compaſſe the citie ſeuen times, & the Prieſts ſhall blow with the trumpets.

[e] That the conqueſt might not be aſſigned to mans power, but to the mercy of God, which by moſt weake things can ouercome that which ſeemeth moſt ſtrong.

5 And when they make a long blaſt with the rams horne, and ye heare the ſound of the trumpet, all the people ſhal ſhoute with a great ſhoute: then ſhall the wall of the citie fall downe flat, and the people ſhall aſcende vp, euery man ſtreight before him.

6 ¶ Then Ioſhua the ſonne of Nun called the Prieſts and ſayde vnto them, Take vp the Arke of the couenant, & let ſeuen Prieſts beare ſeuen trumpets of rams hornes before the Arke of ẏ Lord.

7 But he ſayd vnto the people, [f] Goe and compaſſe the citie: and let him that is armed, goe foorth before the Arke of the Lord.

[f] This is chiefly meant by ẏ Reubenites, Gadites and halfe the tribe of Manaſſeh.

8 ¶ And when Ioſhua had ſpoken vnto ẏ people, the ſeuen Prieſts bare the ſeuen trumpets of rams hornes, & went foorth before the Arke of the Lord, and blewe with the trumpets, & the Arke of the couenant of ẏ Lord folowed them.

9 ¶ And the men of armes went before the Prieſts, that blewe the trumpets: then the [g] gathering hoſte came after the Arke, as they went and blewe the trumpets.

[g] Meaning the rereward, wherein was the ſtanderd of ẏ tribe of Dan. Nom. 10,25.

10 (Nowe Ioſhua had commanded the people, ſaying, Ye ſhall not ſhoute, neither make any noyſe ẇ your voyce, neither ſhal a word procede out of your mouth, vntill the day that I ſay vnto you, Shout, then ſhall ye ſhout)

11 So the Arke of the Lord compaſſed the citie, & went about it [h] once: then they returned into the hoſte, and lodged in the campe.

[h] For ẏ day.

12 And Ioſhua roſe early in the morning, and the Prieſts bare the Arke of the Lord:

13 Alſo ſeuen Prieſts bare ſeuen trumpets of rams hornes, & went before the

Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering [i] hoſte came after the Arke of the Lord, as they went and blew the trumpets.

i The tribe of Dan was ſo called, becauſe it marched laſt and gathered vp whatſoeuer was left of others.

14 And the ſecond day they compaſſed the citie once, and returned into the hoſte: thus they did ſixe dayes.

15 And when the ſeuenth day came, they roſe early, euen with the dawning of the day, and compaſſed the citie after the ſame maner [k] ſeuen times. onely that day they compaſſed yͤ citie ſeuen times.

k Beſides euery day once for the ſpace of ſix dayes.

16 And when the Prieſts had blowen the trumpets the ſeuenth time, Ioſhua ſayd vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie ſhall be [l] an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot ſhall liue, ſhe, and all that are with her in the houſe: for *ſhe hid the meſſengers that we ſent.

l That is, appointed wholy to be deſtroyed.

Chap.2.4.

18 Notwithſtanding, be ye ware of the execrable thing, leaſt ye make your ſelues execrable, and in taking of the execrable thing, make alſo the hoſte of Iſrael *execrable, and trouble it.

Deut.7.25. chap.7.11.12. deu.13.17.

19 But all ſiluer, and golde, and veſſels of braſſe, & yron ſhall be [m] conſecrate vnto the Lord, and ſhall come into the Lords treaſurie.

m And therefore can not be put to any priuate vſe, but muſt be firſt molten & then ſerue to the Tabernacle.

20 So the people ſhouted, when they had blowen trumpets: for when the people had heard the ſound of the trumpet, they ſhouted with a great ſhoute: and the *wall fel downe flat: ſo the people went vp into yͤ citie, euery man ſtreight before him: *and they tooke the citie.

Heb.11.30.

2 Mac.12.15, 16

21 And they vtterly deſtroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and ſheepe, and aſſe, with the edge of the ſworde.

22 But Ioſhua had ſayde vnto the two men that had ſpyed out the countrey, Go into the harlots houſe, & bring out thence the woman, and all that ſhe hath, *as ye ſware to her.

Chap.2.14. heb.11.31.

23 So the yong men that were ſpies, went in, and brought out Rahab, & her father, and her mother, & her brethren, and all that ſhe had: alſo they brought out all her familie, and put them [n] without the hoſte of Iſrael.

n For it was not lawfull for ſtrangers to dwell among the Iſraelites, till they were purged.

24 After they burnt the citie with fire, and all that was therein: onely the ſiluer & the golde, and the veſſels of braſſe and yron, they put vnto the treaſure of the [o] houſe of the Lord.

o Meaning the Tabernacle.

25 So Ioſhua ſaued Rahab the harlot, and her fathers houſholde, and all that ſhe had, and ſhe [p] dwelt in Iſrael euen vnto this day, becauſe ſhe had hid the meſſengers, which Ioſhua ſent to ſpie out Iericho.

p For ſhe was married to Salmon prince of the tribe of Iudah, Mat. 1.5.

26 ¶ And Ioſhua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth vp, & buildeth this citie Iericho: [q] he ſhall lay the foundation thereof in his eldeſt ſonne, & in his yongeſt ſonne ſhall he ſet vp the gates of it.

q He ſhal build it to the deſtruction of all his children, which thing was fulfilled in Hiel of Beth-el, 1.King. 16.34.

27 So the Lord was with Ioſhua, & he was famous through all the world.

CHAP. VII.

1 The Lorde is angrie with Achan. 4 They of Ai put the Iſraelites to flight. 6 Ioſhua prayeth to the Lord. 16 Ioſhua inquireth out him that ſinned and ſtoneth him and all his.

BUt yͤ children of Iſrael committed a treſpaſſe in the [a] excommunicate thing: for *Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

a In taking that which was commanded to be deſtroyed.

Chap.22.20. 1.chro.2.7.

2 And Ioſhua ſent men from Iericho to [b] Ai, which is beſide Beth-auen, on the Eaſt ſide of Beth-el, and ſpake vnto them, ſaying, Go vp, and view the countrey. And the men went vp & viewed Ai,

b This was a citie of the Amorites: for there was another ſo called among yͤ Ammonites, Iere. 49.3. The firſt Ai is called Aiath, Iſa.10.28.

3 And returned to Ioſhua, & ſaid vnto him, Let not all yͤ people go vp, but let as it were two or three thouſand men go vp, & ſmite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them vpon a thirtie and ſixe men: for they chaſed them from before yͤ gate vnto Shebarim, and ſmote them in the going downe: wherefore the hearts of the people melted away like water.

c God would by this ouerthrowe make them more earneſt to ſearch out and puniſh the ſinne committed.

6 ¶ Then Ioſhua rent his clothes, and fell to the earth vpon his face before the Arke of the Lorde, vntill the euentide, he, and the Elders of Iſrael, and put duſt vpon their heads.

7 And Ioſhua ſayd, Alas O Lorde God, wherefore haſt thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, & to deſtroy vs? would God we had bene content to dwell on the [d] other ſide Iorden.

d This infirmitie of our faith ſheweth how we are inclined of nature to diſtruſt.

8 Oh Lorde, what ſhal I ſay, when Iſrael turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

10 ¶ And the Lord ſayde vnto Ioſhua, Get thee vp: wherefore lieſt thou thus vpon thy face?

11 Iſrael hath ſinned, and they haue tranſgreſſed my couenant, which I cōmanded them: for they haue euen taken of the excommunicate thing, & haue alſo ſtollen, & diſſembled alſo, and haue put it euen with their owne ſtuffe.

12 Therefore the children of Iſrael can not ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable: neither wil I be with you any more, except ye [f] deſtroy the excommunicate from among you.

13 Vp therefore, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morow: for thus ſaith the Lord God of Iſrael, There is an execrable thing among you O Iſrael, therefore ye can not ſtand againſt your enemies, vntil ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye ſhall come according to your tribes, and the tribe which the Lord taketh, ſhall come according to yͤ families: and the familie which the Lord ſhal take, ſhall come by the houſholds: & the houſhold which the Lord ſhal take ſhall come man by man.

15 And he that is [h] taken with the excommunicate thing, ſhall be burnt with fire, he, and all that he hath, becauſe he hath tranſgreſſed the couenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Ioſhua roſe vp early in the morning and brought Iſrael by their tribes: & the tribe of Iudah was taken.

17 And he brought the families of Iudah, & tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, & Zabdi was taken.

18 And he brought his houſhold, man by man and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah was taken.

19 Then Ioſhua ſayde vnto Achan, My ſonne, I beſeech thee, giue glory to the Lord God of Iſrael, and make confeſſion vnto him, & ſhewe me now what thou haſt done: hide it not from me.

20 And Achan anſwered Ioſhua, and ſayde, In deede, I haue ſinned againſt the Lord God of Iſrael, & thus, and thus haue I done.

21 I ſawe among the ſpoyle a goodly [k] Babyloniſh garment, and two hundreth ſhekels of ſiluer, and a wedge of golde of fiftie ſhekels weight, and I coueted them, & tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the ſiluer vnder it.

22 ¶ Then Ioſhua ſent meſſengers, which ran vnto the tent, and beholde, it was hid in his tent, & the ſiluer vnder it.

23 Therefore they tooke them out of the tent, & brought them vnto Ioſhua, and vnto all the children of Iſrael, and layd them before the Lord.

24 Then Ioſhua tooke Achan the ‖ ſonne of Zerah, & the ſiluer, & the garment & the wedge of gold & his ſonnes, and his daughters, and his oxen, & his aſſes, & his ſheepe, and his tent, and all that he had: and all Iſrael with him brought them vnto the valley of [l] Achor.

25 And Ioſhua ſayd, In as much as thou haſt troubled vs, the Lord ſhall [m] trouble thee this day: and all Iſrael threwe ſtones at him, and burned them with fire, and ſtoned them with ſtones.

26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo [n] the Lord turned from his fierce wrath: therefore he called yͤ name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The ſiege. 19 And winning of Ai. 29 The King thereof is hanged. 30 Ioſhua buildeth vp an altar. 32 He writeth the Lawe vpon ſtones. 35 And readeth it to all the people.

1 After, the Lorde ſayde vnto Ioſhua, *Feare not, neither be thou faint hearted: take all the men of warre wͭ thee and ariſe go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

2 And thou ſhalt doe to Ai and to the king thereof, as thou didſt vnto *Iericho and to the king thereof: neuertheleſſe the ſpoyle thereof and *the cattel thereof ſhall ye take vnto you for a pray: thou ſhalt lie in waite againſt the citie on the [a] backeſide thereof.

3 ¶ Then Ioſhua aroſe, and all the men of warre to go vp againſt Ai: and Ioſhua choſe out thirtie thouſand ſtrōg men, and [b] valiant, and ſent them away by night.

4 And he commanded them, ſaying, Beholde, ye [c] ſhall lie in waite againſt

the

[e] When thine enemies ſhall blaspheme thee, and ſay, that thou waſt not able to defend vs from them.

[f] Then to ſuffer wickednes vnpunished is to reſiſt God willingly.

[g] Meaning, the man that tooke of the thing forbidden.

[h] There is found with the thing, either by lotte, or by the iudgement of Vrim. Num. 27, 21.

[i] By declaring the trueth: for God is glorified when the trueth is confeſſed.

[k] Such a rich garment, as the ſtates of Babylon did weare.

‖ Or, nephewe.

[l] Whome ſome read, a place: others a rod, & ſome a tongue.

[m] This iudgement onely apperteineth to God, and to whome he will reueile it: to man he hath commanded not to puniſh the childe for the fathers faute. Deut. 24, 16.

[n] He declareth that this is Gods iudgement because he had offended and cauſed others to be ſlaine.

Deu. 1.21, 29. and 7.18.

Chap. 6.21.

Deut. 20.14.

[a] Meaning on the Weſt ſide, as verſe 9.

[b] God would not deſtroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and police of his people.

the citie on the backeſide of the citie: goe not very farre from the citie, but be ye all in a readineſſe.

5 And I and all the people that are with me, will approch vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of ẏ citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite and ‖ deſtroye the citie: for the Lord your God will deliuer it into your hande.

8 And when ye haue taken the citie, ye ſhal ſet it on fire: according to the commandement of the Lord ſhall ye do: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the Weſtſide of Ai: but Ioſhua lodged that night [c] among the people.

10 And Ioſhua roſe vp early in the morning, and [d] nombred the people: and he and the Elders of Iſrael went vp before the people againſt Ai.

11 Alſo all the men of warre that were with him went vp and drewe neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand men, [e] & ſet them to lie in waite betweene Beth-el and Ai, on the Weſtſide of ẏ citie.

13 And the people ſet all the hoſte that was on the Northſide againſt the citie, and the liers in wait on the Weſt, againſt the citie: and Ioſhua went the ſame night into the [f] middes of the valley.

14 ¶ And when the king of Ai ſawe it, then the men of the citie haſted and roſe vp early and went out againſt Iſrael to battell, he and all his people at the time appointed, before the plaine: for he knew not that any lay in waite againſt him on the backſide of the citie.

15 Then Ioſhua and all Iſrael [g] [as] beaten before them, fled by the way of the wildernes.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, & were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the citie open, and purſued after Iſrael.

18 Then the Lord ſaid vnto Ioſhua, [h] Stretch out the ſpeare that is in thine hand, towarde Ai: for I will giue it into thine hande: and Ioſhua ſtretched out the ſpeare that hee had in his hande, toward the citie.

19 And they that lay in waite, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, & tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, and ſaw it: for lo, the ſmoke of the citie aſcended vp ‖ to heauen, & they had no ‖ power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the purſuers.

21 When Ioſhua and all Iſrael ſaw that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the [i] other iſſued out of the citie againſt them: ſo were they in ẏ middes of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlewe them, ſo that they let none of them *remaine nor eſcape.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the fielde, that is, in the wildernes, where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and [k] ſmote it with the edge of the ſword.

25 And all that fell that day, both of men & women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drewe not his hande backe againe which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 *Onely the cattell and the ſpoile of this citie, Iſrael tooke for a praye vnto themſelues, according vnto the word of the Lord, which he cõmanded Ioſhua.

28 And Ioſhua burnt Ai, and made it an heape for [l] euer, and a wildernes vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And as ſoone as the ſunne was downe, Ioſhua cõmanded [m] that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the citie, and *laye

‖ Or, driue out the inhabitants, or the citie.

[c] With the reſt of the armie.

[d] That is, he vewed or muſtered them, and ſet them in aray.

[e] He ſent theſe fiue that the other which lay in ambuſh might not be diſcouered.

[f] To the intent that they in the citie might the better diſcouer his armie.

[g] As they which fained to flee for feare.

[h] Or, lift vp the banner, to ſigne for when they ſhould inuade the citie.

‖ Or, towarde the heauen.

‖ Or, place.

[i] Which came out of the ambuſh.

Deut. 7. 2.

[k] For the fire, which they ſet before in the citie was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

Nomb. 31. 22, 26 verſe 2.

[l] That it could neuer be built againe.

[m] According as it was commanded, Deu. 21. 23. Chap. 7. 25, 26.

thereon a great heape of ſtones, that remaineth vnto this day.

30 ¶ Then Ioſhua built an altar vnto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſeruant of the Lord had commanded the children of Iſrael, as it is written in the *booke of the Law of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: and they offred thereon burnt offrings vnto the Lorde and ſacrificed peace offrings.

Exod. 20.25. deut. 27.5.

32 Alſo he wrote there vpon ẏ ſtones, a [n] rehearſal of ẏ Lawe of Moſes, which hee wrote in the preſence of the children of Iſrael.

[n] Meaning the ten commandements, which are the ſumme of the whole Lawe.

33 And all Iſrael (and their Elders, and officers and their Iudges ſtoode on this ſide of the Arke, and on that ſide, before the Prieſtes of the Leuites, which bare the Arke of the couenant of the Lorde) as well the ſtranger, as hee that is borne in the countrey: halfe of them [were ouer againſt mouñt Gerizim, and halfe of them ouer againſt mount Ebal, *as Moſes the ſeruant of the Lord had commaunded before, that they ſhould bleſſe the people of Iſrael.

Deut. 11.29. and 27.12,13.

34 Then afterwarde hee read all the wordes of the Lawe, the bleſſings and curſings according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moſes had commaunded, which Ioſhua read not before all the Congregation of Iſrael, *as well before the women and the children, as the ſtranger that was conuerſant among them.

Deut. 31.12.

[o] So neither yong nor olde, man nor woman were exempted from hearing the worde of the Lord.

CHAP. IX.

1 Diuers kings aſſemble themſelues againſt Ioſhua. 3 The craft of ẏ Gibeonites. 15 Ioſhua maketh a league with them. 23 For their craft they are condemned to perpetual ſlauerie.

AND when all the kings that [a] were beyond Iorden, in the mountaines ⁊ in the valleis, and by all the coaſtes of the [b] great ſea ouer againſt Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebuſites) heard thereof,

[a] In reſpect of the plaine of Moab.

[b] The maigne ſea called Mediterraneum.

2 They gathered themſelues together, to fight againſt Ioſhua, ⁊ againſt Iſrael with one ‡ accord.

‡ Ebr. one mouth.

3 ¶ *But the inhabitants of Gibeon heard what Ioſhua had done vnto Iericho, and to Ai.

* 2 Sam. 21.1.

4 And therefore they wrought craftily: for they went, and fayned themſelues embaſſadours, ⁊ tooke olde ſackes vpon their aſſes, and olde bottels for wine, both rent and [c] bound vp,

[c] Becauſe they were all worne.

5 And olde ſhooes and clouted vpon their feete: alſo the rayment vpon them was olde, ⁊ all their prouiſion of bread was dryed, and mouled.

6 So they came vnto Ioſhua into the hoſte to Gilgal, and ſayde vnto him, and vnto the men of Iſrael, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Iſrael ſaide vnto the [d] Hiuites, It may be that thou dwelleſt among vs, how then can I make a league with thee?

[d] For the Gibeonites and the Hiuites were all one people.

8 And they ſaid vnto Ioſhua, We are thy ſeruants. Then Ioſhua ſaide vnto them, Who are ye? and whence come ye?

9 And they anſwered him, From a very far countrey thy ſeruants are come for the [e] Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt,

[e] Euen the idolaters for feare of death will pretend to honour the true God and receiue his religion.

10 And all that hee hath done to the two kings of the Amorites that were beyonde Iorden, to Sihon king of Heſhbon, and to Og king of Baſhan, which were at Aſhtaroth.

11 Wherefore our elders, ⁊ all the inhabitants of our countrey ſpake to vs, ſaying, Take vitailes ‡ with you for the iourney, and goe to meete them, and ſay vnto them, We are your ſeruants: now therefore make ye a league with vs.

‡ Ebr. in your hand.

12 This our [f] bread we tooke it hote with vs for vitails out of our houſes, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

[f] The wicked lacke no arte nor ſpare no lies to ſet forth their policie, when they will deceiue the ſeruants of God.

13 Alſo theſe bottels of wine which we filled, were newe, and loe, they be rent, and theſe our garmentes and our ſhooes are olde, by reaſon of the exceeding great iourney.

14 ¶ And the [g] men accepted [their tale concerning their vitailes, and counſeled not with the mouth of the Lord.

[g] Some think that the Iſraelites ate of their vitailes, and ſo made a league with them.

15 So Ioſhua made peace ẇ them, and made a league with them, that hee would ſuffer them to liue: alſo ẏ Princes of the Congregation ſware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, ⁊ that they dwelt among them.

17 And the children of Iſrael tooke their [h] iourney, and came vnto their cities the third day: and their cities were] Gibeon, and Chephirah, and Beeroth and Kiriath iearim.

[h] From Gilgal.

18 And the children of Iſrael ſlewe them

them not, becauſe the Princes of the Cõgregation had ſworne vnto them by the Lord God of Iſrael: wherefore all the Congregation [i] murmured againſt the Princes.

19 Then all the Princes ſaide vnto all the Congregation, We haue ſworne vnto them by the Lorde God of Iſrael: now therefore we may not touch them.

20 [But this we will doe to them, and let them liue, leaſt ye wrath be vpon vs becauſe of the [k] othe which we ſware vnto them.

21 And the Princes ſaid vnto them againe, Let them liue, but they ſhall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioſhua then called them, and talked with them, & ſaid, Wherefore haue ye beguiled vs, ſaying, We are very farre from you, when ye dwell among vs?

23 Nowe therefore ye are curſed, and there ſhall none of you be freed frõ being bondmen, & hewers of wood, and drawers of water for [l] the houſe of my God.

24 And they anſwered Ioſhua and ſaid, Becauſe it was tolde thy ſeruants, that the Lord thy God had *commaunded his ſeruant Moſes to giue you all the lande, and to deſtroye all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraide of our liues at the preſence of you, and haue done this thing:

25 And beholde now, we are in thine hande: doe as it ſeemeth good and right in thine eyes to do vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

27 And Ioſhua appointed them that ſame day to be hewers of wood, and drawers of water for the Congregation, and for the [n] altar of the Lorde vnto this day, in the place which he ſhould chuſe.

CHAP. X.

1 Fiue kings make warre againſt Gibeon whome Ioſhua diſcomfiteth. 11 The Lord raineth hailſtones and ſleweth many. 12 The ſunne ſtandeth at Ioſhuas prayer. 26 The fiue kings are hanged. 28 Many mo cities and kings are deſtroyed.

NOw when Adoni-zedek king of Ieruſalẽ had heard howe Ioſhua had taken Ai & had deſtroyed it, (*for as he had done to Iericho and to the king thereof, ſo hee had done to *Ai and to the king thereof, and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore [a] Adoni-zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachiſh, and vnto Debir king of Eglon, ſaying,

4 Come vp vnto me, & helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue kings of the Amorites, the king of Ieruſalem, the king of Hebrõ the king of Iarmuth, the king of Lachiſh, and the king of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, & made warre againſt it.

6 And the men of Gibeon ſent vnto Ioſhua [b] euẽ to the hoſte to Gilgal, ſaying, Withdrawe not thine hand from thy ſeruãts: come vp to vs quickly, and ſaue vs, and helpe vs: for all the kings of the Amorites which dwel in ye mountaines, are gathered together againſt vs.

7 So Ioſhua aſcended from Gilgal, hee, & all the people of warre with him, and all the men of might.

8 ¶ And the Lord ſaid vnto Ioſhua, [c] Feare them not: for I haue giuẽ them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſodenly: for hee went vp from Gilgal all the night.

10 And the Lorde diſcomfited them before Iſrael, & ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, [d] & were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they died: they were mo ye died with ye haileſtones, then they whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Ioſhua to ye Lord, in the day when the Lorde gaue the Amorites before the childrẽ of Iſrael, and he ſaide in the ſight of Iſrael, *Sunne, ſtay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the ſunne abode, & the moone ſtoode ſtill, vntill the people auenged themſelues vpõ their enemies: (Is not this written in the booke of [e] Iaſher)

Fearing leſt for their fault the plague of God ſhould haue light vpon them all.

[k] This doeth not eſtabliſh raſh othes, but ſheweth Gods mercie toward his, which would not puniſh them for this fault.

[l] For the vſes of the Tabernacle, and of the temple when it ſhalbe built.

Deut.7.1.

[m] Who were minded to put them to death for feare of Gods wrath.

[n] That is, for the ſacrifices of the temple, as verſe 23.

Chap.6.21.

Chap.8.3.28. 29.

[a] That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when in deede they be very enemies againſt God and all iuſtice.

[b] So enuious the wicked are, when any depart from their band.

[c] Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, ye Lorde here ſtrengtheneth him.

[d] So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

Iſa.28.21.

Eccluſ.46.4.5.

[e] Some read, in the booke of the righteous, meaning Moſes, the Chalde text readeth in the booke of the Lawe: but it is like that it was a booke thus named which is now loſt.

ſo the ſunne abode in the middes of the heauen, and haſted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lorde heard the voyce of a man: for the Lord † fought for Iſrael.

† By taking away the enemies heartes, and deſtroying them with hailſtones.

15 ¶ After, Ioſhua returned, & all Iſrael with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioſhua, ſaying, The fiue Kings are founde hid in a caue at Makkedah.

18 Then Ioſhua ſaide, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: follow after your enemies, and ‡ ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

‡ Or, cut off all their traine, or taile.

20 And when Ioſhua & the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in [g] peace: no man mooued his tongue againſt the children of Iſrael.

[g] Or in ſafetie, ſo that none gaue them as much as an euill word.

22 After, Ioſhua ſayde, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him foorth of the caue, euen the king of Ieruſalem, the king of Hebrō, the king of Iarmuth, the king of Lachiſh, and yͤ king of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come nere, ſet your feet vpon the necks of theſe kings: and they came neere and ſet their feete vpon their neckes.

[h] Signifying what ſhould become of the reſt of Gods enemies ſeeing that kings them ſelues were not ſpared.

25 And Ioſhua ſaid vnto them, Feare not, nor be faint hearted, but be ſtrong and of a good courage: for thus will the Lorde doe to all your enemies, againſt whom ye fight.

26 So then Ioſhua ſmote them, and ſlew them, & hanged them on fiue trees, and they hanged ſtill vpon the trees vntill the euening.

27 And at the going downe of the ſunne, Ioſhua gaue commaundement, that they ſhoulde take * them downe of the trees, and caſt them into the caue (wherein they had bene hid) and they laide great ſtones vpō the caues mouth, which remaine vntill this day.

Deut. 21. 23. chap. 8. 29.

28 ¶ And yͤ ſame day Ioſhua tooke † Makkedah and ſmote it with the edge of the ſword, & the king therof deſtroyed hee with them, and ‖ all the ſoules that were therein, he let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Iericho.

† Ioſhua taketh Makkedah.

‖ Or, euery perſon.

Chap. 6. 21.

29 Then Ioſhua went from Makkedah, & all Iſrael with him vnto Libnah, and fought againſt Libnah.

30 And the Lord gaue † it alſo and the king thereof into the hande of Iſrael: and he ſmote it with yͤ edge of the ſword, and all the ‖ ſoules that were therein: he let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

† Libnah is taken.

‖ Or, perſons.

31 ¶ And Ioſhua departed from Libnah, and all Iſrael with him vnto Lachiſh, and beſieged it, and aſſaulted it.

32 And the Lorde gaue † Lachiſh into the hand of Iſrael, which tooke it the ſecond day, and ſmote it with the edge of the ſworde, and all the ſoules that were therein, according to all as hee had done to Libnah.

† Lachiſh is taken.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachiſh: but Ioſhua ſmote him and his people, vntill none of his remained.

† The king of Gezer is ſlaine.

34 ¶ And from Lachiſh Ioſhua departed vnto † Eglon, and all Iſrael with him, and they beſieged it, & aſſaulted it,

† Eglon is taken.

35 And they tooke it the ſame day, and ſmote it with the edge of the ſworde and all the ſoules that were therein he vtterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Ioſhua went vp from Eglon, and all Iſrael with him vnto Hebron, and they fought againſt it.

37 And when they had taken † it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſoules that were therein: hee left none remayning, according to all as he had done to Eglon: for hee deſtroyed it vtterly, and all the ſoules that were therein.

† Hebron is taken.

38 ¶ So Ioſhua returned, & all Iſrael with him to Debir, & fought againſt it.

39 And when hee had taken † it, and the king thereof, and all the cities thereof, they ſmote them with the edge of the ſword,

† Debir is taken.

ſword, & vtterly deſtroyed all the ſoules that were therein, he let none remaine: as he did to Hebron, ſo he did to Debir, and to the King thereof, as he had alſo done to Libnah, & to the King thereof.

40 ¶ So Ioſhua ſmote all the hill countreys, and the South countreys, and the valleys, and the hill ſides, and al their Kings, and let none remaine, but vtterly deſtroyed euery ſoule, as ẏ Lord God of Iſrael had commanded.

i Some reade, Aſhdoth, which ſignifieth the deſcentes of the hilles.

41 And Ioſhua ſmote them frō Kadeſh barnea euen vnto Azzah, & all the countrey of Goſhen, euen vnto Gibeon.

42 And al theſe Kings, and their land did Ioſhua take at [k] one time, becauſe ẏ Lord God of Iſrael fought for Iſrael.

k In one battell.

43 Afterward, Ioſhua and all Iſrael with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

1 Diuers Kings and Cities, and Countreis ouercome by Ioſhua. 15 Ioſhua did all that Moſes had commanded him. 20 God hardeneth the enemies heartes that they might be deſtroyed.

AND whē Iabin King of Hazor had heard this, then hee [a] ſent to Iobab King of Madon, & to the King of Shimron, and to the King of Achſhaph,

a The more that Gods power appeareth, the more the wicked rage againſt it.

2 And vnto the Kings that were by the North in the mountaines, & plaines toward the Southſide of [b] Cinneroth, and in the valleys, and in the borders of Dor Weſtward,

b Which the Euangeliſtes cal the lake of Genneſereth, or Tiberias.

3 And vnto the Canaanites, [both] by Eaſt, and by Weſt, and vnto the Amorites, and Hittites, and Perizzites, and Iebuſites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sion, as Deu.4.48.

4 And they came out & all their hoſtes with them, many people as ẏ ſande that is on the ſea ſhore for multitude, with horſes and charets exceeding many.

5 So all theſe Kings met together, & came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lord ſaide vnto Ioſhua, Be not afraid for them: for to morowe about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt [d] hough their horſes, and burne their charets with fire.

d That neither they ſhould ſerue to the vſe of warre, nor the Iſraelites ſhould put their truſt in them.

7 Then came Ioſhua and all the men of warre with him againſt them by the waters of Merom ſuddenly, and fell vpon them.

8 And the Lorde gaue them into the hand of Iſrael: and they ſmote them, and chaſed them vnto great Zidon, and vnto [e] Miſrephothmaim, & vnto ẏ valley of Mizpeh Eaſtwarde, and ſmote them vntill they had none remaining of them.

e Which ſignifieth hote waters, or according to ſome, burning pits.

9 And Ioſhua did vnto them as the Lord bade him: he houghed their horſes, and burnt their charets with fire.

10 ¶ At that time alſo Ioſhua turned backe, and tooke Hazor, and ſmote the King thereof with the ſword: for Hazor beforetime was the head of all thoſe kingdomes.

11 Moreouer, they ſmote all the [f] perſons that were therein with ẏ edge of the ſworde, vtterly deſtroying all, leauing none aliue, and he burnt Hazor with fire.

f Both men, women and children.

12 So al the cities of thoſe Kings and all the Kings of them did Ioſhua take, and ſmote them with the edge of the ſword, [and] vtterly deſtroyed them, *as Moſes the ſeruant of the Lord had commanded.

Nom.33.52. deut.7.2.

13 But Iſrael burnt none of the cities that ſtood ſtil in their [g] ſtrength, ſaue Hazor only, that Ioſhua burnt.

g Which were ſtrong by ſituation and not hurt by warre.

14 And all the ſpoyle of theſe cities and the cattel the children of Iſrael tooke for their pray, but they ſmote euery [h] man with ẏ edge of the ſworde vntill they had deſtroyed them, not leauing one aliue.

h Al mankind.

15 ¶ As the Lord *had cōmanded Moſes his ſeruant, ſo did Moſes *command Ioſhua, and ſo did Ioſhua: he left nothing vndone of all that the Lorde had commanded Moſes.

Exod.34.11. Deut.7.2.

16 So Ioſhua tooke all this land of the mountaines, and all the South, and all the land of Goſhen, and the low countrey, and the plaine and the [i] mountaine of Iſrael, and the lowe countrey of the ſame,

i That is, Samaria.

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto [l] Baal gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and ſmote them, and ſlewe them.

k So called, becauſe it was bare and without trees.

l Or, the valley of Gad.

18 Ioſhua made warre long time with all thoſe Kings,

19 Neither was there any citie that made peace with the children of Iſrael, *ſaue thoſe Hiuites that inhabited Gibeon: all other they tooke by battell.

Chap.9.3.

20 For it came of the Lorde, to [l] harden their hearts that they ſhoulde come againſt Iſrael in battell to the intent that they ſhoulde deſtroy them vtterly, [and] ſhewe them no mercy, but that they ſhould bring them to nought: as ẏ Lord had commanded Moſes.

l That is, to giue them ouer to their owne ſenſe, that therefore they could not but rebell againſt God and ſeeke their owne deſtruction.

21 ¶

21 ¶ And that ſame ſeaſon came Ioſhua, and deſtroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Iſrael: Ioſhua deſtroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Iſrael: onely in Azzah, [m] in Gath, and in Aſhdod were they left.

m Out of the which came Goliath, 1. Sam. 17.4.

23 So Ioſhua tooke the whole land, according to all that the Lorde had ſaid vnto Moſes: and Ioſhua gaue it for an inheritance vnto Iſrael *according to their portions through their tribes: then the land was at reſt without warre.

Num. 26.53, 55

CHAP. XII.

1, 7 What Kings Ioſhua and the children of Iſrael killed on both ſides of Iorden, 24 Which were in number thirtie and one.

AND theſe are the Kings of the lande, which the children of Iſrael ſmote and poſſeſſed their land, on the [a] other ſide Iorden towarde the riſing of the ſunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eaſtward.

a From Gilgal where Ioſhua camped.

2 *Sihon King of the Amorites, that dwelt in Heſhbon, hauing dominion frõ Aroer, which is beſide ŷ riuer of Arnon, and from the middle of the riuer, & from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

Num. 21.24. deut. 2.36.

3 And from the plaine vnto the Sea of Cinneroth Eaſtward, and vnto the Sea of the plaine, euen the ſalt ſea Eaſtward, the way to Beth-ieſhimoth, and from the South vnder the ‖ ſprings of *Piſgah.

‖ Or, wildernes

‖ Or, hill ſides

Deut. 3.17. & 4.49.

4 ¶ They conquered alſo the coaſt of Og King of Baſhan of the *remnant of the gyants, which dwelt at Aſhtaroth, and at Edrei,

Deut. 3.11. chap. 13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, vnto the border of the Geſhurites, and the Maachathites, & halfe Gilead, euen the border of Sihon King of Heſhbon.

6 Moſes the ſeruant of the Lord, and the children of Iſrael ſmote them: *Moſes alſo the ſeruant of ŷ Lord gaue [their] land for a poſſeſſion vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manaſſeh.

Num. 32.29. deut. 3.12. chap. 13, 8.

7 ¶ Theſe alſo are the kinges of the countrey, which Ioſhua and the children of Iſrael ſmote on this ſide Iorden, Weſtward, from Baal-gad in the valley of Lebanon, euen vnto ŷ mount [b] Halak that goeth vp to Seir, and Ioſhua gaue it vnto the tribes of Iſrael for a poſſeſſion, according to their portions:

b Reade chap. 11, verſe 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill ſides, and in the wildernes, and in the South, [where were] the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hiuites, and the Iebuſites.

‖ Or, in Aſhdoth

9 ¶ *The King of Iericho [was] one: *the King of Ai, which is beſide Beth-el, one:

Chap. 6.2. Chap. 8.29.

10 The *King of Ieruſalem, one: the King of Hebron, one:

Chap. 10.23.

11 The King of Iarmuth, one: the King of Lachiſh, one:

12 The King of Eglon, one: the *King of Gezer, one:

Chap. 10.33.

13 The *King of Debir, one: the King of Geder, one:

Chap. 10.39.

14 The King of Hormah, one: the King of Arad, one:

15 The *King of Libnah, one: the King of Adullam, one:

Chap. 10.29, 30.

16 The *King of Makkedah, one: the King of Beth-el, one:

Chap. 10.28.

17 The King of Tappuah, one: the King of Hepher one:

18 The King of Aphek, one: the King of Laſharon, one:

19 The King of Madon, one: ŷ *King of Hazor, one:

Chap. 11.10.

20 The King of Shimron-meron, one: the King of Achſhaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedeſh, one: ŷ King of Iokneam ‖ of Carmel, one:

‖ Or, neere vnto Carmel.

23 The King of Dor, in the countrey of Dor, one: the *King of the nations of Gilgal, one:

Gene. 14.1.

24 The King of Tirzah, one. all the Kings [were] thirtie and one.

CHAP. XIII.

3 The borders and coaſtes of the land of Canaan. 8 The poſſeſſion of the Reubenites, Gadites, and of halfe the tribe of Manaſſeh. 14 The Lord is the inheritance of Leui. 22 Balaam being ſlaine

NOw when Ioſhua was old, and [a] ſtriken in yeeres, the Lord ſaide vnto him, Thou art olde and †growen in age, and there remaineth exceeding much land to be [b] poſſeſſed:

a Being almoſt an hundreth and ten yeere olde.

†Ebr. commen into yeeres.

b After that the enemies are ouercome.

2 This is the land that remaineth, all the ‖ regions of the Philiſtims, and all Geſhuri,

‖ Or, borders.

3 From †Nilus which is †in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites,

†Ebr. Shihor.

†Ebr. vpon the face of Egypt.

euen fiue lordſhips of the Philiſtims, the Azzithites, and the Aſhdodites, the Eſhkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the lande of the Canaanites, and the ‖ caue that is beſide the Sidonians, vnto Aphek, and to the borders of the Amorites:

‖Ebr. Mearah.

5 And the land of the Giblites, and all Lebanon, toward the ſunne riſing from Baal gad vnder mount Hermon, vntill one come to Hamath.

‖Or, the plaine of Gad.

6 All the inhabitants of the mountaines frō Lebanon vnto * Miſrephoth maim, and all the Sidonians, I will caſt them out from before the children of Iſrael: onely deuide thou it by lot vnto the Iſraelites, to inherite, as I haue commanded thee.

* Reade chap. 11,8.

7 Now therefore deuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manaſſeh.

8 [For with halfe thereof ẏ Reubenites & the Gadites haue receiued their inheritance, * which Moſes gaue them beyond Iorden Eaſtward, euen as Moſes ẏ ſeruant of ẏ Lord had giuen them,

Nom. 32,33. deut. 3,13. chap. 22,4.

9 From Aroer that is on the banke of the riuer Arnon, and from the citie that is in the middes of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

‖Or, valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites and of the Maachathites, and all mount Hermon, with al Baſhan vnto Salcah:

12 All ẏ kingdome of Og in Baſhan, which reigned in Aſhtaroth & in Edrei: (who remained of the * reſt of ẏ gyants) for theſe did Moſes ſmite, and caſt them out.

Deut. 3,11. chap. 12,4.

13 But the children of Iſrael d expelled not the Geſhurites nor ẏ Maachathites: but the Geſhurites & the Maachathites dwell among the Iſraelites euen vnto this day.

d Becauſe they deſtroyed not al, as God had commanded, they that remained, were ſnares & prickes to hurt them. Nomb. 33,55. chap. 23,13. iudg. 2,3.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the ſacrifices of the Lord God of Iſrael are e his inheritance, as he ſaid vnto him.

e Leui ſhall liue by the ſacrifices, Nomb. 18,21.

15 ¶ Moſes then gaue vnto the tribe of the children of Reuben [inheritance,] according to their families.

16 And their coaſt was from Aroer, that is on the banke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heſhbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth baal, and Beth baal meon:

‖Or, the places of Baal.

18 And Iahazah, and Kedemoth and Mephaath:

19 Kiriathaim alſo, and Sibmah, and Zereth ſhahar in the mount of ‖ Emek:

‖Or, the valley.

20 And Beth peor, and * Aſhdoth piſgah, and Beth ieſhimoth:

Deut. 3,17.

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heſhbon, whom Moſes ſmote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, ẏ dukes of Sihon, dwelling in the countrey.

Nomb. 31,8.

22 And f Balaam the ſonne of Beor the ſouthſayer did the children of Iſrael ſlay with the ſworde, among them that were ſlaine.

f So that both they which obeyed wicked counſel and the wicked counſellers periſhed by the iuſt iudgement of God.

23 And the border of the children of Reuben was Iorden with the coaſtes. This was ẏ inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Alſo Moſes gaue [inheritance] vnto the tribe of Gad, euen vnto ẏ children of Gad according to their families.

25 And their coaſtes were Iazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heſhbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth aram, and Beth nimrah, and Succoth, and Zaphon, the reſt of the kingdome of Sihon king of Heſhbon, vnto Iorden and the borders euen vnto the g Sea coaſt of Cinnereth, beyond Iorden Eaſtward.

g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Alſo Moſes gaue inheritāce] vnto the halfe tribe of Manaſſeh: and this belonged to the halfe tribe of ẏ children of Manaſſeh according to their families.

30 And their border was from Mahanaim, euen all Baſhan, to wit, all the kingdome of Og King of Baſhan, and all the townes of Iair which are in Baſhan, threeſcore cities,

31 And halfe Gilead, and Aſhtaroth, and Edrei, cities of the kingdome of Og in Baſhan, * h were giuen vnto the children of Machir the ſonne of Manaſſeh,

Nomb. 32,39.

h Meaning, his nephewes and poſteritie.

to halfe of the children of Machir after their families.

32 Theſe are the heritages, which Moſes did diſtribute in ẏ plaine of Moab beyonde Iorden, towarde ‖ Iericho Eaſtward.

Chap 18 7. 33 *But vnto the tribe of Leui Moſes gaue none inheritance: for the Lorde

Nom 18 20. God of Iſrael is their inheritance, *as he ſaid vnto them.

CHAP. XIIII.

a The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron was giuen him.

THeſe alſo are ẏ ‖places which the children of Iſrael inherited in the lande of Canaan,

Nom 34.17. *which Eleazar the Prieſt, and Ioſhua the ſonne of Nun and the chiefe fathers of the tribes of the children of Iſrael diſtributed to them,

Nom 26 55 and 33 54. 2 *By ẏ lot of their inheritance, as the Lorde had cõmanded by ẏ hand of Moſes, to giue to ẏ nine tribes, & ẏ halfe tribe.

3 For Moſes had giuen inheritance

a As Reuben and Gad and halfe the tribe of Manaſſeh, Nom. 32.33.

vnto ᵃ two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites hee gaue none inheritance among them.

4 For the children of Ioſeph were

b So though Leui lacked, yet were there ſtil twelue tribes by this meanes.

ᵇ two tribes, Manaſſeh and Ephraim: therefore they gaue no part vnto ẏ Leuites in the lande, ſaue cities to dwell in, with the ſuburbes of the ſame for their beaſtes and their ſubſtance.

Nom 35 2. chap. 21 2,3 5 *As the Lord had commanded Moſes, ſo the children of Iſrael did when they deuided the land.

6 ¶ Then the children of Iudah came vnto Ioſhua in Gilgal: and Caleb the

c Which was, that they two onely ſhould enter into the land, Nom. 14.24.

ſonne of Iephunneh ẏ Kenezite ſaid vnto him, Thou knoweſt what the Lorde ſaid vnto Moſes the man of God, concerning ᶜ me and thee in Kadeſh-barnea.

7 Fourtie yere old was I, when Moſes the ſeruant of the Lord ſent me from Kadeſh barnea to eſpie the lande, and I brought him worde againe, as ‖ I thought in mine heart.

8 But my ᵈ brethren ẏ went vp with me, diſcouraged the heart of the people: yet I followed ſtill the Lord my God.

d Which were the ten other ſpies.

9 Wherefore Moſes ſware the ſame day, ſaying, Certainely the land whereon thy feete haue troden, ſhalbe thine inheritance, and thy childrens for euer, becauſe thou haſt folowed conſtantly the Lord my God.

10 Therefore beholde now, the Lorde hath kept me aliue, as he promiſed: this is the fourtie and fifth yeere ſince ẏ Lord ſpake this thing vnto Moſes, while the children of Iſrael wandred in the wilderneſſe: and nowe loe, I am this day fourescore and fiue yeere old:

11 And yet am as *ſtrong at this time, Ecclus.46.9.
as I was whẽ Moſes ſent me: as ſtrõg as I was then, ſo ſtrong am I now, ‖ either for warre, or ‖ for gouernement.

‖Or, to go out and come in.

12 Now therefore giue me this mountaine whereof ẏ Lord ſpake in ẏ day (for thou heardeſt in ẏ day, how ẏ ‖ Anakims were there, & the cities great & walled) ᵉ if ſo be the Lord will be with me, that I may driue them out, as the Lord ſaid.

‖Or, gyants.

e This he ſpake of modeſtie, and not of doubting.

13 Then Ioſhua bleſſed him, & gaue vnto Caleb the ſonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became ẏ inheritance of Caleb ẏ ſonne of Iephunneh the Kenezite, vnto this day: becauſe he followed conſtantly the Lord God of Iſrael. Chap.21 11. 1.mac.2.56.

15 And the name of *Hebron was beforetime, Kiriath-arba: which Arba] was a ᶠ great man among the Anakims: thus the land ceaſed from warre. Chap.15.13.

f Either for his power or perſon.

NORTH
SOUTH
WEST
EAST
MEDITERRANE SEA

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the ſame. 13 Calebs portion. 18 The requeſt of Achſah.

1 This then was the lot of the tribe of the children of Iudah by their families: [euen] *to the border of Edom and yͤ wildernes of *Zin, Southward on the Southcoaſt.

Nomb.34.3.

Nom.33.36.

2 And their Southborder was the ſalt Sea coaſt, from [a] the point that looketh Southward.

a The Ebrew worde ſignifieth tongue, whereby is ment either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southſide toward Maaleth akrabbim, and went along to Zin, and aſcended vp on the Southſide vnto Kadeſh barnea, and went along to Hezron, and went vp to Adar, and ſet a compaſſe to Karkaa.

4 From thence went it along to Azmon, & reached vnto the riuer of Egypt, & the end of that coaſt was on the Weſtſide: this ſhalbe your Southcoaſt.

5 Alſo the Eaſtborder ſhall be the ſalt Sea, vnto the [b] end of Iorden: and the border on the Northquarter from the point of the Sea, and, from the ende of Iorden.

b Meaning, the mouth of the riuer where it runneth into the ſalt ſea.

6 And this border goeth vp to Beth-hogla, and goeth alōg by the Northſide of Beth arabah: ſo the border from thence goeth vp to the [c] ſtone of Bohan the ſonne of Reuben.

c Which was a marke to part their countreys.

7 Againe this border goeth vp to Debir from the valley of Achor, & Northward, turning toward Gilgal, that lieth before yͤ going vp to Adummim, which is on the Southſide of yͤ riuer: alſo this border goeth vp to the waters of ‖En-ſhemeſh, and endeth at *En rogel.

‖Or, the fountaine of the ſunne.

1.King.1.9.

8 Then this border goeth vp to the valley of the ſonne of Hinnom, on the Southſide of the Iebuſites: the ſame is Ieruſalem. alſo this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Weſtwarde, which is by the ende of the valley of the ‖gyants Northward.

‖Eb.Rephaim.

9 So this border compaſſeth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‖Kiriath iearim.

‖Or, the citie of woods.

10 Then this border compaſſeth frō Baalah Weſtwarde vnto mount Seir, and goeth along vnto the ſide of mount Iearim, which is Cheſalon on yͤ Northſide: ſo it commeth downe to Beth-ſhemeſh, and goeth to Timnah.

11 Alſo this border goeth out vnto the ſide of Ekron Northwarde: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth vnto Iabneel: and the ends of this coaſt are to the [d] Sea.

d Meaning toward Egypt.

12 And the Weſtborder [is] to the great Sea: ſo this border ſhalbe the boundes of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the ſonne of Iephunneh did Ioſhua giue a part amōg the children of Iudah, as the Lord commanded him, [euen] *Kiriath arba of the father of Anak, which is Hebron.

Chap.14.15.

14 And Caleb [e] droue thence three ſonnes of Anak, Sheſhai, and Ahiman, and Talmai, the ſonnes of Anak.

e This was done after the death of Ioſhua, Iudg.1.10,20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath ſepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath ſepher, & taketh it, euen to him wil I giue Achſah my daughter to wife.

17 And Othniel, the ſonne of Kenaz, the ‖brother of Caleb tooke it: & he gaue him Achſah his daughter to wife.

‖Or, couſin.

18 And as ſhee went in to him, ſhee moued him to aſke of her father a field: [f] and ſhe lighted off her aſſe, and Caleb ſaid vnto her, What wilt thou?

f Becauſe her huſband taried too long.

19 Then ſhee anſwered, ‖Giue mee a bleſſing: for thou haſt giuen [g] mee the South countrey: giue me alſo ſprings of water. And hee gaue her the ſprings aboue and the ſprings beneath.

‖Or, grant me a preſent.

g Becauſe her countrey was barren ſhe deſired of her father a fielde that had ſprings, Iudg.1.14,15.

20 This ſhalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmoſt cities of the tribe of the children of Iudah, towarde yͤ coaſts of Edom Southward [were], Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, & Hazor, & Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, & Kerioth, Heſron (which is Hazor)

26 Amam, and Shema, & Moladah,

27 And Hazar, Gaddah, & Heſhmon, and Beth palet,

28 And Haſar ſhual, and Beerſheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, [h] and Hormah,

h Which before was called Zephath, Iudg.1.17.

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all theſe cities [are] twentie and nine with their villages.

33 ¶ In the low countrey [were] Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadaſhah, and Migdal gad,

38 And Dilean, and Mizpeh, & Iokthéel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth dagon, and Naamah, and Makkedah: ſixteene cities with their villages.

42 Lebna, and Ether, and Aſhan,

43 And Iiphtah, & Aſhnah, & Nezib,

44 And Keilah, and Aczib, and Mareſhah: nine cities with their villages.

45 Ekron with her [i] townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages: Azzah with her townes & her villages, vnto the [l] riuer of Egypt, and the great ſea was their coaſt.

48 ¶ And in the mountaines [were] Shamir and Iattir, and Socoh,

49 And Dannah, & [k] Kiriath ſannah (which is Debir)

50 And Anab, and Aſhtemoh, & Anim,

51 And Goſhen, and Holon, & Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Ianum, and Beth tappuah, and Aphekah,

54 And Humtah, and *Kiriath arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, & Ziph, & Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibea, and Timnah: ten cities with their villages.

58 Halhul, Beth zur, and Gedor,

59 And Maarah, and Beth anoth, & Eltekon: ſixe cities with their villages.

60 Kiriath baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes [were] Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the [l] citie of ſalt, & En gedi: ſixe cities with their villages.

63 Neuertheleſſe, the Iebuſites that were the inhabitants of Ieruſalē, could not the children of Iudah caſt [m] out, but the Iebuſites dwell with the children of Iudah at Ieruſalem vnto this day.

[i] Ebr. daughters.

[l] Meaning Nilus, as chap.13,3.

[k] Which is alſo called Kiriath-ſepher, verſ.15.

Chap.14,15.

[l] Of this citie the ſalt ſea hath his name.

[m] That is, vtterly, though they ſlewe the moſt part, and burnt their citie, Iudg.1,8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

AND the lot fel to the [a] children of Ioſeph from Iorden by Iericho vnto the water of Iericho Eaſtward, and to the wildernes that goeth vp from Iericho by the mount Beth el:

2 And goeth out frō Beth el to *Luz, and runneth along vnto the borders of Archiataroth,

3 And goeth downe Weſtward to the coaſt of Iaphleti, vnto ẏ coaſt of Beth-horon the nether, and to Gezer: and the endes [b] thereof are at the Sea.

4 So the children of Ioſeph, Manaſſeh & Ephraim tooke their inheritance.

5 ¶ Alſo the borders of the children of Ephraim according to their families, euē the borders of their inheritance on the Eaſtſide, were Atroth addar, vnto Beth horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northſide, & this border returneth Eaſtwarde vnto Taanath ſhiloh, and paſſeth it on the Eaſtſide vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah, and the ends therof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] ſeparate cities for the children of Ephraim were among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

[a] That is, to Ephraim and his children: for Manaſſehs portion followeth.

Iudg.1,26.

[b] Of their inheritance.

[c] Seuerally, firſt Ephraim, and then Manaſſeh.

[d] For ſo farre the coaſtes reach.

[e] Becauſe Ephraims tribe was farre greater then Manaſſeh, therefore hee had mo cities.

CHAP. XVII.

1 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manaſſeh & Ephraim require a greater portiō of heritage.

THis was alſo the lot of the tribe of Manaſſeh: for hee was the *firſt borne of Ioſeph, [to wit, of

Gen.41,51. and 46,20. and 50,23.

Num 32,39

of Machir the firſt borne of Manaſſeh, [and the father of Gilead: now becauſe he was a man of warre, he had Gilead and Baſhan.

2 And alſo *of the [a]reſt of the ſonnes of Manaſſeh by their families, euen of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſonnes of Azriel, and of the ſonnes of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Joſeph according to their families.

Nom 26.29.

[a] For the other halfe tribe had their portion beyond Jorden.

3 ¶ *But Zelophehad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah ⁊ Tirzah:

Nomb.26.33 and 27.1.and 36.2,11.

4 Which came before Eleazar the Prieſt, and before Joſhua the ſonne of Nun, and before the princes, ſaying, The Lorde commanded Moſes to giue vs an inheritance among our [b]brethren: therefore according to the commaundement of the Lorde he gaue them an inheritance among the brethren of their father.

[b] Among the of our tribe.

5 And there fell ten portions to [c]Manaſſeh, beſide ẏ land of Gilead and Baſhan, which is on the other ſide Jorden,

[c] In the lande of Canaan: five to the males ⁊ other five to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the lande of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En tappuah.

8 The land of Tappuah belonged to Manaſſeh, but [d]Tappuah beſide ẏ border of Manaſſeh [belongeth] to ẏ ſonnes of Ephraim.

[d] Meaning, the city it ſelfe.

9 Alſo this border goeth downe vnto the riuer ‖Kanah Southward to the riuer: theſe cities of Ephraim are among the cities of Manaſſeh: and the border of Manaſſeh is on the Northſide of the riuer, and the ends of it are at the [e]Sea,

‖Or, the brooke of reedes.

[e] That is, toward the maine ſea.

10 The South perteineth to Ephraim, and the North to Manaſſeh, and the Sea is his border: and they met together in [f]Aſher Northward, and in Iſſachar Eaſtward.

[f] In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the ſame, [euen] three countreys.

12 Yet the children of Manaſſeh [g]could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

[g] For at the firſt they lacked courage, and after agreed with them on condition, contrarie to Gods commaundement.

13 Neuertheleſſe, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholy.

14 Then the children of Joſeph ſpake vnto Joſhua, ſaying, Why haſt thou giuen mee but one lot, and one portion to inherite, ſeeing I am a great people, for as much as the Lorde hath [h]bleſſed me hitherto?

[h] According to the promiſe of Jaakobs propheſie Gen.48.19.

15 Joſhua then anſwered them, If thou be much people, get thee vp to the wood, ⁊ cut trees for thy ſelf there in the land of the Perizzites, and of the giants, [i]if mount Ephraim be to narow for thee.

[i] If this mount be not large enough, why do it not thou get more by deſtroying Gods enemies, as he hath commanded?

16 Then the children of Joſeph ſayd, The mountaine will not be enough for vs: and all the Canaanites that dwel in the lowe countrey haue charets of yron, as well they in Beth ſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Joſhua ſpake vnto the houſe of Joſeph, to Ephraim ⁊ to Manaſſeh, ſaying, Thou art a great people, ⁊ haſt great power, ⁊ ſhalt not haue one lot.

18 Therefore the mountaine ſhall bee thine: for it is a wood, and thou ſhalt cut it downe: and the ends of it ſhalbe thine, [k]and thou ſhalt caſt out the Canaanites, though they haue yron charets, [and] though they be ſtrong.

[k] So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle ſet in Shiloh. 4 Certaine are ſent to deuide the land to the other ſeuen tribes. 11 The lot of the children of Beniamin.

AND the whole Cōgregation of the childrē of Iſrael came together at Shiloh: for they ſet vp the [a]Tabernacle of the Cōgregation there, after the land was ſubiect vnto them.

[a] For they had now remoued it from Gilgal and ſet it vp in Shiloh.

2 Nowe there remained among the children of Iſrael ſeuen tribes, to whom [b]they had not deuided their inheritance.

[b] As Eleazar, Joſhua ⁊ the heades of the tribes had done to Judah, Ephraim and halfe of Manaſſeh.

3 Therefore Joſhua ſaide vnto the children of Iſrael, Howe long are ye ſo ſlacke to enter and poſſeſſe the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for [euerie]

tribe three men, that I may ſend them, and that they may riſe, & walke through the land, and diſtribute it according to [c] their inheritance, and returne to me.

5 And that they may deuide it vnto them into ſeuen parts. ([d] Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall ſtande in their coaſts at the North)

6 Ye ſhall deſcribe the land therefore into ſeuen parts, and ſhal bring them hither to me, and I will caſt lots for you here before the [e] Lord our God.

7 But the Leuites ſhall haue no part among you: for the [f] Prieſthoode of the Lord is their inheritance: alſo Gad and Reuben & halfe the tribe of Manaſſeh haue receiued their inheritance beyonde Iorden Eaſtwarde, which Moſes the ſeruant of the Lord gaue them.

8 ¶ Then the men aroſe, and went their way: and Ioſhua charged them that went to deſcribe the lande, ſaying, Depart, and go through the lande, and [g] deſcribe it, and returne to mee, that I may here caſt lottes for you before the Lord in Shiloh.

9 So the men departed, and paſſed through the land, & deſcribed it by cities into ſeuen parts in a booke, & returned to Ioſhua into the campe at Shiloh.

10 ¶ Then Ioſhua [h] caſt lots for thē in Shiloh before the Lord, & there Ioſhua deuided the land vnto the children of Iſrael, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coaſt of their lot [i] lay betweene the children of Iudah, and the children of Ioſeph.

12 And their coaſt on the Northſide was from Iorden, and the border went vp to the ſide of Iericho on the Northpart, and went vp through the mountaines Weſtward, and the ends thereof are in the wildernes of Beth auen:

13 And this border goeth along from thence to Luz, euen to the Southſide of Luz (the ſame is [k] Beth el) and this border deſcendeth to Ataroth addar, nere the mount, that lyeth on the Southſide of Beth horon the nether.

14 So the border turneth, and cōpaſſeth the corner of the Sea Southward, from the mount that lieth before Beth horon Southward: and the ends thereof are at Kiriath baal (which is Kiriath iearim) a citie of the children of Iudah: this is the Weſtquarter.

15 And the Southquarter [is] frō the end of Kiriath iearim, and this border goeth out Weſtwarde, and commeth to the fountaine of waters of Nephtoah.

16 And this border deſcendeth at the end of the mountaine, that lieth before the valley of Ben hinnom, which is in the valley of the giants Northwarde, & deſcendeth into the valley of Hinnom by the ſide of Iebuſi Southwarde, and goeth downe to En rogel,

17 And compaſſeth from the North, and goeth forth to [l] En ſhemeſh, and ſtretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * ſtone of Bohan the ſonne of Reuben.

18 So it goeth along to the ſide ouer againſt the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the ſide of Beth hoglah Northwarde: and the ends thereof, (that [illegible], of the border, reach to the point of the ſalt Sea Northward, & to the [m] end of Iorden Southward: this is the Southcoaſt.

20 Alſo Iorden is the border of it on the Eaſtſide: this is the inheritance of the children of Beniamin by the coaſtes thereof round about according to their families.

21 Nowe the cities of the tribe of the children of Beniamin according to their families, are Iericho, & Beth hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth el,

23 And Auim, & Parah, and Ophrah,

24 And Chephar, Ammonai, & Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, & Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, & Irpeel, & Taralah,

28 And Zela, Eleph, & Iebuſi (which is Ieruſalem) Gibeath, [n] and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP XIX

1 The portion of Simeon, 10 Of Zebulun, 17 Of Iſſachar 24 Of Aſher, 32 Of Naphtali, 40 Of Dan. 49 The poſſeſsion of Ioſhua.

AND the ſecond lot came out to Simeon, [a] euē for the tribe of the children of Simeon according to their families: and their inheritance was in the midds of the inheritance of the children of Iudah.

2 Now

c That is, into ſeuen portions, to euery tribe one.

d For theſe had their inheritance already appointed.

e Before the arke of the Lord

f That is, the ſacrifices and offerings, chap. 13.14.

g By writing the names of euery countrey and citie.

h That euery one ſhould be content with Gods appointment,

i Their inheritance bordered vpon Iudah and Ioſeph.

k Which was in the tribe of Ephraim: an other Beth el was in þ tribe of Beniamin.

Or, to the Sea

Or, Rephaim.

Or, Ieruſalem,

l Which is in the tribe of Ephraim.

Chap 15.6.

m To the very ſtraite, where the riuer runneth into the ſalt Sea.

n Which was not wholy in the tribe of Beniamin, but part of it was alſo in the tribe of Iudah.

a According to Iaakobs prophecie, that he ſhould be ſcattered among þ other tribes, Gen. 49.7.

2 Now they had in their inheritance, Beer ſheba, and Sheba, and Moladah,

3 And Hazar ſhual, & Balah, & Azem,

4 And Eltolad, & Bethul, & Hormah,

5 And Ziklag, and Beth marcaboth, and Hazar ſuſah,

6 And Beth lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, & Ether, & Aſhan: foure cities with their villages.

8 And al the villages that were roūd about theſe cities vnto Baalathbeer, [&] ‖Ramath Southwarde: this is the inheritance of the tribe of the children of Simeon according to their families.

‖Or, Ramath-negeb.

9 Out of the portion of the children of Iudah came the inheritance of ẏ children of Simeon: for the part of the children of Iudah was too [b] much for them: therfore ẏ children of Simeon had their inheritance within their inheritance.

b But this large portion was giuen thē by Gods prouidence to declare their increaſe in time to come.

10 ¶ Alſo the thirde lot aroſe for the children of Zebulun according to their families: and the coaſts of their inheritance came to Sarid,

11 And their border goeth vp [c] Weſtward euen to Maralah, and reacheth to Dabbaſheth, and meeteth with the riuer that lieth before Iokneam,

c Meaning, toward the great Sea.

12 And turneth frō Sarid Eaſtward toward the ſunne riſing vnto the border of Chiſloth-tabor, and goeth out to Daberath, and aſcendeth to Iaphia,

13 And from thence goeth along Eaſtward toward the ſūne riſing to Gittah-hepher to Ittah kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on ẏ North ſide to Hannathon, and the endes thereof are in the valley of Iiphtah el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth lehem: twelue cities with their villages.

d There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: that is, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, euen for the children of Iſſachar according to their families.

18 And their coaſt was Izreelah, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabbith, & Kiſhion, & Abez,

21 And Remeth, and [e] En gannim, and Enhaddah, and Beth-pazzez.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were diſtincted by the tribe onely.

22 And this coaſt reacheth to Tabor, and Shahazimath, and Beth-ſhemeſh, and the ends of their coaſt reach to Iorden: ſixtene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: that is, the cities, and their villages.

24 ¶ Alſo the fift lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, & Miſheal, & came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the ſunne riſing to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the Northſide of Beth emek, and Neiel, and goeth out on the leftſide of Cabul,

f Toucheth to ẏ tribe of Zebulun, [illegible] more Eaſtward.

28 And to Ebron, and Rehob, and Hammon & Kanah, vnto great Zidon.

29 Then the coaſte turneth to Ramah and to the ſtrong citie of [g] Zor, and this border turneth to Hoſah, and the endes thereof are at the Sea from Hebel to Achzib,

g Which was Tyrus a ſtrōg citie in ẏ Sea.

30 Ummah alſo & Aphek, & Rehob: two & twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher according to their families: that is, theſe cities and their villages.

32 ¶ The ſixte lot came out to ẏ children of Naphtali, euen to the children of Naphtali according to their families.

33 And their coaſt was from Heleph, [h] and from Allon in Zaanannim, and Adami-nekeb, and Iabneel, euen to Lakum, & the endes thereof are at Iorden.

h Theſe cities were in the [illegible] of Zaanannim.

34 So this coaſt turneth Weſtward to Aznoth tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southſide, and goeth to Aſher on the Weſtſide, & to Iudah by ‖Iorden toward the ſunne riſing.

‖Or, euen vnto Iorden.

35 And the ſtrōg cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Gennezareth had his name.

36 And Adamah, & Ramah, & Hazor,

37 And Kedeſh, & Edrei, & En hazor,

38 And Iron, & Migdal el, Horem, and Beth anah, & Beth ſhemeſh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities & their villages.

40 ¶ The ſeuenth lot came out for

the tribe of the childrẽ of Dan according to their families.

41 And the coaſt of their inheritance was Zorah, & Eſhtaol, & Ir ſhemeſh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath rimmon,

46 And Me iarkon, & Rakkon, with the border that lieth before [k] Iapho.

[k] Called Ioppe.

47 But the coaſtes of the children of Dan fel out too little for them: therfore the children of Dan went vp to [l] fight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, & poſſeſſed it, and dwelt therein, & called Leſhem, *Dan, after yͤ name of Dan their father.

[l] According as Iaakob had prophecied, Gen.49.17.

Iud.18.29.

48 This is the inheritance of the tribe of the children of Dan according to their families: [that is,] theſe cities and their villages.

49 ¶ When they had made an ende of deuiding the land by the coaſts thereof, then the children of Iſrael gaue an inheritance vnto Ioſhua the ſonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, [euen] *Timnath ſerah in mount Ephraim: & he built yͤ citie & dwelt therein.

Chap.24.30.

51 *Theſe are the heritages which Eleazar the Prieſt, and Ioſhua the ſonne of Nun, & the chiefe fathers of the tribes of the childrẽ of Iſrael deuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: ſo they made an end of deuiding yͤ coũtrey.

Nomb.34.17.

CHAP. XX.

2 The Lord commandeth Ioſhua to appoint cities of refuge. 3 The vſe thereof, 7 and their names.

The Lorde alſo ſpake vnto Ioſhua, ſaying,

2 Speake to the children of Iſrael, and ſay, *Appoint you cities of refuge, whereof I ſpake vnto you by the hand of Moſes,

Exod.21.13. nom 35.6, 11,14. deut 19.2.

3 That the ſlaier that killeth any perſon [a] by ignorance, and vnwittingly, may flee thither, and they ſhall bee your refuge from the auenger of blood.

[a] At vnwares, & bearing him no grudge.

4 And he that doeth flee vnto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall ſhewe his cauſe [†] to the Elders of the citie: and they ſhal receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

† Ebr. in the eares of the Elders.

5 And if the [b] auenger of blood purſue after him, they ſhall not deliuer the ſlayer into his hande becauſe hee ſmote his neighbour ignorantly, neither hated he him before time:

[b] That is, the nereſt kinſman of him that is ſlayne.

6 But he ſhall dwell in that citie vntill he ſtande before the Congregation in [c] iudgement, *or vntill the death of the hye Prieſt that ſhall bee in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne citie, and vnto his owne houſe, [euen] vnto the citie from whence he fled.

[c] Til his cauſe were proued. Nom.35.25.

7 ¶ Then they appointed Kedeſh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

‖ Or, Galile,

8 And on the other ſide Iorden [toward] Iericho Eaſtward, they appointed *Bezer in the wilderneſſe vpon the playne, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the [d] tribe of Manaſſeh.

Deut.4.43. 1 chro.6.78.

[d] Out of the halfe tribe of Manaſſeh beyond Iorden.

9 Theſe were the cities appointed for all the children of Iſrael, & for the ſtranger that ſoiourned among them, that whoſoeuer killed any perſon ignorantly, might flee thither, and not dye by the hand of the auenger of blood, vntill hee ſtoode before the [e] Congregation.

[e] Before the iudges.

CHAP. XXI.

3 The cities giuen to the Leuites, 41 in nomber eight and fourtie. 44 The Lord according to his promiſe gaue the children of Iſrael reſt.

Then came yͤ ‖ principal fathers of yͤ Leuites vnto Eleazar yͤ prieſt, & vnto Ioſhua yͤ ſonne of Nun, & vnto the chiefe fathers of yͤ tribes of yͤ children of Iſrael,

‖ Or, the chiefe of the fathers.

2 And ſpake vnto them at Shiloh in the land of Canaan, ſaying, *The Lord commanded [a] by the hand of Moſes, to giue vs cities to dwell in, with the ſuburbes thereof for our cattel.

Nom.35.2.

[a] By Moſes, by whoſe miniſterie God ſhewed his power.

3 So the children of Iſrael gaue vnto the Leuites, out of their inheritance at the commandemẽt of the Lord theſe cities with their ſuburbes.

4 And yͤ lot came out for yͤ families of the [b] Kohathites: & the children of Aarõ the Prieſt, which were [of the Leuites,] had by lot, out of yͤ tribe of Iudah, & out of the tribe of Simeon, & out of the tribe of Beniamin [c] thirteene cities.

[b] He meaneth them that were Prieſtes for ſome were but Leuites.

[c] Euery tribe gaue mo or fewer cities, according as their inheritance was great or litle, Nom.35.8.

5 And yͤ reſt of the childrẽ of Kohath [had] by lot out of the families of yͤ tribe of E-

of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manaſſeh, tenne cities.

6 Alſo the children of Gerſhon [had] by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the halfe tribe of Manaſſeh in Baſhan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of ÿ tribe of Zebulun, twelue cities.

8 So the children of Iſrael gaue by lot vnto the Leuites theſe cities with their ſuburbes, as the Lorde had commanded by the hand of Moſes.

9 ¶ And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, theſe cities which are here named.

10 And they were the childrens of [d] Aaron being of ÿ families of the Kohathites, and of the ſonnes of Leui, (for theirs was the firſt lot)

11 So they gaue them Kiriath arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the ſuburbes of the ſame round about it.

12 (But the lande of the citie, and the villages thereof, gaue they to *Caleb the ſonne of Iephunneh to be his poſſeſſiō)

13 ¶ Thus they gaue to the children of Aaron the Prieſt, a citie of refuge for the ſlaier, [e] euen Hebron with her ſuburbes, and Libnah with her ſuburbes,

14 And Iattir with her ſuburbes, and Eſhtemoa and her ſuburbes,

15 And Holon with her ſuburbes, and Debir with her ſuburbes,

16 And Ain with her ſuburbes, and Iuttah with her ſuburbes, Beth-ſhemeſh with her ſuburbes: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin [they gaue] Gibeon with her [f] ſuburbes, Geba with her ſuburbes,

18 Anathoth with her ſuburbes, and Almon with her ſuburbes: foure cities.

19 All the cities of the children of Aaron Prieſts, [were] thirteene cities with their ſuburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the ſlayer, [h] Shechem with her ſuburbes in mount Ephraim, and Gezer with her ſuburbes,

22 And Kibzaim with her ſuburbes, and Beth horon with her ſuburbes: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbes, Gibethon with her ſuburbes,

24 Aialon with her ſuburbs, Gath-rimmon with her ſuburbs: foure cities.

25 And out of the halfe tribe of [i] Manaſſeh, Taanach with her ſuburbes, and Gath-rimmon with her ſuburbes: two cities.

26 All the cities for the other families of the children of Kohath [were] tenne with their ſuburbes.

27 ¶ Alſo vnto the children of Gerſhon of ÿ families of the Leuites they gaue out of the halfe tribe of Manaſſeh, the citie of refuge for the ſlayer, [k] Golan in Baſhan with her ſuburbes, & Beeſhterah with her ſuburbes: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbes, Dabereh with her ſuburbes,

29 Iarmuth with her ſuburbes, En-gannim with her ſuburbes: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbes,

31 Helkah with her ſuburbs, and Rehob with her ſuburbes, foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlayer, Kedeſh in Galil with her ſuburbes, and Hammoth-dor with her ſuburbes & Kartan with her ſuburbes: three cities.

33 All the cities of the Gerſhonites according to their families [were] thirteene cities with their ſuburbes.

34 ¶ Alſo vnto the families of the children of Merari the reſt of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her ſuburbes, [and] Kartah with her ſuburbes,

35 Dimnah with her ſuburbes, Nahalal with her ſuburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbes, and Iahazah with her ſuburbes,

37 Kedemoth with her ſuburbes, & Mephaath wͭ her ſuburbs: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

39 Heſhbon with her ſuburbes [and] Iazer wͭ her ſuburbs: foure cities in all.

d For Aaron came of Kohath, & therefore the prieſts office remayned in that familie.

Chap.14.14. 1.chron.6.56.

e That is, the Prieſt of the familie of the Kohathites, of whom Aaron was chiefe.

f The ſuburbes were a thouſand cubites from the wall of ÿ citie round about, Nomb. 35.4.

g That were not Prieſts.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan & Kedeſh were the cities of refuge vnder the Gerſhonites.

Or, Gaule.

They are here called the reſt, becauſe they are laſt nōbred and Merari was the yongeſt brother. Gen.46.11.

m Bezer & Ramoth [illegible] the cities of [illegible] vnder [illegible] [illegible] Ioſue, Chap. 20.8.

40 So al yͤ cities of the childrẽ of Merari according to their families (which were the reſt of the families of the Leuites, were by their lot, twelue cities.

41 And all the cities of the Leuites [n] within the poſſeſſion of the children of Iſrael, were eyght and fourtie with their ſuburbes.

n Their according to Iacobs propheſie, they were ſcattered throughout the countrey, which God vſed to this end, that his people might be inſtructed in the true religion by them.

42 These cities lay euery one [ſeuerally] with their ſuburbes round about them: ſo were all theſe cities.

43 ¶ So the Lord gaue vnto Iſrael al the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, and dwelt therein.

44 Alſo the Lorde gaue them reſt round about according to all that he had ſworne vnto their fathers: and there ſtoode not a man of all their enemies before them: [for] the Lorde deliuered all their enemies into their hande.

Chap. 23.14, 15.

45 * There fayled nothing of all the good things, which the Lord had ſaide vnto the houſe of Iſrael, [but] all came to paſſe.

CHAP XXII.

1 Reuben, Gad, and the halfe tribe of Manaſſeh are ſent againe to their poſſeſſions. 10 They builde an altar for a memoriall. 15 The Iſraelites reproue them. 21 Their anſwere for defence of the ſame.

Then [a] Ioſhua called yͤ Reubenites, & the Gadites, and the halfe tribe of Manaſſeh,

a After that yͤ Iſraelites enioyed the land of Canaan.

2 And ſaid vnto them, Ye haue kept al that Moſes the ſeruant of the Lorde [b] commanded you, and haue obeyed my voyce in all that I commanded you:

b Which was to go armed before their brethren, Nomb. 32.29.

3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen reſt vnto your brethrẽ as he promiſed them: therefore now returne ye and go to your tentes, to the lande of your poſſeſſion, which Moſes the ſeruant of the Lorde *hath giuen you beyonde Iorden.

Nomb. 32.33. chap. 13.8.

5 But take diligent heede, to doe the commandement and Law, which Moſes the ſeruant of the Lord commanded you: that is, * that ye [c] loue the Lorde your God, and walke in all his wayes, and keepe his commandementes, and cleaue vnto him, and ſerue him with all your heart and with all your ſoule.

Deut. 10.12

c He ſheweth wherein conſiſteth the fulfilling of the Lawe.

6 So Ioſhua [d] bleſſed them and ſent them away, and they went vnto their tentes.

d He commended thẽ to God and prayed for them.

7 ¶ Now vnto [one] halfe of the tribe of Manaſſeh Moſes had giuen [a poſſeſſion in Baſhan: and vnto the other] halfe thereof gaue Ioſhua among their brethrẽ on this ſide Iorden Weſtward: therfore when Ioſhua ſent them away vnto their tentes, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with ſiluer and with golde, with braſſe and with yron, and with great abundance of rayment: deuide the ſpoile of your enemies with your [e] brethren.

e Which remayned at home & went not to yͤ warre, Nom. 31.27. 1. Sam. 30.24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the lande of Canaan) to go vnto the countrey of Gilead to the land of their poſſeſſion, which they had obteined, according to the worde of the Lorde by the hande of Moſes.

10 ¶ And when they came vnto ‡ the borders of Iorden (which are in yͤ lande of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh, built [f] there an altar by Iorden, a great altar to ſee to.

‡ Or Geliloth, which is here also called Canaan, becauſe the Amorites dwelling there were called Canaanites.

f That is, beyond Iorden: for ſometyme yͤ whole countrey on both ſides of Iorden is meant by Canaan.

11 ¶ When the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh haue built an altar in the forefront of the lande of Canaan vpon the borders of Iorden at the paſſage of the children of Iſrael:

12 When yͤ children of Iſrael heard it, then yͤ whole Congregation of the children of Iſrael gathered thẽ together at Shiloh to go vp [g] to warre againſt thẽ.

g Such zeale was there zeale, that they would rather loſe their liues then ſuffer the true religion to be changed or corrupted.

13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh into the land of Gilead, Phinehas the ſonne of Eleazar the Prieſt,

14 And with him ten princes, of euery chiefe houſe a prince, according to all the tribes of Iſrael: for euery one [was] chiefe of their fathers houſhold among the ‖ thouſandes of Iſrael.

‖ Or, multitude.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, vnto the lande of Gilead, and ſpake with them, ſaying,

16 Thus ſaith [h] the whole Congregation of the Lord, What tranſgreſſion is this that yee haue tranſgreſſed againſt the God of Iſrael, to turne away this day frõ the Lorde, in yͭ ye haue built you an

h Not onely of the princes, but alſo of the common people.

an altar for to rebell this day againſt the Lord?

17 Haue we to litle for the wickedneſſe *of Peor, whereof we are not clenſed vnto this day, though a plague came vpon the Congregation of the Lord?

Nom.25.4.
i Meaning, God is not fully pacified, forasmuch as no puniſhment can be ſufficient for ſuch wickednes and Idolatrie.

18 Ye alſo are turned away this day from the Lorde: and ſeeing ye rebell to day againſt the Lord, euen to morow he wil be wroth with al the Congregation of Iſrael.

19 Notwithſtanding if the lande of your poſſeſſion be [k] vncleane, come yee ouer vnto the lande of the poſſeſſion of the Lorde, wherein the Lordes Tabernacle dwelleth, and take poſſeſſion among vs: but rebell not againſt the Lorde, nor rebell not againſt vs in building you an altar, beſide the altar of the Lord our God.

k In your iudgement.
l To vſe any other ſeruice then God hath appointed, is to rebel againſt God, 1.Sam. 15.23.

20 Did not Achan the ſonne of Zerah treſpaſſe grieuouſly in the execrable thing, and wrath fell on *all the Congregation of Iſrael? & this man alone [m] periſhed not in his wickednes.

Chap.7.1,5.
m Signifying, that if many ſuffred for one mans faute, for the fault of many al ſhould ſuffer.

21 ¶ Then the children of Reuben & the children of Gad, and halfe the tribe of Manaſſeh anſwered, and ſaide vnto the heads ouer the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael him ſelfe ſhall knowe: if by rebellion, or by tranſgreſſion againſt the Lord wee haue done it, ſaue thou vs not this day.

23 If we haue buylt vs an altar to returne away from the Lorde, either to offer thereon burnt offring, or meate offering, or to offer peace offrings theron, let the Lorde [n] him ſelfe require it:

n Let him puniſh vs.

24 And if we haue not rather done it for feare of this thing, ſaying, In time to come your childrẽ might ſay vnto our childrẽ, What haue ye to doe with the Lord God of Iſrael?

25 For the Lord hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lorde: ſo ſhall your children make our children [o] ceaſe from fearing the Lord.

o Or, to turne back from the true God.

26 Therefore we ſaid, We will nowe goe about to make vs an altar, not for burnt offring, nor for ſacrifice,

27 But it ſhalbe a *witnes betweene vs and you, and betweene our generations after vs, to execute the ſeruice of ỹ Lord before him in our burnt offrings, and in our ſacrifices, and in our peace offrings, and that your childrẽ ſhould not ſay to our children in time to come, Yee haue no part in the Lord.

Gen.31.48. chap.24.27. verſ.34.

28 Therefore ſaide we, If ſo be that they ſhould ſo ſay to vs or to our [p] generations in time to come, then wil we anſwere, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offring nor for ſacrifice, but it is a witnes betweene vs and you.

p They ſignify a wonderfull care that they haue toward their poſteritie that they might liue in the true ſeruice of God.

29 God forbid, that we ſhould rebell againſt the Lord, and turne this day away from the Lord to build an altar for burnt offring, or for meat offring, or for ſacrifice, ſaue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Prieſt, and the princes of the Congregation and heades ouer the thouſandes of Iſrael which were with him, heard ỹ wordes, that the children of Reuben, and childrẽ of Gad, and the children of Manaſſeh ſpake, † they were well content.

† Ebr. it was good in their eyes.

31 And Phinehas the ſonne of Eleazar the Prieſt ſaide vnto the children of Reuben and to the children of Gad, and to the children of Manaſſeh, This day we perceiue, that the Lorde is [q] among vs, becauſe ye haue not done this treſpaſſe againſt the Lorde: nowe ye haue [r] deliuered the children of Iſrael out of the hand of the Lord.

q By preſeruing vs & gouerning vs.
r Whom if ye had offended, he would haue puniſhed with you.

32 ¶ Then Phinehas the ſonne of Eleazar the Prieſt with the princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the childrẽ of Iſrael, & brought them anſwere.

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael ‡ bleſſed God, and minded not to goe againſt them in battel, for to deſtroy the † land, wherein the children of Reuben, and Gad dwelt.

‡ Or, prayſed.
† Ebr. land.

34 Then the children of Reuben, & the children of Gad called ỹ altar ‡ Ed: for it ſhal be a witnes betweene vs, that the Lord [is] God.

‡ Or, witnes.

CHAP. XXIII.

1 Ioſhua exhorteth the people, that they ioyne not them ſelues to the Gentiles, 7 that they name not their idoles. 14 The promiſe, if they feare God, 15 And threatnings if they forſake him.

AND a long ſeaſon after that the Lord had giuẽ reſt vnto Iſrael from al their enemies round about, & Ioſhua was old, & † ſtrikẽ in age,

† Ebr. come into yeres.

2 Then Ioſhua called all Iſrael, & their Elders, and their heads, and their iudges, and their officers, and ſaid vnto them,

them I am olde, and ſtriken in age.

3 And ye haue ſeene al that the Lord your God hath done vnto all theſe nations [a]before you, how ẏ Lord your God him ſelfe hath fought for you.

a Your eyes bearing witnes.

4 Beholde, I haue ‖deuided vnto you by lot theſe nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue deſtroyed, euen vnto the great Sea, ‖Weſtward.

‖Or, [illegible] theſe nations.

‖Or, at the ſunne ſet.

5 And the Lorde your God ſhall expell [b]them before you and caſt them out of your ſight, and ye ſhall poſſeſſe their lande, as the Lord your God hath ſaide vnto you.

b Which yet remaine & are not ouercome as chap. 13,2.

6 Be ye therfore of a valiant courage, to obſerue and doe all that is written in the booke of the lawe of Moſes, *that ye turne not therefrom to the right hande nor to the left,

Deut. 5,32 and 28,14.

7 Neither company with theſe nations: that is, [c]with them which are left with you, neither *make mention of the name of their gods, [d]nor cauſe to ſweare by them, neither ſerue them nor bowe vnto them:

c And not yet ſubdued.

Pſal. 16,4.

d Let not the Iudges admit an othe which any ſhal ſweare by their idoles.

8 But ſticke faſt vnto the Lord your God, as ye haue done vnto this day.

9 For the Lorde hath caſt out before you great nations and mightie, and no mã hath ſtand before your face hitherto.

10 *One mã of you ſhal chaſe a thouſand: for the Lord your God, he fighteth for you as he hath promiſed you.

Leuit. 26,8. deut. 32,30.

11 Take good heede therefore vnto your ‖ſelues ẏ ye loue ẏ Lord your God.

‖Or, ſoules.

12 Els, if ye goe backe, and cleaue vnto the reſt of theſe nations: that is, of them that remaine with you, and ſhall ‖make marriages with them, and ‖goe vnto them, and they to you,

‖Or, be of their affinitie.

‖Or haue conuerſation with them.

13 Knowe yee for certaine, that the Lord your God will caſt out no more of theſe nations from before you: *but they ſhall be a ſnare and deſtructiõ vnto you, and a whippe on your ſides, & thornes in your [e]eyes, vntill ye periſh out of this good land, which the Lorde your God hath giuen you.

Exod. 23,33. nom. 33,55. deut. 7,16.

e Meaning, they ſhalbe a continual griefe vnto you, & ſo the cauſe of your deſtruction.

14 And beholde, this day do I [f]enter into the waye of all the worlde, and yee knowe in all your [g]heartes and in all your ſoules, that *nothing hath fayled of all the good things which the Lorde your God promiſed you, but all are come to paſſe vnto you: nothing hath fayled thereof.

f I die according to the courſe of nature.

g Moſt certaine.

Chap. 21,45.

15 Therefore as all ‖good things are come vpon you, which the Lorde your God promiſed you, ſo ſhall the Lorde bring vpon you euery ‖euill thing, vntill he haue deſtroyed you out of this good lande, which the Lorde your God hath giuen you.

‖Or, promiſes.

‖Or, threatnings, as chap. 24,20.

16 When ye ſhall [h]tranſgreſſe the couenant of the Lord your God, which he commanded you, and ſhal goe and ſerue other gods, and bowe your ſelues to them then ſhall the wrath of the Lorde waxe hote againſt you, and ye ſhall periſh quickely out of the good land which he hath giuen you.

h He ſheweth that no euill cã come vnto mã except he offẽd God by diſobedience.

CHAP. XXIIII.

2 Ioſhua rehearſeth Gods benefites. 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioſhua dyeth. 32 The bones of Ioſeph are buried. 33 Eleazar dyeth.

And Ioſhua aſſembled [againe] all the [a]tribes of Iſrael to Shechem, & called the Elders of Iſrael, and their heads, & their Iudges, & their officers, & they preſented them ſelues before [b]God.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, whẽ they went to burie Ioſephs bones.

2 Then Ioſhua ſaid vnto al the people, Thus ſaith ẏ Lord God of Iſrael, *Your fathers dwelt beyond the [c]flood in olde time, euen Terah the father of Abraham, and the father of Nachor, & ſerued other gods.

Gen. 11,31. Iudith 5,6,7.

c Euphrates in Meſopotamia, Ge. 11,26.

3 And I tooke your father Abraham from beyonde the flood, and brought him through all the lande of Canaan, and multiplied his ſeede, and *gaue him Izhak.

Gen. 25,26.

Gen. 21,2.

4 And I gaue vnto Izhak, *Iaakob and Eſau: and I gaue vnto *Eſau mount Seir, to poſſeſſe it: but *Iaakob and his childrẽ went downe into Egypt.

Gen. 36,8.

Gen. 46,6.

5 *I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had ſo] done among them, I brought you out.

Exod. 3,10.

6 So I *brought your fathers out of Egypt, and ye came vnto the Sea, & the Egyptians purſued after your fathers with charets and horſemen vnto *the red Sea.

Exod. 12,37.

Exod. 14,9.

7 Then they cryed vnto the Lorde, and he put ‖a darkenes betweene you and the Egyptians, and brought the Sea vpon them, and couered them: ſo your eyes haue ſeene what I haue done in Egypt: alſo ye dwelt in the wilderneſ [d]a long ſeaſon.

‖Or a cloude.

d Euen fourtie yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyonde Iorden, *and they fought with you: but I gaue thẽ into your hand, & ye poſſeſſed their countrey, and I deſtroyed them

Nom. 21,29.

them out of your ſight.

Nom.22.5. deut.23.4.

9 *Alſo Balak the ſonne of Zippor King of Moab aroſe & warred againſt Iſrael, & ſent to call Balaam the ſonne of Beor for to curſe you,

10 But I would not heare Balaam: therefore he bleſſed you, and I deliuered you out of his hand.

e Becauſe it was the cheefe citie, vnder it he conteineth all the coūtry elſe they of the citie fought not.

11 And yee went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hiuites and the Iebuſites, and I deliuered them into your hand.

Exod 23.28. deut 7.20. chap.11.20.

12 And I ſent *hornets before you, which caſt them out before you, euen ẏ two kings of the Amorites, and not with thy ſworde, nor with thy bowe.

13 And I haue giuen you a lande, wherein yee did not labour, and cities which ye built not and ye dwel in them, and eate of the vineyardes & oliue trees, which ye planted not.

f This is the true vſe of Gods benefites to learne thereby to feare and ſerue him with an vpright cōſcience.

14 Now therefore [f] feare the Lord, & ſerue him in vprightnes and in trueth, & put away the gods, which your fathers ſerued beyonde the flood and in Egypt, and ſerue ye the Lorde.

‡ Ebr. if it be euill in your ſight.

15 And [‡] if it ſeeme euill vnto you to ſerue the Lorde, chuſe you this daye whome ye will ſerue, whether the gods which your fathers ſerued that were beyonde the flood, or the gods of the Amorites, in whoſe lande ye dwell: [g] but I and mine houſe will ſerue the Lord.

g This teacheth vs that if all the worlde would go frō God, yet euery one of vs particularly is bounde to cleaue vnto him.

16 Then the people anſwered and ſayde, God forbid, that wee ſhoulde forſake the Lorde, to ſerue other gods.

17 For the Lord our God, he brought vs and our fathers out of the lande of Egypt, from the houſe of bondage, and he did thoſe great miracles in our ſight, and preſerued vs in all the way that we went, and among al the people through whome we came.

18 And the Lorde did caſt out before vs all the people, euen the Amorites which dwelt in the lande: therefore will we alſo ſerue the Lorde, [h] for hee is our God.

h How much more are we bound to ſerue God in Chriſt, by whom we haue receiued the redemptiō of our ſoules?

19 And Ioſhua ſaid vnto the people, Ye can not ſerue the Lorde: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your ſinnes.

Chap23.15

20 If ye forſake the Lorde and ſerue ſtrange gods, *then he will returne and bring euill vpon you, and conſume you, after that he hath done you good.

21 And the people ſaid vnto Ioſhua, Nay, but we will ſerue the Lord.

22 And Ioſhua ſaid vnto the people, Ye are witneſſes [i] againſt your ſelues, that yee haue choſen you the Lorde, to ſerue him: and they ſayd, We are witneſſes.

i If you do the contrary your owne mouthes ſhal condemne you.

23 Then put away now, ſayd he, the ſtrange [k] gods which are among you, & bowe your hearts vnto the Lord God of Iſrael.

k Out of your heartes and otherwiſe.

24 And the people ſaid vnto Ioſhua, The Lord our God will we ſerue, and his voyce will we obey.

25 So Ioſhua [l] made a couenant with the people the ſame day, and gaue them an ordinance and lawe in Shechem.

l By ioyning God and the people together alſo he repeated the promiſes & threatnings out of the lawe.

26 And Ioſhua wrote theſe wordes in the booke of the Lawe of God, and tooke a great ſtone, and pitched it there vnder an ‖ oke that was in the Sanctuarie of the Lord.

‖ Or, elme.

27 And Ioſhua ſayde vnto all the people, Behold, this ſtone ſhalbe a witnes vnto vs: for it [m] hath heard all the wordes of the Lord which he ſpake with vs: it ſhalbe therefore a witnes againſt you, leſt ye denie your God.

m Rather then mans diſſimulation ſhould not be puniſhed, ẏ dumme creatures ſhall crie for vengeance.

28 Then Ioſhua let the people depart, euery man vnto his inheritance.

29 And after theſe things Ioſhua the ſonne of Nun, the ſeruant of the Lorde dyed, being an hundreth and ten yeeres olde.

Chap.19.50. iudg 2.9.

30 And they buried him in the border of his inheritance in *Timnath ſerah, which is in mount Ephraim, on ẏ Northſide of mount Gaaſh.

31 And Iſrael [n] ſerued the Lorde all the dayes of Ioſhua, and all the dayes of the Elders that ouerliued Ioſhua, and which had knowen all the workes of the Lorde that hee had done for Iſrael.

n Such are the people cōmonly as their rulers are.

Gen 50.25. exod.13.19.

32 And the *bones of Ioſeph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcel of ground which Iaakob bought of *the ſonnes of Hamor the father of Shechem, for an hundreth pieces of ſiluer, and the children of Ioſeph had thē in their inheritance.

Gen.33.19.

33 Alſo Eleazar the ſonne of Aaron dyed, whom they buried in ‡ the hill of Phinehas his ſonne, which was giuen him in mount Ephraim.

‡ Or Gibeath Phinehas.

The

The booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so diſpleaſant and heynous that can turne backe Gods loue from his Church. For nowe when the Iſraelites were entred into the land of Canaan, and ſawe the trueth of Gods promes performed, in ſteade of acknowledging his great benefites and giuing thankes for the ſame, they fell to moſt horrible obliuion of Gods graces, contrarie to their ſolemne promes made vnto Ioſhua, and ſo prouoked his vengeance (as much as in them ſtood) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutabilitie of their ſtate (for he ſuffred them to be moſt cruelly vexed and tormented by tyrants: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feele their owne miſeries and ſo call vnto him and be deliuered) So to ſhewe that his mercies endure for euer, hee rayſed vp from time to time ſuch as ſhould deliuer them and aſſure them of his fauour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executers of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp, as it ſeemed beſt to God, for the gouernance of his people. They were fourteene in nomber beſides Ioſhua, and gouerned from Ioſhua vnto Saul the firſt King of Iſrael. Ioſhua and theſe vnto the time of Saul ruled 377 yeeres. In this booke are many notable points declared, but two eſpecially: firſt, the battell that the Church of God hath for the maintenance of true religion againſt idolatrie and ſuperſtition: next, what great danger that cōmon welth is in, whē as God giueth not a magiſtrate to reteine his people in the purenes of religion & his true ſeruice.

CHAP. I.

1 After Ioſhua was dead, Iudah was conſtitute capteine. 6 Adoni-bezek is taken. 14 The requeſt of Achſah. 16 The children of Keni. 28 The Canaanites are made tributaries but not deſtroyed.

After that Ioſhua was dead, the children of Iſrael [a] aſked the Lorde, ſaying, Who ſhall goe vp for vs againſt þ Canaanites, to fight firſt againſt them?

2 And the Lorde ſayd, Iudah ſhall goe vp: beholde, I haue giuen the land into his hande.

3 And Iudah ſaid vnto Simeon his [c] brother, Come vp with me into my lot, that wee may fight againſt the Canaanites: and I likewiſe will goe with thee into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their handes, and they ſlewe of them in Bezek ten thouſand men.

5 And they founde ‖Adoni bezek in Bezek: & they fought againſt him, and ſlew the Canaanites, & the Perizzites.

6 But Adoni bezek fled, & they purſued after him, & caught him, & [d] cut off the thumbes of his hands & of his feete.

7 And Adoni bezek ſaide, Seuentie Kings hauing the thūbes of their hādes & of their feete cut off, gathered bread vnder my table: as I haue done, ſo God hath rewarded me. ſo they brought him to Ieruſalem, and there he dyed.

8 (Nowe the children of Iudah had fought againſt Ieruſalem, and had taken it and ſmitten it with the edge of the ſworde, and had ſet the [e] citie on fire.)

9 ¶ Afterwarde alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went againſt the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath arba: and they ſlew [f] Sheſhai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, & the name of Debir in olde time was Kiriath ſepher.

12 And Caleb ſaide, Hee that ſmiteth Kiriath ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs yōger brother tooke it, to whom he gaue Achſah his daughter to wife.

14 And when ſhe came to him, ſhe moued him to aſke of her father a field, [g] and ſhe lighted off her aſſe, and Caleb ſaid vnto her, What wilt th[illegible]

15 And ſhe anſwered him, Giue me a bleſſing: for thou haſt giuen me a South countrey, giue me alſo ſprings of water: and Caleb gaue her the ſprings aboue & the ſprings beneath.

16 ¶ And the children of [h] Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernes of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

17 But Iudah went with Simeon his

[a] By the iudgement of Urim: read Exo.28,30.nom.27.21 1.ſam.28.6.

[b] Who ſhalbe our Capteine?

[c] For the tribe of Simeon had their inheritāce within þ tribe of Iudah, Ioſh.19.1.

‖Or, the lord of Bezek.

[d] This was gods iuſt iudgement as the tyrant him ſelfe confeſſeth, that as he had done, ſo did he receiue, Leuit.24.19,20.

[e] Which was afterwarde built againe, & poſſeſſed by the Iebuſites, 2.Sam.5.6.

* Ioſh.15.14.

[f] Theſe three were gyants, & the children [illegible] Anak.

[g] Read, Ioſh.15.18.

[h] This was one of þ names of Moſes father in lawe, read Nomb.10.29.

his brother, & they ſlew the Canaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie *Hormah.

Nom.21.3.

18 Alſo Iudah tooke [i] Azzah with the coaſtes thereof, and Aſkelon with the coaſtes thereof, and Ekron with the coaſts thereof.

i Theſe cities & others were afterward poſſeſſed of the Philiſtims, 1. Sam.6.17.

19 And the Lord was with Iudah, & he poſſeſſed ẏ mountaines: for he coulde not driue out the inhabitants of the valleis, becauſe they had charets of yron.

20 And they gaue Hebrō vnto Caleb, as *Moſes had ſayde, and hee expelled thence the three ſonnes of Anak.

Nomb.14.24. Ioſh.14.13. & 15.14.

21 But the children of Beniamin did not caſt out the Iebuſites, that [k] inhabited Ieruſalem: therefore the Iebuſites dwell with the children of Beniamin in Ieruſalem vnto this day.

k For after ẏ the tribe of Iudah had burnt it, they built it againe.

22 ¶ They alſo that were of the houſe of Ioſeph, went vp to Beth el, and the Lord was with them,

23 And the houſe of Ioſeph cauſed to viewe Beth el (and the name of the citie beforetime was *Luz)

Gene.28.19.

24 And the ſpies ſawe a man come out of the citie, and they ſaide vnto him, Shewe vs, we pray thee, the way into the citie, *and we wil ſhew thee mercie.

Ioſh.2.14.

25 And when he had ſhewed thē the way into the citie, they ſmote the citie with the edge of the ſworde, but they let the man and all his houſhold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ *Neither dyd Manaſſeh deſtroy Beth ſhean with her townes, nor Taanach with her townes, nor the inhabitantes of Dor with her townes, nor the inhabitantes of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled ſtill in that land.

Ioſh.17.11.

l Wherefore God permitted the Canaanites to dwel ſtil in the land, read, Chap. 3.4.

28 Neuertheleſſe when Iſrael was ſtrong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ *Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

Ioſh.16.10.

30 ¶ Neither dyd [m] Zebulun expell the inhabitants of Kitron, nor the inhabitantes of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is alſo to be vnderſtād of the reſt.

31 ¶ Neither did Aſher caſt out the inhabitantes of Accho, nor the inhabitantes of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitantes of the land: for they did not driue them [n] out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitantes of Beth ſhemeſh, nor the inhabitāts of Beth anath, but dwelt among the Canaanites the inhabitants of the land: neuertheles the inhabitants of Beth ſhemeſh, and of Beth anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: ſo that they ſuffred them not to come downe to the valley.

‖Or, afflicted them.

35 And the Amorites ‖ dwelt ſtill in mount Heres in Aialon, and in Shaalbim, and when the [o] hand of Ioſephs familie preuailed, they became tributaries:

‖Or, would dwell.

o Meaning, when he was ſtronger then they.

36 And the coaſt of the Amorites was from Maaleh akrabbim, euen from [r] Selah and vpward.

r Which was a citie in Arabia, or, as ſome read, from the rocke.

CHAP. II.

1 The Angel rebuketh the people becauſe they had made peace with the Canaanites. 11 The Iſraelites fell to idolatrie after Ioſhuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God ſuffered idolaters to remaine among them.

AND an [a] Angel of the Lorde came vp from Gilgal to Bochim, and ſayde, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had ſworne vnto your fathers, and ſaide, I will neuer breake my couenant with you.

a That is, meſſenger, or prophet, as ſome thinke, Phinehas.

2 *Yee alſo ſhall make no couenant with the inhabitants of this land, *but ſhall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

Deut.7.2. Deut.12.3.

3 Wherefore, I ſayde alſo, I will not caſt them out before you but they ſhalbe *as thornes vnto your ſides, and their gods ſhalbe your ‖ deſtruction,

Ioſh.23.13. ‖Or, ſnare.

4 And when the Angel of the Lorde ſpake theſe wordes vnto all the children of Iſrael, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, ‖ Bochim, and offered ſacrifices there vnto the Lord.

‖Or, weeping.

6 ¶ Nowe when Ioſhua had [h] ſent the people away, the children of Iſrael went euery man into his inheritance to poſſeſſe the land.

h After that he had deuided to euery man his portion by lot, Ioſh.24.28.

7 And the people had ſerued ẏ Lord

all the dayes of Ioſhua, & all the dayes of the Elders that outliued Ioſhua, which had ſeene all the great c workes of the Lord that he did for Iſrael.

8 But Ioſhua the ſonne of Nun the ſeruant of the Lord dyed, when he was an hundreth and tenne yeeres olde:

9 And they buried him in the coaſtes of his inheritance, in d Timnath heres in mount Ephraim, on the Northſide of mount Gaaſh.

10 And ſo al that generation was gathered vnto their fathers, and an other generation aroſe after them, which neyther knewe yͤ Lord, nor yet the workes, which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lorde, and ſerued e Baalim,

12 And forſooke the Lorde God of their fathers, which brought them out of the land of Egypt and folowed other gods, euen the gods of the people that were round about them and bowed vnto thē and prouoked the Lord to anger.

13 So they forſooke the Lorde, and ſerued *Baal, and f Aſhtaroth.

14 And the wrath of the Lorde was hote againſt Iſrael & he deliuered them into the hands of ſpoylers, that ſpoyled them and he * ſolde them into the hands of their enemies rounde about them, ſo that they coulde no longer ſtande before their enemies.

15 Whitherſoeuer they went out, the h hande of the Lorde was ſore againſt them, as the Lord had ſaide and as the Lord had ſworne vnto them: ſo he puniſhed them ſore.

16 ¶ Notwithſtanding, the Lord raiſed vp ‖ Iudges, which ‖ deliuered them out of the hands of their oppreſſours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worſhipped them, and turned quickly out of the i way, wherein their fathers walked, obeying the commandements of yͤ Lord: they did not ſo.

18 And when yͤ Lord had raiſed them vp Iudges, the Lorde was with the Iudge, and deliuered them out of the hand of their enemies al the daies of the Iudge (for the Lorde ‖ had compaſſion of their gronings, because of them that oppreſſed them and tormented them)

19 Yet * when the Iudge was dead, they returned and ‖ did worſe then their fathers, in following other gods to ſerue them and worſhippe them: they ceaſed not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, and he ſaid, Becauſe this people hath tranſgreſſed my couenant, which I cōmāded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more caſt out before them any of the l nations, which Ioſhua left when he dyed,

22 That through thē I may m proue Iſrael, whether they wil keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.

23 So the Lord left thoſe nations, and droue them not out immediatly, neither deliuered thē into the hand of Ioſhua.

CHAP. III.

1 The Canaanites were left to trie Iſrael. 9 Othniel deliuereth Iſrael. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philiſtims.

These now are yͤ natiōs which the Lorde left, that he might proue Iſrael by thē (euen as many of Iſrael as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Iſrael to knowe, and to teach thē warre, which doubtleſſe their predeceſſors knewe b not)

3 Fiue princes of the Philiſtims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And theſe remained to proue Iſrael by them, to wit, whether they woulde obey the commandements of the Lord, which hee commanded their fathers by the hand of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites,

6 And they tooke c their daughters to be their wiues, & gaue their daughters to their ſonnes, and ſerued their gods.

7 ¶ So the childrē of Iſrael did wickedly in the ſight of the Lorde, and forgat the Lord their God, and ſerued Baalim and d Aſheroth.

8 Therefore the wrath of the Lorde was kindled againſt Iſrael, and he ſold them into the hande of Chuſhan riſhathaim King of ‖ Aram naharaim, and the childrē of Iſrael ſerued Chuſhan riſhathaim eyght yeeres.

9 ¶ And when the children of Iſrael cryed vnto the Lorde, the Lorde ſtirred vp a ſauiour to the childrē of Iſrael, and

he

c Meaning, the wonders and miracles.

d Here by turning the letters backward is Serah, as Ioſh. 24.30.

e That is, all maner of idoles.

Chap. 10.6.

f These were idoles, which had the forme of an ewe or sheepe among the Sidonians.

Pſal. 44.13 Iſa. 50.1.

g In all their enterpriſes.

h The vengeance.

‖Or, Magiſtrates.

‖Ebr. saued.

i Meaning, from the true religion.

‖Ebr. repented.

k Seeing their crueltie.

Chap. 3.12.

‖Ebr. corrupted themſelues.

l As the Hiuites, Iebuſites, Ammorites, &c.

m So yͤ both outward enemies and falſe prophets are but a tryall to proue our faith, Deut. 13.3.

a Which were atchieued by the hande of God & not by the power of man.

b For they truſted in God, and he fought for them.

c Contrarie to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatrie.

‖Or, Meſopotamia.

he ſaued them, euen Othniel the ſonne of Kenaz, Calebs yonger brother.

10 And the [e] Spirit of the Lord came vpon him, and he iudged Iſrael, ⁊ went out to warre: and the Lorde deliuered Chuſhan riſhathaim King of ‖ Aram into his hand, and his hand preuailed againſt Chuſhan riſhathaim.

11 So the land had reſt [f] fourtie yeres, and Othniel the ſonne of Kenaz dyed.

12 ¶ Then the children of Iſrael agayne committed wickednesse in yͤ ſight of the Lorde: and the Lord [g] ſtrengthened Eglon King of Moab againſt Iſrael, becauſe they had committed wickedneſſe before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the citie of Palme trees.

14 So the children of Iſrael ſerued Eglon King of Moab eighteene yeeres.

15 But when yͤ children of Iſrael cried vnto the Lord the Lord ſtirred thē vp a ſauiour, Ehud yͤ ſonne of Gera the ſonne of ‖ Iemini, a man ‖ lame of his ryght hand: ⁊ the children of Iſrael ſent a preſent by him vnto Eglon King of Moab.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did girde it vnder his rayment vpon his ryght thigh,

17 And he preſented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when he had nowe preſented the preſent, he ſent away the people that bare the preſent,

19 But he turned again from yͤ [h] quarris, that were by Gilgal, ⁊ ſaide, I haue a ſecret errand vnto thee, O King. Who ſaide, [i] Keepe ſilence: and all that ſtoode about him, went out from him.

20 Then Ehud came vnto him, (and he ſate alone in a ſommer parler, which he had) and Ehud ſaide, I haue a meſſage vnto thee from God. Thē he aroſe out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his ryght thigh, and thruſt it into his bellie,

22 So that the haft went in after the blade, and the fat cloſed about the blade, ſo that he could not drawe the dagger out of his bellie, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and ſhut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his ſeruants came: Who ſeeing that yͤ doores of the parler were locked, they ſayde, [‡] Surely hee doeth his eaſement in his ſommer chamber.

25 And they taried till they were aſhamed: and ſeeing hee opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they taried) and was paſſed the quarris, and eſcaped vnto Seirath.

27 And when he came [home,] ‖ he blew a trumpet in mount Ephraim, and the childrē of Iſrael went downe with him from the mountaine, and hee went before them.

28 Then ſaid he vnto them, Followe me: for the Lord hath deliuered your enemies, ‖ euen Moab into your hande. So they went downe after him, ⁊ tooke the paſſages of Iorden toward Moab, and ſuffred not a man to paſſe ouer.

29 And they ſlewe of the Moabites the ſame time about ten thouſand men, all ‖ fed men, and all were warriours, and there eſcaped not a man.

30 So Moab was ‖ ſubdued that day, vnder the hand of Iſrael: and the [k] land had reſt foureſcore yeeres.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlewe of the Philiſtines ſixe hundreth men with an oxe [l] goade, and he alſo deliuered Iſrael.

CHAP. IIII.

1 Iſrael ſinne and are giuen into the handes of Iabin. 4 Deborah iudgeth Iſrael ⁊ exhorteth Barak to deliuer the people. 15 Siſera fleeth. 17 and is killed by Iael.

AND the childrē of Iſrael ‖ began againe to do wickedly in the ſight of the Lorde when Ehud was dead.

2 And the Lord ſold them into yͤ hand of [a] Iabin King of Canaan, that reigned in Hazor, whoſe chiefe captaine was called Siſera, which dwelt in [b] Haroſheth of the Gentiles.

3 Then the childrē of Iſrael cried vnto the Lorde: (for he had nine hundreth charets of yron, ⁊ twentie yeres he had vexed the children of Iſrael verie ſore)

4 ¶ And at that time Deborah a Propheteſſe the wife of Lapidoth [c] iudged Iſrael.

5 And this Deborah dwelt vnder a Palme tree, betweene Ramah ⁊ Bethel in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then ſhee ſent and called Barak the ſonne of Abinoam out of Kedeſh of

e He was ſtirred vp by the Spirit of the Lord.

‖ Or, Syria.

f That is, 32. vnder Ioſhua and eyght vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appoyntment.

‖ Or, Beniamin.

‖ Or, left handed.

‖ Or, cauſed a dagger to be made.

h Or, as ſome read, from the places of idoles.

i Till all be departed.

‖ Or, hall.

‡ Ebr. he couereth his feete.

‖ Or, cauſed the trumpet to be blowe, Nom. 10.

‖ Or, ſtrong, and big bodied.

‖ [illegible] humbled [illegible]

k [illegible] So that it is [illegible] only [illegible] but [illegible] be willing the victorie.

‖ Or, added, or continued to do euill.

a There was an other Iabin whome Ioſhua killed and burnt his citie Hazor. Ioſ. 11.

b That is in a wood or ſtrong place.

c By the ſpirit of propheſie [illegible] con- [illegible] and [illegible] the will of God.

Naphtali, and ſaide vnto him, Hath not the Lorde God of Iſrael commanded, ſaying, Go, and drawe toward mount Tabor, & take with thee ten thouſande men of the children of Naphtali and of the children of Zebulun?

c And reueiled vnto me by the ſpirit of prophecie.

7 And I will drawe vnto thee to the *ǁriuer Kiſhon Siſera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hande.

Pſal.83.9,10.
ǁOr, valley.

8 And Barak ſaid vnto her, [e] If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

e Fearing his owne weakenes & his enemies power, he deſireth the propheteſſe to go with him to aſſure him of Gods will frō time to time.

9 Then ſhe anſwered, I will ſurely go with thee, but this iourney that thou takeſt, ſhall not be for thine honour: for the Lord ſhal ſel Siſera into ẏ hand of a woman. And Deborah aroſe and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and ǁhee went vp on his feete with ten thouſand men, and Deborah went vp with him.

ǁOr, he led after him 10000 men

11 (Nowe Heber the Kenite, which was of the ǁchildren of *Hobab ẏ father in lawe of Moſes, was departed frō the [f] Kenites, & pitched his tent †vntill the plaine of Zaanaim, which is by Kedeſh)

ǁOr, poſteritie.
Nomb.10.29.
†Ebr. to Kain.
f Meaning that he poſſeſſed a great part of that countrey.

12 Then they ſhewed Siſera, that Barak the ſonne of Abinoam was gone vp to mount Tabor.

13 And Siſera called for all his charetes, euen nine hundreth charets of yron, & al the people that were with him from Haroſheth of the Gentiles, vnto the riuer Kiſhon.

14 Then Deborah ſaid vnto Barak, [g] Vp: for this is the day that the Lorde hath deliuered Siſera into thine hande. Is not the Lorde gone out before thee? ſo Barak went downe from mount Tabor, and ten thouſand men after him.

g She ſtill encourageth him to this enterpriſe, by aſſuring him of Gods fauour and aide.

15 And the Lorde deſtroyed Siſera and al his charets, and al his hoſte with the edge of the ſworde, before Barak, ſo that Siſera lighted downe of his charet, and fled away on his feete.

16 But *Barak purſued after the charets, and after the hoſt vnto Haroſheth of the Gentiles: and all the hoſt of Siſera fell vpon the edge of the ſword: there was not a man left.

Pſalm.83.10.

17 Howbeit, Siſera fled away on his feete to the tent of Iael the wife of Heber ẏ Kenite: for [h] peace was betweene Iabin the king of Hazor, and betweene the houſe of Heber the Kenite)

h Whoſe anceters were ſtrangers, but worſhipped ẏ true God & therefore were ioyned with Iſrael.

18 And Iael went out to meete Siſera, & ſaide vnto him Turne in, my lorde, turne in to me: feare not. And when he had turned in vnto her into her tent, ſhe couered him with a ǁmantell.

ǁOr, blanket.

19 And he ſaide vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirſty. And ſhe opened *a bottell of milke, & gaue him drinke: & couered him.

Chap.5.25.

20 Againe he ſaid vnto her Stand in the doore of the tent, and when any man doth come & enquire of thee, ſaying, Is [i] any man here? thou ſhalt ſay, Nay.

i To wit, Siſera.

21 Then Iael Hebers wife tooke a [k] nayle of the tent, and tooke an hammer in her hande, and went ſoftly vnto him, and ſmote ẏ naile into his temples, and faſtned it into ẏ ground, (for he was faſt a ſleepe, and weary) and ſo he dyed.

k That is, the pinne or ſtake, whereby it was faſtened to the ground.

22 And behold, as Barak purſued after Siſera, Iael came out to meete him, and ſaid vnto him, Come, & I wil ſhewe thee the man, whom thou ſeekeſt: & whē he came into her tent, beholde, Siſera lay [l] dead, and the naile in his temples.

l So he ſawe that a woman had the honour, as Deborah propheſied.

23 So God brought downe Iabin the King of Canaan that day before the children of Iſrael.

24 And the hande of the children of Iſrael †proſpered, and preuailed againſt Iabin the king of Canaan, vntill they had deſtroyed Iabin King of Canaan.

†Ebr. went and was ſtrong.

CHAP. V.

1 The ſong and thankes giuing of Deborah and Barak, after the victorie

Then ſang Deborah, & Barak the ſonne of Abinoam ẏ ſame day, ſaying,

2 Praiſe ye the Lord for the auenging of Iſrael, and for the [a] people that offred themſelues willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye kings, hearken ye princes: I, euen I wil ſing vnto ẏ Lord: I wil ſing praiſe vnto ẏ Lord God of Iſrael.

4 Lorde, *when thou wenteſt out of Seir, when thou departedſt out of the fielde of *Edom, the earth trembled, and the heauens rained, the cloudes alſo dropped water.

Deut.4.11.
Deut,2.2.

5 *The mountaines melted before the Lorde, ǁ*as did that Sinai before the Lorde God of Iſrael.

Pſalm.97.5.
Exod,19.18.

6 In the daies of *Shamgar ẏ ſonne of Anath, in the dayes of *Iael the [b] hye wayes were vnoccupied, and the trauelers walked through by wayes.

Chap.3.31.
Chap.4.18.
b For feare of the enemies.

7 The townes were not inhabited: they decayed, I ſay, [c] in Iſrael, vntil I Deborah came vp, which roſe vp a mother in Iſrael.

c Miraculouſly ſtirred vp of God to pitie them and deliuer them.

8 They choſe newe gods: then [d] was warre in the gates. Was there a [e] ſhield or ſpeare ſeene among fourtie thouſand of Iſrael?

[d] They had no heart to reſiſt their enemies.

9 Mine heart [e] is ſet on the gouerners of Iſrael, & on them that are willing among the people: praiſe ye the Lord.

[e] Ye gouernours.

10 Speake ye that ride on white aſſes, ye that dwell [f] by Middin, and that walke by the way.

[f] As in danger of your enemies.

11 For the noiſe of the archers [g] appaiſed among the drawers of water: there ſhall they rehearſe the righteouſnes of ỷ Lord, his righteouſnes of his townes in Iſrael: then did the people of the Lord go downe to the gates.

[g] For now you may draw water without feare of your enemies.

12 Up Deborah, up, ariſe, [and] ſing a ſong: ariſe Barak, and lead [h] thy captiuitie captiue, thou ſonne of Abinoam.

[h] To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the ſtrong.

14 Of Ephraim [i] their roote [aroſe] againſt Amalek: and after thee, Ben iamin ſhall fight agaynſt thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

[i] Ioſua firſt fought againſt Amalek, and Saul deſtroyed him.

[k] Euen the learned did helpe to fight.

15 And the Princes of Iſſachar were with Deborah, and Iſſachar, and alſo Barak: he was ſet on his feet in the valley: for the diuiſions of Reuben [were] great [m] thoughts of heart.

[l] Euen the whole tribe.

16 Why abodeſt thou among ỷ ſheepfolds, to heare ỷ bleatings of the flocks? for the diuiſions of Reuben [were] great thoughts of heart.

[m] They marueiled, that they came not ouer Iorden to helpe them.

17 Gilead abode beyond Iorden: and why doth Dan remaine in ſhippes? Aſher ſate on the ſeaſhore, and taryed in his [o] decayed places.

[n] She reproueth all them that came not to helpe their brethren in their neceſſitie.

[o] Either by keeping of the Sea, or by mining.

18 But the people of Zebulun and Naphtali haue ieopard their liues unto the death in the hie places of the field.

19 The Kings came and fought: thẽ fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

[p] They wan nothing, but loſt all.

20 They fought from heauen, [euen] the ſtarres in their courſes fought againſt Siſera.

21 The riuer Kiſhon [q] ſwept them away, that ancient riuer ỷ riuer Kiſhon. O my ſoule, ỷ haſt marched valiantly.

[q] As a beſome doth the filth of the houſe.

22 Then were the horſehoofes brokẽ with the oft beating together of their mightie men.]

23 Curſe ye [r] Meroz: (ſaid the Angel of the Lord) curſe the inhabitãts therof, becauſe they came not to help the Lord, to helpe the Lord againſt the mightie.

[r] It was a citie neere Tabor, where they fought.

24 Iael the wife of Heber the Kenite ſhall be bleſſed aboue other women: bleſſed ſhall ſhe be aboue women [dwelling] in tentes.

25 He aſked water, [and] ſhee gaue him milke: ſhe brought forth butter in a lordly diſh.

Some reade, churned milke in a great cup.

26 She put her hãd to the naile, and her right hand to the workemans hammer: with the hammer ſmote ſhe Siſera: ſhe ſmote off his head, after ſhee had wounded and pearced his temples.

27 He bowed him downe at her feete, he fell downe, and lay ſtill: at her feete he bowed him downe, and fell: and when he had ſunke downe, he lay there [s] dead.

[s] Eb. deſtroyed.

28 The mother of Siſera looked out at a windowe, & cryed through ỷ latteſſe, Why is his charet ſo long a comming? why tary the wheeles of his charets?

Or, feete.

29 Her wiſe ladies anſwered her, Yea. [t] She anſwered her ſelfe with her owne wordes,

[t] That is, ſhe comforted her ſelfe.

30 Haue they not gotten, and they deuide the ſpoyle? euery man hath a maide or two. Siſera hath a praye of diuers coloured garments, a pray of ſundry colours made of needle worke: of diuers colours of needle worke on both ſides, [u] for the chiefe of the ſpoyle.

[u] Becauſe he was chiefe of the armie.

31 So let all thine enemies periſh, O Lord: but they that loue him ſhall be as the [x] ſunne when he riſeth in his might. and the land had reſt fourtie yeeres.

[x] Shall grow dayly more and more in Gods fauour.

CHAP. VI.

1 Iſrael is oppreſſed out of the Midianites for their wickednes. 14 Gedeon is ſent to be their deliuerer. 37 He aſked a ſigne.

AFterwarde the children of Iſrael committed wickednes in the ſight of the Lord, and the Lord gaue them into the handes of Midian ſeuen yeeres.

2 And the hand of Midian preuailed againſt Iſrael, [a] and becauſe of the Midianites the children of Iſrael made thẽ dennes in the mountaines, and caues, and ſtrong holdes.

[a] For feare of ỷ Midianites, they fled into ỷ dennes of the mountaines.

3 When Iſrael had ſowen, then came up the Midianites, the Amalekites, and they of the Eaſt, and came upon them,

Or, of heauen.

4 And camped by them, and deſtroyed the fruit of the earth, euen till thou come unto [b] Azzah, and left no food for Iſrael, neither ſheepe nor oxe, nor aſſe.

[b] Euen almoſt the whole countrey.

5 For they went up, and their cattel, & came with their tentes as graſhoppers in mul-

in multitude: ſo that they and their camels were without number: and they came into the land to deſtroy it.

6 So was Iſrael exceedingly impoueriſhed by the Midianites: therefore the children of Iſrael cried vnto yͤ Lord.

c This is the end of Gods puniſhments, to call her to repentance that they may ſeeke for helpe of him.

7 ¶ And when the children of Iſrael cried vnto the Lorde becauſe of the Midianites,

8 The Lord ſent vnto the children of Iſrael a Prophet, who ſaid vnto them, Thus ſaith the Lord God of Iſrael, I haue brought you vp frō Egypt, & haue brought you out of the houſe of bōdage,

9 And I haue deliuered you out of the hande of the Egyptians, and out of the hande of all that oppreſſed you, and haue caſt them out before you, and giuen you their land.

10 And I ſaide vnto you, I am the Lord your God: *feare not the gods of the Amorites in whoſe land you dwell: but you haue not obeyed my voyce.

2.King 17.35. 38. Iere. 10.2.

11 ¶ And the Angel of the Lord came, and ſate vnder the oke which was in Ophrah, that perteined vnto Ioaſh the father of the Ezrites, and his ſonne Gideon threſhed wheate by the winepreſſe, ||to hide it from the Midianites.

||Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and ſaide vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon anſwered, [d]Ah my Lord, if the Lorde be with vs, why then is all this come vpon vs? & where bee all his miracles which our fathers tolde vs of, and ſaid, Did not the Lorde bring vs out of Egypt? but now yͤ Lord hath forſaken vs, and deliuered vs into the hand of the Midianites.

[d] This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iuſtified.

14 And the [e]Lord looked vpon him, and ſaid, Go in this thy might, and thou ſhalt ſaue Iſrael out of the hands of the Midianites: haue not I ſent thee?

[e] That is, Chriſt appearing in viſible forme.

f Which I haue giuen thee.

15 And he anſwered him, Ah my Lord, whereby ſhall I ſaue Iſrael? beholde, my father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

||Or, familie.

16 Then the Lorde ſaid vnto him, I will therefore be with thee, & thou ſhalt ſmite the Midianites, as one man.

17 And he anſwered him, I pray thee, if I haue founde fauour in thy ſight, then ſhew me [g]a ſigne, that thou talkeſt with me.

[g] So that we ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offring and lay it before thee. And he ſaid, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, & made ready a kid, and vnleauened bread of an [h]Ephah of floure, and put the fleſh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

[h] Of Ephah, reade Exod. 16.36.

20 And the Angel of God ſaide vnto him, Take the fleſh and the vnleauened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lorde put forth the ende of the ſtaffe that hee helde in his hande, and touched the fleſh and the vnleauened bread: and there aroſe vp fire out of the ſtone, and conſumed the fleſh & the vnleauened bread: ſo the Angel of the Lorde departed out of his ſight.

i By the power of God only, as in the ſacrifice of Elias, 1.King 18.38.

22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then ſaid, Alas, my Lord God: *for becauſe I haue ſeene an Angel of yͤ Lorde face to face, [I ſhall die.]

Exod. 33.20. chap. 13.22.

23 And yͤ Lord ſaid vnto him, Peace be vnto thee: feare not, yͧ ſhalt not die.

24 Thē Gideon made an altar there vnto the Lord, and called it, Iehouah ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

||Or, the Lord of peace.

25 ¶ And the ſame night the Lorde ſaid vnto him, Take thy fathers yong bullocke, and an other bullocke [k]of ſeuen yeeres olde, & deſtroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

[k] That is, as the Chaldee text writeth, fed ſeuen yeeres.

26 And buyld an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offring with the wood of yͤ [l]groue, which thou ſhalt cut downe.

[l] Which growe about Baals altar.

27 Then Gideon tooke ten men of his ſeruants, and did as the Lorde bade him: but becauſe hee feared to doe it by day for his fathers houſhold and the mē of the citie, he did it by night.

28 ¶ And when the men of the citie aroſe early in the morning, beholde, the altar of Baal was brokē, and the groue cut downe that was by it, and the [m]ſecond bullocke offred vpon the altar that was made.

[m] Meaning, the fatte bull, which was kept to be offred vnto Baal.

29 Therefore they ſayde one to another, who hath done this thing? and when they inquired and aſked, they ſayde, Gideon the ſonne of Ioaſh hath done this thing.

30 Then yͤ men of this citie ſaid vnto Ioaſh, Bring out thy ſonne, yͭ he may

die: for hee hath deſtroyed the altar of Baal, and hath alſo cut down the groue that was by it.

31 And Ioaſh ſaid vnto all that ſtood by him, Will ye pleade Baals cauſe? or will ye ſaue him? [n] he that will contende for him, let him die or the morning. If he be God, let him plead for himſelf againſt him that hath caſt downe his altar.

n Thus wee ought to iuſtifie them that are zealous of Gods cauſe, though all the multitude be againſt vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himſelf becauſe he hath brokẽ downe his altar.

33 Then all the Midianites and the Amalekites and they of the Eaſt, were gathered together, and went & pitched in the valley of Izreel.

34 But the ſpirit of the Lorde ‡ came vpon Gideon, *and he blewe a trumpet, and [o] Abiezer was ioyned with him.

‡Ebr. cladde Gideon.
Nomb.10.3.
chap.3.27.
o The familie of Abiezer, whereof he was.

35 And hee ſent meſſengers throughout all Manaſſeh, which alſo was ioyned with him, & he ſent meſſengers vnto Aſher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon ſaid vnto God, [p] If thou wilt ſaue Iſrael by mine hande, as thou haſt ſayde,

p This requeſt proceeded not of infidelitie, but that hee might be confirmed in his vocation.

37 Behold, I wil put a fleece of wool in the threſhing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then ſhall I be ſure, that thou wilt ſaue Iſrael by mine hande, as thou haſt ſayde.

38 And ſo it was: for he roſe vp early on the morowe, and thruſt the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon ſayde vnto God, Be not angrie with mee, that * I may ſpeake once more: let mee proue once againe, I pray thee, with the fleece: let it nowe be drie onely vpon the fleece, and let dewe be vpon all the ground.

Gene.18.32.

40 And God did ſo that ſame nyght: for it was [q] drie vpon the fleece only, and there was dewe on all the ground.

q Whereby he was aſſured that it was a miracle of God.

CHAP. VII.

2 The Lord commaundeth Gideon to ſend away a great part of his companie. 22 The Midianites are diſcomfited by a wonderous ſort. 25 Oreb and Zeeb are ſlaine.

THen *Ierubbaal (who is Gideon) roſe vp early and al the people that were with him, and pitched beſide ‡ the well of Harod, ſo that the hoſt of the Midianites was on the Northſide of them in the valley by the hill of ‡ Moreh.

Chap.8.35.
‡Ebr. En-harod.
‡Ebr. Hammoreh.

2 And yͤ Lord ſaid vnto Gideon, The people yͭ are with thee, are to many for me to giue yͤ Midianites into their hãds, leaſt Iſrael make their [a] vaunt againſt me, and ſay, Mine hand hath ſaued me.

a God wil not that any creature depriue him of his glorie.

3 Nowe therefore proclaime in the audience of the people, and ſay, *Who ſo is timerous or fearfull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thouſande: ſo ten thouſand remained.

Deut.20.8.
1.Mac.3.56.

4 And the Lorde ſaid vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil [b] trie them for thee there: and of whom I ſay vnto thee, This man ſhall goe with thee, the ſame ſhall goe with thee: and of whomſoeuer I ſay vnto thee, This man ſhall not goe with thee, the ſame ſhall not goe.

b I will giue thee a proofe to knowe them, that ſhal goe with thee.

5 So he brought downe the people vnto the water. And the Lord ſaid vnto Gideon, As many as lap yͤ water with their tongues, as a dog lappeth, thẽ put by themſelues, & euery one yͭ ſhall bowe downe his knees to drinke, put apart.

c Let them depart as vnmeete for this enterpriſe.

6 And the nomber of them that lapped (by putting their handes to their mouthes) were three hundreth men: but al the remnant of the people kneeled down vpon their knees to drink water.

7 ¶ Then the Lorde ſaide vnto Gideon, By theſe three hundreth men that lapped, will I ſaue you, and deliuer the Midianites into thine hand: and let all the other [d] people goe euery man vnto his place.

d That is, the one & thirtie thouſande and ſeuen hundreth. Looke verſes 3 and 6.

8 ¶ So the people tooke vitailes ‡ with them, and their trumpets: and he ſent all the reſt of Iſrael, euery man vnto his tent, and reteined the three hundreth men: and the hoſte of Midian was beneath him in a valley.

‡Or, in their handes.
[illegible], encouraged.

9 ¶ And the ſame night the Lorde ſayde vnto him, Ariſe, [e] get thee downe vnto the hoſte: for I haue deliuered it into thine hande.

e Thus the Lorde by diuers meanes doeth ſtrengthen him that he faint not in ſo great an enterpriſe.

10 But if thou feare to goe downe, (then) goe thou, and Phurah thy ſeruant downe to the hoſte,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine handes be ſtrong to go downe vnto the hoſte. Then went he downe and Phurah his ſeruant vnto the outſide of the ſouldiers that were in the hoſte.

12 ¶ And the Midianites, & the Amalekites and all * they of the Eaſt, lay in yͤ valley like graſhoppers in multitude, & their camels (were) without nomber,

Chap.6.33.

as the ſande which is by the ſea ſide for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and ſayde, Beholde, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled frō aboue into the hoſte of Midian, and came vnto a tent, and ſmote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe anſwered, and ſayd, This is nothing els ſaue the ſworde of Gideon the ſonne of Ioaſh a man of Iſrael: for into his hand hath God deliuered Midian and all the hoſte.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the ſame, he [g] worſhipped, and returned vnto the hoſte of Iſrael, and ſayde, Vp: for the Lord hath deliuered into your hand the hoſte of Midian.

16 And he deuided the three hundreth men into three bandes, and gaue euerie man a trumpet in his hande with emptie pitchers, and ‖ lampes [h] within the pitchers.

17 And he ſaid vnto them, Looke on me, and do likewiſe, when I come to the ſide of the hoſte: euen as I do, ſo do you.

18 When I blow with a trumpet and al that are with me, blow ye with trumpets alſo on euery ſide of the hoſte, & ſay, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outſide of the hoſte, in the beginning of the middle watch, & they rayſed vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lampes in their left hands, and ye trumpets in their right handes to blow withall: & they cryed, The [k] ſworde of the Lord and of Gideon.

21 And they ſtoode, euery man in his place rounde about the hoſte: and all the hoſte ‖ ranne, and cryed and fled.

22 And the three hundreth blew with trumpets, & * the Lorde ſet euery mans ſworde vpon his [l] neighbour, and vpon al the hoſte: ſo the hoſte fled to Beth haſhittah in Zererah, and to the border of Abel meholah, vnto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphtali, & out of Aſher, and out of all Manaſſeh purſued after the Midianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Midianites, and take before thē the [m] waters vnto Beth barah, and Iorden. Then all ye men of Ephraim gathered together and tooke the waters vnto Beth barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and ſlewe Oreb vpon the rocke Oreb, and ſlewe Zeeb at [n] the winepreſſe of Zeeb, and purſued the Midianites, & brought the heades of Oreb and Zeeb to Gideon beyonde Iorden.

CHAP VIII.

1 Ephraim murmureth againſt Gideon, 2 Who appeaſeth them 4 He paſſeth the Iorden 16 He reuengeth himſelfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cauſe of idolatrie. 30 Of Gideons ſonnes and of his death.

When the men of Ephraim ſaid vnto him, [a] Why haſt thou ſerued vs thus that thou calledſt vs not, when thou wenteſt to fight with the Midianites? and they chode with him ſharpely.

2 To whome he ſayde, What haue I nowe done in compariſon of [c] you? is not the [b] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hāds the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? & when he had thus ſpokē, then their ſpirits abated toward him.

4 ¶ And Gideon came to Iorden to paſſe ouer, he, and the three hundreth men that were with him, weary, yet purſuing [them.]

5 And he ſaide vnto the men of Succoth, Giue, I pray you, [d] morſels of bread vnto the people ‖ that followe me, [for they be weary] ye I may folow after Zebah, & Zalmunna kings of Midian.

6 And the princes of Succoth ſayde, Are the hands of Zebah and Zalmunna nowe in thine hands, that we ſhould giue bread vnto thine armie? [e]

7 Gideon then ſaide, Therefore whē the Lorde hath deliuered Zebah and Zalmunna into mine hād, I wil ‖ teare your fleſh with thornes of the wilderneſſe and with breers.

8 ¶ And he went vp thence to Penuel, and ſpake vnto them likewiſe, and the men of Penuel anſwered him, as the men of Succoth anſwered.

9 And he ſaid alſo vnto the men of Penuel, When I come againe ‖ in peace, I will breake downe this towre.

10 ¶

---

[f] Some read, a trembling noyſe of barly bread: meaning, that one of no reputation ſhoulde make their great armie to tremble.

[g] Or, gaue God thankes, as it is in the Chalde text.

‖ Or, firebrāds.

[h] Theſe weake meanes God vſed, to ſhewe that the whole victorie came of him.

[i] That is, the victorie ſhalbe the Lords and Gideons his ſeruant.

[k] Shal deſtroy the enemies.

‖ Or, broke their array.

* Iſa. 9.4.

[l] The Lorde cauſed the Midianites to kil one another.

[m] Meaning, the paſſages or the fordes, that they ſhould not eſcape.

* Pſal.83.11. iſa.10.26.

[n] Theſe places had theſe names of the actes that were done there.

[a] They began to brawll, becauſe he had the glorie of the victorie.

[b] Which haue ſlaine two princes, Oreb and Zeeb.

[c] This leaſt act of the whole tribe is more famous then the whole enterpriſe of one man of one familie.

[d] Or, ſome ſmall portion.

‖ Ebr. that are at my feete.

[e] Becauſe thou haſt ouercome an handfull, thinkeſt thou to haue ouercome the whole?

‖ Ebr. beat in pieces.

‖ Hauing gotten ye victorie.

10 ¶ Nowe Zebah and Zalmunna [were] [g] in Karkor, and their hoſtes with them, about fifteene thouſande, all that were left of all the hoſtes of the of the Eaſt: for there was ſlaine an hundreth and twentie thouſande men, that drewe ſwordes.

11 ¶ And Gideon went through them that dwelt in [h] Tabernacles on the Eaſtſide of Nobah and Jogbehah, and ſmote the hoſte: for the hoſte was careleſſe.

12 And when Zebah and Zalmunna fledde, he followed after them, and tooke the two Kinges of Midian, Zebah and Zalmunna, and diſcomfited all the hoſte.

13 ¶ So Gideon the ſonne of Joaſh returned from battell, [i] the ſunne being [yet] hie,

14 And tooke a ſeruant of the men of Succoth, and inquired of him: and he ‖wrote to him the princes of Succoth and the Elders thereof, [euen] ſeuentie and ſeuen men.

15 And he came vnto the men of Succoth, and ſaid, Behold Zebah and Zalmunna, by whome ye vpbrayded me, ſaying, Are the handes of Zebah and Zalmunna already in thine handes, that wee ſhoulde giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wilderneſſe and breers, and ‡ did teare the men of Succoth with them.

17 Alſo hee brake downe the towre of * Penuel, and ſlewe the men of the citie.

18 ¶ Then ſaide he vnto Zebah and Zalmunna, What maner of men were they, whome ye ſlewe at Tabor? and they anſwered, ‖ As thou art, ſo were they: [euery] one was like the children of a king.

19 And he ſaide, They were my brethren, euen my [k] mothers children: as the Lorde liueth, if ye had ſaued their liues, I would not ſlay you.

20 Then he ſaide vnto Jether his firſt borne ſonne, Vp, and ſlay them: but the boy drewe not his ſworde: for he feared, becauſe he was yet yong.

21 Then Zebah and Zalmunna ſayde, Riſe thou, and fall vpon vs: for [l] as the man is, [ſo is] his ſtrength. And Gideon aroſe and ſlewe Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels neckes.

22 ¶ Then the men of Iſrael ſayde vnto Gideon, Reigne thou ouer vs, both thou, and thy ſonne, & thy [m] ſonnes ſonne: for thou haſt deliuered vs out of the hand of Midian.

23 And Gideon ſayde vnto them, I will not reigne ouer you, neither ſhall my childe reigne ouer you, but the Lord ſhall reigne ouer you.

24 Againe Gideon ſaide vnto them, [n] I woulde deſire a requeſt of you, that you woulde giue me euery man the earings of his pray (for they had golden earings becauſe they were Iſmaelites)

25 And they anſwered, We will giue them. And they ſpred a garmẽt, and did caſt therein euery man the earings of his pray.

26 And the weight of the golden earings that he required, was a thouſand and ſeuen hundreth ſhekels of golde, beſide ‖ collers, and iewels, and purple raiment that was on the Kings of Midian, and beſide the cheines that were about their camels neckes.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Iſrael went a whoring there after it, which was the deſtruction of Gideon and his houſe.

28 Thus was Midian brought lowe before the childrẽ of Iſrael, ſo that they lift vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 Then Jerubbaal the ſonne of Joaſh went, and dwelt in his owne houſe.

30 And Gideon had ſeuentie ſonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a ſonne alſo, whoſe name he called Abimelech.

32 So Gideon the ſonne of Joaſh died in a good age, and was buryed in the ſepulchre of Joaſh his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Iſrael turned away & went a whoring after Baalim, and made [q] Baal berith their god.

34 And the children of Iſrael remẽbred not the Lorde their God, which had deliuered them out of the handes of all their enemies on euery ſide.

35 Neither ſhewed they mercie on yͤ houſe of Jerubbaal, [or] Gideon accor-

dying

[g] A citie Eaſtward beyond Jordan.

[h] He went by the wildernes where the Arabians dwelt in tents.

[i] Some read, before the ſune roſe vp.

‖Or, deſcribed

‡Ebr. brake in pieces, as one threſheth corne.

* 1.King.12,25.

‖Or, they were like vnto thee.

[k] We came al out of one belly: therefore I will be reuenged.

[l] Meaning, þ they woulde be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖Or, colers.

[m] That is, thy poſteritie.

[n] His intent was to ſhewe h[illegible] thankful for this victorie by reſtoring of religion which, becauſe it was not according as God had commanded, [illegible] to their deſtruction.

‖Or, ſweete [illegible]

[o] That is, ſuch [illegible] the Tabernacle. Looke more [illegible] 28,4 [illegible] 2.Sam. 6.14. & chap. 17.5.

‡Ebr. which came out of his thigh.

[p] Which citie belonged to the familie of the Ezrites.

[q] That is, Baal [illegible] they had bound [illegible] by [illegible]

[r] They were [illegible] of God, and vnkinde towarde [illegible] ſo great a benefite.

ding to all the goodneſſe which he had ſhewed vnto Iſrael.

CHAP. IX.

1 Abimelech vſurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

Then Abimelech the ſonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, & communed with them, and with all the familie, [and] houſe of his mothers father, ſaying,

a To practiſe with his kinſefolkes for the atteining of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the ſonnes of Ierubbaal, which are seuentie perſons, reigne ouer you, either that one reigne ouer you? Remember alſo, that I am your [b] bone, and your fleſh.

b Of your kinred by my mothers ſide.

3 Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe wordes: and their heartes were moued to followe Abimelech: for ſaid they, He is our brother.

4 And they gaue him ſeuentie pieces of ſiluer out of the houſe of Baal berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

‖Or, idle fellowes and vagabonds.

5 And he wẽt vnto his fathers houſe at Ophrah, and [c] ſlewe his brethren, the ſonnes of Ierubbaal, about ſeuentie perſons vpon one ſtone: yet Iotham the yongeſt ſonne of Ierubbaal was left: for he hid him ſelfe.

c Thus tyrants, to eſtabliſh their vſurped power, ſpare not the innocent blood. 2.King 10.7. 2.Chron. 21.4.

6 ¶ And al the men of Shechem gathered together with all the houſe of [d] Millo, and came and made Abimelech king in the plaine, where the ſtone was erected in Shechem.

d Which was as the towne houſe or common hall, which he calleth the towre of Shechem, verſe 49.

7 And whẽ they told it to Iotham, he went and ſtoode in the toppe of mount Gerizim and lift vp his voice, and cried, and ſaide vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoint a King ouer them, and ſaide vnto the oliue tree, Reigne thou ouer vs.

e By this parable he declareth that thoſe that are not ambitious, are moſt worthy of honour, and that the ambitious abuſe their honour both to their owne deſtruction and others.

9 But the oliue tree ſaide vnto them, Shoulde I leaue my fatneſſe, wherewith by me they honour God and man, and goe to aduance me aboue the trees?

10 Then the trees ſaid to the fig tree, Come thou, and be King ouer vs.

11 But the figge tree anſwered them, Shoulde I forſake my ſweetneſſe, and my good fruite, and goe to aduance me aboue the trees?

12 Then ſayde the trees vnto the Vine, Come thou, & be King ouer vs.

13 But the Vine ſaide vnto them, Shoulde I leaue my wine, whereby I cheare God and man, and go to aduance me aboue the trees?

14 Then ſaide all the trees vnto the ‖ bramble, Come thou, & reigne ouer vs.

‖Or, thiſtle, or breere.

15 And the bramble ſayde vnto the trees, If ye wil in deede anoint me king ouer you, come, and put your truſt vnder my ſhadowe: and if not, the [f] fire ſhall come out of the bramble, and conſume the Cedars of Lebanon.

f Abimelech ſhall deſtroy the nobles of Shechem.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his handes,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.

†Ebr. he caſt his life farre from him.

18 And ye are riſen vp againſt my fathers houſe this day, & haue ſlaine his children, about ſeuentie perſons vpon one ſtone, and haue made Abimelech the ſonne of his mayde ſeruaunt, King ouer the men of Shechem, becauſe he is your brother)

19 If ye then haue delt truely & purely with Ierubbaal, and with his houſe this day, then [g] reioyce ye with Abimelech, and let him reioyce with you.

g That he is your King, and you his ſubiectes.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem & the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yere ouer Iſrael.

23 But God [h] ſent an euill ſpirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

h Becauſe the people conſented with the King in ſhedding innocent blood therefore God deſtroyeth both the one and the other.

24 That the crueltie toward the ſeuentie ſonnes of Ierubbaal and their blood might come and be laid vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had ayded him to kill his brethrẽ.

25 So the men of Shechem ſet men in wait for him in the tops of the mountaines: who robbed all that paſſed that way by them: & it was told Abimelech.

26 Then Gaal the ſonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [i]went out into the fielde, and gathered in their grapes and troade them, and made mery, and went into the houſe of their gods, and did eate and drinke, ⁊ curſed Abimelech.

28 Then Gaal the ſonne of Ebed ſaid, Who is Abimelech? and who is Shechem that we ſhould ſerue him? Is he not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould we ſerue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he ſaid to [k]Abimelech, Increaſe thine armie ⁊ come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the ſonne of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers vnto Abimelech †priuily, ſaying, Beholde, Gaal the ſonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie againſt thee.

32 Now therefore ariſe by night, thou and the people that is with thee, and lie in waite in the fielde.

33 And riſe earely in the morning, as ſoone as the ſunne is vp, and aſſault the citie: and when he and the people that is with him, ſhall come out againſt thee, do to him †what thou canſt.

34 ¶ So Abimelech roſe vp, and all yͤ people that were with him by night: and they lay in waite againſt Shechem in foure bandes.

35 Then Gaal the ſonne of Ebed wẽt out and ſtoode in the entring of the gate of the citie: and Abimelech roſe vp, and the folke that were with him, from lying in wayte.

36 And when Gaal ſawe the people, he ſaid to Zebul, Beholde, there come people downe from the toppes of the mountaines: and Zebul ſayde vnto him, [l]The ſhadowe of the mountaines ſeeme men vnto thee.

37 And Gaal ſpake againe, and ſaid, See, there come folke downe †by the middle of the lande, and another bande commeth by the way of the plaine of ‖Meonenim.

38 Then ſayde Zebul vnto him, Where is nowe thy mouth, that ſayde, Who is Abimelech, that we ſhould ſerue him? Is not this the people that thou haſt deſpiſed? Go out now, I pray thee, and fight with them.

39 And Gaal [m]went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech purſued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren that they ſhould not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the [n]people, and deuided them into three bandes, and layde waite in the fieldes and looked, and beholde, the people were come out of the citie, and he roſe vp againſt them, and ſmote them.

44 And Abimelech, and the bandes that were with him ruſhed forwarde, and ſtoode in the entring of the gate of the citie: and the two other bandes ran vpon al the people that were in the field and ſlewe them.

45 And when Abimelech had fought againſt the city all that day, he tooke the citie, and ſlewe the people that was therein, and deſtroyed the citie and ſowed [o]ſalt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of yͤ houſe of yͤ god [p]Berith.

47 And it was told Abimelech that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: ⁊ Abimelech tooke axes with him and cut downe boughes of trees and tooke them, and bare them on his ſhoulder, and ſayd vnto the folke that were with him, What yee haue ſeene me do, make haſte ⁊ doe like me.

49 Then al the people alſo cut downe euery man his bough, and followed Abimelech, and put them to the hold, and ſet the holde on fire with them: ſo all the men of the towre of Shechem [q]dyed alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and tooke it.

51 But there was a ſtrong towre within the citie, ⁊ thither fled al the men and women, and al the chiefe of the citie,

and

[i] Before they were afraid of Abimelechs power and durſt not go out of the citie.

[k] Braggingly, as though he had bene preſent, or, to his captaine Zebul.

†Ebr. craftily.

†Ebr. what thine hande can finde.

[l] Thou art afraid of a ſhadowe.

†Ebr. by the nauil.

‖Or, charmers.

[m] As their captaine.

[n] Which were of his companie.

[o] That it ſhould be vnfruitfull and neuer ſerue to any vſe.

[p] That is, of Baal berith, as chap. 8, 33.

[q] Meaning, that all were deſtroyed as wel they in the towre as the other.

and ſhut it to them, and went vp to the toppe of the towre.

52 And Abimelech came vnto the towre & fought againſt it, & went harde vnto ẏ doore of the towre to ſet it on fire.

1.Sam.11.21.

53 But a certaine woman * caſt a piece of a milſtone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called haſtily his page that bare his harneis, and ſayd vnto him, Drawe thy ſworde and ſlay me, ẏ men ſay not of me, A womã ſlewe him. And his page [r] thruſt him through, and he dyed.

r This God by ſuch miſerable death taketh vengeance on tyrants euen in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickedneſſe of Abimelech, which he did vnto his father, in ſlaying his ſeuẽtie brethrẽ.

57 Alſo all the wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the [s] curſe of Iotham the ſonne of Ierubbaal.

s For making a tyrant their king.

CHAP. X.

2 Tola dyeth. 5 Iair alſo dyeth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They cry vnto God. 16 And he hath pitie on them.

AFter Abimelech there aroſe to defẽd Iſrael, Tola, ẏ ſõne of Puah, ẏ ſonne of ‖ Dodo, a man of Iſſachar which dwelt in Shamir in mount Ephraim.

‖Or, his vncle.

2 And hee ‖ iudged Iſrael three and twentie yeere and dyed, and was buried in Shamir.

‖Or, gouerned

3 ¶ And after him aroſe Iair a Gileadite, and iudged Iſrael two & twentie yeere.

4 And hee had thirtie ſonnes that [a] rode on thirtie aſſecoltes, and they had thirtie cities, which are called ‖ Hauoth-Iair vnto this day, and are in the lande of Gilead.

a Signifying, they were men of authoritie.

‖Or, the townes of Iair, as Deu.3.14.

5 And Iair dyed, and was buryed in Kamon.

6 ¶ * And the children of Iſrael wrought wickedneſſe againe in ẏ ſight of the Lorde, and ſerued Baalim and * Aſhtaroth, and the gods of ‖ Aram, & ẏ gods of Zidon, and ẏ gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtims, and forſooke the Lorde and ſerued not him.

Chap.2.11. and 3.7 & 4.1 & 6.1 & 13.1.
Chap.2.13.
‖Or, Syria.

7 Therefore the wrath of the Lorde was kindled againſt Iſrael, and hee ‖ ſolde them into the handes of the Philiſtims, and into the handes of the children of Ammon:

‖Or, deliuered.

8 Who from that yere vexed and oppreſſed the children of Iſrael eighteene yeeres, euen all the children of Iſrael [b] that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manaſſeh.

9 Moreouer, the children of Ammon went ouer Iorden to fight againſt Iudah, and againſt Beniamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael [c] cryed vnto ẏ Lorde, ſaying, We haue ſinned againſt thee, euẽ becauſe we haue forſakẽ our own God, and haue ſerued Baalim.

c They prayed to the Lord & confeſſed their ſinnes.

11 And the Lorde [d] ſayd vnto the children of Iſrael, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philiſtims?

d By raiſing them vp ſome Prophet, as Chap.6.8.

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you and ye cryed to me, and I ſaued you out of their hands.

13 Yet ye * haue forſaken me, and ſerued other gods: wherefore I will deliuer you no more.

Deut.32.15. iere.2.13.

14 Goe, and cry vnto the gods which ye haue choſen: let them ſaue you in the time of your tribulation.

15 And the children of Iſrael ſaid vnto the Lorde, We haue ſinned: doe thou vnto vs whatſoeuer pleaſe thee: onely we pray thee to deliuer vs [e] this day.

e That is, from this preſent danger

16 Then they put away the ſtrange gods from among them and [f] ſerued the Lorde: and ‖ his ſoule was grieued for the miſerie of Iſrael.

f This is true repentance, to put away the euill and to ſerue God a right.

‖Or, he pitied.

17 Then the children of Ammon gathered them ſelues together, and pitched in Gilead: and the children of Iſrael aſſembled them ſelues, and pitched in Mizpeh.

18 And ẏ people [&] princes of Gilead ſaide one to another, Whoſoeuer wil beginne the battell againſt the children of Ammon, the ſame ſhalbe * head ouer all the inhabitants of Gilead.

Chap.11.6.

CHAP. XI.

2 Iphtah being chaſed away by his brethren, was after made captaine ouer Iſrael. 30 He maketh a raſh vowe. 32 He vanquiſheth the Ammonites. 39 And ſacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, & Iphtah the Gileadite was ‡ a valiant man, but the ſonne of an ‖ harlot.

‡Ebr. a man of mightie force.
‖Or, vitailer.

2 And Gileads wife bare him ſonnes, and when the womans children were come to age, they thruſt out Iphtah, & ſayd vnto him, Thou ſhalt not inherite in our fathers houſe: for thou art ẏ ſonne

of a [a] ſtrange woman.

3 Then Iphtah fledde from his brethren, and dwelt in the land of [b] Tob: & there gathered idle fellowes to Iphtah, and [c] went out with him.

4 ¶ And in proceſſe of time the children of Ammon made warre wᵗ Iſrael.

5 And when the children of Ammon fought with Iſrael, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they ſaid vnto Iphtah, [e] Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then anſwered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? howe then come you vnto me nowe in time of your tribulation?

8 Then the Elders of Gilead ſaid vnto Iphtah, Therefore we turne againe to thee nowe, that thou mayeſt go with vs, and fight againſt the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah ſayd vnto the Elders of Gilead, If ye bring me home againe to fight againſt the children of Ammon, if the Lord giue them before me, ſhall I be your head?

10 And the Elders of Gilead ſayd to Iphtah, The Lorde ‡ be witneſſe betweene vs, if we doe not according to thy wordes.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearſed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers vnto the King of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me, to fight in my land?

13 And the king of the children of Ammon anſwered vnto the meſſengers of Iphtah, *Becauſe Iſrael tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: nowe therefore reſtore thoſe lands ‡ quietly.

14 Yet Iphtah ſent meſſengers again vnto the king of the children of Ammon,

15 And ſayde vnto him, Thus ſayth Iphtah, *Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came vp from Egypt, and walked through the wilderneſſe vnto the red Sea, then they came to Kadeſh.

17 *And Iſrael ſent meſſengers vnto the king of Edom, ſaying, Let me, I pray thee, go through thy land: but the king of Edom would not conſent: and alſo they ſent vnto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went through the wilderneſſe, and compaſſed the land of Edom, and the land of Moab, & came by the Eaſtſide of the land of Moab, and pitched on the other ſide of Arnon, *and came not within the coaſt of Moab: for Arnon was the border of Moab.

19 Alſo Iſrael *ſent meſſengers vnto Sihon, king of the Amorites, the king of Heſhbon, and Iſrael ſayde vnto him, Let vs paſſe, we pray thee, by thy land vnto our ‖ place.

20 But Sihon [g] conſented not to Iſrael, that he ſhoulde goe through his coaſt: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Iſrael.

21 And the Lord God of Iſrael gaue Sihon and all his folke into the hands of Iſrael, & they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey:

22 And they poſſeſſed *all yͤ coaſt of the Amorites, from Arnon vnto Iabbok, & from the wildernes euen vnto Iorden.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomſoeuer the Lorde our God driueth out before vs, them [i] wil we poſſeſſe.

25 *And art thou nowe farre better then Balak the ſonne of Zippor king of Moab? did he not ſtriue with Iſrael and fight againſt them,

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundreth yeeres? Why did ye not then recouer [l] them in that ſpace?

27 Wherefore, I haue not offended thee: but thou doeſt me wrong to warre againſt me. The Lorde the Iudge [k] be iudge this day betweene the children of Iſrael, and the children of Ammon.

28 Howbeit the king of the children

[a] That is, of an harlot, as verſe 1.

[b] Where the gouernour of the countrey was called Tob.

[c] Ioyned with him, as ſome thinke, againſt his brethren.

[d] Or ambaſſadours ſent for that purpoſe.

[e] Men oft times are conſtrained to deſire helpe of them, whome before they haue refuſed.

[f] Oft times thoſe things, which men reiect, God chooſeth to doe great enterpriſes by.

‡Ebr. be the hearer.

Nom.21.13.

‡Ebr. in peace.

Deut.2.9.

Nom.20.14, 20.

Nom.21.13. and 22.14.

Deut.2.26.

‖Or, countrey.

[g] He truſted them not to go through his countrey.

Deut.2.36.

[i] For we ought more to beleeue and obey God then thou thine idoles.

Nom.22.2.

Deut.23.4.

Ioſh.24.9.

[l] Meaning their townes.

[k] To puniſh the offender.

of Ammon hearkened not vnto ẏ wordes of Iphtah, which he had ſent him.

29 ¶ Then the Spirit of the Lorde came vpon Iphtah and he paſſed ouer to Gilead and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Iphtah [m] vowed a vowe vnto the Lord, & ſaid If thou ſhalt deliuer the children of Ammō into mine hands,

31 Then that thing that commeth out of the doores of mine houſe to meete me, when I come home in peace from the children of Ammon, ſhalbe the Lords, and I will offer it for a burnt offring.

32 And ſo Iphtah went vnto the children of Ammon to fight againſt them, and the Lorde deliuered them into his hands.

33 And he ſmote them from Aroer euen till thou come to Minnith, twentie cities, and ſo forth to Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

34 ¶ Nowe when Iphtah came to Mizpeh vnto his houſe, beholde, his daughter came out to meete him with [n] timbrels and dances, which was his onely childe: he had none other ſonne, nor daughter.

35 And when he ſaw her, he [o] rent his clothes, & ſaid, Alas my daughter, thou haſt brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord & can not go back.

36 And ſhe ſayd vnto him My father, if thou haſt opened thy mouth vnto the Lorde, doe wᵗ me as thou haſt promiſed, ſeeing that the Lord hath auenged thee of thine enemies ẏ children of Ammon.

37 Alſo ſhe ſaid vnto her father, Doe thus much for me: ſuffer me two moneths, that I may go to the moūtaines, and bewaile my virginitie, I and my fellowes.

38 And he ſayd, Go: and he ſent her away two moneths: ſo ſhe went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, ſhe turned againe vnto her father, who did wᵗ her according to his vowe which he had vowed, and ſhe had knowen no man. And it was a cuſtome in Iſrael:

40 The daughters of Iſrael wēt yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

CHAP. XII.

6 Iphtah killeth two and fourtie thouſand Ephraimites. 8 After Iphtah ſucceedeth Ibzan, 11 Elon, 13 And Abdon.

AND the men of Ephraim gathered themſelues together, and went [a] Northward and ſaid vnto Iphtah Wherefore wenteſt thou to fight againſt the children of Ammon, and diddeſt not call [b] vs to go with thee? we wil therefore burne thine houſe vpon thee with fire.

2 And Iphtah ſaid vnto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I ſawe that ye deliuered me not, I put my life in mine hands, [c] and went vpon the children of Ammon: ſo the Lorde deliuered them into mine hands. Wherefore then are ye come vpon me nowe to fight againſt me?

4 Then Iphtah gathered all the men of Gilead, & fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites are runnagates of Ephraim among ẏ Ephraimites, and among the Manaſſites. [d]

5 Alſo the Gileadites tooke the paſſages of Iorden before the Ephraimites, and when the Ephraimites that were eſcaped, ſayde, Let me paſſe, then the men of Gilead ſayd vnto him, Art thou an Ephraimite? If he ſayd, Nay,

6 Then ſaid they vnto him, Say now [e] Shibboleth: and he ſaid, Sibboleth: for he could not ſo pronounce: then they tooke him, and ſlew him at the paſſages of Iorden: & there fel at that time of the Ephraimites two and fourtie thouſand.

7 And Iphtah iudged Iſrael ſixe yeere: then dyed Iphtah the Gileadite, and was buried in [one] of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Iſrael,

9 Who had thirtie ſonnes and thirtie daughters, which he ſent out, & tooke in thirtie daughters from abroad for his ſonnes. and he iudged Iſrael ſeuen yere.

10 Then Ibzan dyed, and was buried at Beth-lehem.

11 ¶ And after him iudged Iſrael Elon, a Zebulonite, and he iudged Iſrael ten yeere.

12 Then Elon the Zebulonite dyed, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the ſonne

of

l That is, the ſpirit of ſtrength and zeale.

m As the Apoſtle commendeth Iphtah for his worthie enterpriſe in deliuering the people Ebr.11, 32. ſo his raſh vowe and wicked performance of the ſame his victorie was defaced: and here we ſe that the ſinnes of the godly doe not vtterly extinguiſh their faith.

‖ Or, the plaine.

n According to the maner after the victorie.

o Being ouercome with blind zeale & not conſidering whether the vow was lawful or no.

p For it was counted as a ſhame in Iſrael, to dye without children & therefore they reioyced to be maryed.

a After they had paſſed Iorden.

b Thus ambition enuieth Gods worke in others, as they did alſo againſt Gedeon, Chap.8,1.

c That is, I ventured my life, and when mans helpe failed, I put my truſt onely in God.

d Ye ran from vs, & theſe Gilead, & now in reſpect of vs, ye are nothing.

e Which ſignifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the huſband of Ruth.

of Hillel the Pirathonite iudged Iſrael.

14 And he had fourtie ſonnes & thirtie ‡nephewes that rode on ſeuentie aſſecolts: and he iudged Iſrael eight yeres.

‡ Ebr. ſonnes ſonnes.
‖ Or, [illegible]colts.

15 Then dyed Abdon the ſonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Iſrael for their wickednes is oppreſſed of the Philiſtims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to ſacrifice vnto the Lord. 24 The birth of Samſon.

But the children of Iſrael continued to commit *wickednes in the ſight of the Lorde, and the Lord deliuered them into the hands of þ Philiſtims fourtie yeere.

Chap.2,11.& 3,7.& 4,1.& 6,1.& 10,6.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whoſe wife was [a] baren, and bare not.

[a] Signifying that their deliuerance came onely of God & not by mans power.

3 And the Angel of the Lorde appeared vnto the woman, and ſaid vnto her, Beholde nowe, thou art baren, and beareſt not: but thou ſhalt conceiue, & beare a ſonne.

4 And nowe therefore beware *that thou drinke no wine, nor ſtrong drinke, neither eate any vncleane thing.

Nom.6,2,3.

5 For loe, thou ſhalt conceiue & beare a ſonne, and no raſor ſhall *come on his head: for the childe ſhalbe a [b] Nazarite vnto God from his birth: and he ſhall begin to ſaue Iſrael out of the hands of the Philiſtims.

1 Sam.1,11.
[b] Meaning, he ſhould be ſeparate from the world and dedicate to God.

6 ¶ Then the wife came, & tolde her huſband, ſaying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding [c] fearefull, but I asked him not whence he was, neither tolde he me his name,

[c] If fleſh be not able to abide the ſight of an Angel, howe much leſſe the preſence of God.

7 But he ſaid vnto me, Behold, thou ſhalt conceiue, and beare a ſonne, & now thou ſhalt drinke no wine, nor ſtrong drinke, neither eate any vncleane thing: for the childe ſhall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord and ſayd, I pray thee, my Lorde, let the man of God, whome thou ſenteſt, come againe now vnto vs, and teach vs what we ſhall doe vnto the childe when he is borne.

[d] He ſheweth himſelfe ready to obey Gods will, & therfore deſireth to know farther.

9 And God heard the voyce of Manoah, and the Angel of God came again vnto the wife, as ſhe ſate in the fielde, but Manoah her huſbande was not with her.

10 ¶ And the wife made haſte and ran, and ſhewed her huſband and ſayd vnto him, Behold the man hath appeared vnto me, that came vnto me to day.

[e] It ſeemeth that the Angel appeared vnto her twiſe in one day.

11 And Manoah aroſe and went after his wife, and came to the man, and ſaid vnto him, Art thou the man that ſpakeſt vnto the woman? and he ſayd, Yea.

[f] He calleth him man, becauſe he ſo ſeemed, but he was Chriſt the eternal worde, which at the time appointed became man.

12 Then Manoah ſayd, Now let thy ſaying come to paſſe: but howe ſhall we order the childe, and doe vnto him?

13 And the Angel of the Lord ſaid vnto Manoah, The woman muſt beware of all that I ſayd vnto her.

14 She may eat of nothing that commeth of the vinetree: ſhe ſhal not drinke wine nor ſtrong drinke: nor eat any vncleane thing: let her obſerue all that I haue commanded her.

[g] Any thing forbidden by the Lawe.

15 Manoah then ſayd vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord ſaid vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offring, offer it vnto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

[h] Shewing that he ſought not his owne honour, but Gods whoſe meſſenger he was.

17 Againe Manoah ſayde vnto the Angel of the Lorde, What is thy name, that when thy ſaying is come to paſſe, we may honour thee?

18 And the Angel of the Lorde ſayde vnto him, Why askeſt thou thus after my name, which is ‖ ſecret?

‖ Or, marueilous.

19 Then Manoah tooke a kid with a meate offring, and offred it vpon a ſtone vnto the Lord: & the Angel did wonderouſly, whiles Manoah and his wife looked on.

[i] God ſent fire from heauen to conſume the ſacrifice, to confirme their faith in his promiſe.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord aſcended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah & his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah ſayd vnto his wife, *We ſhall ſurely dye, becauſe we haue ſeene God.

Exod.[illegible] 20.

23 But his wife ſaid vnto him, If the Lord would kill vs, he would not haue receiued a burnt offring, and a meat offring of our handes, neither would he haue ſhewed vs all theſe things, nor would nowe haue tolde vs any ſuch.

[k] Theſe graces [illegible] ſo that nothing can hurt vs.

24 ¶ And the wife bare a ſonne, and called his name Samſon: and the childe grewe, and the Lord bleſſed him.

25 And the Spirit of the Lord began to ‖ſtrengthen him in the hoſte of Dan, betweene Zorah, and Eſhtaol.

‖Or, to come [illegible] at diuers times.

CHAP. XIIII.

2 Samſon deſireth to haue a wife of the Philiſtims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth [illegible] His wife forſaketh him and taketh another.

Nowe Samſon went downe to Timnath, and ſawe a woman in Timnath of ẏ daughters of the Philiſtims,

2 And he came vp and told his father and his mother, and ſayd, I haue ſeene a woman in Timnath of the daughters of the Philiſtims: nowe therefore ‖ giue me her to wife.

‖For take her for me to wife.

3 Then his father and his mother ſayde vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the vncircumciſed Philiſtims? And Samſon ſaid vnto his father, Giue me her, for ſhe pleaſeth me well.

a Though his parents did iuſtly reproue him yet it appeareth that this was the ſecret worke of ẏ Lord, verſ. 4.

4 But his father & his mother knewe not that it came of the Lorde, that he ſhould ſeeke an occaſion againſt ẏ b Philiſtims: for at that time the Philiſtims reigned ouer Iſrael.

b To fight againſt them for the deliuerance of Iſrael.

5 ¶ Then went Samſon & his father and his mother downe to Timnath and came to the vineyardes at Timnath: and beholde, a yong Lion roared vpon him.

6 And the Spirit of the Lord c came vpon him, & he tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

c Whereby he had ſtrength & boldneſſe.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samſon.

8 ¶ And within a fewe dayes, when he returned ‖ to receiue her, he went aſide to ſee the carkeis of the lion: and beholde, there was a ſwarme of bees, and honie in the body of the Lion.

‖Or, to take her to his wife.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honie out of the body of the Lion.

10 So his father went downe vnto the woman, & Samſon made there a d feaſt: for ſo vſed the yong men to doe.

d Meaning, when he was maried.

11 And when e they ſawe him, they brought thirty companions to be with him.

e That is her parents or friends.

12 Then Samſon ſayd vnto them, I will nowe put foorth a riddle vnto you: and if you can declare it me within ſeuen dayes of the feaſt, and finde it out, I wil giue you thirty ſheetes, & thirtie f change of garments.

f To weare at feaſtes or ſolemne dayes.

13 But if you can not declare it me, then ſhall ye giue me thirtie ſheetes and thirtie change of garments. And they anſwered him Put forth thy riddle, that we may heare it.

14 And he ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetenes: and they could not in three dayes expound the riddle.

15 And when the ſeuenth day was g come, they ſayd vnto Samſons wife, Entiſe thine huſband, that he may declare vs the riddle, leaſt we burne thee and thy fathers houſe with fire. haue ye called vs, ‖to poſſeſſe vs? is it not ſo?

g Or, before it was ẏ fourth day.

‖Or, to impoueriſh vs.

16 And Samſons wife wept before him, and ſayde, Surely thou hateſt me and loueſt me not: for thou haſt put forth a riddle vnto the h children of my people, and haſt not told it me. And he ſaid vnto her, Beholde, I haue not tolde it my father, nor my mother, & ſhal I tel it thee?

h Unto them which are of my nation.

17 Then Samſons wife wept before him ſeuen daies ‖ while their feaſt laſted: and when the ſeuenth day came, he told her, becauſe ſhe was importunate vpon him: ſo ſhe tolde the riddle to the children of her people.

‖Or, to the ſeuenth day, beginning at the fourth.

18 And the men of the citie ſayde vnto him the ſeuenth day before the ſunne went downe, What is ſweeter then honie? and what is ſtronger then a Lion? Then ſayde he vnto them, k If ye had not plowed with my heiffer, ye had not found out my riddle.

k If ye had not vſed the helpe of my wife.

19 And the Spirite of the Lord came vpon him, and he went downe l to Aſhkelon, and ſlewe thirty men of them and ſpoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers houſe.

l Which was one of the fiue chief cities of the Philiſtims.

20 Then Samſons wife was ‖ giuen to his companion, whom he had vſed as his friend.

CHAP. XV.

4 Samſon tyeth firebrands to the foxe tailes. 6 The Philiſtims burne his father in lawe and his wife. 15 With the iawebone of an aſſe he killeth a thouſand men. 19 Out of a great tooth in the iawe God gaue him water.

But within a while after, in the time of wheate harueſt, Samſō viſited his wife with a kid, ſaying, I will a go into my

a That is, I will vſe her as my wife.

my wife into the chamber: but her father would not ſuffer him to go in.

2 And her father ſaid, I thought that thou hadſt hated her: therefoꝛe gaue I her to thy companiõ. Is not her yonger ſiſter fayꝛer then ſhe? take her, I pꝛay thee, in ſteade of the other.

3 Then Samſon ſayde vnto them, Nowe am I moꝛe [b] blameleſſe then the Philiſtims: therefoꝛe will I doe them diſpleaſure.

4 ¶ And Samſon went out, and tooke thꝛee hundꝛeth foxes, ⁊ tooke firebꝛands, ⁊ turned them taile to taile, and put a firebꝛande in the middes betweene two tailes.

5 And when he had ſet the bꝛands on fire, hee ſent them out into the ſtanding coꝛne of the Philiſtims, ⁊ burnt vp both the [c] rickes and the ſtanding coꝛne with the vineyards and oliues.

6 Then yͤ Philiſtims ſayd, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe hee had taken his wife, and giuen her to his companion. Then the Philiſtims came vp and [e] burnt her and her father with fire.

7 And Samſon ſayde vnto them, Though ye haue done this, yet wil I be auenged of you, and then I will ceaſe.

8 So he ſmote them hippe and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philiſtims came vp, and pitched in Iudah, and ‖ were ſpꝛed abꝛoad in Lehi.

10 And the men of Iudah ſaide, Why are ye come vp vnto vs? And they anſwered, To [f] binde Samſon are wee come vp, and to doe to him as hee hath done to vs.

11 Then thꝛee thouſande men of Iudah went to the top of the rocke Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtims are rulers ouer vs? [g] Wherefoꝛe thẽ haſt thou done thus vnto vs? And he anſwered them, As they did vnto me, ſo haue I done vnto them.

12 Againe they ſaid vnto him, We are come to binde thee, ⁊ to deliuer thee into the hande of the Philiſtims. And Samſon ſaide vnto them, Sweare vnto me, that ye wil not fall vpon me your ſelues.

13 And they anſwered him, ſaying, No, but we will binde thee and [h] deliuer thee vnto their hand, but we wil not kill thee. And they boũd him with two new coꝛdes, and bꝛought him from the rocke.

14 When he came to Lehi, the Philiſtims ſhouted againſt him, and the Spirite of the Loꝛd came vpon him, and the coꝛdes that were vpon his armes, became as flaxe that was burnt with fire: foꝛ the bandes looſed from his handes.

15 And he founde a [i] newe iawebone of an aſſe, and put foꝛth his hand, and caught it, and ſlewe a thouſande men therewith.

16 Then Samſon ſaid, With the iaw of an aſſe are ‖ heapes vpõ heapes. With the iawe of an aſſe haue I ſlaine a thouſand men.

17 And when he had left ſpeaking, he caſt away the iawbone out of his hand, and called that place, ‖ Ramath Lehi.

18 And he was ſoꝛe athirſt, and [k] called on the Loꝛde, and ſaide, Thou haſt giuen this great deliuerance into the hande of thy ſeruant: and nowe ſhall I die foꝛ thirſt, and fall into the handes of the vncircumciſed?

19 Then God bꝛake the cheeke tooth, that was in the iawe, and water came thereout: and when he had dꝛunke, his Spirite came againe, and hee was reuiued: wherefoꝛe the name thereof is called ‖ En hakkoꝛe, which is in Lehi vnto this day.

20 And he iudged Iſrael in the dayes of the Philiſtims twentie yeres.

CHAP. XVI.

3 Samſon carrieth away the gates of Azzah. 18 Hee was deceiued by Delilah. 30 Hee pulleth downe the houſe vpon the Philiſtims, and dieth with them.

Then went Samſon to [a] Azzah, and ſawe there an ‖ harlot, and [b] went in vnto her.

2 And it was tolde to the Azzahites, Samſon is come hither. And they went about, and layde waite foꝛ him all night in the gate of the citie, and were quiet all the night, ſaying, Abide ‖ till the moꝛning early, and we ſhall kill him.

3 And Samſõ ſlept till midnight, and aroſe at midnight, and tooke the dooꝛes of the gates of the citie, ⁊ the two poſtes and lift them away with the barres, and put them vpon his ſhoulders, and caried them vp to the top of the mountaine that is befoꝛe Hebꝛon.

4 ¶ And after this hee loued a woman by the ‖ riuer of Soꝛek, whoſe name was Delilah:

5 Unto whome came the Pꝛinces of the Philiſtims, and ſaid vnto her, Entiſe him, and ſee wherein his great ſtrength

[b] For though his father in lawe was occaſiõ, he was moued againe to take vengeance of the Philiſtims.

[c] Or, that which was reaped and gathered.

[d] Or, the citizen of Timnah.

[e] So the wicked puniſh wickednes, but not for loue of iuſtice but for feare of danger, which els might come to them.

‖ Or, [illegible]

‖ Or, camped.

[f] And ſo being their priſoner, to puniſh him.

[g] Such was their groſſe ignorance, that they iudged Gods great benefite to be a plague vnto them.

[h] Thus they had rather betray their brother then vſe the meanes that God had giuen for their deliuerance.

[i] That is, of an aſſe lately ſlaine.

‖ Or, [illegible]

[k] [illegible] appeare [illegible] true zeale to glorifie God and deliuer his countrey.

‖ Or, the [illegible] of him that prayed.

[a] One of the fiue chiefe cities of the Philiſtims.

‖ Or, [illegible]

[b] That is, he lodged with her.

‖ Or, [illegible] the moꝛning.

‖ Or, [illegible]

, lyeth, and by what meane we may ouercome him, that we may binde him, and puniſh him, and euery one of vs ſhall giue thee eleuen hũdreth ſhekels of ſiluer.

Of the value of a ſhekel, reade Gen. 23, 15.

6 ¶ And Delilah ſaide to Samſon, Tell me, I pray thee, wherein thy great ſtrength lyeth, and wherewith thou mighteſt be bound, to do thee hurt.

7 Samſon then anſwered vnto her, If they binde mee with ſeuen greene cordes that were neuer dryed then ſhall I be weake, and be as an other man.

f [illegible]

8 And the princes of the Philiſtims brought her ſeuẽ greene cords that were not dry and ſhe bound him therewith.

9 And ſhe had men lying in waite with her in the chamber Then ſhe ſaid vnto him, The Philiſtims be vpon thee, Samſon. And he brake the cordes, as a threede of towe is broken, when it feeleth fire: ſo his ſtrength was not knowen.

d Certaine Philiſtims in a ſecret chamber.

e When fire commeth nere it.

10 ¶ After, Delilah ſaide vnto Samſon, See, thou haſt mocked me and tolde mee lyes. I pray thee nowe, tell mee wherewith thou mighteſt be bound.

Though her falſhode tended to make him [illegible] yet his affection to [illegible] could not beware.

11 Then hee anſwered her, If they binde me with newe ropes that neuer were occupied, then ſhall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and ſaid vnto him, The Philiſtims be vpon thee, Samſon: and men lay in waite in the chamber and hee brake them from his armes as a threede.

13 ¶ Afterward Delilah ſaid to Samſon Hitherto thou haſt beguiled me, and tolde me lyes: tell me howe thou mighteſt be bound. And he ſaid vnto her, If thou plattedſt ſeuen lockes of mine head with the threedes of the woufe.

g It is impoſſible [illegible] giue place to our [illegible] affections, but at length [illegible] ſhal[illegible]

14 And ſhe faſtened it with a pinne, and ſaid vnto him, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and went away with the ¦ pinne of the web and the woufe.

h [illegible]

15 Againe ſhe ſaide vnto him, Howe canſt thou ſay, I loue thee, when thine heart is not with me? thou haſt mocked me theſe three times, and haſt not tolde me wherein thy great ſtrength lyeth.]

[illegible] loue [illegible] This is the [illegible] toward a [illegible] woman [illegible] able to [illegible] Gods [illegible] berai [illegible] haue [illegible] vnto them, whereas hee ſhould haue ruled.

16 And becauſe ſhe was importunate vpon him with her wordes continually, and vexed him, his ſoule was pained vnto the death.

17 Therefore hee tolde her all his heart, and ſaide vnto her, There neuer came raſor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be ſhauen, my ſtrength will go from me, and I ſhall be weake and be like all other men.

18 And whẽ Delilah ſaw that he had tolde her all his heart, ſhe ſent, and called for the princes of the Philiſtims, ſaying Come vp once againe: for he hath ſhewed me all his heart. Then the Princes of the Philiſtims came vp vnto her, and brought the money in their handes.

19 And ſhe made him ſleepe vpon her knees, and ſhe called a man, and made him to ſhaue off the ſeuen lockes of his head and ſhe began to vexe him, and his ſtrength was gone from him.

20 Then ſhe ſaide, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and thought, I will go out nowe as at other times, and ſhake my ſelfe, but he knew not that the Lord was departed from him.

k Not for the loſſe of his heare, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him downe to Azzah, and bounde him with fetters: and hee did grinde in the priſon houſe.

22 And the heare of his head began to grow againe after that it was ſhauen.

l Yet had he not his ſtrength againe till he had called vpon God, and reconciled himſelfe.

23 Then the princes of the Philiſtims gathered them together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſaide, Our god hath deliuered Samſon our enemie into our handes.

24 Alſo when the people ſawe him, they praiſed their god: for they ſaid, Our god hath deliuered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of vs.

25 And whẽ their hearts were mery, they ſaide, Call Samſon, that hee may make vs paſtime. So they called Samſon out of the priſon houſe, and he m was a laughing ſtocke vnto them, and they ſet him betweene the pillars.

m Thus by Gods iuſt iudgements they are made ſlaues to the wicked which neglect their vocation in defending the faithfull.

26 Then Samſon ſaide vnto the ſeruant that led him by the hande, Leade me, that I may touche the pillars that the houſe ſtandeth vpon, & that I may leane to them.

27 (Nowe the houſe was full of men and women, and there were all the Princes of the Philiſtims: alſo vpon the roofe were about three thouſand men and women that behelde while Samſon ¦ played)

¦ Or, was mocked.

28 Then Samſon called vnto the

Lord, and ſaide, O Lord God, I pray thee, thinke vpon me: O God, I beſeech thee, ſtrengthen me at this time onely, that I may be [t] at once [n] auenged of the Philiſtims for my two eyes.

29 And Samſon layde holde on the two middle pillars wherevpon yͤ houſe ſtoode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then ſaid Samſon, [o] Let me loſe my life with the Philiſtims: & he bowed him with all his might, & the houſe fell vpon the Princes, and vpon all the people that were therein. So yͤ dead which he ſlewe at his death were moe then they which he had ſlaine in his life.

31 Then his brethrē, and all the houſe of his father came downe & tooke him, and brought him vp and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twentie yeres.

t [illegible] take one [illegible]

n According to my [illegible] on whiche [illegible] to execute Gods iudgement vpon the wicked.

o He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vowe made her ſonne two idoles. 5 He made his ſonne a Prieſt for his idoles. 10 And after he hired a Leuite.

There [a] was a man of mount Ephraim, whoſe name was Michah,

2 And hee ſayde vnto his mother, The eleuen hundreth ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakeſt it, euen in mine hearing, beholde, the ſiluer is with me I tooke it. Then his mother ſaide, Bleſſed be my ſonne of the Lord.

3 And whē he had reſtored the eleuen hundreth ſhekels of ſiluer to his mother, his mother ſaide, I had dedicate the ſiluer to the Lorde of mine hande for my ſonne, to make [b] a grauen and molten image. Nowe therefore I wil giue it thee againe.

4 And when he had reſtored the money vnto his mother, his mother tooke two hundreth ſhekels of ſiluer, & gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

5 And this mā Michah had an houſe of gods, & made an * Ephod, and * [d] Teraphim, and conſecrated one of his ſonnes who was his Prieſt.

6 * In thoſe dayes there was no [e] king in Iſrael but euery mā did that which was good in his owne eyes.

a Some thinke this hiſtorie was in the time of Othniel, or as Ioſephus writeth, immediatly after Ioſua.

b Contrary to the commandement of God and true religion practiſed vnder Ioſua they forſooke the Lord and fell to idolatrie.

* Chap. 8,27.

c He would ſerue both God and idoles.

* Gen. 31,19. hoſe. 3,4.

d By Teraphim ſome vnderſtand certaine idoles hauing yͤ likenes of a man, but others vnderſtand thereby all maner of things and inſtruments belonging vnto thoſe which ſought for any anſwere at Gods handes.

* Chap. 18,[illegible] Chap. 21,25. e For where there is no magiſtrate fearing God, there can be no true religion, nor order.

7 ¶ There was alſo a yong man out of [f] Beth-lehem Iudah, of the familie of Iudah: who was a Leuite, and ſoiourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwel where he could finde a place: and as hee iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſaid vnto him, Whēce commeſt thou? And the Leuite anſwered him, [g] I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah ſayde vnto him, Dwell with me, and be vnto me a father and a Prieſt, and I wil giue thee ten ſhekels of ſiluer by yere, and a ſute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwell with the man, and the yong man was vnto him as one of his owne ſōnes.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord wil be [i] good vnto me, ſeeing I haue a Leuite to my Prieſt.

f Which Beth-lehem was in the tribe of Iudah.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were [illegible] ked vnto.

h Not conſidering that hee forſooke the true worſhippe of God for to maintaine his owne bellie.

i Thus the idolaters perſwade themſelues of Gods fauour when as in deede hee curſeth them.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come [illegible] with [illegible] gods and the Prieſt of Michah away. [illegible] They deſtroy Laiſh. 28 They builde it againe [illegible] And [illegible] idoles.

In thoſe dayes there was no [a] King in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritāce to dwell in: for vnto that time [all their inheritance had not fallen vnto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their familie fiue men out of their coaſtes, euen men expert in warre, out of Zorah and Eſhtaol, to view the land and ſearch it out & ſaid vnto them, [b] Go, [and ſearche out the lande. Then they came to mount Ephraim to the houſe of Michah and lodged there.

3 When they were in the houſe of Michah, they knewe the [c] voyce of the yong mā the Leuite: and being turned in thither, they ſaide vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou to do here?

4 And he anſwered them, Thus and thus dealeth Michah with me, and hath hyred me and I am his Prieſt.

5 Againe they ſaide vnto him, Aſke counſel now of God, that we may know

a Meaning no [illegible] gouernour, to puniſh [illegible] but according to Gods word.

b For the portion which Ioſua gaue them was not ſufficient for all their tribe.

c They knewe him by his [illegible], he was a ſtranger there.

whether the way which we goe, ſhalbe proſperous.

6 And the Prieſt ſaid vnto them, [d] Go in peace: for the Lord guideth your way which ye go.

7 Then the fiue men departed and came to Laiſh, and ſawe the people that were therein, which dwelt careles, after the maner of the Zidonians, quiet and ſure because no man [e] made any trouble in the land, or vſurped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with other men.

8 ¶ So they came againe vnto their brethren to Zorah & Eſhtaol: and their brethren ſaide vnto them, what haue ye done?

9 And they anſwered, Ariſe, that we may goe vp againſt them: for we haue ſeene the land and ſurely it is very good, and do ye ſit ſtill? be not ſlouthfull to go and enter to poſſeſſe the land:

10 If ye will go, ye ſhall come vnto a careleſſe people, and the countrey is large, for God hath giuen it into your hande. It is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eſhtaol, ſixe hundreth men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath iearim in Iudah: wherefore they called that place, ‖ Mahaneh Dan vnto this day: and it is behinde Kiriath iearim.

13 And they went thence vnto mount Ephraim, & came to þ houſe of Michah.

14 Then anſwered the fiue men, that went to ſpie out the countrey of Laiſh, and ſaide vnto their brethren, [f] Knowe ye not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Nowe therefore conſider what ye haue to do.

15 And they turned thitherward and came to the houſe of þ yong man the Leuite, euen vnto the houſe of Michah, and ſaluted him peaceably.

16 And the ſixe hundreth men appointed with their weapōs of warre, which were of the children of Dan, ſtood by the entring of the gate.

17 Then the fiue men that went to ſpye out the land, went in thither, and, tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſixe hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs houſe and fette the grauen image, the Ephod, and the Teraphim, and the molten image. Then ſaide the Prieſt vnto them, what do ye.

19 And they anſwered him, Holde thy peace: lay thine hande vpon thy mouth, and come with vs to be our father and Prieſt. Whether is it better þ thou ſhouldeſt be a Prieſt vnto þ houſe of one man, or that thou ſhouldeſt be a Prieſt vnto a tribe and to a familie in Iſrael?

20 And the Prieſtes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance [i] before them.

22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, and purſued after the children of Dan,

23 And cried vnto the childrē of Dan: Who turned their faces, and ſaide vnto Michah, what ayleth thee, that thou makeſt an outcrie?

24 And he ſaid, Ye haue taken away my [k] gods, which I made, & the Prieſt, and go your wayes: and what haue I more? how then ſay ye vnto me, what aileth thee?

25 And the children of Dan ſaid vnto him, Let not thy voyce be heard among vs, leſt [l] angry fellowes run vpon thee, and thou loſe thy life with the liues of thine houſholde.

26 So the children of Dan went their wayes: and when Michah ſawe that they were to ſtrong for him, hee turned, and went backe vnto his houſe.

27 And they tooke the [l] things which Michah had made and the Prieſt which he had, & came vnto Laiſh, vnto a quiet people and without miſtruſt, and ſmote them with the edge of the ſworde, and burnt the citie with fire:

28 And there was none to ‖ helpe, becauſe [m] Laiſh was farre from Zidon, and they had no buſines with other men: alſo it was in the valley that lyeth by Beth rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the citie Dan, after the name of Dan their father which was borne vnto Iſrael: howbeit the

[d] Thus God [illegible] the idolaters ſome [illegible] the [illegible] to their [illegible] in their errors.

[e] [illegible]

[e] Loſe ye this good occaſion by your ſlouthfulnes?

‖ Or, the campe of Dan.

[f] Becauſe they before had bin [illegible] [illegible] by hearing the ſame things.

[g] So ſuperſtition blinded them that they thought it Gods power was in theſe idoles, and that they ſhould haue good ſucceſſe by them, though by violence and robberie they did take them away.

[h] With the ſixe hundreth men.

[i] Suſpecting them that did purſue them.

[k] This declareth what opinion the idolaters haue of their idoles.

[l] For who haue their heart bitter.

[l] Meaning, the idoles, as verſe 18.

‖ Or, deliuer.

[m] Which after was called Ceſarea Philippi.

* Ioſh.19.47.

the name of the citie was Laiſh at the beginning.

30 Then the children of Dan ſet them vp the grauen image: and Jonathan the ſonne of Gerſhom, the ſonne of Manaſſeh and his ſonnes were the Prieſtes in the tribe of the Danites vntill the day of the captiuitie of the land.

[illegible]

31 So they ſet them vp the grauen image, which Michah had made, al the while the houſe of God was in Shiloh.

[illegible] the Arke was take 1.Sam. [illegible]

CHAP. XIX.

1 A Leuites wife being an harlot, forſooke her huſband and he tooke her againe. 25 At Gibeah ſhe was moſt [illegible] abuſed to the death. 29 The Leuite cutteth her in pieces and ſendeth her to the twelue tribes.

Chap.17.6.& 18.1.

ALſo in thoſe dayes, *when there was no King in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a *concubine out of Beth lehem Judah,

Gen.25.6.

2 And his concubine played ẏ whore ‖there, and went away from him vnto her fathers houſe to Beth lehem Judah, and there continued the ſpace of foure moneths.

‖[illegible]

3 And her huſband aroſe and went after her, to ſpeake ‖friendly vnto her, and to bring her againe: he had alſo his ſeruant with him and a couple of aſſes: & ſhe brought him vnto her fathers houſe, and when the yong womans father ſawe him, he reioyced ‖of his comming.

‖Ebr. to her hert.

‖[illegible]

4 And his father in lawe, the yong womans father retayned him: and he abode with him three dayes: ſo they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they aroſe earely in the morning, and ‖he prepared to depart: then the yong womans father ſaid vnto his ſonne in law, ‖Comfort thine heart with a morſell of bread, and then go your way.

‖Ebr. he roſe vp.

‖Or, ſtrengthen.

6 So they ſate downe, and did eate and drinke both of them together. And the a yong womans father ſaid vnto the man Be content, I pray thee, and tarie all night, and let thine heart be merie.

a That is, his concubines father.

7 And when the man roſe vp to depart, his father in lawe ‖was earneſt: therefore he returned and lodged there.

‖Or, compelled him

8 And he aroſe vp early the fifth day to depart, and the yong womans father ſaid, b Comfort thine heart, I pray thee: and they taryed vntil after midday, and they both did eate.

b Meaning, that he ſhould refreſh himſelfe with meate, as verſe 5.

9 Afterward when the man aroſe to depart with his concubine and his ſeruant, his father in lawe, the yong womans father ſaide vnto him, Beholde now, the day ‖draweth towarde euen: I pray you, tarie all night: beholde the ‖ſunne goeth to reſt: lodge here, that thine heart may be merie, and to morowe get you early vpon your way, and go to thy c tent.

‖[illegible]

‖[illegible]

c To wit, to the towne or citie where he dwelt.

10 But the man would not tarie, but aroſe and departed, and came ouer againſt Jebus, (which is Jeruſalem) and his two aſſes laden, and his concubine were with him.

11 When they were neere to Jebus, the day ‖was ſore ſpent, and the ſeruant ſaide vnto his maſter, Come, I pray thee, and let vs turne into this citie of the Jebuſites, and lodge all night there.

‖Or, went downe.

12 And his maſter anſwered him, d We will not turne into the citie of ſtrangers that are not of the children of Iſrael, but we will go forth to Gibeah.

d Though in theſe dayes there were moſt horrible corruptions, yet [illegible] could not compell them to haue to do [illegible] that profeſſed not the true God.

13 And he ſaid vnto his ſeruant, Come, and let vs draw neere to one of theſe places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the ſunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to go in and lodge in Gibeah: and when hee came, hee ſate him downe in a ſtreete of the citie: for there was no man ẏ ‖tooke them into his houſe to lodging.

‖Or, gathered them.

16 And behold, there came an old man from his worke out of the fielde at euen, and ẏ man was of mount Ephraim, but dwelt in Gibeah: & the men of the place were the children of e Jemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, he ſaw a ‖wayfaring man in the ſtreetes of ẏ citie: then this old man ſaide, Whither goeſt thou, & whence cameſt thou?

‖[illegible] man walking.

18 And hee anſwered him, We came from Beth lehem Judah, vnto the ſide of mount Ephraim: from thence am I: and I went to Beth lehem Judah, and go now to the f houſe of the Lord: and no man receiueth me to houſe,

f To Shiloh or Mizpeh, where the Arke was.

19 Although we haue ſtrawe and prouander for our aſſes, and alſo bread and wine for me & thine handmaide, and for the boy that is with thy ſeruant: we lacke nothing.

20 And ẏ old man ſaid, ‖Peace be with thee: as for all ẏ thou lackeſt, ſhalt thou finde with me: only abide not in ẏ ſtreete all night.

‖Or, be of good comfort.

21 ¶

21 ¶ So hee brought him into his houſe, and gaue fodder vnto the aſſes: and they waſhed their feete, and did eat and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, [f] wicked men beſet the houſe rounde about, and [g] ſmote at the doore, and ſpake to this olde man the maſter of the houſe, ſaying, Bring forth the man that came into thine houſe that wee may knowe him.

23 And * this man the maſter of the houſe went out vnto them, and ſaid vnto them, Nay my brethren, do not ſo wickedly, I pray you: ſeeing that this man is come into mine houſe, do not this villenie.

24 Beholde, [here is] my daughter, a virgine, and his concubine: them will I bring out now, [h] & humble them, and do with them what ſeemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knewe her and abuſed her all the night vnto the morning: and when the day began to ſpring, they let her go.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans houſe, where her lord was, till the light day.

27 And her † lorde aroſe in the morning, & opened the doores of the houſe, and went out to go his way and behold, the woman his concubine was † dead at the doore of the houſe and her handes [lay] vpon the threſholde.

28 And he ſaide vnto her, Vp and let vs go: but ſhe anſwered not. Then he tooke her vp vpon the aſſe, and the man roſe vp, and went vnto his [k] place.

29 And when hee was come to his houſe, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and ſent her through all quarters of Iſrael.

30 And all that ſawe it, ſaide, There was no [l] ſuch thing done or ſeene ſince the time that ŷ children of Iſrael came vp from ŷ land of Egypt vnto this day: conſider the matter, conſult and giue ſentence.

f The men of Belial, [illegible]

g To the intent they might breake it.

* Gene. 19. 6.

h That is, abuſe them, Gen. 19. 8.

i She fell downe dead as verſe 27.

† Or, huſband.

† Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the ſinne of Sodom for the which God rained downe fire and brimſtone from heauen.

CHAP. XX.

1 The Iſraelites aſſemble in Mizpeh, to whom the Leuite declareth his wrong. 12 They ſent for them ŷ did the villenie. 25 The Iſraelites are twiſe ouercome. 46 And at length get the victorie.

THen * all the children of Iſrael went out, and the Congregation was gathered together as [a] one man, from Dan to Beerſheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the † chiefe of all the people, and all the tribes of Iſrael aſſembled in the Congregation of ŷ people of God foure hundreth thouſand footmen that [c] drew ſword.

3 (Now ŷ children of Beniamin heard that the children of Iſrael were gone vp to Mizpeh) Then the children of Iſrael [d] ſaide, Howe is this wickednes committed?

4 And the ſame Leuite, the womans huſband that was ſlaine, anſwered and ſaide, I came vnto Gibeah ŷ is in Beniamin with my concubine to lodge,

5 And the † men of Gibeah aroſe againſt me, and beſet the houſe rounde about vpō me by night, thinking to haue ſlaine me, and haue forced my concubine that ſhe is dead.

6 Then I tooke my concubine, and cut her in pieces, and ſent [e] her throughout all the countrey of the inheritance of Iſrael: for they haue committed abomination and villenie in Iſrael.

7 Beholde, ye are all children of Iſrael: giue your aduiſe, & counſell herein.

8 Then all the people aroſe as one man, ſaying, There ſhall not a man of vs go to his tent, neither any turne into his [f] houſe.

9 But nowe this is that thing which we will do to Gibeah: [We will go vp] by lot againſt it,

10 And we will take ten men of ŷ hundreth throughout all the tribes of Iſrael, and an hundreth of the thouſand, and a thouſand of ten thouſand to bring [g] vitaile for ŷ people that they may do whē they come to Gibeah of Beniamin according to all the villenie, that it hath done in Iſrael.

11 ¶ So all the men of Iſrael were gathered againſt the citie, knit together, as one man.

12 And the tribes of Iſrael ſent men through all the [h] tribe of Beniamin, ſaying, What wickednes is this that is cōmitted among you?

13 Now therfore deliuer vs thoſe wicked men which are in Gibeah, that we may put them to death, and put away euill from Iſrael: but the children of Beniamin [i] woulde not obey the voyce of

* Hoſe. 10. 9.

a That is, all with one conſent.

b To aſke counſell.

† Ebr. corners.

c Meaning, men able to handle their weapon.

d To the Leuite.

† Or, chiefe, or lords.

e That is, her pieces to euery tribe a piece, chap. 19. 29.

f Before we haue reuenged this wickednes.

g These onely ſhould haue the charge to prouide for vitaile for the reſt.

h That is, euery familie of the tribe.

i Becauſe they woulde not ſuffer the wicked to be puniſhed, they declared themſelues to maintaine them in their euill, and therefore were all iuſtly puniſhed.

of their brethren the children of Iſrael.

14 But the children of Beniamin gathered themſelues together out of the cities vnto Gibeah, to come out ⁊ fight agaynſt the children of Iſrael.

15 ¶ And the children of Beniamin were nombred at that time out of the cities ſix and twentie thouſand men that drewe ſworde, beſide the inhabitants of Gibeah, which were nombred ſeuen hundreth choſen men.

16 Of all this people [were] ſeuen hundreth choſen men, being *left handed: all theſe coulde ſling ſtones at an heare breadth, and not faile.

17 ¶ Alſo the men of Iſrael, beſide Beniamin, were nombred foure hundreth thouſand men that drewe ſworde, euen all men of warre.

18 And the children of Iſrael aroſe, and went vp [k] to the houſe of God, and aſked of God, ſaying, Which of vs ſhall go vp firſt to fight againſt the children of Beniamin? And the Lord ſaide, Iudah [ſhalbe] firſt.

19 Then the children of Iſrael aroſe vp early and camped againſt Gibeah.

20 And the men of Iſrael went out to battell againſt Beniamin, and the men of Iſrael put them ſelues in aray to fight againſt them beſide Gibeah.

21 And the children of Beniamin came out of Gibeah, and ſlewe downe to the ground of the Iſraelites that day [l] two and twentie thouſand men.

22 And the people, the men of Iſrael plucked vp their heartes, ⁊ ſet their battaile againe in aray in the place where they put them in aray the firſt day.

23 (For ẏ children of Iſrael had gone vp and wept before the Lorde vnto the euening, and had aſked of the Lord, ſaying, Shal I go againe to battell againſt the children of Beniamin my brethren? and the Lord ſaid, Go vp againſt them)

24 ¶ Then the children of Iſrael came neere againſt the children of Beniamin the ſecond day.

25 Alſo ẏ ſecond day Beniamin came forth to meete them out of Gibeah, and ſlewe downe to the grounde of the children of Iſrael againe eighteene thouſand men: [t] all they coulde handle the ſword.

26 Then all the children of Iſrael went vp and al the people came alſo vnto the houſe of God, and wept and ſate there before the Lorde and faſted that day vnto the euening, ⁊ offred burnt offrings ⁊ peace offrings before the Lord.

27 And the children of Iſrael aſked the Lord, for [m] there was the Arke of the couenant of God in thoſe dayes,

28 And Phinehas the ſonne of Eleazar, the ſonne of Aaron [n] ſtood before it at that time, ſaying, Shall I yet go any more to battell againſt the children of Beniamin my brethren, or ſhall I ceaſe? And the Lord ſaid, Go vp: for to morowe I will deliuer them into your hand.

29 And Iſrael ſet men to lie in waite rounde about Gibeah.

30 And the children of Iſrael went vp againſt the children of Beniamin the third day, and put them ſelues in aray againſt Gibeah, as at other times.

31 Then the children of Beniamin comming out againſt the people, were [o] drawen from the citie: and they began to ſmite of the people and kill as at other times, [euen] by the wayes in the fielde (whereof one goeth vp to the houſe of God, and the other to Gibeah) vpon a thirtie men of Iſrael.

32 (For the children of Beniamin ſaid, They are fallen before vs, as at the firſt. But the children of Iſrael ſaide, Let vs flee and plucke them away from the citie vnto the hie [p] wayes)

33 And all the men of Iſrael roſe vp out of their place, and put themſelues in aray at Baal tamar: and the men that lay in waite of the Iſraelites came forth of their place, [euen] out of ẏ medowes of Gibeah,

34 And they came ouer againſt Gibeah, ten thouſand choſen men of all Iſrael, and the battell was ſore: for they knewe not that the [q] euil was neere them.

35 ¶ And the Lorde ſmote Beniamin before Iſrael, and the children of Iſrael deſtroyed of the Beniamites ẏ ſame day fiue and twentie thouſand and an hundreth men: al they could handle ẏ ſword.

36 So the children of Beniamin ſaw that they were ſtricken downe: for the men of Iſrael [r] gaue place to the Beniamites, becauſe they truſted to the men that lay in waite, which they had laide beſide Gibeah.

37 And they that lay in waite haſted, and brake forth toward Gibeah, and the [s] embuſhment drewe themſelues along, and ſmote all the citie with the edge of the ſword.

38 Alſo the men of Iſrael had appointed a certaine time with ẏ embuſhments, that they ſhoulde make a great flame,

[and]

Chap 3.15

[k] That is, to the Arke, which was in Shiloh: ſome thinke, in Mizpeh, as verſe 1.

[l] This God permitted bicauſe the Iſraelites partly truſted too much in their ſtrength, and part ẏ God would by this meanes puniſh their ſins.

[t] Ebr. all they drawing the ſworde.

[m] To wit, in Shiloh.

[n] Or, ſerued in the prieſtes office at thoſe dayes: ſo the Iewes write, that he liued three hundreth peeces.

[o] By the pollicie of the children of Iſrael.

[p] Meaning croſſe wayes or pathes to diuers places.

[q] They knewe not that Gods iudgement was at hand to deſtroy them.

[r] Retired, to drawe them after.

[s] Or, ran in a [illegible] pe

[and ſmoke riſe vp out of the citie.

39 And when the men of Iſrael retired in the battell, Beniamin began to [i] ſmite and kill of the men of Iſrael about thirtie perſons: for they ſaid, Surely they are ſtriken downe before vs, as in the firſt battell.

40 But when ẏ flame began to ariſe out of the citie, as a pillar of ſmoke, the Beniamites looked backe, and beholde, the flame of the citie began to aſcend vp to heauen.

41 Then the men of Iſrael turned [t] againe, and the men of Beniamin were aſtonied: for they ſawe that euil was neere vnto them.

42 Therfore they fled before the men of Iſrael vnto ẏ way of the wildernes, but the battel ouertooke them: alſo they which came out of the cities, ſlew them [u] among them.

43 Thus they compaſſed the Beniamites about, and chaſed them at eaſe, and ouerranne them, euen ouer againſt Gibeah on the Eaſtſide.

44 And there were ſlaine of Beniamin eighteene thouſand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Iſraelites [x] glaned of them by the way fiue thouſand men, and purſued after them vnto Gidom, and ſlewe two thouſand men of them,

46 So that all that were ſlaine that day of Beniamin, were fiue and twentie thouſand men that drewe ſworde, which were all men of warre:

47 *But ſix hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, ⁊ abode in the rocke of Rimmon foure moneths.

48 Then the men of Iſrael returned vnto the children of Beniamin, ⁊ ſmote them with the edge of the ſworde from the men of the citie vnto the beaſtes, and all that came to hand: alſo they ſet on fire all ẏ cities that they could come by.

CHAP. XXI.

1 The Iſraelites ſweare that they wil not marrie their daughters to the Beniamites. 10 They ſlay them of Iabeſh Gilead and gaue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Iſrael [a] ſware in Mizpeh, ſaying, None of vs ſhall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houſe of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And ſaid, O Lorde God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhould want?

4 ¶ And on the morowe the people roſe vp and made there an [b] altar, and offred burnt offrings ⁊ peace offrings.

5 Then the children of Iſrael ſaide, Who is he among all the tribes of Iſrael, that came not vp with the Congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lorde to Mizpeh, ſaying, Let him die the death.

6 And the children of Iſrael [c] were ſorie for Beniamin their brother, ⁊ ſaid, There is one tribe cut off from Iſrael this day.

7 How ſhall we do for wiues to them that remaine, ſeeing we haue ſworne by the Lord, that we will not giue them of our daughters to wiues?

8 Alſo they ſaide, Is there any of the tribes of Iſrael that [d] came not out to Mizpeh to the Lord? and behold, there came none of Iabeſh Gilead vnto the hoſte and to the Congregation.

9 For when the people were vewed, beholde, none of the inhabitants of Iabeſh Gilead were there.

10 Therefore the Congregation ſent thither twelue thouſand men of ẏ ‖ moſt valiant, and commanded them, ſaying, Go, and ſmite the inhabitants of Iabeſh Gilead with the edge of the ſword, both women, and children.

11 *And this is it that ye ſhall do: ye ſhall vtterly deſtroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitāts of Iabeſh Gilead foure hūdreth maides, virgines that had knowne no man by lying with any male: and they brought them vnto the hoſte to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] ſent and ſpake with ẏ children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had ſaued aliue of the women of Iabeſh Gilead: but they had not [f] ſo enough for them.

15 And the people were ſorie for Beniamin, because the Lorde had made a

---

[i] For they were waxen hardie by the two former victories.

[t] And withſtoode their enemies.

[u] For they were compaſſed in on euery ſide.

‖ [illegible]

[x] They ſlewe them by one and one, as they were ſcattered abroade.

[y] Beſides [illegible] that had bene ſlaine in the former battels.

Chap. 21. 13.

[z] If they belonged to the Beniamites.

[a] This othe came of raſhnes and not of iudgement for after they brake it in ſhewing ſecretly the meanes to marrie with certaine of their daughters.

[b] According to their cuſtome when they would conſult with the Lorde.

[c] Or, repented that they had deſtroyed their brethren, as appeareth, verſe, 15.

[d] Concerning them to be fauourers of vice which would not put their hand to puniſh it.

‖ Ebr. children of ſtrength.

Nom. 31. 17.

[e] To wit, about foure moneths after the diſcomfiture, Chap. 20. 47.

‖ Or, friendly.

[f] For there lacked two hundreth.

breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſayde, Howe ſhall we doe for wiues to the remnant? for the women of Beniamin are deſtroyed.

17 And they ſayd, [g] There muſt be, an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit we may not giue them wiues of our daughters: for the children of Iſrael had ſworne, ſaying, Curſed be he, that giueth a wife to Beniamin.

19 Therefore they ſayde, Beholde, there is a feaſt of the Lorde euery yeere in Shiloh [in a place,] which is on the [h] Northſide of Beth-el, and on the Eaſtſide of ye way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, ſaying, Go, and lie in waite in the vineyardes.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, we will ſay vnto them, Haue pitie on them for our ſakes, becauſe we reſerued not to eche man his wife in the warre, [i] & becauſe ye haue not giuen vnto them hitherto, ye haue ſinned.

23 And the children of Beniamin did ſo, and tooke wiues of them that danced according to their [k] nomber: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Iſrael departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In thoſe dayes there was no king in Iſrael, but euery man did that which was good in his eyes.

[g] Beniamin muſt be reſerued to haue the twelfe portion in the inheritance of Iaakob.

[h] He deſcribeth the place where the maides vſed yeerely to dance, as the maner then was, & to ſing Pſalmes and ſongs of Gods workes among them.

[i] Though they thought hereby to perſwade men that they kept the othe, yet before God it was broken.

[k] Meaning, two hundreth.

*Chap.17.6. & 18.1. & 19.1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratiuely is ſet forth the ſtate of the Church which is ſubiect to manifolde afflictions, and yet at length God giueth good and ioyfull iſſue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein alſo is deſcribed how Ieſus Chriſt, who according to the fleſh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Ieſus did vouchſafe to come, notwithſtanding ſhe was a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould be ſanctified by him, and ioyned with his people, and that there ſhould be but one ſheepefolde, and one ſhepheard. And it ſeemeth that this hiſtorie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his ſonnes dye. 19 Naomi & Ruth come to Beth-lehem.

IN the time that the iudges [*] ruled, there was a dearth in the [a] land, & a mã of Beth-lehem [b] Iudah went for to ſoiourne in the countrey of Moab, he, and his wife, and his two ſonnes.

2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the huſbande of Naomi dyed, and ſhe remained with her two ſonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name [was] Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed alſo both twaine: ſo the woman was left [deſtitute] of her two ſonnes, and of her huſband.

6 ¶ Then ſhe aroſe with her daughters in lawe, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lord had [d] viſited his people, and giuen them bread.

7 Wherefore ſhe departed out of the place where ſhe was, & her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſayde vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers houſe: the

[*] Ebr. iudged.

[a] In the land of Canaan.

[b] In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in the tribe of Zebulun.

[c] By this wonderfull prouidence of God Ruth became one of Gods houſhold, of whome Chriſt came.

[d] By ſending them plentie againe.

breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſayde, Howe ſhall we doe for wiues to the remnant? for the women of Beniamin are deſtroyed.

17 And they ſayd, [g] There muſt be, an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit we may not giue them wiues of our daughters: for the children of Iſrael had ſworne, ſaying, Curſed be he, that giueth a wife to Beniamin.

19 Therefore they ſayde, Beholde, there is a feaſt of the Lorde euery yeere in Shiloh [in a place,] which is on the [h] Northſide of Beth-el, and on the Eaſtſide of ye way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, ſaying, Go, and lie in waite in the vineyardes.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their [i] brethren come vnto vs to complaine, we will ſay vnto them, Haue pitie on them for our ſakes, becauſe we reſerued not to eche man his wife in the warre, and becauſe ye haue not giuen vnto them hitherto, ye haue ſinned.

23 And the children of Beniamin did ſo, and tooke wiues of them that danced according to their [k] nomber: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Iſrael departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In thoſe dayes there was no king in Iſrael, but euery man did that which was good in his eyes.

[g] Beniamin muſt be reſerued to haue the twelfe portion in the inheritance of Iaakob.

[h] He deſcribeth the place where the maides vſed yeerely to dance, as the maner then was, to ſing Pſalmes and ſonges of Gods workes among them.

[i] Though they thought hereby to perſwade men that they kept the othe, yet before God it was broken.

[k] Meaning, two hundreth.

* Chap.17.6. & 18.1 & 19.1.

The booke of Ruth.

The Argument.

THis booke is intituled after the name of Ruth which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratiuely is ſet forth the ſtate of the Church which is ſubiect to manifolde afflictions, and yet at length God giueth good and ioyfull iſſue: teaching vs to abide with pacience till God deliuer vs out of troubles. Herein alſo is deſcribed how Ieſus Chriſt, who according to the fleſh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Ieſus did vouchſafe to come, notwithſtanding that ſhe was a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould be ſanctified by him, and ioyned with his people, and that there ſhould be but one ſheepefolde, and one ſhepheard. And it ſeemeth that this hiſtorie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his ſonnes die. 19 Naomi & Ruth come to Beth-lehem.

IN the time that the iudges † ruled, there was a dearth in the [a] land, & a mā of Beth-lehem [b] Iudah went for to ſoiourne in the countrey of Moab, he, and his wife, and his two ſonnes.

2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the huſbande of Naomi dyed, and ſhe remained with her two ſonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name [was] Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed alſo both twaine: ſo the woman was left [deſtitute] of her two ſonnes, and of her huſband.

6 ¶ Then ſhe aroſe with her daughters in lawe, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lord had [d] viſited his people, and giuen them bread.

7 Wherefore ſhe departed out of the place where ſhe was, & her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſayde vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers houſe: the

† Or, iudged.

[a] In the land of Canaan.

[b] In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in the tribe of Zebulun.

[c] By this wonderfull prouidence of God Ruth became one of Gods houſholde, of whome Chriſt came.

[d] By ſending them plentie againe.

Lord ſhew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde [e] reſt, either of you in the houſe of her huſbande. And when ſhe kiſſed them, they lift vp their voyce and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true feare of God which rather hath reſpect to the eaſe of the body then to the comfort of the ſoule.

10 And they ſaid vnto her, Surely we wil returne with thee vnto thy people.

11 But Naomi ſayd, Turne againe, my daughters: for what cauſe will you go with me? are there any moe ſonnes in my wombe, that they may be your huſbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an huſband. If I ſhould ſay, I haue hope, [and if I had an huſband this night: yea, if I had borne ſonnes,

13 Would ye tarie for them, till they were of age? would ye be deferred for them from taking of huſbands? nay my daughters: for it grieueth me ‖ much for your ſakes that the hand of the Lord is gone out againſt me.

‖ Or, more then you.

14 Then they lift vp their voyce and wept againe, and Orpah [f] kiſſed her mother in lawe, but Ruth abode ſtill with her.

f When ſhe tooke leaue & departed.

15 And Naomi ſayd, Beholde, thy ſiſter in lawe is gone backe vnto her people and vnto her gods: [g] returne thou after thy ſiſter in lawe.

g No perſuaſions can preuaile to turne them backe from God, whom the hath choſen to be his.

16 And Ruth anſwered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will go: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dyeſt, will I dye, and there will I be buried. The Lorde doe ſo to me and more alſo, if ought, but death depart thee and me.

18 ¶ When ſhe ſawe that ſhe was ſtedfaſtly minded to go with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noyſed of them through all the citie, and they ſayd, Is not this Naomi?

h Whereby appeareth that ſhe was of a great familie and of good reputation.

20 And ſhe anſwered them, Call me not ‖ Naomi, but call me ‖ Mara: for ỹ Almightie hath giuen me much bitternes.

‖ Or, beautiful.
‖ Or, bitter.

21 I went out full, and the Lord hath cauſed me to returne emptie: why call ye me Naomi, ſeeing the Lord hath humbled me, & the Almightie hath brought me vnto aduerſitie?

22 So Naomi returned & Ruth the Moabiteſſe her daughter in lawe with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barly harueſt.

Which was in the moneth Niſan, that conteineth part of March and part of April.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentleneſ of Boaz toward her.

Then Naomies huſband had a kinſman, one of great power of the familie of Elimelech, and his name was Boaz.

a Both for vertue, and riches.

2 And Ruth the Moabiteſſe ſayde vnto Naomi, I pray thee, let me go to the fielde, and [b] gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſaid vnto her, Go my daughter.

b This her humilitie declareth her great affection towarde her mother in law, for as much as ſhe ſpareth no paineful diligence to get bothe their liuings.

3 ¶ And ſhe went, and came and gleaned in the fielde after the reapers, and it came to paſſe, that ſhe met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and ſayd vnto the reapers, The Lord be with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſayd Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered, and ſayd, It is the Moabitiſh maide, that came with Naomi out of the countrey of Moab:

7 And ſhe ſayd vnto vs, I pray you, let me gleane and gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe taried a litle in the houſe.

‖ Or, certaine handfuls.

8 ¶ Then ſayde Boaz vnto Ruth, Heareſt thou, my daughter? go to none other fielde to gather, neither go from hence: but abide here by my maidens.

9 [c] Let thine eyes be on the fielde that they doe reape, and goe thou after the [maidens. Haue I not charged the ſeruants, that they touch thee not? Moreouer when thou art athirſt, go vnto the veſſels, and drinke of that which the ſeruants haue drawen.

c That is, take heede in what fielde they doe reape.

10 Then ſhe fell on her face, and bowed her ſelfe to the ground, and ſayd vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt knowe me, ſeeing I am [d] a ſtranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered, and ſaid vnto her, All is told and ſhewed me that thou haſt done vnto thy mother in lawe ſince the death of thine huſband, and howe

thou haſt left thy father and thy mother, & the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompence thy worke and a full rewarde be giuen thee of the Lorde God of Iſrael, vnder whoſe [c] wings thou art come to truſt.

13 Then ſhe ſayd, Let me find fauour in thy ſight, my lorde: for thou haſt comforted me, and ſpoken comfortably vnto thy maide, though I be not like to one of thy maides.

14 And Boaz ſayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſel in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corne: and ſhe did eate, and was ſuffiſed, and [f] left thereof.

15 ¶ And when ſhe aroſe to gleane, Boaz commanded his ſeruants ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall ſome [g] of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not.

17 So ſhe gleaned in the fielde vntill euening, and ſhe threſhed that ſhe had gathered, and it was about an [*] Ephah of barly.

18 ¶ And ſhe tooke it vp, & went into the citie, and her mother in lawe ſawe what ſhe had gathered: Alſo ſhe tooke foorth, and gaue to her that which ſhe had reſerued, when ſhe was ſuffiſed.

19 Then her mother in law ſaid vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhe ſhewed her mother in lawe, with whome ſhe had wrought, and ſayde, The mans name, with whom I wrought to day is Boaz

20 And Naomi ſaid vnto her daughter in lawe, Bleſſed be he of the Lorde: for he ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſayd vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely vnto me, Thou ſhalt be with my ſeruants, vntill they haue ended all my haruest.

22 And Naomi anſwered vnto Ruth her daughter in lawe, It is beſt my daughter, that thou goe out with his maides, that they ‖ meete thee not in an other fielde.

23 Then ſhe kept her by the maides of Boaz, to gather vnto the end of barly haruest, and of wheat haruest, & ‖ dwelt with her mother in lawe.

CHAP. III.

1 Naomi [illegible]eth Rut, counſel. 8 She ſleepeth at Boaz feete. 12 He acknowledgeth [illegible]ſelfe to be her kinſman

AFterwarde Naomi her mother in lawe ſayde vnto her, My daughter, ſhall not I ſeeke [a] reſt for thee, that thou mayeſt proſper?

2 Nowe alſo is not Boaz our kinſman, with whoſe maides thou waſt? beholde, he winoweth barly to night in the floore.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the [b] man know of thee, vntill he haue left eating and drinking.

4 And when he ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feet, and lay thee downe, and he ſhall tel thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and drunken, and [c] cheered his heart he went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, & vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraide and ‖ caught holde: and lo, a woman lay at his feete.

9 Then he ſayd, Who art thou? And ſhe anſwered, I am Ruth thine handmaide: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then ſayd he, Bleſſed be thou of the Lorde, my daughter: thou haſt [d] ſhewed more goodneſſe in the latter end, then at the beginning, in as much as thou followedſt not yong men, were they poore or riche.

11 And now, my daughter, feare not: I wil doe to thee all that thou requireſt: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he [e] wil do the duetie of a kinſman vnto thee, wel, let him doe the kinſ-

[c] Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God and liue vnder his protection.

[f] Which ſhe brought home to her mother in lawe.

[*] Exod. 16.36.

[g] To wit, of her bag, as is in the Chalde text.

[h] To my huſband and children, when they were aliue, and nowe to vs.

‖ Or, fall vpon thee.

‖ Or remained [illegible] her mother [illegible]

[a] Meaning, that ſhe would prouide her of an huſband, with whome ſhe might liue quiet [illegible] the barne.

[b] Boaz, nor yet any other.

[c] That is had [illegible] and bein[illegible] among his ſeruants.

‖ Or, turned himſelfe [illegible] one ſide and other.

[d] Thou ſheweſt thy ſelfe from time to time more vertuous.

[e] If he wil take thee to be his [illegible], by the rite of affinitie according to Gods lawe Deut. 25.5.

mans duetie: but if he will not doe the kinſmans part, then will I doe the duetie of a kinſman, as the Lorde liueth: ſleepe vntill the morning.

14 ¶ And ſhe lay at his feete vntill the morning: and ſhe aroſe before one could knowe another: for he ſayd, Let no man knowe, that a woman came into the floore.

15 Alſo he ſaid, Bring the [‖] ſheete that thou haſt vpon thee, and holde it. And when ſhe helde it, he meaſured ſix [f] meaſures of barly, and layed them on her, and ſhe went into the citie.

‖ Or, mantel.

16 And when ſhe came to her mother in lawe, ſhe ſayde, Who art thou, my daughter? And ſhe tolde her all that the man had done to her,

f Perceiuing by her comming home, that he had not taken her to his wife, ſhe was aſtonied.

17 And ſayd, Theſe ſixe [meaſures] of barly gaue he me: for he ſayde to me, Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſayd ſhe, My daughter, ſit ſtill, vntill thou knowe howe the thing will fall: for the man will not be in reſt, vntill he haue finiſhed the matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſman touching her marryage. 7 The auncient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whome he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, and ſate there, and beholde, the kinſman, of whom Boaz had ſpoken, came by: and he ſaid, [b] Ho ſuch one, come, ſit downe here. And he turned, and ſate downe.

a Which was the place of iudgement.

b The Ebrewes here vſe two wordes which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, ho, ſirray, or ho, ſuch one.

2 Then he tooke ten men of the Elders of the citie, and ſayd, Sit ye downe here. And they ſate downe.

3 And he ſayde vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcel of lād, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Bye it before the [‖] aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none [c] beſides thee to redeeme it, and I am after thee. Then he anſwered, I will redeeme it.

‖ Or, inhabitants.

c For thou art the next of the kinne.

5 Then ſayd Boaz, What day thou byeſt the field of ẏ hand of Naomi, thou muſt alſo bye it of Ruth the Moabiteſſe the wife of the dead, to ſterre vp ẏ name of the dead, vpon his [d] inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinſman anſwered, I can not redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner beforetime in Iſrael, concerning redeeming and changing, for to ſtabliſh all things: a man did plucke off his ſhooe, and gaue it his neighbour, and this was a ſure [e] witnes in Iſrael.

e That he had reſigned his right. Deut. 25.9.

8 Therefore the kinſeman ſayde to Boaz, Bye it for thee: and he drewe off his ſhooe.

9 And Boaz ſayde vnto the Elders and vnto all the people, Ye are witneſſes this day, that I haue bought all that was Elimelechs, & all that was Chilions & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe ẏ wife of Mahlon, haue I bought to be my wife, to ſterre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [‖] place: ye are witneſſes this day.

‖ Or of the citie where he remained.

11 And all the people that were in the gate, and the Elders ſayd, We are witneſſes: the Lorde make the wife that commeth into thine houſe, like Rahel and like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt doe worthily in [g] Ephrathah, and be famous in Beth-lehem,

g Ephrathah and Beth-lehem are both one.

12 And that thine houſe be like ẏ houſe of Pharez (* Whom Thamar bare vnto Iudah) of the ſeede which the Lorde ſhall giue thee of this yong woman.

Gen. 38.29.

13 ¶ So Boaz tooke Ruth, and ſhe was his wife: and when he went in vnto her, the Lorde gaue, that ſhe conceiued, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed be the Lorde, which hath not left thee this day without a kinſmā, and [h] his name ſhalbe continued in Iſrael.

h He ſhal leaue a continuall poſteritie.

15 And this ſhal bring thy life againe, and cheriſh thine old age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhe is better to thee then [i] ſeuen ſonnes.

i Meaning, many ſonnes.

16 And Naomi tooke the childe, and layed it in her lappe, and became nource vnto it.

17 And the women her neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called the name thereof Obed: the ſame was the father of Iſhai, the father of Dauid.

1 Chro. 2.4. mat. 1.

18 ¶ Theſe now are the generations of * [k] Pharez: Pharez begate Hezron,

k The genealogie is brought in, to proue that Dauid by ſucceſſion came of the houſe of Iudah.

19 And Hezron begate Ram, & Ram begate Amminadab,

20 And Amminadab begate Nahſhon, and Nahſhon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iſhai, & Iſhai begate Dauid.

The firſt booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17.14. that when the Iſraelites ſhould be in the land of Canaan, hee would appoint them a King: ſo here in this firſt booke of Samuel is declared the ſtate of this people vnder their firſt King Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerue God, as being vnder the ſafegarde of him, which did repreſent Chriſt the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the perſon of a King is not ſufficient to defend them, except God by his power preſerue and keepe them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall warre both at home and abroade. And becauſe Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather diſobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his ſtate and Dauid the true figure of Meſsiah placed in his ſteade, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friendes, and diſſembling flatterers, are left to the Church and to euery member of the ſame, as a paterne and example to beholde their ſtate and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 11 Hannah was barren and prayed to the Lord. 15 Her anſwere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

There was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whoſe name was Elkanah yͤ ſonne of Ieroham, the ſonne of Elihu, yͤ ſonne of Tohu, the ſonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yere, to worſhip and to ſacrifice vnto the Lord of hoſtes in [b] Shiloh, where were yͤ two ſonnes of Eli, Hophni and Phinehas Prieſtes of the Lord.

4 And on a day, when Elkanah ſacrificed, he gaue to Peninnah his wife and to all her ſõnes and daughters portions,

5 But vnto Hannah he gaue a worthie [c] portion: for he loued Hannah, and the Lord had made her baren.

6 ¶ And her aduerſarie vexed her ſore, foraſmuch as ſhe vpbraided her, becauſe the Lord had made her baren.

7 (And ſo did he yere by yere) [and] as oft as ſhe went vp to the houſe of the Lord, thus ſhe vexed her, that ſhe wept and did not eate.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee then ten ſonnes?

9 So Hannah roſe vp after that they had eaten & drunke in Shiloh (and Eli the Prieſt ſate vpon a ſtoole by one of the poſtes of the [d] Temple of the Lord)

10 And ſhe was troubled in her minde, and prayed vnto the Lord, & wept ſore:

11 Alſo ſhe vowed a vow and ſaid, O Lord of hoſtes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchilde, then I will giue him vnto the Lord all the dayes of his life, *and there ſhall no raſor come vpon his head.

12 And as ſhe continued praying before the Lord, Eli marked her mouth.

13 For Hannah ſpake in her heart: her lippes did mooue onely, but her voyce was not heard: therefore Eli thought ſhe had bene drunken.

14 And Eli ſaide vnto her, How long wilt thou be drunken? Put away ‡ thy drunkennes from thee.

15 Then Hannah anſwered and ſaid, Nay my lorde, but I am a woman ‡ troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke, but haue * powred out my ſoule before the Lord.

16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I ſpoken hitherto.

17 Then Eli anſwered, and ſaide, Go in peace, and the God of Iſrael graunt thy petition that thou haſt aſked of him.

[a] There were two Ramathes, ſo that in this citie in mount Ephraim were Zophim, that is, the learned men and Prophets.

Deut.16.16.

[b] For yͤ Arke was there at that time.

[c] Some reade, a portion with an heauie cheere.

[d] Let this ſuffice, [illegible] Arke was.

Numb.6.5. iudg.13.5.

‡ Ebr. thy wine.

‡ Ebr. of an hard ſpirit.

Pſal.42.5.

‡ Ebr. as a daughter of Belial.

19 And Hezron begate Ram, & Ram begate Amminadab,

20 And Amminadab begate Nahſhon, and Nahſhon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iſhai, & Iſhai begate Dauid.

The firſt booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17.14. that when the Iſraelites ſhould be in the land of Canaan, hee would appoint them a King: ſo here in this firſt booke of Samuel is declared the ſtate of this people vnder their firſt King Saul, who not content with the order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerue God, as being vnder the ſafegarde of him, which did repreſent Chriſt the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the perſon of a King is not ſufficient to defend them, except God by his power preſerue and keepe them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall warre both at home and abroade. And becauſe Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather diſobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his ſtate and Dauid the true figure of Meſsiah placed in his ſteade, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friendes and diſſembling flatterers, are left to the Church and to euery member of the ſame, as a paterne and example to beholde their ſtate and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 11 Hannah was barren and prayed to the Lord. 15 Her anſwere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

There was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whoſe name was Elkanah the ſonne of Ieroham, the ſonne of Elihu, the ſonne of Tohu, the ſonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yere, to worſhip and to ſacrifice vnto the Lord of hoſtes in [b] Shiloh, where were the two ſonnes of Eli, Hophni and Phinehas Prieſtes of the Lord.

4 And on a day, when Elkanah ſacrificed, he gaue to Peninnah his wife and to all her ſonnes and daughters portions,

5 But vnto Hannah he gaue a worthie [c] portion: for he loued Hannah, and the Lord had made her barren.

6 ¶ And her aduerſarie vexed her ſore, foraſmuch as ſhe vpbraided her, becauſe the Lord had made her barren.

7 (And ſo did he yere by yere) [and] as oft as ſhe went vp to the houſe of the Lord, thus ſhe vexed her, that ſhe wept and did not eate.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee then ten ſonnes?

9 So Hannah roſe vp after that they had eaten & drunke in Shiloh (and Eli the Prieſt ſate vpon a ſtoole by one of the poſtes of the [d] Temple of the Lord)

10 And ſhe was troubled in her minde, and prayed vnto the Lord, & wept ſore:

11 Alſo ſhe vowed a vow, and ſaid, O Lord of hoſtes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchilde, then I will giue him vnto the Lord all the dayes of his life, *and there ſhall no raſor come vpon his head.

12 And as ſhe continued praying before the Lord, Eli marked her mouth.

13 For Hannah ſpake in her heart: her lippes did mooue onely, but her voyce was not heard: therefore Eli thought ſhe had bene drunken.

14 And Eli ſaide vnto her, How long wilt thou be drunken? Put away †thy drunkenneſſe from thee.

15 Then Hannah anſwered and ſaid, Nay my lorde, but I am a woman ‡troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke, but haue *powred out my ſoule before the Lord.

16 Count not thine handmaide †for a wicked woman: for of the abundance of my complaint and my griefe haue I ſpoken hitherto.

17 Then Eli anſwered, and ſaide, Go in peace, and the God of Iſrael graunt thy petition that thou haſt aſked of him.

[a] There were two Ramaths, ſo that in this citie in mount Ephraim were Zophim, that is, the learned men and Prophets.

Deut.16.16.

[b] For the Arke was there at that time.

[c] Some reade, a portion with an heauie cheere.

[d] Let this [illegible] Arke was.

Numb. 6.5. iudg. 13.5.

† Ebr. thy wine.

‡ Ebr. of an hard ſpirit.

Pſal.42.5.

† Ebr. a daughter of Belial.

18 She ſaide againe, Let thine handmaide finde [f] grace in thy ſight: ſo the woman went her way, and did eate, and looked no more ſad.

19 ¶ Then they roſe vp early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah. Now Elkanah knewe Hannah his wife, and the Lord [g] remembred her.

20 For in proceſſe of time Hannah cõceiued, and bare a ſonne, and ſhe called his name Samuel, Becauſe, ſaide ſhe, I haue aſked him of the Lord.

21 ¶ So the man [h] Elkanah and all his houſe went vp to offer vnto ẏ Lorde the yeerely ſacrifice, and his vowe:

22 But Hannah went not vp: for ſhe ſaide vnto her huſbande, I will tarie vntill the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkanah her huſband ſaide vnto her, Do what ſeemeth thee beſt: tarie vntill thou haſt weined him: onely the Lord accompliſh his [i] word. So the woman abode, and gaue her ſonne ſucke vntill ſhe weined him.

24 ¶ And when ſhe had weined him, ſhe tooke him with her with three bullocks and an *Ephah of floure and a bottell of wine, and brought him vnto the houſe of the Lorde in Shiloh, and the childe was ‡ yong.

25 And they ſlewe a bullocke, and brought the childe to Eli.

26 And ſhe ſaide, Oh my lord, as thy [k] ſoule liueth, my lord, I am the woman that ſtoode with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my deſire which I aſked of him.

28 Therefore alſo I haue ‡ giuen him vnto the Lorde: as long as he liueth he ſhalbe giuẽ vnto the Lord: and he [l] worſhipped the Lord there.

CHAP. II.

1 The ſong of Hannah. 12 The ſonnes of Eli wicked. 13 The newe cuſtome of the Prieſtes. 18 Samuel miniſtreth before the Lord. 20 Eli bleſſeth Elkanah and his wife. 23 Eli reproueth his ſonnes. 27 God ſendeth a Prophet to Eli. 31 Eli is menaced for not chaſtiſing his children.

AND Hannah [a] prayed, & ſaide, Mine heart reioyceth in the Lord, mine [b] horne is exalted in the Lord: my mouth is enlarged ouer mine enemies, becauſe I reioyce in thy ſaluation.

2 There is none holy as the Lorde: yea, there is none beſides thee, and there is no God like our God.

3 Speake no more preſũptuouſly: let not arrogancie come out of your mouth: for the Lorde is a God of knowledge, and by him enterpriſes are eſtabliſhed.

4 The bowe and the mightie men are broken, and the weake haue girded themſelues with ſtrength.

5 They that were full, are hired forth for [e] bread, and the hungrie are no more hired, ſo that the baren hath borne ſeuen: and ſhe that had many children, is feeble.

6 *The Lorde killeth and maketh aliue: bringeth downe to the graue and raiſeth vp.

7 The Lorde maketh poore and maketh rich: bringeth lowe, and exalteth.

8 *Hee raiſeth vp the poore out of the duſt, & lifteth vp the begger frõ the doũghill, to ſet them among princes, and to make them inherit the ſeate of glorie: for the pillars of the earth are the [f] Lords, and he hath ſet the world vpon them.

9 He will keepe the feet of his Saints, and the wicked ſhall keepe ſilẽce in darknes: for in his owne might ſhall no man be ſtrong.

10 The Lords aduerſaries ſhalbe deſtroyed, and out of heauen ſhal he *thunder vpon them: the Lord ſhall iudge the endes of the world, and ſhall giue power vnto his [g] King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his houſe, and the childe did miniſter vnto the Lord before Eli the Prieſt.

12 ¶ Nowe the ſonnes of Eli were wicked men and [k] knew not the Lord.

13 For the Prieſtes cuſtome towarde the people was this: when any man offred ſacrifice, the Prieſtes ‡ boy came, while the fleſh was ſeething and a fleſhhooke with three teeth in his hand,

14 And thruſt it into the kettle, or into the caldron, or into the panne, or into the pot: [l] all that the fleſhhooke brought vp, the Prieſt tooke for him ſelfe: thus they did vnto all the Iſraelites, that came thither to Shiloh.

15 Yea, before they burnt the [m] fat, the Prieſtes boy came and ſaide to the man that offred, Giue me fleſh to roſte for the Prieſt: for he will not haue ſodden fleſh of thee, but rawe.

16 And if any man ſaid vnto him, Let them burne the fat according to the ‡ cuſtome, then take as much as thine heart [n] deſireth: then he would anſwere, No,

but

[f] That is, pray vnto the Lord for me.

[g] According to her petition.

[h] This Elkanah was a Leuite, 1 Chro. 6, 27. and as ſome write, once a yere they accuſtomed to appeare before the Lord with their families.

[i] Becauſe her prayer tooke effect, therefore it was called the Lords promiſe.

Exod. 16, 36.

‡ Ebr. a childe.

[k] That is, moſt certainly.

‡ Ebr. lent.

[l] Meaning, Eli gaue thãks to God for her.

[a] After that ſhe had obteined a ſonne by prayer ſhe gaue thankes.

[b] I haue recouered ſtrength and glorie by the benefite of the Lord.

[c] I can anſwere them, that reproue my barennes.

[d] In that ye condemne my barennes ye ſhewe your pride againſt God.

[e] They ſell their labours for neceſſarie foode.

‡ Or, many.

Deut. 32, 39. [illegible] Tob. 13, 2.

Pſal. 113, 7.

[f] He preferreth to honour [illegible] will, [illegible] many [illegible] ment be contrarie. Therefore [illegible] diſpoſeth all things according to his will.

Chap. 7, 10.

[g] She grounded her prayer on Ieſus Chriſt which was to come.

[i] In all that Eli commanded him.

[k] That is, they neglected his ordinance.

‡ Or, ſeruant.

[l] Tranſgreſſing the ordre appointed in the Lawe, Leuit. 7, 31. for their bellies ſake.

[m] Which was commanded firſt to haue bene offred to God.

‡ Or, Lawe.

[n] Not paſſing for their owne profit, ſo that God might be ſerued aright.

but thou ſhalt giue it nowe: and if thou wilt not, I will take it by force.

17 Therefore ẏ ſinne of the yong men was very great before the Lorde: for men ^o^ abhorred the offring of the Lord.

o Seeing the horrible abuſe thereof.

18 ¶ Nowe Samuel being a yong childe miniſtred before the Lord, girded with a linen *Ephod.

Exod. 28. 4.

19 And his mother made him a litle coate, and brought it to him from yere to yeere, when ſhe came vp with her huſband, to offer the yerely ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſaid, the Lord giue thee ſeede of this woman, for ‖ the petition that ſhe aſked of the Lorde: and they departed vnto their place.

‖ Or, for the thing that ſhe had lent to the Lord, to wit, Samuel.

21 And the Lord viſited Hannah, ſo that ſhe cõceiued, and bare three ſonnes, and two daughters. And the childe Samuel grewe before the Lord.

22 ¶ So Eli was very olde, and heard all that his ſonnes did vnto all Iſrael, and how they lay with the women that ^p^ aſſembled at the doore of the Tabernacle of the Congregation.

p Which was (as ẏ Chalde writ) waited at their Tabernacle, when they came to be purified, reade Exod. 38. 8. Leuit. 12. 6.

23 And he ſaide vnto them, Why doe ye ſuch things? for of all this people I heare euill reportes of you.

24 Do no more, my ſonnes: for it is no good report ẏ I heare ^q^ which is, that ye make the Lords people to treſpaſſe.

q Becauſe they contemne their ſacrifice to God verſe 17.

25 If one man ſinne againſt another, the iudge ſhal iudge it: but if a man ſinne againſt the Lorde, who will pleade for him? Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord would ^r^ ſlay them.

r So that to obey good admonitions is Gods mercy, and to not obey them is his iuſt iudgement for ſinne.

26 ¶ (Now the childe Samuel profited and grewe and was in fauour both with the Lord and alſo with men)

27 And there came a man of God vnto Eli, and ſaid vnto him, Thus ſaith the Lorde, Did not I plainly appeare vnto the houſe of thy ^s^ father, when they were in Egypt in Pharaohs houſe?

s To wit, Aaron.

28 And I choſe him out of all ẏ tribes of Iſrael to be my Prieſt, to offer vpon mine altar, and to burne incenſe, and to weare an Ephod before me, and *I gaue vnto ẏ houſe of thy father all ẏ offrings made by fire of the children of Iſrael.

Leuit. 10. 14.

29 Wherefore haue you ^t^ kicked againſt my ſacrifice and mine offring which I commanded in my Tabernacle, and honoureſt thy children aboue me, to make your ſelues fat of the firſt fruites of all the offrings of Iſrael my people?

t Why haue you contemned my ſacrifices, and as it were trode them vnder foote?

30 Wherefore the Lorde God of Iſrael ſaith, I ſaide, that thine houſe and the houſe of thy father ſhould walke before me for euer. but now the Lord ſaith, ^u^ It ſhall not be ſo: for them that honour me, I will honour, and they that deſpiſe me, ſhalbe deſpiſed.

u Gods promiſes are onely effectuall to ſuch as he giueth conſtancie vnto, to feare and obey him.

31 Beholde, the dayes come, that I will cut off thine ^x^ arme, and the arme of thy fathers houſe, that there ſhall not be an olde man in thine houſe.

x Thy power and authoritie.

32 And thou ſhalt ſee thine ^y^ enemie in the habitation of ẏ Lord in all things wherewith God ſhall bleſſe Iſrael, and there ſhall not bee an olde man in thine houſe for euer.

y Thy poſteritie ſhall ſee the glorie of the church which ſhall be tranſlated to another whom they ſhall enuie, 1. King. 2. 27.

33 Neuertheleſſe, I will not deſtroy euery one of thine from mine altar, to make thine eyes to faile and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall die whẽ they be ‖ men.

‖ Or, when they come to mans age.

34 And this ſhalbe a ſigne vnto thee, that ſhall come vpon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I wil ſtirre me vp a ^z^ faithfull Prieſt, that ſhall doe according to mine heart and according to my minde: and I will builde him a ſure houſe, and he ſhall walke before mine Anointed for euer.

z Meaning, Zadok who ſucceded Abiathar, and was the figure of Chriſt.

36 And all that are left in thine houſe, ſhall come and ^a^ bowe downe to him for a piece of ſiluer and a morſell of bread, and ſhall ſay, Appoint me, I pray thee, to one of the Prieſtes offices, that I may eate a morſell of bread.

a That is, ſhall be inferiour vnto him.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lorde calleth Samuel three times, 11 And ſheweth what ſhall come vpon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOwe the childe Samuel miniſtred vnto the Lorde ^a^ before Eli: and the word of the Lord was ^b^ precious in thoſe dayes: for there was no manifeſt viſion.

a The Chalde text readeth, while Eli liued.

b Becauſe there were fewe Prophets to declare it.

2 And at that time, as Eli lay in his ^c^ place, his eyes began to waxe dimme that he could not ſee.

c In the court next to the Tabernacle.

3 And yer the ^d^ light of God went out, Samuel ſlept in the temple of the Lord, where the Arke of God was.

d That is the lampes which burnt in the night.

4 Then the Lorde called Samuel: and he ſaid, Here I am.

5 And he ran vnto Eli, and ſaid, Here am I, for thou calledſt me. But he ſaid, I called thee not: go againe ^e^ and ſleepe. And he went and ſlept.

e Joſephus writeth that Samuel was twelue yere olde when the Lord appeared to him.

6 And the Lorde called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt

Sam. call

call me. And he anſwered, I called thee not, my ſonne: go againe and ſleepe.

7 Thus did Samuel, before hee [f] knew the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lorde called Samuel againe the thirde time: and he aroſe, and went to Eli, & ſaid, I am here: for thou haſt called me. Then Eli [g] perceiued that the Lord had called the childe.

9 Therefore Eli ſaide vnto Samuel, Go & ſleepe: and if he call thee, then ſay, Speake Lord, for thy ſeruant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtoode, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſeruant heareth.

11 ¶ Then the Lord ſaid to Samuel, Beholde, I will doe a thing in Iſrael, whereof whoſoeuer ſhal heare, his two *eares ſhall [h] tingle.

12 In that day I wil raiſe vp againſt Eli all things which I haue ſpoken concerning his houſe: when I begin, I wil alſo make an ende.

13 And I haue tolde him that I will iudge his houſe for euer, for the iniquitie which he knoweth, becauſe his ſonnes ran into a ſlaũder, & he ſtayed them not.

14 Now therefore I haue ſworne vnto the houſe of Eli, that the wickedneſſe of Elies houſe, ſhall not be purged with [i] ſacrifice nor offering for euer.

15 Afterward Samuel ſlept vntil the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that [the Lord ſaid vnto thee? I pray thee, hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſaid vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then hee ſaide, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grewe, and the Lord was with him, and [l] let none of his wordes fall to the ground.

20 And all Iſrael from Dan to Beerſheba knewe [m] that faithfull Samuel [was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed him ſelfe to Samuel in Shiloh by [n] his word.

CHAP. IIII.

1 Iſrael is ouercome by the Philiſtims. 4 They do ſet the Arke, wherefore the Philiſtims do feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

AND Samuel ſpake vnto all Iſrael: and Iſrael [a] went out againſt the Philiſtims to battell and pitched beſide [b] Eben ezer: and the Philiſtims pitched in Aphek.

2 And the Philiſtims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlew of the armie in the fielde about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaide, [c] Wherefore hath the Lorde ſmitten vs this day before ẏ Philiſtims? let vs bring the Arke of the couenant of the Lorde out of Shiloh vnto vs, that whē it commeth among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the couenant of the Lorde of hoſtes, who [d] dwelleth betweene the Cherubims: and there were the two ſonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lorde came into the hoſte, all Iſrael ſhouted a mightie ſhout, ſo that the earth rang againe.

6 And when the Philiſtims heard the noyſe of the ſhout, they ſaide, What meaneth the ſound of this mightie ſhout in the hoſte of the Ebrewes? and they vnderſtoode, that the Arke of the Lorde was come into the hoſte.

7 And the Philiſtims were afraide, and ſaid, God is come into ẏ hoſte: therefore ſaide they, [e] Wo vnto vs: for it hath not bene ſo heretofore.

8 Wo vnto vs, who ſhal deliuer vs out of the hand of theſe mightie Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [f] wilderneſ.

9 Be ſtrong & play the men, O Philiſtims, that ye be not ſeruants vnto the Ebrewes, *as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter: for there fell of Iſrael thirtie thouſand footemen.

11 And the Arke of God was taken, and

f By viſion.

g Such was the corruption of thoſe times, that the chiefe Prieſt was become dull and negligent to vnderſtand the Lords appearing.

* 2.King.21.12.

h God declareth what ſo euer ſhal come vpon them, when they ſhal heare that the Arke is taken and alſo ſee Elies houſe deſtroyed.

i Meaning, that no poſteritie ſhould neuer enioy the chiefe Prieſtes office.

k God puniſh thee after this and that ſort, except thou tell me trueth. Ruth.1.17.

l The Lord accompliſhed whatſoeuer he had ſaid.

m [illegible] Samuel [illegible] faithfull Prophet of the [illegible]

n Euen by the word of the Lord.

a From the departure of the Iſraelites out of Egypt, vnto the time of Samuel are about 397. yeres.

b [illegible] ſtone of helpe, chap. 7.12.

c For it may ſeeme that this arke was vndertaken by Samuels commandement.

d For he vſed to appeare to the Iſraelites betweene the Cherubims ouer the Arke of the couenant, Exod.25. verſe 17.

e Before we fought againſt men, and now God is come to fight againſt vs.

f For in the red Sea and the wilderneſſe the Egyptians were deſtroyed, which was the laſt of all his plagues.

[illegible] bring to this ſtate. [illegible] [illegible] were [illegible] with the [illegible] were [illegible] and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the ſame day with his clothes [f] rent, and earth vpon his head.

f In token of ſorowe and mourning.

13 And when he came, lo, Eli ſate vpon a ſeate by the way ſide, wayting: for his heart [g] feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Leſt it ſhould be taken of the enemies.

14 And when Eli heard the noyſe of the crying, he ſaide, What meaneth this noyſe of the tumult? and the man came in haſtily, and told Eli.

15 (Nowe Eli was fourſcore and eighteene yeere olde, and *his eyes were dimme that he could not ſee)

Chap.3.2.

16 And the man ſaid vnto Eli, I came from the armie, and I fled this day out of the hoſte: and he ſaide, What thing is done, my ſonne?

17 Then the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtims, and there hath bene alſo a great ſlaughter among the people: and moreouer thy two ſonnes, Hophni and Phinehas [h] are dead, and the Arke of God is taken.

h According as God had afore ſaid.

18 ¶ And when he had made mention of the Arke of God, Eli fel from his ſeate backward by the ſide of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖iudged Iſrael fourtie yeeres.

‖Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe neere ‖her trauell: and when ſhe heard the report that the Arke of God was taken, & that her father in law and her huſband were dead, ſhe [i] bowed her ſelfe, and traueled: for her paines came vpon her.

‖Or, to crie out.

i And ſettled her body toward her trauell.

20 And about the time of her death, the women that ſtoode about her, ſaide vnto her, Feare not: for thou haſt borne a ſonne: but ſhe anſwered not, nor regarded it.

21 And ſhe named the childe ‖Ichabod, ſaying, The glory is departed from Iſrael, becauſe ẏ Arke of God was taken, & becauſe of her father in lawe and her huſband.

‖Or, No glory, or, where is the glorie.

22 She ſaide againe, [k] The glory is departed from Iſrael: for the Arke of God is taken.

k She vttered her great ſorowe by repeating her wordes.

CHAP. V.

2 The Philiſtims bring the Arke into the houſe of Dagon, which Idole fell downe before it. 6 The men of Aſhdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

Then ẏ Philiſtims tooke the Arke of God and caried it from Eben-ezer vnto [a] Aſhdod,

a Which was one of the fiue principal cities of the Philiſtims.

2 Euen the Philiſtims tooke ẏ Arke of God, and brought it into the houſe of [b] Dagon, and ſet it by Dagon.

b Which was their chiefe idole, and as ſome write, from the nauel downeward was like a fiſh, and vpward like a man.

3 And when they of Aſhdod roſe the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke vp Dagon, and ſet him in his place againe.

4 Alſo they roſe vp earely in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, & the head of Dagon and the two palmes of his hands were cut off vpon ẏ threſholde: onely the ſtumpe of Dagon was left to him.

5 Therefore the Prieſts of Dagon, and all that come into Dagons houſe [c] treade not on the threſholde of Dagon in Aſhdod vnto this day.

c Thus in ſtead of acknowledging the true God by this miracle they fall to a farther ſuperſtition.

6 But the hand of the Lord was heauie vpon them of Aſhdod, and deſtroyed them, and ſmote them with *emerods, both Aſhdod, and the coaſtes thereof.

Pſal.78.66.

7 And when the men of Aſhdod ſaw this, they ſaide, Let not the Arke of the God of Iſrael abide with vs: for his hand is ſore vpon vs and vpon Dagon our god.

8 They ſent therefore and gathered all the princes of the Philiſtims vnto them, and ſaid, [d] What ſhall we do with the Arke of the God of Iſrael? And they anſwered, Let the Arke of the God of Iſrael be caried about vnto Gath: and they caried the Arke of the God of Iſrael about.

d Though they ſawe Gods power and were afraid thereof, yet they would farther trie him, which thing God turneth to their deſtruction and his glorie.

9 And when they had caried it about, the hand of the Lord was againſt the citie with a very great deſtruction, and he ſmote the men of the citie both ſmall and great, and they had Emerods in their ſecret partes.

10 ¶ Therefore they ſent the Arke of God to Ekron: and aſſone as the Arke of God came to Ekron, the Ekronites cried out, ſaying, They haue brought the Arke of the God of Iſrael to vs to ſlay vs and our people.

11 Therefore they ſent, and gathered together al the princes of the Philiſtims and ſaide, Send [e] away the Arke of the God of Iſrael, and let it returne to his owne place, that it ſlay vs not and our

e The wicked, whẽ they feele the hand of God, grudge and reiect him, where the godly humble themſelues and crie for mercie.

our people: for there was a deſtruction and death throughout all þ citie, and the hand of God was very ſore there.

12 And the men that dyed not, were ſmitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philiſtims which they ſent againe with a gift. 12 It commeth to Beth-ſhemeſh. 17 The Philiſtims offer golden emerods. 19 The men of Beth-ſhemeſh are ſtriken for looking into the Arke.

SO the Arke of þ Lorde was in the countrey of the Philiſtims ſeuen moneths.

2 And the Philiſtims called the Prieſtes & the ſouthſayers, ſaying, What ſhall we do with the Arke of the Lorde? tell vs wherewith we ſhall ſend it home againe.

3 And they ſaid, If you ſend away the Arke of the God of Iſrael, ſend it not away emptie, but giue vnto it a ſinne offring: then ſhall ye be healed, and it ſhall be knowen to you, why his hand departeth not from you.

4 Then ſaide they, What ſhalbe the ſinne offring, which we ſhall giue vnto it? And they anſwered, Fiue goldẽ emerods and fiue golden mice, according to the nomber of the princes of the Philiſtims: for one plague was on you all, and on your princes.

5 Wherefore ye ſhall make the ſimilitudes of your emerods, and the ſimilitudes of your mice that deſtroy þ lande: ſo ye ſhal giue glory vnto the God of Iſrael, that he may take his hand from you, and from your [c] gods, and from your land.

6 Wherefore then ſhoulde ye harden your hearts as þ Egyptians & Pharaoh hardened their hearts? Whẽ he wrought wonderfully among them, *did they not let them go, and they departed?

7 Nowe therefore make a new cart, and take two milche kine, on whõ there hath come no yoke: and tye the kine to the cart, & bring the calues home from them.

8 Then take the Arke of the Lorde, and ſet it vpon the cart, and put the iewels of gold which ye giue it for a ſinne offring in a coffer by the ſide thereof, and ſend it away, that it may go.

9 And take heede, if it go vp by the way of his owne coaſt to Beth-ſhemeſh, it is he that did vs this great euil: but if not, we ſhall knowe then, that it is not his hand that ſmote vs, but it was a [f] chance that happened vs.

a They thought by continuance of time the plague would haue ceaſed, & ſo would haue kept the Arke ſtill.

b The idolaters confeſſe there is a true God, who puniſheth ſinne iuſtly.

c This is ſpoken according to the idolaters that knowe not the true God, & they haue many gods.

Exod. 12,31.

d Meaning the golden emerods and the golden mice.

e The God of Iſrael.

f The wicked attribute almoſt all things to fortune and chance, whereas indeed there is nothing done but by Gods prouidence and decree.

10 And the men did ſo: for they tooke two kine that gaue milke, and tied them to the cart, and ſhut the calues at home.

11 So they ſet the Arke of the Lorde vpon the cart, and the coffer with þ mice of gold, and with the ſimilitudes of their emerods.

12 And the kine went þ ſtreight way to Beth-ſhemeſh, and kept one path and lowed as they went, and turned neither to the right hand nor to the left: alſo the princes of the Philiſtims went after [g] them, vnto the borders of Beth-ſhemeſh.

13 Now they of Beth-ſhemeſh were reaping their wheate harueſt in the valley, and they lift vp their eies, and ſpied the Arke, & reioyced when they ſaw it.

14 ¶ And the cart came into the field of Ioſhua a Beth-ſhemite, and ſtoode ſtill there. there was alſo a great ſtone, and they claue the wood of the cart, and offered the kine for a burnt offring vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and þ coffer that was with it, wherein the iewels of golde were, and put them on the great ſtone, and the men of Beth-ſhemeſh offered burnt offering, and ſacrificed ſacrifices that ſame day vnto the Lord.

16 And when the fiue Princes of the Philiſtims had ſeene it, they returned to Ekron the ſame day.

17 ¶ So theſe are þ golden emerods, which the Philiſtims gaue for a ſinne offring to the Lord: for [i] Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, and for Ekron one,

18 And golden mice, according to the nomber of all þ cities of the Philiſtims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto þ great ſtone of Abel, whereon they ſet the Arke of the Lord: which ſtone remaineth vnto this day in the fielde of Ioſhua the Beth-ſhemite.

19 And he ſmote of the men of Beth-ſhemeſh, becauſe they [l] had looked in the Arke of the Lord: he ſlew euen among the people fiftie thouſand men and three ſcore and ten men. and the people lamented, becauſe the Lord had ſlaine the people with ſo great a ſlaughter.

20 Wherefore the men of Beth-ſhemeſh ſaide, Who is able to ſtand before this holy Lord God? and to whom ſhal he go from vs?

21 And they ſent meſſengers to the inhabitants

g For the tryall of the matter.

h To wit, the men of Beth-ſhemeſh, which were Iſraelites.

i Theſe were the fiue principalities of the Philiſtims which were not all conquered vnto the time of Dauid.

k Or, the plaine, or lamentation.

l For it was not lawfull to any either to touch or to ſee it, ſaue onely to Aaron and his ſonnes, Nom. 4.15. and 20.

inhabitants of Kiriath iearim, ſaying, The Philiſtims haue brought againe the Arke of the Lorde: come ye downe [and] take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forſake their ſinnes and turne to the Lord. 10 The Philiſtims fight againſt Iſrael and are ouercome. 16 Samuel iudgeth Iſrael.

Then the men of [a] Kiriath iearim came, and tooke vp the Arke of the Lord, & brought it into the houſe of Abinadab in the hill: & they ſanctified Eleazar his ſonne, to keepe yͤ Arke of the Lord.

2 (For while the Arke abode in Kiriath iearim, yͤ time was long, for it was twentie yeeres) and all the houſe of Iſrael lamented [b] after the Lord.

3 ¶ Then Samuel ſpake vnto all the houſe of Iſrael, ſaying, If ye be come againe vnto yͤ Lord with all your heart, *put away the ſtrange gods frō among you, and *Aſhtaroth, and direct your hearts vnto the Lorde, and ſerue him *onely, and hee ſhall deliuer you out of the hand of the Philiſtims.

4 Then yͤ children of Iſrael did put away *Baalim and Aſhtaroth, and ſerued the Lord only.

5 And Samuel ſaide, Gather all Iſrael to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh and [d] drew water and powred it out before yͤ Lorde, and faſted the ſame day, and ſaide there, We haue ſinned againſt the Lord. And Samuel iudged the children of Iſrael in Mizpeh.

7 When the Philiſtims heard that the children of Iſrael were gathered together to Mizpeh, yͤ princes of the Philiſtims went vp againſt Iſrael: and whē the children of Iſrael heard that, they were afraid of the Philiſtims.

8 And the children of Iſrael ſaide to Samuel, Ceaſe not to [e] crie vnto yͤ Lord our God for vs, that he may ſaue vs out of the hand of the Philiſtims.

9 Then Samuel tooke a ſucking lambe, & offred it altogether for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Iſrael, and yͤ Lord heard him.

10 And as Samuel offered the burnt offring, the Philiſtims came to fight againſt Iſrael: but the Lorde [f] thundred with a great thunder that day vpon the Philiſtims, and ſcattered them: ſo they were ſlaine before Iſrael.

[a] A citie in the tribe of Iudah, called alſo Kiriath baal Ioſh. 15,60.

[b] Lamented for their ſinnes and followed the Lord.

Ioſh. 24,15, 23

Iudg. 2,13.

*Deut. 6,4. matt. 4,10.

Iudg. 2,11,13

[c] For Shiloh was now deſolate, becauſe the Philiſtims had taken thence the Arke

[d] The Chalde text ſaith, that they drewe water out of their heart: that is wept aboundantly for their ſinnes.

[e] Signifying that in yͤ prayers of the godly there ought to be a vehement zeale.

[f] According to the prophecie of Hannah Samuels mother, Chap. 2,10.

11 And the men of Iſrael went from Mizpeh & purſued the Philiſtims, and ſmote them vntill they came vnder Beth-car.

12 Then Samuel tooke a ſtone and pitched it betweene Mizpeh & Shen, and called the name thereof, Eben ezer, and he ſaide, Hitherto hath the Lorde holpen vs.

13 ¶ So the Philiſtims were brought vnder, and they came no more againe into the coaſtes of Iſrael: and the hand of the Lord was againſt the Philiſtims al the dayes of Samuel.

14 Alſo yͤ cities which the Philiſtims had taken from Iſrael, were reſtored to Iſrael, from Ekron euen to Gath: and Iſrael deliuered the coaſtes of the ſame out of the hands of the Philiſtims: and there was peace betweene Iſrael and the [h] Amorites.

15 And Samuel iudged Iſrael all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Iſrael in all thoſe places.

17 Afterward he returned to Ramah: for there was his houſe, and there hee iudged Iſrael: alſo hee built an [i] altar there vnto the Lord.

[g] Which was a great rocke ouer againſt Mizpeh.

[h] Meaning the Philiſtims.

[i] Which was not contrary to the Lawe: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his ſonnes Iudges ouer Iſrael, who folow not his ſteppes. 5 The Iſraelites aſke a King. 11 Samuel declareth in what ſtate they ſhoulde be vnder the King. 19 Notwithſtanding they aſke one ſtill, and the Lorde willeth Samuel to graunt vnto them.

When Samuel was nowe become old, he [a] made his ſōnes Iudges ouer Iſrael.

2 (And the name of his eldeſt ſonne was [b] Ioel, and the name of the ſecond Abiah) euen iudges in Beer-ſheba.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, and *tooke rewardes, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Iſrael gathered them together, and came to Samuel vnto [c] Ramah,

5 And ſaid vnto him, Beholde, thou art old, and thy ſonnes walke not in thy wayes: *make vs now a King to iudge vs like all nations.

6 But the thing [d] diſpleaſed Samuel, whē they ſaide, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord ſaide vnto Samuel, Heare the voyce of the people in all that they ſhall ſay vnto thee: for they haue not

[a] Becauſe he was not able to beare the charge.

[b] Who was alſo called Vaſhni, 1. Chro. 6,28.

Deut. 16,19.

[c] For there his houſe was, Chap. 7,17.

Hoſe. 13,10. Actes 13,21.

[d] Becauſe they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this day, & haue forſakē me, and ſerued other Gods: euen ſo do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet [e]teſtifie vnto them, and ſhewe them the maner of the King that ſhall reigne ouer them.

10 ¶ So Samuel told all ẏ wordes of the Lorde vnto the people that aſked a King of him.

11 And he ſaid, This ſhalbe the [f]maner of the King that ſhall reigne ouer you: he will take your ſonnes, and appoint them to his charets, and to be his horſemen, and ſome ſhall runne before his charet.

12 Alſo hee will make them his captaines ouer thouſands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make inſtruments of warre, and the things that ſerue for his charets.

13 He will alſo take your daughters and make them apoticaries, and cookes and bakers.

14 And he will take your fieldes and your vineyardes, and your beſt Oliue trees, and giue them to his ſeruants.

15 And he will take the tenth of your ſeede, and of your vineyardes, and giue it to his ‖Eunuches, and to his ſeruants.

16 And he will take your men ſeruāts, and your maide ſeruants, and the chiefe of your yong men, and your aſſes, and put them to his worke.

17 He will take ẏ tenth of your ſheepe, and ye ſhall be his ſeruants.

18 And ye ſhall crie out at that day, becauſe of your King, whom ye haue choſen you, and the Lorde will not [g]heare you at that day.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhall be a King ouer vs.

20 And we alſo will be like all [other] nations, and our King ſhall iudge vs, and go out before vs, & fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearſed them in the eares of the Lord.

22 And the Lorde ſaide to Samuel, ‖Hearken vnto their voyce, and make them a King. And Samuel ſaide vnto the men of Iſrael, Go euery man vnto his citie.

[e] To proue if they will forſake their wicked purpoſe.

[f] Not that kings haue this authoritie by their office, but that ſuch as reigne in Gods wrath ſhulde vſe this ouer their brethren contrarie to the law Deut. 17. 16.

‖Or, chiefe officers.

[g] Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your affliction, whereinto ye caſt your ſelues willingly.

‖Or, graunte their requeſt.

CHAP. IX.

3 Saul ſeking his fathers aſſes, by the counſell of his ſeruant goeth to Samuel. 9 The Prophetes called Seers. 15 The Lord reueleth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feaſt.

There was now a man of Beniamin, [a]mightie in power named *Kiſh, the ſonne of Abiel, the ſonne of Zeror, ẏ ſonne of Bechorath, the ſonne of Aphiah, the ſonne of a man of Iemini.

2 And he had a ſonne called Saul, a [b]goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then he: from the ſhoulders vpwarde he was hier then any of the people.

3 And the aſſes of Kiſh Sauls father were loſt: therefore Kiſh ſaide to Saul his ſonne, Take nowe one of ẏ ſeruants with thee, and ariſe, go, and [c]ſeeke the aſſes.

4 So he paſſed through mount Ephraim, and went through the land of Shaliſhah, but they founde them not. Then they went through the land of Shalim, and there they were not: he went alſo through the land of Iemini, but they found them not.

5 When they came to the lande of [d]Zuph Saul ſaid vnto his ſeruant that was with him, Come & let vs returne, leaſt my father leaue the care of aſſes, and take thought for vs.

6 And he ſaid vnto him, Beholde now, in this citie is a man of God, and he is an honorable man: all that he ſaith commeth to paſſe: let vs nowe go thither, if ſo be that he can ſhew vs what way we may go.

7 Then ſaid Saul to his ſeruant, Wel then, let vs go: but what ſhall we bring vnto the man? For the ‖bread is ſpent in our veſſels, & there is no preſent to bring to the man of God: what haue we?

8 And the ſeruant anſwered Saul againe, and ſaid, Beholde I haue found about me the fourth part of a [e]ſhekel of ſiluer: that wil I giue the man of God, to tell vs our way.

9 (Beforetime in Iſrael when a man went to ſeeke an anſwere of God, thus he ſpake, Come, & let vs go to the [f]Seer: for he that is called nowe a Prophet, was in the olde time called a Seer.)

10 Then ſaide Saul to his ſeruant, Well ſaide, come, let vs go: ſo they went vnto the citie where ẏ man of God was.

11 ¶ And as they were going vp the

hie

[a] That is, both valiant and riche.

*Chap. 14. 51. 1. chron. 8. 33.

[b] So that it might ſeme that God approued their requeſt in appointing out ſuch a perſon.

[c] All theſe circumſtances were ordeined to ſet forthe Gods prouidence, wherby Saul thought not by chance, but of God was made King.

[d] Where was Ramath Zophim the citie of Samuel.

‖Or, vitailes.

[e] Which is about fiue pence, read Gen. 23. 15.

[f] So called, becauſe he foreſawe things to come.

the way to the citie, they founde maides that came out to draw water, and ſaide vnto them, Is there here a Seer?

12 And they anſwered them, & ſayd, Yea: lo, he is before you: make haſte now, for he came this day to the citie: for there is an [g] offring of the people this day in the hie place.

[g] That is, a feaſt after the offring which ſhould be kept in an hie place of the citie appointed for that vſe.

13 When ye ſhall come into the citie, ye ſhall find him ſtraight way yer he come vp to the hie place to eate: for the people will not eat vntil he come, becauſe he wil [h] bleſſe the ſacrifice: & then eat they that be bidden to the feaſt: now therefore go vp: for euen now ſhall ye find him.

[h] That is, giue thankes, & diſtribute the meate according to their cuſtome.

14 Then they went vp into the city, & when they were come into the mids of the citie, Samuel came out againſt thẽ, to go vp to the hie place.

15 ¶ *But the Lorde had reueiled to Samuel ‖ ſecretly (a day before Saul came) ſaying,

Chap. 15.1. actes 13.21. ‖ Ebr. in his eare.

16 To morow about this time, I will ſend thee a man out of the lande of Beniamin: him ſhalt thou anoint to be gouernour ouer my people Iſrael, that he may ſaue my people out of the hands of the Philiſtims: for I haue looked vpon my people & their crie is come vnto me.

[i] Notwithſtanding their wickedneſſe, yet was God euer mindfull of his inheritance.

17 Whẽ Samuel therfore ſaw Saul, the Lord anſwered him, See, this is the man whom I ſpake to thee of, he ſhall rule my people.

18 Then went Saul to Samuel in the mids of the gate, & ſaid, Tell me, I pray thee where the Seers houſe is.

19 And Samuel anſwered Saul, and ſayde, I am the Seer: go vp before mee vnto the hie place: for ye ſhall eate with me to day, and to morowe I will let thee go, and will tell thee all that is in thine [k] heart.

[k] Meaning, all that thou deſireſt to know.

20 And as for thine aſſes that were loſt three dayes ago, care not for them: for they are found. and on whom is [l] ſet all the deſire of Iſrael? is it not vpon thee and on all thy fathers houſe?

[l] Whom doeth Iſrael deſire to be their king but thee?

21 ¶ But Saul anſwered, and ſayde, Am not I the ſonne of Iemini of the ſmalleſt tribe of Iſrael? and my familie is the leaſt of al the families of the tribe of Beniamin. wherefore then ſpeakeſt thou ſo to me?

22 And Samuel tooke Saul and his ſeruant, & brought them into the [m] chamber, and made them ſitte in the chiefeſt place among them that were bidden: which were about thirtie perſons.

[m] Where the feaſt was.

23 And Samuel ſaide vnto the cooke, Bring forth the portion which I gaue thee, and whereof I ſaid vnto thee, Keepe it with thee.

24 And the cooke tooke vp the [n] ſhoulder, and that which was vpon it, and ſet it before Saul. And Samuel ſayd, Beholde, that which is left, ſet it before thee and eate: for hitherto hath it bene kept for thee, ſaying, [o] Alſo I haue called the people. So Saul did eate with Samuel that day.

[n] That is, the ſhoulder with ẏ breaſt which the prieſt had for his portion in all peace offrings, Leuit. 7.34.

[o] That both by the aſſembling of ẏ people, & by the meat prepared for thee thou mighteſt vnderſtand that I knewe of thy comming.

25 And when they were come downe frõ the hie place into the citie, he communed with Saul vpõ the top of the houſe.

26 And when they aroſe earely about the ſpring of the day, Samuel called Saul to the [p] top of the houſe, ſaying, Vp, that I may ſend thee away. And Saul aroſe, and they went out, both he, and Samuel.

[p] To ſpeake with him ſecretly: for the houſes were flat aboue.

27 And when they were come downe to the ende of the citie, Samuel ſaide to Saul, Bid thy ſeruant go before vs, (& he went) but ſtand thou ſtill now, that I may ſhew thee the [q] worde of God.

[q] Gods commandement concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuel aſſembleth the people, and ſheweth them their ſinnes. 21 Saul is choſen King by lot. 25 Samuel writeth the Kings office.

Then Samuel tooke a viole of [a] oyle and powred it vpon his head, and kiſſed him, and ſaid, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?

[a] In the Lawe this anointing ſignified the giftes of the holy Goſt, which were neceſſarie for them that ſhould rule.

2 When thou ſhalt depart from mee this day, thou ſhalt finde two men by *Rahels ſepulchre in the border of Beniamin, euen at Zelzah, and they will ſay vnto thee, The [b] aſſes which thou wenteſt to ſeeke, are found: and lo, thy father hath left the care of the aſſes, and ſoroweth for you, ſaying, What ſhall I do for my ſonne?

Gen. 35.20.

[b] Samuel confirmeth him by theſe ſignes ẏ God had appointed him king.

3 Then ſhalt thou goe foorth from thence and ſhalt come to the ‖ plaine of Tabor, and there ſhall meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another caryed a bottle of wine:

‖ Or, oke.

4 And they will aſke thee † if all bee well, and will giue thee the two loaues of bread, which thou ſhalt receiue of their hands.

† Ebr. of peace.

5 After that ſhalt thou come to the [c] hil of God, where is the gariſons of the Philiſtims: and whẽ thou art come thither to the citie, thou ſhalt meete a com

[c] Which was an hie place in Kiriath-iearim where the Arke was, chap. 7.2.

panie of Prophets cōming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they ſhall propheſie.

6 Then the Spirit of the Lorde will come vpon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 Therefore when theſe ſignes ſhall come vnto thee, do as occaſiō ſhal ſerue: for God is with thee.

8 And thou ſhalt go downe before me to Gilgal: and I alſo will come downe vnto thee to offer burnt offrings, and to ſacrifice ſacrifices of peace. *Tarie for me ſeuen dayes til I come to thee and ſhew thee what thou ſhalt do.

9 And when he had turned his ‡backe to go from Samuel, God gaue him another d heart: and all thoſe tokens came to paſſe that ſame day.

10 ¶ And when they came thither to the hill, beholde, the companie of Prophets met him, and the Spirite of God came vpon him, and he ‖propheſied among them.

11 Therefore all the people that knew him before, when they ſawe that he propheſied among the Prophetes, ſayde eche to other, What is come vnto the ſonne of Kiſh? *is Saul alſo among the Prophets?

12 And one of the ſame place anſwered, and ſaid, But who is their e father? Therefore it was a prouerbe, Is Saul alſo among the f Prophets?

13 And when he had made an ende of propheſying, he came to the hie place.

14 And Sauls vncle ſayde vnto him, and to his ſeruant Whither went yee? And he ſaid, to ſeeke the aſſes: And whē we ſawe that they were no where, wee came to Samuel.

15 And Sauls vncle ſaid, Tell me, I pray thee, what Samuel ſaid vnto you.

16 Then Saul ſaide to his vncle, he told vs plainly that the aſſes were foūd: but concerning the kingdome whereof Samuel ſpake, told he him not.

17 ¶ And Samuel g aſſembled the people vnto the Lord in Mizpeh,

18 And he ſaid vnto the children of Iſrael, Thus ſaith ÿ Lord God of Iſrael, I haue brought Iſrael out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But yee haue this day caſt away your God, who onely deliuereth you out of all your aduerſities and tribulations: and ye ſaid vnto him, No but appoint a king ouer vs. Now therefore ſtand ye before ÿ Lorde according to your tribes, and according to your thouſands.

20 And when Samuel had gathered together al the tribes of Iſrael, the tribe of Beniamin was h taken.

21 Afterward he aſſembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the ſonne of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they aſked the Lord againe, if that man ſhould yet come thither, And the Lord anſwered, Beholde, he hath hid himſelfe among the ſtuffe.

23 And they ran, & brought him thence: and when he ſtoode among the people, he was hier then any of the people from the ſhoulders vpward.

24 And Samuel ſaid to al the people, See ye not him, whom the Lorde hath choſen, that there is none like him amōg all the people? And al the people ſhouted and ſaid, God ſaue the ‡King.

25 Then Samuel told the people k the dutie of the kingdome, and wrote it in a booke, and laid it vp before the Lorde, and Samuel ſent all the people away euery man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a bande of men, whoſe heart God had touched,

27 But the wicked men ſayd, Howe ſhall he ſaue vs? So they deſpiſed him, and brought him no preſents: but hee l held his tongue.

CHAP. XI.

1 Nahaſh the Ammonite warreth againſt Iabeſh Gilead, who aſketh helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlaine. 14 The kingdome is renued.

Then Nahaſh the Ammonite a came vp, and beſieged Iabeſh Gilead: and all the men of Iabeſh ſaide vnto Nahaſh, Make a couenant with vs, and we will be thy ſeruants.

2 And Nahaſh the Ammonite anſwered them, On this cōdition will I make a couenant with you, that I may thruſt out all your b right eyes, and bring that ſhame vpon all Iſrael.

3 To whome the Elders of Iabeſh ſaid, Giue vs ſeuen daies reſpet, that we may ſend meſſengers vnto all the coaſts of Iſrael: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came ÿ meſſengers to Gibeah

Chap. 13. 8.

‡Ebr. ſhoulder.

d He gaue him ſuch vertues as were meete for a King.

‖ Or, ſang praiſes.

Chap. 19. 24.

e Meaning ÿ propheſie commeth not by ſucceſſion, but is giuen to whom it pleaſeth God.

f Noting thereby him that from low degree commeth ſodenly to honour.

g Both to declare vnto thē their fault in aſking a king, & alſo to ſhewe Gods ſentence therein.

h That is, by caſting of lot.

As though he were vnworthy and vnwilling.

‡Ebr. Let the King liue.

k As it is written in Deu chap. 17. 15.

l Both to auoid ſedition, and alſo to winne them by patience.

a After that Saul was choſen king: for feare of whom they aſked a king, as Chap. 12. 12.

b This declareth, that the more nere that tyrantes are to their deſtruction, the more cruel they are.

beah of Saul, and tolde theſe tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And beholde, Saul came following the cattell out of the field, and Saul ſaid, What ayleth this people, ỷ they weepe? And they tolde him the tidings of the men of Iabeſh.

c God gaue him the ſpirite of ſtrength and courage to go againſt this tyrant.

6 Then the Spirit of God [c]came vpon Saul, when he heard thoſe tidings, and he was exceeding angrie,

d He addeth Samuel becauſe Saul was not yet appoynted of al.
‖Or, as one man.

7 And tooke a yoke of oxen, & hewed them in pieces, & ſent them throughout all the coaſts of Iſrael by the handes of meſſengers, ſaying, Whoſoeuer commeth not foorth after Saul, & after [d]Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lord fell on the people, and they came out ‖with one conſent.

8 And when he nombred them in Bezek, the children of Iſrael were three hundreth thouſand men: and the men of Iudah thirtie thouſand.

e Meaning, Saul and Samuel.

9 Then [e]they ſaide vnto the meſſengers that came, So ſay vnto the men of Iabeſh Gilead, To morow by then the ſunne be hote, ye ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Iabeſh, which were glad.

f That is, to ỷ Ammonites, diſſembling that they had hope of ayde.

10 Therefore the men of Iabeſh ſaid, To morowe wee will come out vnto [f]you, and yee ſhall doe with vs all that pleaſeth you.

11 ¶ And whē the morow was come, Saul put the people in three bands, and they came in vpon the hoſte in the morning watch, and ſlewe the Ammonites vntill the heate of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

g By this victorie the Lorde wonne the heartes of the people to Saul
h By ſhewing mercie hee thought to ouercome their malice.

12 Then the people ſayde vnto Samuel, [g]Who is he that ſayd, Shal Saul reigne ouer vs? bring thoſe men that we may ſlay them.

13 But Saul ſaid, There ſhal no man [h]die this day: for to day the Lorde hath ſaued Iſrael.

14 ¶ Then ſaid Samuel vnto the people, Come, that wee may go to Gilgal, and renue the kingdome there.

i In ſigne of thankeſgiuing for the victorie.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offred [i]peace offrings before the Lorde: and there Saul and al the men of Iſrael reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle cauſeth the people to confeſſe their ſinne. Samuel exhorteth ỷ people to folow the Lord,

a I haue graunted your petition.

SAmuel then ſaid vnto all Iſrael, Beholde I haue [a]hearkened vnto your voyce in all that ye ſayd vnto me, & haue appointed a King ouer you.

b to gouerne you in peace and warre.

2 Now therefore behold, your king walketh[b] before you, and I am old and gray headed, & beholde, my ſonnes are with you: & I haue walked before you from my childhoode vnto this day.

Eccus.46.19.
c God woulde that this confeſſion ſhoulde be a paterne for al them that haue any charge or office.

3 Behold, here I am: *beare recorde of me before the Lorde and before his Anoynted. Whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whome haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe, to blind mine eyes therewith and I will reſtore it you?

4 Then they ſaid, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

d Your King, who is anoynted by the commaundement of the Lord.

5 And he ſaid vnto them, The Lorde is witnes againſt you, and his [d]Anoynted is witnes this day, that ye haue fōūd nought in mine hands. And they anſwered, He is witnes.

‖Or, exalted.

6 Then Samuel ſaid vnto the people, It is the Lorde that ‖made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

‖Or, benefites.

7 Nowe therefore ſtand ſtill, that I may reaſon with you before the Lorde according to all the ‖righteouſneſſes of the Lorde which hee ſhewed to you and to your fathers.

Gen.46.5,6.
Exod.4.16.

8 *After that Iaakob was come into Egypt, and your fathers cryed vnto the Lorde, then the Lorde *ſent Moſes and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

Iudg.4.2.
e Captaine of Iabins hoste king of Hazor.

9 *And when they forgate the Lord their God, he ſold them into the hand of Siſera [e]captaine of the hoſte of Hazor, and into the hand of the Philiſtims, and into the hande of the king of Moab, and they fought againſt them.

10 And they cried vnto the Lord, and ſaide, We haue ſinned, becauſe we haue forſaken the Lorde, & haue ſerued Baalim and Aſhtaroth. Nowe therefore deliuer vs out of the hands of our enemies, and we will ſerue thee.

f That is, Sāſon. Iudg.13.25.
Iudg.11.1.
Chap.4.1.

11 Therefore the Lorde ſent Ierubbaal and Bedan [f] *Iphtah, and *Samuel, and deliuered you out of the hāds of your enemies on euerie ſide, and yee dwelled ſafe.

12 Notwithſtanding when you ſaw,

that Nahaſh the King of the children of Ammon came againſt you, ye ſayde vnto me, No, but a King ſhall reigne ouer vs: when yet the Lorde your God was your King.

g Leauing god to ſeeke helpe of man, chap. 8. 5.

13 Nowe therefore beholde the king whome ye haue choſen, and whome ye haue deſired: lo therfore, the Lord hath ſet a King ouer you.

14 If ye wil feare the Lord and ſerue him, and heare his voyce, and not diſobey the worde of the Lord, both ye, and the King that reigneth ouer you, ſhall [h] follow the Lord your God.

h Ye ſhall be preſerued as they that folow the Lords will.

15 But if ye will not obey the voyce of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be vpon you, and on your fathers.

i Meaning, the gouernors.

16 Now alſo ſtande and ſee this great thing which the Lorde will doe before your eyes.

17 Is it not now wheate harueſt? I will call vnto the Lord, and he ſhal ſend thunder and raine, that ye may perceiue and ſee, howe that your wickedneſſe is [k] great, which ye haue done in the ſight of the Lord in aſking you a King.

k In that ye haue forſaken him, who hath all power in his h[a]nd, for a mortall man.

18 Then Samuel called vnto yͤ Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayd vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that we die not: for wee haue ſinned in aſking vs a King, beſide [l] all our other ſinnes.

l Not onely at other times, but nowe chiefly.

20 ¶ And Samuel ſaid vnto the people, Feare not, ye haue in deede done all this wickedneſſe, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

m Yes, ſo wel that there is no ſinne ſo great, but it ſhall be forgiuen, if the ſinner turne againe to God.

21 Neither turne ye backe: for (that ſhould be after vaine things which can not profite you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forſake his people for his great names ſake: becauſe it hath pleaſed the Lorde to make you [n] his people.

n Of his free mercy & not of your merites: & therfore he wil not forſake you.

23 Moreouer God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I wil ſhew you the good and right way.

24 Therfore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

o Unfeynedly, and without hypocriſie.

25 But if ye do wickedly, ye ſhall periſh, both ye, and your King.

CHAP XII

3 The Philiſtines are ſmitten of Saul & Jonathan. 13 Saul being diſobedient to Gods commaundement is ſheawed of Samuel that he ſhal not reigne. 19 The great ſlauerie, wherein the Philiſtines kept the Iſraelites.

SAul nowe had beene King [a] one yeere, and hee reigned two yeeres ouer Iſrael.

a Whiles theſe things were done.

2 Then Saul choſe him three thouſād of Iſrael: and two thouſād were with Saul in Michmaſh, and in mount Beth-el, & a thouſand were with Jonathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

b Before he tooke vpon him the ſtate of a king.

3 And Jonathan ſmote the gariſon of the Philiſtims, that was in the hill: and it came to the Philiſtims eares: and Saul blewe the trumpet throughout all the lande, ſaying, Heare, O yee Ebrewes.

c Of Kiriath iearim, where the Arke was, Chap. 10. 5.

d That euery one ſhould prepare thēſelues to warre.

4 And all Iſrael heard ſaye, Saul hath deſtroyed a gariſon of the Philiſtims. Wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered thēſelues together to fight with Iſrael, thirtie thouſand charets, and ſixe thouſand horſemen: for the people was like the ſand which is by the ſea ſide in multitude, and came vp, & pitched in Michmaſh Eaſtward from Beth auen.

e Which was alſo called Beth el, in the tribe of Beniamin.

6 And when the men of Iſrael ſawe that they were in a ſtrait (for the people were in diſtreſſe) the people hid themſelues in caues, and in holdes, & in rocks, and in towers, and in pittes.

7 And ſome of the Ebrews went ouer Jorden vnto the lande of [f] Gad and Gilead: and Saul was yet in Gilgal, & all the people for feare folowed him.

f Where the two tribes and the halfe remayned.

8 And he taryed ſeuen dayes, according vnto yͤ time that Samuel had appoynted: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

g Thinking yͤ abſence of the Prophet was a ſigne yͭ they ſhould loſe the victorye.

9 And Saul ſaide, Bring a burnt offring to me and peace offrings: and hee offred a burnt offring.

10 And aſſoone as he had made an end of offring the burnt offring, behold, Samuel came: & Saul went forth to meete him, to [h] ſalute him.

h To bleſſe him.

11 And Samuel ſaid, What haſt thou done? then Saul ſaide, Becauſe I ſawe that the people was [i] ſcattered from mee, and that thou cameſt not within the dayes appoynted, and that the Philiſtims

i Though theſe cauſes ſeeme ſufficiēt in mās iudgement, yet becauſe they had not the worde of God, they turned to his deſtruction.

liſtims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, The Philiſtims will come downe nowe vpon me to Gilgal, and I haue not made ſupplication vnto the Lord. I was bold therfore and offred a burnt offring.

13 And Samuel ſayd to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lorde thy God, which he commanded thee: for the Lorde had nowe ſtabliſhed thy kingdome vpon Iſrael for euer.

i Who willed thee to obey him, & reſt vpõ the worde ſpoken by his Prophet.

14 But nowe thy kingdome ſhall not continue: the Lorde hath ſought him a [k] man after his owne heart, and the Lorde hath commanded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lorde had commanded thee.

k That is, Dauid.

15 ¶ And Samuel aroſe, and gat him vp from Gilgal in [l] Gibeah of Beniamin: and Saul nombred the people that were founde with him, about ſixe hundreth men.

l And went to his citie Ramah.

16 And Saul & Ionathan his ſonne, and the people that were founde with them, had their abyding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſt of the Philiſtims three bandes to deſtroy, one bande turned vnto the way of Ophrah vnto the land of Shual,

‖Or, the deſtroier, to wit, the captaine came out with three bands.

18 And another band turned toward the way to Beth horon, and the thirde bande turned towarde the way of the coaſt that looketh toward the valley of Zeboim, toward the wildernes.

m So that to mans iudgement theſe three armies would haue ouerrun the whole countrey.

19 Then there was no ſmith founde throughout al the land of Iſrael: for the Philiſtims ſaid, Leaſt ẏ Ebrewes make them ſwords or ſpeares.

20 Wherefore all the Iſraelites went downe to the Philiſtims, to ſharpen euerie man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the picke forkes, and for the axes, and for to ſharpen the goades.

22 So when the day of battell was come, there was neither ſworde nor ſpeare found in the handes of any of the people that were with Saul and with Ionathan: but ⌜onely⌝ with Saul and Ionathan his ſonne was there found.

n To declare that the victorie onely came of God & not by their force.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an othe, not to eate til euening. 32 The people eate with the blood. 36 Saul would put Ionathan to death 45 The people deliuer him.

When on a day Ionathan the ſonne of Saul ſaide vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward ẏ Philiſtims gariſon, that is yonder on the other ſide, but he tolde not his father.

a By this example God would declare to Iſrael, that the victorie did not conſiſt in multitude or armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, [were] about ſixe hundreth men.

3 And Ahiah the ſonne of Ahitub, *Ichabods brother, the ſonne of Phinehas, the ſonne of Eli, was ẏ Lordes Prieſt in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

Chap.4.21.

4 ¶ Now in the way whereby Ionathan ſought to goe ouer to the Philiſtims gariſon, there was a ſharpe rocke on the one ſide, & a ſharp rock on ẏ other ſide: the name of ẏ one was called Bozez, and the name of the other Seneh.

‖Or, like a tooth.

5 The one rocke ſtretched from the North toward Michmaſh, & the other was from the South toward Gibeah.

6 And Ionathan ſaid to the yong mã that bare his armour, Come, and let vs go ouer vnto the gariſon of theſe vncircumciſed: it may be that the Lorde will worke with vs: for it is not hard to the Lord *to ſaue with many, or with fewe.

b To wit, the Philiſtims.

‖Or, none can let the Lord

2.Chro.14.11.

7 And he that bare his armour, ſaid vnto him, Doe all that is in thine heart: goe where it pleaſeth thee: beholde, [c] I am with thee as thine heart deſireth.

c I will folow thee whitherſoeuer thou goeſt.

8 Then ſaid Ionathan, Behold, we go ouer vnto thoſe men, and will ſhewe our ſelues vnto them.

9 [d] If they ſay on this wiſe to vs, Tary vntil we come to you, thẽ we wil ſtãd ſtill in our place, and not go vp to them.

d This he ſpake by the Spirit of prophecie, for aſmuch as hereby God gaue him aſſurance of the victorie.

10 But if they ſay, Come vp vnto vs, then we will go vp: for *the Lorde hath deliuered them into our hand: and this ſhalbe a ſigne vnto vs.

1.Mac.4.30.

11 So they both ſhewed themſelues vnto the gariſon of the Philiſtims: and the Philiſtims ſaide, See, the Ebrewes come out of the [e] holes wherin they had hid themſelues.

e Thus they ſpake contemptuouſly and by deriſion.

12 And the men of ẏ gariſon anſwered Ionathan, and his armour bearer, and ſayde, Come vp to vs: for we will ſhew

you a thing. Then Ionathan ſaide vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them into the hand of Iſrael.

13 So Ionathan went vp vpon [f] his handes and vpon his feete, and his armour bearer after him: and ſome fell before Ionathan, and his armour bearer ſlew others after him.

14 So the [g] firſt ſlaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of lande which two oxen plowe.

15 And there was a feare in the hoſte, and in the field, and among all the people: the gariſon alſo, and they that went out to ſpoyle, were afrayd themſelues: and the earth [h] trembled: for it was ſtricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin ſaw: and behold, the multitude was diſcomfited, & ſmitten as they went.

17 Therefore ſaid Saul vnto the people that were with him, Search nowe and ſee, who is gone from vs. And when they had nombred, beholde, Ionathan and his armour bearer were not there.

18 And Saul ſayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Iſrael)

19 ¶ And while Saul talked vnto the Prieſt, the noyſe, that was in the hoſte of the Philiſtims ſpread farther abroad, & encreaſed: therefore Saul ſaid vnto the Prieſt, [i] Withdraw thine hand.

20 And Saul was aſſembled with all the people that were with him, and they came to the battell: and beholde, * euerie mans ſworde was agaynſt his fellowe, and there was a verie great diſcomfiture.

21 Moreouer, the Ebrewes that were with the Philiſtimes before time, and were come with them into all partes of the hoſte, euen they alſo turned to bee with the [k] Iſraelites that were with Saul and Ionathan.

22 Alſo all the men of Iſrael which had hid themſelues in mount Ephraim, when they heard that the Philiſtims were fled, they followed after them in the battell.

23 And ſo the Lorde ſaued Iſrael that day: and the battell continued vnto Beth auen.

24 ¶ And at that time the men of Iſrael were preſſed [l] with hunger: for Saul charged the people with an othe, ſaying, Curſed be the man that eateth † foode till night, that I may be aueged of mine enemies: ſo none of the people taſted any ſuſtenance.

25 And all they of the land came to a wood, where hony lay vpō the ground.

26 And the people came into ẏ wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the [m] othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forth the end of ẏ rod that was in his hand, and dipt it in an honie combe, and put his hand to his mouth, and his [n] eyes receiued ſight.

28 Then anſwered one of the people, and ſaid, Thy father made the people to ſweare, ſaying, Curſed be the man that eateth ſuſtenance this day: and the people were ‖ faint.

29 Then ſaid Ionathan, My father hath [o] troubled the land: ſee now howe mine eyes are made cleare, becauſe I haue taſted a litle of this honie:

30 How much more, if the people had eaten to day of the ſpoyle of their enemies which they founde? for had there not bene nowe a greater ſlaughter among the Philiſtims?

31 ¶ And they ſmote the Philiſtims that day, from Michmaſh to Aialon: & the people were exceeding faint.

32 So the people turned to ẏ ſpoyle, & tooke ſheepe, and oxen, and calues, and ſlewe them on the ground, and the people did eate them * with the blood.

33 Then men told Saul ſaying, Behold, the people ſinne againſt the Lord, in that they eate with the blood. And he ſaid, Ye haue treſpaſſed: [p] roule a great ſtone vnto me this day.

34 Againe Saul ſaid, Go abroade among the people, and bid them bring me euery man his oxe, and euery man his ſheepe and ſlay them here, and eate and ſinne not againſt ẏ Lord in eating with the blood. And ẏ people brought euery man his oxe in his hand that night, and ſlew them there.

35 Then Saul made an altar vnto the Lord, and that ‖ was the firſt altar that he made vnto the Lord.

36 ¶ And Saul ſaid, Let vs go downe after ẏ Philiſtims by night & ſpoile thē vntill the morning ſhine, and let vs not leaue a man of them. And they ſayde,

Doe

[f] That is, he crept vp, or went vp with all haſte.

[g] The ſecond was when they ſlewe one another, and the third when the Iſraelites chaſed them.

[h] In that the inſenſible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance ſhall be againſt his enemies.

[i] Let ẏ Ephod alone: for I haue no leiſure nowe to aske counſell of God.

[illegible] 37,1. Iudg.7.21,22. 2.chro.20.23.

[k] Though before for feare of the Philiſtims they declared themſelues as enemies to their brethren.

[l] Such was his hypocriſie & arrogancie, that he thought to attribute to his police that which God had giuen by the hand of Ionathan.

† Ebr. bread.

[m] That is, the puniſhment, if they brake their othe.

[n] Which were dimme before for wearineſſe and hunger.

‖ Or, wearie.

[o] By making this cruel law.

* Leuit.7.26.& 19.26.deut.12.16.

[p] That ẏ blood of the beaſtes that ſhall be ſlayne, may be preſſed out vpon it.

‖ Or, of that ſtone began he to buylde an altar.

Doe what ſo euer thou thinkeſt beſt. Then ſayde the Prieſt, Let vs q drawe neere hither vnto God.

q To aske coũſell of him.

37 So Saul aſked of God, [ſaying,] Shall I goe downe after the Philiſtims? Wilt thou deliuer them into the hands of Iſrael? But he anſwered him not at that time.

38 ¶ And Saul ſaid, *All †ye chiefe of the people, come ye hither, & knowe, and ſee by whom this ſinne is done this day.

Iudg 20.2.
†Ebr. corners.

39 For as the Lorde liueth, which ſaueth Iſrael, though it be done by Ionathan my ſonne, he ſhall dye the death. But none of all yͤ people anſwered him.

40 Then he ſayde vnto all Iſrael, Bee yee on one ſide, and I and Ionathan my ſonne will bee on the other ſide. And the people ſayde vnto Saul, Doe what thou thinkeſt beſt.

41 Then Saul ſayde vnto the Lord God of Iſrael, Giue r a perfect lot. And Ionathan and Saul were taken, but the people eſcaped.

r Cauſe the lot to fal on him yͭ hath broke the oth: but he doth not conſidere his preſumption in commanding the ſame othe.

42 And Saul ſayde, Caſt [lot] betweene mee and Ionathan my ſonne. And Ionathan was taken.

43 Then Saul ſaid to Ionathã, Tel me what thou haſt done. And Ionathã tolde him, and ſayde, I taſted a little hony with the ende of the rod, that was in mine hand, and lo, I muſt dye.

44 Againe Saul anſwered, God doe ſo and more alſo, vnleſſe thou dye the death, Ionathan.

45 And the people ſayde vnto Saul, ſ Shal Ionathã die, who hath ſo mightily deliuered Iſrael? God forbid. As the Lorde liueth, there ſhall not one heare of his head fall to the grounde: for hee hath wrought with God this day. So the people deliuered Ionathã that he dyed not.

ſ The people thought it their duetie to reſcue him, who of ignorance had but broken a raſh law, & by whõ they had receiued ſo great a benefite.

46 Then Saul came vp frõ the Philiſtims: and the Philiſtims went to their owne place.

47 ¶ So Saul helde the kingdome ouer Iſrael, and fought againſt all his enemies on euery ſide, agaynſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the Kings of Zobah and againſt the Philiſtims: and whitherſoeuer hee went, hee ‖ handled them as wicked men.

‖Or, ouercame them.

48 He gathered alſo an hoſte & ſmote t Amalek, & deliuered Iſrael out of the hands of them that ſpoyled them.

t As the Lorde had commanded, Deut.25.17

49 Nowe the ſonnes of Saul were Ionathan, u and Iſhui, & Malchiſhua: and yͤ names of his two daughters, the elder was called Merab, & the yonger was named x Michal.

u Called alſo Abinadab, Chap.31.2.

x Which was the wife of Dauid, Chap. 18.27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: & the name of his chiefe captaine was y Abner the ſonne of Ner Sauls vncle.

y Whom Ioab the captaine of Dauid ſlewe, 2.Sam 3.27.

51 And Kiſh was Sauls father: & Ner the father of Abner [was] the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtims all the dayes of Saul: & z whomeſoeuer Saul ſaw to be a ſtrong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, chap.8.11.

CHAP. XV.

3 Saul is commanded to ſlay Amalek. 9 He ſpareth Agag & the beſt things. 17 Samuel reproueth him. 26 Saul is reiected of the Lorde and his kingdome giuen to another. 33 Samuel heweth Agag in peeces.

AFterwarde Samuel ſayde vnto Saul, *The Lord ſent me to anoint thee king ouer his people ouer Iſrael: now therefore a obey the voyce of the wordes of the Lorde.

Chap.9.16.

a Becauſe he hath preferred thee to this honour thou art bounde to obey him.

2 Thus ſayeth the Lord of hoſtes, I remember what Amalek did to Iſrael, *howe they laid wayte for them in the way, as they came vp from Egypt.

Exod.17.14. Nom.24.20.

3 Nowe b therefore goe, and ſmite Amalek, and deſtroy ye al that perteineth vnto them, and haue no compaſſion on them, but ſlay both man and woman, both infant and ſuckling, both oxe, and ſheepe, both camell, and aſſe.

b That this might be an example of gods vengeance againſt them that deale cruelly with his people

4 ¶ And Saul aſſembled the people, and ‖ nombred them in Telaim, two hundreth thouſande footemen, and ten thouſand men of Iudah.

‖Or, knewe the number by the lambes, which they brought.

5 And Saul came to a citie of Amalek, ‖ and ſet watch at the riuer.

‖Or, fought in the valley.

6 And Saul ſayd vnto the c Kenites, Goe, depart, [and] get you downe from among the Amalekites, leaſt I deſtroy you with them: for ye ſhewed d mercy to all the children of Iſrael, when they came vp from Egypt: & the Kenites departed from among the Amalekites.

c Which were the poſteritie of Iethro Moſes father in lawe

d For Iethro came to viſite them & gaue them good counſell, Exod. 18.19.

7 So Saul ſmote the Amalekites from Hauilah as thou cõmeſt to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliuẽ, and deſtroyed all the people with the edge of the ſworde.

9 But Saul and the people ſpared Agag, and the better ſheepe, and the oxen, and the fatte beaſtes, and the lambes, and al that was good, and they would not deſtroy thẽ: but euery thing yͭ

was vyle and nought worth, that they deſtroyed.

10 ¶ Then came ẏ word of the Lord vnto Samuel, ſaying,

11 It [e] repẽteth me that I haue made Saul King: for he is turned from mee, and hath not performed my commandementes. And Samuel was moued, & cryed vnto the Lord all night.

12 And when Samuel aroſe earely to meete Saul in the morning, one tolde Samuel, ſaying, Saul is gone to Carmel: & behold he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul ſayde vnto him, Bleſſed bee thou of the Lorde, I haue fulfilled the [f] commandement of the Lorde.

14 But Samuel ſayde, What meaneth then the bleating of the ſheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul anſwered, They haue brought them from the Amalekites: for the people ſpared the beſt of the ſheepe, and of the oxen to ſacrifice them vnto the Lorde thy God, and the remnant haue we deſtroyed.

16 Againe Samuel ſayde to Saul, Let mee tell thee what the Lorde hath ſayde to me this night. And he ſayde vnto him Say on.

17 Then Samuel ſayde, When thou waſt [g] little in thine owne ſight, waſt thou not made the head of the tribes of Iſrael? for the Lorde anoynted thee King ouer Iſrael.

18 And the Lorde ſent thee on a iourney, and ſaid, Goe, and deſtroy thoſe ſinners the Amalekites, and fight agaynſt them, vntill thou deſtroy them.

19 Now wherfore haſt thou not obeyed the voyce of the Lorde, but haſt turned to the pray, and haſt done wickedly in the ſight of the Lord?

20 And Saul ſayde vnto Samuel, Yea, I [h] haue obeyed the voyce of the Lorde, and haue gone the way which the Lorde ſent me, and haue brought Agag the King of Amalek, and haue deſtroyed the Amalekites.

21 But the people tooke of the ſpoyle, ſheepe & oxen, & the chiefeſt of the things which ſhould haue byn deſtroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord as great pleaſure in burnt offrings and ſacrifices, as whẽ the voyce of the Lord is obeyed? beholde, * to obey is better then ſacrifice, and to hearken ⌊ is better ⌋ then the fatte of rammes.

23 For rebellion is as [i] the ſinne of witchcraft, and tranſgreſſion is wickedneſſe & idolatrie. Becauſe thou haſt caſt away the worde of the Lord, therefore he hath caſt away thee frõ being King.

24 Then Saul ſayd vnto Samuel, I haue ſinned: for I haue tranſgreſſed the commaundement of the Lorde, and thy wordes, becauſe I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my [k] ſinne, and turne againe with me, that I may worſhippe the Lorde.

26 But Samuel ſayd vnto Saul, I will not returne with thee: for thou haſt caſt away the worde of the Lorde, and the Lord hath caſt away thee, that thou ſhalt not be King ouer Iſrael.

27 And as Samuel turned him ſelfe to goe away, he caught the lappe of his coate, and it rent.

28 Then Samuel ſayde vnto him, The Lorde hath rent the kingdome of Iſrael from thee this day, and hath giuen it to thy [l] neighbour, that is better then thou.

29 For in deede the [m] ſtrẽgth of Iſrael will not lie nor repent: for he is not a man that he ſhoulde repent.

30 Then he ſaid, I haue ſinned: but honour me, I pray thee, before the Elders of my people, and before Iſrael, and turne againe with me, that I may worſhippe the Lorde thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worſhipped the Lorde.

32 Then ſaid Samuel, Bring ye hither to me Agag the King of the Amalekites: and Agag came vnto him ‖ [n] pleaſantly, and Agag ſayde, Truely the bitterneſſe of death is paſſed.

33 And Samuel ſayd, * As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among other women. And Samuel hewed Agag in pieces before the Lorde in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his houſe to Gibeah of Saul.

35 And Samuel came no more to [p] ſee Saul vntill the day of his death: but Samuel mourned for Saul, and the Lorde [q] repented that he made Saul King ouer Iſrael.

CHAP.

[e] God in his eternal counſel neuer changeth nor repenteth, as verſ. 29. though he ſeemeth to vs to repent, when any thing goeth contrary to his temporal election.

[f] This is the nature of hypocrites to be impudent against the trueth, to condemne others, & iuſtifie themſelues.

[g] Meaning, of baſe condition, as Chap. 9.21.

[h] He ſtandeth moſt impudently in his owne defence both againſt God & his owne conſcience.

* Eccle. 4.17. Oſe. 6.6. Matth. 9.13. & 12.7.

[i] God hateth nothing more then the diſobedience of his commandement, though the intent ſeme neuer ſo good to man.

[k] This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

[l] That is, to Dauid.

[m] Meaning God who mainteineth & preſerueth his.

‖ Or, in bonds.

[n] He ſuſpected nothing leſſe then death, or as ſome write, he paſſed not for death.

* Exod. 17.11. nomb. 14.45.

[o] Where his houſe was.

[p] Though Saul came where Samuel was, Chap. 19.22.

[q] As verſ. 11.

CHAP. XVI.

1 Samuel is reproued of God, and is ſent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lorde commeth vpon Dauid. 14 The wicked ſpirit is ſent vpon Saul. 19 Saul ſendeth for Dauid.

The Lord then ſaid vnto Samuel, Howe long wilt thou ᵃmourne for Saul, ſeeing I haue caſt him away frō reigning ouer Iſrael? fill thine horne with oyle and come, I will ſende thee to Iſhai the Bethlehemite: for I haue prouided mee a King among his ſonnes.

a Signifying that we ought not to ſhewe our ſelues more pitiful thē God, nor to lament them whome he caſteth out.

2 And Samuel ſaid, How can I go? for if Saul ſhall heare it, he will kill me. Thē the Lord anſwered, Take an heifer ‡with thee, and ſay, I am come ᵇto doe ſacrifice to the Lord.

‡ Ebr. in thine hand.

b That is, to make a peace offering, which might be done though y Arke was not there.

3 And call Iſhai to the ſacrifice, and I will ſhewe thee what thou ſhalt doe, & thou ſhalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth lehem, and the Elders of the towne were ᶜaſtoned at his cōming, and ſaid, Commeſt thou peaceably?

c Fearing, leſt ſome great offence had bene committed, becauſe the Prophet was not wont to come thither.

5 And he anſwered, Yea: I am come to doe ſacrifice vnto the Lord: ſanctifie your ſelues and come with me to the ſacrifice. And he ſanctified Iſhai and his ſonnes and called them to the ſacrifice.

6 And when they were come, he looked on Eliab, & ſaid Surely the Lordes ᵈAnointed is before him.

d Thinking, y Eliab had bene appointed of God to bee made King.

7 But the Lord ſaid vnto Samuel, Looke not on his countenance, nor on the height of his ſtature, becauſe I haue refuſed him: for God ſeeth not as man ſeeth: for man looketh on the outward appearance, but the Lord beholdeth the *heart.

* 1 Chro. 28.9. iere.11.20 & 17.10. & 20.12. pſal.7.10

8 Then Iſhai called Abinadab, and made him come before Samuel. And he ſaid, Neither hath y Lord choſen this.

9 Then Iſhai made Shammah come. And he ſaid, Neither yet hath the Lord choſen him.

10 Againe Iſhai made his ſeuen ſonnes to come before Samuel: & Samuel ſaid vnto Iſhai, The Lorde hath choſen none of theſe.

11 Finally, Samuel ſaid vnto Iſhai, ‡Are there no more children but theſe? And he ſaid, there remaineth yet a little one behinde, that keepeth the ſheepe. Thē Samuel ſaide vnto Iſhai, *Send and fet him: for we will not ſit downe, til he be come hither.

‡ Ebr. are the childrē ended?

* 2.Sam.7.8. pſal.78.71.& 89.21.

12 And he ſent, & brought him in: and he was ruddie, & of a good countenance, and comely viſage. And the Lord ſaide, Ariſe, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the *Spirit of the Lord came vpon Dauid, from that day forwarde: then Samuel roſe vp, & went to Ramah.

* Act.7.46. and 13.22

‖ Or, proſpered.

14 ¶ But the Spirit of the Lord departed from Saul, and an ᵉeuill ſpirite ſent of the Lord vexed him.

e The wicked ſpirits are at Gods commandement to execute his will against the wicked.

15 And Sauls ſeruants ſaide vnto him, Behold now, the euill ſpirit of God vexeth thee.

16 Let our Lord therefore command thy ſeruants, that are before thee, to ſeeke a mā, that is a cunning player vpō the harpe: that when the euill ſpirit of God cōmeth vpō thee, he may play with his hande, and thou mayeſt be eaſed.

17 Saul then ſaid vnto his ſeruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Thē anſwered one of his ſeruāts, and ſaid, Behold, I haue ſeene a ſonne of Iſhai, a Bethlehemite, that can play, and is ſtrong, valiant & a man of warre and wiſe in matters, and a comely perſon, and the Lord is with him.

f Though Dauid was anointed king by y Prophet, yet God would exerciſe him in ſundry ſortes before he had the vſe of his kingdome.

19 ¶ Wherefore Saul ſent meſſengers vnto Iſhai & ſaid Send mee Dauid thy ſonne, which is with the ſheepe.

20 And Iſhai tooke an aſſe laden with bread and a flagon of wine and a kid, and ſent them by the hand of Dauid his ſonne vnto Saul.

21 And Dauid came to Saul, & ſtood before him: and he loued him very well, and he was his armour bearer.

‖ Or, ſerued him.

22 And Saul ſent to Iſhai, ſaying, Let Dauid now remaine with me: for he hath found fauour in my ſight.

23 And ſo when y euill ſpirit of God came vpon Saul, Dauid tooke an harp and played with his hande, and Saul was refreſhed, and was eaſed: for the euill ſpirit departed from him.

g God would y Saul ſhould receiue this benefite at Dauids hand, that his condemnation might be the more euident for his cruell hate toward him.

CHAP. XVII.

1 The Philiſtims make warre againſt Iſrael. 10 Goliath defieth Iſrael. 17 Dauid is ſent to his brethren. 34 The ſtrength and boldnes of Dauid. 47 The Lorde ſaueth not by ſworde nor ſpeare. 50 Dauid killeth Goliath & the Philiſtims flee.

Now the Philiſtims gathered their armies to battell, and came together to Shochoh, which is in Iudah, & pitched betweene Shochoh and Azekah, in the coaſt of Dammim.

‖ Or, in Ephes-dammim.

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley of Elah and put them ſelues in battel aray to meete the Philiſtims.

3 And ẏ Philiſtims ſtoode on a moũtaine on the one ſide, and Iſrael ſtoode on a mountaine on the other ſide: ſo a valley was betweene them.

4 ¶ Then came a man betweene thē [a] both out of the tētes of the Philiſtims, named Goliath of Gath: his height [was] ſixe cubites and an hand breadth.

5 And had an helmet of braſſe vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine [was] [b] fiue thouſand ſhekels of braſſe.

6 And he had ‖ bootes of braſſe vpon his legges, and a ſhield of braſſe vpon his ſhoulders.

7 And the ſhaft of his ſpeare [was] like a weauers beame: and his ſpeare head weyed ſixe hūdreth ſhekels of yrō: & one bearing a ſhield went before him.

8 And he ſtoode, & cryed againſt the hoſte of Iſrael and ſaid vnto thē, Why are ye come to ſet your battell in aray? am not I a Philiſtim, and you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with mee, and † kill me, then will we be your ſeruants: but if I ouercome him, & kill him, then ſhall ye be our ſeruants, and ſerue vs.

10 Alſo the Philiſtim ſaid, I defie the hoſte of Iſrael this day: giue me a man, that we may fight ‖ together.

11 When Saul and all Iſrael heard thoſe wordes of the Philiſtim, they were diſcouraged, and greatly afrayed.

12 ¶ Nowe this Dauid ‖ was the * ſonne of an Ephratite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſhai wēt and followed Saul to the battell: and the names of his three ſonnes that went to battel, were Eliab the eldeſt, and the next Abinadab, & the third Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo went, but he returned [c] from Saul to feede his fathers ſheepe in Beth-lehem.

16 And the Philiſtim drewe neere in the morning, and euening, and cōtinued fourtie dayes.

17 And Iſhai ſaide vnto Dauid his ſonne, [d] Take nowe for thy brethren an Ephah of this parched corne, and theſe ten cakes, and run to the hoſte to thy brethren.

18 Alſo carie theſe ten freſhe cheeſes vnto the captaine, and looke howe thy brethren fare, and receiue their [e] pledge.

19 (Then Saul and they, and all the men of Iſrael were ‖ in the valley of Elah, fighting with the Philiſtims)

20 ¶ So Dauid roſe vp early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commanded him, and came within the compaſſe of the hoſte: and the hoſte wēt out in array, and ſhouted in the battel.

21 For Iſrael & the Philiſtims had put thēſelues in array, armie againſt armie.

22 And Dauid left the things, which he bare, vnder the handes of the keeper of the † cariage, and ran into the hoſte, and came, and aſked his brethren † how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, whoſe name was Goliath the Philiſtim of Gath) out of ẏ ‖ army of the Philiſtims & ſpake [f] ſuch wordes, and Dauid heard them.

24 And all the men of Iſrael, when they ſaw the man, ran away from him, and were ſore afrayed.

25 For euery man of Iſrael ſaide, Saw ye not this mā that commeth vp? euen to reuile Iſrael is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his * daughter, yea, and make his fathers houſe [g] free in Iſrael.

26 ¶ Then Dauid ſpake to the men that ſtoode with him, & ſaid, What ſhall be done to the mā that killeth this Philiſtim, and taketh away the [h] ſhame frō Iſrael? for who is this vncircumciſed Philiſtim, that he ſhould reuile the hoſte of the liuing God?

27 And the people anſwered him after this maner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was very angry with Dauid, and ſaide, Why cameſt thou downe hither? & with whome haſt thou left thoſe fewe ſheepe in the wilderneſſe? I know thy pride & the malice of thine heart, that thou art come downe to ſee the battell.

29 Then Dauid ſayd, What haue I now done? Is there not a [i] cauſe?

30 And

‖ Or, of the oke.

[a] Betweene the two campes.

‖ Or, coate of plate.

[b] That is, 156 li. 4 ounces, after halfe an ounce the ſhekel: ſo the ſhekels weight amounteth to 18. lib. 3. quarters.

‖ Or, greaues.

† Ebr. ſmite me.

‖ Or, hand to hand.

Chap. 16. 1.

‖ Or, he was counted among them that bare office.

[c] To ſerue Saul, as chap. 16. verſ. 19.

[d] Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another end.

[e] If they haue layd any thing to gage for their neceſsitie, redeeme it out.

† Ebr. veſſels.

† Ebr. of peace.

‖ Or, valley.

[f] As are aboue rehearſed, verſ. 8 and 9.

Ioſh. 15. 16.

[g] From taxes & paymentes.

[h] This diſhonour that he doth to Iſrael.

[i] For his fathers ſending was a iuſt occaſion, & alſo he felt himſelfe inwardly moued by Gods Spirit.

30 And hee departed from him into the preſence of another, and ſpake of the ſame maner, and the people anſwered him according to the former wordes.

31 ¶ And they ẏ heard ẏ words which Dauid ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So Dauid ſaide to Saul, Let no mãs heart faile him, becauſe of him: thy ſeruant wil go, & fight wͭ this Philiſtim.

33 And Saul ſaid to Dauid, Thou art not [k] able to go againſt this Philiſtim to fight with him: for thou art a boy, and he is a man of warre from his youth.

[k] Here Saul prouoth Dauids faith, by the infidelitie of Saul.

34 And Dauid anſwered vnto Saul, Thy ſeruant kept his fathers ſheepe, & there came a [l] lyon, and likewiſe a beare, and tooke a ſheepe out of the flocke,

[l] Dauid by the experiẽce that he hath had in time paſt of Gods helpe, nothing doubteth to ouercome this danger, ſeeing he was zealous for Gods honour.

35 And I went out after him and ſmote him, & tooke it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſeruant ſlue both the lyon, and the beare: therefore this vncircumciſed Philiſtim ſhall be as one of them, ſeeing he hath rayled on the hoſte of the liuing God.

37 ¶ Moreouer Dauid ſaide, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philiſtim. Then Saul ſayde vnto Dauid, [m] Goe, and the Lord be with thee.

[m] For by theſe exãples he ſaw that the power of God was with him.

38 And Saul put his raiment vpon Dauid, and put an helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his ſworde vpon his raiment, and ‖ began to goe: for he neuer proued it: and Dauid ſaid vnto Saul, I can not goe with theſe: for I am not accuſtomed. Wherefore Dauid put them off him.

‖Or, aſſayed.

40 Then tooke he his [n] ſtaffe in his hande, & choſe him fiue ſmooth ſtones out of a brooke, and put them in his ſhepheards bag or ſcrippe, and his ſling [was] in his hande, and he drewe neere to the Philiſtim.

[n] To the intẽt that by theſe weake meanes, God might onely be knowen to be the autour of this victorie.

41 ¶ And the Philiſtim came & drew neere vnto Dauid, and the mã that bare the ſhield went before him.

42 Nowe when the Philiſtim looked about and ſawe Dauid, hee diſdeyned him: for he was but yong, ruddie, & of a comely face.

43 And ẏ Philiſtim ſaid vnto Dauid, Am I a dog, that thou commeſt to me with ſtaues? And the Philiſtim [o] curſed Dauid by his gods.

[o] He ſware by his gods that he would deſtroy him.

44 And the Philiſtim ſaid to Dauid, Come to mee, and I will giue thy fleſh vnto the foules of the heauen, and to the beaſtes of the field.

45 ¶ Then ſaide Dauid to the Philiſtim, Thou cõmeſt to me wͭ a ſworde, & with a ſpeare, and with a ſhield, but I come to thee in the Name of the Lorde of hoſtes, the God of the hoſt of Iſrael, whom thou haſt rayled vpon.

46 This [p] day ſhall the Lorde cloſe thee in mine hande, and I ſhall ſmite thee, and take thine head from thee, and I will giue the carkeiſes of the hoſte of the Philiſtims this day vnto the foules of the heauen, and to the beaſtes of the earth, that al the world may know that Iſrael hath a God,

[p] Dauid being aſſured both of his cauſe and of his calling, propheſieth of the deſtruction of the Philiſtims.

47 And that all this aſſembly may knowe, that the Lorde ſaueth not with ſworde nor with ſpeare (for the battell is the Lordes) and hee will giue you into our handes.

48 And when the Philiſtim aroſe to come and drawe neere vnto Dauid, Dauid [q] haſted and ran to fight againſt the Philiſtim.

[q] Being moued with a feruent zeale to be reuenged vpon this blaſphemer of Gods Name.

49 And Dauid put his hand in his bag and tooke out a ſtone, and ſlang it, and ſmote the Philiſtim in his forehead, that the ſtone ſticked in his forehead, & he fell groueling to the earth.

50 So Dauid * ouercame the Philiſtim with a ſling & with a ſtone, & ſmote the Philiſtim, and ſlew him, when Dauid had no ſworde in his hand.

*Eccluſ.47.4. 1.macc.4.30.

51 Then Dauid ran and ſtoode vpon the Philiſtim, and tooke his ſworde and drew it out of his ſheath, and ſlew him, and cut off his head therewith. So whẽ the Philiſtims ſawe, that their champion was dead, they fled.

52 And the men of Iſrael and Iudah aroſe, and ſhouted, and followed after the Philiſtims, vntill they came to the ‖ valley, & vnto the gates of Ekron: and the Philiſtims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖Or, Gai, the citie.

53 And the children of Iſrael returned from purſuing the Philiſtims, and ſpoyled their tents.

54 And Dauid tooke the head of the Philiſtim, and brought it to Ieruſalem, and put his armour in his ‖ tent.

‖Or, houſe at Beth-lehem.

55 ¶ When Saul ſaw Dauid go forth

againſt the Philiſtim he ſayde vnto Abner the captaine of his hoſte, Abner, [r] Whoſe ſonne is this yong man? and Abner anſwered, As thy ſoule liueth, O King, I can not tell.

56 Thē the King ſaid, Enquire thou whoſe ſonne the yong man is.

57 And when Dauid was returned from the ſlaughter of the Philiſtim, thē Abner tooke him and brought him before Saul with the head of the Philiſtim in his hand.

58 And Saul ſaid to him Whoſe ſonne art thou, thou yong man? And Dauid anſwered I am the ſonne of thy ſeruāt Iſhai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praiſe that ẏ women gaue him. 11 Saul would haue ſlaine Dauid. 17 He promiſeth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreſkins of the Philiſtims. 29 Saul feareth Dauid, [illegible] him.

AND when hee had made an end of ſpeaking vnto Saul, the [a] ſoule of Ionathā was knit ẇ the ſoule of Dauid, & Ionathan loued him, as his owne ſoule.

2 And Saul tooke him that day and woulde not let him returne to his fathers houſe.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne ſoule.

4 And Ionathan put off ẏ robe that was vpon him, and gaue it Dauid, and his garments, euen to his ſworde, and to his bowe and to his girdle.

5 And Dauid went out whitherſoeuer Saul ſent him, and behaued himſelfe [b] wiſely: ſo that Saul ſet him ouer the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſeruants.

6 ¶ When they came againe, & Dauid returned from the ſlaughter of the [c] Philiſtim, the women came out of all cities of Iſrael, ſinging and dauncing to meete King Saul, with timbrels, with inſtruments of ioy, and with rebecks.

7 And the women ‡ ſang by courſe in their play and ſaid, * Saul hath ſlaine his thouſand & Dauid his ten thouſand.

8 Therefore Saul was exceeding wroth, and the ſaying diſpleaſed him, & he ſaid They haue aſcribed vnto Dauid ten thouſand, and to me they haue aſcribed but a thouſand, and what can hee haue more ſaue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill ſpirite of God came vpon Saul, and hee [e] prophecied in the middes of the houſe: and Dauid played with his hande like as at other times, & there was a ſpeare in Sauls hand.

11 And Saul tooke the ſpeare, and ſaid, I will ſmite Dauid through to the wall. But Dauid auoyded twiſe out of his preſence.

12 And Saul was afrayed of Dauid, becauſe the Lord was with him, & was departed from Saul.

13 Therefore Saul put him frō him, and made him a captaine ouer a thouſand, & he went [f] out & in before ẏ people.

14 And Dauid behaued himſelfe wiſely in al his waies: for ẏ Lord was ẇ him.

15 Wherefore when Saul ſawe that he was very wiſe, he was afrayed of him.

16 For all Iſrael & Iudah loued Dauid, becauſe he went out & in before thē.

17 ¶ Then Saul ſaid to Dauid, Behold mine eldeſt daughter Merab, her I will giue thee to wife: onely be a valiant ſonne vnto me, & [g] fight the Lords battels: for Saul thought, Mine hande ſhall not be vpon him but the hande of the Philiſtims ſhalbe vpon him.

18 And Dauid anſwered Saul, What am I? and what is my life, or the familie of my father in Iſrael, ẏ I ſhould be ſonne in lawe to the King?

19 Howbeit when Merab Sauls daughter ſhould haue bene giuē to Dauid, ſhe was giuē vnto [h] Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they ſhewed Saul, & the thing pleaſed him.

21 Therefore Saul ſaid, I will giue him her that ſhe may be a [i] ſnare to him, and that the hād of the Philiſtims may be againſt him. Wherefore Saul ſaid to Dauid, Thou ſhalt this day be my ſōne in law in the one of the twaine.

22 And Saul cōmanded his ſeruāts, Speake with Dauid ſecretly, and ſaye, Behold, the king hath a fauour to thee, and all his ſeruants loue thee: be nowe therefore the Kings ſonne in lawe.

23 And Sauls ſeruants ſpake theſe wordes in the eares of Dauid. And Dauid ſayde, [k] Seemeth it to you a light thing to be a kings ſonne in lawe, ſeeing that I am a poore man and of ſmall reputation?

24 And thē Sauls ſeruants brought him worde agayne, ſaying, Such

wordes

[r] That is, of what familie & tribe is he? or els he had forgotten Dauid, albeit he had receiued ſo great a benefit by him.

[a] His affection was fully bent toward him.

[b] That is, he proſpered in al his doings.

[c] To wit, Goliath.

‡ Ebr. anſwered, playing. Chap. 21,11. and 29,5. eccles. 47,6,7.

[d] Becauſe he bare him enuy and hatred.

[e] That is, ſpake as a man beſide himſelf: for ſo the people abuſed this worde, when they could not vnderſtand.

[f] Meaning, he was captaine ouer ẏ people.

[g] Fight againſt them that warre againſt Gods people.

[h] By whom he had fiue ſonnes which Dauid put to death at the requeſt of ẏ Gibeonites, 2 Sam. 21,8.

[i] So his hypocriſie appeareth: for vnder pretence of fauor he ſought his deſtruction.

[k] Meaning, that he was not able to endowe his wife with riches.

wordes ſpake Dauid.

25 And Saul ſayde, This wiſe ſhall ye ſay to Dauid, The King deſireth no dowrie, but an hundreth foreſkinnes of the Philiſtims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philiſtims.

26 And when his ſeruants tolde Dauid theſe wordes, it pleaſed Dauid well, to be the [l] Kings ſonne in lawe: and the dayes were not expired.

27 Afterward Dauid aroſe with his men, and went and ſlewe of the Philiſtims two hundreth men: and Dauid brought their foreſkinnes, and [m] they gaue them wholy to the King that hee might be the Kings ſonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul ſaw, and vnderſtood that the Lorde was [with] Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more [n] afraide of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philiſtims went forth, at their going forth [o] Dauid behaued himſelfe more wiſely then all the ſeruants of Saul, ſo that his name was much ſet by.

l Becauſe he thought him ſelfe able to compaſſe the kings requeſt.

m Meaning, Dauid and his ſouldiers.

n To be depriued of his kingdome.

o That is, Dauid had better ſucceſſe againſt the Philiſtims then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpoſe of Saul. 11 Michal his wife ſaueth him. 18 Dauid commeth to Samuel. 23 The ſpirit of propheſie commeth on Saul.

Then Saul ſpake to Ionathan his ſonne, and to all his ſeruants, that they ſhoulde [a] kill Dauid: but Ionathan Sauls ſonne had a great fauour to Dauid.

2 And Ionathan told Dauid, ſaying, Saul my father goeth about to ſlaye thee: nowe therefore, I pray thee, take heede vnto thy ſelfe vnto the morning, and abide in a ſecret [place,] and hide thy ſelfe.

3 And I will goe out, and ſtande by my father in the fielde where thou [b] art, and will commune with my father of thee, and I will ſee what [he ſaith,] and will tell thee.

4 ¶ And Ionathan ſpake good of Dauid vnto Saul his father, and ſayde vnto him, Let not the king ſinne againſt his ſeruant, againſt Dauid: for hee hath not ſinned againſt thee, but his workes haue bene to thee very good.

5 For he did *put his life in daunger, and ſlewe the Philiſtim, and the Lorde wrought a great ſaluation for al Iſrael: thou ſaweſt it, & thou reioyceedſt: wherefore then wilt thou ſinne againſt innocent blood, and ſlay Dauid without a cauſe?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul [c] ſware, As the Lord liueth, he ſhall not dye.

7 So Ionathan called Dauid, & Ionathan ſhewed him al thoſe words, and Ionathan brought Dauid to Saul, and he was in his preſence as in times paſt.

8 ¶ Againe the warre began, & Dauid went out and fought with the Philiſtims, & ſlew them with a great ſlaughter, and they fled from him.

9 ¶ And the euill ſpirit of the Lorde was vpon Saul, as hee ſate in his houſe hauing his ſpeare in his hande, and Dauid [d] played with his hand.

10 And Saul intended to ſmite Dauid to the wall with the ſpeare: but he turned aſide out of Sauls preſence, and he ſmote the ſpeare againſt the wall: but Dauid fled, and eſcaped the ſame night.

11 Saul alſo ſent meſſengers vnto Dauids houſe, to watche him, & to ſlay him in the morning: and Michal Dauids wife tolde it him, ſaying, If thou ſaue not thy ſelfe this night, to morowe thou ſhalt be ſlaine.

12 So Michal [e] let Dauid downe through a windowe: and he went, and fled, and eſcaped.

13 Then Michal tooke an image, and layed it in the bed, and put a pillowe ſtuffed with goates [heare] vnder the head of it, and couered it with a cloth.

14 And when Saul ſent meſſengers to take Dauid, ſhe ſaid, He is ſicke.

15 And Saul ſent the meſſengers againe to ſee Dauid, ſaying, Bring him to me in the [f] bed, that I may ſlay him.

16 And when the meſſengers were come in, beholde, an image was in the bed, with a pillowe of goats [heare] vnder the head of it.

17 And Saul ſaid vnto Michal, Why haſt thou mocked mee ſo, and ſent away mine enemie, that hee is eſcaped? And Michal anſwered Saul, He ſaide vnto me, Let me go, or elſe I will kill thee.

18 ¶ So Dauid fled, and eſcaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: & he and Samuel went & dwelt in [g] Naioth.

19 But one tolde Saul, ſaying, Behold, Dauid [is] at Naioth in Ramah.

20 And Saul ſent meſſengers to take

a Before Saul ſought Dauids life ſecretly, but now his hypocriſie burſteth forth to open crueltie.

b That I may giue thee warning what to doe.

*Ebr. he put his ſoule in his hand. Iudg.12.3. chap.28.21. pſal.119.109.

c Whatſoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill ſpirit, as chap.16.23.

e Thus God moued both ÿ ſonne & daughter of this tyrant to fauour Dauid againſt their father.

f Behold, how the tyrants to accompliſh their rage, neither regarde othe nor frendſhip, God nor man.

g Naioth was a ſchole where the worde of God was ſtudied, neere to Ramah.

Dauid: and when they ſawe a companie of Prophets prophecying, and Samuel ſtanding [h] as appoynted ouer them, the Spirit of God fell vpon the meſſengers of Saul, and they alſo [i] prophecied.

h Being their chief inſtructer.

i Chāged their mindes and praiſed God.

21 And when it was tolde Saul, hee ſent other meſſengers, and they prophecied likewiſe: againe Saul ſent the third meſſengers, and they prophecied alſo.

22 Then went he himſelf to Ramah, and came to a great well that is in Sechu, and he aſked, and ſayde, Where are Samuel and Dauid? and one ſaide, Behold, [they be] at Naioth in Ramah.

23 And he [k] went thither, [euen] to Naioth in Ramah, & the Spirit of God came vpon him alſo, & he went propheciing vntil he came to Naioth in Ramah.

k With a minde to perſecute them.

24 And he ſtript off his [l] clothes, and he prophecied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, *Is Saul alſo among the Prophets?

l His kingly apparel.

m He humbled himſelfe as other did.

Chap.10.11.

CHAP. XX.

1 Ionathan comforteth Dauid. 12 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by thre arrowes of his fathers furie.

AND Dauid [a] fled from Naioth in Ramah, & came and ſaid before Ionathan, What haue I done? what is mine iniquitie? & what ſinne haue I committed before thy father, that he ſeeketh my life?

a For Saul was ſtayed, & prophecied a day & a night by Gods prouidence, that Dauid might haue time to eſcape.

2 And he ſaide vnto him, God forbid, thou ſhalt not dye: beholde, my father will doe nothing great nor ſmall, but he will † ſhewe it me: and why ſhoulde my father hide this thing from me? he will not doe it.

†Ebr. reuele it in mine eare.

3 And Dauid ſware againe and ſaid, Thy father knoweth that I haue foūd grace in thine eyes: therefore he thinketh, Ionathan ſhall not know it, leſt he be ſorie: but in deede, as the Lord liueth, and as thy ſoule liueth, there is but a [b] ſteppe betweene me and death.

b I am in great danger of death.

4 Then ſaide Ionathan vnto Dauid, Whatſoeuer thy ſoule † requireth, that I will doe vnto thee.

†Ebr. ſayth.

5 And Dauid ſayde vnto Ionathan, Beholde, to morowe is the [c] firſt day of the moneth, and I ſhoulde ſit with the King at meate: but let me goe, that I may hide my ſelfe in the fieldes vnto the thirde [day] at euen.

c At what time there ſhould be a ſolemne ſacrifice, Nomb. 28,11. to the which they added peace offrings and feaſtes.

6 If thy father make mention of me, then ſay, Dauid aſked leaue of me, that he might go to Beth-lehem to his owne citie: for there is a [d] yeerely ſacrifice for all that familie.

d Read Chap. 1,21.

7 And if he ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angrie, be ſure that wickedneſſe is concluded of him.

8 So ſhalt thou ſhewe mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenāt of the Lord with thee, and if there bee in me iniquitie, ſlay thou mee: for why ſhouldeſt thou bring me to thy father?

Chap.18,3. and 23,18.

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knewe that wickedneſſe were [e] concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.

10 Then ſayde Dauid to Ionathan, Who [f] ſhal tell me? how ſhal I know, if thy father anſwere thee cruelly?

f If thy father do fauour me.

11 And Ionathan ſayde to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Ionathan ſayde to Dauid, O Lorde God of Iſrael, when I haue groped my fathers minde to morowe at this time, [or] within this three dayes, and if it be well with Dauid, and I then ſende not vnto thee, and ſhewe it thee,

13 The Lorde [g] do ſo and much more vnto Ionathan: but if my father haue minde to do thee euill, I will ſhew thee alſo, & ſende thee away, that thou mayeſt goe in peace: and the Lorde bee with thee as he hath bene with my father.

g The Lorde puniſh me moſt grieuouſly.

14 Likewiſe I require not whiles I liue: [for I dout not but thou wilt ſhewe me the mercy of the Lord, [h] that I dye not.]

h I knowe that if thou wereſt now preferred to ŷ kingdom, thou wouldeſt not deſtroy me but ſhewe thy ſelfe friendly to my poſteritie.

15 But [I require] that thou cut not off thy mercie from mine houſe for euer: no, not when the Lorde hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond wͭ the houſe of Dauid, ſaying, Let ŷ Lord require it at ŷ hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe hee loued him (for hee loued him as his owne ſoule.)

18 Then ſaide Ionathan to him, To morowe is the firſt day of the moneth: and thou ſhalt bee ‖ looked for, for thy place ſhall be emptie.

‖Or, ment, oned.

19 Therefore thou ſhalt hide thy ſelfe three dayes, then thou ſhalt go downe quickly & come to the place where thou diddeſt hide thy ſelfe, when this matter was in hande, and ſhalt remayne by the ſtone † Ezel.

†Ebr. of the way, becauſe it ſerued as a ſigne to ſhewe the way to thē that paſſed by.

20 And I will ſhoote three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſende a boy, ſaying, Goe, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, ⁊ come thou: for it is well with thee and no hurt, [as] the Lord liueth.

‡ The peace.

22 But if I ſay thus vnto yͤ boy, Beholde, yͤ arrowes are beyond thee, go thy way: for the Lord hath ſent thee away.

i The Lord is the authour of thy departure.

23 As touching the thing which thou and I haue ſpoken of, beholde, the Lord [be] betweene thee and me for euer.

24 ¶ So Dauid hid him ſelfe in the fielde: and when the firſt day of the moneth came, the King ſate to eate meate.

25 And yͤ king ſate, as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Ionathan aroſe, and Abner ſate by Sauls ſide, but Dauids place was emptie.

26 And Saul ſaide nothing that day: for he thought, Some thing hath befallen him, though he were ʰ cleane, [or els] becauſe he was not purified.

h Yet he might haue ſome buſineſſe to let him.

27 But on the morowe which was the ſeconde day of the moneth, Dauids place was emptie againe: and Saul ſaid vnto Ionathan his ſonne, wherefore commeth not yͤ ſonne of Iſhai to meat, neither yeſterday nor to day?

l Thus he ſpeaketh contemptuouſly of Dauid.

28 And Ionathan anſwered vnto Saul, Dauid required of mee, [that hee might go to Beth-lehem.

29 For he ſaide, Let mee goe, I pray thee: for our familie (offreth) ᵐ a ſacrifice in the citie, and my brother hath ſent for me: therfore now if I haue foūd fauour in thine eyes, let me go, I pray thee, and ſee my ⁿ brethren: this is the cauſe that he commeth not vnto the Kings table.

m That is, a peace offring.

n Meaning, al his kinſefolke.

30 Then was Saul angry with Ionathan, and ſaid vnto him, Thou ſonne of the wicked rebellious woman, do not I knowe, that thou haſt choſen yͤ ſonne of Iſhai to thy confuſion and to the confuſion and ſhame of thy mother?

o Thou art euen contrarie vnto me as thy mother is.

31 For as long as the ſonne of Iſhai liueth vpon the earth, thou ſhalt not bee ſtabliſhed, nor thy kingdome: Wherefore nowe ſende and fet him vnto me, for he ‡ ſhall ſurely dye.

‡ The ſonne of death.

32 And Ionathan anſwered vnto Saul his father, ⁊ ſaid vnto him, wherefore ſhall he die? what hath he done?

p For it were to great tyrannie to put one to death ⁊ not to ſhewe the cauſe why.

33 And Saul caſt a ſpeare at him to hit him, whereby Ionathan knewe, that it was determined of his father to ſlay Dauid.

34 ¶ So Ionathan aroſe from the table in a great anger, and dyd eate no meate the ſecond day of the moneth: for he was ſory for Dauid, and becauſe his father had reuiled him.

35 On the next morning therfore Ionathan went out into the fielde, at the time appoynted with Dauid, and a litle boy with him.

q For this was the third day, as it was agreed vpon, verſ. 5.

36 And he ſaide vnto his boy, Runne nowe, ſeeke yͤ arrowes which I ſhoote, and as the boy ranne, he ſhot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had ſhot, Ionathan cryed after the boy, and ſayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after yͤ boy, ʳ Make ſpeede, haſte and ſtand not ſtil: and Ionathans boy gathered vp the arrowes, and came to his maſter.

r By theſe wordes he admoniſhed Dauid what he ought to do.

39 But the boy knewe nothing: onely Ionathan ⁊ Dauid knew the matter.

40 Then Ionathan gaue his ˢ bowe and arrowes vnto yͤ boy that was with him, and ſayd vnto him, Goe, cary them into the citie.

s His inſtruments.

41 ¶ Aſſone as yͤ boy was gone, Dauid aroſe out of a place yͭ was towarde the South, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept both twaine, till Dauid exceeded.

t It ſeemeth yͭ [illegible] had ſet on [illegible] ſide of the ſtone, leſt the boy ſhould haue eſpied Dauid.

42 Therefore Ionathan ſaid to Dauid, Goe in peace: that which wee haue ᵘ ſworne both of vs in the Name of the Lord, ſaying, The Lord be betwene me and thee, and betwene my ſeede and betwene thy ſeede, let it ſtand for euer.

u Which othe he calleth in yͤ eight verſe the couenaunt of the Lord.

43 And he aroſe and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Abimelech the Prieſt. 6 He getteth of him the ſhewe bread to ſatiſfie his hunger. 7 Doeg Sauls ſeruaūt was preſent. 10 Dauid fleeth to King Achiſh, 13 And there faineth himſelfe madde.

When came Dauid to ᵃ Nob, to Ahimelech the Prieſt, and Ahimelech was aſtonied at the meeting of Dauid, and ſayde vnto him, why art thou alone, and no man with thee?

a Where the Arke then was, to aſke counſel of the Lord.

2 And Dauid ſaide to Ahimelech the Prieſt, The king hath commanded me a certaine thing, and hath ſaid vnto me, Let no man know whereabout I ſend thee, and what I haue cōmanded thee:

b Theſe inſtruments that we ſee [illegible] of God [illegible] vs that [illegible] gods mercy.

and I haue appoynted my ſeruantes to ſuch and ſuch places.

3 Nowe therefore if thou haſt ought vnder thine hande, giue me fiue cakes of bread, or what commeth to hand.

4 And the Prieſt anſwered Dauid, and ſaide, There is no common bread vnder mine hand, but here is *halowed bread, if the yong men haue kept them ᶜſelues, at leaſt from women.

Exod. 25.30. leuit. 24.5. matt. 12.3.4.

c If they haue not companied with their wiues.

5 Dauid then anſwered the Prieſt, and ſayde vnto him, Certainely women haue bene ſeparate from vs theſe two or three dayes ſince I came out: & the ᵈveſſels of the yong men were holy, though the way were prophane, and howe much more then ſhal euery one ᵉbe ſanctified this day in the veſſelle?

d That is, their bodies.

e Shalbe more careful to keep his veſſell holy when he ſhal haue eaten of this holy foode?

6 So the Prieſt gaue him halowed bread: for there was no bread there, ſaue the ſhew bread that was taken frõ before the Lord, to put hote bread there the day that it was taken away.

7 And there was the ſame day one of the ſeruantes of Saul ᶠabiding before the Lorde, named Doeg the Edomite, the ‖chiefeſt of Sauls heardmen)

f Tarying to worſhip before the Arke.

‖Or, maiſter of them that kept Sauls cattel.

8 And Dauid ſaide vnto Ahimelech, Is there not here vnder thine hande a ſpeare or a ſworde? for I haue neyther brought my ſworde nor mine harneſſe with me, becauſe the Kings buſines required haſte.

9 And the Prieſt ſaid, The ſworde of Goliath ẏ Philiſtim, whome thou ſleweſt in the *valley of Elah, beholde, it is wrapt in a cloth ᵍbehinde the Ephod: if thou wilt take ẏ to thee, take it: for there is none other ſaue that here: and Dauid ſaid, There is none to that, giue it me.

Chap. 17.2.

g Behinde that place, where the Ephod or the garment lay.

10 And Dauid aroſe & fled the ſame day from the ʰpreſence of Saul, & went to Achiſh the King of Gath.

h That is, out of Sauls dominion.

11 And the ſeruantes of Achiſh ſayde vnto him, Is not this Dauid the *King of the land? did they not ſing vnto him in daunces, ſaying, *Saul hath ſlaine his thouſand, and Dauid his ten thouſande?

Chap. 17.9.

Chap. 18.7. & 29.5. ecclus. 47.6.

12 And Dauid ⁱcõſidered theſe wordes, and was ſore afraide of Achiſh the king of Gath.

i He put theſe wordes in his heart.

13 And he changed his behauiour before them, and fained him ſelfe mad in their hands, and ᵏſcrabled on the doores of the gate, and let his ſpettel fall downe vpon his beard.

k By making markes and totes.

14 Thẽ ſaid Achiſh vnto his ſeruãts, Loe, yee ſee the man is beſide him ſelfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellow to play ẏ mad man in my preſence? ᵏſhall he come into mine houſe?

k Is he meete to be in a kings houſe

CHAP. XXII.

1 Dauid hideth himſelfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiathar eſcapeth.

DAuid therfore departed thẽce, and ſaued him ſelfe in ẏ caue ᵃof Adullam: & when his brethren & all his fathers houſe heard it, they went downe thither to him.

a Which was in the tribe of Judah and neere to Bethlehem.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and al thoſe ẏ were vexed in minde, and hee was their ‖prince, and there were with him about foure hundreth men.

‖Or, captaine.

3 ¶ And Dauid went thence to Mizpeh in ᵇMoab, and ſaid vnto the king of Moab, I pray thee, let my father & my mother come ᶜand abide with you, till I knowe what God will doe for me.

b For there was another ſo called in Judah.

4 And he brought thẽ before the king of Moab, and they dwelt with him all the while that Dauid was in ᵈthe hold.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh which was a ſtrong holde.

5 And the Prophet Gad ſayde vnto Dauid, Abide not in the holde, but depart and goe into the lande of Judah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul hearde that Dauid was ᵉdiſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hande, and all his ſeruants ſtoode about him.

e That a great bruite went on him.

7 And Saul ſaid vnto his ſeruants ẏ ſtood about him, Heare nowe, ye ſonnes ᶠof Jemini, will ẏ ſonne of Iſhai giue euery one of you fields & vineyardes: will hee make you all captaines ouer thouſands and captaines ouer hundreths:

f Ye that are of my tribe and linage.

8 That all ye haue conſpired againſt me, & there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſory for me, or ſheweth mee, that my ᵍſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

g Hereby he woulde perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite (who was appoynted ouer the ſeruantes of Saul) and ſayde, I ſawe the ſonne of Iſhai when he came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lord for him & gaue him vitailes, & he gaue him alſo the ſword of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt the ſonne of Ahitub, and all his fathers houſe, to wit, [h] yͤ Prieſts that were in Nob: and they came all to the King.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaide, Heare nowe thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſayde vnto him, Why haue ye conſpired agaynſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him vitaile, and a ſword, and haſt aſked counſel of God for him, that he ſhould riſe agaynſt me, and lie in wayte as appeareth this day?

14 ¶ And Ahimelech anſwered the King, and ſayde, Who is ſo faithfull among al thy ſeruants as Dauid, being alſo the Kings ſonne in lawe, and goeth at thy commaundement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begun to aſke counſell of God for him? be it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knewe nothing of all this, leſſe nor more.

i Haue I not at other times alſo, when he had great affaires, conſulted with the Lord for him?

16 Then the King ſaide, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 And the King ſayde vnto the ‖ ſergeants that ſtoode about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hande alſo is with Dauid, and becauſe they knew when he fled, & ſhewed it not to me. But yͤ ſeruants of the King [k] would not moue their hands to fall vpon the Prieſts of the Lord.

‖ Or, footmen.

k For they knew that they ought not to obey the wicked commaundement of the king in ſlaying the innocents.

18 Then the King ſayde to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ran vpon the Prieſts, and ſlewe that ſame day fourescore and fiue perſons that did weare a linen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote he with the edge of yͤ ſworde, both man and woman, both child & ſuckling, both oxe and aſſe, and ſheepe with the edge of the ſworde.

20 But one of yͤ ſonnes of Ahimelech the ſonne of Ahitub whoſe name was [l] Abiathar, eſcaped and fled after Dauid.

l This was Gods prouidence, who according to his promes preſerued ſome of the houſe of Eli, chap. 2. 33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaid vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of al the perſons of thy fathers houſe.

23 Abide thou with mee, [m] and feare not: for hee that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegarde.

m [illegible]

CHAP. XXIII.

5 Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, & remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterpriſe is broken in purſuing Dauid.

When they told Dauid, ſaying, Beholde, the Philiſtims fight againſt [a] Keilah, and ſpoyle the barnes.

a Which was a citie in yͤ tribe of Iudah. Ioſh. 15. 44.

2 Therefore Dauid aſked counſell of the Lord, ſaying, Shall I go and ſmite theſe Philiſtims? And yͤ Lord anſwered Dauid, Goe and ſmite the Philiſtims, & ſaue Keilah.

3 And Dauids men ſaide vnto him, See, we be afrayd here in [b] Iudah, how much more if wee come to Keilah againſt the hoſte of the Philiſtims?

b That is in the middeſt of [illegible] when we [illegible] borders among our enemies.

4 Then Dauid aſked counſell of the Lord againe. And the Lorde anſwered him, and ſaid, Ariſe, goe downe to Keilah: for I will deliuer the Philiſtims into thine hand.

5 ¶ So Dauid and his men went to Keilah, & fought with the Philiſtims & brought away their cattell, and ſmote them with a great ſlaughter. thus Dauid ſaued the inhabitants of Keilah.

6 (And when Abiathar the ſonne of Ahimelech * fled to Dauid to Keilah, he brought an [c] Ephod with him.)

* Chap. 22. 20.

c [illegible] the true [illegible]

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul ſaid, God hath deliuered him into mine hand: for he is ſhut in, ſeeing hee is come into a citie that hath gates and barres.

8 Then Saul called al the people together to warre, for to go down to Keilah, and to beſiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined miſchiefe againſt him, ſaid to Abiathar the Prieſt, [d] Bring the Ephod.

d To conſult with the Lord by Urim and Thummim.

10 Then ſaid Dauid, O Lorde God of Iſrael, thy ſeruant hath heard, that Saul is about to come to Keilah to deſtroy the citie for my ſake.

11 Will the lordes of Keilah deliuer me vp into his hande? and will Saul come down, as thy ſeruant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſeruant. And the Lorde ſaid, He will come downe.

12 Then ſaid Dauid, Will the lords of Keilah deliuer mee vp, and the men that are with mee, into the hande of Saul?

Saul? And the Lorde ſaide, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about ſixe hundreth, aroſe, and departed out of Keilah, and went whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

ǁOr, to & fro, as hauing no certaine place to goe to.

14 And Dauid abode in the wildernes in ǁholdes, and remained in a mountaine in the wilderneſſe of Ziph. And Saul ſought him euery day, but God [e]deliuered him not into his hand.

ǁOr, ſtrong places.

[e] No power nor policie can preuail againſt God, vntil he appointeth the time.

15 And Dauid ſawe that Saul was come out for to ſeeke his life: and Dauid [was] in yͤ wildernes of Ziph in yͤ wood.

16 ¶ And Ionathan Sauls ſonne aroſe and went to Dauid into the wood, and comforted ‡him in God.

‡Ebr. his hand.

17 And ſaid vnto him, Feare not: for the hande of Saul my father ſhall not finde thee, and thou ſhalt be [f]King ouer Iſrael, and I ſhall be next vnto thee: & alſo Saul my father knoweth it.

[f] Ionathan aſſureth Dauid, that God will accompliſh his promes, & that his father ſtriueth againſt his owne conſcience.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his houſe.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, ſaying, Doeth not Dauid hide himſelfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right ſide ǁof Ieſhimon?

ǁOr, of the wildernes.

20 Now therefore O king, come downe according to all that thine heart can deſire and our part [ſhalbe] to deliuer him into the Kings hands.

21 Then Saul ſaid, [g]Be ye bleſſed of yͤ Lord: for ye haue had cõpaſſion on me.

[g] The Lord recompenſe this friendſhip.

22 Go I pray you, and prepare yet better: knowe and ſee his place where he ‡haunteth, [&] who hath ſeene him there: for it is ſaid to me, he is ſubtile, & craftie.

‡Eb. where his foote hath bene.

23 See therefore, and knowe all the ſecret places where he hideth himſelf, and come ye againe to me with the certaintie, and I will go with you: and if he be in yͤ [h]land, I wil ſearch him out throughout all the thouſands of Iudah.

[h] In your countrey of Ziph which is in Iudah.

24 Then they aroſe & went to Ziph before Saul, but Dauid and his men [were] in the wildernes of Maon, in the plaine on the right hand of Ieſhimon.

25 Saul alſo & his men went to ſeeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wilderneſſe of [i]Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.

[i] Which was alſo in yͤ tribe of Iudah, Ioſh. 15. 55.

26 And Saul and his men went on the one ſide of the mountaine, and Dauid and his men on the other ſide of the mountaine: and Dauid made haſte to get from the preſence of Saul: for Saul and his men compaſſed Dauid and his men round about, to take them.

27 But there came a [k]meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtims haue inuaded the land.

[k] Thus the Lorde can pull backe the bridle of the tyrantes, and deliuer his out of the Lyons mouth.

28 Wherefore Saul returned from purſuing Dauid, and went againſt the Philiſtims. Therefore they called that place, [l]Sela-hammahlekoth.

[l] That is, the ſtone of diuiſion, becauſe there, they diuided themſelues one from another.

CHAP XXIIII

1 Dauid hid in a caue ſpareth Saul. 10 He ſheweth to Saul his innocencie. 18 Saul acknowledgeth his faute. 22 He cauſeth Dauid to ſweare vnto him to be fauourable to his

AND Dauid went thence, and dwelt in [a]holdes at En-gedi.

[a] That is, in ſtrong places, which were defended by nature.

2 When Saul was returned from yͤ Philiſtims, they told him, ſaying, Beholde, Dauid [is] in the wildernes of [b]En-gedi.

[b] A citie of Iudah, Ioſh. 15. 62.

3 Then Saul tooke three thouſande choſen men out of all Iſrael, and went to ſeeke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the ſheepecoates by the way where there was a caue, & Saul went in ‡to doe his eaſement: and Dauid and his men ſate in the ‡inward partes of the caue.

‡Ebr. to couer his feete.

‡Ebr. in the ſides.

5 And the men of Dauid ſaide vnto him, See, the day is [c]come, whereof the Lorde ſaide vnto thee, Beholde, I will deliuer thine enemie into thine hande, and thou ſhalt doe to him as it ſhall ſeeme good to thee. Then Dauid aroſe and cut off the lap of Sauls garment priuily.

[c] Here we ſee how ready we are to haſten gods promes, if the occaſion ſerue neuer ſo litle.

6 And afterward Dauid [d]was touched in his heart, becauſe he had cut off the lappe which was on Sauls [garment.]

[d] For ſeeing it was his owne priuate cauſe, he repented yͭ he had touched his enemie.

7 And hee ſaide vnto his men, The Lorde keepe me from doing that thing vnto my maſter the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his ſeruants with theſe woordes, and ſuffred them not to ariſe againſt Saul: ſo Saul roſe vp out of the caue and went away.

9 ¶ Dauid alſo aroſe afterwarde, and went out of the caue, and cried after Saul, ſaying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And

c Contrary to the falſe report of them that ſayde, Dauid was Sauls enemie, he proueth him ſelfe to be his frend.

10 And Dauid ſaid to Saul, [c] Wherefore giueſt thou an eare to mens wordes, that ſay, Beholde, Dauid ſeeketh euill againſt thee?

11 Beholde, this day thine eyes haue ſeene, that the Lord had deliuered thee this day into mine hand in the caue, and ſome bade mee kill thee, but I had compaſſion on thee, and ſaide, I will not lay mine hande on my maſter: for he is the Lords anointed.

12 Moreouer my father, beholde: behold, I ſay, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Underſtande and ſee, that there is neither euill nor wickedneſſe in me, neither haue I ſinned againſt thee, yet thou hunteſt after my ſoule to take it.

13 The Lord be iudge betweene thee and mee, & the Lord auenge me of thee, and let not mine hand be vpon thee.

‖Or, the prouerbe of an ancient man.

14 According as ‖ ẏ old prouerbe ſaith, Wickedneſſe procedeth frõ the wicked, but mine hand be not vpon thee.

15 After whom is the King of Iſrael come out? after whome doeſt thou purſue? after a dead dog, and after a flea?

‖Ebr. iudge.

16 The Lord therefore be iudge, and iudge betwene thee and me, and ſee, and pleade my cauſe, and ‖ deliuer me out of thine hand.

f Though he was a moſt cruel enemie to Dauid, yet by his great gentleneſ his conſcience compelled him to yelde.

17 When Dauid had made an ende of ſpeaking theſe wordes to Saul, Saul ſayde, [f] Is this thy voyce, my ſonne, Dauid? and Saul lift vp his voyce, and wept,

18 And ſaid to Dauid, Thou art more righteous then I: for thou haſt rendred me good, and I haue rendred thee euill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: forasmuch as when the Lorde had cloſed me in thine hands, thou killedſt me not.

‖Ebr. a good way.

20 For who ſhal find his enemie, and let him depart ‖ free? wherefore ẏ Lord render thee good for that thou haſt done vnto me this day.

g Though this tyrant ſaw and confeſſed the fauour of God toward Dauid, yet he ceaſeth not to perſecute him againſt his owne conſcience.

21 For nowe behold, I [g] knowe that thou ſhalt bee King, and that the kingdome of Iſrael ſhall bee ſtabliſhed in thine hande.

22 Sweare now therfore vnto me by the Lord, that thou wilt not deſtroy my ſeede after me, & that thou wilt not aboliſh my name out of my fathers houſe.

23 So Dauid ſware vnto Saul, and Saul went home: but Dauid & his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal and Abigail. 38 The Lorde killeth Nabal. 42 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

Chap. 28. 3. ecclus. 46. 13, 20.

a That is, among his owne kinred.

Then * Samuel dyed, and all Iſrael aſſembled, & mourned for him, and buryed him in his [a] owne houſe at Ramah. And Dauid aroſe and went downe to ẏ wilderneſſe of Paran.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

2 Now in Maon was a man, who had his poſſeſſion in Carmel, & the man was exceeding mighty & had three thouſand ſheepe, and a thouſand goates: and he was ſhearing his ſheepe in Carmel.

3 The name alſo of the man was Nabal, and the name of his wife Abigail, and ſhe was a woman of ſingular wiſedome, and beautiful, but the man was churliſh, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wilderneſſe, that Nabal did ſhere his ſheepe.

5 Therfore Dauid ſent ten yong mẽ, and Dauid ſaid vnto the yong men, Goe vp to Carmel, & goe to Nabal, and aſke him in my name ‖ howe he doeth.

‖Ebr. of peace.

c Some reade, to [illegible] thou [illegible] in proſperitie [illegible] were both thou &c.

‖ [illegible]

6 And thus ſhal ye ſay ‖ for ſalutatiõ, Both thou, & thine houſe, and all ẏ thou haſt, be in peace, wealth and proſperitie.

7 Beholde, I haue heard, that thou haſt ſherers: now thy ſhepheards were with vs, and we did them no hurt, neyther did they miſſe any thing all the while they were in Carmel.

d Whatſoeuer thou haſt readie for vs.

8 Aſke thy ſeruants and they will ſhewe thee. Wherefore let theſe yong men finde fauour in thine eyes: for we come in a good ſeaſon: giue, I pray thee, whatſoeuer [d] commeth to thine hande vnto thy ſeruants, & to thy ſõne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal al thoſe words in the name of Dauid, & helde their peace.

e Thus the couetous wretches, in ſtede of releeuing ẏ neceſſitie of Gods children, vie to reuile their perſons and condemne their cauſe.

10 Then Nabal anſwered Dauids ſeruants, and ſaid, Who is Dauid? and who is the [e] ſonne of Iſhai? there bee manie ſeruants nowe a dayes, that breake away euery man frõ his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſherers, and giue it vnto men, whome I knowe not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came, and tolde him all thoſe things.

13 And Dauid ſaid vnto his mẽ, Gird euery man his ſword about him. And they girded euery mã his ſword: Dauid alſo girded his ſworde. And about foure

hundreth mē went vp after Dauid, and two hundreth abode by the † cariage.

†Ebr. veſſel.

14 Nowe one of the ſeruantes tolde Abigail Nabals wife, ſaying, Beholde, Dauid ſent meſſengers out of the wildernes to ſalute our maſter, and he † rayled on them.

†Ebr. [illegible] them a way.

15 Notwithſtādīg the men were very good [f] vnto vs, and we had no diſpleaſure, neyther miſſed wee any thing as long as we were conuerſant with them, when we were in the fieldes.

f When we kept our ſheepe in the wildernes of Paran.

16 They were as a wall vnto vs both by nyght & by day, al the while we were with them keeping ſheepe.

17 Now therefore take heede, and ſee what thou ſhalt do: for euill † will ſurely come vpon our maſter, and vpon all his familie: for hee is ſo wicked that a man can not ſpeake to him.

†Ebr. is accompliſhed.

18 ¶ Then Abigail made haſte, and tooke two hundreth † cakes, and two bottels of wine, and fiue ſheepe readie dreſſed, and fiue meaſures of parched corne, & an hundreth ‖ frailes of raiſins, and two hundreth of figges, and laded them on aſſes.

†Ebr. bread.

‖Or, cluſters.

19 Then ſhe ſaide vnto her ſeruants, Goe ye before me: beholde, I will come after you: yet ſhe told [g] not her huſband Nabal.

g Becauſe ſhe knewe his crooked nature that he would rather haue periſhed, then conſented to her enterpriſe.

20 And as ſhee rode on her aſſe, ſhee came down by a ſecret place of the mountayne, and beholde, Dauid and his men came downe againſt her, and ſhee met them.

21 And Dauid ſaid, In deede I haue kept all in vaine that this fellowe had in the wildernes, ſo that nothing was miſſed of all that perteined vnto him: for he hath requited me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid: for ſurely I wil not leaue of al that he hath, by the dawning of the day, [any] that [h] piſſeth againſt the wall.

h Meaning by this prouerbe, that he would deſtroy both ſmal and great.

23 And when Abigail ſawe Dauid, ſhe haſted and lighted off her aſſe, and fell before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feete, and ſaid, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid ſpeake † to thee, & heare thou the wordes of thine handmaide.

†Ebr. in thine eares.

25 Let not my lorde, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‖ Nabal is his name, and folie [is] with him: but I thine handmayde ſawe not the yong men of my lorde whome thou ſenteſt.

‖Or, foole.

26 Nowe therefore my lorde, as the Lord liueth, and as thy ſoule liueth [the Lorde, I ſay,] that hath withholden thee from comming to ſhed blood, and that thine hād ſhould not [i] ſaue thee, ſo nowe thine enemies ſhall be as Nabal, and they that intend to do my lorde euil.

i That is, that thou ſhouldeſt not be reuenged of thine enemie.

27 And nowe, this ‖ bleſſing which thine hand maid hath brought vnto my lorde, let it be giuen vnto the yong men, that † followe my lorde.

‖Or, preſent.

†Ebr. walke at the feete.

28 I pray thee, forgiue the treſpas of thine handmaid: for the Lord wil make my lorde a [k] ſure houſe, becauſe my lorde fighteth the battels of the Lord, & none euil hath bene foūd in thee † in al thy life.

k Confirme his kingdome to his poſteritie.

†Ebr. from thy dayes.

29 Yet [l] a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhalbe bound in the [m] bundel of life with the Lorde thy God: and the ſoule of thine enemies ſhall God caſt out, as out of the middle of a ſling.

l To wit, Saul.

m God ſhall preſerue thee long in his ſeruice and deſtroy thine enemies.

30 And when the Lorde ſhall haue done to my lorde all the good that hee hath promiſed thee and ſhal haue made thee ruler ouer Iſrael,

31 Then ſhall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not ſhed blood cauſeleſſe, nor that my lorde hath [n] not preſerued him ſelfe: and when the Lorde ſhall haue dealt well with my lorde, remember thine handmayde.

n That he hath not reuenged him ſelfe, which things would haue tormented his conſcience.

32 Then Dauid ſaid to Abigail, Bleſſed be the Lorde God of Iſrael, which ſent thee this day to meete me.

33 And bleſſed be thy coūſell, and bleſſed be thou, which haſt kept me this day from comming to ſhedde blood, [o] and that mine hand hath not ſaued me.

o Reade verſ. 26.

34 For in deede, as the Lord God of Iſrael liueth, [p] who hath kept me backe from hurting thee, except thou haddeſt haſted and met me, ſurely there had not bene left vnto Nabal by the dawning of the day, any that piſſeth againſt ẏ wal.

p He attributeth it to the Lordes mercie, and not to him ſelfe that he was ſaued.

35 Then Dauid receiued of her hand that which ſhe had brought him, & ſaide to her, Go vp in peace to thine houſe: behold, I haue heard thy voyce, and haue † granted thy petition.

†Ebr. receiued thy face.

36 ¶ So Abigail came to Nabal, and behold, he made a feaſt in his houſe, like the feaſt of a king & Nabals heart was merry within him, for he was very drunkē: wherfore ſhe told him [q] nothing, neither leſſe nor more, vntil the morning aroſe.

q For he had no reaſon, either to conſider, or to giue thankes for this great benefite of deliuerance.

37 Then in the morning when the wine was gone out of Nabal his wife tolde him thoſe wordes, and his heart dyed within him, & he was like [r] a ſtone.

[r] For feare of the great danger.

38 And about tenne dayes after, the Lorde ſmote Nabal, that he dyed.

39 ¶ Now when Dauid heard, that Nabal was dead, he ſaid, Bleſſed be the Lorde that hath iudged the cauſe of my rebuke of the hande of Nabal, and hath kept his ſeruant from euil: for the Lord hath recompenſed the wickedneſſe of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail to [s] take her to his wife.

‖Or, reuenged.

[s] For he had experience of her great godlineſſe, wiſedome and humilitie.

40 And when the ſeruãts of Dauid were come to Abigail to Carmel, they ſpake vnto her, ſaying Dauid ſent vs to thee, to take thee to his wife.

41 And ſhee aroſe, & bowed her ſelfe on her face to the earth, & ſaid, Beholde, let thine handmaid be a ſeruãt to waſh the feete of the ſeruants of my lorde.

42 And Abigail haſted, and aroſe, & rode vpon an aſſe & her fiue maydes folowed her, and ſhe went after the meſſengers of Dauid, and was his wife.

‡Ebr. went at her feete.

43 Dauid alſo tooke Ahinoam of *Izreel, and they were both his wiues.

Ioſh.15.56.

44 Now Saul had giuen *Michal his daughter Dauids wife, to Phalti ẏ ſonne of Laiſh, which was of [t] Gallim.

2.Sam.3.14, 15.

[t] Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was diſcouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls ſpeare, & a pot of water that ſtoode at his head. 21 Saul confeſſeth his ſinne.

AGaine the Ziphims came vnto Saul to ‖Gibeah, ſaying, *Doeth not Dauid hide him ſelfe in the hil of Hachilah before ‖Ieſhimon?

Chap.23.19.

‖Or, in Gibeah.

‖Or, the wilderneſ.

2 Thẽ Saul aroſe, & went down to ẏ wildernes of Ziph, hauing three thouſand [a] choſen men of Iſrael wͭ him, for to ſeeke Dauid in the wilderneſſe of Ziph.

[a] That is, of the moſt ſkilfull and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which is before Ieſhimon by the way ſide. Now Dauid abode in the wildernes, and he ſawe that Saul came after him into the wilderneſſe.

4 (For Dauid had ſent out ſpyes, and vnderſtoode, that Saul was come ‖in very deede)

‖Or, to a certaine place.

5 Then Dauid aroſe, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and *Abner the ſonne of Ner which was his chief captaine, (for Saul lay in the forte, and the people pitched round about him)

Chap.14.50. and 17.55.

6 Then ſpake Dauid, and ſaide to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Ioab ſaying, Who will goe downe with mee to Saul to the hoſte? Then Abiſhai ſayd, I will goe downe with thee.

[b] Who was a ſtranger and not an Iſraelite.

[c] Who afterwarde was Dauids chiefe captaine.

7 So Dauid & Abiſhai came downe to the people by night: & beholde, Saul lay ſleeping within the forte, and his ſpeare did ſticke in the grounde at his ‖head: and Abner and the people laye rounde about him.

‖Or, bolſter.

8 ¶ Thẽ ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hãde this day: now therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, & I will not ſmite him [d] againe.

[d] Meaning, he would make ſure [illegible] at one ſtroke.

9 And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hande [e] on the Lords anoynted, and be giltleſſe?

[e] To [illegible] his owne priuate cauſe, for [illegible] Gods appointment.

10 Moreouer Dauid ſaid, As ẏ Lorde liueth, either the Lorde ſhall ſmite him, *or his day ſhall come to dye, or he ſhall deſcende into battell, and periſh.

1.King 2.34.

11 The Lorde keepe me from laying mine hande vpon the Lordes anointed: but, I pray thee, take nowe the ſpeare that is at his head, and ẏ potte of water, and let vs go hence.

12 So Dauid tooke the ſpeare & the pot of water from Sauls head & they gate them away, and no man ſawe it nor marked it, neither did any awake but they were all a ſleepe: for [f] the Lorde had ſent a dead ſleepe vpon them.

[f] [illegible] the Lorde [illegible]

13 Then Dauid went into the other ſide, & ſtoode on the top of an hil a farre off, a great ſpace being betweene them.

14 And Dauid cryed to the people, and to Abner the ſonne of Ner ſaying, ‡Heareſt thou not Abner? Then Abner anſwered, and ſaide, Who art thou that cryeſt to the King?

‡Ebr. anſwereſt.

15 ¶ And Dauid ſaid to Abner, Art not thou a [g] man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lorde the King? for there came one of the folke in to deſtroye the King thy lorde?

[g] Eſteemed [illegible] and meete to ſaue the King?

16 This is not well done of thee: as the Lorde liueth, ye are ‡worthy to die, becauſe yee haue not kept your maſter the Lordes Anointed: and nowe [h] ſee where the Kings ſpeare is, and the pot of water that was at his head.

‡Ebr. ſonnes of death.

[h] Hereby it appeareth, that [illegible]

17 And Saul knewe Dauids voyce, and ſayde, Is this thy voyce, my ſonne Dauid? And Dauid ſaid, It is my voyce, my lord, O King.

18 And hee ſayde, Wherefore doeth my lorde thus perſecute his ſeruant? for what haue I done? or what euill is in mine hand?

19 Nowe therefore, I beſeech thee, let my lord the King heare the wordes of his ſeruant. If the Lorde haue ſtirred thee vp againſt me, let him ſmell the ſa-uour of a ſacrifice: but if the children of men haue done it, curſed be they before the Lord: for they haue caſt me out this day from abiding in the inheritãce of the Lorde, ſaying, Goe, ſerue other [l] gods.

h Let his anger toward vs be pacified by a ſacrifice.

l As much as lay in them, they compelled him to idolatrie, becauſe they forced him to flee to the idolaters.

20 Nowe therefore let not my blood fal to the earth before the face of ẏ Lord: for the King of Iſrael is come out to ſeeke a flea, as one woulde hunt a partrich in the mountaines.

21 Then ſayd Saul, I haue ſinned: come again, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: beholde, I haue done fooliſhly, and haue erred exceedingly.

k Becauſe thou ſauedſt my life this day.

22 Then Dauid anſwered, and ſaid, Beholde the Kings ſpeare, let one of the yong men come ouer and fet it.

23 And let the Lorde rewarde euery man according to his righteouſnes and faithfulneſſe: for the Lorde had deliuered thee into mine handes this day, but I would not lay mine hande vpon the Lordes anoynted.

l Thus he proteſteth his innocencie toward Saul, not offending his iuſtice in the ſight of God in whoſe preſence none is righteous, Pſal. 14.3. and 130.3.

24 And beholde, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eies of the Lord, ẏ he may deliuer me out of all tribulation.

25 Then Saul ſayde to Dauid, Bleſſed art thou, my ſonne Dauid: for thou ſhalt do great things, and alſo preuaile. So Dauid went his way, and Saul returned to his [m] place.

m To Gibeah of Beniamin.

CHAP. XXVII.

1 Dauid fleeth to Achiſh King of Gath, who geueth him Ziklag. 8 Dauid deſtroyeth certaine of the Philiſtims. 10 Achiſh is deceiued by Dauid.

AND Dauid ſayde in his heart, I ſhall nowe [a] periſh one day by the hãd of Saul: is it not better for me that I ſaue my ſelfe in the lande of the Philiſtims, and that Saul may haue no hope of mee to ſeeke mee any more in all the coaſtes of Iſrael, and [ſo] eſcape out of his hande?

a Dauid diſtruſteth Gods protection and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore aroſe, and he, and the ſixe hundreth men that were with him, went vnto Achiſh the ſonne of Maoch King of Gath.

b Thus God by his prouidence chaſteth [illegible] enemies [illegible] and ma- [illegible] to [illegible] his [illegible] -ſtie.

3 And Dauid dwelt with Achiſh at Gath, he, and his men, euery man with his houſholde, Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: ſo he ſought no more for him.

5 And Dauid ſayde vnto Achiſh, If I haue now founde grace in thine eyes, [c] let them giue me a place in ſome other citie of the countrey, that I may dwell there: for why ſhoulde thy ſeruaunt dwell in the [head] citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achiſh gaue him Ziklag ẏ ſame day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And [ǂ] ẏ time that Dauid dwelt in the countrey of the Philiſtims, was foure moneths and certaine dayes.

ǂ Ebr. the nomber of the dayes.

8 Then Dauid and his mẽ went vp, and inuaded the [d] Geſhurites, and the Girzites and the Amalekites: for they inhabited the lande from the beginning, [from the way] as thou goeſt to Shur, euen vnto the lande of Egypt.

d These were the wicked Canaanites, whome God had appointed to be deſtroyed.

9 And Dauid ſmote the land, and left neither man nor woman aliue, & tooke ſheep, & oxen, and aſſes, and camels, and apparel, and returned & came to Achiſh.

10 And Achiſh ſayde, [ǁ] Where haue ye bene a rouing this day? And Dauid anſwered, Againſt the South of Iudah, and againſt the South of the [e] Ierahmeelites, and againſt the South of the Kenites.

ǁ Or, againſt whome.

e Which were a familie of the tribe of Iudah, 1. Chron. 2.9.

11 And Dauid ſaued neither man nor woman aliue, to bring them to Gath, ſaying, Leaſt they ſhould tell on vs, and ſay, So did Dauid, and ſo will be his maner all the while that he dwelleth in the countrey of the Philiſtims.

12 And Achiſh beleeued Dauid, ſaying, [ǁ] He hath made his people of Iſrael vtterly to abhorre him: therefore he ſhall be my ſeruant for euer.

ǁ Or, he doeth ſurely abhorre his people.

CHAP. XXVIII.

1 Dauid hath the cheefe charge promiſed about Achiſh. 8 Saul conſulteth with a witch and ſhe cauſeth him to ſpeake with Samuel, 18 Who declareth his ruine.

NOwe at that time the Philiſtims aſſembled their bands and armie to fight with Iſrael: therefore Achiſh ſayde to Dauid, [a] Bee ſure, thou ſhalt go out with me to the battel, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight againſt the people of God, yet ſuch was his extremitie, he durſt not denie him.

2 And Dauid ſaide to Achiſh, Surely thou ſhalt know what thy ſeruãt can doe. And Achiſh ſayd to Dauid, Surely

I will make thee keeper of mine head for euer.

3 (*Samuel was then dead, and all Iſrael had lamented him, and buryed him in Ramah his owne citie: & Saul had [b] put away the ſorcerers, and the ſoothſayers out of the land)

4 Then the Philiſtims aſſembled them ſelues, and came, and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſawe the hoſte of ye Philiſtims, he was afraide, & his heart was ſore aſtonied.

6 Therefore Saul aſked counſell of the Lorde and the Lord anſwered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

7 ¶ Thẽ ſaid Saul vnto his ſeruãts, Seeke me a woman that hath a familiar ſpirit, that I may go to her, and aſke of her. And his ſeruants ſayde to him, Beholde, there is a woman at En dor that hath a familiar ſpirit.

8 Then Saul [d] changed him ſelfe, and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee ſayde, I pray thee, coniecture vnto mee by the familiar ſpirite, and bring me him vp whome I ſhall name vnto thee.

9 And the woman ſayde vnto him, Beholde, thou knoweſt what Saul hath done, howe hee hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take mee in a ſnare to cauſe me to die?

10 And Saul ſware to her by the Lorde, ſaying, As the Lorde liueth, no ‖harme ſhal come to thee for this thing.

11 Then ſayde the woman, whome ſhall I bring vp vnto thee? And he anſwered, Bring me vp [e] Samuel.

12 And when the woman ſawe Samuel, ſhee cryed with a loude voyce, and the woman ſpake to Saul, ſaying, Why haſt thou deceiued me? for thou art Saul.

13 And the King ſayde vnto her, Be not afraide: for what ſaweſt thou? And the woman ſayde vnto Saul, I ſawe ‖gods aſcending vp out of the earth.

14 Then he ſaide vnto her, What faſhion is he of? And ſhe anſwered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was [f] Samuel, & he inclined his face to ye grounde, and bowed him ſelfe.

15 ¶ And Samuel ſayde to Saul, Why haſt thou diſquieted me, to bring mee vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt mee, and God is departed from me, and anſwereth me no more, neither ‖by Prophets neyther by dreames: therefore I haue called thee, that thou mayeſt tell mee, what I ſhall doe.

16 Then ſayde Samuel, Wherefore then doeſt thou aſke of me, ſeeing the Lord is gone frõ thee, & is thine enemie?

17 Euen the Lorde hath done to [g] him, as he ſpake *by mine hande: for the Lorde will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

18 Becauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fierce wrath vpon the Amalekites therfore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Iſrael with thee into the handes of the Philiſtims: [h] and to morowe ſhalt thou and thy ſonnes be with me, & the Lorde ſhall giue the hoſte of Iſrael into the handes of the Philiſtims.

20 Then Saul fell ſtreight way all along on the earth, and was ſore afraid becauſe of the wordes of Samuel, ſo that there was no ſtrength in him: for hee had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and ſawe that he was ſore troubled, and ſayde vnto him, See, thine handmayde hath obeyed thy voyce and I [k] haue put my ſoule in mine hande, and haue obeyed thy wordes which thou ſaydeſt vnto me.

22 Now therefore, I pray thee, hearken thou alſo vnto ye voyce of thine hãdmaide, and let me ſet a morſell of bread before thee, that thou mayeſt eate & get thee ſtrength, and goe on thy iourney.

23 But he refuſed and ſayde, I will not eate: but his ſeruants and the woman together compelled him, and he obeyed their voyce: ſo he aroſe from the earth, and ſate on the bed.

24 Now the woman had a fat calfe in the houſe, and ſhe haſted [l] and killed it, and tooke floure and kneaded it, and baked of it vnleauened bread.

25 Then ſhee brought them before Saul, & before his ſeruants: and when they had eaten, they ſtood vp, and went away the ſame night.

CHAP.

Chap. 25. 1.

[b] According to the commandement of God, Exod. 22. 18. and Deu. 18. 10, 11.

[c] Meaning, the hie Prieſt, Exod. 28. 30.

[d] He ſeeketh not to God in his miſerie but is led by Satan to vnlawfull meanes, which in his conſcience he condemneth.

‖Or, puniſhment.

[e] He ſpeaketh according to his groſſe ignorance not conſidering the ſtate of the ſaintes after this life and howe Satan hath no power ouer them.

‖Or, an excellent perſon.

[f] To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

‖Or by the [illegible] of Prophets.

[g] That is, to Dauid.

* 1. Sam. 15. 28

‖Or, [illegible]

[h] He ſhall be dead, Chap. 31. 6.

The wicked, when they heare Gods [illegible], [illegible] and deſpaire, but [illegible] ſeeke for [illegible] by repentance.

[k] I haue ventured my life.

[l] Becauſe it required haſte.

CHAP. XXIX.

4 The princes of the Philiſtims cauſe Dauid to be ſent backe from the battell againſt Iſrael, becauſe they diſtruſted him.

SO the Philiſtims were gathered together with al their armies in Aphek: and the Iſraelites pitched ‖ by the foũtaine, which is in Izreel.

‖ Or, in Ain.

2 And the ‖ princes of the Philiſtims went foorth by [a] hundreths and thouſands, but Dauid and his men came behinde with Achiſh.

‖ Or, captaines.

[a] According to their bandes or enſignes.

3 Then ſayde the princes of the Philiſtims, What doe theſe Ebrewes [here?] And Achiſh ſayde vnto the princes of the Philiſtims, Is not this Dauid the ſeruant of Saul the King of Iſrael, who hath beene with me theſe dayes, [b] or theſe yeeres, and I haue founde nothing in him, ſince he ‖ dwelt with me vnto this day?

[b] Meaning, a long time, that is foure monethes and certaine dayes, Chap. 27. 7.

‖ Ebr. fel, as Gen. 25. 18.

4 But the princes of the Philiſtims were wroth with him, and the princes of the Philiſtims sayd vnto him, * Send this fellowe backe, that he may goe againe to his place which thou haſt appointed him, and let him not goe downe with vs to battell, leſt that in the battell he be an aduerſarie to vs: for wherewith ſhoulde he obtaine the fauour of his maſter? ſhoulde it not be with the [c] heades of theſe men?

* 1 Chro. 12. 19.

[c] Would not Saul receiue him to fauour, if he could betray vs?

5 Is not this Dauid, of whome they ſang in daunces, ſaying, * Saul ſlewe his thouſande, and Dauid his tenne thouſande?

* Chap. 18. 7. and 21. 11.

6 ¶ Then Achiſh called Dauid, and ſayde vnto him, As the Lorde liueth, thou haſt bene vpright and good in my ſight, when thou [d] wenteſt out and in with me in the hoſte, neither haue I founde euill with thee, ſince thou cameſt to me vnto this day, but ‖ the princes do not fauour thee.

[d] That is, was conuerſant with me.

‖ Ebr. thou art not good in the eyes of the princes.

7 Wherefore nowe returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And Dauid ſayde vnto Achiſh, But what haue I done? and what haſt thou founde in thy ſeruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight againſt the enemies of my lorde the King?

[e] This diſſimulation can not be excuſed: for it grieued him to goe againſt the people of God.

9 Achiſh then anſwered, and ſayde to Dauid, I know thou pleaſeſt me, as an Angell of God: but the princes of the Philiſtims haue ſayde, Let him not goe vp with vs to battell.

10 Wherefore nowe riſe vp early in the morning with thy [f] maſters ſeruaunts that are come with thee: and when ye bee vp early, as ſoone as yee haue light, depart.

[f] With them that fled vnto thee from Saul.

11 So Dauid and his men roſe vp early to depart in the morning, and to returne into the land of the Philiſtims: and the Philiſtims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken priſoners. 6 The people woulde ſtone him. 8 He aſketh counſell of the Lorde, and purſuing his enemies recouereth the pray. 24 He deuideth it equally, 26 And ſendeth part to his friendes.

BUt when Dauid and his mẽ were come to Ziklag [a] the thirde day, the Amalekites had inuaded vpon ẏ South, euen vnto Ziklag, and had [b] ſmitten Ziklag, and burnt it with fire,

[a] After that he departed from Achiſh.

[b] That is, deſtroyed the citie.

2 And had taken the women that were therein, priſoners, both ſmall and great, [and] ſlewe not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, and their ſonnes, and their daughters were taken priſoners.

[c] For theſe onely remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken priſoners alſo, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great ſorowe: for the people [d] entended to ſtone him, becauſe the hearts of al the people were vexed euery man for his ſonnes and for his daughters: but Dauid comforted him ſelfe in the Lorde his God.

[d] Thus we ſee, that in troubles and aduerſitie we doe not conſider Gods prouidence, but like raging beaſtes forget both our owne duetie and contemne Gods appointment ouer vs.

7 ¶ And Dauid ſaid to Abiathar the Prieſt Ahimelechs ſonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid aſked counſell at the Lorde, ſaying, Shall I followe after this companie? ſhall I ouertake them? And hee anſwered him, Followe: for thou ſhalt ſurely ouertake them, and [e] recouer all.

[e] Though God ſeeme to leaue vs for a time, yet if we truſt in him, we ſhalbe ſure to finde comfort.

9 ¶ So Dauid and the ſixe hundreth men that were with him, went, and came to the riuer Beſor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being too wearie to goe ouer the riuer Beſor)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread & he did eate, and they gaue him water to drinke.

12 Alſo they gaue him a fewe figs, and two cluſters of raiſins: and when he had eaten, his ſpirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nightes.

13 ¶ And Dauid ſayd vnto him, To whom belongeſt thou? and whence art thou? And he ſayd, I am a yong man of Egypt, & ſeruant to an Amalekite: and my maſter left me three dayes ago, becauſe I fell ſicke.

14 We roued vpon the South of Cherethi, and vpon the coaſt belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid ſayd vnto him, Canſt thou bring me to this companie? And he ſayd, [g] Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my maſter, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, beholde, they lay ſcattered abroad vpon all the earth, [h] eating and drinking, and dauncing becauſe of all the great praye that they had taken out of the land of the Philiſtims, and out of the land of Iudah.

17 And Dauid ſmote them from the twilight, euen vnto the euening [i] of the next morowe, ſo that there eſcaped not a man of them, ſaue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: alſo Dauid reſcued his two wiues.

19 And they lacked nothing, ſmall or great, ſonne or daughter, or of the ſpoyle of all that they had taken away: Dauid recouered them all.

20 Dauid alſo tooke all the ſheepe, and the oxen, and they draue them before his cattell, and ſayd, This is Dauids [k] praye.

21 ¶ And Dauid came to the two hundreth men that were to wearie for to followe Dauid: whom they had made alſo to abide at the riuer Beſor: and they came to meete Dauid, and to meete the people that were with him: ſo when Dauid came neere to the people, he ſaluted them.

22 Then anſwered all the euill and wicked of the men that went with Dauid, and ſayd, Becauſe they went not with vs, therefore will we giue them none of the pray, that we haue recouered, ſaue to euery man his [l] wife and his children: therefore let them carie them away and depart.

23 Then ſaid Dauid, Ye ſhal not doe ſo, my brethren, with that which the Lord hath giuen vs, who hath preſerued vs, and deliuered the companie that came againſt vs into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, ſo ſhall his part be, that taryeth by the ſtuffe: they ſhall part alike.

25 [m] So from that day forwarde he made it a ſtatute and a lawe in Iſrael, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he ſent of the praye vnto the Elders of Iudah and to his friends, ſaying, See there is a bleſſing for you of the ſpoyle of the enemies of the Lord.

27 He ſent to them of Beth el and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, & to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal & to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, & to them of Chor aſhan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himſelfe. 6 His children are ſlaine in the battel. 12 The men of Iabeſh tooke downe his body, which was hanged on the wall.

NOw * the Philiſtims fought againſt Iſrael, and the men of Iſrael fledde away from the Philiſtims, and they fell downe [Or] wounded in mount Gilboa.

2 And the Philiſtims preaſſed ſore vpon Saul and his ſonnes, and ſlewe Ionathan, and Abinadab, and Malchiſhua Sauls ſonnes.

3 And when the battell went ſore againſt Saul, the archers and bowmen ‡ hit him, and he was ſore ‡ wounded of the archers.

4 Then ſayd Saul vnto his armour bearer, Draw out thy ſword, and thruſt me through therewith leſt the vncircumciſed come and thruſt me through and mock me: but his armour bearer would not, for he was ſore afraide. Therefore Saul tooke a ſword and fell vpon it.

[f] God by his prouidence both prouided for the neceſſitie of this poore ſtranger, and made him a guide to Dauid to accompliſh his enterpriſe.

[g] For othes were in all ages had in moſt reuerence euen among the heathen.

[h] The wicked in their pompe and pleaſures conſider not the iudgement of God, which is then at hand to ſmite them.

[i] Some read, and vnto the morowe of the two [illegible] that is, three dayes.

[k] Which the Amalekites had taken of others, & Dauid from them beſides the goods of Ziklag.

[l] Vnder theſe are comprehended the cattel & goods, which apperteined to euery man.

[m] Some referre theſe wordes to Dauid, that he alleged an olde cuſtome and lawe, as if it were written, It is both now and hath bene euer.

[n] Shewing himſelfe mindfull of their benefites towards him.

* 1 Chro. 10.1.

[Or] Or, ſlaine.

‡ Ebr. found him.

‡ Or, at, and.

[a] So we ſee that he is cruel & hath a deſperate ende as commonly all the wicked, that perſecute the children of God.

5 And when his armour bearer ſawe that Saul was dead, he fell likewiſe vpon his ſword, and dyed with him.

6 So Saul dyed, & his three ſonnes, and his armour bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [b] valley, and they of the other ſide [c] Iorden ſawe that the men of Iſrael were put to flight, and that Saul & his ſonnes were dead, then they left the cities, and ranne away: and the Philiſtims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manaſſeh.

8 ¶ And on the morowe when the Philiſtims were come to ſpoyle them that were ſlaine, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtims on euery ſide, that they ſhould publiſh it in the [d] temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they layed vp his armour in the houſe of Aſhteroth but they hanged vp his body on the wall of Beth ſhan.

11 ¶ When the inhabitants of [e] Iabeſh Gilead heard, what the Philiſtims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11,11.

12 Then they aroſe (as many as were ſtrong men) and went all night, and tooke the body of Saul, & the bodies of his ſonnes, from the wall of Bethſhan, and came to Iabeſh, and *burnt them there,

Iere.35.5.

13 And tooke their bones and *buried them vnder a tree at Iabeſh, and [f] faſted ſeuen dayes.

2.Sam.2.4.

f According to the cuſtome of mourners.

The ſecond booke of Samuel.

The Argvment.

This booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie and the whole courſe of his life, and alſo the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anointed and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things, which God brought to paſſe among this people vnder the gouernement of Samuel and Saul: ſo this ſecond booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome, and howe the ſame by him was wonderfully augmented: all his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores and treaſons were wrought againſt him, partly by falſe counſelers, fained friends and flatterers, and partly by ſome of his owne children and people: and howe by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inward enemies, as well in his owne perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He cauſeth him to be ſlaine that brought the tydings. 19 He lamenteth the death of Saul and Ionathan.

After the death of Saul, when Dauid was returned from the* ſlaughter of the Amalekites, and had bin two dayes in Ziklag,

1.Sam.30.17.

2 Beholde, a man came the third day out of the hoſte from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeyſance.

a Seeming to lament the ouerthrowe of the people of Iſrael.

3 Then Dauid ſaid vnto him, Whence commeſt thou? And he ſayde vnto him, Out of the hoſt of Iſrael I am eſcaped.

4 And Dauid ſayd vnto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſayde vnto the yong man that tolde it him, Howe knoweſt thou that Saul & Ionathan his ſonne be dead?

6 Then the yong man that told him, anſwered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his ſpeare, and loe, the charets and ‖horſemen followed hard after him.

b As I fled in the chaſe.

‖Or, captaines.

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid vnto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Iſraelites.

9 Then ſaid he vnto me I pray thee, ‖come vpon me, and ſlay me: for anguiſh is come vpon me, because my [d] life is yet whole in me.

‖Or, ſtand, vpon.

d I am ſorie becauſe I am yet aliue.

10 So ‖I came vpon him & ſlew him, and becauſe I was ſure that he could not liue, after that he had fallen I tooke the crowne that was vpon his head, and

‖Or, I ſtoode vpon him.

5 And when his armour bearer ſawe that Saul was dead, he fell likewiſe vpon his ſword, and dyed with him.

6 So Saul dyed, & his three ſonnes, and his armour bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [b] valley, and they of the other ſide [c] Jorden ſawe that the men of Iſrael were put to flight, and that Saul & his ſonnes were dead, then they left the cities, and ranne away: and the Philiſtims came and dwelt in them.

b Neere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manaſſeh.

8 ¶ And on the morowe when the Philiſtims were come to ſpoyle them that were ſlaine, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtims on euery ſide, that they ſhould publiſh it in the temple of their [d] idoles, and among the people.

d In token of victorie and triumph.

10 And they layed vp his armour in the houſe of Aſhteroth but they hanged vp his body on the wall of Beth ſhan.

11 ¶ When the inhabitants of [e] Jabeſh Gilead heard, what the Philiſtims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11,11.

12 Then they aroſe (as many as were ſtrong men) and went all night, and tooke the body of Saul, & the bodies of his ſonnes, from the wall of Beth-ſhan, and came to Jabeſh, and *burnt them there,

Iere.35.5.

13 And tooke their bones and *buried them vnder a tree at Jabeſh, and [f] faſted ſeuen dayes.

2.Sam.2.4.
f According to the cuſtome of mourners.

The ſecond booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie and the whole courſe of his life, and alſo the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anointed and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things, which God brought to paſſe among this people vnder the gouernment of Samuel and Saul: ſo this ſecond booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome, and how the ſame by him was wonderfully augmented, alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores and treaſons were wrought againſt him, partly by falſe counſelers, fained friends and flatterers, and partly by ſome of his owne children and people: and how by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt Ieſus the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inward enemies, aſwell in his owne perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He cauſeth him to be ſlaine that brought the tydings. 19 He lamenteth the death of Saul and Jonathan.

After the death of Saul, when Dauid was returned from ye *ſlaughter of the Amalekites, and had bin two dayes in Ziklag,

1.Sam.30.17.

2 Beholde, a man came the third day out of the hoſte from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeyſance.

a Seeming to lament the ouerthrowe of the people of Iſrael.

3 Then Dauid ſaid vnto him, Whence commeſt thou? And he ſayde vnto him, Out of the hoſt of Iſrael I am eſcaped.

4 And Dauid ſayd vnto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and alſo Saul and Jonathan his ſonne are dead.

5 And Dauid ſayde vnto the yong man that tolde it him, Howe knoweſt thou that Saul & Jonathan his ſonne be dead?

6 Then the yong man that told him, anſwered. [b] As I came to mount Gilboa, beholde, Saul leaned vpon his ſpeare, and loe, the charets and ‖ horſemen followed hard after him.

b As I fled in the chaſe.
‖Or, captaines.

7 And when he looked backe, he ſaid me, and called me. And I anſwered, Here am I.

8 And he ſaid vnto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Iſraelites.

9 Then ſaid he vnto me I pray thee, ‖come vpon me, and ſlay me: for anguiſh is come vpon me, because my [d] life is yet whole in me.

‖Or, ſtand vpon.
d I am ſorie becauſe I am yet aliue.

10 So ‖I came vpon him & ſlew him, and becauſe I was ſure that he could not liue, after that he had fallen I tooke the crowne that was vpon his head,

‖Or, I ſtoode vpon him.

and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, *and rent them, and likewiſe all the men that were with him.

12 And they mourned and wept, and faſted vntill euen, for Saul and for Ionathan his ſonne, & for the people of the Lorde, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ Afterwarde Dauid ſayd vnto the yong man that tolde it him, [e] Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

14 And Dauid ſayd vnto him, *How waſt thou not afraide, to put forth thine hand to deſtroy ye Anointed of the Lord?

15 Then Dauid called one of his yong men, and ſayd, Goe neere, and fall vpon him. And he ſmote him that he dyed.

16 Then ſaid Dauid vnto him, [f] Thy blood be vpon thine own head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lordes Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne,

18 (Alſo he bade them teach the children of Iudah to [g] ſhoote, as it is written in the booke of *Iaſher)

19 O noble Iſrael, [h] he is ſlaine vpon thy hie places: howe are the mightie ouerthrowen?

20 *Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leſt ye daughters of the Philiſtims reioyce, leſt the daughters of ye vncircumciſed triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor [i] be there fieldes of offrings: for there the ſhield of the mightie is caſt downe, the ſhield of Saul, as though he had not bene anointed with oyle.

22 The bow of Ionathan neuer turned back, neither did the ſword of Saul returne emptie from the blood of the ſlaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleaſant in their liues, and in their deaths they were not [k] deuided: they were ſwifter then egles, they were ſtronger then lions.

24 Ye daughters of Iſrael, weepe for Saul which clothed you in ſkarlet, [l] with pleaſures, & hanged ornaments of golde vpon your apparel.

35 Howe were the mightie ſlaine in the middes of the battel? O Ionathan, thou waſt ſlaine in thine hie places.

26 Wo is me for thee my brother Ionathan: very kinde haſt thou bene vnto me: thy loue to me was wonderfull paſſing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre deſtroyed?

CHAP. II.

4 Dauid is anointed King in Hebron. 9 Abner maketh Iſhboſheth King ouer Iſrael. 12 The battel betwene the ſeruants of Dauid and Iſhboſheth. 32 Aſahel is ſlaine.

AFter this Dauid [a] aſked counſel of the Lord, ſaying, Shall I go vp into any of the cities of Iudah? And ye Lord ſayd vnto him, Go vp. And Dauid ſayd, Whither ſhall I go? He then anſwered, Vnto [b] Hebron.

2 So Dauid went vp thither and his two wiues alſo, Ahinoam the Izreelite, and Abigail Nabals wife ye Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his houſholde, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anointed Dauid King ouer the houſe of Iudah. And they tolde Dauid, ſaying, *that the men of Iabeſh Gilead buryed Saul.

5 And Dauid ſent meſſengers vnto the men of Iabeſh Gilead and ſayd vnto them, Bleſſed are ye of the Lord that ye haue ſhewed ſuch kindnes vnto your lord Saul, that you haue buried him.

6 Therefore nowe the Lorde ſhewe mercie and [d] trueth vnto you: and I wil recompence you this benefite, becauſe ye haue done this thing.

7 Therefore nowe let your hands be ſtrong, and be you valiant: albeit your maſter Saul be dead, yet neuertheleſſe the houſe of Iudah hath anointed me [e] King ouer them.

8 ¶ But Abner the ſonne of Ner that was captaine of Sauls hoſte, tooke Iſh-boſheth the ſonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Aſhurites & ouer Izreel, and ouer Ephraim and ouer Beniamin, and ouer [f] all Iſrael.

10 Iſh-boſheth Sauls ſonne was fourtie yeere olde when he beganne to reigne ouer Iſrael, and reigned two yeere: but the houſe of Iudah followed Dauid.

11 *And the time which Dauid reigned in Hebron ouer the houſe of Iudah, [was] ſeuen yeere and ſixe [g] moneths.

Cc.ii. 12 ¶ And

Gen. 37, 34. [illegible]

e After the lamentation he examined him againe.

Pſal.105,15.

f Thou art iuſtly puniſhed for thy fault.

g That they might be able to match their enemies the Philiſtims in that arte.

[illegible]

[illegible]

h Meaning, Saul.

Mich.1,10.

i Let their fertile fieldes be barren & nothing [illegible] to offer to the Lord.

k They dyed both together in Gilboa.

l As rich garments, and coſtly iewels.

m Either towarde their huſbands, or their children.

a By the meanes of the hie Prieſt, as 1.Sam.23,2.

2.Sam.5,1.9.

b Which before was called Kiriath-arba, Ioſh.14,15.

c In the time of his perſecution.

1.Sam.31,13.

d According to his promes, who is to recompence them that are merciful.

e So that you ſhal not want a captaine and a leader.

f Ouer the eleuen tribes.

g [illegible] 33 yeeres, chap. 5.5.

12 ¶ And Abner the ſonne of Ner, and the ſeruants of Iſh-boſheth the ſonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab ẏ ſonne of Zeruiah, and the ſeruants of Dauid went out & met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſayde to Ioab, Let the yong men nowe ariſe, and ^h play before vs. And Ioab ſaid, Let them ariſe.

h Let vs ſee howe they can handle their weapons.

15 Then there aroſe and went ouer twelue of Beniamin by nomber, which perteined to Iſh boſheth the ſonne of Saul, and twelue of the ſeruants of Dauid.

16 And euery one caught his fellow by the head, and thruſt his ſworde in his fellowes ſide, ſo they fel downe together: Wherefore the place was called || Helkath hazzurim, which is in Gibeon.

i Meaning, his aduerſarie.

|| Or, the fielde of ſtrong men.

17 And the battel was exceeding ſore that ſame day: for Abner and the men of Iſrael ^k fell before ẏ ſeruants of Dauid.

k After that their foure and twentie were ſlaine.

18 And there were three ſonnes of Zeruiah there, Ioab, and Abiſhai, and Aſahel. And Aſahel was as light on foote as a wilde roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and ſayd, Art thou Aſahel? And he anſwered, Yea.

21 Then Abner ſayd, Turne thee either to the right hand, or to the left, and take one of the yong men, and take thee his || weapons: but Aſahel would not depart from him.

|| Or, ſpoyle.

22 And Abner ſayd to Aſahel, Depart from me: ^l wherefore ſhould I ſmite thee to the grounde? howe then ſhould I be able to holde vp my face to Ioab thy brother?

l Why doeſt thou prouoke me to kil thee?

23 And when he would not depart, Abner with the hinder end of the ſpeare ſmote him vnder the ^m fift rib, that the ſpeare came out behinde him: and he fell downe there, and dyed in his place. And as many as came to the place where Aſahel fell downe and dyed, ſtoode ſtill.

m Some read, in thoſe partes, whereas the liuely partes lye: as the heart, the lungs, the liuer, the milt, and the gall.

24 Ioab alſo & Abiſhai purſued after Abner: and the ſunne went downe, when they were come to the hil Ammah, that lieth before Giah, by the way of the wilderneſ of Gibeon.

25 And the children of Beniamin gathered them ſelues together after Abner and were on an heape and ſtoode on the top of an hill.

26 Then Abner called to Ioab, and ſaid, Shal the ſworde deuoure for euer? ^n knoweſt thou not, that it will be bitterneſ in the latter ende? howe long then ſhall it be, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab ſayde, As God liueth, if thou haddeſt not ^o ſpoken, ſurely euen in the morning the people had departed euery one backe from his brother.

o If thou hadeſt not prouoked them to battel, as verſ. 14.

28 ¶ So Ioab blewe a trumpet, and all the people ſtoode ſtill and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the || plaine, and went ouer Iorden, and paſt through all Bithron till they came to || Mahanaim.

|| Or, wilderneſ.

|| Or, to the tents.

30 Ioab alſo returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids ſeruants nineteene men and Aſahel.

31 But the ſeruants of Dauid had ſmitten of Beniamin, & of Abners men, ſo that three ^p hundreth and three ſcore men dyed.

p Thus God would confirme Dauid in his kingdome by the deſtruction of his aduerſaries.

32 And they tooke vp Aſahel, and buried him in the ſepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day aroſe.

CHAP. III.

1 Long warre betweene the houſes of Saul & Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

There was then ^a long warre betweene the houſe of Saul and the houſe of Dauid: but Dauid waxed ſtronger, & the houſe of Saul waxed weaker.

a That is, without intermiſſion induring two yeres which was the whole reigne of Iſh-boſheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldeſt ſonne was Amnon of Ahinoam the Izreelite.

3 And his ſecond was ^b Chileab of Abigail the wife of Nabal the Carmelite: and the thirde, Abſalom the ſonne of Maacah the daughter of Talmai the King of Geſhur,

b Who is called alſo Daniel, 1.Chro.3.1.

4 And the fourth, Adoniiah ẏ ſonne of Haggith, and the fifth, Shephatiah the ſonne of Abital,

5 And the ſixt, Ithream by Eglah Dauids wife: theſe were borne to Dauid in ^c Hebron.

c Within ſeuen yeres and ſixe moneths.

6 ¶ Now while there was warre betweene the houſe of Saul & the houſe of

Dauid, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, ẏ daughter of Aiah. And Iſh boſheth ſaid to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Iſh boſheth, and ſaid, Am I a [d] dogs head, which againſt Iudah do ſhewe mercy this day vnto the houſe of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargeſt me this day with a faute concerning this woman?

9 [e] So do God to Abner, and more alſo, except, as the Lorde hath ſworne to Dauid, euen ſo I do to him,

10 To remoue the kingdom from the houſe of Saul, that the throne of Dauid may be ſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beer ſheba.

11 And hee durſt no more anſwere to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to Dauid ‖ on his behalfe, ſaying, Whoſe is the land? Who ſhould alſo ſay, Make couenant with me, and beholde, mine hand ſhalbe with thee, to bring all Iſrael vnto thee.

13 Who ſaide, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou ſee not my face except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 ¶ Then Dauid ſent meſſengers to Iſh boſheth Sauls ſonne, ſaying, Deliuer me my wife Michal, which I maried for *an hundreth foreſkinnes of the Philiſtims.

15 And Iſh boſheth ſent, and tooke her from her huſbande *Phaltiel the ſonne of Laiſh.

16 And her huſband went with her, and came weeping behind her, vnto Bahurim: then ſaid Abner vnto him, Go, [and returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Iſrael, ſaying, Ye ſought for Dauid in times paſt, that hee might be your king.

18 Now then do it: for the Lord hath ſpoken of Dauid, ſaying, By the hand of my ſeruant Dauid I will ſaue my people Iſrael out of the handes of the Philiſtims, and out of the handes of all their enemies.

19 Alſo Abner ſpake ‡ to Beniamin, and afterwarde Abner went to ſpeake with Dauid in Hebron, concerning all that Iſrael was content with, and the whole [g] houſe of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twētie men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſaide vnto Dauid, I will riſe vp, and go gather all Iſrael vnto my lord the king, that they may make a couenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And beholde, the ſeruants of Dauid & Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had ſent him away, and he departed in peace.)

23 When Ioab, and all the hoſte that was with him were come, men tolde Ioab, ſaying, Abner the ſonne of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Ioab came to the king, and ſaid, What haſt thou done? beholde, Abner came vnto thee, why haſt thou ſent him away, and he is departed?

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doeſt.

26 ¶ And when Ioab was gone out frō Dauid, he ſent meſſengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And whē Abner was come againe to Hebron, *Ioab tooke him aſide in the gate to ſpeake with him ‖ peaceably, and ſmote him vnder ẏ fift rib, that he died, for the blood of *Aſahel his brother.

28 ¶ And when afterwarde it came to Dauids eare, he ſaid, I and my kingdome are [k] giltleſſe before the Lorde for euer, concerning the blood of Abner the ſonne of Ner.

29 Let the blood fall on ẏ head of Ioab, and on all his fathers houſe, that the houſe of Ioab be neuer without ſome that haue rūning iſſues, or leper, or that leaneth on a ſtaffe, or that doeth fall on the ſword or that lacketh bread.

30 [l] So Ioab and Abiſhai his brother ſlewe Abner, becauſe he had ſlaine their brother Aſahel at Gibeon in battel.

31 And Dauid ſaid to Ioab, and to all the people that were with him, Rent your clothes, and put on ſackecloth and

[d] Doeſt thou eſteeme me no more then a dog for all my ſeruice done to thy fathers houſe?

[e] We ſee how the wicked can not abide to be admoniſhed of their fautes, but take their diſpleaſure, which goe about to bring them from their wickednes.

‖ Or, ſecretly.

*1. Sam. 18. 25, 27.

*1. Sam. 25. 44

[f] Rather for malice that hee bare towarde Iſh-boſheth, then for loue he bare to Dauid.

‡ Euē in the eares of Beniamin.

[g] Who challenged the kingdome, becauſe of their father Saul.

‖ Or, without harme.

[h] From warre againſt the Philiſtims.

[i] Here appeareth the malicious minde of Ioab, who would haue had the king to ſlay Abner for his priuate grudge.

*1 King. 2. 5.

‖ Or, ſecretly.

*Chap. 2. 23.

[k] The Lord knoweth that I did not conſent to his death.

[l] Abiſhai is ſaid to ſlay him as Ioab, becauſe he conſented to the murther.

mourne [m] before Abner: and king Dauid himſelfe followed the beare.

m In mourning, before the corps.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, & ſaid, Died Abner as [n] a foole dieth?

34 Thine hands were not bound, nor thy feete tied in fetters of braſſe: but as a man falleth before wicked men, ſo diddeſt thou fall. And all the people wept againe for him.

n He declareth that Abner dyed not as a wretche or vile perſon, but as a valiant man that is to be lamented, traiterouſly deceiued by the wicked.

35 Afterwarde all the people came to cauſe Dauid eate [o] meat while it was yet day, but Dauid ſware, ſaying, So doe God to me & more alſo, if I taſte bread, or ought els till the ſunne be downe.

o According to the cuſtome which was to banket at burials.

36 And all the people knewe it, and it [p] pleaſed them: as whatſoeuer the king did, pleaſed all the people.

p It is expedient, for it is not onely to content his owne minde, but alſo that it may appeare to others, to the intent that they may be ſatiſfied.

37 For all the people and all Iſrael vnderſtoode that day, howe that it was not the kings deed that Abner the ſonne of Ner was ſlaine.

38 And the king ſaid vnto his ſeruants, Knowe ye not, that there is a prince and great man fallen this day in Iſrael?

39 And I am this day weake and ∥ newly anointed king: and theſe men the ſonnes of Zeruiah be to hard for me: the Lord reward the doer of euill according to his wickednes.

∥ Or, cruel.

CHAP. IIII.

5 Baanah and Rechab ſlay Iſh-boſheth, the ſonne of Saul. 12 Dauid commaundeth them to be ſlaine.

AND when Sauls [a] ſonne heard that Abner was dead in Hebron, then his handes were [b] feeble, & all Iſrael was afrayde.

a That is, Iſh-boſheth.

b Meaning, that he was diſcouraged.

2 And Sauls ſonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon a Beerothite of the children of Beniamin. (for [c] Beeroth was reckened to Beniamin,

3 Becauſe ye Beerothites fled to [d] Gittaim, & ſoiourned there, vnto this day)

c The citie Beeroth was in the tribe of Beniamin. Ioſh. 18, 25.

d After the death of Saul, for feare of the Philiſtims.

4 And Ionathan Sauls ſonne had a ſonne that was lame on his feet: he was fiue yere olde when the tidings came of Saul and Ionathan out of Iſrael: then his nourſe tooke him, and fled away. And as ſhe made haſte to flee, the childe fell, and began to halt, and his name was Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite Rechab and Baanah went and came in the heate of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the houſe, as they [e] would haue wheate, and they [f] ſmote him vnder the fift rib, and fled.

e They diſguiſed themſelues as marchants, which came to bye wheat.

f There is nothing ſo vile & dangerous, which the wicked will not enterpriſe in hope of lucre and fauour.

7 For when they came into the houſe, hee ſlept on his bed in his bedchamber, and they ſmote him, and ſlew him, and beheaded him, and tooke his head, and gate them away through the ∥ plaine all the night.

∥ Or, wildernes.

8 And they brought the head of Iſh-boſheth vnto Dauid to Hebron, and ſaid to the king, Beholde the head of Iſh-boſheth Sauls ſonne thine enemie, who ſought after thy life: and the Lord hath auenged my lorde the king this day of Saul and of his ſeede.

9 Then Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lord liueth, who hath deliuered my ſoule out of all aduerſitie,

10 When * one tolde mee, and ſayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlewe him in Ziklag, who thought that I would haue giuen him a rewarde for his tidings:

Chap. 1. 15.

11 How [g] much more, when wicked men haue ſlaine a righteous perſon in his owne houſe, and vpon his bed? ſhall I not nowe therefore require his blood at your hand, & take you from the earth?

g For as much as neither the example of him that ſlewe Saul, nor dutie to their maſter, nor the innocencie of the perſon, nor reuerence of the place, nor time did moue them, they deſerued moſt grieuous puniſhment.

12 Then Dauid commaunded his yong men, and they ſlewe them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-boſheth, and buried it in the ſepulchre of * Abner in Hebron.

Chap. 3. 32.

CHAP. V.

1 Dauid is made king ouer all Iſrael. 7 He taketh the fort of Zion. 19 He aſketh counſell of the Lord, 20 And ouercommeth the Philiſtims twiſe.

THen * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaide thus, Beholde, we are thy [a] bones and thy fleſh.

1. Chro. 11. 1.

a Meane of thy kinred, and moſt nere ioyned vnto thee.

2 And in time paſt when Saul was our king, thou leddeſt Iſrael in and out: and the Lorde hath ſaid to thee, * Thou ſhalt feede my people Iſrael, and thou ſhalt be a captaine ouer Iſrael.

Pſal. 78. 71.

3 So all the Elders of Iſrael came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lorde: and they anointed

b That is, taking the Lorde to witnes, for the Arke was as yet in Abinadabs houſe.

Dauid king ouer Iſrael.

4 ¶ Dauid was thirtie yere olde when he began to reigne: and he reigned fourtie yere.

5 In Hebron he reigned ouer Iudah *ſeuen yere, and ſixe moneths: and in Ierusalem hee reigned thirtie and three yeres ouer all Iſrael and Iudah.

Chap.2.11.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Iebuſites, the inhabitants of the land: Who ſpake vnto Dauid, ſaying, Except thou take away the [c] blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

[c] The children of God called idols, blinde and lame guides: therefore the Iebuſites meant, that they woulde proue that their gods were nether blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſaid the ſame day, whoſoeuer ſmiteth the Iebuſites, and getteth vp to the gutters and ſmiteth the lame and blind, which Dauids ſoule hateth, I wil preferre him: *therefore they ſaid, The blinde and the lame ſhall not [d] come into that houſe.

1.Chro.11.6

[d] The idoles ſhould enter no more into that place.

9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid built rounde about it, from [e] Millo, and inward.

[e] Hee built from the towne houſe round about to his owne houſe.

10 And Dauid proſpered & grew: for the Lord God of hoſtes was with him.

11 ¶ *Hiram alſo king of [f] Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they built Dauid an houſe.

1.Chro.14.1.

[f] Or, Zor.

12 Then Dauid knew, that the Lord had ſtabliſhed him king ouer Iſrael, and that hee had exalted his kingdome for his people Iſraels ſake.

13 And Dauid tooke him mo *concubines and wiues out of Ieruſalem, after he was come from Hebron, & mo ſonnes and daughters were borne to Dauid.

1.Chro.3.9

14 *And theſe be the names of the ſonnes that were borne vnto him in Ieruſalem: Shammua, and Shobab, and Nathan, and Salomon,

1.Chro.3.5.

15 And Ibhar, and Eliſhua, and Nepheg, and Iaphia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ *But whẽ the Philiſtims heard that they had anointed Dauid king ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid: and when Dauid heard, he went downe to a fort.

1.Chro.14.8. and 11.16.

18 But the Philiſtims came, and ſpred themſelues in the valley of Rephaim.

19 Then Dauid [f] aſked counſell of the Lord, ſaying, Shall I go vp to the Philiſtims? wilt thou deliuer them into mine handes? and the Lorde anſwered Dauid, Go vp: for I will doutleſſe deliuer the Philiſtims into thine handes.

[f] By Abiathar the prieſt.

20 ¶ *Then Dauid came to Baal perazim, and ſmote them there, and ſaide, The Lorde hath deuided mine enemies aſunder before mee, as waters be deuided aſunder: therfore he called the name of that place, || Baal perazim.

Iſa.28.21.

|| Or, the plaine of diuiſions.

21 And there they left their images, and Dauid and his men *burnt them.

1.Chr.14.12.

22 Againe the Philiſtims came vp, and ſpred them ſelues in the valley of [g] Rephaim.

[g] Meaning, the valley of giants which [illegible] Baal perazim [illegible]

23 And when Dauid aſked counſel of the Lord, he anſwered, Thou ſhalt not go vp, but turne about behinde them, and come vpon them ouer againſt the mulberie trees.

24 And when thou heareſt the noiſe of one going in the tops of the mulberie trees, then remooue: for then ſhall the Lord go out before thee, to ſmite ye hoſte of the Philiſtims.

25 Then Dauid did ſo as the Lorde had commaunded him, and ſmote the Philiſtims from Geba, vntill thou come to [h] Gazer.

[h] Which was in the tribe of Beniamin, but the Philiſtims did poſſeſſe it.

CHAP. VI

3 The Arke is brought forth of the houſe of Abinadab. 7 Uzzah is ſtriken, and dyeth. 14 Dauid danceth before it, 16 And is therefore deſpiſed of his wife Michal.

Againe Dauid gathered together all the || choſen mẽ of Iſrael, euen thirtie thouſand.

|| Or, choiſe

2 *And Dauid aroſe and went with all the people that were with him [a] from Baale of Iudah to bring vp from thence the Arke of God, whoſe name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betwene the Cherubims.

1.Chr.13.5.6.

[a] This was a citie in Iudah called alſo Kiriath-iearim, Ioſ.15.9.

3 And they put the Arke of God vpon a newe cart, and brought it out of the houſe of Abinadab that was in [b] Gibeah. And Uzzah and Ahio the ſonnes of Abinadab did driue the new cart.

[b] Which was an high place of the citie of Baale.

4 And when they brought the Arke of God out of the houſe of *Abinadab, that was at Gibeah, Ahio went before the Arke,

1.Sam.7.1.

5 And Dauid and all the houſe of Iſrael [c] played before the Lorde on all inſtruments made of firre, and on harps, and on Pſalteries, and on timbrels, and on cornets, and on cymbals.

[c] Praiſed God, and ſang Pſalmes.

6 ¶ *And when they came to Nachons threſhing floore, Uzzah put his hande to the Arke of God, and helde it:

1.Chr.13.10.

for the oxen did ſhake it.

7 And the Lorde was very wroth with Vzzah, and God [a]ſmote him in the ſame place for his fault, & there he died by the Arke of God.

8 And Dauid was diſpleaſed, becauſe the Lord had [b]ſmitten Vzzah: and hee called the name of the place ‖ Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and ſaid, How ſhall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the houſe of Obed edom [c]a Gittite.

11 And the Arke of the Lord cõtinued in the houſe of Obed edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 ¶ And one tolde king Dauid, ſaying, *The Lord hath bleſſed the houſe of Obed edom, and all that he hath, becauſe of the Arke of God: therefore Dauid went and [f]brought the Arke of God from the houſe of Obed edom, into the citie of Dauid with gladneſſe.

13 And when they that bare the Arke of the Lord had gone ſixe paces, hee offred an oxe, and a fat beaſt.

14 And Dauid danced before ỷ Lord with all his might, and was girded with a linen [g]Ephod.

15 So Dauid and all the houſe of Iſrael, brought the Arke of the Lord with ſhouting and ſound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a windowe, and ſawe king Dauid leape, and dance before the Lord, and ſhe [h]deſpiſed him in her heart.

17 And when they had brought in the Arke of the Lord, they ſet it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offred burnt offrings, and peace offrings before the Lord.

18 And aſſoone as Dauid had made an ende of offring burnt offrings & peace offrings, hee *bleſſed the people in the Name of the Lord of hoſtes,

19 And gaue among all the people, euen among the whole multitude of Iſrael, aſwell to the women as men, to euery one a cake of bread, and a piece of fleſh, & a bottell of wine: ſo all the people departed euery one to his houſe.

20 ¶ Then Dauid returned to [i]bleſſe his houſe, and Michal the daughter of Saul came out to meet Dauid, and ſaid, O how glorious was the king of Iſrael this day, which was vncouered to day in the eyes of the maidens of his ſeruants, as a ‖ foole vncouereth himſelfe.

21 Then Dauid ſaid vnto Michal, [k]It was before the Lorde, which choſe me rather then thy father, & all his houſe, and commanded me to be ruler ouer the people of the Lord, euen ouer Iſrael: and therefore wil I play before ỷ Lord,

22 And will yet bee more vile then thus, & will be lowe in mine owne ſight, and of the very ſame maydeſeruantes, which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [l]no childe vnto the day of her death.

CHAP. VII.

2 Dauid would builde God an houſe, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 Hee promiſeth continuance of his kingdome and poſteritie.

Afterwarde *when the king ſate in his houſe & the Lord had giuen him reſt rounde about from all his enemies,

2 The king ſayde vnto Nathan the Prophet, Beholde, nowe I dwell in an houſe of cedar trees, and the Ark of God remaineth within the [a]curtaines.

3 Then Nathan ſaide vnto the king, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the ſame night the word of the Lord came vnto Nathan, ſaying,

5 Goe, and tell my ſeruant Dauid, Thus ſaith ỷ Lord, [b]Shalt thou builde me an houſe for my dwelling?

6 For I haue dwelt in no houſe ſince the time that I brought the children of Iſrael out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Iſrael, ſpake I one [c]worde with any of the tribes of Iſrael when I commaunded ‖ the Iudges to feede my people Iſrael, or ſaid I, why builde ye not me an houſe of cedar trees?

8 Now therefore ſo ſay vnto my ſeruant Dauid, Thus ſaith the Lorde of hoſtes, *I tooke thee frõ the ſheepcoate folowing the ſheepe, that thou mighteſt be ruler ouer my people, ouer Iſrael.

9 And I was with thee whereſoeuer thou haſt walked, and haue deſtroyed all thine enemies out of thy ſight, and

haue

[a] Here we ſee what danger it is to follow good intentions, or to doe any thing in Gods ſeruice without his expreſſe word.

[b] Ebr. [illegible] a breach.

‖ Or, the diuiſion of Vzzah.

[c] Who was a Leuite and had dwelt in Gittaim, 1.Chro.15,21.

1.Chro.15,25.

[f] Meaning, he cauſed the Leuites to beare it, according to the Lawe.

[g] With a garment like to the Prieſtes garment.

[h] The worldlings are not able to comprehend the motions that moue the children of God, to praiſe God by all maner of meanes.

1.Chro.16,2.

[i] That is, to pray for his houſe as he had done for the people.

‖ Or, vaine man.

[k] It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

[l] Which was a puniſhment, becauſe ſhe mocked the ſeruant of God.

1.Chro.17,1.

[a] Within the Tabernacle couered with ſkinnes, Exod.26,7.

[b] Meaning, he ſhould not: yet Nathan ſpeaking according to mans iudgement and not by the ſpirit of prophecie permitted him.

[c] As concerning the building of an houſe: meaning that without Gods expreſſe word nothing ought to be attempted.

1.Sam.16,11. Pſal.78,70.

haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

10 (Alſo I wil appoint a place for my people Iſrael, and wil plant it, that they may dwell in a place of their owne, and moue [e] no more, neither ſhall wicked people trouble them any more as before time,

11 And ſince the time that I ſet Iudges ouer my people of Iſrael and I wil giue thee reſt from all thine enemies: alſo the Lord telleth thee, that he wil make thee an houſe.

12 *And when thy dayes be fulfilled, thou ſhalt ſleepe with thy fathers, and I wil ſet vp thy ſeede after thee, which ſhall proceede out of thy body, and wil ſtabliſh his kingdome.

13 *He ſhall builde an houſe for my Name and I wil ſtabliſh the throne of his kingdome for euer.

14 *I wil be his father, and he ſhall be my ſonne: and if he ſinne, I wil chaſten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercie ſhall not depart away from him, as I tooke it frō Saul whom I haue put away before thee.

16 And thine houſe ſhalbe ſtabliſhed and thy kingdome for euer before thee, euen thy throne ſhalbe [g] ſtabliſhed for euer.

17 According to all theſe wordes, and according to all this viſiō, Nathan ſpake thus vnto Dauid.

18 ¶ Then king Dauid went in, and ſate before the Lord, and ſaide, Who am I, O Lord God, & what is mine houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lorde God, therefore thou haſt ſpokē alſo of thy ſeruants houſe for a great while: but ‖doth this apperteine to [h] man, O Lord God?

20 And what can Dauid ſay more vnto thee? for thou, Lorde God, knoweſt thy ſeruant.

21 For thy wordes ſake, & according to thine owne heart haſt thou done al theſe great things, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſides thee, according to all ẏ we haue heard with our eares.

23 *And what one people in the earth is like thy people, like Iſrael? whoſe God went & redeemed them to himſelfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lorde, euen for thy people, whom thou redeemedſt to thee out of Egypt, frō the [l] nations, & their gods?

24 For thou haſt [m] ordeined to thy ſelfe thy people Iſrael to be thy people for euer: & thou Lorde art become their God.

25 Now therefore, O Lord God, confirme for euer the worde that thou haſt ſpoken concerning thy ſeruant and his houſe, and do as thou haſt ſaid.

26 And let thy Name be magnified for euer by them ẏ ſhall ſay, The Lorde of hoſtes is the God ouer Iſrael: and let the [n] houſe of thy ſeruant Dauid be ſtabliſhed before thee.

27 For thou O Lord of hoſts, God of Iſrael, haſt reueiled vnto thy ſeruant, ſaying, I wil build thee an houſe: therefore hath thy ſeruant ‖ ben bolde to pray this prayer vnto thee.

28 Therefore nowe, O Lorde God, (for thou art God, and thy wordes be true, and thou haſt tolde this goodnes vnto thy ſeruant)

29 Therefore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou, O Lord God, haſt ſpoken it: and let the houſe of thy ſeruant be bleſſed for euer, with thy bleſſing.

CHAP. VIII.

1 Dauid ouercommeth the Philiſtims and other ſtrange nations, and maketh them tributaries to Iſrael.

After *this now, Dauid ſmot the Philiſtims, and ſubdued them, and Dauid tooke ‖ the bridle of bondage out of [a] the hand of the Philiſtims.

2 And he ſmote Moab, and meaſured them with a cord, and caſt them downe to the ground: he meaſured them with [b] two cords to put them to death, & with one full cord to keepe them aliue: ſo became the Moabites Dauids ſeruants, and brought giftes.

3 ¶ Dauid ſmote alſo Hadadezer the ſonne of Rehob King of Zobah as hee went to ‖ recouer his border at the riuer ‡ Euphrates.

4 And Dauid tooke of them a thouſand and ſeuen hundreth horſemen, and twentie thouſand footemen, and Dauid ‖ deſtroyed all the charets, but hee reſerued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites of Dammeſek

[d] I haue made thee famous through all the worlde.

[e] He promiſeth them quietnes, if they wil thanke him by faith and obedience.

1.King.8.20.

1.King.5.5. and 6.12. 1.chro.22.10.

Hebr.1.5.

Pſal.89.31, 32.

[f] That is gently, as fathers vſe to chaſtiſe their children.

[g] This was begun in Salomon as a figure, but accompliſhed in Chriſt.

‖ Ebr. is this the lawe of man.

[h] Commeth not this rather of thy free mercie, then of any worthines that can be in man?

Deut.4.7.

[i] O Iſrael.

[k] And inheritance which is Iſrael.

[l] From the Egyptians & their idoles.

[m] He ſheweth that Gods free election is the onely cauſe, why the Iſraelites were choſen to be his people.

[n] This prayer is moſt effectuall, when [illegible] the [illegible] God [illegible], & the accompliſhment of his promes.

‖ [illegible]

Therefore I firmely beleue it ſhall come to paſſe.

1.Chro.18.1. Pſal.60.2

‖ Or, Metheg ammah.

[a] So that they payed no more tribute.

[b] He ſlewe two partes as it pleaſed him, and reſerued the third.

‖ Or, enlarge. ‡ Ebr. Perath.

‖ Or, houghed the horſes of the charets.

‖ Or, Syrians.

Dammeſek to ſuccour Hadadezer King of Zobah, but Dauid ſlewe of the Aramites two and twentie thouſand men.

6 And Dauid put a gariſon in Aram [a] of Dammeſek: and the Aramites became ſeruants to Dauid, [b] and brought giftes. And yͤ Lord ſaued Dauid whereſoeuer he went.

7 And Dauid tooke the ſhieldes of gold yͤ belonged to the ſeruants of Hadadezer, & brought them to [c] Ieruſalem.

8 And out of Betah, and Berothai (cities of Hadadezer) King Dauid brought exceeding much braſſe.

9 ¶ Then Toi King of [d] Hamath heard howe Dauid had ſmitten all the hoſte of Hadadezer,

10 Therefore Toi ſent Ioram his ſonne vnto King Dauid, [e] to ſalute him, and to [f] reioyce with him becauſe hee had fought againſt Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought [g] with him veſſels of ſiluer, and veſſels of gold, and veſſels of braſſe.

11 And King Dauid did dedicate them vnto the Lord with the ſiluer and golde that he had dedicate of all the nations, which he had ſubdued:

12 Of [h] Aram, and of Moab, and of the children of Ammon, and of the Philiſtims and of Amalek, and of the ſpoyle of Hadadezer the ſonne of Rehob King of Zobah.

13 So Dauid gate a name after that he returned, and had ſlaine of the Aramites in the [i] valley of ſalt eighteene thouſand men.

14 And hee put a gariſon in Edom: throughout all Edom put he his ſouldiers [k] and all they of Edom became Dauids ſeruants: and the Lorde kept Dauid whitherſoeuer he went.

15 Thus Dauid reigned ouer all Iſrael, and executed [l] iudgement and iuſtice vnto all his people.

16 And Ioab the ſonne of Zeruiah [m] was ouer the hoſt, and Ioſhaphat the ſonne of Ahilud was [n] recorder.

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of Abiathar [o] were the Prieſts, & Seraiah the ſcribe.

18 And Benaiahu the ſonne of Iehoiada and the [p] Cherethites and the Pelethites, and Dauids ſonnes were chiefe rulers.

a In that part of Syria, where Dammaſcus was.

b They payed yerely tribute.

c For the vſe of the Temple.

d Or, Antiochia.

e For to aſke peace [illegible]

f For ſeeing Dauid victorious he was glad to intreat of peace.

g That is in his hand.

h Or, Syria or [illegible]

i Or, in Gemela.

k Or, valley [illegible]

l Hee gaue iudgement in controuerſies, and was mercifull toward the people.

m [illegible]

n [illegible]

o [illegible] the Cherethites.

p The Cherethites and Pelethites were as the kings gard, and had charge of his perſon.

CHAP. IX.

Dauid reſtoreth all the lands of Saul to Mephiboſheth the ſonne of Ionathan. 10 He appointeth Ziba to ſee to the profite of his lands.

AND Dauid ſaid, Is there yet any man left of the houſe of Saul, that I may ſhew him mercie for [a] Ionathans ſake?

2 And there was of the houſholde of Saul a ſeruant whoſe name was Ziba, and when they had called him vnto Dauid, the King ſaide vnto him, Art thou Ziba? And he ſaid, I thy ſeruãt am he.

3 Then the King ſaide, Remaineth there yet none of the houſe of Saul, on whom I may ſhew the [b] mercy of God? Ziba then anſwered the King, Ionathan hath yet a ſonne ˈlame of his feete.

4 Then yͤ King ſaid vnto him, Where is he? And Ziba ſaide vnto yͤ King, Beholde, he is in the houſe of Machir the ſonne of Ammiel of Lo debar.

5 ¶ Then King Dauid ſent, & tooke him out of yͤ houſe of Machir the ſonne of [c] Ammiel of Lo debar.

6 Now when Mephiboſheth yͤ ſonne of Ionathan, the ſonne of Saul was come vnto Dauid he fell on his face, and did reuerence. And Dauid ſaide, Mephiboſheth? And he anſwered, Beholde thy ſeruant.

7 Then Dauid ſaid vnto him, Feare not: for I will ſurely ſhewe thee kindnes for Ionathan thy fathers ſake, and will reſtore thee all the [d] fieldes of Saul thy father, and thou ſhalt eate bread at my table continually.

8 And he bowed himſelfe, and ſaide, What is thy ſeruant, yͭ thou ſhouldeſt looke vpon ſuch [e] a dead dog as I am?

9 Then the King called Ziba Sauls ſeruant and ſaid vnto him, I haue giuẽ vnto thy maſters [f] ſonne all that pertained to Saul and to all his houſe.

10 Thou therefore & [g] thy ſonnes and thy ſeruants ſhall till the lande for him, and bring in that thy maſters ſonne may haue foode to eate. And Mephiboſheth thy maſters ſonne ſhall eat bread alway at my table (nowe Ziba had fifteene ſonnes, and twentie ſeruants)

11 Then ſaid Ziba vnto the King, According to al that my lord the King hath commanded his ſeruant, ſo ſhall thy ſeruant do, [h] that Mephiboſheth may eate at my table, as one of the Kings ſonnes.

12 Mephiboſheth alſo had a yong ſonne named Micha, and all that dwelled in the houſe of Ziba, were ſeruants vnto Mephiboſheth.

13 And Mephiboſheth dwelt in Ieruſalẽ: for he did eat cõtinually at yͤ Kings table, and was lame on both his feete.

a Becauſe of the othe and promes made to Ionathan, 1.Sam.20.15.

b Such mercie as [illegible] ſhalbe acceptable to God.

Chap.4.4.

c Who was after [illegible] to Dauid.

d lands.

e Meaning, a vile perſon.

f Mephiboſheth.

g He reproueth [illegible]

h That Mephiboſheth [illegible] a kings ſonne.

CHAP

CHAP. X.

4 The meſſengers of Dauid are vilenouſly entreated of the king of Ammon. 7 Ioab is ſent againſt the Ammonites.

*1 Chro. 19. 2.

AFter this, the *King of the children of Ammon died and Hanun his ſonne reigned in his ſtead.

2 Then ſaide Dauid, I will ſhewe kindnes vnto Hanun the ſonne of Nahash, as his father [a]ſhewed kindnes vnto me. And Dauid ſent his ſeruants to comfort him for his father. So Dauids ſeruants came into the lande of the children of Ammon.

a The children of God are not vnmindful of a benefite receiued.

3 And the princes of the children of Ammon ſaide vnto Hanun their lorde, ‡Thinkeſt thou that Dauid doth honour thy father, ȳ he hath ſent cōforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, [b]to ſearch the citie, and to ſpie it out, and to ouerthrowe it?

‡Ebr. [illegible] thine eyes [illegible] Dauid.

b Their arrogant malice would not ſuffer them to ſee the ſimplicitie of Dauids heart: therefore their counſell turned to the deſtruction of their countrey.

4 Wherefore Hanun tooke Dauids ſeruants, & ſhaued off the half of their bearde, and cut off their garments in the middle, euen to their buttockes, and ſent them away.

5 ¶ When it was tolde vnto Dauid, he ſent to meete them, (for the men were exceedingly aſhamed) and ȳ King ſaide, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon ſawe that they [c]ſtanke in the ſight of Dauid, the children of Ammon ſent and hired the ‖Aramites of the houſe of Rehob, and ȳ Aramites of Zoba, twentie thouſand footemen, & of King Maacah a thouſande men, and of Iſh tob twelue thouſand men.

c That they had deſerued Dauids diſpleaſure for the iniurie done to his ambaſſadours.

‖Or, Syrians.

7 And whē Dauid heard of it, he ſent Ioab, & all the hoſte of the ſtrong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of [d]Zoba, and of Rehob, and of Iſh tob, and of Maacah (were) by themſelues in the field.

d Theſe were diuers partes of the countrey of Syria, whereby appeare that the Syrians ſerued, where they might haue entertei-nement as now ȳ Sweitzers do.

9 When Ioab ſawe that the front of the battell was againſt him before and behinde, he choſe of al ȳ choiſe of Iſrael, & put them in aray againſt ȳ Aramites.

10 And the reſt of the people he deliuered into the hand of Abiſhai his brother, that he might put them in aray againſt the children of Ammon.

11 And he ſaide, If the Aramites be ſtronger then I, thou ſhalt helpe me, and if ȳ children of Ammon be to ſtrong for thee, I will come and ſuccour thee.

12 Be ſtrong and let vs be valiant for [e]our people, & for the cities of our God, and let the Lorde do that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

13 Then Ioab, and the people that was with him ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon ſawe that the Aramites fled, they fled alſo before Abiſhai, and entred into the citie. ſo Ioab returned from the children of Ammon, and came to Ieruſalem.

15 ¶ And when the Aramites ſawe that they were ſmitten before Iſrael, they gathered them together.

16 And ‖Hadarezer ſent, and brought out the Aramites that were beyond the ‖Riuer: and they came to Helam, and Shobach the captaine of ȳ hoſte of Hadarezer went before them.

‖Or, Hadadezer.

‖Or, Euphrates.

17 When it was ſhewed Dauid, then he gathered [f]all Iſrael together, and paſſed ouer Iorden & came to Helam: and the Aramites ſet themſelues in a ray againſt Dauid, & fought with him:

f Meaning, the greateſt part.

18 And the Aramites fled before Iſrael: and Dauid deſtroyed [g]ſeuen hundreth charets of the Aramites, & fourtie thouſand horſemen, & ſmote Shobach the captaine of his hoſt, who dyed there.

g Which were the chiefeſt and moſt principal: [illegible] deſtroyed [illegible], as 1 Chro. 19, or the ſouldiers which were in the charets.

19 And when all the Kings, that were ſeruants to Hadarezer, ſawe that they fell before Iſrael, they made peace with Iſrael, and ſerued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is beſieged. 4 Dauid committeth adulterie. 17 Uriah is ſlaine. 27 Dauid marieth Bath-ſheba.

AND when the yeere was [a]expired in the time whē Kings go forth to battell, Dauid ſent *Ioab, and his ſeruants with him and al Iſrael, who deſtroyed the children of Ammon, and beſieged Rabbah: but Dauid remained in Ieruſalem.

a The yeere folo[illegible] time.

*1 Chro. [illegible]

2 ¶ And when it was euening tide, Dauid aroſe out of his [b]bed and walked vpon the roofe of the Kings palace: and from ȳ roofe he ſaw a woman waſhing her ſelfe: and ȳ woman was very beautifull to looke vpon.

b Whereupon he vſed to reſt at after noone as was read of Iſh-boſheth. Chap. 4.

3 And Dauid ſent and inquired what woman it was: and one ſayd, Is not this Bath-ſheba ȳ daughter of Eliam, wife to Uriah the [c]Hittite?

c Who was not an Iſraelite borne, but conuerted to the true religion.

4 Then Dauid ſent meſſengers, and tooke her away: and ſhe came vnto him

and he lay with her: (now ſhe was * purified from her vncleannes) and ſhe returned vnto her houſe.

5 And the woman conceiued: therefore ſhe ſent and d told Dauid, and ſaide, I am with childe.

6 ¶ Then Dauid ſent to Ioab, ſaying, Send me Vriah the Hittite. And Ioab ſent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him howe Ioab did, and how the people fared, and how the warre proſpered.

8 Afterward Dauid ſaide to Vriah, e Go downe to thine houſe, and waſh thy feete. So Vriah departed out of the Kings palace, and the King ſent a preſent after him.

9 But Vriah ſlept at the doore of the Kings palace with all ẏ ſeruants of his lord, and went not downe to his houſe.

10 Then they told Dauid, ſaying, Vriah went not downe to his houſe: and Dauid ſaid vnto Vriah, Commeſt thou not from thy iourney? why didſt thou not go downe to thine houſe?

11 Then Vriah anſwered Dauid, f The Arke and Iſrael, and Iudah dwell in tentes: and my lorde Ioab and the ſeruants of my lord abide in the open fieldes: ſhall I then go into mine houſe to eate and drinke, and lie with my wife? [by thy life, and by the life of thy ſoule, I will not do this thing.

12 Then Dauid ſaid vnto Vriah, Tary yet this day, & to morowe I wil ſend thee away. So Vriah abode in Ieruſalem that day, and the morrow.

13 Then Dauid called him, and he did eate and drinke before him, and hee made him g drinke: and at euen he went out to lie on his couch with the ſeruants of his lorde, but went not downe to his houſe.

14 And on the morow Dauid wrote a letter to Ioab, and ſent it by the hand of Vriah.

15 And he wrote ‡ thus in the letter, h Put ye Vriah in ẏ forefrōt of ẏ ſtrength of the battell, and retire ye backe from him, that he may be ſmitten, and die.

16 ¶ So when Ioab beſieged the citie, hee aſſigned Vriah vnto a place, where he knew that ſtrong men were.]

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the ſeruants of Dauid, and Vriah the Hittite alſo died.

18 Then Ioab ſent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the meſſenger, ſaying, When thou haſt made an ende of telling all the matters of the warre vnto the King,

20 And if the Kings anger ariſe, ſo that he ſay vnto thee, ‖ Wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from ẏ wall?

21 Who ſmote Abimelech ſonne of i Ierubbeſheth? did not a woman caſt a piece of a milſtone vpon him from the wall, and he died in Thebez? why went you nie the wall? Then ſay thou, Thy ſeruant Vriah the Hittite is alſo dead.

22 So the meſſenger went, and came and ſhewed Dauid all that Ioab had ſent him for.

23 And the meſſenger ſaid vnto Dauid, Certainely the men preuailed againſt vs, and came out vnto vs into the field, but we ‡ purſued them vnto the entring of the gate.

24 But the ſhooters ſhot from the wall againſt thy ſeruants, and ſome of the Kings ſeruants be dead: and thy ſeruant Vriah the Hittite is alſo dead.

25 Then Dauid ſaid vnto the meſſenger, k Thus ſhalt thou ſay vnto Ioab, Let not this thing trouble thee: for the ſworde deuoureth ‡ one aſwell as another: make thy battell more ſtrong againſt the citie, and deſtroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her huſbande Vriah was dead, ſhe mourned for her huſband.

27 So when the mourning was paſt, Dauid ſent and tooke her into his houſe, and ſhe became his wife, and bare him a ſonne: but ẏ thing that Dauid had done, ‡ diſpleaſed the Lord.

CHAP. XII.

1 Dauid reproued by Nathan confeſſeth his ſinne. 18 The childe conceiued in adulterie, dyeth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are greeuouſly puniſhed.

Then the Lord a ſent Nathan vnto Dauid, who came to him, and ſaide vnto him, There were two men in one citie, the one riche, & the other poore.

2 The rich man had exceeding many ſheepe and oxen:

3 But the poore had none at all, ſaue one litle ſheepe which hee had bought, and nouriſhed vp: and it grewe vp with him, and with his children alſo, and did eate of his owne morſels, and drinke of his owne cuppe, and ſlept in his boſome,

* Leu.15,19. and 18,19.

d Fearing leaſt ſhe ſhould be ſtoned according to the Lawe.

e Dauid thought that if Vriah laye with his wife, his faute might be cloked.

f Hereby God would touche Dauids conſcience, that ſeeing the feruent zeale and religion of his ſeruant, hee would deteſt himſelfe for forgetting God and iniurie done to his ſeruant.

g He made him to drinke more liberally then he was wont to doe, thinking thereby he would haue lien by his wife.

‡ Ebr. ſaying.

h Except God continually vphold vs with his mightie ſpirit, the moſt perfect fall headlong into al kinde of abominations.

‖ Or, thou ſhalt do this, if

i Meaning Gideon, Iudg. 9,52,53.

‡ Ebr. were againſt them.

k He diſſembleth with the meſſenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be eſpied.

‡ Ebr. ſo and ſo.

‡ Ebr. was euill in the eyes of the Lord.

a Becauſe Dauid laye now drowned in ſinne, the louing mercie of God, which ſuffreth not his to periſh, wakes his conſcience by this ſimilitude and bringeth him to repentance.

and was vnto him as his daughter.

4 Nowe there came a ſtranger vnto the rich man, who refuſed to take of his owne ſheepe, and of his owne oxen to dreſſe for the ſtranger that was come vnto him, but tooke the poore mans ſheepe, and dreſſed it for the man that was come to him.

5 Then Dauid was exceeding wroth with the man, and ſayd to Nathan, As the Lord liueth the man that hath done this thing, ſhall ſurely dye,

6 And he ſhal reſtore the lambe *foure folde, becauſe he did this thing, and had no pitie thereof.

7 Then Nathan ſayde to Dauid, Thou art the man. Thus ſaieth the Lord God of Iſrael, *I anointed thee King ouer Iſrael, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes [b] houſe, and thy lordes wiues into thy boſome, and gaue thee the houſe of Iſrael, and of Iudah, and would moreouer (if that had bene to litle) haue giuen thee ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandement of the Lord, to doe euil in his ſight? thou haſt killed Vriah the Hittite with the ſworde, and haſt taken his wife to be thy wife, and haſt ſlaine him with the ſworde of the [e] children of Ammon.

10 Now therefore the ſword ſhall neuer depart frō thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus ſaith the Lord, Beholde, I wil raiſe vp euil againſt thee out of thine owne houſe, and wil *take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lie with thy wiues in the ſight of this ſunne.

12 For thou diddeſt it ſecretly: but I will doe this thing before all Iſrael, and before the ſunne.

13 Then Dauid ſayd vnto Nathan, *I haue ſinned againſt the Lorde. And Nathan ſaid vnto Dauid, The Lord alſo hath [g] put away thy ſinne, thou ſhalt not dye.

14 Howbeit becauſe by this deede thou haſt cauſed ẏ enemies of the Lorde to blaſpheme, the childe that is borne vnto thee ſhall ſurely dye.

15 ¶ So Nathan departed vnto his houſe: and the Lorde ſtroke the childe that Vriahs wife bare vnto Dauid, and it was ſicke.

16 Dauid therefore beſought God for the childe, and faſted and [i] went in, and lay all night vpon the earth.

17 Then the Elders of his houſe aroſe to come vnto him, and to cauſe him to riſe from ẏ ground: but he would not, neither did he eate [k] meate with them.

18 So on the ſeuenth day the childe dyed: and the ſeruants of Dauid feared to tell him that the childe was dead: for they ſayd, Behold, while the childe was aliue, we ſpake vnto him, and he would not hearken vnto our voyce: howe then ſhall we ſay vnto him, The childe is dead, to vexe him more?

19 But when Dauid ſawe that his ſeruants whiſpered, Dauid perceiued that the childe was dead: therefore Dauid ſaid vnto his ſeruants, Is the childe dead? And they ſayd, He is dead.

20 Then Dauid [l] aroſe from ẏ earth, and waſhed and anointed himſelfe, and changed his apparel, and came into the houſe of the Lord, and worſhipped, and afterward came to his owne houſe, and bade that they ſhould ſet bread before him, and he did eate.

21 Then ſaid his ſeruants vnto him, What thing is this, that thou haſt done? thou diddeſt faſt and weepe for the child, while it was aliue, but when the childe was dead, thou diddeſt riſe vp, and eate meate.

22 And he ſayd, While the childe was yet aliue, I faſted, and wept: for I ſaid, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But nowe being dead, wherefore ſhould I nowe faſt? Can I bring him againe any more? I ſhall go to him, but he ſhall not [n] returne to me.

24 ¶ And Dauid comforted Bath-ſheba his wife, and went in vnto her, and lay with her, *and ſhe bare a ſonne, and he called his name Salomon: alſo the Lord loued him.

25 For the Lorde had ſent [p] by Nathan the Prophet: therefore *he called his name Iedidiah, becauſe ẏ Lorde loued him.

26 ¶ Then Ioab fought againſt Rabbah of the children of Ammon, and tooke the citie of the kingdome.

27 Therefore Ioab ſent meſſengers to Dauid, ſaying, I haue fought againſt Rabbah, and haue taken the citie of [s] waters.

28 Now therefore gather the reſt of the people together, and beſiege the citie,

DD.i. that

‖Or, wayfaring man.

‖Or, prepared.

‖[illegible] Dauid [illegible].

‖[illegible] the [illegible] of death.

Exod.22.1.

1.Sam.16.13.

b For Dauid ſucceeded Saul in his kingdome.

c The Iewes vnderſtande this of Eglah and Michal, or of Rizpah & Michal.

d That is, greater things then theſe, for Gods giftes and benefites increaſe towarde [illegible] by their ingratitude they ſtay him not.

e Thou haſt moſt cruelly giuen him into the handes of Gods enemies.

Deut.28.30. chap.16.22.

f Meaning, openly, as at noone dayes.

Eccluſ.47.11.

g For the Lord ſeeketh but that the ſinner would turne to him.

h In ſaying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his conſtant prayer that God would haue reſtored his childe but God had otherwiſe determined.

‖Or, and he [illegible] ſome euil.

l Shewing that our [illegible] ought not to be exceſ[illegible] but [illegible] God in all his doings.

m As they [illegible] God [illegible] and [illegible] faith.

n By this conſideration he appeaſed his ſorowe.

Matt.1.6.

o To wit, the Lord, 1.Chro.22.9.

‖Or, by the [illegible].

p To call him Salomon.

q Meaning, Dauid.

1.Chro.22.9.

‖Or, the roiall citie.

s That is, the [illegible] citie, and [illegible] the conduites, is as good as taken.

[illegible]

that thou mayeſt take it, leaſt ‖ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

1 Chro. 20. 2.

That is, three [illegible] pound after the weight of the common talent.

30 *And he tooke their kings crowne from his head, (which wayed a talent of gold, with precious ſtones) and it was ſet on Dauids head: and he brought away the ſpoyle of the citie in exceeding great aboundance.

e Signifying, that as they were idolatrous enemies of God, ſo he put them to cruell death.

31 And he caried away the people that was therein, & put them vnder [e] ſawes, and vnder yron harrowes, and vnder axes of yron, and caſt them into the tyle kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Jeruſalem.

CHAP. XIII.

14 Amnon Dauids ſonne defiled his ſiſter Tamar. 19 Tamar is comforted by her brother Abſalom. 29 Abſalom therefore killeth Amnon.

a Tamar was Abſaloms ſiſter, both by father and mother, and Amnons onely by father.

b And therefore kept in her fathers houſe as virgins were accuſtomed.

NOwe after this ſo it was, that Abſalom the ſonne of Dauid hauing a faire ſiſter, whoſe name was [a] Tamar, Amnon the ſonne of Dauid loued her.

2 And Amnon was ſo ſore vexed, that he fell ſicke for his ſiſter Tamar: for ſhe was a [b] virgin, & it ſeemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Jonadab, the ſonne of Shimeah Dauids brother: and Jonadab was a very ſubtile man.

4 Who ſaid vnto him, Why ‖ art thou the kings ſonne ſo leane from day to day? Wilt thou not tell me? Then Amnon anſwered him, I loue Tamar my brother Abſaloms ſiſter.

c Here we ſee that there is no enterpriſe ſo wicked, that can lacke counſell to further it.

5 And Jonadab ſayd vnto him, [c] Lie downe on thy bed & make thy ſelfe ſicke: and when thy father ſhall come to ſee thee, ſay vnto him, I pray thee, let my ſiſter Tamar come, and giue me meate, and let her dreſſe meate in my ſight, that I may ſee it, and eate it of her hand.

d Meaning, ſome delicate and daintie meate.

6 ¶ So Amnon lay downe, & made himſelfe ſicke: and when the king came to ſee him, Amnon ſayde vnto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may receiue meate at her hand.

7 Then Dauid ſent home to Tamar, ſaying Go now to thy brother Amnons houſe and dreſſe him meate.

‖ Or, paſte.

8 ¶ So Tamar went to her brother Amnons houſe, & he lay downe: and ſhe tooke ‖ flowre, and knead it, and made cakes in his ſight & did bake the cakes.

e That is, ſhe ſet them on a diſh.

f For the wicked are aſhamed to do that before men, which they are not afraide to commit in the ſight of God.

9 And ſhe tooke a pan, and [e] powred them out before him, but he would not eate. Then Amnon ſayd, Cauſe ye euery man to go out from [f] me: ſo euery man went out from him.

10 Then Amnon ſayd vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eate, he tooke her, and ſayd vnto her, Come lye with me, my ſiſter.

Leuit. 18. 9.

12 But ſhe anſwered him, Nay, my brother, doe not force me: for no ſuch thing * ought to be done in Iſrael: commit not this folly.

‖ Or, how ſhall I put away my ſhame?

g As a lewde and wicked perſon.

13 And I, whither ſhall I cauſe my ſhame to goe? and thou ſhalt be as one [g] of the fooles in Iſrael: now therefore, I pray thee, ſpeake to the king, for he will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voyce, but being ſtronger then ſhe, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, was greater then ẏ loue, wherewith he had loued her: and Amnon ſaid vnto her, Up, get thee hence.

‖ Or, for this cauſe.

16 And ſhe anſwered him, ‖ There is no cauſe: this euill (to put me away) is greater then the other that thou didſt vnto me: but he would not heare her,

‖ Or, boye.

17 But called his ‖ ſeruant that ſerued him, and ſaid, Put this woman now out from me, and locke the doore after her.

h For that which was of diuers couleurs or pieces, in thoſe dayes was had in great eſtimation. Gen. 37. 3. iudg. 5. 30.

18 (And ſhe had a garment of [h] diuers coulers vpon her: for with ſuch garments were the kings daughters that were virgins, apparelled) Then his ſeruant brought her out, and locked the doore after her.

19 And Tamar put aſhes on her head and rent the garment of diuers coulers which was on her, and layd her hand on her head, and went her way crying.

i For though he conceiued ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerued & comforted his ſiſter.

20 And Abſalom her brother ſaid vnto her, Hath Amnon thy brother bene with thee? Now yet be [i] ſtil, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when king Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſayd vnto his brother

ther Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeres, Abſalom had ſheepeſhearers in Baalhazor, which is beſide Ephraim, & [k] Abſalom called all the Kings ſonnes.

24 And Abſalom came to the King and ſayde, Beholde nowe, thy ſeruant hath ſheepeſhearers: I pray thee, that the King with his ſeruants would go with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit he would not go, but thanked him.

26 Then ſayd Abſalom, But, I pray thee, ſhall not my brother [l] Amnon goe with vs? And the King anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the Kings children.

28 ¶ Now had Abſalom commaunded his ſeruants, ſaying, Marke nowe when Amnons heart is mery wͭ wine, and when I ſay vnto you Smite Amnon, kill him, feare not: for haue not [m] I commanded you? be bolde therefore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commanded: and all the Kings ſonnes aroſe, and euery one gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, ſaying, Abſalom hath ſlaine all the Kings ſonnes, and there is not one of them left.

31 Then the King aroſe, and tare his garments, and lay on the [n] ground, and all his ſeruants ſtoode by with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother anſwered & ſaid, Let not my lord ſuppoſe that they haue ſlaine all the yong men yͤ Kings ſonnes: for Amnon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the King take the thing ſo grieuouſly, to thinke that all the Kings ſonnes are dead: for Amnon onely is dead.

34 ¶ Then Abſalom fledde: and the yong man that kept the watch, lift vp his eyes, and looked, and beholde, there came much people by the way of the hill ſide behinde him.

35 And Ionadab ſayd vnto the king, Behold, the Kings ſonnes come: as thy ſeruant ſayd, ſo it [o] is.

36 And aſſoone as he had left ſpeaking, Beholde the Kings ſonnes came, and lift vp their voyces, and wept: and the King alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, & went to [p] Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fledde, and went to Geſhur, and was there three yeeres.

39 And King Dauid deſired to goe foorth vnto Abſalom, because he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

When Ioab the ſonne of Zeruiah perceiued, that yͤ Kings [a] heart was toward Abſalō,

2 And Ioab ſent to Tekoah, and brought thence a ſubtile woman, & ſayd vnto her, I pray thee, faine thy ſelfe to mourne, and nowe put on mourning apparell, and anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for yͤ dead.

3 And come to the King, & ſpeake on this maner vnto him for Ioab [c] taught her what ſhe ſhould ſay.

4 ¶ Then the woman of Tekoah ſpake vnto the King and fell downe on her face to the ground, & did obeiſance, and ſayd, Helpe, O King.

5 Then the King ſaid vnto her, What aileth thee? And ſhe anſwered I am in deede a widowe, and mine huſbande is dead:

6 And thine handmayde had two [c] ſonnes, and they two ſtroue together in the field: and there was none to parte them ſo the one ſmote the other, and ſlewe him.

7 And beholde, the whole familie is riſen againſt thine handmaid, and they ſayde, Deliuer him that ſmote his brother, that we may kill him for the ſoule of his brother whom he ſlewe, that we may deſtroy the heire alſo: ſo they ſhall quenche my ſparkle which is left, and ſhall not leaue to my huſband neither name nor poſteritie vpon the earth.

8 And the King ſayde vnto the woman,

‖ Or, a towne place on the [illegible]

k To wit, to a banket there to kyll thereby to fulfill his wicked purpoſe.

‖ Ebr. bleſſed.

l Pretending to the King, that Amnon was [illegible] beare vnto him.

m Such is the pride of the wicked maiſters that in all their wicked commaundements they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his houſe. Chap. 12,10.

‖ Ebr. becauſe it was put in Abſaloms mouth.

‖ Or, take it to heart.

‖ Or, but.

‖ [illegible] after behinde.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3,3.

‖ Or, ceaſed.

a That the king fauoured [illegible]

‖ Or, wiſe.

b In token of mourning for [illegible] and not going to ſome chearefull.

c For he put words in her mouth.

‖ Ebr. Saue.

‖ Ebr. a widow woman.

c Vnder this parable ſhe declareth the death of Amnon by Abſalom.

e Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the Law, Gen. 9,6. Exod. 21,12.

man, Go to thine houſe, & I wil giue a charge for thee.

9 Then ẏ woman of Tekoah ſaid vnto the king, My lord, O king, this [e] treſpaſſe be on me, & on my fathers houſe, and the king and his throne be ‖ giltles.

10 And the king ſayde, Bring him to me that ſpeaketh againſt thee, and hee ſhall touch thee no more.

11 Then ſayd ſhe, I pray thee, let the king [f] remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy leſt they ſlay my ſonne. And he anſwered, As the Lord liueth there ſhall not one heare of thy ſonne fall to the earth.

12 Then ẏ woman ſaid, I pray thee, let thine handmaide ſpeake a worde to my lord the king. And he ſayd, Say on.

13 Then the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? or why doeth the king, as one which is faultie, ſpeake this thing, that he wil not bring againe his baniſhed?

14 For we muſt needes die, and we are as water ſpilt on the ground, which can not be gathered vp againe: neither doeth God ‖ ſpare any perſon, yet doeth he appoint [i] meanes, not to caſt out from him, him that is expelled.

15 Now therefore that I am come to ſpeake of this thing vnto my lorde the king, the cauſe is that the people haue made me afraide: therefore thine handmaide ſayd, Nowe will I ſpeake vnto the king: it may be that the king wil performe the requeſt of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would deſtroy me, & alſo my ſonne from the inheritance of God.

17 Therefore thine handmayd ſayd, The worde of my lorde the king ſhall nowe be † comfortable: for my lorde the king is euen as an [k] Angel of God in hearing of good & bad: therefore the Lorde thy God be with thee.

18 Then the king anſwered, and ſayd vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king nowe ſpeake.

19 And the king ſaid: Is not [l] the hand of Ioab with thee in all this? Then the woman anſwered, & ſayd, As thy ſoule liueth, my lord the king, I wil not turne to the right hand nor to the left, from ought that my lorde the king hath ſpoken: for euen thy ſeruant Ioab bade me, and he put all theſe words in the mouth of thine handmaide.

20 For to the intent that I ſhould [m] change the forme of ſpeach, thy ſeruant Ioab hath done this thing, but my lord is wiſe according to the wiſedome of an Angel of God to vnderſtand all things that are in the earth.

21 ¶ And the king ſayd vnto Ioab, Beholde now, I haue ‖ done this thing: go then, and bring the yong man Abſalom againe.

22 And Ioab fell to the ground on his face, and bowed himſelfe, and † thanked the king. Then Ioab ſayde, This day thy ſeruant knoweth, that I haue founde grace in thy ſight, my lorde the king, in that the king hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, & went to Geſhur, & brought Abſalom to Ieruſalem.

24 And the king ſaid, Let him [o] turne to his owne houſe, & not ſee my face. So Abſalom turned to his owne houſe, and ſawe not the kings face.

25 Now in all Iſrael there was none to be ſo much prayſed for beautie as Abſalom: from the ſole of his foote euen to the toppe of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeres end he polled it: becauſe it was to heauie for him, therefore he polled it) he weighed the heare of his head at two hundreth [p] ſhekels by the kings weight.

27 And Abſalom had three ſonnes, & one daughter named Tamar, which was a fayre woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Ioab to ſende him to the king, but he would not come to him: and when he ſent againe, he would not come.

30 Therefore he ſayde vnto his ſeruants, Beholde, Ioab hath a ‖ fielde by my place, and hath barly therein: goe, and ſet it [q] on fire: and Abſaloms ſeruants ſet the fielde on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, & ſayde vnto him, Wherefore haue thy ſeruants burnt my fielde with fire?

32 And Abſalom anſwered Ioab, Beholde, I ſent for thee, ſaying Come thou hither, & I wil ſend thee to ẏ king for to ſay,

[e] As touching the breach of the lawe which puniſheth blood, let me beare the blame.

‖ Or, puniſhement.

[f] Sweare that thou ſhalt not reuenge the blood, which are many in nomber.

[g] Why doeſt thou giue contrarie ſentence in thy ſonne Abſalom?

‖ Or, accept.

[i] God hath prouided waies (as the cities) to ſaue the offenders, whoſe matters mought be remitted.

† Or, I thought they would kil this mine heire.

† Ebr. reſt.

[k] Is of great wiſdome to diſcerne right from wrong.

[l] Haſt not thou done this by the counſel of Ioab?

[m] By ſpeaking rather in a parable then plainely.

‖ Or, none can hide ought from the king.

‖ I haue granted thy requeſt.

† Ebr. bleſſed.

[o] Couering hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

[p] Which weighed ſixe pound foure ounces after halfe an ounce the ſhekel.

‖ Or, poſſeſſion.

[q] The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

ſay, Wherefore am I come fro̅ Geſhur? It had bene better for me to haue bene there ſtil: nowe therefore let me ſe the kings face: and r if there be any treſpaſſe in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and hee called for Abſalom, who came to the king, and bowed him ſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

After this, Abſalom † prepared him charets and horſes, and fiftie men to a run before him.

2 And Abſalom roſe vp early and ſtoode hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſaid, Of what citie art thou? And he anſwered, Thy ſeruant ⌜is⌝ of one of the b tribes of Iſrael.

3 Then Abſalom ſaid vnto him, Se, thy matters are good and righteous, but there is no man ⌜deputed⌝ of the king to heare thee.

4 Abſalom ſaid moreouer, c Oh that I were made iudge in the land that euery man which hath any matter or controuerſie, might come to me, that I might do him iuſtice.

5 And when any man came nere to him, and did him obeiſance, he put forth his hand, and toke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to ye king for iudgement: ſo Abſalom d ſtale the hearts of the men of Iſrael.

7 ¶ And after e fourtie yeres, Abſalom ſaide vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy ſerua̅t vowed a vow when I remained at Geſhur, in Aram, ſaying, If ye Lord ſhal bring me againe in dede to Ieruſalem, I will f ſerue the Lord.

9 And the king ſaide vnto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ The̅ Abſalom ſent ſpies through out al the tribes of Iſrael, ſaying, When ye heare the ſounde of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Ieruſalem, that were g called: and they went in their ſimplicitie, knowing nothing.

12 Alſo Abſalo̅ ſent for Ahithophel the Gilonite Dauids counſeller, from his citie Giloh, while he offred ſacrifices: and the treaſon was great: for the people † encreaſed ſtill with Abſalom.

13 Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſaide vnto all his ſeruants that were with him at Ieruſalem, Vp, and let vs flee: for we ſhall not eſcape from h Abſalom: make ſpede to depart, leaſt hee come ſodenly and take vs, and bring euil vpon vs, and ſmite the citie with the edge of the ſword.

15 And the kings ſeruants ſaide vnto him, Behold, thy ſeruants are ready to do according to all that my lord the king ſhall † appoint.

16 So the king departed and all his houſholde † after him, and the king left ten concubines to kepe the houſe.

17 And the king went forth and all the people after him, and taryed in a ‖ place i farre off.

18 And all his ſeruants went about him, and all the k Cherethites and all the Pelethites and all the Gittites, euen ſix hundreth men which were come after him from Gath, went before ye king.

19 Then ſaide the king to l Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the king, for thou art a ſtra̅ger: depart thou therefore to thy place.

20 Thou cameſt yeſter day, & ſhould I cauſe thee to wander to day & go with vs? I will go whither I can: therefore returne thou, and cary againe thy m brethren: n mercy and trueth be with thee.

21 And Ittai anſwered the king, and ſaid, As the Lord liueth, and as my lord the king liueth, in what place my lord the king ſhall be, whether in death or life, euen there ſurely wil thy ſeruant be.

22 Then Dauid ſaid to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and o all the people went forwarde, but the king paſſed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernes.

24 ¶ And lo, Zadok alſo was there, and all the Leuites with him, p bearing the Arke of the couenant of God: and they ſet downe the Arke of God, and Abiathar went q vp vntil the people were

r If I haue offended by reuenging my ſiſter Thamar: thus the wicked iuſtifie them ſelues in their euil.

† Ebr. made him.

a Which were as a gard to ſet forth his eſtate.

‖ Or, controuerſie.

b That is, noting of what citie or place he was.

c Thus by ſlander flatterie and faire promiſes the wicked ſeke preferment.

d By intiſing them from his father to him ſelfe.

e Counting from the time that the Iſraelites had asked a king of Samuel.

f By offring a peace offring which was lawfull to be in any place.

g And bid to his feaſt in Hebron.

† Ebr. were and increaſed.

h Whoſe heart he ſawe that Satan had ſo poſſeſſed, that he wolde leaue no crueltie vnattempted.

† Ebr. chuſe.

† Ebr. at his fete.

‖ Or, houſe.

i To wit, from Ieruſalem.

k Theſe were as the kings garde, or as ſome write his counſelers.

l Who as ſome write, was the kings ſonne of Gath.

m Meaning, them of his familie.

n God requite thee thy frendſhip and fidelitie.

o To wit, the ſix hundreth men.

p Which was the office of the Kohathites, Nom. 4.4.

q To ſtand by the Arke.

all come out of the citie.

25 Then the king ſaide vnto Zadok, Cary the Arke of God agaïne into the citie: if I ſhall finde fauour in the eyes of the Lord, he will bring me againe, and ſhewe me both it, and the ‖ Tabernacle thereof.

26 But if he thus ſay, I haue no delite in thee, beholde, here am I, let him do to me as ſeemeth good in his eyes.

27 The king ſaid againe vnto Zadok the Prieſt, Art not thou a * Seer? returne into the citie in peace, & your two ſonnes with you: to wit, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

28 Beholde, I will tary in the fieldes of the wildernes, vntill there come ſome word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taryed there.

30 And Dauid went vp the mount of Oliues and wept as he went vp, and had his head [s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaide, O Lord, I pray thee turne the [t] counſell of Ahithophel into fooliſhnes.

32 ¶ Then Dauid came to the top of the mount where he worſhipped God: and beholde, Huſhai the Archite came againſt him with his coate torne, and hauing earth vpon his head.

33 Vnto whome Dauid ſaid, If thou go with me, thou ſhalt be a burthen vnto mee.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy ſeruant, O king, as I haue bene in time paſt thy fathers ſeruant, ſo will I nowe be thy ſeruant, then thou maiſt bring me the counſell of Ahithophel to nought.

35 And haſt thou not there with thee Zadok & Abiathar the Prieſtes? therefore whatſoeuer thou ſhalt heare out of the kings houſe thou ſhalt ſhew to Zadok and Abiathar the Prieſtes.

36 Behold, there are with them their two ſonnes: Ahimaaz Zadoks ſonne, and Ionathan Abiathars ſonne: by them alſo ſhall ye ſende me euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

‖ Or, his Tabernacle.

[t] The faithful in all their afflictions ſhewe them ſelues obedient to Gods will.

1 Sam.9.9.

[s] With aſhes and duſt in ſigne of ſorow.

[t] The counſell of the craftie worldlings doeth more harme then the open force of the enemie.

[u] Though Huſhai diſſembled here at the kings requeſt, yet may we not vſe this example to excuſe our diſſimulation.

CHAP. XVI.

1 The vnfaithfulnes of Ziba. 5 Shimei curſeth Dauid. 16 Huſhai commeth to Abſalom. 21 The counſell of Ahithophel for the concubines.

When Dauid was a litle paſt the [a] top of the hill, beholde, Ziba the ſeruant of Mephiboſheth met him with a couple of aſſes ſadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raiſins, and an hūdreth of ‖ dried figges, and a bottell of wine.

2 And the king ſaid vnto Ziba What meaneſt thou by theſe? And Ziba ſaid, They be [b] aſſes for the kings houſhold to ride on, and bread and dried figges for the young men to eat, and wine, that the faint may drinke in the wildernes.

3 And the king ſaid, But where is thy maſters ſonne? Then Ziba anſwered the king, Beholde, he remaineth in Ieruſalem: for he ſaide, This day ſhall the houſe of Iſrael reſtore me ẏ kingdome of my father.

4 Then ſaide the king to Ziba, Beholde, thine are all that pertained vnto Mephiboſheth. And Ziba ſaide, ‖ I beſeech thee, let me finde grace in thy ſight, my lord, O king.

5 ¶ And when king Dauid came to [c] Bahurim, beholde, thence came out a man of the familie of the houſe of Saul, named Shimei the ſonne of Gera: and he came out, and curſed.

6 And he caſt ſtones at Dauid, and at all the ſeruants of king Dauid: and all the people, and all the men of warre were on his [d] right hand, & on his left.

7 And thus ſaide Shimei when hee curſed, Come foorth, come foorth thou ‖ murtherer, and ‖ wicked man.

8 The Lord hath brought vpon thee all the [e] blood of the houſe of Saul, in whoſe ſteade thou haſt reigned: and the Lord hath deliuered thy kingdome into the hand of Abſalom thy ſonne: and behold, thou art taken in thy wickednes, becauſe thou art a murtherer.

9 Then ſaide Abiſhai ẏ ſonne of Zeruiah vnto the king, Why doth this * dead dogge curſe my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king ſaid, What haue I to do with you, ye ſonnes of Zeruiah? for he curſeth, euē becauſe the Lord hath [f] bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

11 And Dauid ſaide to Abiſhai, and to all his ſeruāts, Behold, my ſonne which came out of mine owne bowels, ſeeketh my

[a] Which was the hill of oliues Chap. 15.30.

‖ Or, figge cakes.

[b] Commonly there are no viler traitours then they, which vnder pretence of friendſhip accuſe others.

‖ Ebr. I worſhip.

[c] Which was a citie in the tribe of Beniamin.

[d] That is, round about him.

‖ Ebr. man of blood

‖ Ebr. man of Belial

[e] Reproching him as though by his meanes Iſh-boſheth and Abner were ſlaine.

1 Sam. 24.15. and chap. 3.8.

[f] Dauid felt that this was the iudgement of God for his ſinne & therefore humbleth himſelfe to his rod.

my life: then how much more now may this ſonne of Iemini? Suffer him to curſe: for the Lord hath bidden him.

12 It may be that the Lord wil looke on ‖ mine affliction, and [g] do me good for his curſing this day.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as hee went, and threw ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him wearie, and refreſhed themſelues [h] there.

15 ¶ And Abſalom, and all the people, the men of Iſrael came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite Dauids friende was come vnto Abſalom, Huſhai ſaide vnto Abſalom, ‡ God ſaue the king, God ſaue the king.

17 Then Abſalom ſaid to Huſhai, Is this thy kindenes to thy [i] friend? why wenteſt thou not with thy friend?

18 Huſhai then anſwered vnto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his wil I be and with him wil I dwel.

19 And ‡ moreouer vnto whom ſhal I do ſeruice? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

20 ¶ Then ſpake Abſalom to Ahithophel, Giue counſel what we ſhall do.

21 And [k] Ahithophel ſaid vnto Abſalom, Go in to thy fathers concubines, which he hath left to keepe yͤ houſe: and when all Iſrael ſhall heare, that thou art abhorred of thy father, the hands of all that are with thee, ſhalbe ſtrong.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

23 And the coũſel of Ahithophel which he counſeled in thoſe dayes, was like as one had aſked [l] counſell at the oracle of God: ſo was all the counſell of Ahithophel both with Dauid & with Abſalom.

CHAP. XVII.

7 Ahithophels counſell is ouerthrowen by Huſhai. 14 The Lord had ſo ordeined. 20 The Prieſts ſonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himſelfe. 27 They bring vitails to Dauid.

MOreouer Ahithophel ſaide to Abſalom, [a] Let me chuſe out nowe twelue thouſand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is wearie, and weake handed: ſo I will feare him, and all the people that are with him, ſhall flee, and I will ſmite the king onely,

3 And I will bring againe all the people vnto thee, & when all ſhall returne, ([b] the man whome thou ſeekeſt being ſlaine) all the people ſhall be in peace.

4 And the ‡ ſaying pleaſed Abſalom well, and all the Elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let vs heare likewiſe ‡ what he ſaith.

6 So whẽ Huſhai came to Abſalom, Abſalom ſpake vnto him ſaying, Ahithophel hath ‖ ſpoken thus: ſhall we do after his ſaying, or no? tell thou.

7 Huſhai then anſwered vnto Abſalom, The counſel that Ahithophel hath giuen, is not [c] good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father, and his men, that they be ſtrong men, and are chafed in minde as a beare robbed of her whelpes in the fielde: alſo thy father is a valiant warrier, and will not ‖ lodge with the people.

9 Behold, he is hid now in ſome caue, or in ſome place: & though ſome of them be ouerthrowen at the firſt, yet the people ſhal heare, and ſay, The people that follow Abſalom, ‡ be ouerthrowen.

10 Then he alſo that is valiant whoſe heart is as yͤ heart of a lion ſhall ‡ ſhrinke and faint: for all Iſrael knoweth that thy father is valiant, and they which be with him, ſtout men.

11 Therefore my counſell is, that all Iſrael be gathered vnto thee, from Dan euen to Beer-ſheba as the ſand of the ſea in nomber, and that thou go to battell in thine owne perſon.

12 So ſhall we come vpõ him in ſome place, where we ſhall finde him, and we ‖ wil vpon him as the dewe falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer if hee be gotten into a citie, then ſhall all the men of Iſrael bring ropes to that citie, and we will drawe it into the riuer, vntill there be not one ſmall ſtone found there.

14 ¶ Then Abſalom and all the men of Iſrael ſaide, The counſell of Huſhai the Archite is better then the counſell of Ahithophel: for the Lord had ‖ determined to deſtroy the [d] good counſell of Ahithophel, that the Lorde might [e] bring euill vpon Abſalom.

15 Then ſaid Huſhai vnto Zadok and to Abiathar the Prieſtes, Of this and

‖ Or, my teares.

g Meaning, that the Lord will ſend comfort to his when they are oppreſſed.

h To wit, at Bahurim.

‡ Ebr. Let the king liue.

i Meaning, Dauid.

‡ Ebr. the ſecond time.

k Suſpecting the change of the kingdome, and ſo his owne ouerthrow hee giueth ſuch counſell as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in hieſt authoritie.

l It was ſo eſteemed for the ſucceſſe thereof.

a The wicked are ſo greedie to execute their malice, that they leaue none occaſion, that may further the ſame.

b Meaning, Dauid.

‡ Ebr. ſaying was right in the eyes of Abſalom.

‡ Ebr. what is in his mouth.

‖ Or, giuen hath counſell.

c Huſhai ſheweth himſelfe faithfull to Dauid in that he reproueth this wicked counſell and purpoſe.

‖ Or, tary all night.

‡ Ebr. haue a breach, or fall.

‡ Ebr. melt.

‖ Or, we will campe againſt him.

‖ Or, commanded.

d That counſell which ſeemed good at the firſt to Abſalom verſ. 4.

e So by the counſel of Huſhai he went to the place where he was deſtroyed.

that maner did Ahithophel and the Elders of Iſrael counſell Abſalom: and thus and thus haue I counſeled.

16 Now therefore ſend quickely, and ſhewe Dauid ſaying, Tarie not this night in the fieldes of the wildernes, but rather get thee [e] ouer, leſt the king be deuoured & all the people ẏ are with him.

17 ¶ Now Ionathan and Ahimaaz abode by [f] En rogel: (for they might not be ſeene to come into the citie) & a maide went, and tolde [g] them, and they went and ſhewed king Dauid.

18 Neuertheleſſe a young man ſawe them, and tolde it to Abſalom: therefore they both departed quickely, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and ſpred a couering ouer the welles mouth, and ſpred grounde corne thereon, that the thing ſhould not be knowen.

20 And when Abſaloms ſeruãts came to the wife into ẏ houſe, they ſaid, Where is Ahimaaz and Ionathan? And the woman anſwered them, They be gone ouer the [i] brooke of water. And when they had ſought them, and coulde not finde them, they returned to Ieruſalem.

21 And aſſoone as they were departed, the other came out of the well, and went and tolde king Dauid, and ſaid vnto him, Vp, and get you quickly ouer the water: for [k] ſuch counſell hath Ahithophel giuen againſt you.

22 Then Dauid aroſe, & all the people that were with him, and they went ouer [l] Iorden vntill the dawning of the day ſo that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Nowe when Ahithophel ſawe that his counſell was not followed, he ſadled his aſſe, and aroſe, and hee went home vnto his citie, & put his houſholde in order, and [m] hanged himſelfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abſalom paſſed ouer Iorden, he, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captaine of the hoſte in the ſteade of Ioab: which Amaſa was a mans ſõne named Ithra an Iſraelite, that went into Abigal the daughter of [n] Nahaſh, ſiſter to Zeruiah Ioabs mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel out of Lo debar, and Barzelai the Gileadite out of Rogel

28 Brought [o] beds, and baſens, and earthen veſſels, and wheat, and barly, and floure, and parched corne, & beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and ſheepe, & cheeſe of kine for Dauid and for the people that were with him, to eate: for they ſaid, The people is hungrie, and wearie, and thirſtie in the wildernes.

CHAP. XVIII.

1 Dauid deuideth his armie into three partes. 9 Abſalom is hanged, ſlaine, and caſt in a pit. 33 Dauid lamenteth the death of Abſalom.

WHen Dauid [a] nombred ẏ people that were with him, & ſet ouer them captaines of thouſands and captaines of hundreths.

2 And Dauid ſent foorth the thirde part of the people vnder the hand of Ioab, and the thirde part vnder the hande of Abiſhai Ioabs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. and the king ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not goe foorth: for if we flee away, they will not regard vs, neither wil they paſſe for vs, though halfe of vs were ſlaine: but thou [b] art nowe worth ten thouſande of vs: therefore now it is better that thou ſuccour vs out of the citie.

4 Then ẏ king ſaid vnto them, What ſeemeth you beſt, that I will do. So the king ſtoode by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commaunded Ioab and Abiſhai, & Ittai, ſaying, Entreat [the] young man Abſalom gently for my ſake. and all the people heard when the king gaue all the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battel was in the [c] wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, [euen] of twentie thouſand.

8 ¶ For the battel was ſcattered ouer all the countrey: and the wood deuoured much more people that day, then did the ſworde.

9 ¶

---

[e] That is, ouer Iorden.

[f] Or the well of Rogel.

[g] Meaning, the meſſage from their fathers.

[h] Thus God ſendeth ſuccour to his in their greateſt dangers.

[i] The Chalde text readeth, now they haue paſſed the Iorden.

[k] To wit, to purſue thee with all haſte.

[l] They trauailed all night, and by morning had all their companie paſſed ouer.

[m] Gods iuſt vengeance euen in this life is powred on them which are enemies, traitours, or perſecuters of his Church.

[n] Who was alſo called Iſhai Dauids father.

[o] God ſheweth himſelfe moſt liberall to his, when they ſeeme to be vtterly deſtitute.

[a] For certaine of the Reubenites, Gadites and of the halfe tribe, could not beare the inſolencie of the ſonne againſt the father and therefore ioyned with Dauid.

[b] Signifying, that a good gouernour ought to be ſo deare vnto his people, that they ſhould rather loſe their liues, then that ought ſhould come vnto him.

[c] So called, becauſe the Ephraimites (as ſome ſay) fed their cattell beyond Iorden in this wood.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and hee was taken vp [c] betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſawe it, tolde Ioab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou in deede ſeene? why then diddeſt not thou there ſmite him to the ground, and I woulde haue giuen thee ten *[ſhekels] of ſiluer, and a girdle?

12 Then the man ſaide vnto Ioab, Though I ſhould † receiue a thouſand [ſhekels] of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware, leſt any [touch] the yong man Abſalom.

13 If I had done it, [it had bene] † the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

14 Then ſaide Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet aliue in the middes of the oke.

15 And ten ſeruants that bare Ioabs armour, compaſſed about & ſmote Abſalom, and ſlew him.

16 Then Ioab [d] blewe the trumpet, and the people returned frõ purſuing after Iſrael: for Ioab held backe ẏ people.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and layed a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken & reared him vp a pillar, which is in the *kings dale: for he ſaid, I haue no [f] ſonne to keepe my name in remẽbrance. and hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaide Ahimaaz the ſonne of Zadok, I pray thee, let me run, and beare the king tidings that the Lorde hath † deliuered him out of the hand of his enemies.

20 And Ioab ſaide vnto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſaid Ioab to Cuſhi, Go, tell the king, what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, & ranne.

22 Then ſaide Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? And Ioab ſaide, Wherefore nowe wilt thou runne, my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid vnto him, Runne. So Ahimaaz ran by the way of ẏ plaine, & ouerwent Cuſhi.

24 Now Dauid ſate betweene ẏ two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and beholde, a man came running alone.

25 And the watchman cryed, and told the king. And ẏ king ſaide, if he be alone, † he bringeth tidings. And hee came apace, and drew neere.

26 And the watchman ſawe another man running, and the watchman called vnto the porter, and ſaid, Behold, another man runneth alone. And the king ſaid, he alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the formoſt is, like the running of Ahimaaz the ſonne of Zadok. Then the king ſaide, hee is a [i] good man, and commeth with good tidings.

28 And Ahimaaz called, and ſaid vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before the king, and ſaide, Bleſſed be the Lord thy God, who hath | ſhut vp the men that lift vp their hands againſt my lord the king.

29 And ẏ king ſaide, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent ẏ kings [k] ſeruant, and me thy ſeruant, I ſaw a great tumult, but I knew not what.

30 And the king ſaid vnto him, Turne aſide, and ſtand here. ſo he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings, my lord the king: for the Lorde hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lorde the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

II And

[c] This is a terrible example of Gods vengeance, againſt them that are rebels or diſobedient to their parents.

Gene.23.15.

† Ebr. weigh vpon mine hand.

† Ebr. a lye againſt my ſoule.

† Ebr. in the heart of Abſalom.

[d] For he had pitie of the people, which was ſeduced by Abſaloms flatterie.

[e] Thus God turned his vaine glory to ſhame.

Gen.14.17.

[f] It ſeemeth that God had puniſhed him, in taking away his children, Chap.14.27.

† Or, auenged.

[g] For Ioab bare a good affection to Ahimaaz, and doubted howe Dauid would take Abſaloms death.

[h] He ſate in the gate of the citie of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I ſee the running.

[i] He had had experience of his fidelitie, Chap.17.21.

| Or, deliuered vp.

[k] To wit, Cuſhi, who was an Ethiopian.

† Ebr. tidings is brought.

33 And the King was [l] moued, and went vp to the chamber ouer the gate, and wept: and as he went thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom, my ſonne, my ſõne.

[l] Becauſe he conſidered that the iudgement of God againſt his ſinne, & could not o[illegible]erwiſe [illegible] his father-ly affection toward his ſõne.

CHAP. XIX.

7 Ioab encourageth the King. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was tolde Ioab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the [‡] victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The King ſoroweth for his ſonne.

[‡] Or, ſaluation, or deliuerance.

3 And the people went that day into the citie [‡] ſecretly, as people confounded hide themſelues whẽ they flee in battell.

[‡] Or, by ſtealth.

4 So the King [a] hid his face, and the King cried with a loud voice, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

[a] As they do that mourne.

5 ¶ Then Ioab came into [b] the houſe to the King and ſaide, Thou haſt ſhamed this day the faces of all thy ſeruãts, which this day haue ſaued thy life, and the liues of thy ſonnes & of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

[b] At Mahanaim.

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy [‡] princes nor ſeruants: therefore this day I perceiue, that if Abſalom had liued, and we all had died this day, that then it would haue [‡] pleaſed thee well.

[‡] Or, captaines.

[‡] Ebr. be right in thine eyes.

7 Now therefore vp, come out, and ſpeake [‡] comfortably vnto thy ſeruants: for I ſweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will be worſe vnto thee, then all the euil that fell on thee from thy youth hitherto.

[‡] Ebr. to the heart of thy ſeruants.

8 Then the King aroſe, and ſate in the [c] gate: and they tolde vnto all the people, ſaying, Beholde, the King doth ſit in the gate: and all the people came before the King: for Iſrael had fled euery man to his tent.

[c] Where the moſt reſort of the people haunted.

9 ¶ Then al the people were at [d] ſtrife throughout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philiſtims, and nowe he is fled out of the land for Abſalom.

[d] Euery one blamed an other and ſtroue who ſhould firſt bring him home.

10 And Abſalom, whom we anointed ouer vs, is dead in battell: therefore why are ye ſo ſlowe to bring the king againe?

11 But King Dauid ſent to Zadok and to Abiathar the [e] Prieſts, ſaying, Speake vnto the Elders of Iudah, and ſay, Why are ye behinde to bring the King againe to his houſe, (for ỹ ſaying of all Iſrael is come vnto the King, euen to his houſe)

[e] That they ſhould reproue the negligence of the Elders, ſeeing the people were ſo forward.

12 Ye are my brethren: my bones and my fleſh are ye: wherefore then are ye the laſt that bring the King againe?

13 Alſo ſay ye to Amaſa, Art thou not my bone and my fleſh? God do ſo to me and more alſo, if thou be not captaine of the hoſte to me for euer in the [f] roume of Ioab.

[f] By this policie Dauid thought that by winning of the captaine he ſhould haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſeruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to go to meete the King, and to conduct him ouer Iorden.

16 ¶ And [g] Shimei the ſonne of Gera, the ſonne of Iemini, which was of Bahurim, haſted and came downe with the men of Iudah to meete King Dauid,

[g] Who had before rayled on him, Chap. 16.13.

17 And a thouſand men of Beniamin with him, and * Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twentie ſeruants with him: & they went ouer Iorden before the King.

* Chap. 16.2.

18 And there went ouer a boat to carie ouer the Kings houſholde, and to do him pleaſure. Then Shimei the ſonne of Gera fell before the King, when he was come ouer Iorden,

19 And ſaid vnto ỹ King, Let not my lord impute * wickednes vnto me, nor remember the thing that thy ſeruant did [h] wickedly when my lorde the King departed out of Ieruſalem, that the King ſhould take it to his heart.

* Chap. 16.5.

[h] For in his aduerſitie he was his moſt cruel enemie, and now in his proſperitie ſeeketh by all meanes to creepe into fauour.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore beholde, I am the firſt this day of all the houſe of [i] Ioſeph, that am come to go downe to meete my lord the King.

[i] By Ioſeph he meaneth Ephraim, Manaſſeh, and Beniamin, whereof he was, becauſe theſe three were vnder one ſtandarde, Nomb. 2.18.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſaide, Shall not Shimei die for this, becauſe he curſed the Lords anointed?

22 And Dauid ſaide, What haue I to do with you, ye ſonnes of Zeruiah, that this day ye ſhould be aduerſaries vnto me? ſhall there any man die this day in Iſrael? for do not I knowe, that I am this day King ouer Iſrael?

k By my hand, or during my life, as reade 1. Kings 2,8,9.

23 Therefore ỹ King ſaid vnto Shimei, Thou ſhalt not k die, and the King ſware vnto him.

24 ¶ And Mephiboſheth the ſonne of Saul came downe to meete the king, and had neither waſhed his feete, nor dreſſed his beard, nor waſhed his clothes from the time the King departed, vntill he returned in peace.

l When Mephiboſheth being at Ieruſalem had met the king.

25 And when l he was come to Ieruſalem, and met the King, the King ſaid vnto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lorde the King, my ſeruant deceiued me: for thy ſeruant ſaide, I woulde haue mine aſſe ſadled to ride thereon for to go with the King, becauſe thy ſeruant is lame.

Chap 16,3.

m Able for his wiſdome to iudge in al matters.

n Worthy to die for Sauls crueltie towarde thee.

27 And he hath *accuſed thy ſeruant vnto my lord the King: but my lord the King is as an m Angel of God: do therefore thy pleaſure.

28 For al my fathers houſe were but n dead men before my lord the King, yet didſt thou ſet thy ſeruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

29 And the king ſaide vnto him, Why ſpeakeſt thou any more of thy matters? I haue ſaide, Thou, and Ziba o deuide the landes.

o Dauid did euil in taking his landes from him before he knewe ye cauſe, but much worſe that knowing he erred he did not reſtore them.

30 And Mephiboſheth ſaid vnto the king, Yea let him take al, ſeeing my lord the king is come home in peace.

31 ¶ Then Barzillai ỹ Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen foure ſcore yeere olde, and he had prouided ỹ king of ſuſtenance, while he lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the king ſaide vnto Barzillai, Come ouer with me, and I will feede thee with me in Ieruſalem.

34 And Barzillai ſaid vnto the king, † How long haue I to liue, ỹ I ſhoulde go vp with the king to Ieruſalem?

† Ebr. how many are the daies of the yeres of my life.

35 I am this day foure ſcore yere old: and can I diſcerne betweene good and euil? Hath thy ſeruant any taſte in ỹ I eate or in that I drinke? Can I heare any more the voyce of ſinging men & women? Wherefore then ſhould thy ſeruant be any more a p burthen vnto my lorde the king?

p He thought it not meete to receiue benefites of him to whom he was not able to do ſeruice againe.

36 Thy ſeruãt wil go a litle way ouer Iorden with the king, and why will the king recompence it me with ſuch a reward?

37 I pray thee, let thy ſeruant turne backe againe, that I may die in mine owne citie, & be buried in the graue of my father and of my mother: but beholde thy ſeruant q Chimham, let him go with my lorde the king, and do to him what ſhall pleaſe thee.

q My ſonne.

38 And the king anſwered, Chimham ſhall go with me, and I will do to him that thou ſhalt be content with: and whatſoeuer thou ſhalt r require of me, that will I do for thee.

r Or, chuſe.

39 So all the people went ouer Iorden: and the king paſſed ouer: and the king kiſſed Barzillai, and s bleſſed him, and he returned vnto his owne place.

s [illegible]

40 ¶ Then the king went to t Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and alſo halfe the people of Iſrael.

t Where the tribe of Iudah taried to receiue him.

u Which had taken part with the king.

41 And beholde, all the men of Iſrael came to the king, and ſaid vnto the king, Why haue our brethren the men of Iudah ſtollẽ thee away, and haue brought the king and his houſholde, and all Dauids men with him ouer x Iorden?

x Toward Ieruſalem.

42 And all the men of Iudah anſwered the men of Iſrael, Becauſe the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings coſt, or haue we taken any bribes?

43 And the men of Iſrael anſwered the men of Iudah, & ſaide, We haue ten partes in the king, and haue alſo more right to Dauid then ye. Why then did ye deſpiſe vs, that our aduiſe ſhould not be firſt had in reſtoring our king? And the wordes of the men of Iudah were fiercer then the wordes of the men of Iſrael.

y [illegible]

CHAP. XX.

1 Sheba rayſeth Iſrael againſt Dauid. 10 Ioab killeth Amaſa traiterouſly. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

Then there was come a thither a wicked man named Sheba the ſonne of Bichri, a man of Iemini, and hee blew the trumpet, and ſaid, We haue no part in Dauid, neither haue we inheritance in the ſonne of Iſhai: euery man to his tents, O Iſrael.

2 So euery man of Iſrael went from Dauid and followed Sheba the ſonne of Bichri: but the men of Iudah claue faſt

a Where the ten tribes contended againſt Iudah.

b [illegible] of Iudah are.

He thought by pleaſing the king to [illegible] the [illegible] to the [illegible] people [illegible] to [illegible] by [illegible] Iſrael to [illegible] they of Iudah [illegible] him.

faſt vnto their King, from [d] Iorden euen to Ieruſalem.

[d] From Gilgal which was neere Iorden.

3 When Dauid then came to his houſe to Ieruſalem, the King tooke the tenne women his *concubines, that hee had left behinde him to keepe the houſe, and put them in warde, ⁊ fed them, but laye no more with them: but they were incloſed vnto the day of their death, liuing in widowhode.

Chap.16.22.

4 ¶ Then ſaid the King to [e] Amaſa, Aſſemble me the men of Iudah within three dayes, and be thou here preſent.

[e] Who was his chiefe captaine in Ioabs roume, Chap.19.13.

5 So Amaſa went to aſſemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid ſaid to Abiſhai, Now ſhall Sheba the ſonne of Bichri do vs more harme then did Abſalom: take thou therefore thy [f] lords ſeruants and follow after him, leſt he get him walled cities, and eſcape vs.

[f] Gather them which had bene vnder Ioab, or Dauids men.

7 And there went out after him Ioabs men, and the *Cherethites and the Pelethites, and al the mightie men: and they departed out of Ieruſalem, to follow after Sheba the ſonne of Bichri.

Chap.8.18.

8 When they were at the great ſtone, which is in Gibeon, Amaſa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, and vpon it was a ſword girded, which hanged on his loynes in yͤ ſheath, and as hee went, it vſed to fall out.

[g] Which was his coate, that he vſed to weare in the warres.

9 And Ioab ſaid to Amaſa, Art thou in † health, my brother? and Ioab tooke Amaſa by the the beard with the right hand to kiſſe him.

† Ebr. peace.

10 But Amaſa tooke no heede to the ſworde that was in Ioabs hand: for therewith he ſmote him in the fift rib, and ſhed out his bowels to the ground, and ſmote him not the ſecond time: ſo he died. then Ioab ⁊ Abiſhai his brother followed after Sheba yͤ ſonne of Bichri.

† Ebr. doubled not a ſtroke.

11 And one of Ioabs men [h] ſtoode by him, and ſaid, He that fauoureth Ioab, and he that is of Dauids part, let him go after Ioab.

[h] He ſtood by Amaſa at Ioabs appointment.

12 And Amaſa wallowed in blood in the middes of the way: and when the man ſaw that all the people ſtood ſtil, he remooued Amaſa out of the way into the fielde, and caſt a cloth vpon him, becauſe he ſawe that euery one that came by him, ſtood ſtill.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the ſonne of Bichri.

14 And he went through al yͤ tribes of Iſrael vnto Abel, ⁊ Bethmaachah and all places of Berim: and they gathered together, and went alſo after him.

15 So they came, and beſieged him in Abel, [i] neere to Bethmaachah: ⁊ they caſt vp a mount againſt the citie, and the people thereof ſtood on the ramper, and all the people that was with Ioab, [k] deſtroyed and caſt downe the wall.

Vnto the citie Abel which was neere to Bethmaachah.

[k] That is, he went about to ouerthrowe it.

16 Then cried a wiſe woman out of the citie, Heare, heare, I pray you, ſay vnto Ioab, Come thou hither, that I may ſpeake with thee.

17 And when he came neere vnto her, the woman ſaide, Art thou Ioab? And he anſwered, Yea. And ſhe ſaid to him, Heare the wordes of thine handmaide. And he anſwered, I do heare.

18 Then ſhe ſpake thus, [l] They ſpake in the olde time, ſaying, They ſhoulde aſke of Abel, and ſo haue they continued.

[l] She ſheweth that the old cuſtome was not to deſtroy a citie, before peace was offred Deut. 20.11.

19 I am [m] one of them, that are peaceable and faithfull in Iſrael: and thou goeſt about to deſtroy a citie, and a mother in Iſrael: why wilt thou deuoure the inheritance of the Lord?

[m] She ſpeaketh in the name of the citie.

20 And Ioab anſwered, ⁊ ſaide, God forbid, God forbid it me, that I ſhoulde deuoure, or deſtroy it.

21 The matter is not ſo, but a man of mount Ephraim (Sheba the ſonne of Bichri by name) hath lift vp his hand againſt the king, euen againſt Dauid: deliuer vs him onely, and I will depart from the citie. And the woman ſaid vnto Ioab, Behold, his head ſhalbe throwne to thee ouer the wall.

[n] Hearing his faut tolde him, he gaue place to reaſon, and required onely him that was author of the treaſon.

22 Then the woman went vnto all the people with her wiſdome, ⁊ they cut off the head of Sheba the ſonne of Bichri, and caſt it to Ioab: then he blewe the trumpet, and † they retired from the citie, euery man to his tent: and Ioab returned to Ieruſalem vnto the King.

† Ebr. they were ſcattered.

23 ¶ *Then Ioab was ouer all the hoſte of Iſrael, and Benaiah the ſonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

Chap.8.16.

24 And Adoram ouer the tribute, and Ioſhaphat yͤ ſonne of Ahilud yͤ recorder,

25 And Sheia [was] ſcribe, and Zadok and Abiathar the Prieſtes,

26 And alſo Ira the Iairite [was] [o] chiefe about Dauid.

[o] Eyther in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the ſinnes of Saul lighteth on his ſeuen ſonnes, which are hanged. 15 Foure great battels, which Dauid had againſt the Philiſtims.

Then there was a famine in the dayes of Dauid, three ‡yeeres together: and Dauid ‡asked counſell of the Lorde, and ẏ Lord anſwered, It is for Saul, and for his bloodie houſe, becauſe he ſlewe the [a] Gibeonites.

2 Then the king called the Gibeonites, and ſaid vnto them, (Now the Gibeonites were not of the children of Iſrael, but *a remnant of the Amorites, vnto whom the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale towarde the children of Iſrael and Iudah)

3 And Dauid ſayde vnto the Gibeonites, [b] What ſhall I doe for you, and wherewith ſhall I make the atonement, that ye may bleſſe the inheritance of the Lord?

4 The Gibeonites then anſwered him, We will haue no ſiluer nor golde of Saul nor of his houſe, neither for vs ſhalt thou kill [c] any man in Iſrael. And he ſayd, What ye ſhall ſay, that will I doe for you.

5 Then they anſwered the king, The man that conſumed vs and that imagined euill againſt vs, ſo that we are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeuen men of his [d] ſonnes be deliuered vnto vs, and we will hang them vp [e] vnto the Lorde in Gibeah of Saul, the Lordes choſen. And the king ſaid, I will giue them.

7 But the king had compaſſion on Mephiboſheth the ſonne of Ionathan the ſonne of Saul, becauſe of the *Lords othe, that was betwene them, euen betweene Dauid and Ionathan the ſonne of Saul.

8 But the king tooke the two ſonnes of Rizpah the daughter of Aiah, whom ſhe bare vnto Saul, euen Armoni and Mephiboſheth, and the fiue ſonnes of [f] Michal, the daughter of Saul, whom ſhe bare to Adriel the ſonne of Barzillai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they ‡dyed all ſeuen together, and they were ſlaine in the time of harueſt: in the [g] firſt dayes, and in the beginning of barly harueſt.

10 Then Rizpah the daughter of Aiah tooke [h] ſackecloth and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill [i] water dropped vpon them from the heauen and ſuffred neither the birdes of the ayre to ‡light on them by day, nor beaſtes of the fielde by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his ſonne from the citizens of Iabeſh Gilead, which had ſtollen them from the ſtreet of Beth ſhan, where the Philiſtims had *hanged them when the Philiſtims had ſlaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Ionathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his ſonne buried they in ẏ countrey of Beniamin in Zelah, in the graue of Kiſh his father: and when they had performed all that the king had commanded, God was then [k] appeaſed with the land.

15 ¶ Againe ẏ Philiſtims had warre with Iſrael: and Dauid went downe, and his ſeruants with him, and they fought againſt the Philiſtims, and Dauid fainted.

16 Then Iſhi-benob which was of the ſonnes of [l] Haraphah (the head of whoſe ſpeare wayed [m] three hundreth ſhekels of braſſe) euen he being girded with a newe [ſworde,] thought to haue ſlaine Dauid.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Dauids men ſware vnto him, ſaying, Thou ſhalt goe no more out with vs to battel, leaſt thou quench the [n] light of Iſrael.

18 ¶ And after this alſo there was a battell with the Philiſtims at [o] Gob, then Sibbechai the Huſhathite ſlewe Saph, which was one of the ſonnes of Haraphah.

19 And there was yet [another] battel in Gob with the Philiſtims, where Elhanan the ſonne of Iaare oregim, a Bethlehemite ſlewe [p] Goliath the Gittite: the ſtaffe of whoſe ſpeare was like a weauers beame.

20 Afterward there was alſo a battel in Gath, where was a man of a great ſtature, and had on euery hand ſixe fingers, and on euery foote ſixe toes, foure and twentie in nomber: who was alſo

‡Ebr. yeere after yeere.

‡Ebr. ſought the face of the Lorde.

[a] Thinking to gratifie ẏ people because theſe were not of the ſeede of Abraham.

*Ioſh. 9,3,16, 17.

[b] Wherewith may your wrath be appeaſed, that you may pray to God to remoue this plague from his people?

[c] Saue only of Sauls ſtocke.

[d] Of Sauls kinſmen.

[e] To pacifie the Lord.

*1.Sam.18,3. & 20,8,42.

[f] Here Michal is named for Merab Adriels wife as appeareth, 1.Sam. 18,19. for Michal was the wife of Paltiel, 1.Sam. 25,44 and neuer had childe, 2.Sam.6,23.

‡Ebr. fel.

[g] Which was in the moneth Abib or Niſan, which conteineth part of March and part of April.

[h] To make her a tent, wherein ſhe prayed to God to turne away his wrath.

[i] Becauſe drought was the cauſe of this famine, God by ſending of raine ſhewed that he was pacified.

‡Or, reſt.

*1.Sam.31,10.

[k] For where the magiſtrate ſuffreth faultes vnpuniſhed, there ẏ plague of God lyeth vpon the land.

[l] That is, of the race of gyants.

[m] Which amount to nine pound three quarters.

[n] For the glorie and wealth of the countrey ſtandeth in the preſeruation of the godly magiſtrate.

[o] Called Gezer, and Saph is called Sippai, 1.Chro. 20,4.

[p] That is, Lahmi the brother of Goliath, whome Dauid ſlewe, 1.Chro.20,5.

the ſonne of Haraphah.

1.Sam.16.9.

21 And when he reuiled Iſrael, Ionathan the ſonne of *Shima the brother of Dauid ſlewe him.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid & by the hands of his ſeruants.

CHAP. XXII.

1 Dauid after his victories prayſeth God. 8 The anger of God toward the wicked. 44 He propheſieth of the reiection of the Iewes, and vocation of the Gentiles.

a In token of the wonderfull benefites, that he receiued of God.

AND Dauid ſpake the wordes of this [a] ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

Pſal.18.2.

b By the diuerſitie of theſe comfortable names, he ſheweth how his faith was ſtrengthened in all tentations.

‖Or, rocke.

2 And he ſayde, *The Lorde is my [b] rocke and my fortreſſe, and he that deliuereth me.

3 God is my ſtrength, in him will I truſt: my ſhield, and the horne of my ſaluation, my hie tower and my refuge: my Sauiour, thou haſt ſaued me from violence.

4 I wil call on the Lord, who is worthie to be prayſed: ſo ſhal I be ſafe from mine enemies.

c As Dauid, who was the figure of Chriſt was by Gods power deliuered from all dangers: ſo Chriſt and his Church ſhal ouercome moſt extreme dangers, the tyraunt, and death.

5 For the pangs of death haue compaſſed me: the floods of vngodlineſſe haue made me afrayde.

6 The ſorowes of the graue compaſſed me about: the ſnares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and crie to my God, and he did heare my voyce out of his temple, and my crie did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and ſhooke, becauſe he was angrie.

d That is, cloudes, and vapors.

e Lightning & thundring.

f So it ſeemeth when the ayre is darke.

g To flie in a moment thorowe the worlde.

9 Smoke went out at his noſtrels, and conſuming fire out of his mouth: coles were kindled thereat.

10 He [f] bowed the heauens alſo, and came downe, and darkenes [was] vnder his feete.

11 And he rode vpon [g] Cherub and did flie, and he was ſeene vpon the wings of the winde.

12 And he made darknes a Tabernacle round about him, euen the gatherings of waters, [and the cloudes of the ayre.

h By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

13 At the brightneſſe of his preſence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the moſt hie gaue his voyce.

15 He ſhot arrowes alſo, and ſcattered them: [to wit,] lightning, and deſtroyed them.

He alludeth to the miracle of the red ſea.

16 The chanels alſo of the ſea appeared, [euen the foundations of the world were diſcouered by the rebuking of the Lord, [and] at the blaſt of the breath of his noſtrels.

17 He ſent from aboue, [and tooke me: he drew me out of many waters.

18 He deliuered me from my ſtrong enemie, and from them that hated me: for they were too ſtrong for me.

k I was ſo beſet, that all meanes ſeemed to faile.

19 They [k] preuented me in the day of my calamitie, but ÿ Lord was my ſtay,

20 And brought me forth into a large place: he deliuered me, becauſe he fauoured me.

l Towarde Saul & mine enemies.

21 The Lord rewarded me according to my [l] righteouſnes: according to ÿ purenes of mine hands he recompenſed me.

m I attempted nothing without his commaundement.

22 For I kept the wayes of the Lord, and did not [m] wickedly againſt my God.

23 For all his lawes were before me, and his ſtatutes: I did not depart therefrom.

24 I was vpright alſo toward him, and haue kept me from my wickednes.

25 Therefore the Lorde did reward me according to my righteouſnes, according to my purenes before his eyes.

26 With the godly thou wilt ſhew thy ſelfe godly: with the vpright man thou wilt ſhewe thy ſelfe vpright.

n Their wickedneſſe is cauſe, that thou ſeemeſt to forget thy wonted mercy.

27 With the pure thou wilt ſhew thy ſelfe pure, and with the [n] froward thou wilt ſhewe thy ſelfe froward.

28 Thus thou wilt ſaue the poore people: but thine eyes [are] vpon the hautie to humble them.]

29 Surely thou art my light, O Lord: and the Lord wil lighten my darkenes.

30 For by thee haue I broken through an hoſte, and by my God haue I leaped ouer a wall.

o The meanes that God vſeth to ſuccour his, neuer faileth.

31 The way of God is [o] vncorrupt: the worde of the Lorde is tried in the fire:] he is a ſhield to all that truſt in him.

32 For who is God beſides the Lorde and who is mightie, ſaue our God?

33 God is my ſtrength in battel, and maketh my way vpright.

p He vſeth extraordinarie meanes to make me win moſt ſtrong holdes.

34 He maketh my feete like [p] hindes [feete,] and hath ſet me vpon mine hie places.

‖Or, ſteele.

35 He teacheth mine hands to fight, ſo that a bow of ‖ braſſe is broken with mine armes.

36 Thou haſt alſo giuen me the ſhield of thy ſaluation, and thy louing kindnes

hath cauſed me to increaſe.

37 Thou haſt inlarged my ſteps vnder me and mine heeles haue not ſlid.

38 I haue purſued mine enemies and deſtroyed them, and haue not turned againe vntill I had conſumed them.

39 Yea, I haue conſumed them and thruſt them through, and they ſhall not ariſe, but ſhall fall vnder my feete.

40 For thou haſt [q] girded me with power to battell, and them that aroſe againſt me, haſt thou ſubdued vnder mee.

41 And thou haſt giuen me the neckes of mine enemies, that I might deſtroy them that hate me.

42 They looked about, but there was none to ſaue them, euẽ vnto the [r] Lord, but he anſwered them not.

43 Then did I beate them as ſmal as the duſt of the earth: I did tread them flat as the clay of the ſtreete, [and] did ſpread them abroad.

44 Thou haſt alſo deliuered me from the contentions of my [s] people: thou haſt preſerued me to be the head ouer nations: the people which I knewe not, doe ſerue me.

45 Strangers [t] ſhall be in ſubiection to me: aſſoone as they heare, they ſhall obey me.

46 Strangers ſhall ſhrinke away, and feare in their priuie chambers.

47 Let the Lorde liue, [u] and bleſſed [be my ſtrength: and God, euen] the force of my ſaluation be exalted.

48 It is God that giueth me [power] to reuenge me, and ſubdue the people vnder me,

49 And reſcueth me from mine enemies: (thou alſo haſt lift me vp from them that roſe againſt me, thou haſt deliuered me from the cruell man.

50 Therefore I will prayſe thee, O Lord, among the *nations, and wil ſing vnto thy Name)

51 He is the tower of ſaluation for his King, and ſheweth mercie to his Anointed, [euen] to Dauid, & to his ſeede *for euer.

q He acknowledgeth that God was the authour of his victories, who gaue him ſtrength.

r The wicked in their neceſſitie are compelled to flee to God, but it is to late.

s Meaning, of the Iewes, who conſpired againſt me.

t Not willingly obeying me, but diſſemblingly.

u Let him ſhew his power that he is ŷ gouernour of all the world.

Rom.15.9.

Chap 7.13.

CHAP. XXIII.

1 The laſt wordes of Dauid. 6 The wicked ſhalbe plucked vp as thornes. 8 The names and factes of his mightie men. 15 He deſi[r]ed water and would not drinke it.

These alſo be the [a] laſt wordes of Dauid, Dauid the ſonne of Iſhai ſaith, euen the man who was ſet vp on hie, the Anointed of the God of Iaakob, and the ſweete ſinger of Iſrael ſayth,

a Which he ſpake after that he had made the Pſalmes.

2 The Spirit of the Lorde ſpake by me, and his [b] worde was in my tongue.

3 The God of Iſrael ſpake to me, the ſtrength of Iſrael ſayde, Thou ſhalt beare rule ouer men, being iuſt, and ruling in the feare of God.

4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without cloudes, ſo ſhal mine houſe be, and not as the [c] graſſe of the earth, is] by the bright raine.

5 For ſo ſhall not mine houſe be with God: for he hath made with me an euerlaſting couenant, perfite in all pointes, and ſure: therefore all mine health and whole deſire is, that he will not make it [d] growe ſo.]

6 But the wicked ſhalbe euery one as thornes thruſt away becauſe they can not be taken with hands.

7 But the man that ſhal touch them, muſt be defenſed with yron, or with the ſhaft of a ſpeare: and they ſhall be burnt with fire in the ſame place.

8 ¶ These be the names of the mightie men whom Dauid had. He that ſate in the ſeate of [e] wiſedome, being chiefe of the princes, was Adino of Ezni, he ſlew eight hundreth at one time.

9 And after him was *Eleazar the ſonne of Dodo, the ſonne of Aholi, one of ŷ three worthies with Dauid, when they defied the Philiſtims gathered there to battel, when the men of Iſrael were [f] gone vp.

10 He aroſe and ſmote the Philiſtims vntill his hand was wearie, & his hand [g] claue vnto the ſworde: and the Lorde gaue great victorie the ſame day, and the people returned after him onely to ſpoyle.

11 After him was *Shammah the ſonne of Age the Hararite: for the Philiſtims aſſembled at a towne, where was a piece of a fielde full of lentils, and the people fled from the Philiſtims.

12 But he ſtoode in the middes of the fielde, and defended it, and ſlewe the Philiſtims: ſo the Lorde gaue [h] great victorie.

13 ¶ Afterwarde three of the thirtie captaines went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, & the hoſte of the Philiſtims pitched in the valley of Rephaim.

14 And Dauid was then in an holde, and the gariſon of the Philiſtims [was] then in Beth-lehem.

15 And Dauid [i] longed, and ſayd, Oh,

b Meaning, he ſpake nothing but by the motion of Gods Spirit.

c Which groweth quickly and fadeth ſoone.

d But that my kingdome may continue ſo, euer according to his promiſe.

e As one of the kings counſell.

1 Chro.11.11.

Or aſſembled [illegible]

f Meaning, fled from the battel.

g By a cramp [illegible] came of wearines and ſtraining.

1 Chro 11.27

h Who hath neither reſpect to many nor, few when he will ſhew his power.

Or, Giants.

[illegible]

that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hoſte of the Philiſtims, and drewe water out of the well of Beth lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it [for an offring vnto the Lord,

17 And ſaid, O Lord, be it farre from me, that I ſhould doe this. [Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. Theſe things did theſe three mightie men.

18 ¶ *And Abiſhai the brother of Ioab, the ſonne of Zeruiah, was chiefe among the three, & he lifted vp his ſpeare againſt three hundreth, †and ſlewe them, and he had the name among the three.

19 For he was moſt excellent of the three, and was their captaine, but he attained not vnto the firſt three.

20 And Benaiah the ſonne of Iehoiada the ſonne of |a valiant man, which had done many acts, [and was of Kabzeel, ſlewe two ſtrong men of Moab: he went downe alſo, and ſlewe a lion in the middes of a pit in the time of ſnow.

21 And he ſlewe an Egyptian a |man of great ſtature, and the Egyptian had [l] a ſpeare in his hand: but he went downe to him with a ſtaffe, & plucked the ſpeare out of the Egyptians hand, and ſlewe him with his owne ſpeare.

22 Theſe thinges did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

23 He was honorable among [m] thirtie but he attained not to the firſt] three: and Dauid made him of his counſell.

24 ¶ *Aſahel the brother of Ioab [was] one of the thirtie: Elhanan the ſonne of Dodo of Beth lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the *|Paltite: Ira the ſonne of Ikkeſh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Huſathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the ſonne of Baanah a Netophathite: Ittai the ſonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaaſh:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: [of the ſonnes of Iaſhen, Ionathan:

33 Shammah the Hararite: Ahiam the ſonne of Sharar the Hararite:

34 Eliphelet the ſonne of Ahaſbai the ſonne of Maachathi: Eliam the ſonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the ſonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the ſonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriah the Hittite, [o] thirtie & ſeuen in all.

CHAP. XXIIII.

1 Dauid cauſeth the people to be nombred. 10 He repenteth, and chuſeth to fall into Gods handes. 15 Seuentie thouſand periſh with the peſtilence.

AND the wrath of the Lorde was [a] againe kindled againſt Iſrael, and [b] he moued Dauid againſt them, in that he ſayd, Go, nomber Iſrael and Iudah.

2 For the king ſayd to Ioab the captaine of the hoſte, which was with him, Go ſpeedily nowe through all the tribes of Iſrael, from Dan euen to Beer ſheba, and nomber ye the people, that I may know the [c] nomber of the people.

3 And Ioab ſayd vnto the king, The Lorde thy God increaſe the people an hundreth folde moe then they be, and that the eyes of my lorde the king may ſee it: but why doeth my lorde the king deſire this thing?

4 Notwithſtanding the kings worde preuailed againſt Ioab and againſt the captaines of the hoſte: therefore Ioab and the captaines of the hoſte went out from the preſence of the king, to nomber the people of Iſrael.

5 ¶ And they paſſed ouer Iorden, and pitched in Aroer at the right ſide of the citie that is in the middes of the |valley of Gad and toward Iazer.

6 Then they came to Gilead, and to |Tahtim hodſhi, ſo they came to Dan Iaan, and ſo about to Zidon,

7 And came to the fortreſſe of |Tyrus and to all the cities of the Hiuites and of the Canaanites, and went towarde the South of Iudah, euen to Beer-ſheba.

8 ¶ So when they had gone about all the land, they returned to Ieruſalem

at

[k] Bridling his affection & alſo deſiring God not to be offended for that raſh enterpriſe.

1.Chro.11.20

†Ebr. ſlaine.

|Or, l[illegible].

|Or, a comely man.

[l] Which was big as a weauers beame, 1.Chro.11.23.

[m] He was more valiant then the 30. that folowe, and not ſo valiant as the firſt 3. afore.

Chap.2.18.

1.Chro.11.27

|Or, Pelonite.

[n] Diuers of theſe had two names, as appeareth, 1.Chro.11. & alſo many more are there mencioned.

[o] Theſe came to Dauid and helped to reſtore him to his kingdome.

[a] Before they were plagued with famine, Chap.21.1.

[b] The Lorde permitted Satan, as 1.Chro.21.1.

[c] Becauſe he did this to trie his power & ſo to truſt therein, it offended God, els it was lawfull to nomber the people Exod.30.12, nomb.1.2.

|Or, riuer.

|Or, to the nether land newly inhabited.

|Or, Zor.

at the ende of nine monethes and twentie dayes.

9 ¶ And Ioab deliuered the nomber [and] ſumme of the people vnto the king: and there were in Iſrael [d] eight hũdreth thouſand ſtrong men that drew ſwordes, and the men of Iudah were [e] fiue hundreth thouſand men.

10 Then Dauids heart ſmote him, after that he had nombred the people: and Dauid ſaide vnto the Lord, I haue ſinned exceedingly in that I haue done: therefore nowe, Lorde, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids [f] Seer, ſaying,

12 Goe, and ſay vnto Dauid, Thus ſaith ẏ Lord, I offer thee three things, chuſe thee which of them I ſhall do vnto thee.

13 So Gad came to Dauid, & ſhewed him, and ſaide vnto him, Wilt thou that [g] ſeuen yeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes peſtilence in thy lande? now aduiſe thee, and ſee, what anſwere I ſhall giue to him that ſent me.

14 ¶ And Dauid ſaide vnto Gad, I am in a wonderful ſtrait: let vs fall now into the hand of the Lorde, (for his mercies are great, and let me not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-ſheba ſeuentie thouſand men.

16 And when the Angel ſtretched out his hand vpon Ieruſalem to deſtroy it, the Lord [i] repented of the euill, and ſaid to the Angel that deſtroyed the people, It is ſufficient, holde now thine hande. And the Angel of the Lorde was by the threſhing place of Araunah ẏ Iebuſite.

17 And Dauid ſpake vnto the Lorde (when he ſaw the Angel that ſmote the people, and ſaid, Behold, I haue ſinned, yea, I haue done wickedly: but theſe ſheepe, what haue they [k] done? let thine hand, I pray thee, be againſt me and againſt my fathers houſe.

18 ¶ So Gad came the ſame day to Dauid, and ſaide vnto him, Go vp, reare an altar vnto the Lorde in the threſhing floore of Araunah the Iebuſite.

19 And Dauid (according to the ſaying of Gad) went vp, as the Lorde had commaunded.

20 And Araunah looked, and ſawe the king and his ſeruants comming toward him, and Araunah went out, and bowed him ſelfe before the king on his face to the ground,

21 And [l] Araunah ſaid, Wherefore is my lord ẏ king come to his ſeruãt? Then Dauid anſwered, To bye the threſhing floore of thee, for to builde an altar vnto the Lorde, that the plague may ceaſe from the people.

22 Then Araunah ſaid vnto Dauid, Let my lorde the king take and offer what ſeemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] [as] a king giue vnto the king: and Araunah ſaide vnto the king, The Lorde thy God be fauourable vnto thee.)

24 Then the king ſaide vnto Araunah, Not ſo, but I will bye it of thee at a price, and wil not offer burnt offring vnto the Lord my God of that which doth coſt me nothing. So Dauid bought the threſhing floore, and the oxen for [n] fiftie ſhekels of ſiluer.

25 And Dauid built there an altar vnto the Lorde, and offred burnt offrings and peace offrings, & the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

---

[d] According to Ioabs count: for in all there were eleuen hundreth thouſand, 1.Chro.21,5.

[e] Concluding vnder them the Beniamites: for els they had but foure hundreth and ſeuentie thouſand, 1 Chro.21,5.

[f] Whom God had appointed for Dauid and his time.

[g] For three yeres of famine were paſt for the Gibeonites matter: this was the fourth yere, to the which ſhould haue bene added other three yeres more, 1.Chro.21,12.

[h] From the one ſide of the countrey to the other.

1.Sam.15,11.

[i] The Lord ſpared this place becauſe he had choſen it to builde his temple there.

[k] Dauid ſawe not the iuſt cauſe, why God plagued the people, and therefore he offreth himſelfe to Gods corrections, as the onely cauſe of this euill.

[l] Called alſo Ornan, 1.Chro.21,16.

[m] That is, abundantly, for as ſome write, he was king of Ieruſalem before Dauid wan the citie.

[n] Some write, that euery tribe gaue 50. which make 600. or that afterward hee bought as much as came to 50 ſhekels, 1.Chro.21,25.

The firſt booke of the Kings.

THE ARGVMENT.

BEcauſe the children of God ſhould looke for no continuall reſt & quietnes in this world, the holy Ghoſt ſetteth before our eyes in this booke the varietie and change of things, which came to the people of Iſrael from the death of Dauid, Salomon and the reſt of the Kings, vnto the death of Ahab, declaring how that floriſhing kingdomes, except they be preſerued by Gods protection, (who then fauoureth them when his worde is truely ſet forth, vertue eſteemed, vice puniſhed and concorde mainteyned) fall to decay and come to nought, as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iuſt puniſhment of God were made two, whereof Iudah and at the ende of nine monethes and twentie dayes.

9 ¶ And Ioab deliuered the nomber [and] ſumme of the people vnto the king: and there were in Iſrael [d] eight hũdreth thouſand ſtrong men that drew ſwordes, and the men of Iudah were [e] fiue hundreth thouſand men.

[d] According to Ioabs count: for in all there were eleuen hundreth thouſand, 1.Chro. 21,5.

[e] Concluding vnder them the Beniamites: for els they had but foure hundreth and ſeuentie thouſand, 1 Chro. 21,5.

10 Then Dauids heart ſmote him, after that he had nombred the people: and Dauid ſaide vnto the Lord, I haue ſinned exceedingly in that I haue done: therefore nowe, Lorde, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids [f] Seer, ſaying,

[f] Whome God had appointed for Dauid and his time.

12 Goe, and ſay vnto Dauid, Thus ſaith yͤ Lord, I offer thee three things, chuſe thee which of them I ſhall do vnto thee.

13 So Gad came to Dauid, & ſhewed him, and ſaide vnto him, Wilt thou that [g] ſeuen yeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes peſtilence in thy lande? now aduiſe thee, and ſee, what anſwere I ſhall giue to him that ſent me.

[g] For three yeres of famine were paſt for the Gibeonites matter: this was the fourth yere, to the which ſhould haue bene added other three yeres more, 1. Chro.21,12.

14 ¶ And Dauid ſaide vnto Gad, I am in a wonderful ſtrait: let vs fall now into the hand of the Lorde, (for his mercies are great, and let me not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-ſheba ſeuentie thouſand men.

[h] From the one ſide of the countrey to the other.

16 And when the Angel ſtretched out his hand vpon Ieruſalem to deſtroy it, the Lord * repented of the euill, and ſaid to the Angel that deſtroyed the people, [i] It is ſufficient, holde now thine hande. And the Angel of the Lorde was by the threſhing place of Araunah yͤ Iebuſite.

1.Sam.15,11.

[i] The Lord ſpared this place becauſe he had choſen it to builde his temple there.

17 And Dauid ſpake vnto the Lorde (when he ſaw the Angel that ſmote the people, and ſaid, Behold, I haue ſinned, yea, I haue done wickedly: but theſe ſheepe, what haue they [k] done? let thine hand, I pray thee, be againſt me and againſt my fathers houſe.

[k] Dauid ſawe not the iuſt cauſe, why God plagued the people, and therefore he offreth himſelfe to Gods corrections, as the onely cauſe of this euill.

18 ¶ So Gad came the ſame day to Dauid, and ſaide vnto him, Go vp, reare an altar vnto the Lorde in the threſhing floore of Araunah the Iebuſite.

19 And Dauid (according to the ſaying of Gad) went vp, as the Lorde had commaunded.

20 And Araunah looked, and ſawe the king and his ſeruants comming toward him, and Araunah went out, and bowed him ſelfe before the king on his face to the ground,

21 And [l] Araunah ſaid, Wherefore is my lord yͤ king come to his ſeruãt? Then Dauid anſwered, To bye the threſhing floore of thee, for to builde an altar vnto the Lorde, that the plague may ceaſe from the people.

[l] Called alſo Ornan, 1.chro. 21,16.

22 Then Araunah ſaid vnto Dauid, Let my lorde the king take and offer what ſeemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] [as] a king giue vnto the king: and Araunah ſaide vnto the king, The Lorde thy God be fauourable vnto thee.)

[m] That is, abundantly, for as ſome write, he was king of Ieruſalem before Dauid wan the countrey.

24 Then the king ſaide vnto Araunah, Not ſo, but I will bye it of thee at a price, and wil not offer burnt offring vnto the Lord my God of that which doth coſt me nothing. So Dauid bought the threſhing floore, and the oxen for [n] fiftie ſhekels of ſiluer.

[n] Some write, that euery tribe gaue 50, which make 600, or that afterward hee bought as much as came to 55 ſhekels, 1.Chro. 21,25.

25 And Dauid built there an altar vnto the Lorde, and offred burnt offrings and peace offrings, & the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

The firſt booke of the Kings.

THE ARGVMENT.

BEcauſe the children of God ſhould looke for no continuall reſt & quietnes in this world, the holy Ghoſt ſetteth before our eyes in this booke the varietie and change of things, which came to the people of Iſrael from the death of Dauid, Salomon and the reſt of the Kings, vnto the death of Ahab, declaring how that floriſhing kingdomes, except they be preſerued by Gods protection, (who then fauoureth them when his worde is truely ſet forth, vertue eſteemed, vice puniſhed and concorde mainteyned) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iuſt puniſhment of God were made two, whereof Iudah and hen a [illegible] claue to Rehoboam and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and that was called the kingdome of Iſrael. The king of Iudah had his throne in Ieruſalem, and the King of Iſrael in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Chriſt according to the fleſh [illegible] of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Iehoſhaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag kepeth Dauid in his extreme age. 5 Adoniiah vſurpeth the kingdome. [illegible] Salomon is anointed king. 5[illegible] Adoniiah fleeth to the altar.

NOw when king Dauid was [a] olde, and ſtriken in yeeres, they couered him with clothes, but no heate came vnto him.

2 Wherefore his ſeruants ſaid vnto him, Let there be ſought for my lorde the king a yong virgin, and let her [b] ſtand before the king, and cheriſh him: and let her lie in thy boſome, that my lord the king may get heate.

3 So they ſought for a faire yong maide throughout all the coaſtes of Iſrael, and founde one Abiſhag a [c] Shunammite and brought her to the king.

4 And the maid was exceeding faire, and cheriſhed the king, and miniſtred to him, but the king knew her not.

5 ¶ Then Adoniiah the ſonne of Haggith exalted him ſelfe, ſaying, I will be king. And hee gate him charets & horſemen, and [d] fiftie men to runne before him.

6 And his father would not diſpleaſe him from his [e] childhoode, to ſay, Why haſt thou done ſo? And hee was a very goodly man, and his mother bare him next after Abſalom.

7 And [f] hee tooke counſell of Ioab the ſonne of Zeruiah, and of Abiathar the Prieſt: and they [g] helped forwarde Adoniiah.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adoniiah.

9 Then Adoniiah ſacrificed ſheepe and oxen, and fat cattell by the ſtone of Zoheleth, which is by En-rogel, and called all his brethren the kings ſonnes, and all the men of Iudah the kings ſeruants,

10 But Nathan the Prophet, and Benaiah, and the [f] mightie men, and Salomon his brother he called not.

11 Wherefore Nathan ſpake vnto Bath-ſheba the mother of Salomon, ſaying, Haſt thou not heard that Adoniiah the ſonne *of Haggith doeth reigne, and Dauid our Lord knoweth it not?

12 Now therefore come, and I will nowe giue thee counſell, howe to ſaue thine owne [g] life, and the life of thy ſonne Salomon.

13 Go, and get thee in vnto king Dauid, and ſay vnto him, Didest not thou, my lorde, O king, ſweare vnto thine handmayde, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne? Why is then Adoniiah king?

14 Beholde, while thou yet talkeſt there with the king, I alſo will come in after thee, and [h] confirme thy wordes.

15 ¶ So Bath-ſheba went in vnto the king into the chamber, and the king was very olde, and Abiſhag the Shunammite miniſtred vnto the king.

16 And Bath-ſheba bowed and made obeiſance vnto the king. And the king ſaid, What is thy matter?

17 And ſhe anſwered him, My lorde, thou ſwareſt by the Lord thy God vnto thine handmaide, [i] ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne.

18 And beholde, nowe is Adoniiah king, and now, my lorde, O king, thou knoweſt it not.

19 And he hath offred many oxen, and fat cattell, and ſheepe, and hath called all the ſonnes of the king, and Abiathar the Prieſt, and Ioab the captaine of the hoſte: but Salomon thy ſeruant hath he not bidden.

20 And thou, my lord, O king, [j] knoweſt that the eyes of all Iſrael are on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lorde the king after him.

21 For els when my lord the king ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe [k] reputed [l] vile.

22 And lo, while ſhe yet talked with the King, Nathan alſo the Prophet came in.

23 And they tolde the king, ſaying, Beholde, Nathan the Prophet. And when hee was come in to the king, hee made obeiſance before the king vpon his face [l] to the ground.

24 And Nathan ſaide, My lord, O King, haſt thou ſaide, Adoniiah ſhall reigne after me, and he ſhall ſit vpon my throne?

a He was about [illegible] yere olde. 2 Sam. 5.4.

b For his naturall heate [illegible]

[illegible] Ebr. ſtand before him.

c Which citie was in the tribe of Iſſachar as Ioſh. 19.18.

d Reade 2. Sam. 15.1.

e Ebr. dayes.

f Ebr. [illegible]

g They tooke his part and folowed him.

[illegible] Or, [illegible]

f As the Cherethites and Pelethites.

2 Sam. 3.4.

g For Adoniiah wil deſtroy thee and thy ſonne if he reigne.

h By declaring ſuch things, as may further the ſame.

The king being worne with age coulde not attende to the affaires of the realme, and alſo Adoniiah had many flatterers which kept it from the king.

k And ſo put to death as wicked tranſgreſſers.

l Ebr. ſinners.

l Acknowledging him to be the true and lawfull king appointed of God as the figure of his Chriſt.

25 For hee is gone downe this day, and hath ſlaine many oxen, and fat cattell, and ſheepe, and hath called all the kings ſonnes, and the captaines of the hoſte, and Abiathar the Prieſt: and beholde, they eate and drinke before him, and ſay, God ſaue king Adoniah.

26 But me thy ſeruant, and Zadok the Prieſt and Benaiah the ſonne of Iehoiada, and thy ſeruant Salomon hath he not called.

27 Is this thing done by my lord the king, & thou haſt not ſhewed it vnto thy m ſeruant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king Dauid anſwered, and ſaide, Call me Bath ſheba. And ſhe came into the kings preſence, and ſtoode before the king.

29 And the king ſware, ſaying, As the Lorde liueth, who hath redeemed my ſoule out of all aduerſitie,

30 That as I ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and hee ſhall ſit vpon my throne in my place, ſo will I certainly do this day.

31 Then Bath ſheba bowed her face to the earth, and did reuerence vnto the king, and ſaide, God ſaue my lord king Dauid for euer.

32 ¶ And king Dauid ſaide, Call me Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Iehoiada. And they came before the king.

33 Then the king ſaide vnto them, Take with you the o ſeruants of your lord, & cauſe Salomon my ſonne to ride vpon mine owne mule, and carie him downe to Gihon.

34 And let Zadok the Prieſt and Nathan the Prophet anoint him there king ouer Iſrael, and blowe ye the trumpet, and ſay, God ſaue king Salomon.

35 Then come vp after him, that he may come and ſit vpon my throne: and he ſhall be king in my ſteade: for I haue ‡ appointed him to be prince ouer Iſrael and ouer Iudah.

36 Then Benaiah the ſonne of Iehoiada anſwered the king, and ſaid, So be it, and the Lorde God of my lord the king ‡ ratifie it.

37 As the Lorde hath bene with my lord the king, ſo be hee with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Prieſt, & Nathan the Prophet, and Benaiah the ſonne of Iehoiada, and the Cherethites and the Pelethites went downe, and cauſed Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Prieſt tooke an horne of p oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet and all the people ſaid, God ſaue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, ſo that the earth ‡ rang with the ſound of them.

41 ¶ And Adoniah & all the gheſtes that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the ſound of the trumpet, he ſaide, What meaneth this noiſe and vprore in the citie?

42 And as he yet ſpake, beholde, Ionathan the ſonne of Abiathar the Prieſt came: and Adoniah ſaide, Come in: for thou art ‡ a worthie man, and bringeſt q good tidings.

43 And Ionathan anſwered, & ſaide to Adoniah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath ſent with him Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue cauſed him to ride vpon the kings mule.

45 And Zadok the Prieſt, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp frō thence with ioy, and the citie is moued: this is the noiſe that ye haue heard.

46 And Salomon alſo ſitteth on the throne of the kingdome.

47 And moreouer the kings ſeruants came r to bleſſe our lord king Dauid, ſaying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worſhipped vpon the s bed.

48 And thus ſaid the king alſo, Bleſſed be ẏ Lorde God of Iſrael, who hath made one to ſit on my throne this day, euen in my ſight.

49 Then all the gheſtes that were with Adoniah, were afraide, and roſe vp, and went euery man his way.

50 ¶ And Adoniah fearing the preſence of Salomon, aroſe and went, and tooke holde on the hornes of the t altar.

51 And one tolde Salomon, ſaying, Beholde, Adoniah doth feare king Salomon: for lo, hee hath caught holde

‡ Ebr. let the king Adoniah liue.

m Meaning, that he ought in ſuch affaires enterpriſe nothing except he had conſulted with the Lord.

n Moued by the Spirit of God ſo to do, becauſe he foreſawe that Salomon ſhould be the figure of Chriſt.

o Meaning, the kings ſeruants and ſuch as were of his garde.

‡ Ebr. commanded.

‡ Ebr. ſay ſo.

p Wherewith they accuſtomed to anoint the Prieſtes and the holy inſtruments, Exod. 30,23.

‡ Ebr. brake.

‡ Ebr. a man of [illegible]

q He praiſed Ionathan thinking to haue heard comfortable newes: but God wrought things contrarie to his expectation, and ſo did bring downe his pride.

r To ſalute him and to pray and praiſe God for him.

s Hee gaue God thankes for the good ſucceſſe.

t Which Dauid had ſet in the floore of Araunah, as 2.Sam. 24,25.

on the hornes of the altar, ſaying, Let king Salomō ſweare vnto me this day, that he wil not ſlay his ſeruant with the ſworde.

52 Then Salomon ſaide, If he will ſhew him ſelfe a worthy man, there ſhal not an heare of him fall to the earth, but if wickednes be found in him, he ſhal die.

53 Then king Salomon ſent, & they brought him from the altar, and he came and did obeiſance vnto king Salomon. And Salomon ſaide vnto him, Goe to thine houſe.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniah aſketh Abiſhag to wife. 25 Hee is ſlaine. 35 Zadok was [illegible] in Abiathars roume.

WHen the dayes of Dauid drew neere that hee ſhould die, & he charged Salomon his ſonne, ſaying,

2 I go the [a] way of all the earth: be ſtrong therefore, & ſhew thy ſelfe a man,

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his ſtatutes, & his commandements, and his iudgements, and his teſtimonies, as it is written in the Lawe of Moſes, that thou mayeſt * proſper in all that thou doeſt, and in euery thing whereunto thou turneſt thee,

4 That the Lord may confirme his word which hee ſpake vnto me, ſaying, If thy ſonnes take heede to their way, that they walke before mee in [c] trueth, with all their heartes and with all their ſoules, * thou ſhalt not (ſaid he) want one of thy [poſteritie] vpon the throne of Iſrael.

5 Thou knoweſt alſo what Ioab the ſonne of Zeruiah did to me, and what he did to the two captaines of the hoſtes of Iſrael, vnto *Abner ẏ ſonne of Ner, and vnto *Amaſa the ſonne of Iether: whome hee ſlewe, and [d] ſhed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his ſhooes that were on his feete.

6 Do therefore according to thy wiſdome, and let thou not his hoare head go downe to the graue in peace.

7 But ſhew kindnes vnto the ſonnes of *Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for ſo they came to me whē I fled from Abſalom thy brother.

8 ¶ And beholde, with thee *[is] Shimei the ſonne of Gera, the ſonne of Iemini, of Bahurim, which curſed me with an horrible curſe in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I ſware to him by the Lorde, ſaying, *I will not ſlay thee with the ſword.

9 But thou ſhalt not count him innocent: for thou art a wiſe man, & knoweſt what thou oughteſt to doe vnto him: therfore thou ſhalt cauſe his hoare head to go downe to the graue with [g] blood.

10 So *Dauid ſlept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid *reigned vpon Iſrael were fourtie yeres: ſeuen yeres reigned hee in Hebron, and thirtie and three yeres reigned he in Ieruſalem.

12 ¶ *Then ſate Salomon vpon the throne of Dauid his father, & his kingdome was ſtabliſhed mightily.

13 And Adoniah the ſonne of Haggith came to Bath ſheba the mother of Salomon: and ſhe ſaid, Commeſt thou [h] peaceably? And he ſaid, Yea.

14 Hee ſaide moreouer, I haue a ſute vnto thee. And ſhe ſaid, Say on.

15 Then he ſaid, Thou knoweſt that the kingdome was mine, and that all Iſrael ſet [i] their faces on mee, that I ſhould reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aſke thee one requeſt, refuſe me not. And ſhe ſaid vnto him, Say on.

17 And he ſaid, Speake, I pray thee, vnto Salomon the king, (for he will not ſay thee nay) that hee giue me Abiſhag the Shunammite to wiſe.

18 And Bath ſheba ſaid, Well, I will ſpeake for thee vnto the king.

19 ¶ Bath ſheba therefore went vnto king Salomon, to ſpeake vnto him for Adoniah: and the king roſe to meete her, and [k] bowed himſelfe vnto her, and ſate downe on his throne: and he cauſed a ſeate to be ſet for the kings mother, and ſhe ſate at his right hand.

20 Then ſhe ſaid, I deſire a ſmall requeſt of thee, ſay mee not nay. Then the king ſaid vnto her, Aſke on, my mother: for I will not ſay thee nay.

21 She ſaide then, Let Abiſhag the Shunammite be giuen to Adoniah thy brother to wiſe.

22 But king Salomon anſwered and ſaide vnto his mother, And why doeſt thou aſke Abiſhag the Shunammite

---

[a] I am readie to die, as all men muſt.

[b] He ſheweth how hard a thing it is to gouerne, and that none can do it well except he obey God.

Deu.29.9. Ioſ.1.7.

[illegible] wiſely.

[c] And without hypocriſie.

2.Sam.7.12.

[illegible] from thee [illegible]

2.Sam.3.27.

2.Sam.20.10.

[d] He ſhed his blood in time of peace, as if there had bene warre.

[e] He put the bloodie ſword into his ſheath.

2.Sam.19.31.

[f] That is, they were mercifull vnto me.

2.Sam.16.5.

2.Sam.19.23.

[g] Let him be puniſhed with death: looke verſ.40.

Actes 2.29. and 13.36.

2.Sam.5.4. and 1.Chro.29.26,27.

1.Chro.29.23.

[h] For ſhe feared, leaſt he would worke treaſon againſt the king.

[i] In ſigne of their fauour and conſent.

The cauſe not my face to turne away.

[k] In token of reuerence and that others by his example might haue her in greater honour.

for Adoniiah: aſke for him the [l] kingdome alſo: for he is mine elder brother, and hath for him both Abiathar the Prieſt, and Ioab the ſonne of Zeruiah.

23 Then king Salomon ſware by the Lorde, ſaying, God do ſo to me and more alſo, if Adoniiah hath not ſpoken this word againſt his owne life.

24 Now therefore as ẏ Lord liueth, who hath eſtabliſhed me, ⁊ ſet me on the throne of Dauid my father, who alſo hath made me an houſe, as he * promiſed, Adoniiah ſhall ſurely die this day.

25 And king Salomon ſent by the hand of Benaiah the ſonne of Iehoiada, and he ſmote him that he dyed.

26 ¶ Then the king ſaid vnto Abiathar the Prieſt, Go to Anathoth vnto thine owne fieldes: for thou art worthy of death: but I will not this day kill thee, becauſe thou bareſt the Arke of the Lord God before Dauid my father, and becauſe thou haſt ſuffred in all, wherein my father hath bene afflicted.

27 So Salomon caſt out Abiathar from being Prieſt vnto the Lorde, that he might * fulfill the words of the Lord, which he ſpake againſt the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had turned after Adoniiah, but he turned not after Abſalom) and Ioab fled vnto ẏ Tabernacle of ẏ Lord, and caught hold on ẏ hornes of ẏ altar.

29 And it was tolde king Salomon, that Ioab was fled vnto ẏ Tabernacle of ẏ Lord, ⁊ behold, he is by the altar. Then Salomon ſent Benaiah ẏ ſonne of Iehoiada, ſaying, Go, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lorde, and ſaide vnto him, Thus ſaith the king, Come out. And he ſaid, Nay, but I wil die here. Then Benaiah brought the king worde againe, ſaying, Thus ſaide Ioab, and thus hee anſwered me.

31 And the king ſaid vnto him, Do as he hath ſaid, and ſmite him, and bury him, that thou maiſt take away ẏ blood, which Ioab ſhed cauſeles, from me and from the houſe of my father.

32 And ẏ Lord ſhal bring his blood vpon his owne head: for he ſmote two men more righteous and better then he, and ſlew them with the ſworde, ⁊ my father Dauid knew not: [to wit,] * Abner the ſonne of Ner, captaine of ẏ hoſte of Iſrael, and * Amaſa the ſonne of Iether captaine of the hoſte of Iudah.

33 Their blood ſhall therefore returne vpon the head of Ioab, ⁊ on the head of his ſeede for euer: but vpon Dauid, and vpon his ſeede, and vpon his houſe, and vpon his throne ſhall there be peace for euer from the Lord.

34 So Benaiah the ſonne of Iehoiada went vp, and ſmote him, and ſlewe him, and hee was buried in his owne houſe in the wildernes.

35 And the king put Benaiah ẏ ſonne of Iehoiada in his roume ouer ẏ hoſte: and the king ſet Zadok the Prieſt in the roume of Abiathar.

36 ¶ Afterward ẏ king ſent, and called Shimei, and ſaid vnto him, Builde thee an houſe in Ieruſalem, and dwel there, and depart not thence any whither.

37 For that day that thou goeſt out, ⁊ paſſeſt ouer the riuer of Kidron, knowe aſſuredly, that thou ſhalt die the death: thy blood ſhalbe vpon thine owne head.

38 And Shimei ſaid vnto ẏ king, The thing is good: as my lorde the king hath ſaid, ſo will thy ſeruant do. So Shimei dwelt in Ieruſalem many dayes.

39 And after three yeeres, two of the [s] ſeruants of Shimei fled away vnto Achiſh ſonne of Maachah king of Gath: and they told Shimei, ſaying, Beholde, thy ſeruants be in Gath.

40 And Shimei aroſe, and ſadled his aſſe, and wẽt to Gath to Achiſh, to ſeeke his ſeruants: and Shimei went, and brought his ſeruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ieruſalem to Gath, and was come againe.

42 And the king ſent and called Shimei, and ſaid vnto him, Did I not make thee to ſweare by the Lorde, and proteſted vnto thee, ſaying, That day ẏ thou goeſt out, ⁊ walkeſt any whither, know aſſuredly that thou ſhalt die the death? And thou ſaideſt vnto me, The thing is good that I haue heard.

43 Why then haſt thou not kept ẏ oth of the Lorde, and the commandement wherewith I charged thee?

44 The king ſaide alſo to Shimei, [u] Thou knoweſt all ẏ wickednes whereunto thine heart is priuie, that thou didſt to Dauid my father: the Lord therfore ſhall bring thy wickednes vpon thine owne head.

45 And let king Salomon be bleſſed, and the throne of Dauid ſtabliſhed before the Lord for euer.

46 So the king cōmanded Benaiah
the

[l] Meaning, that if hee ſhould haue graunted Abiſhag, which was ſo deare to his father he would alſo haue aſpired to the kingdome.

2.Sam.7.12,13.

Or, fell vpon him.

Or, poſſeſſions. Hebr. a man of death.

[m] When he fled vnto Abſalom, 2.Sam.15.24.

1.Sam.2.31,35.

[n] He tooke Adoniiahs part when he would haue vſurped the kingdome, Chap.1.7.

[o] Thinking to be ſaued by the holines of the place.

[p] For it was lawfull to take the wilfull murtherer frō the altar, Exo.21.14.

2.Sam.3.27.

2.Sam.20.10.

[q] Ioab ſhalbe iuſtly puniſhed for the blood that he hath cruelly ſhed.

[r] And ſo tooke the office of the hie Prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

[s] Thus God appointeth the waies and meanes to bring his iuſt iudgements vpon the wicked.

[t] His couetous minde mooued him rather to hazard his life, then to loſe his worldly profite, which he had by his ſeruants.

[u] For though thou wouldeſt denie, yet thine owne conſcience would accuſe thee for reuiling and doing wrong to my father, 2.Sam.16.5.

the ſonne of Iehoiada: who went out and ſmote him that hee dyed. And the *kingdome was x ſtabliſhed in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth vnto him, and giueth him wiſdome. 17 The pleading of the two harlots, and Salomons ſentence therein.

Salomon *then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill he had made an ende of building his owne houſe, and the houſe of the Lorde, and ŷ wall of Ieruſalem round about.

2 Onely the people ſacrificed in b the hie places, becauſe there was no houſe built vnto the Name of the Lord, vntill thoſe dayes.

3 And Salomon loued ŷ Lorde, walking in the ordinances of Dauid his c father: onely he ſacrificed & offred incenſe in the hie places.

4 And the king went to d Gibeon to ſacrifice there, for that was the chiefe hie place: a thouſande burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lorde appeared to Salomon in a dreame by night: & God ſaid, Aske what I ſhall giue thee.

6 And Salomon ſaide, Thou haſt ſhewed vnto thy ſeruant Dauid my father great mercie, when he walked before thee in trueth, & in righteouſnes, & in vprightnes of heart with thee: & thou haſt e kept for him this great mercie, and haſt giuen him a ſonne, to ſit on his throne, as appeareth this day.

7 And nowe, O Lord my God, thou haſt made thy ſeruant king in ſtead of Dauid my father: and I am but a yong childe, and knowe not howe to f go out and in.

8 And thy ſeruant is in the middes of thy people, which thou haſt choſen, euen a great people which cannot be told nor nombred for multitude.

9 *Giue therefore vnto thy ſeruant an ‖ vnderſtanding heart, to iudge thy people, that I may diſcerne betweene good and bad: for who is able to iudge this thy g mightie people?

10 And this pleaſed the Lorde well, that Salomon had deſired this thing.

11 And God ſaide vnto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thy ſelfe long life, neither haſt aſked riches for thy ſelfe, nor haſt aſked the life of thine h enemies, but haſt aſked for thy ſelfe vnderſtanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wiſe & an vnderſtanding heart, ſo that there hath beene none like thee before thee, neither after thee ſhal ariſe the like vnto thee.

13 And I haue alſo *giuen thee that, which thou haſt not aſked, both riches and honour, ſo ŷ among the kings there ‖ ſhalbe none like vnto thee al thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances & my commandements, *as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was i a dreame, and he came to Ieruſalem, and ſtood before the Arke of the couenant of the Lorde, and offred burnt offrings & made peace offrings, and made a feaſt to all his ſeruants.

16 ¶ Then came two ‖ harlots vnto the king, and k ſtood before him.

17 And the one woman ſaide, Oh my lorde, I and this woman dwell in one houſe, and I was deliuered of a childe with her in the houſe.

18 And the third day after that I was deliuered, this woman was deliuered alſo: and we were in the houſe together: no ſtranger was with vs in the houſe, ſaue we twaine.

19 And this womans ſonne died in the night: for ſhe ouerlay him.

20 And ſhe roſe at midnight, & l tooke my ſonne frō my ſide, while thine handmaid ſlept, and laid him in her boſome, and layd her dead ſonne in my boſome.

21 And when I roſe in the morning to giue my ſonne ſucke, beholde, hee was dead: and when I had well conſidered him in the morning, beholde, it was not my ſonne, whom I had borne.

22 Then the other woman ſaid, Nay, but my ſonne liueth, & thy ſonne is dead. Againe ſhe ſaide, No, but thy ſonne is dead, and mine aliue: thus they ſpake before the king.

23 Then ſaid ŷ king, She ſaith, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

24 Then the king ſaid, m Bring me a ſword: and they brought out a ſword before the king.

25 And the king ſaid, Deuide ye the liuing childe in twaine, and giue the one halfe

2.Chro.1.1.

x Becauſe all his enemies were deſtroyed.

Chap.7.8.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offre vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap.2.3.

d For there the Tabernacle was, 2.Chro.1.3.

‖ Or, as he walked.

e Thou haſt performed thy promes.

f That is, to behaue my ſelfe in executing this charge of ruling.

2.Chro.1.10.

‖ Or, obedient

g Which are ſo many in nomber.

h That is, that thine enemies ſhould die.

Mat.6.33. wiſd.7.11.

‖ Or, hath bene none.

Chap.15.5.

i He knewe that God had appeared vnto him in a dreame.

‖ Or, vitailers.

k By this example it appeareth that God kept promes with Salomon in granting him wiſdome.

l She ſtale the quicke childe away, becauſe ſhe might both auoyde the ſhame and puniſhment.

m Except God giue iudges vnderſtanding, the innocencie of the treſpaſſer ſhall not be diſcerned, but the innocent ſhall be condemned.

halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing childe was, vnto the king, for her compaſſion was kindled towarde her ſonne, and ſhe ſaid, Oh my lord, giue her the liuing childe, and [a] ſlay him not: but the other ſaid, Let it be neither mine nor thine, but deuide it.

[a] Her motherly affection herein appeareth that ſhe had rather indure ỷ rigour of the lawe, then ſee her childe cruelly ſlaine.

27 Then the king anſwered, & ſaide, Giue her the liuing childe, and ſlay him not: this is his mother.

28 And al Iſrael heard ỷ iudgement, which the king had iudged, and they feared the king: for they ſawe that the wiſdome of God was in him to do iuſtice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueyance for his vitailes. 26 The nomber of his horſes. 32 His bookes and writings.

AND king Salomō was king ouer all Iſrael.

2 And theſe were [a] his princes, [b] Azariah the ſonne of Zadok the Prieſt,

[a] That is, his chiefe officers.

[b] He was the ſonne of Ahimaaz and Zadoks nephew.

3 Elihoreph and Ahiah the ſonnes of Shiſha ſcribes, Iehoſhaphat the ſonne of Ahilud, the recorder,

4 And Benaiah the ſonne of Iehoiada was ouer the hoſte, and Zadok and [c] Abiathar Prieſtes,

[c] Not Abiathar whome Salomon had put from his office, Chap. 2. 27 but another of that name.

5 And Azariah the ſonne of Nathan [was ouer the officers, and Zabud the ſonne of Nathan Prieſt [was] the kings friend,

6 And Ahiſhar was ouer the houſehold: and * Adoniram the ſonne of Abda [was ouer the tribute.

Chap. 5. 14.

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided vitailes for the king and his houſhold: eche man had a moneth in the yeere to prouide vitailes.

8 And theſe are their names: ỷ ſonne of Hur in mount Ephraim:

9 The ſonne of Dekar in Makaz, and in Shaalbim and Beth-ſhemeſh, & ‖ Elon [and] Beth-hanan:

‖ Or, Elon in Beth-hanan.

10 The ſonne of Heſed in Aruboth, to whom perteined Sochoh, & all the land of Hepher:

11 The ſonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana ỷ ſonne of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean, which is by Zartanah beneath Izreel, frō Beth-ſhean to Abel-meholah, euē till beyond ouer againſt Iokmeam:

‖ Or, to the place.

13 The ſonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the ſonne of Manaſſeh, which are in Gilead, and vnder him was the region of Argob, which is in Baſhan: threeſcore great cities with walles and barres of braſſe.

[d] Which townes bare Iairs name, becauſe hee tooke them of the Canaanites, Nom. 32.41.

14 ¶ Ahinadab the ſonne of Iddo [had] to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Baſmath the daughter of Salomon to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehoſhaphat the ſonne of Paruah in Iſſachar.

18 Shimei the ſonne of Elah in Beniamin:

19 Geber the ſonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Baſhan, and was officer alone in the land.

[e] Salomon obſerued not the diuiſion that Ioſhua made but deuided it as might beſt ſerue for his purpoſe.

20 Iudah and Iſrael were many, as the ſand of the ſea in number, [f] eating, drinking, and making merie.

[f] They liued in all peace and ſecuritie.

21 * And Salomon reigned ouer all kingdomes, from the [g] Riuer vnto the land of the Philiſtims, and vnto the border of Egypt, & they brought preſents, and ſerued Salomon all the dayes of his life.

[illegible] 47.15

[g] Which is Euphrates.

22 And Salomons vitailes for one day were thirtie † meaſures of fine floure, & threeſcore meaſures of meale:

† Ebr. Corim.

23 Ten fat oxen, and twentie oxen of the paſtures, and an hundreth ſheepe, beſide hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all [the region] on the other ſide of the Riuer, from Tiphſah, euen vnto ‖ Azzah, ouer all ỷ [h] kings on the other ſide the riuer: and hee had peace round about him on euery ſide.

‖ Or, Gaza.

[h] For they were all tributaries vnto him.

25 And Iudah and Iſrael dwelt without feare, euery man vnder his vine, and vnder his figge tree, frō [i] Dan, euen to Beer-ſheba, all the dayes of Salomon.

[i] Throughout all Iſrael.

26 ¶ And Salomon had * fourtie thouſand ſtalles of horſes for his charets, and twelue thouſand horſemen.

2. Chro. 9. 25.

27 And theſe officers prouided vitaile for king Salomon, and for all that came to king Salomons table, euery man his moneth, [and] they ſuffred to lacke nothing.

28 Barly alſo and ſtrawe for the horſes and mules brought they vnto ỷ place where the officers were, euery man according to his charge.

29 ¶ *

29 ¶ *And God gaue Salomon wiſdome & vnderſtanding exceeding much, and [k] a large heart, euen as the ſand that is on the ſea ſhore.

Ecc.47.14,15,and 16.

k Meaning, great vnderſtanding and able to comprehende al things.

30 And Salomons wiſdome excelled the wiſdome of all the children of ẏ [l] Eaſt and all the wiſdome of Egypt.

l To wit the Philoſophers and Aſtronomers which were iudged moſt wiſe.

31 For hee was wiſer then any man: ‖yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: & he was famous throughout all nations round about.

32 And Salomon ſpake three thouſand [m] prouerbes: and his ſongs were a thouſand and fiue.

m Which for the moſt part are thought to haue periſhed in the captiuitie of Babylō.

33 And he ſpake of trees, from ẏ cedar tree that is in Lebanon, euen vnto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.

n From the higheſt to the loweſt.

34 And there came of all people to heare the wiſdome of Salomon, from all kings of the earth, which had heard of his wiſdome.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to buyld the houſe of God. 6 He prepareth ſtuffe for the buylding. 13 The nomber of the workemen.

AND Hiram king of ‖ Tyrus ſent his ſeruants vnto Salomon, for he had heard, that they had anointed him king in the roume of his father) becauſe Hiram had euer loued Dauid.

‖Or,Zor.

2 *Alſo Salomō ſent to Hiram, ſaying,

2.Chro.2.3.

3 Thou knoweſt that Dauid my father coulde not builde an houſe vnto the Name of ẏ Lord his God, for ẏ warres which were about him on euery ſide vntill the Lorde had put ‖ them vnder the ſoles of his feete.

‖Or,his enemies.

4 But now ẏ Lord my God hath giuen me [a] reſt on euery ſide, ſo that there is neither aduerſarie, nor euill to reſiſt.

a He beleeueth that he was bound to ſet forth Gods glorie, for as much as the Lorde had ſent him reſt and peace.

5 And beholde, I purpoſe to build an houſe vnto the Name of the Lorde my God, * as the Lorde ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, he ſhall build an houſe vnto my Name.

2.Sa.7.13. 1.Par.22.10.

6 Now therefore cōmand, that they hewe me cedar trees out of Lebanon, and my ſeruants ſhalbe with thy ſeruants and vnto thee will I giue ẏ [b] hire for thy ſeruants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among vs, that can hewe timber like vnto the Sidonians.

b This was his requeſt, that he would not receiue a benefite with out ſome recompence.

7 ¶ And when [c] Hiram heard the words of Salomō, he reioyced greatly, and ſaid, Bleſſed be the Lorde this day, which hath giuen vnto Dauid a wiſe ſonne ouer this mightie people.

c Hiram is a figure of the vocation of the Gentils, who ſhould helpe to build the ſpirituall temple.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered ẏ things, for the which thou ſenteſt vnto me, and will accompliſh all thy deſire, concerning the cedar trees and firre trees.

9 My ſeruants ſhall bring thē downe from Lebanon to ẏ ſea: & I will conuey them by ſea ‖ in raftes vnto ẏ place that thou ſhalt ſhew me, & will cauſe them to be diſcharged there, & thou ſhalt receiue them: nowe thou ſhalt do me a pleaſure to miniſter foode for [d] my familie.

‖Or,flotes.

d While my ſeruants are occupied about thy buſines.

10 So Hiram gaue Salomon cedar trees & firre trees, euen [e] his full deſire.

e As touching the furniture of wood and vitailes.

11 And Salomon gaue Hiram twentie thouſand ‖ meaſures of wheate for foode to his houſhold, and twentie meaſures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

‖Ebr.Corim.

‖Or,pure.

12 ¶ And ẏ Lord gaue Salomon wiſdome as he * promiſed him. And there was peace betweene Hiram and Salomon, and they two made a couenant.

Chap.3.12.

13 ¶ And king Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirtie thouſand men:

14 Whō he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home. And * Adoniram [was] ouer the ſumme.

Chap.4.6.

15 And Salomon had ſeuentie thouſand that bare burdens, and fourſcore thouſand maſons in the mountaine,

16 Beſides the ‖ princes, whom Salomon appointed ouer ẏ worke, [euen] three thouſand & three hundreth, which ruled the people that wrought in the worke.

‖Or,maſters of the worke.

17 And the king commanded them, and they brought great ſtones and coſtly ſtones to make the foundation of the houſe, [euen] hewed ſtones.

18 And Salomons workemen, and the workemen of Hiram, and the [f] maſons hewed and prepared timber and ſtones for the building of the houſe.

f The Ebrew word is Giblim, which ſome ſay, were excellent maſons.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promiſes of the Lord to Salomon.

AND * in the foure hundreth and fourſcore yere after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Iſrael, in the moneth [a] Zif, (which

2.Chro.3.1.

a Which moneth conteineth part of April & part of May.

(which is the ſecond moneth) he built the [b] houſe of the Lord.

b Wherby is meant the Temple & the oracle.

2 And the houſe which king Salomon built for the Lord, was three ſcore cubites long, and twentie broade, and thirtie cubites hie.

3 And the [c] porch before the Temple of the houſe [was] twentie cubites long according to the breadth of the houſe, and ten cubites broad before the houſe.

c Or the court where the people prayed, which was before the place where the altar of burnt offring ſtoode.

4 And in yͤ houſe he made windowes, ‖broad without and narrow [within.]

‖Or, to open and to ſhut.

5 And by yͤ wall of the houſe he made ‖galleries rounde about, euen by the walles of the houſe rounde about the Temple & [d] the oracle, and made chambers round about.

‖Or, ſtories.

d Where God ſpake betwene yͤ Cherubims, called alſo the moſt holy place.

6 The nethermoſt gallerie [was] fiue cubites broad, & the middlemoſt ſixe cubites broad, and the third ſeuen cubites broad: for he made [e] reſtes round about without yͤ houſe, that yͤ beames ſhould not be faſtened in the wals of the houſe.

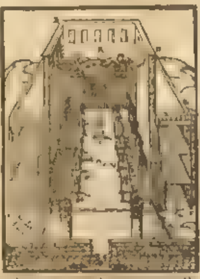
e Which were certa[i]ne ſtones comming out of the wall, as ſtayes for the beames to reſt vpon.

7 And when the houſe was built, it was built of ſtone perfite, [before it was brought, ſo that there was neither hammer, nor axe, nor any toole of yron heard in the houſe, while it was in building.

8 The doore of the ‖middle chamber was in the right ſide of the houſe, and men went vp with winding ſtayres into the middlemoſt, & out of the middlemoſt into the third.

‖Or, gallerie.

The Temple vncouered.



The cauſe why wee vncouered and ſet open the Temple, without ſetting forth the wall that is before it, is, that the order of thoſe things that are within, might bee ſeene more liuely.

AB. The length of the Temple of three ſcore cubites.

AC. The breadth of twentie cubites within and not meaſuring the thickneſſe of the walles. This alſo was the length of the porch without the Temple.

CD. The height of thirtie cubites.

EF. The chambers or the lofts, which compaſſed about the Temple on three ſides, South, Weſt, and North, and were of three heights.

GH. The breadth of the porche, 10. cubites.

I. The windowes of the Temple.

K. The firſt chamber was fiue cubites broad.

L. The ſecond ſixe.

M. The third ſeuen.

NOP. The other ſtayes of the wall which bare vp the poſtes that held vp the chambers [illegible] The holieſt of all, where the Arke of the couenant was. S. The gate that led into the moſt holie place. T. The fiue Candleſtickes on the right ſide of the Temple. V. The ten tables on both ſides for the ſhewbread. X. The incenſe altar.

9 So he built the [f] houſe and finiſhed it, & ſieled the houſe being vawted with ſieling of cedar trees.

f In Exodus it is called the Tabernacle: & the Temple is there called the Sanctuarie, & the Oracle the moſt holy place.

10 And he built the galleries vpon all the [wall] of the houſe of fiue cubites height, & they were ioyned to the houſe with beames of cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buyldeſt, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promes, *which I promiſed to Dauid thy father.

2.Sam.7,13.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

g According as he promiſed vnto Moſes. Exod.25,22.

14 So Salomon built the houſe and finiſhed it,

15 And built the walles of the houſe within, with boards of cedar tree from the pauement of the houſe vnto [h] yͤ wals of the ſieling, & within he couered them with wood and couered the floore of the houſe with plankes of firre.

h Meaning, vnto the roofe, which was alſo ſieled.

16 And he built twentie cubites in the ſides of the houſe with boards of cedar, from the floore to the walles, and he prepared [a place] within it for the oracle, [euen] the moſt holy place.

17 But the [i] houſe, that is, the temple before it was fourtie cubites [long.]

i For when he ſpake of the houſe in yͤ firſt verſe, he meant both the oracle and the Temple.

18 And the cedar of the houſe within was carued with ‖knops, and grauen with flowers: all [was] cedar, [ſo that] no ſtone was ſeene.

‖Or, wilde cucumers.

19 ¶ Alſo he prepared the place of the oracle in the mids of the [k] houſe within, to ſet the Arke of the couenant of the Lord there.

k That is, in the moſt inward place of the houſe.

20 And the place of the oracle within [was] twentie cubites long, and twentie cubites broade, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the houſe within with pure gold: and he ‖ſhut the place of the oracle with chaines of golde, and couered it with gold.

‖Ebr. he drewe through chaines of gold before.

22 And he ouerlaid al the houſe with gold, vntill all the houſe was made perfite. alſo he couered the [l] whole altar, that was before the oracle with gold.

l Meaning, the altar of incenſe, Exod. 30,1.

23 And within the oracle he made two Cherubims of ‖oliue tree, ten cubites hie.

‖Or, pine tree.

24 The wing alſo of the one Cherub [was] fiue cubites, and the wing of the other Cherub [was] fiue cubites: from the vttermoſt part of [one] of his wings vnto the vttermoſt part of the [other] of his wings, [were] ten cubites.

25 Alſo the other Cherub was of ten cubites: both the Cherubims were of one meaſure and one ſyſe.

26 [For] yͤ height of yͤ one Cherub [was]

ten cubits, & ſo was the other Cherub.

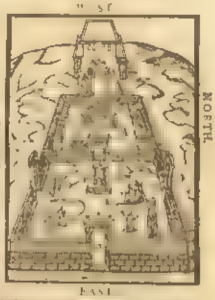
Exod 25.20.

27 And he put the Cherubims within the inner houſe, *and the Cherubims ſtreatched out their wings, ſo that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their [other] wings touched one another in the middes of the houſe.

m For þ other, which Moſes made of beaten gold, were taken away with þ other iewels by their enemies whom God permitted diuers times to ouercome them for their great ſinnes.

28 And he ᵐouerlaide the Cherubims with gold.

The Temple couered.



This figure repreſenteth the great court ſeparated into three partes, whoſe ſeparation was made of three orders of hewen ſtone, and one of cedar boardes.

A. The Court of the Prieſts next to the porch, called the inner court: for it was nearer the Temple then was the peoples.

B. The altar of burnt ſacrifices, which was much greater then Moſes was. For the length hereof was 20. cubites, and the breadth as much, and ten in height.

C. [illegible] 2.Chro.4.6.

D. The [illegible] 4.

E. The [illegible] the people 2.Chro. 4.9. [illegible] Salomon [illegible] This [illegible] F. A ſtage of braſſe where [illegible] the people [illegible] was fiue cubits long [illegible] of Sur, or, Sur, 2.King [illegible] full. Act.3.2. for the Prince did onely enter in thereat, and not the people. Ezek. 44.3. for the people entred in by the North gate and the South, Ezek.46.9.

29 And he carued al the walles of the houſe round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the houſe he couered with gold within and without.

31 And in þ entring of þ oracle he made [two] doores of oliue tree: & the vpper poſt and ſide poſts were [fiue ſquare.

32 The two doores alſo were of oliue tree, and he graued them with grauing of Cherubims and Palme trees, & grauen flowers, & couered them with gold, and layd ⁿthin gold vpō the Cherubims and vpon the palme trees.

n So that the facion of the carued worke might ſtill appeare.

33 And ſo made he for the doore of the Tēple, poſts of oliue tree foure ſquare.

34 But the two doores were of firre tree, the two ſides of þ one doore were] [round, and the two ſides of the other doore were round.

[Or, ſiding.

35 And he graued Cherubims & palme trees, and carued flowers, & couered the carued work with gold, finely wrought.

36 ¶ And hee built the ᵒcourt within with three rowes of hewed ſtone, and one rowe of beames of cedar.

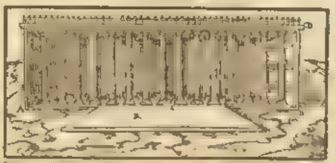
o Where the Prieſts were, and was thus called in reſpect of the great court, which is called Acts 3.11. the porch of Salomon, where the people vſed to pray.

37 In the fourth yeere was the foundation of the houſe of the Lord layde in the moneth of Zif:

38 And in the eleuenth yere in the moneth of ᵖBul, (which is the eight moneth) he finiſhed the houſe with all the furniture thereof, and in euery point: ſo was he ſeuen yere in building it.

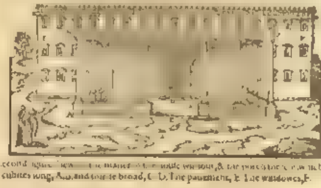
p Which conteineth part of October and part of Nouember.

The firſt figure of the kings houſe in the wood of Lebanon.



This figure [illegible] the porch, that [illegible] order of the pillers within might be ſeene. A.B. The length of an hundreth cubites. B.C. The breadth of fiftie. B.D. The height of thirtie. E.F.G.H. The foure rowes of pillers. I. The three rowes of windowes. K. The porch or gallerie before the houſe.

The ſecond figure of the ſame houſe.



This ſecond figure [illegible] the maner [illegible] without, & the porch [illegible] which was fiftie cubites long, A.B. and thirtie broad, C.D. The pauement, E. The windowes, F.

CHAP. VII.

1 The building of the houſe of Salomon. 15 The excellent workmanſhip of Hiram in the pieces which he made for the Temple.

But Salomon was building his owne houſe *thirteene yeres, & ᵃfiniſhed al his houſe.

Chap.9.10.

a After he had built the Temple.

2 He built alſo an houſe, called ᵇthe foreſt of Lebanon, an hundreth cubits long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillars, and cedar beames [were] layd vpon the pillars.

b For the beautie of the place & great abundance of cedar trees that were to the building thereof it was compared to mount Lebanon in Syria: this houſe he vſed in ſommer for pleaſure & recreation.

3 And it was couered aboue with cedar vpon the beames, that lay on þ fourtie and fiue pillars, fifteene in a row.

4 And the windowes were in three rowes, & window [was] ᶜagainſt window in three ranks.

c There were as many, and like proportion on the one ſide as on the other & at euery end euen three in a rowe one aboue another.

5 And al the doores, and the ſide poſts [with the windowes were foure ſquare, & window was ouer againſt window in three rankes.

6 And he made a porch of pillars fifty cubites long, and thirtie cubites broade, and the porch was before ᵈthem, [euen] before them were thirtie pillars.

d Before the pillars of the houſe.

7 ¶ Then he made a porch ᵉfor the throne,

e For his houſe which was at Ieruſalem.

throne, where he iudged, [euen] a porch of iudgement, and it was ſieled with cedar from pauement to pauement.

8 And in his houſe, where he dwelt, [was] another hall more inwarde then the porch which was of the ſame worke. Alſo Salomon made an houſe for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

Chap.3.1.

9 All theſe were ‖ of coſtly ſtones, hewed by meaſure, [&] ſawed with ſawes within and without, from the foundatiō vnto f the ‖ ſtones of an hand breadth, & on the outſide to the great court.

‖Or, precious.

f Which were reſtes & ſtayes for the beames to lie vpon.

‖Or, ſpanne.

10 And the foundation [was] of coſtly ſtones, [&] great ſtones, [euen] of ſtones of ten cubites, & ſtones of eight cubites.

11 g Aboue alſo [were] coſtly ſtones, ſquared by rule, and [boards] of cedar.

g From the foundation vpward.

12 ¶ And the great court round about [was] w̃ three rowes of hewed ſtones, and a row of cedar beames: h ſo was it to the inner court of the houſe of ẏ Lord, and to the porch of the houſe.

h As ẏ Lords houſe was built, ſo was this, onely the great court of Salomons houſe was vncouered.

13 ¶ Then King Salomon ſent, and fet ‖ one Hiram out of Tyrus.

‖Or, Zor.

14 He was a widowes ſonne of the tribe of Naphtali, his father being a mā of Tyrus, and wrought in braſſe: i he was ful of wiſdome and vnderſtanding, and knowledge to worke all maner of worke in braſſe: Who came to King Salomon, and wrought all his worke.

i Thus when God will haue his glorie ſet forth, he raiſeth vp men and giueth them excellent giftes for the accompliſhment of the ſame, Exo. 31.2,3.

15 ¶ For he caſt two pillars of braſſe: the height of a pillar was eightene cubites, and a threede of twelue cubites did compaſſe † either of the pillars.

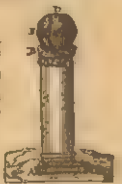
†Eb. the ſecōd.

16 And hee made two ‖ chapiters of molten braſſe to ſet on the tops of the pillars: the height of one of the chapiters [was] fiue cubites, and the height of the other chapiter [was] fiue cubites.

‖Or, pummels.

The forme of the pillar.

A.B The height of a pillar eighteene cubites: the cōpaſſe of a pillar was twelue cubites.
D.F The height of the chapiter or round bal vpō the pillar of fiue cubites height.
F In the midſt were two rowes of pomegranates: the reſt is the networke and floure delices, or roſes.



17 He made grates like networke, and ‖ wrethen worke like chaines for the chapiters that were on the top of the pillars, [euē] ſeuen for the one chapiter, and ſeuen for the other chapiter.

‖Or, coardes like chaines.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars [were] after k lily worke in the porch, foure cubites.

k As was ſeene commonly wrought in coſtly porches.

20 And the chapiters vpon the two pillars [had] alſo aboue, ‖ ouer againſt the bellie ‖ within the networke pomegranates: for two hundreth pomegranates were in the [two] rankes about vpon † either of the chapiters.

‖Or, [illegible]

‖Or, beyond.

†Eb. the ſecōd.

21 And he ſet vp the pillars in ẏ l porch of the Temple. And when he had ſet vp the right pillar, he called the name thereof m Iachin: & when he had ſet vp the left pillar, he called the name thereof n Boaz.

l Which was in the inner court betwene the Temple & the oracle.

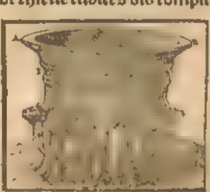
m That is, he will eſtabliſh: to wit, his promes toward this houſe.

n That is, in ſtrength: meaning, the power thereof ſhall continue.

22 And vpon the top of the pillars [was] worke of lilies: ſo was the workmanſhip of the pillars finiſhed.

23 ¶ And he made a molten o ſea ten cubits wide from brim to brim, round in compaſſe, and fiue cubites hie, and a line of thirtie cubites did compaſſe it about.

o So called for the hugeneſſe of the veſſell.



A.B Ten [illegible] [illegible] veſſel about, & were [illegible]

The Sea, or great Caldron.

24 And vnder the brim of it [were] knops like wild cucumers compaſſing it round about, ten in one cubite, cōpaſſing the ſea * round about: & the two rowes of knops were caſt, whē it was molten.

2 Chro.4.3.

25 It ſtoode on twelue bulles, three looking toward the North, & three towarde the Weſt, and three towarde the South, and three toward the Eaſt: and the ſea ſtoode aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand bredth thicke, & the brim thereof was like the worke of the brim of a cup with flowers of lilies: it conteined two thouſand p Baths.

‖Or, a ſpanne.

p Bath and Epha were one meaſure, Ezek.45.11. & euery Bath cōteyned about ten pottels.

27 ¶ And he made ten baſes of braſſe, one baſe [was] foure cubits long, & foure cubites broad and three cubites hie.

28 ¶ And the worke of the baſes was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges were liōs, buls & Cherubims: and vpon the ledges there was a baſe aboue: and beneath the lions and

buls, were additiōs made of thin worke.

30 And euerie baſe had foure braſen wheeles, and plates of braſſe: & the foure ‖corners had vnderſetters: vnder the caldron were vnderſetters molten at the ſide of euery addition.

‖ Eb, ſhoulders.

31 And [q]the mouth of it [was] within the chapiter and aboue to meaſure by the cubite: for the mouth thereof [was] round made like a baſe, & it was a cubite and halfe a cubit: and alſo vpon ẏ mouth thereof [were] grauen works, whoſe borders [were] foure ſquare, [&] not round.

q The mouth of the great baſe or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder ẏ borders [were] foure wheeles, & the axeltrees of the wheeles [ioined] to the baſe: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees and their naues and their ‖felloes, and their ſpokes were all molten.

‖ Or, ringes.

34 And foure vnderſetters were vpō the foure corners of one baſe: and ẏ vnderſetters therof were of ẏ baſe it ſelfe.

35 And in the toppe of the baſe was a [r]rounde compaſſe of halfe a cubite hie rounde about: and vpon the top of the baſe the ledges thereof and the borders thereof were of the ſame.

r Which was called the pillar, chapiter, or ſmall baſe, wherein the caldron ſtoode.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons and palme trees on the ſide of euery one, and additions round about.

37 Thus made hee the ten baſes, [They had al one caſting, one meaſure, and one ſyſe.

38 ¶ Then made he [ſ]ten caldrons of braſſe, one caldron conteyned fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one baſe throughout the ten baſes.

ſ To keepe water for the vſe of the ſacrifices.

39 And he ſet the baſes, fiue on ẏ right ſide of the houſe, and fiue on the left ſide of the houſe. And hee ſet the ſea on the right ſide of the [t]houſe Eaſtwarde toward the South.

t To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and beſomes and baſens, and Hiram finiſhed al the worke that he made to King Salomon for the houſe of the Lord:

41 To wit, two pillars and two bowles of ẏ chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranats for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

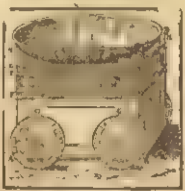
43 And the ten baſes, & ten caldrons vpon the baſes,

44 And the ſea, and twelue buls vnder that ſea,

45 And pots, and beſoms and baſens: & all theſe veſſels, which [u]Hiram made to King Salomon for the houſe of the Lord, were of ſhining braſſe.

u By this name alſo Hiram the King of Tyrus was called.

The forme of the Caldrons.



A.B The baſe whereupon ſtoode the caldron which was [illegible] cubites long.
B.C [illegible]
A.D [illegible]
E The [illegible] and figures of lions, buls, Cherubims.
F The [illegible] of workemanſhip folding to and fro.
G. The foure wheeles, which had a cubite and an halfe of height.
H. The foure ſtayes or vpholders, which were vpon the baſe wherevpon the caldron ſtood.
I. The Caldron.

46 In the plaine of Iorden did the King caſt them in ‖clay betweene Succoth and Zarthan.

‖ Or, thicke earth.

47 And Salomon left [to weigh] all the veſſels becauſe of the exceeding abūdance, neither coulde the weight of the braſſe be counted.

48 So Salomon made al the veſſels that perteined vnto ẏ houſe of the Lord, the [x]golden altar, and the golden table, whereon the ſhewbread was,

x This was done according to the fourme that the Lorde preſcribed vnto Moſes in Exodus.

49 And the candleſtickes, fiue at the right ſide, and fiue at the left, before the oracle of pure gold, and the flowers, and the lampes, and the ſnuffers of gold,

50 And the bowles, and the hookes, and the baſens, and the ſpoones and the aſhpannes of pure gold, and the hinges of gold for the doores of the houſe within, euē for the moſt holy place, & for the doores of the houſe, to wit, of ẏ Tēple.

y Some take this for ſome inſtrument of muſike.

51 So was finiſhed al the worke that King Salomon made for the houſe of the Lord, and Salomon brought in the things which *Dauid his father had dedicated: the ſiluer and the golde and the veſſels, and laid them among the treaſures of the houſe of the Lord.

* 2.Chron.5.1.

CHAP. VIII

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King bleſſeth the people

Then *King Salomon aſſembled the Elders of Iſrael, euē all the heads of the tribes, the chiefe fathers of the children of Iſrael vnto ‖him in Ieruſalem, for to bring vp ẏ Arke of the [a]couenāt of ẏ Lord frō the citie of Dauid, which

* 2.Chro.5.2.
‖ To Salomon.
a For Dauid brought it frō Obed Edom and placed it in the Tabernacle which he had made for it, 2.Sa.6.17.

which is Zion.

2 And all the men of Iſrael aſſembled vnto King Salomon at the feaſt in the moneth of [b] Ethanim, which is the ſeuenth moneth.

b Conteyning part of September, and part of October, in ÿ which moneth they helde three ſolemne feaſts, Nom.29.1.

3 And all the Elders of Iſrael came and the Prieſts tooke the Arke.

4 They bare the Arke of the Lord, & they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſts and Leuites bring vp.

5 And King Salomon and all the Congregation of Iſrael, that were aſſembled vnto him, were with him before the Arke, offring ſheepe & beeues, which could not be tolde, nor nombred for multitude.

6 So the [c] Prieſts brought the Arke of the couenant of the Lorde vnto his place, into the oracle of the houſe, into the moſt holy place, euen vnder ÿ wings of the Cherubims.

c That is, the Kohathites, Nom.4.5.

7 For the Cherubims ſtreatched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not ſeene without: & there they are vnto this day.

d They drewe them onely out ſo farre as they might be ſeene for they might not pul them altogether out Exod.25.15.

9 Nothing was in the Arke [e] ſaue the two tables of ſtone which Moſes had put there at Horeb, where ÿ Lord made a couenant with the children of Iſrael, when he brought them out of the land of Egypt.

e For it is like that the enemies when they had the Arke in their handes tooke away the rod of Aaron and the pot with Man.

10 And when the Prieſts were come out of the Sanctuarie, the *cloude filled the houſe of the Lord,

Exod.40.34.

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloude: for the glorie of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomon, The Lord *ſayd, that he would dwell in the darke cloude.

2.Chro.6.1.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in for [f] euer.

f He ſpake according to the tenor of Gods promes, which was conditionally, that they ſhould ſerue him aright.

14 ¶ And the King turned his face, and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtoode there.

15 And he ſayde, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the daie that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to buyld an houſe that my name might be there: but I haue choſen *Dauid to bee ouer my people Iſrael.

2.Sam.7,8.

17 And it was in the heart of Dauid my father to buylde an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſaid vnto Dauid my father, Where as it was in thine heart to buyld an houſe vnto my Name, thou diddeſt well, that thou waſt ſo minded:

19 Neuertheleſſe thou ſhalt not buyld the houſe, but thy ſonne, that ſhall come out of thy loynes, he ſhall builde ÿ houſe vnto my Name.

20 And the Lorde hath made ‡ good his worde that he ſpake: and I am riſen vp in the roume of Dauid my father, & ſit on the throne of Iſrael as the Lorde promiſed, and haue buylt the houſe for the Name of the Lorde God of Iſrael.

‡Eb. confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lorde which he made with our fathers, when he brought them out of the land of Egypt.

g The two tables wherein the articles of the couenant were written.

22 ¶ Then Salomon ſtood before *the altar of the Lord in the ſight of all the Congregation of Iſrael, & ſtretched out his handes toward heauen,

2.Chro.6.13.

23 And ſaid, *O Lorde God of Iſrael, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepeſt couenant and mercy with thy ſeruants that walke before thee with [h] all their heart,

2.Mac.2.8.

h Unfainedly and without al hypocriſie.

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth and haſt fulfilled it with thine hande, as appeareth this day.

25 Therefore nowe, Lorde God of Iſrael, keepe with thy ſeruant Dauid my father that thou haſt promiſed him, ſaying, *Thou ſhalt not want a man in my ſight to ſit vpō the throne of Iſrael: ſo that thy children take heede to their way, that they walke before me, as thou haſt walked in my ſight.

Chap.2.4.

26 And nowe, O God of Iſrael, I praye thee, let thy worde bee verified, which thou ſpakeſt vnto thy ſeruant Dauid my father.

27 Is it true in deede that God wil dwell on the earth? behold, the heauens, and the heauens of heauēs are not able to containe thee: howe much more vnable

i He is rauiſhed with the admiration of Gods mercies which being incomprehenſible and God [illegible] hath become familiar with men.

able is this houſe that I haue built?

28 But haue thou reſpect vnto the prayer of thy ſeruant, and to his ſupplication, O Lorde, my God to heare the crie & prayer which thy ſeruant prayeth before thee this day:

29 That thine eyes may be open toward this houſe, night and day, euen] toward the place whereof thou haſt ſaid, *My Name ſhall bee there: that thou mayeſt hearken vnto the prayer which thy ſeruant prayeth in this place.

Deut.12.11.

30 Heare thou therfore the ſupplicatiō of thy ſeruant, and of thy people Iſrael, which pray in this place, & heare thou in the place of thine habitation, euen in heauē, & when thou heareſt, haue mercy.

‖Or, from.

31 ¶ When a man ſhall treſpaſſe againſt his neighbour, & [k]he lay vpon him an othe to cauſe him to ſweare, and †the ſwearer ſhall come before thine altar in this houſe,

k To wit, the iudge, or neighbour

†Ebr. the othe.

32 Then heare thou in heauen, and [l]do and iudge thy ſeruants that thou cōdemne the wicked to bring his way vpō his head, & iuſtifie the righteous, to giue him according to his righteouſnes.

l That is, make it knowen.

33 ¶ When thy people Iſrael ſhal be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe to thee, and [m]confeſſe thy Name, and pray and make ſupplication vnto thee in this houſe,

m Acknowledge thy iuſt iudgement, & praiſe thee.

34 Then heare thou in heauen, & be merciful vnto the ſinne of thy people Iſrael, & bring them againe vnto the land, which thou gaueſt vnto their fathers.

35 ¶ When heauen ſhall be [n]ſhut vp, and there ſhall be no raine becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, & turne from their ſinne, when thou doeſt afflict them,

n So that there bee a drought to deſtroy ŷ fruits of the land.

36 Then heare thou in heauen, & pardon the ſinne of thy ſeruants and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) & giue raine vpon the lande that thou haſt giuen to thy people to inherit.

37 ¶ When there ſhalbe famine in the land when there ſhall be peſtilence, whē there ſhalbe blaſting, mildewe, graſhopper or caterpiller, when their enemie ſhall beſiege them in the †cities of their land [or any plague or any ſicknes,

†Ebr. in the land of their gates.

38 Then what prayer, & ſupplication ſoeuer ſhalbe made of any man or] of al thy people Iſrael, when euery one ſhal know the plague in his owne [o]heart, and ſtretch forth his hādes in this houſe,

o For ſuch are moſt meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his wayes, as thou knoweſt his heart (for thou onely knoweſt the hearts of all the children of men)

40 That they may feare thee as lōg as they liue in the land, which thou gaueſt vnto our fathers.

41 Moreouer as touching the [p]ſtranger that is not of thy people Iſrael, who ſhal come out of a farre countrey for thy Names ſake,

p He meaneth ſuch as ſhould be turned from their idolatrie to ſerue the true God.

42 (When they ſhall heare of thy great Name, and of thy mightie hande, and of thy ſtretched out arme) and ſhall come and pray in this houſe,

43 Heare thou in heauen thy dwelling place, and doe according to all that the ſtraunger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Iſrael: & that they may knowe, that thy [q]Name is called vpon in this houſe which I haue built.

q That this is the true religiō wherewith thou wilt be worſhipped.

44 ¶ When thy people ſhall goe out to battell againſt their enemy by ŷ way that thou ſhalt ſende them, & ſhall pray vnto the Lord *toward ŷ waye of the citie which thou haſt choſen, & toward [the houſe ŷ I haue built for thy Name,

Dan.6,10.

45 Heare thou then in heauen their prayer and their ſupplicatiō, and ‖ iudge their cauſe.

‖Or, maintaine their right

46 If they ſinne againſt thee (*for there is no man that ſinneth not) & thou be angry with them, and deliuer them vnto the enemies, ſo that they cary thē away priſoners vnto the lande of the enemies, either farre or neere,

2.Chro.6.36.
eccleſ.7.22.
1.Iohn.1.8,10.

47 Yet ‖if they turne againe vnto their heart in the lād (to the which they be caried away captiues) and returne and praye vnto thee [r]in the land of them that caried them away captiues, ſaying, We haue ſinned, we haue tranſgreſſed, and done wickedly,

‖Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he ſecludeth not thē, that being let with neceſſitie call vpon him in other places.

48 If they turne againe vnto thee with al their heart, & with al their ſoule in ŷ land of their enemies which led thē away captiues, and pray vnto thee [ſ]toward ŷ way of their land, which thou gaueſt vnto their fathers, [& toward] ŷ citie which thou haſt choſen, & the houſe, which I haue built for thy Name,

ſ As Daniel did, Dan.6,10

49 Then heare thou their prayer & their ſupplication in heauen thy dwelling place, and ‖ iudge their cauſe,

‖Or, auenge their wrong.

50 And bee mercifull vnto thy people that haue ſinned againſt thee, and vnto all their iniquities wherein they haue tranſgreſſed againſt thee and cauſe that they, which led thẽ away captiues, may [t] haue pitie and compaſſion on them:

t Hee vnderſtood by faith, that God, of enemies would make friendes vnto thẽ that did conuert vnto him.

51 For they bee thy people, and thine inheritãce, which thou broughteſt out of Egypt frõ the middes of ẏ yron fornace.

52 Let thine eyes be open vnto ẏ prayer of thy ſeruant, and vnto the prayer of thy people Iſrael to hearken vnto thẽ, in all that they call for vnto thee.

53 For thou didſt ſeparate thẽ to thee from among all people of the earth for an inheritance, as thou ſaydeſt by the hand of Moſes thy ſeruant, when thou broughteſt our fathers * out of Egypt, O Lord God.

Exod.19.6.

54 And when Salomon had made an ende of praying all this [u] prayer and ſupplication vnto the Lord, he aroſe frõ before the altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heauen,

u Salomon is a figure of Chriſt who continually is the Mediator betweene God & his Church.

55 And ſtood and bleſſed all the Congregation of Iſrael with a loude voyce, ſaying,

56 Bleſſed be the Lord that hath giuen reſt vnto his people Iſrael, according to all that he promiſed: there hath not failed one worde of all his good promiſe which he promiſed by the hande of Moſes his ſeruant.

57 The Lorde our God be with vs, as he was with our fathers, that he forſake vs not, neither leaue vs,

58 That he may [x] bowe our heartes vnto him, that wee may walke in all his waies and keepe his commandements, and his ſtatutes, and his lawes, which he commanded our fathers.

x He declareth that man of himſelfe is enemie vnto God, & that all obedience to his lawe procedeth of his meere mercy.

59 And theſe my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that he defende the cauſe of his ſeruant, and the cauſe of his people Iſrael † alway as the matter requireth,

†Ebr. the thing of a day in his day.

60 That all the people of the earth may know, that the Lord is God, [and] none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his ſtatutes, and to keepe his commaundements, as this day.

62 ¶ * Then the King and al Iſrael with him offred ſacrifice before ẏ Lorde.

2.Chro.7.4

63 And Salomon offred a ſacrifice of peace offrings which he offred vnto the Lorde, to wit, two and twentie thouſande beeues, & an hundreth and twentie thouſand ſheepe: ſo the King and all the children of Iſrael dedicated the [y] houſe of the Lorde.

y Before the place where the Arke was.

64 The ſame day did the King halowe the middle of the court, that was before the houſe of the Lorde: for there hee made burnt offerings, and the meate offrings, and the fat of the peace offrings, becauſe the * braſen altar that was before the Lord, was too litle to receiue the burnt offrings, & the meat offerings, and the fat of the peace offrings.

2.Chron.7.7.

65 And Salomon made at that time a feaſt & al Iſrael with him a very great Congregation, euen from the entring in of [z] Hamath vnto the riuer of Egypt, before the Lorde our God, ſeuen dayes, and ſeuen dayes, euen [a] fourtene dayes.

z That is, frõ North to South meaning all the countrey.

a Seuen dayes for the dedication and ſeuen for the feaſt

66 And the eight day he ſent the people away: and they † thanked the King and went vnto their tentes ioyous and with glad heart, becauſe of all the goodneſſe that the Lord had done for Dauid his ſeruant, and for Iſrael his people.

†Ebr. bleſſed.

CHAP. IX.

2 The Lorde appeareth the ſeconde time to Salomon. 11 Salomon giueth cities to Hiram. 21 The Cananites become tributaries. 28 He ſendeth to Ophir for gold.

When * Salomon had finiſhed the building of the houſe of the Lord and the Kings palace, and all that Salomon deſired and minded to doe,

2.Chro.7.11.

2 Then the Lorde appeared vnto Salomon the ſeconde time, as he * appeared vnto him at Gibeon.

Chap.3.5.

3 And the Lorde ſayde vnto him, I haue heard thy prayer and thy ſupplication that thou haſt made before me: I haue halowed this houſe (which thou haſt built) to * put my Name there for euer, and mine eies, and mine heart ſhal be there perpetually.

Chap.8.29. deut.12.11.

4 And [a] if ẏ wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteouſnes to do according to all that I haue commanded thee, [&] keepe my ſtatutes, and my iudgements,)

a If thou walke in my feare and withdraw thy ſelfe from the common maner of men, which folowe their ſenſualitie.

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

2 Sam.7.12. 1.chro.22.10.

6 But [b] if ye and your children turne away from me and will not keepe my commaundements, and my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip thẽ,

b God declareth that diſobedience againſt him is the cauſe of his diſpleaſure and ſo of all miſerie.

7 Then wil I cut off Iſrael from the land, which I haue giuen them, and the houſe which I haue halowed * for my Name, will I caſt out of my ſight, and Iſrael ſhalbe a c prouerbe, and a cōmon talke among all people.

8 Euen this hie houſe ſhall be [ſo:] euery one that paſſeth by it, ſhall be aſtonied, and ſhall hiſſe, and they ſhall ſay, * Why hath the Lorde done thus vnto this land and to this houſe?

Iere 7.14.

c The worlde ſhall make of you a mocking ſtocke to ſe the iuſt contempt & abuſing of Gods moſt liberal benefites.

Deut 29.24. iere.22.8.

9 And they ſhall anſwere, Becauſe they forſooke ẏ Lorde their God, which brought their fathers out of the lande of Egypt, and haue taken hold vpon other gods, and haue worſhipped them, and ſerued them, therefore hath the Lorde brought vpon them all this euill.

10 * And at the ende of twentie yeres, when Salomon had buylded the two houſes, the houſe of the Lorde, and the Kings palace,

2.Chro.8.1.

11 For the which Hiram the King of ‖ Tyrus had brought to Salomō timber of cedar, and firre trees, and golde, and whatſoeuer hee deſired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖Or, Zor

‖Or, Galile.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had giuen him, and they pleaſed him not.

13 Therefore he ſaid, What cities are theſe which thou haſt giuen me, my brother? And hee called them the lande of ‖ Cabul vnto this day.

‖Or, dirtie, or, barren.

14 And Hiram had ſent the King d ſixe ſcore e talents of gold.

d For his tribute towarde the building.

e The commū talent was about thre[illegible] pound [illegible]

15 ¶ And this is the cauſe of the tribute why king Salomon raiſed tribute, to wit, to build the houſe of the Lord, and his owne houſe, and f Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

f [illegible] the towne houſe or place of aſſemblie, which was open aboue.

16 Pharaoh king of Egypt had come vp, & taken Gezer, and burnt it with fire, and ſlewe the Canaanites, that dwelt in the citie, & gaue it for a preſent vnto his daughter Salomons wife.

17 Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

19 And al the cities g of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and all that Salomon deſired and would builde in Ieruſalem, & in Lebanon and in all the lande of his dominion)

g Cities for his munitions of warre.

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebuſites, which were not of the children of Iſrael:

h Theſe were as bondmen & paied what was required, either labour or money.

21 To wit, their children that were left after them in the lande, whome the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon * make no bondmen: but they were men of warre and his ſeruants, and his princes, and his captaines, and rulers of his charets and his horſemen.

Leuit 25.39.

23 Theſe were the princes of the officers, that were ouer Salomons worke: [euen i fiue hundreth and fiftie, and they ruled ẏ people ẏ wrought in the worke.

i The ouerſeers of Salomons workes were deuided into three partes: the firſt conteined 3,300, the ſecōd 300. & the third 250 which were Iſraelites ſo here are. Seuered the two laſt partes, which make 550, looke more 2.Chron. 8.10.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto ẏ houſe which Salomon had built for her: thē did he builde Millo.

25 And thriſe a yere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lorde: and he burnt incenſe vpon the altar,] that was before the Lord, when he had finiſhed the houſe.

26 ¶ Alſo King Salomon made a nauie of ſhippes in Ezeon-geber, which is beſide Eloth, and the brinke of the red Sea, in the lande of Edom.

27 And Hiram ſent with the nauie his ſeruants, that were mariners, and had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir and fette from thence k foure hundreth and twentie talents of golde, and brought it to King Salomon.

k In ẏ 2.chro. 8.18.is made mention of thirtie more, which ſeems to haue bene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon 18 His royall throne. 23 His power and magnificence

AND the * Queene of a Sheba hearing the fame of Salomon concerning ẏ Name of the Lord, came to proue him with hard queſtions.

2.Chron.9.1. matth.12.42. luke 11.31.

a Ioſephus ſaith ẏ ſhe was Queene of Ethiopia, & that Sheba was the name of the chiefe citie of Meroe, which is an yle of Nilus.

2 And ſhe came to Ieruſalem with a very great trayne, and camels that bare ſweete odours, and gold exceding much and precious ſtones: and ſhe came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her al her queſtions: nothing was hid frō the King, which he expoūded not vnto her.

4 Then the Queene of Sheba ſaw all Salomons wiſedome, and the houſe that he had built,

5 And the [b] meate of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparel, and his drinking veſſels, & his burnt offrings, that he offered in the houſe of the Lord, and [i] ſhe was greatly aſtoned.

[b] That is the whole order, & trade of his houſe.

[i] Or there was no more ſpirit in her.

6 And ſhe ſaid vnto ẏ King, It was a true word that I heard in mine owne land of thy ſayings, & of thy wiſedome.

7 Howbeit I beleeued not this report, til I came, & had ſeene it with mine eies: but lo, the one halfe was not tolde mee: [for] thou haſt more wiſedome and proſperitie, then I haue heard by report.

8 Happie are thy mē, happie are theſe thy ſeruantes, which ſtande euer before thee, and heare thy [c] wiſedome.

[c] But much more happie are they, which heare the wiſedome of God reuealed in his worde.

9 Bleſſed be ẏ Lord thy God, which [d] loued thee, to ſet thee on the throne of Iſrael, because the Lord loued Iſrael for euer & made thee King, to do [e] equitie and righteouſnes.

[d] It is a cheefe ſigne of Gods fauour, when godly and wiſe rulers ſit in the throne of iuſtice.

[e] This is the cauſe, why kings are appointed.

10 And ſhe gaue the King ſixe ſcore talentes of gold, and of ſweet odours exceeding much, & precious ſtones. There came no more ſuch aboundance of ſweet odours, as the Queene of Sheba gaue to King Salomon.

11 The nauie alſo of Hiram (that caried gold from Ophir, brought likewiſe great plentie of * Almuggim trees from Ophir and precious ſtones.

2.Chro.9.10.

12 And the King made of the Almuggim trees pillars for ẏ houſe of ẏ Lorde, and for the kings palace, & made harpes and pſalteries for ſingers. There came no more ſuch Almuggim trees, nor were any more ſeene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatſoeuer ſhee would aſke, beſides that, which Salomon gaue her [i] of his kingly liberalitie: ſo ſhe returned and went to her owne countrey, both ſhe, and her ſeruants.

[i] Or by the hand of the King.

14 ¶ Alſo the weight of golde, that came to Salomon in one yeere, was ſixe hundreth three ſcore and ſix * talents of gold,

Exod.25.39.

15 Beſides that he had [f] of marchant men and of the marchandiſes of them ẏ ſold ſpices & of all the kings of Arabia, & of the princes of the countrey.

[f] To wit, of Arabia, which for the great abundance of all things was called, happie.

16 And King Salomon made two hundreth targets of beaten gold, ſixe hūdreth ſhekels of gold went to a target:

17 And three hūdreth ſhieldes of beaten gold, three pound of gold wēt to one ſhield: & the King put them in ẏ * houſe of the wood of Lebanon.

Chap.7.2.

18 ¶ Then the King made a great throne of yuorie, and couered it with the beſt golde.

The Royall throne of Salomon.

19 And the throne had ſix ſteps, and the top of the throne was round behinde, and there were [g] ſtayes on either ſide on the place of the throne, and two lyons ſtanding by the ſtayes.

[g] As the chaire bowes or places to leane vpon.

20 And there ſtoode twelue lyons on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

21 And all king Salomons drinking veſſels were of golde, and all the veſſels of the houſe of the wood of Lebanon were of pure golde. none were of ſiluer: for it was nothing eſteemed in the dayes of Salomon.

22 For the King had on the ſea the nauie of Tharſhiſh with the nauie of Hiram: once in three yeere came the nauie of [h] Tharſhiſh, and brought golde & ſiluer, yuorie, and apes and peacockes.

[h] By Tharſhiſh is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wiſedome.

24 And all the worlde ſought to ſee Salomon, to heare his wiſedom, which God had put in his heart,

25 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of golde, and raiment, and armour and ſweete odours, horſes and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horſemen: and he had a thouſand and foure hundreth charets, and twelue thouſand horſemen, whom he placed in the charet cities, and with the King at Ieruſalem.

2.Chro.1.14.

27 And the King gaue ſiluer in Ieruſalem as ſtones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

Or, he made [illegible] as plenteous as [illegible]

28 Alſo Salomō had horſes brought out of Egypt, and fine linen: the kings marchants receiued the linen for a price.

Or, for the cō- [illegible] per a price.

29 There came vp & wēt out of Egypt [some] charet, [worth] ſixe hundreth [ſhekels]

[ſhekels] of ſiluer: that is, one horſe, an hundreth & fiftie. and thus they brought [horſes] to all the Kings of the Hittites and to the Kinges of Aram by their †meanes.

†Ebr. hands.

CHAP. XI.

1 Salomon hath a thouſand wiues and concubines, which bring him to idolatrie. 14 His God rayſeth vp aduerſaries againſt him. 43 He dyeth.

Deut.17.17. Eccleſ. 47.19.
a Which were idolaters.

But King Salomon loued *many [a] outlandiſh women: both yͤ daughter of Pharaoh, and the women of Moab, Ammon, Edō, Zidon & Heth,

Exod.34.16.

2 Of the nations, whereof the Lord had ſaid vnto the childrē of Iſrael, *Go not ye in to them, nor let them come in to you: for ſurely they will turne your hearts after their gods. to thē, [I ſay,] did Salomon ioyne in loue.

†Or, Queenes
b To whome appertained no dowrie.

3 And he had ſeuen hundreth wiues, [that were] †princeſſes, and three hundreth [b] concubines, and his wiues turned away his heart.

c He ſerued not God with a pure heart.

4 For when Salomon was old, his wiues turned his heart after other gods, ſo that his heart was not [c] perfect with the Lorde his God, as [was] the heart of Dauid his father.

Iudg.2.13.
d Who was alſo called Molech, verſ. 7 read 2.King. 23,10.

5 For Salomon followed *Aſhtaroth yͤ god of the Zidonians, & [d] Milcom the abomination of the Ammonites.

6 So Salomō wrought wickednes in the ſight of the Lorde, but continued not to followe the Lord, as [did] Dauid his father.

e Thus the Scripture termeth whatſoeuer mā doeth reuerence and ſerue as God.

7 Then did Salomon builde an hie place for Chemoſh the [e] abomination of Moab, in the mountaine that is ouer againſt Ieruſalem, & vnto Molech the abomination of the children of Ammon.

8 And ſo did he for all his outlandiſh wiues, which burnt incenſe and offered vnto their gods.

Chap.3.5. and 9.2.

9 Therefore the Lorde was angry with Salomon, becauſe he had turned his heart from the Lord God of Iſrael, *which had appeared vnto him twiſe,

Chap.6.12.

10 And had giuen him a *charge concerning this thing, that hee ſhoulde not follow other gods: but he kept not that, which the Lord had commanded him.

f That thou haſt forſaken me and worſhipped idols.
Chap.12.15

11 Wherefore the Lord ſaid vnto Salomon, Foraſmuch as this is done of thee, and thou haſt not kept my couenāt, and my ſtatutes (which) I commanded thee *I will ſurely rent the kingdome from thee, and will giue it to thy ſeruāt.

12 Notwithſtanding in thy dayes I will not doe it, becauſe of Dauid thy father, but I wil rent it out of the hand of thy ſonne:

g Becauſe the tribes of Iudah & Beniamin had their poſſeſsions mixed, they are here taken as one tribe.

13 Howbeit I will not rent all the kingdom, but wil giue one [g] tribe to thy ſonne, becauſe of Dauid my ſeruāt, & becauſe of Ieruſalē which I haue choſen.

h Of the King of Edoms ſtocke.

14 ¶ Thē the Lord ſtirred vp an aduerſary vnto Salomon, euen Hadad the Edomite, of the kings [h] ſeede, which was in Edom.

2.Sam.8.14.
i Of the Edomites.

15 *For when Dauid was in Edom, and Ioab the captaine of the hoſte had ſmitten all the males in Edom, and was gone vp to bury the [i] ſlayne,

16 (For ſixe moneths did Ioab remaine there, and all Iſrael, till hee had deſtroyed all the males in Edom)

k Thus God reſerued this idolater to be a ſcourge to puniſh his peoples ſinnes.

17 Then this Hadad [k] fledde and certaine other Edomites of his fathers ſeruants with him, to goe into Egypt, Hadad being yet a litle childe.

18 And they aroſe out of Midian, and came to Paran, and tooke men with thē out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an houſe, & appointed him vitailes, and gaue him land.

l God brought him to honour that his power might be more able to compaſſe his enterpriſes againſt Salomons houſe.

19 So Hadad found great fauour in the ſight of Pharaoh, and hee gaue him to wife the ſiſter of his owne wife, euen [l] the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne whome Tahpenes wayned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid ſlept wͭ his fathers, & that Ioab the captaine of yͤ hoſte was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh ſaide vnto him, What haſt thou lacked with mee, that thou wouldeſt thus goe to thine owne countrey? And he anſwered, Nothing, but in any wiſe let me go.

2.Sam.8.3.
m When Dauid had diſcomfited Hadadezer and his armie.

23 ¶ *And God ſtirred him vp an other aduerſary, Rezon the ſonne of Eliadah, which [m] fled from his lord Hadadezer King of Zobah.

n To wit, the men, whom he had gathered vnto him.

24 And he gathered men vnto him, and had bene captaine ouer the cōpanie, when Dauid ſlewe them. And they wēt to Damaſcus, & dwelt there, [n] and they made him King in Damaſcus.

25 Therefore was he an aduerſarie to Iſrael all the daies of Salomon: beſides the euill that Hadad did, hee alſo abhorred Iſrael, & reigned ouer Aram.

26 ¶ *And

2.Chro.13.6.

26 ¶ *And Ieroboam the ſonne of Nebat an Ephrathite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) lift vp his hande againſt the King.

27 And this was the cauſe that he lift vp his hand againſt the King (when Salomon built Millo, he repared ÿ broken places of ÿ citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrẽgth and courage, and Salomon ſeeing that ÿ yong man was meete for the worke, he made him [o] ouerſeer of all the labour of the houſe of Ioſeph.

[o] He was ouerſeer of Salomons workes for the tribe of Ephraim and Manaſſeh.

29 And at that time, whẽ Ieroboam went out of Ieruſalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a newe garment on him, & they two were alone in the field.

30 Then Ahiiah caught the new garment that was on him, and [p] rent it in twelue pieces,

[p] By theſe viſible ſignes the prophets would more deepely print their meſſage into their hearts, to whõ they were ſent.

31 And ſaid to Ieroboam, Take vnto thee ten pieces: for thus ſayeth the Lord God of Iſrael, Behold, I will rẽt the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he ſhall haue one tribe for my ſeruãt Dauids ſake, and for Ieruſalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, & haue not walked in my wayes (to ‖ doe right in mine eyes, and my ſtatutes, and my lawes) as did Dauid his father.

‖ Or, to do that, that pleaſeth me.

34 But I will not take the whole kingdome out of his hande: for I will make him prince all his life long for Dauid my ſeruants ſake, whome I haue choſen, and who kept my commandements and my ſtatutes.

Chap.12.15.

35 *But I will take the kingdome out of his ſonnes hande, and will giue it vnto thee, euen the ten tribes.

36 And vnto his ſonne wil I giue one tribe, that Dauid my ſeruant may haue a [q] light alway before me in Ieruſalem the citie, which I haue choſen me, to put my Name there.

[q] He hath reſpect vnto the Meſſiah which ſhould be the bright ſtarre ÿ ſhould ſhine through all the world.

37 And I will take thee, and thou ſhalt reigne, ‡ euen as thine heart deſireth, and ſhalt be King ouer Iſrael.

‡ Ebr. in al that thy ſoule.

38 And if thou hearken vnto all that I commãde thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements, as Dauid my ſeruant did, then will I be with thee, & build thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will for [r] this afflict the ſeed of Dauid, [ſ] but not for euer.

[r] For this idolatry that Salomon hath committed. [ſ] For ÿ whole ſpiritual kingdome was reſtored in Meſſiah.

40 ¶ Salomon ſought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the wordes of Salomon, and all that he did, and his wiſedome, are they not written in the [t] booke of the actes of Salomon?

[t] Which booke as is thought, was loſt in their captiuitie.

2.Chro.9.30.

42 The time that Salomon reigned in Ieruſalẽ ouer all Iſrael, was *fourty yeere.

43 And Salomon ſlept with his fathers and was buried in the citie of Dauid his father: & Rehoboam his ſonne reigned in his ſteade.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 8 He refuſeth the counſell of the Ancient. 20 Ieroboam reigneth ouer Iſrael. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

2.Chro.10.1.

AND *Rehoboam went to Shechẽ: for all Iſrael were come to Shechem, to make him King.

2 And when Ieroboam the ſonne of Nebat heard of it, (who was yet in Egypt, *whither Ieroboam had fled frõ king Salomon, and ‖ dwelt in Egypt)

Chap.11.40.

‖ Or, returned from Egypt.

3 Then they ſent & called him: & Ieroboam & al the Congregatiõ of Iſrael came & ſpake vnto Rehoboam, ſaying,

Chap.4.7.

4 Thy father made our *yoke grieuous: nowe therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke which he put vpon vs, [a] lighter, and we will ſerue thee.

[a] Oppreſſe vs not with ſo great charges, which we are not able to ſuſteine.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counſell wͭ the old men that ‖ had ſtand before Salomon his father, while he yet liued, and ſaid, What counſell giue ye, that I may make an anſwere to this people?

‖ Or, had bene of his ancient counſelers.

7 And they ſpake vnto him, ſaying, If thou be a [b] ſeruant vnto this people this day, and ſerue them, and anſwere them, and ſpeake kinde words to them, they will be thy ſeruants for euer.

[b] They ſhewed him that there was no way to winne the peoples hearts, but to graunt them their iuſt petition.

8 But hee forſooke the counſell that the olde men had giuen him, and aſked counſell of the yong men that had bene

brought vp with him, & wayted on him.

c There is nothing harder for them that are in authoritie, then to bridle their affections, & follow good counſel.

9 And he ſaid vnto them, What [c]coũſell giue ye, that wee may anſwere this people, which haue ſpokẽ to me, ſaying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou ſay vnto this people, that haue ſpoken vnto thee, and ſayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus ſhalt thou ſay vnto thẽ, ‖My leaſt part ſhalbe bigger then my fathers loynes.

‖Or, litle finger: I am much more able to keepe you in ſubiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I wil yet make your yoke heauier: my father hath chaſtiſed you with roddes, but I will correct you with ‖ſcourges.

‖Or, ſcorpiõs.

12 ¶ Then Ieroboam & all the people came to Rehoboam the thirde daye, as the King had [e]appointed, ſaying, Come to me againe the third day.

e The people declare their obedience in this, that they would attempt nothing before the King had giuẽ them iuſt occaſion.

13 And the King anſwered the people ſharply, and left the olde mens counſell that they gaue him,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chaſtiſed you with roddes, but I will correct you with ſcourges.

15 And the king hearkened not vnto the people: for ‖it was the ordinance of the Lorde, that he might performe his ſaying, which the Lord had ſpoken by *Ahiiah the Shilonite vnto Ieroboam the ſonne of Nebat.

‖Or, the Lord was the cauſe.

Chap.11.31.

16 So whẽ al Iſrael ſawe ỹ the king regarded thẽ not, the people anſwered the king thus, ſaying, What portion haue we in [f]Dauid? we haue none inheritance in the ſonne of Iſhai. To your tentes, O Iſrael: now ſee to thine owne houſe, Dauid. So Iſrael departed vnto their tentes.

f Though their cauſe were good, yet it is moſt hard for the people to bridle their affections as theſe vile words declare.

17 Howbeit ouer the children of Iſrael, which dwelt in the cities of Iudah, did Rehoboam reigne ſtill.

18 ¶ Now the king Rehoboam ſent Adoram the receiuer of the tribute, & all Iſrael ſtoned him to death: then king Rehoboam ‖made ſpeede to get him vp to his charet, to flee to Ieruſalem.

‖Ebr. ſtrengthened him ſelf.

19 And Iſrael rebelled againſt the [g]houſe of Dauid vnto this day.

g By the iuſt iudgement of God for Salomons ſinnes.

20 ¶ And when al Iſrael had heard that Ieroboam was come againe, they ſent and called him vnto the aſſembly, and made him king ouer al Iſrael: none followed the houſe of Dauid, but ỹ tribe of Iudah *onely.

Chap.11.13.

21 And when Rehoboam was come to Ieruſalem, he [h]gathered al the houſe of Iudah with the tribe of Beniamin an hundreth and foure ſcore thouſand of choſen men (which were good warriours) to fight againſt ỹ houſe of Iſrael, and to bring the kingdom againe to Rehoboam the ſonne of Salomon.

h For as yet he perceiued not that the Lord had ſo appointed it.

22 *But the word of God came vnto Shemaiah the man of God, ſaying,

2.Chro.11.2.

That is, the Prophet.

23 Speake vnto Rehoboam ỹ ſonne of Salomon King of Iudah, and vnto all the houſe of Iudah and Beniamin, and the remnant of the people, ſaying,

24 Thus ſaith the [k]Lorde, Ye ſhall not go vp nor fight againſt your brethrẽ the children of Iſrael: returne euery mã to his houſe: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the word of the Lord.

k Who of his iuſt iudgement will puniſh the treſpaſſer, and of his mercy ſpare the innocent people.

25 ¶ Then Ieroboam buylt Shechem in moũt Ephraim, & dwelt therin, and went from thence, & buylt Penuel.

26 And Ieroboam thought in his heart, Now ſhal the kingdome returne to the houſe of Dauid.

27 If this people go vp and do ſacrifice in the houſe of the Lord at Ieruſalem, then ſhall the heart of this people turne againe vnto their lorde, [euen] to Rehoboam King of Iudah: ſo ſhall they kill mee and goe againe to Rehoboam King of Iudah.

l He feared leſt his people ſhould haue by this meanes bene entiſed to rebell againſt him.

28 Whereupon the King tooke coũſell, and made two calues of golde, and ſaid vnto them, [m]It is to much for you to go vp to Ieruſalem: beholde, O Iſrael, thy gods, which brought thee vp out of the land of Egypt.

m So crafty are the carnall perſuaſions of princes, when they will make a religion to ſerue to their appetite.

29 And he ſet the one in Beth-el, and the other ſet he in Dan.

30 And this thing turned to ſinne: for the people went (becauſe of the one) euẽ to Dan.

31 Alſo he made an [n]houſe of hie places, & made Prieſtes of ỹ loweſt of ỹ people, which were not of ỹ ſonnes of Leui.

n That is, a temple, where altars were built for idolatrie.

32 And Ieroboam made a feaſt the [o]fifteẽth day of the eight moneth, like vnto the feaſt that is in Iudah, and offred on the altar. So did he in Beth-el, & offred vnto the calues that he had made: & he placed in Beth-el the Prieſtes of the hie places, which he had made.

o Becauſe he would ỹ more allure the peoples deuotion to his idolatrie he made a new holy day, beſides thoſe that the Lord had appointed in the Law.

33 And he offred vpon the altar, which he had made in Beth el, the fifteenth day of the eyght moneth ([euen] in the moneth which hee had forged of his owne heart) & made a ſolemne feaſt vnto the children of Iſrael: and hee went vp to the altar, to burne incenſe.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dried vp. 15 The Prophet is ſeduced. 24 And is killed of a lion. 33 The obſtinacie of Ieroboam.

AND beholde, there came [a] a mā of God out of Iudah (by the cōmandement of ẏ Lord) vnto Beth el, & Ieroboam ſtood by the altar to offer incenſe.

[a] That is, a Prophet.

[b] Not that ꝥ was called Luz in Beniamin, but an other of that name.

2 And he cryed againſt ẏ altar by the commandement of the Lord, and ſaide, O altar, altar, thus ſaith the Lord, Beholde, a childe ſhalbe borne vnto the houſe of Dauid, *Ioſiah by name, & vpon thee ſhal he ſacrifice the Prieſts of the hie places that burne incenſe vpon thee, & they ſhall burne mens bones vpon thee.

*2.King.23.17.

3 And he gaue a ſigne the ſame time, ſaying, This is the [c] ſigne, that the Lord hath ſpoken, Beholde, the altar ſhall rent, and the aſhes that are vpon it, ſhal || fall out.

[c] By this ſigne ye ſhal know that the Lorde hath ſent me.

|| Or, be powred out.

4 And when the King had heard the ſaying of the man of God, which he had cryed againſt the altar in Beth el, Ieroboam ſtretched out his hand from the altar, ſaying, Lay holde on him: but his hande which hee put foorth againſt him, dried vp, and he coulde not pull it in againe to him.

[d] The wicked rage againſt ꝥ Prophetes of God, whẽ they declare them Gods iudgements.

5 The altar alſo claue aſunder, & the aſhes fel out from the altar, according to the ſigne, which ẏ man of God had giuen by the † commandement of the Lord.

† Ebr. mouth.

6 Then the King anſwered and ſaid vnto the man of God, [e] I beſeeche thee, pray vnto the Lord thy God, and make interceſſion for me, that mine hand may bee reſtored vnto mee. And the man of God beſought the Lord, and the Kings hande was reſtored, and became as it was afore.

[e] Though the wicked humble thẽſelues for a time whẽ they feele Gods iudgementes yet after they returne to their old malice, & declare that they are but vile hypocrites.

7 Then the King ſaid vnto the man of God, Come home with me, that thou mayeſt || dine, and I will giue thee a rewarde.

|| Or, take ſuſtenance.

8 But the man of God ſaide vnto the King, If thou wouldeſt giue me halfe thine houſe, I woulde not goe in with thee, neither woulde I eate bread nor drinke water in this place.

[f] Seeing hee had ꝥ expreſſe worde of God, he ought not to haue declined therefrom, neither for the perſuaſion of man nor Angell.

9 For ſo || was it charged mee by the worde of the Lord, ſaying, Eat no bread nor drinke water, nor turne againe by the ſame way that thou cameſt.

|| Or, he charged me to wit, an Angel.

10 So he went another way and returned not by the way that hee came to Beth el.

11 ¶ And an olde Prophet dwelt in Beth el, and his ſonnes came, and tolde him al the workes, that the man of God had done that daye in Beth el, and the wordes which hee had ſpoken vnto the King, tolde they their father.

12 And their father ſaide vnto them, What way went hee? & his ſonnes || ſhewed him what way the man of God went, which came from Iudah.

|| he looked.

13 And he ſaid vnto his ſonnes Sadle mee the aſſe. Who ſadled him the aſſe, and he rode thereon,

14 And went after the man of God, and found him ſitting vnder an oke: and he ſayde vnto him, Art thou the man of God that cameſt from Iudah? And he ſaide, || Yea.

|| Or, I am.

15 Then hee ſayde vnto him, [g] Come home with me, and eate bread.

[g] [illegible] Prophet.

16 But hee anſwered, I may not returne with thee, nor go in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by ẏ word of the Lorde, ſaying Thou ſhalt eate no bread, nor drinke water there, nor turne againe to go by the way that thou wenteſt.

18 And he ſaid vnto him, I am a Prophet alſo as thou art, & an Angel ſpake vnto me by the worde of the Lorde ſaying, Bring him againe with thee into thine houſe, that he may eate bread and drinke water: but [h] he lyed vnto him.

[h] He faineth [illegible] the contrary.

19 So he went againe with him and dyd eate bread in his houſe, and dranke water.

20 And as they ſate at the table, the worde of the Lorde came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, ſaying, Thus ſaith the Lord, Becauſe thou haſt diſobeyed the mouth of the Lorde and haſt not kept the commandement which the Lord thy God commanded thee,

[i] God woulde reproue his [illegible]

22 But cameſt backe againe and haſt eatẽ bread and drunke water in the place (whereof hee dyd ſay vnto thee, Thou ſhalt eate no bread, nor drinke any water) thy carkeis ſhall not come vnto the ſepulchre of thy fathers.

23 ¶ And when hee had eaten bread

and drunke, hee ſadled him the aſſe, to wit, for ÿ Prophet whom he had brought againe.

24 And when he was gone, [k] a lyon met him by the way, and ſlewe him, and his bodie was caſt in the way, and the aſſe ſtoode thereby: the lion ſtood by the corps alſo.

25 And beholde, men that paſſed by, ſawe the carkeis caſt in the way, and the lyon ſtanding by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet, ÿ brought him backe againe from the way, heard thereof, he ſayde, It is the man of God, who hath bene diſobedient vnto the cõmandement of the Lorde: therefore the Lord hath deliuered him vnto the lion, which hath rent him and ſlaine him, according to the word of the Lord, which he ſpake vnto him.

27 ¶ And he ſpake to his ſonnes, ſaying, Sadle me the aſſe. And they ſadled him.

28 And he went and found his bodie caſt in the way, and the aſſe and the lion ſtood by the corps: and the lion had not eaten the bodie, nor torne the aſſe.

29 And the Prophet tooke vp the body of the man of God, and layed it vpon the aſſe, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his [m] owne graue, and they lamẽted ouer him, ſaying, Alas my brother.

31 And when hee had buried him, hee ſpake to his ſonnes, ſaying When I am dead, burie yee mee alſo in the ſepulchre, wherein the man of God is buried: lay my bones beſide his bones.

32 For that thing which hee cryed by the word of the Lord againſt the altar ÿ is in Beth-el, & againſt all the houſes of the hye places, which are in the cities of Samaria ſhall ſurely come to paſſe.

33 Howbeit after this, Ieroboam [n] conuerted not frõ his wicked way, but turned againe, and made of the loweſt of the people Prieſts of the hie places. who would, [illegible] might conſecrate him ſelfe, and be of the Prieſts of the hie places.

34 And this thing turned to ſinne vnto ÿ houſe of Ieroboã, euen to roote it out, and deſtroy it from the face of ÿ earth.

k Hereby feareful example God [illegible] [illegible] [illegible] [illegible] it is for [illegible] [illegible] [illegible] ſeruice coldly, or do not fully in their charge whereunto God hath called them.

l To declare that this was onely ÿ iudgement of God: for if the lion had done it for hunger, he would alſo haue deuoured the bodie.

m Which he had prepared for himſelfe.

n So wicked profite not by Gods threatnings, but goe backeward & become worſe and worſe.

*2.Chro.11.15. [illegible] his hand.

CHAP. XIIII.

1 Ieroboam ſendeth his wife diſguiſed to Ahiah the Prophet, who declareth vnto him the deſtruction of his houſe. 22 Iudah is puniſhed by Shiſhak.

AT that time Abiah ÿ ſonne of Ieroboam fell ſicke.

2 And Ieroboam ſaid vnto his wife, Up, I pray thee, [a] and diſguiſe thy ſelfe, that they knowe not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiah the Prophet, which tolde mee *that I ſhould be king ouer this people.

3 And take with [b] thee tenne loaues and cracknels, and a bottel of hony, and goe to him: he ſhall tell thee what ſhall become of the yong man.

4 And Ieroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahiah: but Ahiah coulde not ſee, for his ſight was decayed for his age.

5 Then the Lord ſaide vnto Ahiah, Beholde, the wife of Ieroboam cõmeth to aſke a thing of thee for her ſonne, for he is ſicke: thus and thus ſhalt thou ſay vnto her: for when ſhe commeth in, ſhe ſhall feyne her ſelfe to be [c] another.

6 Therefore when Ahiah heard the ſounde of her feete as ſhee came in at the doore, he ſaid, Come in, thou wife of Ieroboam: why feyneſt thou thus thy ſelfe to be another? I am ſent to thee [d] with heauie tidings.

7 Goe, tell Ieroboam, Thus ſayth the Lord God of Iſrael, Foraſmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Iſrael,

8 And haue rent the kingdome away from the houſe of Dauid, and haue giuen it thee, and thou haſt not bene as my ſeruãt Dauid, which kept my commandements, and followed me with all his heart, & did onely that which was right in mine eyes,

9 But haſt done euill aboue all that were before thee, for thou haſt gone and made thee other gods, and [f] molten images, to prouoke me, and haſt caſt mee behinde thy backe)

10 Therefore beholde, I wil bring euill vpon the houſe of Ieroboam, & will cut off from Ieroboam him that *[g] pyſſeth againſt the wall aſwel him that [h] is ſhut vp, as him that is left in Iſrael, and wil ſweepe away ÿ remnant of the houſe of Ieroboam as a man ſweepeth away dung till it be all gone.

11 The dogges ſhal eate him of Ieroboams ſtocke [i] ÿ dieth in the citie, & the foules of the aire ſhal eat him that dieth in the fielde: for the Lord hath ſaid it.

12 Up

a His owne conſcience bare him witnes, ÿ the Prophet of God woulde not ſatiſfie his affections which was a wicked man.

*Chap.11.31. [illegible] thine hand.

b According to the cuſtome when they went to aſke counſel of prophets, 1.Sam.9.7.

Or, wafers.

[illegible] his eyes ſtoode.

c Then ÿ wife of Ieroboam.

d For God oft times diſcloſeth vnto his the craft and ſubtiltie of the wicked.

e Which was but a ſeruant.

f To wit, two calues.

*Chap.21.21. & 2.King.9.8.

g Euery male euen to the dogs 1.Sam.25.22.

h As well him that is in the ſtrong holde, as him that is abroad.

i They ſhall lacke the honour of buriall in token of Gods malediction.

12 Up therefore and get thee to thine houſe: for when thy feete enter into the citie, the childe ſhall die.

13 And all Iſrael ſhall mourne for him, and burie him: for he only of Ieroboam ſhall come to the graue becauſe in him there is founde [k] ſome goodneſſe towarde the Lorde God of Iſrael in the houſe of Ieroboam.

k In the middes of the wicked God hath ſome, on whom he doth beſtow his mercies.

14 Moreouer, the Lorde ſhall ſtirre him vp a King ouer Iſrael, which ſhall deſtroy the houſe of Ieroboam in that day: [l] what? yea, euen nowe.

l The Lord will begin to deſtroy it out of hand.

15 For the Lord ſhal ſmite Iſrael, as when a reed is ſhaken in the water, and hee ſhall weede Iſrael out of this good lande which hee gaue to their fathers, & ſhall ſcatter them beyonde the [m] Riuer, becauſe they haue made them groues, prouoking the Lord to anger.

m Meaning, Euphrates.

16 And he ſhal giue Iſrael vp, becauſe of ẏ ſinnes of Ieroboam, who did ſinne, and [n] made Iſrael to ſinne.

n The people ſhall not be excuſed, when they do euil at the commandement of their gouernours.

17 ¶ And Ieroboams wife aroſe, & departed, and came to Tirzah, and whē ſhee came to the threſholde of the houſe, the yong man dyed,

18 And they buried him, & all Iſrael lamented him, according to the worde of the Lord, which he ſpake by the hand of his ſeruant Ahiiah the Prophet.

19 And the reſt of Ieroboams actes, howe he warred, and howe he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Iſrael.

20 And the dayes which Ieroboam reigned, were two & twentie yeere: and hee [o] ſlept with his fathers, and Nadab his ſonne reigned in his ſteade.

o The Lorde ſmote him that he died, 2.Chro 13,20.

21 ¶ Alſo Rehoboam ẏ ſonne of Salomon reigned in Iudah. Rehoboam was one & fourtie yere olde, when he began to reigne, & reigned ſeuenteene [p] yere in Ieruſalem the citie, which the Lorde did chuſe out of al the tribes of Iſrael, to put his Name there: and his mothers name was Naamah an Ammonite.

p And died before Ieroboā about foure yeeres

22 And Iudah wrought wickednes in the ſight of the Lord: and they prouoked him more with their ſinnes, which they had committed, ‖ thē al that which their fathers had done.

‖Or, beſides all that their fathers had done by their ſinnes.

23 For they alſo made thē hie places, and images, & groues on euery hie hill, and vnder euery greene tree.

24 There were alſo Sodomites [q] in the lande, they did according to all ẏ abominations of the nations, which ẏ Lord had caſt out before the childrē of Iſrael.

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iuſt iudgement deſtroy them vtterly.

25 ¶ And in the fift yere of King Rehoboam, Shiſhak King of Egypt came vp againſt Ieruſalem,

26 And tooke ẏ treaſures of the houſe of the Lord, & the treaſures of the kings houſe, and tooke away all. alſo he caried away all the ſhieldes of golde * which Salomon had made.

Chap 10.16

27 And King Rehoboam made for them braſen ſhieldes, & committed them vnto the hands of the chiefe of the gard, which waited at the doore of the Kings houſe.

28 And when the king went into the houſe of the Lord, the garde bare them, and brought them againe into the garde chamber.

29 And the reſt of the actes of Rehoboam, and all that hee did, are they not [r] written in the booke of the Chronicles of the Kings of Iudah?

r Which booke is not [illegible] bookes of the [illegible] the [illegible] Chronicles. [illegible] all [illegible] of Rehoboams [illegible].

30 And there was warre betweene Rehoboam & Ieroboam continually.

31 And Rehoboā ſlept wᵗ his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was [s] Naamah an Ammonite. And Abiiam his ſonne reigned in his ſteade.

s Whoſe idolatrie Rehoboam her ſonne followed.

CHAP. XV.

1 Abiam reigneth ouer Iudah. 8 Aſa ſucceedeth in his roume. 16 The battell betweene Aſa and Baaſha. 24 Iehoſhaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baaſha killeth Nadab.

AND in the eightene yeere of King * Ieroboam the ſonne of Nebat, reigned Abiiam ouer Iudah.

2 Chro. 13. 1.

2 Three yeere reigned he in Ieruſalem, & his mothers name was Maachah the daughter of [a] Abiſhalom.

a Some thinke that this was Abſalom Dauids ſonne.

3 And hee walked in all the ſinnes of his father, which hee had done before him: and his heart was not perfit with the Lorde his God as the heart of Dauid his father.

4 But for Dauids ſake did the Lord his God giue him a [b] light in Ieruſalē, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalem,

b Meaning, a ſonne to reigne ouer Iudah.

5 Becauſe Dauid did that which was right in the ſight of the Lorde, & turned from nothing that he commanded him, all the dayes of his life, * ſaue only in the matter of Vriah the Hittite.

2 Sam 11 4. and 12 9

6 And there was warre betwene Rehoboam & Ieroboā as long as he liued.

7 The reſt alſo of the acts of Abiiam, and al that hee did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was alſo warre be-

2 Chro 13 2

betweene Abiiam, and Ieroboam.

8 And Abiiam ſlept with his fathers, and they buried him in yͤ citie of Dauid: and Aſa his ſonne reigned in his ſteade.

2.Chro.14.1.

9 ¶ *And in the twentie yeere of Ieroboam King of Iſrael reigned Aſa ouer Iudah.

10 Hee reigned in Ieruſalem one and fourtie yere, & his [c]mothers name [was] Maachah, the daughter of Abiſhalom.

[c] That is, his grandmother, as Dauid is oft times called father of them, whoſe grandfather he was.

11 And Aſa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away yͤ Sodomites out of the land, & put away all the idoles that his fathers had made.

13 And he [d]put downe *Maachah his mother alſo from her eſtate, becauſe ſhe had made an idole in a groue: and Aſa deſtroyed her idoles, and burnt them by the brooke Kidron.

[d] Neither kindred nor authoritie ought to be regarded, when they blaſpheme God and become idolaters, but muſt be puniſhed.

2.Chro.15.16.

14 But they put not downe yͤ hie places. Neuertheleſſe Aſas heart was [e]vpright with the Lord all his dayes.

[e] For in that that he ſuffered them to worſhip God in other places, then he had appointed, it came of ignorance and not of malice.

15 Alſo he brought in the holy veſſels of his father, and the things that he had dedicated vnto the houſe of the Lord, ſiluer, and golde and veſſels.

16 ¶ And there was warre betwene Aſa and Baaſha king of Iſrael all their dayes.

17 Then Baaſha King of Iſrael went vp againſt Iudah, and built [f]Ramah, ſo that he would let none go out or in to Aſa King of Iudah.

[f] Of the ſame purpoſe that Ieroboam did, becauſe yͤ people ſhould not go vp to Ieruſalem leſt they ſhould follow Aſa.

18 Then Aſa tooke all the ſiluer and the golde that was left in the treaſures of the houſe of the Lord, & the treaſures of the Kings houſe, and deliuered them into the handes of his ſeruants, & King Aſa ſent them to *Ben-hadad the ſonne of Tabrimon, the ſonne of Hezion King of ‖ Aram yͤ dwelt at Damaſcus, ſaying,

2.Chro.16.2.

‖ Or, Syria.

19 [There is] a couenant betweene me and thee, [and] betweene my father and thy father: beholde, I haue ſent vnto thee a preſent of ſiluer and golde: come, breake thy couenant with Baaſha king of Iſrael, that he may [g]depart from me.

[g] And vexe me no longer.

20 So Ben-hadad hearkened vnto King Aſa, and ſent the captaines of the hoſtes, which hee had, againſt the cities of Iſrael, and ſmote Iion, & Dan, and Abel beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baaſha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then King Aſa ‖ aſſembled all Iudah, ‡ none excepted, and they tooke the ſtones of Ramah, and the timber thereof, wherewith Baaſha had built, and King Aſa built with them Geba of Beniamin and Mizpah.

‖ Or, made a proclamation.

‡ Or none innocent.

23 And the reſt of all the actes of Aſa, and all his might and al that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diſeaſed in his [h]feete.

[h] He had the gout and put his truſt rather in phiſicions then in yͤ Lord, 2.Chro.16.12.

24 And Aſa ſlept with his fathers, & was buried with his fathers in the citie of Dauid his father. And Iehoſhaphat his ſonne reigned in his ſteade.

[i] His great grandfather.

25 And Nadab the ſonne of Ieroboam began to reigne ouer Iſrael yͤ ſecond yeere of Aſa king of Iudah, and reigned ouer Iſrael two yere.

26 And he did euill in the ſight of the Lord, walking in the way of his father, and in his ſinne wherewith hee made Iſrael to ſinne.

27 And Baaſha the ſonne of Ahiiah of the houſe of Iſſachar conſpired againſt him, and Baaſha ſlewe him at Gibbethon, which belonged to the Philiſtims: for Nadab and all Iſrael layde ſiege to Gibbethon.

28 Euen in the third yere of Aſa king of Iudah dyd Baaſha ſlaye him, and reigned in his ſteade.

29 And when he was king, he [k]ſmote all the houſe of Ieroboam, hee left none aliue to Ieroboam, vntill hee had deſtroyed him, according to the *worde of the Lord which he ſpake by his ſeruant Ahiiah the Shilonite,

[k] As God ſtirred vp one tyrant to puniſh the wickedneſs of another.

Chap.14.10.

30 Becauſe of the ſinnes of Ieroboam which hee committed, and wherewith hee made Iſrael to ſinne, by his [l]prouocation, wherewith hee prouoked the Lord God of Iſrael.

[l] By cauſing the people to commit idolatrie with his calues, and ſo prouoking God to anger.

31 And the reſidue of the actes of Nadab and al that he did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

32 And there was warre betwene Aſa & Baaſha king of Iſrael, all their daies.

33 In the thirde yeere of Aſa king of Iudah, began Baaſha yͤ ſonne of Ahiiah to reigne ouer al Iſrael in [m]Tirzah, [and reigned] foure and twentie yeeres.

[m] Which was yͤ place where the Kings of Iſrael remained.

34 And hee did euill in the ſight of the Lorde, walking in the way of Ieroboam, and in his ſinne, wherewith hee made Iſrael to ſinne.

CHAP. XVI.

1 Of Baaſha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the worde of the Lorde came to Iehu the ſonne of Hanani agaynſt Baaſha, ſaying,

2 [a]Foraſmuch as I exalted thee out of the duſt, and made thee captaine ouer my people Iſrael, and thou haſt walked in the way of Ieroboam, & haſt made my people Iſrael to ſinne, to prouoke me with their ſinnes,

3 Beholde, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe, and will make [b]thine houſe like the *houſe of Ieroboam the ſonne of Nebat.

4 *He that dieth of Baaſhas [ſtocke] in the citie, him ſhall the dogs eate: and that mā of him which dieth in the fields, ſhall the foules of the aire eate.

5 And the reſt of the acts of Baaſha, and what he did, & his ‖power, are they not written in the booke of the *Chronicles of the Kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, & Elah his ſonne reigned in his ſtead.

7 And [c]alſo by the hand of Iehu the ſonne of Hanani the Prophet, came the word of the Lord to Baaſha, and to his houſe, that he ſhould be like the houſe of Ieroboam, euen for all the wickedneſſe that hee did in the ſight of the Lorde, in prouoking him with the worke of his hands, and becauſe he killed [d]him,

8 ¶ In the ſixe and twentie yere of Aſa King of Iudah began Elah the ſonne of Baaſha to reigne ouer Iſrael in Tirzah, and reigned]two yere.

9 And his ſeruant Zimri, captaine of halfe his charets, conſpired againſt him, as he was in Tirzah [e]drinking, till hee was drunken in the houſe of Arza ſteward of his houſe in Tirzah.

10 And Zimri came and ſmote him and killed him in the ſeuen and twentie yeere of Aſa King of Iudah, and reigned in his ſteade.

11 ¶ And when he was King, and ſate on his throne, he ſlewe all the houſe of Baaſha, not leauing thereof one to piſſe agaynſt a wall, neither of his kinſfolkes nor of his friends.

12 So did Zimri deſtroy all the houſe of Baaſha, according to the worde of the Lorde which he ſpake agaynſt Baaſha by the hand of Iehu the [f]Prophet,

13 For all the ſinnes of Baaſha, and ſinnes of Elah his ſonne, which they ſinned and made Iſrael to ſinne, and prouoked the Lorde God of Iſrael with their vanities.

14 And the reſt of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

15 ¶ In the ſeuen and twenty yeere of Aſa king of Iudah did Zimri reigne ſeuen daies in Tirzah, and the people was then in campe [g]againſt Gibbethon, which belonged to the Philiſtims.

16 And the people of the hoſte heard ſay, Zimri hath conſpired, and hath alſo ſlaine the king. Wherefore all Iſrael made Omri the captaine of the hoſte, king ouer Iſrael that ſame day, [euen] in the hoſte.

17 Then Omri went vp from Gibbethon, and all Iſrael with him, & they beſieged [h]Tirzah.

18 And when Zimri ſaw, that the citie was taken, he went into the palace of the kings houſe, and [i]burnt himſelfe, & the kings houſe with fire, and ſo died,

19 For his ſinnes which he ſinned, in doing that which is euill in the ſight of the Lord, in walking in the way of Ieroboam, and in his ſinnes which he did, cauſing Iſrael to ſinne.

20 And the reſt of the actes of Zimri, and his treaſon that hee wrought, are they not written in the booke of ỷ Chronicles of the kings of Iſrael?

21 Then were the people of Iſrael deuided into two partes: for halfe the people followed Tibni the ſonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people ỷ followed Omri, preuailed againſt the people that followed Tibni the ſonne of Ginath: ſo Tibni dyed, and Omri reigned.

23 In the one and thirtie yeere of Aſa king of Iudah began Omri to reigne ouer Iſrael, and reigned twelue yeere. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine ‖Samaria of one Shemer for two talents of ſiluer, & built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lorde, and did [k]worſe then all that were before him.

26 For hee walked in all the way of Ieroboam the ſonne of Nebat, and in his ſinnes wherewith he made Iſrael to ſinne in prouoking the Lorde God of

[a] Thus ſpake Iehu to Baaſha in the Name of the Lord.

[b] Meaning, the houſe of Baaſha.

Chap.15.29.

Chap.14.11.

‖Or, valiantneſſe.

2.Chro.16.1.

[c] That is, the Prophet did his meſſage.

[d] Meaning, Nadab Ieroboams ſonne.

[e] The Chalde text hath thus, Drinking till he was drunken in ỷ temple of Arza the idole by his houſe in Tirzah.

[f] Both Hanani his father, & he were Prophets.

[g] The ſiege had continued from the time of Nadab Ieroboams ſonne.

[h] Where Zimri kept himſelfe in holde.

[i] For he burnt the kings houſe vpon him.

That is, the people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

‖Or, Shomeron.

[k] For ſuch is the nature of idolatrie, that the ſuperſtition thereof doeth daily encreaſe, and the elder it is, the more abominable it is before God and his Church.

Iſrael with their vanities.

27 And the reſt of the actes of Omri, that hee did, and his ſtrength that hee ſhewed, are they not written in the booke of the Chronicles of the Kings of Iſrael?

28 And Omri ſlept with his fathers, and was buried in Samaria: and Ahab his ſonne reigned in his ſtead.

l He was the firſt king that was buried in Samaria, after that the Kings houſe was burnt in Tirzah.

29 Nowe Ahab the ſonne of Omri began to reigne ouer Iſrael, in the eight and thirtie yeere of Aſa king of Iudah: and Ahab the ſonne of Omri reigned ouer Iſrael in Samaria two and twentie yeere.

30 And Ahab the ſonne of Omri did worſe in the ſight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the ſinnes of Ieroboam the ſonne of Nebat, except hee tooke Iezebel alſo the daughter of Eth-baal King of the Zidonians to [m] wife, and went and ſerued Baal, and worſhipped him?

m By whoſe meanes he fell to all wicked and ſtrange idolatrie, and cruel perſecution.

32 Alſo he reared vp an altar to Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde GOD of Iſrael more then all the Kings of Iſrael that were before him.

34 In his dayes did Hiel the Beth-elite build [n] Iericho: he layd the foundation thereof in Abiram his eldeſt ſonne, and ſet vp the gates thereof in his yongeſt ſonne Segub, according to the worde of the Lord which he ſpake ‡ by Ioſhua the ſonne of Nun.

n Reade Ioſh. 6,26.

‡ Ebr. by the hād of Ioſhua.

CHAP. XVII.

1 Eliah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is ſent to Zarephath, where hee reſtoreth his hoſteſſe ſonne to life

AND Eliah the Tiſhbite one of the inhabitants of Gilead ſaid vnto Ahab, * As ẏ Lord God of Iſrael liueth, before whom I [a] ſtand, there ſhall be neither dew nor raine theſe yeres, but [b] according to my word.

Eccluſ.48.3. Iam.5.16,17.

a That is, whō I ſerue.

b But as I ſhall declare it by Gods reuelation.

2 ¶ And the worde of the Lord came vnto him, ſaying,

3 Go hence, and turne thee Eaſtward, and hide thy ſelfe in the ‖ riuer Cherith, that is ouer againſt Iorden,

4 And thou ſhalt drinke of the riuer: and I haue commanded the [c] rauens to feede thee there.

‖ Or, brooke.

c To ſtrengthen his faith againſt perſecution God promiſeth to feede him miraculouſly.

5 So he went and did according vnto the word of the Lord: for hee went, and remained by the riuer Cherith that is ouer againſt Iorden.

6 And the rauens brought him bread and fleſh in the morning, and bread and fleſh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the [d] word of the Lord came vnto him, ſaying,

d As the troubles of the Saintes of God are manifold, ſo his mercie is euer at hand to deliuer them.

9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to ſuſtaine thee.

Luke.4.25,26.

10 So hee aroſe, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widowe was there [e] gathering ſtickes: and hee called her, and ſaide, Bring me, I pray thee, a litle water in a veſſel, that I may drinke.

e All this was to ſtrengthen the faith of Eliah to the intent that he ſhould looke vpon nothing worldly, but onely truſt on Gods prouidence.

11 And as ſhee was going to fet it, hee called to her, and ſaide, Bring mee, I praye thee, a morſell of bread in thine hande.

12 And ſhee ſaide, As the Lorde thy God liueth, I haue not a cake, but euen an handefull of meale in a barrell, and a little oyle in a cruſe: and beholde, I am gathering ‡ a fewe ſtickes for to goe in, and dreſſe it for mee and my ſonne, that wee may eate it, and [f] die.

‡ Ebr. two.

f For there is no hope of any more ſuſtenance

13 And Eliah ſaide vnto her, Feare not, come, do as thou haſt ſaid, but make me thereof a litle cake firſt of all, & bring it vnto me, & afterwarde make for thee, and thy ſonne.

14 For thus ſaith the Lorde God of Iſrael, [g] The meale in the barrell ſhall not bee waſted, neither ſhall the oyle in the cruſe bee diminiſhed, vnto the time that the Lorde ſende rayne vpon the earth.

g God receiueth no benefite for the vſe of his, but he promiſeth a moſt ample recompence for the ſame.

15 So ſhe went, & did as Eliah ſaide, and ſhe did eate: ſo did he and her houſe [h] for a certaine time.

h That is, till he had raine ſende on the earth.

16 The barrell of the meale waſted not, nor the oyle was ſpent out of ẏ cruſe, according to ẏ word of the Lord, which he ſpake by the hand of Eliah.

17 ¶ And after theſe things, ẏ ſonne of the wife of the houſe fell ſicke, and his ſickenes was ſo ſore, ‖ that there was no [i] breath left in him.

‖ Or, that he dyed.

i God would trie whether ſhe had learned by his mercifull prouidence to make him her onely ſtay and comfort.

18 And ſhee ſaide vnto Eliah, what

haue I to doe wͭ thee, O yͤ man of God? art thou come vnto me to cal my ſinne to remembraunce, and to ſlay my ſonne?

19 And he ſaid vnto her, Giue me thy ſonne. and hee tooke him out of her boſome, and caried him vp into a chamber, where he abode, and laide him vpon his owne bed.

20 Then he called vnto the Lord, and ſayde, O Lorde my God, haſt thou [k] puniſhed alſo this widowe, with whom I ſoiourne, by killing her ſonne?

[k] He was afraide leſt gods Name ſhoulde haue bene blaſphemed and his mercies contemned, except he ſhoulde haue continued his mercies, as he had begun them, ſpecially whil he there remained.

21 And he ſtretched himſelfe vpon the childe three times, and called vnto the Lorde, and ſayde, O Lorde my God, I pray thee, let this childes ſoule come into him againe.

22 Then the Lorde heard the voyce of Eliah, & the ſoule of the childe came into him againe, and he reuiued.

23 And Eliah tooke the childe, and brought him downe out of the chamber into the houſe, and deliuered him vnto his mother, and Eliah ſayde, Beholde, thy ſonne liueth.

24 And the woman ſaid vnto Eliah, Nowe [l] I know that thou art a man of God, and that the word of the Lorde in thy mouth is true.

[l] So hard a thing it is to depende on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Eliah is ſent to Ahab. 4 Obadiah hideth an hundreth Prophets. 40 Eliah killeth all Baals prophets. 45 He obtayneth rayne.

AFter many dayes, the worde of the Lord came to Eliah, in the [a] thirde yere, ſaying, Goe, ſhew thy ſelf vnto Ahab, and I will ſend raine vpon the earth.

[a] After that he departed from the riuer Cherith.

2 And Eliah went to ſhewe himſelfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his houſe: (& Obadiah [b] feared God greatly:

[b] God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly: that is, to profeſſe his name openly.

4 For when Iezebel deſtroyed the Prophets of the Lorde, Obadiah tooke an hundreth Prophetes, and hid them, by fiftie in a caue, and hee fed them with bread and water.)

5 And Ahab ſaide vnto Obadiah, Go into the lande, vnto all the fountaines of water, & vnto all the riuers, if ſo bee that wee may finde graſſe to ſaue the horſes and the mules aliue, leſt we depriue [the land] of the beaſts.

6 And ſo they deuided yͤ land betwene them to walke through it. Ahab went one way by him ſelfe, & Obadiah went another way by himſelfe.

7 ¶ And as Obadiah was in the way, beholde, Eliah [c] met him: and he knewe him, and fell on his face, and ſaid, Art not thou my lord Eliah?

[c] God pitieth oft tymes the wicked for the godlies ſake, & cauſeth Eliah to meete with Obadiah that the benefite might be knowen to bee graunted for Gods children ſake.

8 And he anſwered him, Yea, go tell thy lord, Beholde, Eliah is here.

9 And he ſaide What haue I ſinned, that thou wouldeſt deliuer thy ſeruant into the hand of Ahab, to ſlay me?

10 As the Lord thy God liueth there is no nation or kingdome, whither my lorde hath not ſent to ſeeke thee: and when they ſayd, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou ſayeſt, Goe, tell thy lorde, Beholde, Eliah is here.]

12 And when I am gone from thee, the Spirit of the Lord ſhal cary thee into ſome place yͭ I do not know: ſo when I come and tell Ahab if he can not finde thee, then will he kill me: But I thy ſeruant [d] feare the Lord from my youth.

[d] I am none of the wicked perſecuters, that thou ſhouldeſt procure vnto me ſuch diſpleaſure: but I ſerue God and fauour his children.

13 Was it not tolde my lorde, what I did when Iezebel ſlewe yͤ Prophets of the Lord, how I hid an hundreth mē of yͤ Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou ſayeſt, Goe tel thy lorde, Beholde, Eliah [is here,] that he may ſlay me.

15 And Eliah ſaid, As yͤ Lord of hoſts liueth, before whome I ſtande, I will ſurely ſhew my ſelfe vnto him this day.[e]

[e] By my preſence I will declare that thou haſt tolde him the trueth.

16 ¶ So Obadiah went to meete Ahab and tolde him: and Ahab went to meete Eliah.

17 And when Ahab ſawe Eliah, Ahab ſaide vnto him, Art thou he that troubleth Iſrael?

18 And hee anſwered, I haue not troubled Iſrael, but [f] thou, and thy fathers houſe, in that ye haue forſaken the commaundements of the Lord, and thou haſt followed Baalim.

[f] The true miniſters of God ought not onely not to ſuffer the trueth to be vniuſtly ſlaundered, but to reproue boldly the wicked ſlaunderers without reſpect of perſon.

19 Now therefore ſend, and gather to me all Iſrael vnto mount Carmel, and the prophets of Baal foure hundreth & fiftie, & the prophets of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab ſent vnto all the children of Iſrael, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and ſaide, Howe long [g] halt ye betweene two opinions? If the Lorde be God, followe him: but if Baal be he, then goe after him. And the people anſwered him not a worde.

[g] Be conſtant in the one, and make it not as a thing indifferent whether ye folowe God or Baal, or whether ye ſerue God wholy or in part, Zeph.1.5.

22 Then ſaid Eliah vnto the people,

I only remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let thē therefore giue vs two bullocks, and let them chuſe the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call yee on the name of your god, and I will call on the Name of the Lord: and then the God that anſwereth [h] by fire, let him be God. And all ẏ people anſwered, and ſaid, It is well ſpoken.

25 And Eliah ſaid vnto the prophets of Baal, Chuſe you a bullocke, and prepare him firſt (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke ẏ one bullocke, that was giuen them, & they prepared it, and called on the name of Baal, from morning to noone, ſaying, O Baal, heare vs: but there was no voyce, nor any to anſwere. and they leapt vpon the altar that was made.

27 And at noone Eliah mocked thē, and ſayde, Crie loude: for he is a [k] god: either hee talketh or purſueth his enemies, or is in his iourney, or it may bee that he ſleepeth, and muſt be awaked.

28 And they cried loud, & cut thēſelues as their maner was, wͭ kniues & launcers, till the blood guſhed out vpon thē.

29 And when midday was paſſed, and they had propheſied vntill the offring of the euening ſacrifice, there was neyther voyce, nor one to anſwere, nor any that regarded.

30 And Eliah ſayde vnto all the people, Come to me. And al the people came to him. And hee repared the altar of the Lord that was broken downe.

31 And Eliah tooke twelue ſtones, according to the nomber of the tribes of the ſonnes of Iaakob, (vnto whom the worde of the Lord came, ſaying, *Iſrael ſhall be thy name)

32 And with ẏ ſtones he built an altar in the name of the Lorde: and he made a ditch round about the altar, as great as would conteine two [t] meaſures of ſeede.

33 And he put the wood in order, and hewed the bullocke in pieces, and layed him on the wood,

34 And ſaide, Fill foure barrels with water, and powre it on ẏ burnt offering and on the wood. Againe he ſayd, Do ſo againe. And they did ſo the ſecond time.

h By ſending downe fire frō heauē to burne the ſacrifice.

i As men rauiſhed with ſome ſtrange ſpirit.

k You eſteeme him as a god.

l He mocketh their beaſtly madneſſe, which thinke that by any inſtance or ſince the dead & vile idoles can helpe their worſhippers in their neceſſities.

Gene 32.28. 2.king 17.34.

t Ebr. Sats, which one conteine about three pottels and a third part a piece.

And he ſaid, Doe it the thirde time. And they did it the third time.

35 And the water came round about the altar: and he [m] filled the ditch with water alſo.

36 And when they ſhoulde offer the euening ſacrifice, Eliah the Prophet came, and ſaid, Lord God of Abraham, Izhak & of Iſrael let it be knowen this day, ẏ thou art the God of Iſrael, & that I am thy ſeruāt, and that I haue done all theſe things at thy commandement.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lorde God, and that thou haſt turned their heart againe [n] at the laſt.

38 Then the fire of the Lord fell, and conſumed the burnt offring, & the wood, and the ſtones, and the duſt, and licked vp the water that was in the ditch.

39 And when all the people ſawe it, they fell on their faces, and ſaide, The Lord is God, the Lord is God.

40 And Eliah ſaid vnto them, Take the prophets of Baal, let not [o] a man of them eſcape. And they tooke them, and Eliah brought them to the brooke Kiſhon, and ſlewe them there.

41 ¶ And Eliah ſayde vnto Ahab, Get thee vp, eate and drinke, for there is a ſound of much raine.

42 So Ahab went vp to eate and to drinke, and Eliah went vp to the top of Carmel: & he crouched vnto the earth, and put his face betweene his knees,

43 And ſaide to his ſeruant, Goe vp nowe and looke towarde the way of the Sea. And he went vp, and looked, and ſaide, There is nothing. Againe he ſaid, Goe againe [p] ſeuen times.

44 And at the ſeuenth time he ſayd, Beholde, there ariſeth a litle cloude out of the ſea like a mans hande. Then hee ſayde, Up and ſay vnto Ahab, Make ready thy charet, and get thee downe, that the raine ſtay thee not.

45 And in the meane while the heauen was blacke with cloudes & winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And ẏ hand of the Lorde was on Eliah, and he girded vp his loynes, and ran [q] before Ahab til he came to Izreel.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, ſo that there ſhould haue none occaſion to doubt, that he is the onely God.

n Though God ſuffre his to runne in blindneſſe and error for a time, yet at the length he calleth them home to him by ſome notorious ſigne and worke.

o He commanded them that as they were truely perſwaded to confeſſe the onely God, ſo they would ſerue him with all their power and deſtroy the idolaters his enemies.

p As Gods ſpirit moued him to pray, ſo was he ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

Or, here and there.

q He was ſo ſtrengthened with Gods ſpirit, that he ranne faſter then the charet was able to runne.

CHAP. XIX.

3 Eliah fleeing from Iezebel, is nouriſhed by the Angell of God. 15 He is commaunded to anoynt Hazael, Iehu, and Eliſha.

NOwe Ahab tolde Iezebel al that Eliah had done, and howe hee had ſlaine all the [a] prophets

[a] prophets with the ſword.

2 Then Iezebel ſent a meſſenger vnto Eliah, ſaying, [b] The gods doe ſo to me & more alſo, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he ſawe that, he aroſe, and went ‖ for his life, and came to Beer-ſheba, which is in Iudah, and left his ſeruant there.

4 But he went a dayes iourney into the wildernes, and came and ſate downe vnder a iuniper tree, and deſired that he might die, and ſaid, It is nowe enough: O Lorde, [c] take my ſoule, for I am no better then my fathers.

5 And as he lay and ſlept vnder the iuniper tree, beholde now, an Angel touched him, & ſaid vnto him, Vp, [and] eat.

6 And when he looked about, behold, there was a cake baken on the coles, and a potte of water at his head: ſo hee did eate and drinke, and returned and ſlept.

7 And the Angell of the Lorde came againe the ſeconde time, and touched him, and ſaide, Vp, [and] eate: for [d] thou haſt a great iourney.

8 ¶ Then he aroſe, and did eate and drinke, and walked in the ſtrength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and beholde, the Lorde ſpake to him, and ſaide vnto him, What doeſt thou here, Eliah?

10 And he anſwered, I haue [e] bene very ielous for the Lord God of hoſtes: for the children of Iſrael haue forſaken thy couenant, broken downe thine altars, and ſlaine thy Prophets with the ſworde, * and I onely am left, and they ſeeke my life to take it away.

11 And he ſayde, Come out, and ſtand vpon the mount before the Lorde. And behold, the Lord went by, and a mighty ſtrong winde rent the mountaines, and brake the rockes before the Lord: [but] the Lord was [f] not in the winde: and after ÿ winde [came] an earthquake: [but] the Lorde was not in the earthquake:

12 And after the earthquake [came] fire: [but] the Lord was not in the fire: & after the fire came a ſtill and ſoft voyce.

13 And when Eliah heard it, he couered his face with his mantell, and went out, and ſtoode in the entring in of the caue: and beholde, [there came] a voyce vnto him, and ſayde, What doeſt thou here, Eliah?

14 And he anſwered, I haue bene very ielous for the Lord God of hoſtes, [g] becauſe the children of Iſrael haue forſaken thy couenant, caſt downe thine altars and ſlaine thy Prophets with the ſworde, and I onely am left, and they ſeeke my life to take it away.

15 And the Lorde ſaid vnto him, Go, returne by the wildernes vnto Damaſcus, and when thou commeſt there, ‖ anoint Hazael King ouer Aram.

16 And Iehu the ſonne of Nimſhi ſhalt thou anoint King ouer Iſrael: and Eliſha the ſonne of Shaphat of Abel Meholah ſhalt thou anoint to bee Prophet in thy roume.

17 And * him that eſcapeth from the ſworde of Hazael, ſhall Iehu ſlay: and him that eſcapeth from the ſworde of Iehu, ſhall Eliſha ſlay.

18 Yet will * I leaue ſeuen thouſand in Iſrael, [euen] [h] al the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.

19 ¶ So he departed thence, and founde Eliſha the ſonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with ÿ twelft: and Eliah went towardes him, and caſt his mantel vpon him.

20 And he left the oxen, and ran after Eliah, & ſaid, Let me, I pray thee, kiſſe my father & my mother, & then I will folow thee. Who anſwered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen and ſlewe them, and ſod their fleſh with the [k] inſtruments of the oxen, and gaue vnto the people, and they did eate: then he aroſe and went after Eliah, and miniſtred vnto him.

CHAP. XX.

1 Samaria is beſieged. 13 The Lorde promiſeth the victorie to Ahab by a Prophet. 31 The King of Iſrael made peace with Ben-hadad, and is reproued therefore by the Prophet.

Then Ben-hadad the King of ‖ Aram aſſembled all his armie, and two and thirtie [l] Kinges with him, with horſes, and charets, & went vp and beſieged ‖ Samaria, and fought againſt it.

2 And he ſent meſſengers to Ahab King of Iſrael, into the citie,

3 And ſaide vnto him, Thus ſayeth Ben-hadad, Thy ſiluer and thy gold is mine: alſo thy women, and thy faire children are mine.

4 And the king of Iſrael anſwered, and

[a] To wit, of Baal.

[b] Though the wicked rage againſt Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ Or, whether his minde led him.

[c] So hard a thing it is to bridle our impacience in affliction, that the ſaintes could not ouercome the ſame.

[d] He declareth that except God had nouriſhed him miraculouſly, it had not bene poſſible for him to haue gone this iourney.

[e] He complaineth, that the more zealous ÿ he ſhewed him ſelfe to maintaine Gods glorie, the more cruelly was he perſecuted. Rom. 11.3.

[f] For the nature of man is not able to come neere vnto God, if he ſhoulde appeare in his ſtrength and full maieſtie, and therefore of his mercie he ſubmitteth him ſelfe to our capacitie.

[g] We ought not to deſire [illegible] Gods glorie, but becauſe our duetie ſo requireth, we ought to doe it.

‖ Or, Syria.

* 2 King. 9.1,3. eccles. 48.8.

* Rom. 11.4.

[h] He declareth that wicked [illegible] and idolaters are not his.

[i] Though that natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to ſerue him.

[k] He would not ſtay till wood was brought, ſo great was his deſire to folow his vocation.

‖ Or, Syria.

[l] That is, gouernours, & rulers of prouinces.

‖ Or, Shomeron.

and ſaide, My lorde King, according to thy ſaying, I am thine, & all yͤ I haue.

5 And when the meſſengers came againe, they ſayde, Thus commaundeth Ben hadad, and ſayeth, When I ſhall ſende vnto thee, and commaunde, thou ſhalt deliuer me thy ſiluer and thy gold, and thy women, and thy children.

6 Or els I will ſende my ſeruants vnto thee by to morowe this time: & they ſhall ſearch thine houſe, and the houſes of thy ſeruants: and whatſoeuer is pleaſant in thine eyes, they ſhall take it in their handes, and bring it away.

7 Then the king of Iſrael ſent for al the Elders of the lande, and ſaide, Take heede, I pray you, & ſee how he ſeeketh miſchiefe: for he ſent vnto me for my wiues, & for my children, & for my ſiluer, and for my gold, and I denyed him not.

8 And all the Elders, and all the people ſaid to him, Hearken [d] not vnto him, nor conſent.

9 Wherefore he ſaid vnto the meſſengers of Ben hadad, Tel my lord yͤ king, All that thou dideſt ſend for to thy ſeruāt at the firſt time, that I will doe, but this thing I may not doe. And yͤ meſſengers departed and brought him an anſwere.

10 And Ben-hadad ſent vnto him, and ſaide, The gods doe ſo to me and more alſo, if the [e] duſt of Samaria be enough to all the people that folowe me, for euery man an handfull.

11 And the King of Iſrael anſwered, and ſaide, Tell him, Let not him that girdeth his harneſſe, ‖ boaſt himſelf, as he that [f] putteth it off.

12 And when he heard that tidings, as he was with the Kings drinking in the pauilions, he ſaid vnto his ſeruants, Bring foorth your engines, ‖ and they ſet them againſt the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Iſrael, ſaying, Thus ſayeth the Lord, Haſt thou ſeene all this great multitude? behold, I will deliuer it into thine hande this day, that thou maiſt know, that I am the Lord.

14 And Ahab ſaid, By whome? And he ſaide, Thus ſaith the Lorde, By the ſeruants of the princes of the prouinces. He ſaid againe Who ſhall order the battel? And he anſwered, Thou.

15 ¶ Then he nombred the ſeruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he nombred the whole people of all the childrē of Iſrael, ‖ euen ſeuen thouſand.

16 And they went out at noone: but Ben hadad did drinke til he was drunken in the tentes, both he and yͤ kings: [for] two and thirtie kings helped him.

17 So the [h] ſeruants of the princes of the prouinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And he ſayde, Whether they bee come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, [to wit, the ſeruants of the princes of yͤ prouinces, & the hoſte which followed thē.

20 And they ſlewe euery one his [i] enemie: and the ‖ Aramites fled, and Iſrael purſued them: but Ben hadad the king of Aram eſcaped on an horſe with [his horſemen.

21 And the king of Iſrael went out, & ſmote the horſes and charets, and with a great ſlaughter ſlew he the Aramites.

22 (For there had come a Prophet to the king of Iſrael, and had ſaide vnto him, Goe, be of good courage and conſider, and take heede what thou doeſt: for when the yeere is gone about, the king of Aram will come vp againſt thee)

23 ¶ Then the ſeruants of the king of Aram ſayde vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight againſt them in the plaine, and doubtles we ſhall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, & place captaines for them.

25 And nōber thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, and ſuch charets, and we will fight againſt them in the plaine, & doutleſſe we ſhall ouercome them: and hee hearkened vnto their voyce, and did ſo.

26 And after the yeere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were nombred, and were all aſſembled and went againſt them, and the children of Iſrael pitched before them, like two litle flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, & ſpake vnto the king of Iſrael, ſaying, Thus ſaith yͤ Lord, Becauſe yͤ Aramites haue

[b] I am content to obey & pay tribute.

[c] He would not accept his anſwere, except he did out of hand deliuer whatſoeuer he ſhould aſke: for he ſought an occaſion howe to make warre againſt him.

[d] They thought it their duetie rather to venter their liues, then to grant to that thing which was not lawful, only to ſatiſfie the luſt of a tyrant.

[e] Much leſſe ſhall there be found any pray, that is worth any thing when they ſhall be ſo many.

[f] Boaſt not before the victory be gotten.

‖ Or, put your ſelues in order.

[g] Before God went about by ſignes & miracles to win Ahab from his impietie, and nowe againe by wonderfull victories.

[h] That is, yong men trained in the rule of princes.

[i] Ebr. man.

‖ Or, Syrians.

With them that were appointed for the preſeruation of his perſon.

[k] Thus the wicked blaſpheme God in their turne, whome notwithſtanding he ſuffreth not vnpuniſhed.

All they, which were in the battell of the former yere, verſe 25.

haue ſayde, The Lord is the God of the mountaynes, and not God of the valleyes, therefore will I deliuer all this great multitude into thine hande, and ye ſhall knowe that m I am the Lord.

m Who am of like power in the valley, as I am on the hils, and can aſwell deſtroy a multitude with fewe as with many.

29 And they pitched one ouer againſt the other ſeuen daies, and in the ſeuenth day the battel was ioyned: and the children of Iſrael ſlewe of the Aramites an hundreth thouſand footmen in one day.

30 But the reſt fled to Aphek into the citie: and there fel a wal vpon ſeuen and twentie thouſande men that were left: and Ben hadad fled into the citie, and came into ‡ a ſecret chamber.

‡ Ebr. from chamber to chamber.

31 ¶ And his ſeruants ſayde vnto him, Beholde nowe, we haue heard ſay that the Kinges of the houſe of Iſrael are mercifull Kings: we pray thee, let vs put n ſackecloth about our loynes, and ropes about our heades and go out to the King of Iſrael: it may be that he will ſaue thy life.

n In ſigne of ſubmiſſion, and that we haue deſerued death if he will puniſh vs with rigour.

32 Thē they girded ſackecloth about their loynes and put ropes about their heads, and came to the King of Iſrael, and ſaid, Thy ſeruāt Ben hadad ſaith, I pray thee, let me liue: and he ſayd, Is he yet aliue? he is my brother.

33 Nowe the men tooke diligent heede, ‖ if they coulde catch any thing of him, and made haſte, and ſayde, Thy o brother Ben hadad. And he ſaid Goe, bring him. So Ben hadad came out vnto him, and he cauſed him to come vp vnto the charet.

‖ Or, & caught it of him.

o He is aliue.

34 And Ben hadad ſaid vnto him, The cities, which my father tooke frō thy father I wil reſtore, and thou ſhalt make p ſtreetes for thee in Damaſcus, as my father did in Samaria. Then ſayde Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

p Thou ſhalt appoint in my cities what thou wilt, and I wil obey thee.

35 ¶ Then a certaine man of the ‖ children of the Prophets ſaid vnto his neighbour by the commandement of ẏ Lord, q Smite me, I pray thee. But the man refuſed to ſmite him.

‖ Or, of the diſciples.

q By this externall ſigne he would more liuely touch ẏ kings heart.

36 Then ſaide he vnto him, Becauſe thou haſt not obeyed the voyce of the Lorde, beholde, aſſoone as thou art departed from me, a r lyon ſhall ſlay thee. So when he was departed from him, a lyon found him and ſlewe him.

r Becauſe thou haſt tranſgreſſed the commandement of the Lorde.

37 Then hee founde another man, and ſayde Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes vpon his face.

39 And when the king came by, he cryed vnto the king, and ſayde, s Thy ſeruant went into the middes of the battell: and beholde, there went away a man, whome another man brought vnto me, and ſaid Keepe this man: if he be loſt, ⁊ wāt, thy life ſhal go for his life, or els thou ſhalt pay a talent of ſiluer.

s By this parable he maketh Ahab [illegible] who made a couenant with Gods enemie, and [illegible] eſcape whom God had appointed to be ſlaine.

40 And as thy ſeruant had here and there to doe, he was gone: and the king of Iſrael ſaide vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And he haſted, ⁊ tooke the aſhes away from his face. ⁊ the king of Iſrael knewe him that he was of ẏ Prophets.

42 And he ſaid vnto him, Thus ſaith the Lord, * Becauſe thou haſt let go out of thine ‖ handes a man whome I appointed to die thy life ſhal go for his life, and thy people for his people.

Chap.22,38.

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to Samaria.

‖ Or, Shomeron.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth for the vineyarde that he refuſed to ſell to Ahab. 19 Elias reproueth Ahab and he repenteth.

AFter theſe things Naboth ẏ Izreelite had a vineyarde in Izreel, hard by ẏ palace of Ahab king of Samaria.

‖ Or, at this time.

2 And Ahab ſpake vnto Naboth, ſaying, a Giue mee thy vineyarde, that I may make me a garden of herbes thereof, becauſe it is neere by mine houſe. ⁊ I wil giue thee for it a better vineyard thē it is: or if it pleaſe thee, I will giue thee ẏ worth of it in money.

a Though Ahab [illegible] be condemned [illegible] the holy [illegible] yet he was not to [illegible] the Lord and [illegible] without [illegible] recompence.

3 And Naboth ſayde to Ahab The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the word which Naboth the Izreelite had ſpoken vnto him: for he had ſaid, I will not giue thee the inheritance of my fathers. And he lay vpon his bed and turned his face and would eate no bread.

5 Then Iezebel his wife came to him and ſaide vnto him b Why is thy ſpirit ſo ſad that thou eateſt no bread?

b Thus the wicked [illegible]

6 And he ſayde vnto her, Becauſe I ſpake vnto Naboth the Izreelite, ⁊ ſaid vnto him, Giue me thy vineyard for money or if it pleaſe thee, I wil giue thee another vineyard for it: but he anſwered, I will not giue thee my vineyarde.

7 Then Iezebel his wife ſayde vnto him, [c] Doeſt thou nowe gouerne the kingdome of Iſrael? vp, eate bread, and ‡be of good cheere, I will giue thee the vineyarde of Naboth the Izreelite.

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And ſhe wrote in ȳ letters, ſaying, Proclaime a [d] faſt, and ſet Naboth among the chiefe of the people,

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou diddeſt blaſpheme God and the King: then carie him out, and ſtone him that he may die.

11 And the [e] men of his citie, [euen] the Elders and gouernours, which dwelt in his citie, did as Iezebel had ſent vnto them: as it was written in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked mẽ witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did ‡blaſpheme God and the King. Then they caryed him away out of the citie, & ſtoned him with ſtones, that he dyed.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſayde to Ahab, [f] Up, [and] take poſſeſſion of the vineyarde of Naboth the Izreelite, which he refuſed to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he roſe to goe downe to the vineyarde of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Eliah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meete Ahab king of Iſrael which is in Samaria: lo, [he is in the vineyard of Naboth whither he is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſay vnto him, Thus ſayeth the Lorde, [g] Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſayeth the Lorde, [h] In the place where dogges licked the blood of Naboth, ſhal dogges licke euen thy blood alſo.

20 And Ahab ſayde to Eliah, Haſt thou founde mee, O mine enemie? And he anſwered, I haue found thee:] for thou haſt ſolde thy ſelfe to worke wickedneſſe in the ſight of the Lorde.

21 *Beholde, I will bring euil vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that *piſſeth againſt the wall, aſwel him ȳ is *ſhut vp, as him that is left in Iſrael,

22 And I will make thine houſe like the houſe of *Ieroboam the ſonne of Nebat, and like the houſe of *Baaſha the ſonne of Ahiiah, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

23 And alſo of Iezebel ſpake ȳ Lord, ſaying, *The dogges ſhal eate Iezebel, ‖by the wall of Izreel.

24 The dogges ſhall eate him of Ahabs [ſtocke, that dyeth in the citie: and him that dyeth in the fieldes, ſhall the foules of the aire eate.

25 (But there was none like Ahab, who did ſell him ſelfe, to worke wickednes in the ſight of the Lord: whom Iezebel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord caſt out before the children of Iſrael.)

27 Nowe when Ahab heard thoſe wordes, he rent his clothes, and put ſackecloth vpon ‡him and faſted, and lay in ſackecloth and went [k] ſoftly.

28 And the worde of the Lord came to Eliah the Tiſhbite, ſaying,

29 Seeſt thou howe Ahab is humbled before me? becauſe he ſubmitteth him ſelfe before me, I wil not bring that euill in his dayes, [l] but in his ſonnes dayes will I bring euill vpon his houſe.

CHAP. XXII.

1 Iehoſhaphat and Ahab fight againſt the King of Syria. 15 Michaiah ſheweth the King what ſhalbe the ſucceſſe of their enterpriſe. 24 Zidkiah the falſe Prophet ſmiteth him. 34 Ahab is ſlaine. 40 Ahaziah his ſonne ſucceedeth. 41 The reigne of Iehoſhaphat, 50 and Ioram his ſonne.

AND * they continued [a] three yeere without warre betweene Aram and Iſrael.

2 And in the thirde yeere did Iehoſhaphat the King of Iudah [b] come downe to the King of Iſrael.

3 (Then the King of Iſrael ſayde vnto his ſeruants, Knowe ye not that [c] Ramoth Gilead was ours? and wee ſtay, and take it not out of the hande of the King of Aram?

[c] As though ſhe ſayd, Thou knoweſt not what it is to reigne: Commande, and intreate not.

‡Ebr. let thine heart be merie.

[d] For then they vſed to enquire of mens faultes: for none coulde faſt truely that were notorious ſinners.

[e] Thus the worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandements of princes then the iuſt lawes of God.

‡Ebr. bleſſe.

[f] This example of monſtruous crueltie ſet by the Ghoſt teacheth to vs to the intent that we ſhould abhorre al tyrannie, and ſpecially in them whome nature and kinde ſhoulde moue to be pitifull and inclined to mercie.

[g] Doeſt thou thinke to haue any aduantage by murthering of an innocent?

[h] This was fulfild in Ioram his ſonne. 2.King 9. 25,26.

Chap. 14.10. 2.King 9.8.

1.Sam. 25.22.

Chap. 14.10.

Chap. 15.29.

Chap. 16.3.

2.King.9.33. 36.

‖Or, fortreſſe, or poſſeſsion.

By the wicked counſell of his wife, he became a vile idolater and cruel murtherer, as one that gaue him ſelfe wholy to ſerue ſinne.

‡Ebr. his fleſh.

[k] In token of mourning, or as ſome reade, bare footed.

[l] Meaning, in Iorams time, 2.King.9,26.

2.Chron.18, 1,2.

[a] Ben-hadad the King of Syria and Ahab made a peace, which endured three yeeres.

[b] To ſee and viſite him.

[c] The Kinges of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not him ſelfe bound thereby to reſtore it.

4 And he ſayde vnto Iehoſhaphat, Wilt thou go with me to battell againſt Ramoth Gilead? And Iehoſhaphat ſayd vnto the king of Iſrael, I am as thou art, my people as thy people, and mine horſes as thine horſes.

5 Then Iehoſhaphat ſayd vnto the king of Iſrael, Aſke counſell, I pray thee, of the Lord to day.

6 Then the king of Iſrael gathered the [d] Prophets vpon a foure hundreth men, and ſayd vnto them, Shall I goe againſt Ramoth Gilead to battell, or ſhall I let it alone? And they ſayde, Goe vp: for the Lord ſhall deliuer it into the hands of the king.

7 And Iehoſhaphat ſayd, Is there here neuer a Prophet of ẏ [e] Lord more, that we might inquire of him?

8 And the king of Iſrael ſayde vnto Iehoſhaphat, There is yet one man (Michaiah the ſonne of Imlah) by whome we may aſke counſaile of the Lord, but [f] I hate him: for he doeth not propheſie good vnto me, but euill. And Iehoſhaphat ſayde, Let not the king ſay ſo.

9 Then the king of Iſrael called an [g] Eunuche, and ſayde, Call quickly Michaiah the ſonne of Imlah.

10 And the king of Iſrael and Iehoſhaphat the king of Iudah ſate either of them on his throne in their [h] apparell in the voyde place at the entring in of the gate of Samaria, and all the prophets propheſied before them.

11 And Zidkiiah the ſonne of Chenaanah made him [i] hornes of yron and ſaid, Thus ſaith the Lorde, With theſe ſhalt thou puſh the Aramites, vntil thou haſt conſumed them.

12 And all the Prophets propheſied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the kings hand.

13 ¶ And the meſſenger that was gone to call Michaiah ſpake vnto him, ſaying, Beholde nowe, the wordes of the Prophets declare good vnto the king with [k] one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, and ſpeake thou good.

14 And Michaiah ſayd, As the Lord liueth whatſoeuer the Lord ſaith vnto me, that will I ſpeake.

15 ¶ So he came to the king, and the king ſayd vnto him, Michaiah, ſhall we go againſt Ramoth Gilead to battel, or ſhall we leaue off? And he anſwered him, [n] Go vp, and proſper: and the Lord ſhall deliuer it into the hand of the king.

16 And the king ſayd vnto him, How oft ſhall I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he ſayd, I ſawe all Iſrael ſcattered vpon ẏ mountaines, as ſheepe that had no ſhepheard. And the Lorde ſayd, [o] Theſe haue no maſter, let euery man returne vnto his houſe in peace.

18 (And the king of Iſrael ſayd vnto Iehoſhaphat, Did I not tell thee, that he would propheſie no good vnto me, but euill?)

19 Againe he ſayd, Heare thou therefore the worde of the Lord. I ſawe the Lord ſit on his throne, and all the [p] hoſte of heauen ſtoode about him on his right hand and on his left hand.

20 And the Lord ſaid, Who ſhal ‖ entiſe Ahab that he may go and fall at Ramoth Gilead? And one ſayd on this maner, and another ſayd on that maner.

21 Then there came forth a ſpirit, and [q] ſtoode before the Lord, and ſaid, I wil entiſe him. And the Lord ſaid vnto him, Wherewith?

22 And he ſayd, I will goe out, and be a [r] falſe ſpirit in the mouth of all his prophets. Then he ſayd, Thou ſhalt entiſe him, and ſhalt alſo preuaile: goe forth, and doe ſo.

23 Now therefore beholde, the Lord hath put a lying ſpirite in the mouth of all theſe thy prophets, and the Lorde hath appointed euill againſt thee.

24 Then Zidkiiah the ſonne of Chenaanah came neere, and ſmote Michaiah on the cheeke & ſayd, [s] When went the Spirit of the Lorde from me, to ſpeake vnto thee?

25 And Michaiah ſayd, Behold, thou ſhalt ſee in that day, when thou ſhalt go from chamber to chamber to hide thee.

26 And the king of Iſrael ſaid, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioaſh the kings ſonne,

27 And ſay, Thus ſaith the king, Put this man in the priſon houſe, and feede him with [t] bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah ſayde, If thou returne in peace, the Lorde hath not ſpoken by me. And he ſayd, [u] Hearken all ye people.

29 So the king of Iſrael and Ieho-

[a] I am readie to ioyne with thee, and all mine is at thy commandement.

[c] Becauſe hee would not go to the warre, except God approued it: but when he had counſailed, contrarie he would not obey.

[d] Meaning the falſe prophets, which were flatterers and ſerued for lucre, whom Iezebel had aduanced and kept after the death of thoſe whom Elias ſlewe.

[e] Iehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemne them.

[f] Hereby we ſee that the wicked cannot abide to heare the trueth, but hate the Prophets of God and moleſt them.

[g] Reade Gen. 37.36.

[h] In their kingly apparell.

[i] The true Prophets of God were accuſtomed to vſe ſignes for the confirmation of their doctrine Iſa. 20.2 iere. 7.2. wherein the falſe prophets did imitate them thinking thereby to make their doctrine more commendable.

[k] With one mouth.

[m] This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a thing if the greater part approue it be they neuer ſo vngodly.

[n] He ſpeaketh this in deriſion, becauſe the king truſted ſo much to the falſe prophets meaning that by experience he ſhould trie that they were but flatterers.

[o] It is better they returne home then to be puniſhed & ſcattered becauſe they take warre in hand without Gods counſel and approbation.

[p] Meaning, his Angels.

‖ Or, perſwade and deceiue.

[q] Here we ſee that though the deuill be euer ready to bring vs to deſtruction, yet he hath no further power then God giueth him.

[r] I will cauſe all his prophets to tell lyes.

2 Chro. 18.23.

[s] Thus the wicked would ſeeme that none were in the fauour of God but they, and that God hath giuen his graces to none ſo much as to them.

[t] Let him be pined away with hunger and be fed with a ſmall portion of bread and water.

[u] That when ye ſhal ſee theſe things come to paſſe, ye may giue God the glorie, and know that I am his true Prophet.

ſhaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Iſrael ſayd to Iehoſhaphat, I wil change mine apparel, and will enter into the battell, but put thou on thine apparell. And the king of Iſrael changed him ſelfe, and went into the battel.

31 And the king of Aram commanded his two and thirtie captaines ouer his charettes, ſaying, Fight neither with ſmall, nor great, ſaue onely againſt the king of Iſrael.

32 And when the captaines of the charets ſaw Iehoſhaphat, they ſaid, Surely it is the king of Iſrael, and they turned to fight againſt him: and Iehoſhaphat [x] cryed.

[x] That is, to the Lord for helpe.

33 And when the captaines of the charets ſawe that he was not the king of Iſrael, they turned backe from him.

34 Then a [certaine] man drewe a bowe mightily and ſmote the king of Iſrael betweene the ioynts [*] of his brigandine. Wherefore he ſayde vnto his charet man, Turne thine hand & carie me out of the hoſte: for I am [*] hurt.

[illegible]

35 And the battel encreaſed that day, and the [y] king ſtoode ſtill in his charet againſt the Aramites, and dyed at euen: and the blood ran out of the wound into the middes of the charet.

[y] To wit, Ahab king of Iſrael.

36 And there went a proclamation throughout the [z] hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

[z] Of the Iſraelites.

37 So the king dyed, & was brought to Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria and the dogs licked vp his blood [*] and [*] they waſhed his armour, according [*] vnto the worde of the Lord which he ſpake.

[*] Or, the harlots [illegible] Chap. 21, 19.

39 Concerning the reſt of the actes of Ahab and all that he did, and the yuorie houſe, which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Iſrael?

40 So Ahab ſlept with his fathers, & Ahaziah his ſonne reigned in his ſtead.

2. Chro. 20, 31.

41 ¶ *And Iehoſhaphat the ſonne of Aſa began to reigne vpon Iudah in the fourth yeere of Ahab king of Iſrael.

42 Iehoſhaphat was fiue and thirtie yeere olde, when he began to reigne, and reigned fiue and twentie yere in Ieruſalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles [a] the hie places were not taken away: for the people offred ſtill and burnt incenſe in the hie places.

[a] Meaning, that he was led by the ancetors thinking that they might ſtil ſacrifice to the Lord in thoſe places as wel as they did before the temple was built.

44 And Iehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the actes of Iehoſhaphat, and his worthie deeds that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aſa, he put cleane out of the land.

47 There was then no king in Edom: the [b] deputie was king.

[b] In the time of this king, Idumea was ſubiect to Iudah and was gouerned by whome they of Iudah appointed.

48 Iehoſhaphat made ſhippes of [c] Tharſhiſh to ſaile to [d] Ophir for golde, but they went not, for the ſhippes were broken at Ezion Gaber.

[c] Or, Tharſhiſh the ſcripture meaneth Cilicia and all the Sea called Mediterraneum.

[d] Ioſephus writeth, that Ophir is in India, where the Egyptians and Arabians traffike for golde.

49 Then ſayd Ahaziah the ſonne of Ahab vnto Iehoſhaphat, Let my ſeruants go with thy ſeruants in the ſhips. But Iehoſhaphat would not.

50 And Iehoſhaphat did ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the ſeuenteenth yeere of Iehoſhaphat king of Iudah, and reigned two yeeres ouer Iſrael.

52 But he did euill in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For he ſerued Baal and worſhipped him, and prouoked the Lord God of Iſrael vnto wrath, according vnto all that his father had done.

Or, [illegible] father did.

¶ The

The ſecond booke of the Kings.

THE ARGVMENT.

THis ſecond booke conteineth the actes of the kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt king Hoshea, who was impriſoned by the king of Aſhur, and the citie Samaria taken, and the ten tribes by the iuſt plague of God for their idolatrie and diſobedience to God, led into captiuitie. And alſo of Iudah, from the reigne of Iehoram ſonne of Iehoſhaphat vnto Zedekiah, who for contemning the Lordes commandement by his Prophets, and neglecting his fatherly admonitions by famine and other meanes, was taken by his enemies, ſawe his ſonnes moſt cruelly ſlaine before his face, and his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremiah. And alſo by the iuſt vengeance of God for contempt of his worde Ieruſalem was deſtroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards thoſe rulers and people which obey his Prophets and imbrace his worde: and contrariwiſe of his plagues towards thoſe common weales which neglect his miniſters and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth ſicke and conſulteth with Baal zebub. 3 He is reproued by Eliah. 10 The captaines ouer fiftie were ſent to Eliah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother ſucceedeth him.

When Moab rebelled againſt Iſrael after the death of Ahab:

2 And [a] Ahaziah fell through ẏ latteſſe windowe in his vpper chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom he ſayd, Go, and enquire of [b] Baal zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Eliah the Tiſhbite, Ariſe, and goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, Is it not becauſe there is no God in Iſrael, that ye go to enquire of Baal zebub the god of Ekron?

4 Wherefore thus ſaith the Lorde, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliah departed.

5 And the meſſengers returned vnto him, to whom he ſayd, Why are ye now returned?

6 And they anſwered him, There came a man and met vs, and ſayde vnto vs, Goe, and returne vnto the king which ſent you and ſay vnto him, Thus ſaith the Lord, Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſayd vnto them, What maner of man was he which came and met you, and tolde you theſe wordes?

8 And they ſaid vnto him, He was an [e] hearie man, and girded with a girdle of lether about his loynes. Then ſayde he, It is Eliah the Tiſhbite.

9 Therefore the King ſent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he ſate on the top [f] of a mountaine, and he ſayde vnto him, O man of God, the King hath commanded that thou come downe.

10 But Eliah anſwered, and ſayde to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe alſo he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſayd vnto him, O man of God, thus the King commaundeth, Come downe quickly.

12 But Eliah anſwered, and ſayde vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he ſent the third captaine ouer fiftie with his fiftie. And the thirde captaine ouer fiftie went vp and came, and fel on his knees before Eliah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my [l] life and the life of theſe thy fiftie ſeruants be precious in thy ſight.

14 Beholde, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life nowe be precious in thy ſight.

15 And the Angel of the Lorde ſayd vnto Eliah, Goe downe with him, be [m] not afraide of his preſence. So he aroſe, and went downe with him vnto the King.

---

[a] So that he was puniſhed for his idolatrie after two ſortes: for the Moabites, which were wont to pay him tribute rebelled, & he fell downe at a grate which was vpon his houſe to giue light beneath.

[b] The Philiſtims which dwelt at Ekrō, worſhipped this idole, which ſignifieth the god of flyes, thinking that he coulde preſerue them from ẏ biting of flyes: or els he was ſo called, becauſe flyes were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.

[c] He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.

[d] Ignorance is the mother of errour and idolatrie.

[e] Some think that this is ment of his garments which were rough & made of heare.

[f] To wit, Carmel.

[g] He declareth what power Gods worde hath in the mouth of his ſeruants when they threaten Gods iudgements againſt the wicked.

[h] He ſpake this in mockerie and therefore prouoked Gods wrath ſo much the more.

[i] Meaning, that God would ſhewe by effect whether he was a true Prophet or not.

[k] Which humbleth himſelfe before God and his ſeruants.

[l] That is ſpare my life and let me not die as the other two.

[m] Thus the Lorde giueth boldnes to his that they feare not the threatenings of tyrants, which otherwiſe of themſelues are afraide to doe Gods meſſage.

16 And he ſayd vnto him, Thus ſaith the Lorde, Becauſe thou haſt ſent meſſengers to inquire of Baal zebub the god of Ekron, was it not becauſe there was no God in Iſrael to inquire of his worde? therefore thou ſhalt not come downe of the bed, on which thou art gone vp but ſhalt dye the death.

17 So he dyed according to the worde of the Lorde which Eliah had ſpoken. And Iehoram began to reigne in his ſtead, in the ſecond yere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

n Iehoſaphat going to battel againſt the Syrians, making his ſonne Iehoram king in the 17. yeere of his reigne and in the 18. yeere, which was the ſecond yeere of his ſonne, Iehoram ye ſonne of Ahab reigned in Iſrael and in the fift yeere of this Iehoram, Iehoſaphat dyed & the kingdome of Iudah was confirmed to his ſonne.

CHAP. II.

8 Eliah deuideth the waters with his cloke. 11 He is taken vp into heauen. 14 Eliſha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beares.

AND when the Lorde would take vp Eliah into heauen by a whirle winde, Eliah went with Eliſha from a Gilgal.

2 Then Eliah ſayd to Eliſha, Tarie here, I pray thee: for the Lorde hath ſent me to Beth el. But Eliſha ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth el.

3 And the b children of the Prophets that were at Beth el, came out to Eliſha, and ſayd vnto him, Knoweſt thou that the Lord wil take thy maſter from c thine head this day? And he ſayd, Yea, I d knowe it: holde ye your peace.

4 Againe Eliah ſayd vnto him, Eliſha, tarie here, I pray thee: for the Lord hath ſent me to Iericho. But he ſayde, As the Lorde liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the prophets that were at Iericho, came to Eliſha, and ſayd vnto him, Knoweſt thou, that the Lorde will take thy maſter from thine head this day? And he ſayd, Yea, I knowe it: holde ye your peace.

6 Moreouer Eliah ſayd vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iorden. But he ſayde, As the Lorde liueth, and as thy ſoule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the ſonnes of the Prophets went and ſtoode on the other ſide afarre off, and they two ſtoode by Iorden.

8 ¶ Then Eliah tooke his cloke, and wrapt it together, and ſmote the f waters, and they were deuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were paſſed ouer, Eliah ſayd vnto Eliſha, Aſke what I ſhall doe for thee before I be taken from thee. And Eliſha ſayd, I pray thee, Let thy Spirit g be double vpon me.

10 And he ſayd, Thou haſt aſked an hard thing: yet if thou ſee me when I am taken from thee, thou ſhalt haue it ſo: and if not, it ſhall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horſes of fire, and did ſeparate them twaine. * So Eliah went vp by a whirle winde into heauen.

12 And Eliſha ſawe it, & he cryed, My father, my father, the charet of Iſrael, and the horſemen thereof: and he ſawe him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp alſo the cloke of Eliah that fell from him, and returned, and ſtoode by the banke of Iorden.

14 After, he tooke the cloke of Eliah, that fell from him, and ſmote the waters, and ſayd, Where is the Lorde God of Eliah? And ſo he alſo, after he had ſtriken the waters, ſo that they were deuided this way & that way, went ouer, euen Eliſha.

15 And when the children of the Prophets, which were at Iericho, ſaw him on the other ſide, they ſayd, The Spirit of Eliah doeth reſt on Eliſha: and they came to meete him, and fel to the ground before him,

16 And ſayd vnto him, Beholde now, there be with thy ſeruants fiftie ſtrong men: let them go, we pray thee, & ſeeke thy h maſter, if ſo be the Spirite of the Lord hath taken him vp, and caſt him vpon ſome mountaine, or into ſome valley. But he ſayd, i Ye ſhall not ſend.

17 Yet they were inſtant vpon him, till he was aſhamed: wherefore he ſaid, Send. So they ſent fiftie men, which ſought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) & he ſayd vnto them, Did not I ſay vnto you, Go not?

19 ¶ And the men of the citie ſaid vnto Eliſha, Behold, we pray thee: the ſituation of this citie is pleaſant, as thou, my lord,

a Which was that place where the children of Iſrael were circumciſed after they came ouer Iorden, & had bene fourtie yeeres in the wilderneſ as Ioſh. 5. 9.

b So called becauſe they are begotten as it were anew by ye heauenly doctrine.

c That is, from being any more thine head: for to be at the head, is to be the maſter, as to be at the feete, is to be ye ſeruant.

d For the Lord had reueiled it vnto him.

e Not onely at Beth el but at Iericho and other places were there Prophets, which had ſchooles, whom they inſtructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, becauſe of theſe dangerous times, or let me haue twiſe ſo much as the reſt of the Prophets: or thy Spirit being deuided into three partes, let me haue two.

* Eccles. 48. 9. 1. Mac. 2. 58.

k Elias God hath left a teſtimonie in all ages both before the Lawe, in the Lawe, & in the time of the Goſpel of our reſurrection.

i The Spirit of prophecie is giuen to him, as it was to Eliah.

h Meaning, Eliah: for they thought his body had bene caſt in ſome mountaine.

i Becauſe the fact was extraordinarie, they doubted where he was become, but Eliſha was aſſured that he was taken vp to God.

lord ſeeſt, but the water [is] naught, and the ground baren.

20 Then he ſaide, Bring me a newe cruſe, ⁊ put ſalt therin. And they brought it to him.

21 And he went vnto the ſpring of the waters, and caſt there ᵐ the ſalt, ⁊ ſaide, Thus ſaith ẏ Lord, I haue healed this water; death ſhall no more come thereof, neither bareunes to the ground.

22 So the waters were healed vntill this day according to the word of Eliſha which he had ſpoken.

23 ¶ And he went vp from thence vnto Beth el. And as he was going vp the way, litle children came out of the citie, and mocked him, and ſaid vnto him, Come vp, thou bald head, come vp, thou balde head.

24 And he turned backe, and looked on them, and ⁿ curſed them in the Name of the Lord. And two beares came out of the foreſt, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The raigne of Iehoram. 6 He and Iehoſhaphat go to warre againſt Moab, which rebelled. 13 Eliſha reproueth him 17 And geueth their hoſte water. 24 The Moabites are ouercome. 27 Their king ſacrificeth his ſonne.

NOwe Iehoram the ſonne of Ahab began to reigne ouer Iſrael in Samaria, ẏ ᵃ eightenth yeere of Iehoſhaphat king of Iudah, ⁊ reigned twelue yeres.

2 And he wrought euill in the ſight of the Lord, but not like his father nor like his mother: for he tooke away ẏ image of Baal that his father had made.

3 Neuertheles, he cleaued vnto ᵇ the ſinnes of Ieroboam, the ſonne of Nebat, which made Iſrael to ſinne, [and] departed not therefrom.

4 ¶ Then ᶜ Meſha king of Moab had ſtore of ſheepe, and rendred vnto the king of Iſrael an hundreth thouſande lambes, and an hundreth thouſande rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled againſt the king of Iſrael.

6 Therfore king Iehoram went out of Samaria the ſame ſeaſon, and nombred all Iſrael,

7 And went, ⁊ ſent to Iehoſhaphat king of Iudah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with mee to battell againſt Moab? And he anſwered I wil go vp: for I am, as thou art, my people, as thy people, and mine horſes as thine horſes.

8 Then ſaid he, What way ſhall we go vp? And he anſwered, The way of the wildernes of Edom.

9 ¶ So went the king of Iſrael and the king of Iudah, and the ᵉ king of Edom, and when they had compaſſed the way ſeuen dayes, they had no water for the hoſte, nor for the cattell that ‖ followed them.

10 Therefore the king of Iſrael ſaid, Alas, that the Lorde hath called theſe three kings, to giue them into the hand of Moab.

11 But Iehoſhaphat ſaide, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Iſraels ſeruants anſwered, ⁊ ſaid, Here is Eliſha the ſonne of Shaphat, which ᶠ powred water on the handes of Eliah.

12 Then Iehoſhaphat ſaide, ᵍ The word of ẏ Lord is with him. Therefore the king of Iſrael, ⁊ Iehoſhaphat, and the king of Edom went downe to him.

13 And Eliſha ſaid vnto ẏ king of Iſrael, ʰ What haue I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother. And the king of Iſrael ſaid vnto him, Nay: for the Lord hath called theſe three kings, to giue them into the hand of Moab.

14 Then Eliſha ſaid, As the Lord of hoſtes liueth, in whoſe ſight I ſtand, if it were not, that I regarde the preſence of Iehoſhaphat the king of Iudah, I would ᵏ not haue looked towarde thee, nor ſeene thee.

15 But now bring me a ⁱ minſtrel. And when the minſtrel played, the hand of the Lord came vpon him.

16 And he ſaid, Thus ſaith the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall neither ſee winde nor ſee raine, yet the valley ſhalbe filled with water, that ye may drinke, both ye and your cattell, and your beaſtes.

18 But this is a ⁿ ſmall thing in the ſight of the Lord: for he will giue Moab into your hand.

19 And ye ſhall ſmite euery ſtrong towne and euery chiefe citie, and ſhal fell euery faire tree, ⁊ ſhall ſtop all the fountaines of water, and ᵒ marre euery good fielde with ſtones.

20 And in ẏ morning when the meate

H h.iii. offring

l Or, killeth the inhabitants.

m Thus God gaue him power euen contrarie to nature, to make that water profitable for mans vſe which before was hurtfull.

n Perceiuing their malicious heart againſt ẏ Lord and his word he deſireth God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the 1. Chap. and 17. verſ.

b He ſacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his ſucceſſours.

Reade 1. King. 22.4.

e Meaning, the vice-roy or Lieutenant of the king of Iudah, reade 1. King. 22.47.

‖ Ebr. which were at their feete.

f That is, who was his ſeruant.

g He is able to inſtruct vs what is Gods will in this point.

h He knewe that this wicked king would haue but vſed his counſel to ſerue his turne, and therefore he diſdained to anſwere him.

The wicked [illegible] the ſeruants of God, but when they are [illegible] [illegible] Moab feare of the preſent danger.

k God ſuffereth his worde to be declared to the wicked, becauſe of the godly that are among them.

i He ſang ſonges to Gods glorie, and ſo ſtirred vp the Prophets heart to prophecie.

n He will not onely miraculouſly giue you water, but your enemies alſo into your hand.

o Though God beſtowe his [illegible] [illegible] vpon [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] might ſee his [illegible] [illegible] prepared againſt them.

offring was offred, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able to put on harneis, and vpwarde, and ſtoode in their border.

22 And they roſe early in ẏ morning, when the ſunne aroſe vpon the water, and the Moabites ſawe the water ouer againſt them, as red as blood.

23 And they ſaid, This is blood: the kings are ſurely ſlaine, and one hath ſmitten another: now therefore, Moab, to the ſpoile.

24 And when they came to the hoſte of Iſrael, the Iſraelites aroſe vp, and ſmote the Moabites, ſo that they fled before them, but they inuaded them, and ſmote Moab.

25 And they deſtroyed the cities: and on all the good fielde euery man caſt his ſtone, and filled them, and they ſtopt all the fountaines of water, and felled all the good trees: onely in Kir haraſeth left they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the king of Moab ſawe that the battell was too ſore for him, he tooke with him ſeuen hūdreth men that drewe the ſworde to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldeſt ſonne, that ſhould haue reigned in his ſteade, and offred him for a burnt offring vpon the wall. ſo that Iſrael was ſore grieued, and they departed from him, and returned to their countrey.

o The ſodeine ioy of the victorie was but a preparation to their deſtruction, [illegible]

p Meaning, [illegible] them in to the countrey.

q [illegible] which was one of the principall [illegible]

r [illegible] whom he offered to his god to pacifie [illegible], which barbarous crueltie moued the [illegible] heartes of pitie to depart.

CHAP. IIII.

4 God increaſeth the oyle to the poore widowe by Eliſha. 12 Hee obtaineth for the Shunamite a ſonne at Gods hande. 18 [illegible] 32 He raiſeth it vp againe. 40 Hee ma[illegible] pottage, 42 and multiplieth the loaues.

AND one of the wiues [a] of the ſonnes of the Prophets cried vnto Eliſha, ſaying, Thy ſeruant mine huſbande is dead, and thou knoweſt, that thy ſeruant did feare the Lorde: and the creditour is come to take my two ſonnes to be his [c] bondmen.

2 Then Eliſha ſaide vnto her, What ſhall I do for thee? tell mee, What haſt thou at home? And ſhe ſayde, Thine handmayde hath nothing at home, ſaue a pitcher of oyle.

3 And he ſaide, Goe, and borow thee veſſels abroade of all thy neighbours, emptie veſſels, and ſpare not.

a Reade Chap. [illegible]

b And therefore [illegible] but by the hand of the Lord.

c [illegible] I am poore and not able to pay.

d Thus God ſuffereth [illegible] to be brought to extremitie, before he ſuccour them, that afterward they may the more praiſe his mercie.

4 And when thou art come in, thou ſhalt ſhut the doore vpon thee and vpon thy ſonnes, and powre out into all thoſe [e] veſſels and ſet aſide thoſe that are full.

5 So ſhee departed from him, and ſhutte the doore vpon her, and vpon her ſonnes. And they brought to her, and ſhe powred out.

6 And when the veſſels were full, ſhe ſaide vnto her ſonne, Bring me yet a veſſell. And he ſaide vnto her, There is no mo veſſels. And the oyle [f] ceaſed.

7 Then ſhe came and told the man of God. And he ſaid, Go and ſell the oyle, and pay them that thou art in debt vnto, and liue thou and thy childrē of the [g] reſt.

8 ¶ And on a time Eliſha came to Shunem, and there a woman of great eſtimation cōſtrained him to eat bread: and as he paſſed by, he turned in thither to eate bread.

9 And ſhe ſaid vnto her huſband, Beholde, I knowe now, that this is an holie man of God that paſſeth by vs continually.

10 Let vs make [h] him a litle chamber, I pray thee, with walles, and let vs ſet him there a bed and a table and a ſtoole, and a candleſticke, that he may turne in thither when he commeth to vs.

11 ¶ And on a day he came thither and turned into the chamber, & laye therein,

12 And ſaide to Gehazi his ſeruant, Call this Shunammite: and when hee called her, ſhe ſtoode before him.

13 Then he ſaid vnto him, Say vnto her now, Behold, thou haſt had all this great care for vs, what ſhall we do for thee? Is there any thing to be ſpoken for thee to the king or to the captaine of the hoſte? And ſhe anſwered, I [k] dwell among mine owne people.

14 Againe he ſaid, What is then to be done for her? Then Gehazi anſwered, In deed ſhe hath [l] no ſonne, and her huſband is olde.

15 Then ſaid he, Call her. And he called her, and ſhe ſtoode in the doore.

16 And he ſaid, * At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And ſhe ſaid, Oh my lord, thou man of God, do not lie vnto thine handmaide.

17 So the woman cōceiued, and bare a ſonne at that ſame ſeaſon, according to the time of life, that Eliſha had ſayde vnto her.

18 ¶ And when ẏ childe was growen, it fell on a day, that hee went out to his father,

e The Prophet declareth hereby vnto her that God neuer faileth to prouide for his ſeruants, their wiues and children, if they truſt in him.

f To augment and increaſe in the veſſels.

g God here did not onely prouide that the debtes ſhould be payed, and ſo kept his doctrine and profeſſion without ſlander, but alſo for his wife and children.

h Which ſhould be ſeparate from the reſt of ẏ houſe, that he might more commodiouſly giue himſelfe to ſtudie and prayers.

i Thus the ſeruants of God are not vnthankefull for the benefites they receiue.

k I am content with that that God hath ſent me and can want nothing that one can do for another.

l Which then was a reproch and therefore he would that his maſter ſhould pray to God for her that ſhe might be fruitfull.

* Gen. 18. 10.

father, and to the reapers.

19 And he ſaide to his father, [n] Mine head, mine head. Who ſaide to his ſeruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee ſate on her knees till noone, and dyed.

21 Then ſhe went vp, and layed him on the bed of the man of God, and ſhutte the doore vpon him and went out.

22 ¶ Then ſhe called to her huſband, and ſaid, Sende with me, I pray thee, one of the yong men and one of the aſſes: for I will haſte to the man of God, and come againe.

23 And he ſaid, Wherefore wilt thou goe to him to day? it is neither newe moone nor Sabbath day. And ſhe anſwered, All ſhalbe well.

24 Then ſhe ſadled an aſſe, and ſaide to her ſeruant, Driue, & go forward: ſtay not for me to get vp except I bid thee.

25 ¶ So ſhe went, and came vnto the man of God to mount Carmel. And when the man of God ſawe her ‖ ouer againſt him, he ſaide to Gehazi his ſeruant, Beholde, the Shunammite.

26 Runne nowe, I ſay to meete her, and ſay vnto her, Art thou in health? is thine huſbande in health? and is the childe in health? And ſhe anſwered, We are in health.

27 And when ſhe came to the man of God vnto the mountaine, ſhe caught him by his feete: and Gehazi went to her, to thruſt her away: but the man of God ſaid, Let her alone: for her ſoule is vexed within her, and the Lorde hath hid it from me, and hath not tolde it me.

28 Then ſhe ſaid, Did I deſire a ſonne of my lord? did I not ſay, Deceiue me not?

29 Then he ſaid to Gehazi, Girde thy loynes, and take my ſtaffe in thine hand, and go thy way: if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe vpon the face of the childe.

30 And the mother of the childe ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. Therefore he aroſe, and followed her.

31 But Gehazi was gone before them, and had layed the ſtaffe vpon the face of the child, but he neither ſpake nor heard: wherefore he returned to meet him, and told him, ſaying, The child is not waké.

32 ¶ Then came Eliſha into ẏ houſe, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and ſhut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and ſtretched him ſelfe vpon him, and the fleſh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the houſe, & went vp and ſpred him ſelfe vpon him: then the childe neeſed ſeuen times, and opened his eyes.

36 Then he called Gehazi, and ſaide, Call this Shunammite. So hee called her, which came in vnto him. And hee ſaid vnto her, Take thy ſonne.

37 And ſhe came, and fell at his feete, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Eliſha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he ſaide vnto his ſeruant, Set on the great pot, and ſeethe pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found as it were, a wilde vine, and gathered thereof wilde gourds his garment full, and came and ſhred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and ſaid, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then he ſaide, Bring meale. And he caſt it into the pot, and ſaide, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baalſhaliſha, and brought the man of God bread of the firſt fruites, euen twentie loaues of barley, and full eares of corne in the huſke. And he ſaid, Giue vnto the people, that they may eate.

43 And his ſeruant anſwered, Howe ſhould I ſet this before an hundreth men? He ſaide againe, Giue it vnto the people, that they may eat: for thus ſaith ẏ Lord, They ſhal eat, and there ſhal remaine.

44 So he ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie. 16 Eliſha refuſeth his giftes. 27 Gehazi is ſtriken with leproſie because he tooke money, and raiment of Naaman.

[n] His head aked ſore and therefore he cryed thus.

[o] For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation. ‖ Or, peace.

‖ Or, farre off.

[p] In token of humilitie and ioy that ſhe had met with him.

‖ For her ſoule is in bitternes.

[q] Make ſuch ſpede that nothing may let thee in thy way, Luke 10.4.

[r] The like did Eliah to the widowes ſonne at Zarephtha, 1 King. 17.21. and S. Paul Act. 20.10. ſignifying the care that ought to be in them, that are the miniſters of God and are diſtributers of the ſpiritual life.

[s] Meaning oftentimes.

[t] That is, in the land of Iſrael.

[u] Which the Apotecaries call colloquintida, a moſt vehement and dangerous in purging.

[x] They feared that they were poiſoned becauſe of the bitternes.

[y] It is not the quantitie of bread that ſatisfieth, but the bleſſing that God geueth.

NOwe was there one Naaman captaine of the hoſte of the King of Aram, a great man, and honourable in the ſight of his lord, becauſe that by him the Lorde had deliuered the Aramites. He alſo was a mightie man, and [a] valiant, but a leper.

2 And the Aramites had gone out by bandes, and had taken a litle mayde of the land of Iſrael, and ſhe [‡] serued Naamans wife.

3 And ſhee ſayde vnto her miſtres, Would God my lorde were with the [b] Prophet that is in Samaria, he would ſoone deliuer him of his leproſie.

4 And [c] he went in, and tolde his lord, ſaying, Thus and thus ſaith the mayde that is of the land of Iſrael.

5 And the king of Aram ſaid, Go thy way thither and I will ſend a letter vnto the king of Iſrael. And he departed, and [d] tooke with him ten talents of ſiluer, and ſixe thouſand pieces [‡] of golde, and ten change of rayments,

6 And brought the letter to the king of Iſrael to this effect, Nowe whẽ this letter is come vnto thee, vnderſtãd, that I haue ſent thee Naamã my ſeruant, that thou mayeſt heale him of his leproſie.

7 And when the king of Iſrael had read the letter, hee rent his clothes, and ſaide, Am I God, to kill and to giue life, that he doeth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider I pray you, and ſee howe he ſeeketh a quarell againſt me.

8 But when Eliſha the man of God had heard that ỳ king of Iſrael had rent his clothes, he ſent vnto the king ſaying, [e] Wherefore haſt thou rent thy clothes? Let him come nowe to me, and he ſhall know, that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes and with his charets, and ſtoode at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger vnto him, ſaying, Go and waſh thee in Iorden ſeuen times, & thy fleſh ſhall come againe to thee and thou ſhalt be clenſed.

11 But Naaman was [f] wroth & went away, and ſaide, Beholde, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lorde his God and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, riuers of Damaſcus, better then all ỳ waters of Iſrael? may I not waſh me in them, and be cleanſed? ſo he turned, and departed in diſpleaſure.

13 But his ſeruants came, and ſpake vnto him, and ſaid, [g] Father, if the Prophet had cõmaunded thee a great thing, wouldeſt thou not haue done it? howe much rather then, when he ſaith to thee, Waſh, and be cleane?

14 Then went he downe, & * waſhed himſelfe ſeuen times in Iorden, according to the ſaying of the mã of God: and his fleſh came againe, like vnto the fleſh of a litle childe and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came and ſtood before him, and ſaid, Beholde, now I knowe that there is no God in all the world, but in Iſrael: now therefore, I pray thee, take a [‡] reward of thy ſeruant.

16 But he ſaide, As the Lord liueth (before whome I ſtand) I will not receiue it. And he would haue conſtrained him to receiue it, [h] but he refuſed.

17 Moreouer Naaman ſaide, Shall there not be giuen to thy ſeruant two mules load of this earth? for thy ſeruant will henceforth offer neither burnt ſacrifice, nor offring vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be [i] mercifull vnto thy ſeruant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaneth on mine hand, and I bowe my ſelfe in the houſe of Rimmon: when I do bow downe, I ſay, in the houſe of Rimmon, the Lord be mercifull vnto thy ſeruant in this point.

19 Vnto whom he ſaid, [k] Go in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the ſeruant of Eliſha the mã of God, ſaid, Behold, my maſter hath ſpared this Aramite Naaman, receiuing not thoſe things at his hand that he brought: as the Lord liueth, I will run after him, & take ſomewhat of him.

21 So Gehazi folowed ſpeedily after Naaman. And when Naaman ſawe him running after him, he [l] light downe from the charet to meete him, and ſaid, Is all well?

22 And he anſwered, All is well: my maſter hath ſent me, ſaying, Beholde, there be come to mee, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee a talent of ſiluer, & two change of garments.

[a] Here appeareth that among the infidels God hath his, and alſo that infideles haue their eſtimation, which do good to their countrey.

‡ Ebr. ſhe was before.

[b] Meaning, Eliſha.

[c] That is, Naaman tolde it to the king of Syria.

[d] To giue this as a preſent to the Prophet.

‡ Ebr. in his hand.

[e] The Prophet rebuketh the king becauſe he did not conſider that God was true in his promiſes, and therefore would not leaue his Church deſtitute of a Prophet, whoſe prayers he would heare, and to whom other ſhould haue recourſe for comfort.

[f] Mans reaſon murmureth, when it conſidereth onely the ſignes and outwarde things and hath not regard to the worde of God, which is therein conteined.

[g] This declareth that ſeruants ought to reuerence and loue their maſters as children their fathers, and likewiſe maſters toward their ſeruants muſt be affectioned as toward their children.

* Luk. 4.27.

‡ Ebr. bleſſing.

[h] So the Lord commandeth them that receiue freely ſhould giue alſo freely.

[i] He feeleth his conſcience wounded in being preſent at idoles ſeruice, and therefore deſireth God to forgiue him, leſt others by his example might fall to idolatrie, for as for his owne part he confeſſeth that he will neuer ſerue any but the true God.

[k] The Prophet did not approue his acte, but after the commune maner of ſpeach he biddeth him farewell.

[l] Declaring thereby what honour and affection he bare to the Prophet his maſter.

23 And Naaman ſaide, Yea, take two talents: and he compelled him, and bound two talents of ſiluer in two bags, with two change of garments, & gaue them vnto two of his ſeruãts, that they might beare them before him.

24 And when he came to the ‖ towre, he tooke them out of their hands, and layed them in the houſe, and ſent away the men: and m they departed.

25 ¶ Then he went in, and ſtood before his maſter. And Eliſha ſaid vnto him, Whence commeſt thou, Gehazi? And hee ſaide, Thy ſeruant went no whither.

26 But he ſaid vnto him, n Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, and oliues, and vineyards, and ſheepe, and oxen, & men ſeruants, and mayd ſeruants?

27 The leproſie therefore of Naaman ſhall cleaue vnto thee, and p to thy ſeede for euer. And he went out from his preſence a leper white as ſnowe.

‖ Or, the ſecret place.

m Naamans ſeruants.

n Was not I preſent with thee in ſpirit.

o That is, money to buy poſſeſſions with: meaning, that it is deteſtable to the ſeruants of God to haue couetous mindes.

p To be an example to all ſuch as by whoſe couetouſnes Gods worde might be ſlandered.

CHAP. VI.

6 Eliſha maketh yron to ſwimme aboue the water. 8 He diſcloſeth the king of Syrias counſel to the king of Iſrael. 13 Who ſending certaine to take him were kept faſt in Samaria. 24 Samaria is beſieged and endureth extreme famine.

AND the children of the Prophets ſaid vnto Eliſha, Beholde, we pray thee, the place where we dwell with thee, is too litle for vs.

2 Let vs now go to Iorden, that we may take thence euery man a a beame, and make vs a place to dwell in. And he anſwered, Go.

3 And one ſaid, Vouchſafe, I pray thee, to go with thy ſeruants, and he anſwered, I will go.

4 So he went wͭ them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into yͤ water: then he cried, and ſaid, Alas maſter, it was but borowed.

6 And the man of God ſaide, Where fell it? And he ſhewed him the place. Then he cut downe a piece of wood, and caſt in thither, and he cauſed yͤ yron b to ſwimme.

7 Then he ſaid, Take it vp to thee. And he ſtretched out his hãd, & tooke it.

8 ¶ Then the king of Aram warred againſt Iſrael and tooke counſell with his ſeruants, and ſayd, In c ſuch & ſuch a place ſhalbe my campe.

9 Therefore yͤ man of God ſent vnto the king of Iſrael, ſaying, Beware that thou goe not ouer to ſuch a place: for there the Aramites are come downe.

10 So the king of Iſrael ſent to the place which the man of God tolde him, and warned him of and ſaued himſelfe from thence, not once nor twiſe.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his ſeruants & ſaide vnto them, Will ye not ſhewe me, which of vs bewrayeth our counſel to yͤ king of Iſrael?

12 Then one of his ſeruants ſaide, None, my lorde, O king but Eliſha the Prophet that is in Iſrael, telleth yͤ king of Iſrael, d euen the wordes that thou ſpeakeſt in thy priuie chamber.

13 And he ſaid Go, and eſpie where he is, that I may ſend and fetch him. And one told him, ſaying, Beholde, he is in Dothan.

14 ¶ So he ſent thither horſes, & charets, & a e mightie hoſte: and they came by night, and compaſſed the citie.

15 And when the ſeruant of the man of God aroſe early to goe out, behold, an hoſte compaſſed yͤ citie with horſes and charets. Then his ſeruant ſaide vnto him, Alas maſter, how ſhall we do?

16 And he anſwered, Feare not: f for they that be with vs, are moe then they that be with them.

17 Then Eliſha prayed, & ſaid, Lord, I beſeech thee, open his eyes, g that he may ſee. And the Lorde opened the eyes of the ſeruant, and he looked, & beholde, the mountaine was full of horſes and charets of fire round about Eliſha.

18 So h they came downe to him, but Eliſha prayed vnto the Lord, and ſaide, Smite this people, I pray thee, with blindnes. And he ſmote thẽ with blindneſſe, according to the word of Eliſha.

19 And Eliſha ſaid vnto them, This is not the way, neither is this the citie: folowe me, and I will leade you to the man whom ye ſeeke. But he i led them to Samaria.

20 And when they were come to Samaria, Eliſha ſaid, Lord, open their eies that they may ſee. And the Lord opened their eyes, and they ſawe, and beholde, [they were] in the middes of Samaria.

21 And the king of Iſrael ſaid vnto Eliſha when he ſawe them, k My father, ſhall I ſmite them, ſhall I ſmite them?

22 And he anſwered, Thou ſhalt not ſmite them: doeſt thou not ſmite them that thou haſt taken with thy ſworde, & with

a Or a piece of wood fit to build with.

‖ Or, the axe head.

b God wrought this miracle to confirme the authoritie of Eliſha, to whom he had giuen ſuch abundance of his Spirit.

c Meaning, that he would lie in ambuſh and take the Iſraelites at vnwares.

The wicked conſpire nothing ſo ſecretly againſt God [illegible] to his [illegible] and cauſe their counſel to be diſcloſed.

d There is no counſel ſo ſecret that thou canſt deuiſe but he knoweth it, and doeth reueal it vnto his king.

e Though he had here nothing in mans iudgement to haue taken Eliſha, yet the wicked euer doubt & thinke they are neuer able to prepare power enough [illegible] but [illegible] one [illegible].

f For he was aſſured of Gods helpe, and that the angels of God campe about the godly to deliuer them, Pſal. 34,7.

g That he may beholde how thou haſt prepared an armie to reſcue vs.

h Meaning, the Syrians his enemies, which came downe [illegible] of him.

i Thus he did bring them by the Spirit of God [illegible] of God.

k [illegible] of the [illegible] words [illegible] of God, [illegible] they can not abuſe them.

with thy bowe? but ſet bread and water before them, that they may eate and drinke and go to their maſter.

23 And he made great preparation for them: and when they had eaten & dronken, he ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

24 But afterward Ben-hadad king of Aram gathered all his hoſte, & went vp, and beſieged Samaria.

25 So there was a great famine in Samaria: for loe, they beſieged it vntill an aſſes head was at foureſcore pieces of ſiluer, and the fourth part of a kab of [n] doues doung at fiue pieces of ſiluer.

26 And as ỹ king of Iſrael was going vpon the wall there cryed a woman vnto him, ſaying, Helpe, my lord, O king.

27 And he ſaide, Seeing the Lorde doth not ſuccour thee, howe ſhould I helpe thee with the [o] barne, or with the wine preſſe?

28 Alſo the king ſaid vnto her, What ayleth thee? And ſhe anſwered, This woman ſaid vnto me, Giue thy ſonne, that we may eate him to day, & we will eate my ſonne to morow.

29 *So we ſod my ſonne, and did eate him: and I ſaide to her the day after, Giue thy ſonne, that we may eate him, but ſhe hath hid her ſonne.

30 And when the king had heard the wordes of the womã, he rent his clothes, (and as he went vpon the wall, the people looked and behold, he had ſackecloth [p] within vpon his fleſh)

31 And he ſaide, God do ſo to me and more alſo, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day.

32 Now Eliſha ſate in his houſe, and the Elders ſate with him. And ỹ king ſent a man before him: but before the meſſenger came to him, he ſaide to ỹ Elders, See ye not how this [r] murtherers ſõne hath ſent to take away mine head? take heede when the meſſenger cõmeth, and ſhut the doore and handle him roughly at the doore: is not the ſound of his maſters feete behind him?

33 While he yet talked with them, beholde, the meſſenger came downe vnto him and ſaide, Beholde, this euill commeth of the Lord: [s] ſhould I attend on the Lord any longer?

CHAP. VII.

1 Eliſha propheciet[h] plentie of vittaile and other things to Samaria. 6 The Aramites runne away, and haue no man ſolowing them. 17 The prince that would not beleeue the worde of Eliſha is troden to death.

When Eliſha ſaid, Heare ye the worde of the Lord: thus ſaith the Lord, [a] To morowe this time a meaſure of fine floure ſhalbe ſold for a ſhekell, and two meaſures of barly for a ſhekell in the gate of Samaria.

2 Then a prince, on whoſe hand the king [b] leaned, anſwered ỹ man of God, and ſaide, Though the Lorde would make windowes in the heauen, coulde this thing come to paſſe? And he ſaide, Behold, thou ſhalt ſee it with thine eies, but thou ſhalt not [d] eate thereof.

3 Nowe there were foure leprouſe men at the [e] entring in of the gate: and they ſaide one to another, Why ſit wee here vntill we dye?

4 If we ſay, We will enter into the citie, the famine is in the citie, & we ſhall dye there: and if we ſit here, we dye alſo. Now therefore come, and let vs fall into the campe of the Aramites: if they ſaue our liues, we ſhall liue: and if they kill vs, we are but dead.

5 So they roſe vp in the twilight, to go to the campe of the Aramites: and whẽ they were come to the vtmoſt part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had cauſed the campe of the Aramites to heare a noyſe of charets and a noyſe of horſes, and a noyſe of a great armie, ſo that they ſaide one to another, Beholde, ỹ king of Iſrael hath hired againſt vs the kings of ỹ Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they aroſe, and fled in the twilight, and left their tents & their horſes, and their aſſes, euen the campe as it was, and [g] fled for their liues.

8 And when theſe lepers came to the vtmoſt part of the campe, they entred into one tent, and did eate and drinke, and caried thence ſiluer and gold, & raiment, and went & hid it: after they returned, and entred into another tent, and caried thence alſo, and went and hid it.

9 Then ſaide one to another, We do not well: this day is a day of good tidings, and we hold our peace. if we tary till day light, ſome [h] miſchiefe will come vpon vs. Now therfore come, let vs go, and tell the kings houſhold.

10 So they came, and called vnto the porters of the citie, & tolde them, ſaying, We came to the campe of the Aramites, and lo, there was no man there, neither

---

[m] For this gentle intreatie which they receiued of the Prophet, did more preuaile for common quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Iſrael in that kings dayes.

[n] The Ebrewes write that they burned it in ſtead of wood.

[o] Meaning, with none of theſe, as corne & wine, &c.

Deut.28.53, 57.

[p] [illegible]

[q] Thus hypocrites, when [illegible] true gods [illegible], thinke to pleaſe him [illegible] [illegible] not knowe.

[r] Meaning, Iehoram Achabs ſonne, who killed the Prophets and cauſed Naboth to be ſtoned.

[s] So ỹ wicked fall to deſpaire and deſperation, if they finde not preſent remedie againſt their afflictions.

[a] The godly are euer aſſured of Gods helpe in their neceſſities, but the times and houres are onely reueiled by Gods ſpirit.

[b] To whom ỹ king gaue the charge and ouerſight of things, as verſe 17.

[c] He mocketh at ỹ Prophets wordes ſaying, that if God rained downe corne from heauen, yet this could not come to paſſe.

[d] Thy incredulitie ſhalbe puniſhed herein, that thou ſhalt ſee this miracle and yet not be partaker thereof.

[e] For it was commanded in the lawe that they ſhould dwel apart & not among their brethren, Leuit.13.46.

[f] Thus God needeth no great preparation to deſtroy the wicked though they be neuer ſo many, for he can ſcatter them with a ſmall noyſe or ſhaking of a leafe.

[g] The wicked neede no greater enemie then their owne conſcience to purſue them.

[h] Or, we ſhalbe puniſhed for our fault.

voyce of man, but horſes tyed and aſſes tyed: and the tentes are as they were.

11 And the porters cryed and declared to the kings houſe within.

12 Then the king aroſe in the night, and ſaid vnto his ſeruants, I wil ſhew you nowe, what ẏ Aramites haue done vnto vs. They knowe that we are affamiſhed, therefore they are gone out of the campe to hide them ſelues in ẏ fielde, ſaying, When they come out of the citie, we ſhall catche them aliue, and get into the citie.

13 And one of his ſeruants anſwered, and ſaide, Let men take nowe fiue of the horſes that remaine, and are left in the citie, (beholde, they are euen as all the multitude of Iſrael that are left there in: beholde, I ſay, they are as ẏ multitude of the Iſraelites that are conſumed) and we will ſend to ſee.

14 So they tooke two charets of horſes, and the king ſent after the hoſte of the Aramites, ſaying, Go and ſee.

15 And they went after them vnto Iorden, & lo, al ẏ way was ful of clothes and veſſels which ẏ Aramites had caſt from them in their haſte: and the meſſengers returned and tolde the king.

16 Then the people went out & ſpoyled the campe of the Aramites: ſo a meaſure of fine floure was at a ſhekel, & two meaſures of barly at a ſhekel [k] according to the word of the Lord.

17 And the king gaue the prince (on whoſe hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had ſaid, which ſpake it, when the king came downe to him.

18 And it came to paſſe, as the man of God had ſpoken to ẏ king, ſaying, Two meaſures of barley at a ſhekell, & a meaſure of fine floure ſhall be at a ſhekell, to morowe about this time in the gate of Samaria.

19 But the prince had anſwered the man of God & ſaid, Though the Lorde would make windowes in the heauen, coulde it come ſo to paſſe? And he ſayde, Beholde, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.

20 And ſo it came vnto him: for ẏ people trode vpō him in the gate, & he dyed.

h The miſtruſt o the Prophets words and therefore conſider nothing as they which are more politike then godly, euer caſt more perils then needeth.

i There are no more left but they, o they will al be conſumed with the famine as the reſt of the people.

[illegible]

k Which he ſpake by the mouth of Eliſha, verſe 1.

l As the people preaſed out of the gate to runne to the Syrians tents where they had heard was meate and great ſpoyle left.

CHAP. VIII.

1 Eliſha prophecieth vnto the Shunammite the dearth of ſeuen yeere. 12 He prophecieth to Hazael that he ſhal be king of Aram. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 22 Edom falleth from Iudah. 25 Ahaziah ſucceedeth Iehoram.

Then ſpake Eliſha vnto the woman, [a] whoſe ſonne he had reſtored to life, ſaying, Vp, and go, thou, and thine houſe, & ſoiourne where thou canſt ſoiourne: for the Lorde hath called for a famine, and it commeth alſo vpon the land ſeuen yeeres.

2 And the woman aroſe, and did after the ſaying of the man of God, & went both ſhe and her houſhold and ſoiourned in the land of the Philiſtims ſeuen yeeres.

3 ¶ And at the ſeuen yeeres end, the woman returned out of the land of the Philiſtims, and went out to call vpon the king for her houſe and for her land.

4 And the king talked with Gehazi the ſeruant of the man of God, ſaying, Tell me, I pray thee, al the great actes, that Eliſha hath done.

5 And as he told [c] the king, how he had reſtored one dead to life, beholde the woman, whoſe ſonne he had rayſed to life, called vpon the king for her houſe & for her land. Then Gehazi ſaid, My lord, O king, this is the woman, & this is her ſonne, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him: ſo the king appointed her an Eunuche, ſaying, Reſtore thou all that are hers, and all the fruites of her landes ſince the day ſhe left the land, euen vntill this time.

7 ¶ Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſicke, and one told him, ſaying, The man of God is come hither.

8 And ẏ king ſaid vnto Hazael, Take a preſent in thine hand and go meete the man of God that thou mayſt inquire of the Lord by him, ſaying, Shall I recouer of this diſeaſe?

9 ¶ So Hazael went to meete him, and tooke the preſent in his hand, and of euery [e] good thing of Damaſcus, euen the burden of fourtie camels, and came and ſtoode before him, and ſaide, Thy ſonne Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recouer of this diſeaſe?

10 And Eliſha ſaid to him, Go, [and] ſay vnto him, Thou ſhalt [f] recouer: howbeit the Lord hath ſhewed me that he ſhall ſurely dye.

11 And he looked vpon him ſtedfaſtly till Hazael was aſhamed, and the man of God wept.

12 And

Chap. 4. 35.

a Where thou canſt finde a commodious place to dwell, where as is plentie.

b That is to complaine on them which had taken her poſſeſſions while ſhe was abſent.

c Gods wonderfull prouidence appeareth in this, that he cauſeth the king to be deſirous to heare of him, whom before he contemned, and alſo hereby prepared an entrance to the poore womans ſute.

d The king cauſed that to be iuſtly reſtored which was wrongfully holden from her.

e Of all the chiefeſt and precious things of the countrey.

f Meaning, that he ſhould recouer of this diſeaſe, but he knewe that this meſſenger by his meanes ſhould ſlay him to obteine the kingdome.

12 And Hazael ſaide, Why weepeth my lord? And he anſwered, Becauſe I knowe the euill that thou ſhalt do vnto the children of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, & their yong men ſhalt thou ſlay with the ſworde, and ſhalt daſh their infants againſt the ſtones, and rent in pieces their women with childe.

13 Then Hazael ſaide, What? is thy ſeruant [g] a dog, that I ſhoulde do this great thing? And Eliſha anſwered, The Lorde hath ſhewed me, that thou ſhalt be king of Aram.

14 ¶ So hee departed from Eliſha, & came to his maſter, who ſaide to him, What ſaide Eliſha to thee? And hee anſwered, He tolde me that thou ſhouldeſt recouer.

15 And on yͤ morowe he tooke a thicke cloth and dipt it in water, and [h] ſpred it on his face, and he dyed: and Hazael reigned in his ſtead.

16 ¶ *Now in the fift yeere of Ioram the ſonne of Ahab king of Iſrael, and of Iehoſhaphat king of Iudah, [i] Iehoram the ſonne of Iehoſhaphat king of Iudah began [k] to reigne.

17 He was two and thirtie yeere olde, when he began to reigne: and hee reigned eight yeere in Ieruſalem.

18 And he walked in the wayes of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife, & he did euill in the ſight of the lord.

19 Yet the Lorde woulde not deſtroy Iudah, for Dauid his ſeruants ſake, *as he had promiſed him to giue him a light and to his children for euer.

20 ¶ In thoſe dayes Edom [m] rebelled from vnder the hand of Iudah, & made a king ouer themſelues.

21 Therefore Ioram went to Zair, and all his charets with him, and he aroſe by night, and ſmote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then [n] Libnah rebelled at that ſame time.

23 Concerning the reſt of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram ſlept with his fathers, and was buried with his fathers in the citie of Dauid. And *Ahaziah his ſonne reigned in his ſtead.

25 ¶ In the twelft yeere of Ioram the ſonne of Ahab king of Iſrael did Ahaziah the ſonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yeere in Ieruſalem, and his mothers name was Athaliah the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did euill in the ſight of the Lorde, like the houſe of Ahab: for he was the ſonne in lawe of the houſe of Ahab.

28 And he went with Ioram yͤ ſonne of Ahab to warre againſt Hazael king of Aram in [p] Ramoth Gilead, and the Aramites ſmote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of yͤ woundes which the Aramites had giuē him at Ramah, when hee fought againſt Hazael king of Aram. And Ahaziah the ſonne of Iehoram king of Iudah went downe to ſee Ioram the ſonne of Ahab in Izreel, becauſe he was ſicke.

CHAP. IX.

6 Iehu is made king of Iſrael, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwiſe called Ochoziah, the king of Iudah, 33 And cauſeth Iezebel to be caſt downe out of a windowe, and the dogges to eate her.

When Eliſha yͤ Prophet called one of the children of the Prophets, and ſaide vnto him, [r] Gird thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commeſt thither, looke where is Iehu the ſonne of Iehoſhaphat, the ſonne of Nimſhi, and go, and make him ariſe vp from among his brethren, and leade him [s] to a ſecrete chamber.

3 Then take the boxe of oyle, & powre it on his head, and ſay, Thus ſaith the Lord, I haue anoynted thee for king ouer Iſrael. then open the doore, and flee without any tarying.

4 So the ſeruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were ſitting. And he ſaid I haue a meſſage to thee, O captaine. And Iehu ſaid, Unto which of all vs? And hee anſwered, To thee, O captaine.

6 And hee aroſe, & went into yͤ houſe, and he powred the oyle on his head, and ſaide vnto him, Thus ſaith the Lorde God of Iſrael, I haue [t] anoynted thee

for

[g] That I ſhoulde be voyde of [illegible] and pitie.

[h] Under pretence to refreſh or eaſe him he ſtifled him with this cloth.

*2.Chro.21.4.

[i] Reade Chap. 1.17.

[k] He was confirmed in his kingdome after his fathers death.

[l] The holy Ghoſt noteth [illegible] to [illegible] ſtrie.

*2.Sam.7.13.

[m] Which had bene [illegible] of Iehoram.

[n] This was a citie in Iudah giuen to the Leuites. Ioſh. 21.13. which reuolted frō king Iehoram becauſe of his idolatrie.

*2.Chro.22.1.

[o] Which is to be vnderſtand, that hee was made king, when his father reigned, but after his fathers death he was confirmed king, whē he was fourtie two yeere old, as 2.Chro. 22.2.

[p] Which was a citie in the tribe of Gad beyond Iorden.

[q] This is a citie belonging to the tribe of Iſſachar.

*1.King.19.16,17.

[r] Prepare thy ſelfe to go diligently about thy buſines: for in thoſe countreys they vſed long garments, which they tucked vp, when they went about earneſt buſines.

[s] Or, from chamber to chamber.

[t] This anointing was for Kings, Prieſts & Prophets, which were all figures of Meſſiah, in whom theſe thre offices were accompliſhed.

for King ouer the people of the Lord, euen ouer Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may auenge the blood of my ſeruants the Prophets, and the blood of all the ſeruants of the Lord *of the hand of Iezebel.

1.King.21.15.

8 For the whole houſe of Ahab ſhall be deſtroyed. and *I wil cut off from Ahab, him that maketh water againſt the wall, as wel him that is ſhut vp, as him that is left in Iſrael.

1.King.14.10. [illegible]

9 And I wil make the houſe of Ahab like the houſe *of Ieroboam the ſonne of Nebat, and like the houſe *of Baaſha the ſonne of Ahiah.

1.King.14.10. [illegible] 1.King.16.3, 11

10 And the dogs ſhall eate Iezebel in the fielde of Izreel, and there ſhall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the ſeruants of his lorde. And one ſayd vnto him, Is all well? Wherefore came this c mad fellowe to thee? And he ſayd vnto them, Ye know the man, and what his talke was.

c That is, the reſt of his companie, who [illegible] the word hath the [illegible] of God [illegible] of God [illegible] be outraged.

12 And they ſayd, It is falſe, tell vs it nowe. Then he ſayd, Thus and thus ſpake he to me, ſaying Thus ſaith the Lorde, I haue anointed thee for King ouer Iſrael.

13 Then they made haſte, and tooke euery man his garment, and put it vnder him on the top of the ſtaires, & blewe the trumpet, ſaying, Iehu is King.

14 So Iehu the ſonne of Iehoſhaphat the ſonne of Nimſhi conſpired againſt Ioram. Nowe Ioram kept Ramoth Gilead, he and all Iſrael becauſe of Hazael king of Aram.

15 And *king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram, and Iehu ſayd, If it be your mindes, let no man depart and eſcape out of the citie, to go and tell in Izreel.

Chap.8.29

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to ſee Ioram.

e God had thus ordeined, as is read, 2. Chr. [illegible] that this wicked and idolatrous King, who was no [illegible] of God [illegible] to the [illegible] be thought to haue bene ſtranger.

17 And the watchman that ſtoode in the towre in Izreel, ſpyed the companie of Iehu as he came, and ſayd, I ſee a companie. And Iehoram ſayd, Take a horſeman and ſend to meete them, that he may ſay, Is it peace?

18 So there went one on horſebacke to meete him, and ſayd, Thus ſayth the King, Is it peace? And Iehu ſayde, What haſt thou to do with peace? turne behinde me. And the watchman tolde, ſaying, The meſſenger came to them, but he commeth not againe.

Or, followe me.

19 Then he ſent out another on horſebacke, which came to them, and ſayd, Thus ſayeth the King, Is it peace? And Iehu anſwered What haſt thou to doe with peace? turne behinde me.

20 And the watchman tolde, ſaying, He came to them alſo, but commeth not againe, and the marching is like the marching of Iehu ye ſonne of Nimſhi: for he marcheth f furiouſly.

f As one that went earneſtly about his enterpriſe.

21 ¶ Then Iehoram ſayde, Make ready: and his charet was made ready. And Iehoram king of Iſrael and Ahaziah king of Iudah went out either of them in his charet againſt Iehu, & met him in the field of Naboth the Izreelite.

22 And when Iehoram ſawe Iehu, he ſayd, Is it peace, Iehu? And he anſwered, What g peace whiles the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great nomber?

g Meaning, that ſo long as God is their enemie becauſe of their ſinnes, that he will euer ſtirre vp ſome to reuenge his cauſe.

23 Then Iehoram turned his hand, and fled, and ſayd to Ahaziah, O Ahaziah, there is treaſon.

24 But Iehu tooke a bowe in his hand, and ſmote Iehoram betwene the ſhoulders, that the arowe went through his heart: and he fell downe in his charet.

25 Then ſaid Iehu to Bidkar a captaine, Take and caſt him in ſome place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord layde this burden vpon him.

Or, take this [illegible]

1.King.21.29.

26 *Surely I haue ſeene yeſterday the blood of Naboth, and the blood of his ſonnes, ſayd the Lord, & I will render it thee in this fielde, ſaith the Lord: now therefore take and caſt him in the field, according to the worde of the Lorde.

h By this place it is euident that Iehoram alſo [illegible] both Naboth and his ſonnes to be put to death that Ahab might enioy the vineyarde more quietly, els his children might haue claimed poſſeſſion.

27 But when Ahaziah the king of Iudah ſawe this he fled by the way of the garden houſe: and Iehu purſued after him, and ſayd Smite him alſo in the charet: and they ſmote him in the going vp to Gur which is by Ibleam. And he fled to i Megiddo and there dyed.

i After that he was wounded in Samaria he fled to Megiddo which was a citie of Iudah.

28 And his ſeruants caried him in a charet to Ieruſalem and buried him in his ſepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yere of Ioram the ſonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is [illegible] yere: for chap. 8.25. before, [illegible] that [illegible] of Ioram, he takes part of the yere for the whole.

Ii.4 30

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and [l] looked out at a window.

31 And as Iehu entred at the gate, ſhe ſayd, Had [m] Zimri peace, which ſlewe his maſter?

32 And he lift vp his eyes to the windowe, and ſaid, Who is on my ſide, who? Then two or three of her ‖ Eunuches looked vnto him.

33 And he ſayd, Caſt her downe: and they caſt her downe, [n] and he ſprinkled of her blood vpon the wall, and vpon the horſes, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and ſayd, Viſite nowe yonder curſed woman, and burie her: for ſhe is a [o] kings daughter.

35 And they went to bury her, but they found no more of her then the ſkull and the feete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he ſayde, This is the worde of the Lorde, which he ſpake ‖ by his ſeruant Eliah the Tiſhbite, ſaying, *In the fielde of Izreel ſhall the dogs eate the fleſh of Iezebel.

37 And the carkeis of Iezebel ſhalbe as doung vpon the ground in the fielde of Izreel, ſo that none ſhall ſay, [p] This is Iezebel.

CHAP. X.

6 Iehu cauſeth the ſeuentie ſonnes of Ahab to be ſlaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth alſo all the prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

Ahab had nowe ſeuentie [a] ſonnes in Samaria. And Iehu wrote letters, and ſent to Samaria vnto the rulers of Izreel and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Nowe when this letter commeth to you, for ye haue with you your maſters ſonnes, ye haue with you both charets and horſes, and a defenced citie, and armour)

3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and [b] ſet him on his fathers throne, and fight for your maſters houſe.

4 But they were exceedingly afrayd, and ſayd, Beholde, two kings could not ſtand before him, howe ſhall we then ſtand?

5 And he that was gouernour of Ahabs houſe, and he that ruled the citie, and the Elders, and the bringers vp of the children ſent to Iehu, ſaying, We are thy ſeruants, and will doe all that thou ſhalt bid vs: we will make no King: doe what ſeemeth good to thee.

6 ¶ Then he wrote another letter to them, ſaying, If ye be mine, & will obey my voyce, [c] take the heads of the men that are your maſters ſonnes, & come to me to Izreel by to morowe this time. (Now the kings ſonnes, euen ſeuentie perſons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings ſonnes, and ſlewe the ſeuentie perſons, and layde their heads in baſkets, and ſent them vnto him to Izreel.

8 ¶ Then there came a meſſenger & tolde him ſaying, They haue brought the heads of ẏ kings ſonnes. And he ſaid, Let them lay thẽ on two heapes at the entring in of the gate vntil the morning.

9 And when it was day he went out, and ſtoode and ſayd to all the people, Ye be [d] righteous: beholde, I conſpired againſt my maſter, and ſlewe him: but who ſlewe all theſe?

10 Knowe nowe that there ſhall fall vnto the earth nothing of the worde of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lorde hath brought to paſſe the things that he ſpake ‖ by his ſeruant *Eliah.

11 So Iehu ſlewe all that remained of the houſe of Ahab in Izreel, and all that were great with him, and his familiars, and his [e] prieſts, ſo that he let none of his remaine.

12 ¶ And he aroſe, and departed and came to Samaria. And as Iehu was in the way by an houſe where the ſhepheards did ſheare,

13 He met with the brethren of Ahaziah king of Iudah, and ſaid, Who are ye? And they anſwered We are the brethren of Ahaziah, and go downe to ſalute the children of the king and the children of the Queene.

14 And he ſayde, Take them aliue. And they tooke them aliue, & ſlew them at the well beſide the houſe where the ſheepe are ſhorne, euen two and fourtie men, and he [f] left not one of them.

15 ¶ And when hee was departed thence, he met with Iehonadab ẏ ſonne of Rechab comming to meete him, and he ‖ bleſſed him, and ſayde to him, Is thine heart vpright, as mine heart is towarde thine? And Iehonadab anſwered, Yea, doubtles. Then [g] giue me thine

---

[l] Being of an hautie & cruell nature, ſhe would ſtill retaine her princely ſtate and dignitie.

[m] As though ſhe would ſay, Can any traitor or any that riſeth againſt his ſuperior, haue good ſucceſſe: reade, 1 King. 16.10.

‖ Or, chamberlaines.

[n] This he did by the motion of the Spirit of God that her blood ſhulde be ſhed, ẏ had ſhed the blood of innocents, to be a ſpectacle & example of Gods iudgements to all tyrants.

[o] To wit, of ẏ king of Zidon, 1.King.16.31.

‖ Ebr. by the hand.

* 1.King.21.23.

[p] Thus Gods iudgements appeare euen in this worlde againſt them that oppreſſe his Church and perſecute his ſeruants.

[a] The Scripture vſeth to call the ſonnes which are either children, or nephewes.

[b] He wrote this to proue them whether they would take his part or no.

[c] God is a iuſt iudge, & puniſheth the wicked children of wicked parents vnto the third and fourth generation.

[d] Ye can not iuſtly condemne me for ẏ kings death, ſeeing ye haue done the like to his poſteritie: for the Lord commanded me, & moued you to execute this his iudgement.

‖ Ebr. by the hand.

* 1.King.21.19.

[e] Meaning, which were the idolatrous prieſts.

[f] Thus Gods vengeance is vpon them that haue any part or familiaritie with ẏ wicked.

[g] For he feared God & lamented ẏ wickednes of thoſe times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie 35.2.

‖ Or, prayed God for him.

hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he ſayd, Come with me, and ſee the zeale that I haue for the Lorde: ſo they made him ride in his charet.

17 And when he came to Samaria, he ſlewe all that remained vnto Ahab in Samaria, till he had deſtroyed him, according to the worde of the Lorde, which he ſpake to Eliiah.

18 Then Iehu aſſembled all the people, and ſayd vnto them, Ahab ſerued [h] Baal a litle, but Iehu ſhall ſerue him much more.

h Here Baal is taken for Aſhtaroth the idole of the Zidonians which Iezebel cauſed to be worſhipped, as it is alſo ſo vſed, 1.King.16.31. and 22.53.

19 Nowe therefore call vnto me all the prophets of Baal, all his ſeruants, and all his prieſtes, and let not a man be lacking: for I haue a great ſacrifice for Baal: whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtiltie to deſtroy the ſeruants of Baal.

20 And Iehu ſayd, † Proclaime a ſolemne aſſemblie for Baal. And they proclaimed it.

† Ebr. ſanctifie

21 So Iehu ſent vnto all Iſrael, & all the ſeruants of Baal came, & there was not a man left that came not. And they came into the houſe of Baal, & the houſe of Baal was full from ende to ende.

22 Then he ſayd vnto him that had the charge of the veſtrie, Bring foorth veſtments for all the ſeruants of Baal. And he brought them out veſtments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into ÿ houſe of Baal, he ſayde vnto the ſeruants of Baal, Search diligently, and looke leſt there be here with you any of the ſeruants of the Lorde, but the ſeruants of Baal onely.

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed as in his lawe he giueth expreſſe commaundement Deu.13. [illegible] die for him.

24 And when they went in to make ſacrifice and burnt offring, Iehu appointed fourescore men without, and ſayd, If any of the men whome I haue brought into your hands, eſcape, his [i] ſoule ſhalbe for his ſoule.

25 And when he had made an end of the burnt offering, Iehu ſayde to the garde, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſword. And the garde, and the captaines caſt them out, & went vnto the [k] citie, where was the temple of Baal.

k Which citie was neere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, & threw downe the houſe of Baal, and made a iakes of it vnto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, [neither from the golden calues that were in Beth el and that were in Dan.

30 ¶ And the Lord ſayd vnto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, &] haſt done vnto the houſe of Ahab according to all thinges that were in mine heart, therefore ſhall thy [l] ſonnes vnto the fourth generation ſit on the throne of Iſrael.

l Thus God approueth and rewardeth his zeale in executing Gods iudgement, albeit he himſelfe was afterward puniſhed.

31 But Iehu regarded not to walke in the Lawe of the Lorde God of Iſrael with all his heart: for he departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lord began to † lothe Iſrael, and Hazael ſmote them in all the coaſtes of Iſrael,

† Ebr. to cut them off

33 From Iorden Eaſtwarde, [euen] all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the riuer Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buried him in Samaria, & Iehoahaz his ſonne reigned in his ſtead.

36 And the time that Iehu reigned ouer Iſrael in Samaria is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings ſonnes, except Ioaſh the ſonne of Ahaziah. 4 Ioaſh is appointed King. 15 Iehoiada cauſeth Athaliah to be ſlaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his prieſts are deſtroyed.

When *Athaliah the mother of Ahaziah when ſhe ſawe that her ſonne was dead, ſhe aroſe, and deſtroyed all the [a] Kings ſeede.

2.Chro.22.10.

a Meaning, all the poſteritie of Iehoſhaphat, to whome the kingdome apperteined: thus God vſed the crueltie of this woman to deſtroy ÿ whole familie of Ahab.

2 But Iehoſheba the daughter of King Ioram, and ſiſter to Ahaziah [b] tooke Ioaſh the ſonne of Ahaziah, and ſtale him from among the kings ſonnes that ſhould be ſlaine, both him and his nource, keeping them in the [c] bed chamber,

---

b The Lorde promiſed to mainteine the familie of Dauid and not to quench the light thereof: therefore he moued the heart of Iehoſheba to preſerue him.
c Where the Prieſts did lye.

ber, and they hid him from Athaliah, ſo that he was not ſlaine.

3 And he was with her hid in yͤ houſe of the Lord ſixe yeere: and Athaliah did reigne ouer the land.

4 ¶ *And the ſeuenth yeere [d] Iehoiada ſent and tooke the captaines ouer hundreths, with other captaines and them of the gard, & cauſed them to come vnto him into the houſe of the Lord, and made a couenant with them, & tooke an othe of them in the houſe of the Lorde, and ſhewed them the Kings ſonne.

2.Chro.23.1.

[d] The chiefe Prieſt Iehoſhebas huſband.

5 And he commanded them, ſaying, This is it that ye muſt doe, The thirde part of [e] you, that commeth on the Sabbath, ſhal [f] ward toward yͤ kings houſe.

6 And another third part in yͤ gate of [g] Sur: & another third part in the gate behinde them of the garde: and ye ſhall keepe watch in the houſe of Maſſah.

7 And two partes of you, that is, all that [h] goe out on the Sabbath day, ſhall keepe the watch of the houſe of the Lord about the King.

8 And ye ſhall compaſſe the King round about, euery man with his weapon in his hand, and whoſoeuer commeth within the ranges, let him be ſlaine: be you with the King, as he goeth out and in.

[e] Of the Leuites which had charge of the keeping of the Temple & kept watch by courſe.

[f] That none ſhould come vpon them, while they were crowning the King.

[g] Called the Eaſt gate of the Temple, 2.Chro.23.5. [illegible]

[h] Whoſe charge is ended.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Prieſt commanded, & they tooke euery man his men that entred in to [i] their charge on yͤ Sabbath with them that went out of it on the Sabbath, and came to Iehoiada the Prieſt.

[i] Reade verſe 5. and 7.

10 [k] And the Prieſt gaue to the captaines of hundreths the ſpeares and the ſhields that were king Dauids, & were in the houſe of the Lord.

[k] To wit, Iehoiada.

11 And the garde ſtoode, euery man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar & about the houſe, round about the King.

12 Then he brought out [l] the Kings ſonne, and put the crowne vpon him, and gaue him [m] the Teſtimonie, and they made him King: alſo they anointed him, and clapt their hands, and ſaid, God ſaue the King.

[l] That is, Ioaſh which had bin kept ſecret ſix yeeres.

[m] Meaning, the Lawe of God which is his chiefe charge, and whereby only his throne is eſtabliſhed.

13 ¶ And when Athaliah heard the noyſe of yͤ running of yͤ people, ſhe came in to the people in the houſe of the Lord.

14 And when ſhe looked, behold, the King ſtoode by a [n] pillar, as the maner was, and the princes and the trumpeters by the King and all the people of the land reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treaſon, treaſon.

[n] Where the Kings place was in the Temple.

15 But Iehoiada the Prieſt commanded the captaines of the hundreths that had the rule of the hoſte, and ſayd vnto them, Haue her forth of the ranges, and he that [o] followeth her, let him dye by the ſworde: for the Prieſt had ſayd, Let her not be ſlaine in the houſe of yͤ Lorde.

Or, out of the Temple.

[o] To take her part.

16 Then they layed hands on her, and ſhe went by the way, by the which the horſes go to the houſe of the King, and there was ſhe ſlaine.

17 And Iehoiada made a couenant betweene the Lord and [p] the King, and the people, that they ſhould be yͤ Lords people: likewiſe betweene the [q] King and the people.

[p] That both yͤ king and the people ſhould maintaine the true worſhip of God & deſtroy all idolatrie.

[q] That he ſhould gouerne and they obey in the feare of God.

18 Then all the people of the land went into the houſe of Baal, & deſtroyed it with his altars, and his images brake they downe couragiouſly, and ſlew Mattan the Prieſt of Baal before the [r] altars: and the [s] Prieſt ſet a gard ouer the houſe of the Lord.

[r] Euen in the place where he had blaſphemed God and thought to haue bin holpe by his idole, there God powred his vengeance vpon him.

[s] To wit, Iehoiada.

19 Then he tooke yͤ captaines of hundreths, and the other captaines, & the garde, and all the people of the land: and they brought the king from the houſe of the Lord, & came by the way of the gate of the garde to yͤ kings houſe: and he ſate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: for [t] they had ſlaine Athaliah with yͤ ſworde beſide the Kings houſe.

[t] Which by her crueltie & perſecution had vexed the whole land before.

21 Seuen yeere olde was Iehoaſh when he began to reigne.

CHAP. XII.

6 Iehoaſh maketh prouiſion for the repairing of the Temple. 16 He ſtayeth the king of Syria by a preſent from comming againſt Ieruſalem. 20 He is killed by two of his ſeruants.

IN *the ſeuenth yeere of Iehu Iehoaſh began to reigne, and reigned fourtie yeeres in Ieruſalem, & his mothers name was Zibiah of Beer ſheba.

2.Chro.24.1.

2 And Iehoaſh did that which was good in the ſight of the Lord all his time that [a] Iehoiada the Prieſt taught him.

[a] So long as rulers giue eare to yͤ true miniſters of God they proſper.

3 But [b] the hie places were not taken away: for the people offered yet & burnt incenſe in the hie places.

[b] So hard a thing it is for them, that are in authoritie to be brought to the perfite obedience of God.

4 ¶ And Iehoaſh ſaid to the Prieſts, All the ſiluer of dedicate things that be brought to the houſe of yͤ Lord that is, the money of them that are vnder the [c] count,

[a] count, the money that euery man is ſet at, and all the money that one offreth willingly, and bringeth into the houſe of the Lord,

5 Let the Prieſts take it to them, euery man of his acquaintance: and they ſhall repaire the [d] broken places of the houſe, whereſoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoaſh the Prieſtes had not mended that which was decayed in the Temple.

7 Then king Iehoaſh called for Iehoiada the Prieſt, & the other Prieſtes, and ſaid vnto them, Why repaire ye not the ruines of the Temple? nowe therefore receiue no more money of your acquaintance, except ye deliuer it to [repaire the ruines of the Temple.

8 So the Prieſts conſented to receiue no more money of the people, neither to repaire the decayed places of yͤ Temple.

9 Then Iehoiada the Prieſt tooke a cheſt and bored an hole in the lid of it, and ſet it beſide the altar, on the right ſide, as euery man commeth into the Temple of the Lord. And yͤ Prieſts that kept the doore, put therein all the money that was brought into the houſe of the Lord.

10 And when they ſawe there was much money in the cheſt, the kings ſecretarie came vp and the hie Prieſt, and put it vp after that they had tolde the money that was found in yͤ houſe of the Lord,

11 And they gaue the money made ready into the handes of them, that vndertooke the worke, and that had the ouerſight of the houſe of the Lord: and they payed it out to the carpenters and builders that wrought vpon the houſe of the Lord,

12 And to the maſons and hewers of ſtone, and to bye timber & hewed ſtone, to repaire that was decayed in the houſe of the Lorde, and for all that which was layd out for the reparation of yͤ Temple.

13 Howbeit there was [h] not made for the houſe of the Lorde bowles of ſiluer, inſtruments of muſike, baſons, trumpets, nor any veſſels of golde, or veſſels of ſiluer of the money that was brought into the houſe of the Lord.

14 But they gaue it to the workemen, which repaired therewith the houſe of the Lord.

15 Moreouer, they reckoned not with the men, into whoſe handes they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the treſpaſſe offring and the money of the ſinne offrings was not brought into the houſe of the Lord: for it was the Prieſtes.

17 ¶ Then came vp Hazael king of Aram, and fought againſt Gath and tooke it, and Hazael ſet his face to go vp to Ieruſalem.

18 And Iehoaſh king of Iudah tooke all the halowed things that Iehoſhaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himſelfe had dedicated, and all the golde that was found in the treaſures of the houſe of the Lord and in the kings houſe, and ſent it to Hazael king of Aram, & he departed from Ieruſalem.

19 Concerning the reſt of the actes of Ioaſh, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his ſeruantes aroſe and wrought treaſō, and [k] ſlewe Ioaſh in the houſe of Millo, when hee came downe to Silla:

21 Euen [l] Iozachar the ſonne of Shimeath, & Iehozabad the ſonne of Shomer his ſeruāts ſmote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his ſonne reigned in his ſteade.

a That is the money of redemption, Exod. 30.12. As the money which the Prieſt valued the vowe at, Leuit. 27.2. and the free liberalitie.

d For yͤ Temple which was built an hundreth fourſcore and fiue yeres before, had many things decayed partly by the negligence of the kings and Prieſts, and alſo by the wickednes of the idolaters.

e He taketh from them the ordering of the money becauſe of their negligence.

f That is on the South ſide.

[illegible]

g For the king had appointed other which were meete for that purpoſe, Chap. 22.5.

h For theſe men had onely the charge of the reparation of the Temple, and the reſt of the money was brought to the king who cauſed theſe afterwarde to be made, 2.Chro. 24.14.

i After yͤ death of Iehoiada Ioaſh fel to idolatrie, therefore God ſtirred him and ſtirred vp his enemie againſt him, whome he pacified with the treaſures of the Temple: for God would not be ſerued with thoſe giftes ſeeing the kings heart was wicked.

k Becauſe he had put Zacharie the ſonne of Iehoiada to death, 2 Chro. 24.25.

m Reade, 2. Sam. 5.9.

n Or, Zabad.

CHAP. XIII.

3 Iehoahaz the ſonne of Iehu is deliuered into the handes of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioaſh his ſonne reigneth in his ſteade. 20 Eliſha dyeth. 24 Hazael dyeth.

IN the three and twentieth yere of Ioaſh the ſonne of Ahaziah king of Iudah, Iehoahaz the ſonne of Iehu began to reigne ouer Iſrael in Samaria, and he reigned ſeuenteene yere.

2 And hee did euill in the ſight of the Lord, & followed yͤ ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to [a] ſinne, and departed not therefrom.

3 And the Lord was angry with Iſrael, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben hadad the ſonne of Hazael, all [b][his dayes.

4 And Iehoahaz beſought the Lord, and the Lord heard him: for he ſawe the trouble of Iſrael, wherewith the king of Aram troubled them.

5 (And the Lord gaue Iſrael a [c] deliuerer, ſo that they came out from vnder the ſubiection of the Aramites. And the children of Iſrael [d] dwelt in their tentes as [e] before time.

a By worſhipping the calues which Ieroboam did erect in Iſrael.

b While Iehoahaz liued.

c To wit, Ioaſh the ſonne of Iehoahaz.

d Safely and without danger.

e As they did before yeſterday.

6 Neuertheleſſe they departed not from the ſinnes of the houſe of Ieroboam which made Iſrael ſinne, but walked in them. euen the [e] groue alſo remained ſtill in Samaria)

7 For he had left of the people to Iehoahaz but fiftie horſmen, & ten charets, and ten thouſand footemen, becauſe the king [f] of Aram had deſtroyed them, and made them like duſt beaten to pouder.

8 Concerning the reſt of the actes of Iehoahaz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſõne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yere of Ioaſh king [g] of Iudah began Iehoaſh the ſonne of Iehoahaz to reigne ouer Iſrael in Samaria, [and reigned] ſixtene yere,

11 And did euill in the ſight of yͤ Lord: [for he departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but hee walked therein.

12 Concerning the reſt of the actes of Ioaſh and all that he did, and his valiant deedes, and how he fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeate: and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſickenes whereof he died, Ioaſh the king of Iſrael came downe vnto him, and wept vpon his face, and ſaide, O my father, my father, the charet of Iſrael, and the horſemen of the ſame.

15 Then Eliſha ſaid vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he ſaide to the king of Iſrael, Put thine hand vpon the bowe. And he put his hand vpon it. And Eliſha put his handes vpon the kings handes,

17 And ſaid, Open the window [i] Eaſtward. And when he had opened it, Eliſha ſaide, Shoote. And he ſhot. And he ſaid, Beholde the arrowe of the Lords deliuerance and the arrowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe he ſaid, Take the arrowes. And he tooke them. And he ſaid vnto the king of Iſrael, Smite the ground. And he ſmote thriſe, and ceaſed.

19 Then the man of God was [k] angrie with him, and ſaid, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou haddeſt conſumed it, where nowe thou ſhalt ſmite Aram but thriſe.

20 ¶ So Eliſha died, and they buried him. And certaine bandes of the Moabites came into the land that yere.

21 And as they were burying a man, beholde, they ſawe the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the mã was downe, and touched the bones of Eliſha, *he reuiued and ſtood vpon his feete.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them and pitied them, and had reſpect vnto them becauſe of his couenant with Abraham, Izhak, and Iaakob, and would not deſtroy them, neither caſt he them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben hadad his ſonne reigned in his ſteade.

25 Therefore Iehoaſh the ſonne of Iehoahaz returned, & tooke out of the hand of Ben hadad the ſonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: [for three times did Ioaſh beate him, and reſtored the cities vnto Iſrael.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that ſlewe his father. 7 And after ſmiteth Edom. 15 Ioaſh dyeth, and Ieroboam his ſonne ſucceedeth him. 19 And after him reigneth Zachariah.

The ſecond yere of Ioaſh ſõne of Iehoahaz king of Iſrael reigned *Amaziah the ſonne of Ioaſh king of Iudah.

2 He was fiue and twentie yere olde when hee began to reigne, and reigned nine and twẽtie yere in Ieruſalem, and his mothers name [was] Iehoadan of Ieruſalem.

3 And he did [a] vprightly in the ſight of the Lord, yet not like Dauid his father, [but did according to all that Ioaſh his father had done.

4 Notwithſtanding the hie places were not taken away: [for] as yet the people did ſacrifice and burnt incenſe in the hie places.

5 ¶ And when yͤ kingdome was con-

---

[e] Wherein they did commit their idolatrie, & which the Lord had commanded to be deſtroyed, Deut. 16,21.

[f] That is, Hazael and Ben-hadad his ſonne, as verſ. 3. Reade of Hazael, Chap. 8,12.

[g] His chiefe purpoſe is to write the kingdome of Iudah and how God performed his promes made to the houſe of Dauid: but by the way hee ſheweth how Iſrael was afflicted and puniſhed for their great idolatrie: who though they had nowe degenerate, yet God doeth by ſending them ſundrie Prophetes and diuers puniſhments drawe them vnto him againe.

[h] Thus they vſed to call the Prophets and ſeruants of God by whom God bleſſed his people, as Chap. 2,12: meaning that by their prayers they did more profite their countrey, then by force of armes.

[i] That is, toward Syria, for he did not onely propheſie with words, but alſo confirmed them by theſe ſignes that he ſhould haue the victorie.

[k] Becauſe he ſeemed content to haue victorie againſt the enemies of God for twiſe or thriſe, and had not a zeale to ouercome them continually and to deſtroy them vtterly.

Ecclus. 48,14.

[l] By this miracle God confirmed the authoritie of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might returne and imbrace the ſame doctrine.

[m] That is, vntill their ſinnes were come to a full meaſure, and there was no more hope of amendment.

2.Chro.25,1.

[a] In the beginning of his reigne he ſeemed to haue an outward ſhewe of godlines, but afterward hee became an idolater and worſhipped the idoles of the Idumeans.

firmed in his hand, he ſlew his ſeruants which had * killed the king his father.

6 But the children of thoſe that did [b] ſlay him, he ſlew not, according vnto that that is written in the booke of the Law of Moſes, wherein the Lord commaunded, ſaying, * The fathers ſhall not be put to death for the children, nor the children put to death for the fathers: but euery man ſhalbe put to death for his owne ſinne.

7 He ſlew alſo [c] of Edom in the valley of ſalt ten thouſand, and tooke ‖ the citie ‖ of Sela by warre, and called the name thereof Iokthéel vnto this day.

8 ¶ Then Amaziah ſent meſſengers to Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu king of Iſrael, ſaying, Come, [d] let vs ſee one another in the face.

9 Then Iehoaſh the king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the [e] cedar that is in Lebanon, ſaying, Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon, went and trode downe the thiſtle.

10 [Becauſe] thou haſt ſmitten Edom, thine heart hath made thee proud: [f] bragge of glorie, and tary at home. Why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, & Iudah with thee?

11 But Amaziah would not heare: therefore Iehoaſh king of Iſrael went vp: and he and Amaziah king of Iudah ſaw one another in the face at Beth-ſhemeſh which is in Iudah.

12 And Iudah was put to the worſe before Iſrael, and they fled euery man to their tents.

13 But Iehoaſh king of Iſrael tooke Amaziah king of Iudah, the ſonne of Iehoaſh the ſonne of Ahaziah, at Beth-ſhemeſh, and ‖ came to Ieruſalem, and brake downe the wall of Ieruſalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke all the golde and ſiluer, and all the veſſels that were founde in the houſe of the Lord, and in the treaſures of the kings houſe, and the children that were in [g] hoſtage, and returned to Samaria.

15 Concerning the reſt of the actes of Iehoaſh which hee did and his valiant deedes, and howe he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

16 And Iehoaſh ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Ieroboam his ſonne reigned in his ſteade.

17 ¶ And Amaziah the ſonne of Ioaſh king of Iudah, liued after the death of Iehoaſh ſonne of Iehoahaz king of Iſrael fifteene yere.

18 Concerning the reſt of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treaſon againſt him in Ieruſalem, and hee fled to [h] Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes, and hee was buried at Ieruſalem with his fathers in the citie of Dauid.

21 Then all ẏ people of Iudah tooke [i] Azariah, which was ſixtene yere olde, & made him king for his father Amaziah.

22 He built [k] Elath, and reſtored it to Iudah, after that the king ſlept with his fathers.

23 ¶ In the fiftenth yere of Amaziah the ſonne of Ioaſh king of Iudah, was Ieroboam the ſonne of Ioaſh, made king ouer Iſrael in Samaria, [& reigned] one and fourtie yere.

24 And he did euill in the ſight of the Lord: [for] he departed not from all the [l] ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 He reſtored ẏ coaſt of Iſrael, from the entring of Hamath, vnto the Sea of the wildernes, according to the word of the Lord God of Iſrael, which he ſpake ‡ by his ſeruant Ionah the ſonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord ſawe the exceeding bitter affliction of Iſrael, ſo that there was none [m] ſhut vp, nor any left, neither yet any that could helpe Iſrael.

27 Yet the Lord ‡ had not decreed to put out the name of Iſrael from vnder the heauen: therefore he preſerued them by the hande of Ieroboam the ſonne of Ioaſh.

28 Concerning the reſt of the actes of Ieroboam, and all that he did, and his valiant deeds, and how he fought, and howe he reſtored Damaſcus, and [n] Hamath to Iudah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael?

29 So Ieroboam ſlept with his fathers euen with ẏ kings of Iſrael, and Zachariah his ſonne reigned in his ſtead.

Chap. 12.20.

[b] Becauſe they neither conſented nor were partakers with their fathers in that act.

Deut. 24.16. ezek. 18.20.

[c] For the Idumeans whome Dauid had brought to ſubiection, did rebel in the time of Iehoram ſonne of Iehoſhaphat.

‖ Or, the towre, or, rocke.

2. Chr. 25.11.

[d] Let vs fight hand to hand and try it by battel, and not deſtroy one anothers cities.

[e] By this parable Iehoaſh compareth himſelfe to a cedar tree becauſe of his great kingdome ouer ten tribes, and Amaziah to a thiſtle, becauſe he ruled but ouer two tribes, and the wilde beaſts are Iehoaſhs ſouldiers that ſpoyled the cities of Iudah.

[f] Bragge of thy victorie ſo that thou tarie at home and annoy me not.

‖ Or, brought him.

[g] That is, which the Iſraelites had giuen to them of Iudah for an aſſurance of peace.

2. Chr. 25.27.

[h] Which citie Rehoboam built in Iudah for a fortreſſe, 2. Chro. 11.9.

[i] Who is alſo called Vzziah, 2. Chro. 26.1.

[k] Which is alſo called Elanon or Eloth.

[l] Becauſe this idolatrie was ſo olde and almoſt incredible, that men ſhould forſake the liuing God to worſhip calues, the worke of mens handes, therefore the Scripture doth oft times repeat it in the reproche of all idolaters.

‡ Ebr. by the hand of.

[m] Reade 1. King. 14.10.

‡ Ebr. had not ſpoken.

[n] Which was alſo called Antiochia of Syria, or Ribla.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham. 10 Shallum 14 Menahem, 23 Pekahiah, 30 Ozeas 32 Iotham 38 And Ahaz.

1 In the [1] ſeuen & twentieth yere of Ieroboam king of Iſrael, began Azariah, ſonne of Amaziah king of Iudah to reigne.

2 Sixtene yere olde was he, when he was made king, and he reigned two and fiftie yere in Ieruſalem: & his mothers name was Iecholiah of Ieruſalem.

3 And he did [a] vprightly in the ſight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offred, and burned incenſe in the hie places.

5 And the Lord [b] ſmote the king: and he was a leper vnto the day of his death, and dwelt in an houſe apart, & Iotham the kings ſonne gouerned the houſe, [and [c] iudged the people of the land.

6 Concerning the reſt of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of Dauid, & Iotham his ſonne reigned in his ſteade.

8 ¶ In the eight and thirtieth yere of Azariah king of Iudah did Zachariah the ſonne of Ieroboam reigne ouer [d] Iſrael in Samaria ſixe moneths,

9 And did euil in the ſight of the Lord, as did his fathers: for he departed not from the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

10 And Shallum the ſonne of Iabeſh conſpired againſt him, and ſmote him in the ſight of the people, and [e] killed him, and reigned in his ſteade.

11 Concerning the reſt of the actes of Zachariah, beholde, they are written in the booke of the Chronicles of the kings of Iſrael.

12 This was the [*] word of the Lord, which he ſpake vnto Iehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael vnto the fourth generation, after thee. And it came ſo to paſſe.

13 ¶ Shallum the ſonne of Iabeſh began to reigne in the nine and thirtieth yere of Vzziah king of Iudah: & he reigned the ſpace of a moneth in Samaria.

14 For Menahem the ſonne of Gadi went vp from Tirzah and came to Samaria, and ſmote Shallum the ſonne of Iabeſh in Samaria, and ſlewe him, and reigned in his ſteade.

15 Concerning the reſt of the actes of Shallum, and the treaſon which hee wrought, beholde, they are written in the booke of the Chronicles of the kings of Iſrael.

16 ¶ Then Menahem deſtroied [f] Tiphſah, and all that were therein, and the coaſtes thereof from Tirzah, becauſe they opened not to him, and he ſmote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem the ſonne of Gadi to reigne ouer Iſrael, [and reigned ten yeres in Samaria.

18 And he did euill in the ſight of the Lorde, and departed not all his dayes from the ſinne of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

19 ¶ Then Pul the king of Aſſhur came againſt the [g] land: and Menahem gaue Pul a thouſand [h] talents of ſiluer, that his hande might be with him, and eſtabliſh the kingdome in his hand.

20 And Menahem exacted the money in Iſrael, that all men of ſubſtãce ſhould giue the king of Aſſhur fiftie ſhekels of ſiluer a piece: ſo the king of Aſſhur returned and taried not there in the land.

21 Concerning the reſt of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, & Pekahiah his ſonne did reigne in his ſteade.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the ſonne of Menahem to reigne ouer Iſrael in Samaria, and reigned two yere.

24 And he did euill in the ſight of the Lorde: for hee departed not from the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 And Pekah the ſonne of Remaliah, his captaine conſpired againſt him, and ſmote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: ſo he killed him, and reigned in his ſteade.

26 Concerning the reſt of the actes of Pekahiah, and all that he did, beholde, they are writtẽ in the booke of the Chronicles of the kings of Iſrael.

27 ¶ In the two & fiftieth yere of Azariah king of Iudah began Pekah the ſonne of Remaliah to reigne ouer Iſrael in Samaria, [and reigned twentie yere.

28 And

[1] Or, the [illegible] [illegible] and twentie yere.

[a] So long as he gaue eare to Zachariah the Prophet.

[b] His father and graundfather were ſlaine by their ſubiects and ſeruants, and he becauſe he would vſurpe the Prieſtes office contrary to Gods ordinance was ſmitten with [illegible] by the hand of God [illegible] 2.Chro.26, 21.

[c] As viceroy, or deputie to his father.

[d] He was the fourth in deſcent from Iehu, [illegible] to Iehu promiſed but in him God began to execute his [illegible] againſt the houſe of Iehu.

[e] Zachariah was the laſt in Iſrael that had the kingdome by ſucceſſion, for onely Pekahiah the ſonne of Menahem who reigned but two yeres.

[*] Chap.10,30.

[f] Which was a citie of Iſrael that would not receiue him to be king.

[g] That is, of Iſrael.

[h] In ſteade of ſeeking help of God he went about by money to purchaſe the fauour of this king being an infidel, and therefore God forſooke him, and Pul ſoone afterward brake promiſe, deſtroyed his countrey, and led his people away captiue.

[i] Which were of the ſame conſpiracie.

28 And he did euill in the ſight of the Lord: for hee departed not from the ſinnes of Ieroboam the ſonne of Nebat, that made Iſrael to ſinne.

29 In ŷ dayes of Pekah king of Iſrael [k] came Tiglath Pileſer king of Aſſhur, and tooke Iion, and Abel, Beth-maachah, & Ianoah, and Kedeſh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, & caried them away to Aſſhur.

30 And Hoſhea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth yeere of Iotham the ſonne of Vzziah.

31 Concerning the reſt of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Iſrael.

32 ¶ *In the ſecond yeere of Pekah the ſonne of Remaliah king of Iſrael, began Iotham ſonne of ‖ Vzziah king of Iudah to reigne.

33 Fiue and twentie yeere old was he, when he began to reigne, and he reigned ſixteene yeere in Ieruſalem: & his mothers name was Ieruſha the daughter of Zadok.

34 And he did vprightly in the ſight of the Lord: he did according [l] to al that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offred & burnt incenſe in ŷ hie places: he built the hieſt gate of the houſe of the Lord.

36 Concerning the reſt of the actes of Iotham, and al that he did are they not written in the booke of the Chronicles of the kings of Iudah?

37 In thoſe dayes the Lord began to ſend againſt Iudah Rezin the king of Aram, & [n] Pekah ŷ ſonne of Remaliah.

38 And Iotham ſlept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his ſonne reigned in his ſteade.

CHAP. XVI.

3 Ahaz king of Iudah conſecrateth his ſonne in fire. 5 Ieruſalē is beſieged. 9 Damaſcus is taken & Rezin ſlaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah ſucceedeth him.

The ſeuenteenth yere of Pekah the ſonne of Remaliah, [a] Ahaz ŷ ſonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, whē he began to reigne, and hee reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lorde his God, like Dauid his father:

3 But walked in the way of the kings of Iſrael, yea, & made his ſonne to [b] go thorow the fire, after the abominations of the heathen, whō the Lorde had caſt out before the children of Iſrael.

4 Alſo he offred and burnt incenſe in the hie places and on the hilles, and vnder euery greene tree.

5 *Then Rezin king of Aram & Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem to fight: and they beſieged Ahaz, but could not ouercome him.

6 At the ſame time Rezin king of Aram reſtored Elath to Aram, and droue the Iewes from Elath: ſo ŷ Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent [e] meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſeruant & thy ſonne: come vp, and deliuer me out of ŷ hand of the king of Aram, and out of the hand of the king of Iſrael which riſe vp againſt me.

8 And Ahaz tooke the ſiluer and the gold that was found in the [f] houſe of the Lorde, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

9 And the king of Aſſhur conſented vnto him: and the king of Aſſhur went vp againſt Damaſcus, and when he had taken it, hee caried the people away to Kir, and ſlew Rezin.

10 And king Ahaz went vnto Damaſcus to meete Tiglath Pileſer king of Aſſhur: and when king Ahaz ſawe the altar that was at Damaſcus, he ſent to Vriah the Prieſt the paterne of the altar, and the facion of it, and all the workemanſhip thereof.

11 And Vriah the Prieſt made an altar [g] in al pointes like to that which king Ahaz had ſent from Damaſcus, ſo did Vriah ŷ Prieſt againſt king Ahaz came from Damaſcus.

12 So when the king was come from Damaſcus, the king ſawe the altar: and the king drew neere to the altar and offred thereon.

13 And he burnt his burnt offring, and his meate offring, & powred his drinke offring, and ſprinkled the blood of his peace offrings beſides the altar,

14 And ſet it by ŷ braſen altar which was before the Lorde, and brought it in farther before the houſe betweene the altar

---

k For God ſtirred vp Pul and Tiglath Pileſer againſt Iſrael for their ſinnes, 1.Chr. 5.26.

2.Chro.27.1.

‖ Or, Azariah.

l He ſheweth that his vprightnes was not ſuch, but that he had many and great faultes.

m After the death of Iotham.

n Which ſlew of Iudah in one day ſixe ſcore thouſand fighting men, 2.Chro.28.6. becauſe they had forſaken the true God.

a This was a wicked ſōne of a godly father, as of him againe godly Ezekiah, & of him wicked Manaſſeh, ſaue that God in the ende ſhewed mercy. thus we ſee how vncertaine it is to depend on the dignitie of our fathers.

b That is, offred him to Molech, or made him to paſſe betweene two fires, as the maner of the Gentiles was, Leuit. 18.21. deut. 18.10.

Iſa 7.1.

c For the Lord preſerued the citie and the people for his promes ſake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14.22.

e Contrary to the admonition of the Prophet Iſai, Iſai 7.4.

f Thus hee learned not to ſpoile the Temple of God to haue ſuccour of men & would not once lift his heart toward God to deſire his helpe, not yet beleeue his Prophets counſell.

g We ſee that there is no paſtor ſo wicked, but hee ſhall finde flatterers and falſe miniſters to ſerue his turne.

h Either offrings for peace or proſperitie, or of thankeſgiuing as Leuit. 3 or els meaning the morning and euening offring, Exod. 29.39 nomb. 28.3, and thus hee contemned the true vſes and the altar which God had commanded by Salomon to ſerue God after his owne fantaſie.

altar and the houſe of the Lorde, and ſet it on the North ſide of the altar.

15 And king Ahaz commanded Vriah the Prieſt and ſaid, Vpon the great altar ſet on fire in the morning the burnt offring, & in the euen the meate offring, and the kings burnt offring & his meate offring, with the burnt offring of all the people of the land, and their meate offring, and their drinke offrings: & powre thereby all ẏ blood of the burnt offring, and all the blood of the ſacrifice, and the [k] braſen altar ſhalbe for me to inquire [of God.]

16 And Vriah ẏ Prieſt did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the baſes, and tooke ẏ caldrons from off them, and tooke downe the ſea from the braſen oxen that were vnder it, and put it vpon a pauement of ſtones.

18 And the [l] vaile for the Sabbath (that they had made in the houſe) & the kings entrie without turned he to the houſe of the Lord, [m] becauſe of the king of Aſſhur.

19 Concerning the reſt of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of ẏ kings of Iudah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hoſhea king of Iſrael is taken, 4 And he and all his realme brought to the Aſſyrians, 18 For their idolatrie. 25 Lyons deſtroy the Aſſyrians that dwelt in Samaria. 29 Euery one worſhippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz king of Iudah began Hoſhea the ſonne of Elah to reigne in Samaria ouer Iſrael, and reigned nine yeeres.

2 And hee did euill in the ſight of the Lord, but not as the kings of Iſrael, that were before him.

3 And Shalmaneſer king of Aſſhur came vp againſt him, & Hoſhea became his ſeruant, and gaue him preſents.

4 And the king of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent vnto the king of Aſſhur, [b] as [he had done] yeerely: therefore ẏ king of Aſſhur ſhut him vp, & put him in priſo.

5 Then the king of Aſſhur came vp throughout all ẏ land and went againſt Samaria, and beſieged it three yeere.

6 ¶ *In the ninth yeere of Hoſhea, the king of Aſſhur tooke Samaria, and caried Iſrael away vnto Aſſhur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Iſrael [d] ſinned againſt the Lorde their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faciōs of the heathē, whom the Lord had caſt out before the children of Iſrael, and [after the maners] of the kings of Iſrael, which they vſed,

9 And ẏ children of Iſrael had done ſecretly things that were not vpright before the Lorde their God, & throughout all their cities had built hie places, [both] from the tower [e] of the watch, to the defenſed citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incenſe in al the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And ſerued idoles: whereof ẏ Lord had ſaid vnto them, *Ye ſhall do no ſuch thing,

13 Notwithſtanding the Lord teſtified to Iſrael, and to Iudah [f] by all the Prophets, and by all the Seers, ſaying, *Turne from your euill wayes, & keepe my commandements and my ſtatutes, according to all the Law, which I commanded your fathers, and which I ſent to you by my ſeruants the Prophets.

14 Neuertheleſſe they would not obey, *but hardened their neckes, like to the neckes of their [g] fathers, that did not beleeue in the Lord their God.

15 And they refuſed his ſtatutes and his couenant, that hee made with their fathers, and his teſtimonies (wherewith he witneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them: concerning whom, ẏ Lord had charged them, that they ſhould not do like them.

16 Finally they left al the commandements of the Lord their God, and made them molten images, *[euē] two calues, and made a groue, and worſhipped all the

[i] That is, at the right hand as men went into the Temple.

[k] Here he eſtabliſheth by commandement his owne wicked proceedings & doeth aboliſh the commandement & ordinance of God.

[l] Or, tent, wherein they lay on the Sabbath which had ſerued their weeke in the Temple, and ſo departed home.

[m] Either to flatter the king of Aſſyria, whē he ſhould come to ſee him change the ordinance of God, or that the Temple might be a refuge for him if the king ſhould ſuddenly aſſaile his houſe.

[a] Though he inuented no new idolatrie or impietie as others did, yet he ſought for helpe at the Egyptians which God had forbidden.

[b] For he had paid tribute for the ſpace of eight yeeres.

Chap. 18.10.

[c] For at this time ẏ Medes and Perſians were ſubiect to the Aſſyrians.

[d] He ſetteth forth at length the cauſe of this great plague and perpetual captiuitie, to admoniſh all people and natiōs to cleaue to the Lord God, and onely worſhip him for feare of like iudgement.

[e] Meaning, throughout all their borders.

Deut. 4.19.

[f] Ebr. by the hand of.

Iere. 18.11. & 25.5. & 35.15.

Deut. 31.27.

[g] So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

Exod. 32.8. 1.king. 12.28.

the g hoſte of heauen, and ſerued Baal.

17 And they made their ſonnes and their daughters h paſſe through the fire, and vſed witchcraft and inchantments, yea, i ſolde themſelues, to do euill in the ſight of the Lord, to anger him.

18 Therefore the Lorde was exceeding wroth with Iſrael, and put them out of his ſight, and none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lorde their God, but walked according to the facion of Iſrael, which they vſed.

20 Therefore the Lord caſt off al the ſeede of Iſrael, and afflicted them, and deliuered them into the handes of ſpoylers, vntill hee had caſt them out of his l ſight.

21 m For hee cut off Iſrael from the houſe of Dauid, and they made Ieroboam the ſonne of Nebat king: and Ieroboam drewe Iſrael away from following the Lord, and made them ſinne a great ſinne.

22 For the children of Iſrael walked in all the ſinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Iſrael away out of his ſight, as he had ſaid † by all his ſeruants the * Prophets, and caried Iſrael away out of their land to Aſſhur n vnto this day.

24 And the king of Aſſhur brought folke from Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in ſteade of the children of Iſrael: ſo they poſſeſſed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not ỹ Lord: therefore the Lorde ſent lyons among them, which ſlewe them.

26 Wherefore they ſpake to the king of Aſſhur, ſaying, The nations which thou haſt remoued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath ſent lyons among them, & beholde, they ſlay them, becauſe they knowe not ỹ maner of the God of the land.

27 Then ỹ king of Aſſhur commanded, ſaying, Carie thither one of the Prieſtes, whom ye brought thence, and let him go and dwell there, & teach them the maner of the God p of the countrey.

28 So one of the Prieſts, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they ſhould feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houſes of the hie places, which the Samaritans had made, euery natiō in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth Benoth: and ỹ men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out Prieſts out of them ſelues for the hie places, who prepared for them [ſacrifices] in the houſes of the hie places.

33 * They r feared the Lorde, but ſerued their gods after the maner of the nations whom they caried thence.

34 Unto this day they do after the olde maner: they neither feare God, neither do after ſ their ordinances, nor after their cuſtomes, nor after the Lawe, nor after the commandement, which the Lorde commanded the children of Iaakob, * whom he named Iſrael,

35 And with whom the Lorde had made couenant, and charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:

36 But feare ỹ Lord, which brought you out of the land of Egypt with great power, and a ſtretched out arme: him feare ye, and worſhip him, and ſacrifice to him.

37 Alſo keepe ye diligently ỹ ſtatutes and the ordinances and the Lawe, and the commandement, which he wrote for you, that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde cuſtome.

41 So theſe t nations feared ỹ Lord, and ſerued their images [alſo:] ſo did their children, and their childrens children: as did their fathers, [ſo] do they vnto this day.

CHAP.

g That is, the ſunne, the moone and the ſtarres, Deut. 4.19.

h Reade chap. 16.3.

i Reade of this phraſe 1.King. 21.20. & 25.

k No whole tribe was left but Iudah: for they of Beniamin and Leui, which remained, were counted with Iudah.

l Out of the land where he ſhewed the greateſt tokens of his preſence and fauour.

m That is, God cut off the ten tribes, 1.King. 12.16, 20.

† Ebr. By the hand of.

Iere. 25.9.

n Of theſe peoples came the Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Iewes would haue nothing to do, Iohn 4.9.

o That is, they ſerued him not therefore, leaſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſhewed his mightie power among them by this ſtrange puniſhement.

p That is, how to worſhip him: thus the wicked, rather then to loſe their commodities will change to all religions.

q Meaning, that euery country ſerued that idole, which was moſt eſteemed in that place whence they came.

Ezek. 20.39. zepha. 1.5.

r That is, they had a certaine knowledge of God and feared him, becauſe of the puniſhment, but they continued ſtill idolaters, as do the Papiſts, which worſhip both God & idoles, but this is not to feare God, as appeareth verſe 34.

ſ He meaneth them by the Iſraelites, to whom God had giuen his commandements.

Gene. 32.28. 1.King. 18.31.

Iudg. 6.10. Iere. 10.2.

t That is, theſe ſtrangers, which were ſent into Samaria by the Aſſyrians.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the braſen ſerpent, and [illegible] the idoles. 7 And proſpereth. 11 Iſrael is [illegible] captiue. 17 The blaſphemie of Sancherib.

NOw in * the third yere of Hoſhea, ſonne of Elah king of Iſrael, Hezekiah the ſonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twentie yeere olde when hee began to reigne, and reigned nine & twentie yeere in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah.

3 And he did ᵇvprightly in the ſight of the Lord, according to al that Dauid his father had done.

4 He tooke away yͤ hie places, & brake the images, & cut downe the groues and brake in pieces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it ᶜNehuſhtan.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the kings of Iudah, neither were there any ſuch before him.

6 For he claue to the Lorde and departed not from him, but kept his commandements, which yͤ Lord had commanded Moſes.

7 So the Lord was with him, [and] he proſpered in all things, which hee tooke in hand: alſo he rebelled againſt the king of Aſſhur, and ſerued him not.

8 He ſmote yͤ Philiſtims vnto Azzah, and the coaſtes thereof, ᵈfrō the watch towre vnto the defenſed citie.

9 ¶ *And in the fourth yeere of king Hezekiah (which was the ſeuenth yeere of Hoſhea ſonne of Elah king of Iſrael) Shalmaneſer king of Aſſhur came vp againſt Samaria, and beſieged it.

10 And after three yeres they tooke it, euen in the ſixt yeere of Hezekiah: that is, * the ninth yeere of Hoſhea king of Iſrael was Samaria taken.

11 Then the king of Aſſhur did carie away Iſrael vnto Aſſhur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Becauſe they woulde not obey the voyce of the Lord their God, but tranſgreſſed his couenāt: that is, al yͤ Moſes the ſeruant of the Lord had cōmanded, and would neither obey nor do them.

13 ¶ *Moreouer, in yͤ fourteenth yeere of king Hezekiah, Sancherib king of Aſſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah ſēt vnto the king of Aſſhur to Lachiſh, ſaying, I haue offended: depart from me, ᵉand what thou layeſt vpon me, I will beare it. And the king of Aſſhur appointed vnto Hezekiah king of Iudah three hundreth talents of ſiluer, and thirtie talents of gold.

15 Therefore Hezekiah gaue al the ſiluer that was found in the houſe of the Lord, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off the plates of the doores of the Temple of yͤ Lorde, & the pillars which the ſaid Hezekiah king of Iudah had couered ouer) and gaue them to the king of Aſſhur.

17 ¶ And yͤ king of Aſſhur ſent ᶠTartan, and Rab ſaris, & Rabſhakeh from Lachiſh to king Hezekiah with a great hoſte againſt Ieruſalem. And they wēt vp, & came to Ieruſalem, & when they were come vp, they ſtood by the condite of the vpper poole, which is by the path of the fullers fielde,

18 And called to yͤ King. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of yͤ houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſaph the †recorder.

19 And Rabſhakeh ſaide vnto them, Tell ye Hezekiah, I pray you, Thus ſaith yͤ great king, euen the great king of Aſſhur, what confidēce is this wherin thou truſteſt?

20 Thou thinkeſt, Surely I haue ‡eloquence, but counſell and ſtrength are for the warre. On whō then doeſt thou truſt, yͭ thou rebelleſt againſt me?

21 Lo, thou truſteſt now in this broken ſtaffe of reede, to wit, on Egypt, on which if a man leane, it will go into his hand, and pearce it: ſo is Pharaoh king of Egypt vnto al that truſt on him.

22 But if ye ſay vnto me, We truſt in the Lord our God, is not that he whoſe hie places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Iudah and Ieruſalem, Ye ſhall worſhip before this altar in Ieruſalem?

23 Nowe therefore giue hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able to ſet riders vpon them.

24 For howe canſt thou deſpiſe any captaine of the leaſt of my maſters ſeruants, and put thy truſt on Egypt for charets and horſemen?

25 And

2 Chron.28,27. & 29,1.

b Although they of Iudah were giuen to idolatrie and impietie, as they of Iſrael were, yet God for his promes ſake was merciful vnto the throne of Dauid and [illegible] by his [illegible] toward the o[illegible] [illegible]

Nomb.21,9.

c Th[illegible] [illegible] contem[illegible]. [illegible] were not in the [illegible] [illegible] were [illegible] it was abuſed to idolatrie, the good king deſtroyed it, not thinking it worthie to be [illegible] a ſerpent but a piece of braſſe.

d Reade chap. 17,9.

Chap.17,3.

Chap.17,6.

2 Chro.32,1. Iſa.36,1. Eccl.48,18.

a As his zeale was before praiſed, ſo his weakenes is here ſet forth that none ſhould glorie in him ſelfe.

c After certaine yeeres when Hezekiah refuſed to pay the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him.

† Or, writer of [illegible], or, chanceller.

‡ Ebr. talke of lippes.

d Thou thinkeſt thy wordes will ſerue to perſuade the people or to moue my maſter.

e Egypt ſhall [illegible] be able to ſuccour thee, but ſhal be an hurt vnto thee.

f Thus the idolaters iudge that Gods religion is deſtroyed when ſuperſtition and idolatrie are reformed.

g Meaning, that it was beſt for him to yeelde to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

25 Am I nowe come vp without the [k] Lorde to this place, to deſtroy it? the Lorde ſayde to me, Go vp againſt this land, and deſtroy it.

k The wicked alwayes in their proſperitie flatter them ſelues, that God doth fauour them. Thus he ſpeaketh to feare Hezekiah that by reſiſting him he ſhould reſiſt God.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, and Ioah ſaid vnto Rabſhakeh, Speake, I pray thee, to thy ſeruāts in the ‖ Aramites language, for we vnderſtand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

‖Or, Syrians.

27 But Rabſhakeh ſaid vnto them, Hath my maſter ſent mee to thy maſter and to thee to ſpeake theſe wordes, and not to the men which ſit on the wal that they may eat their owne doung, & drink † their owne piſſe with you?

†Eb. the water of their feete.

28 So Rabſhakeh ſtoode and cried with a loude voyce in the Iewes language, & ſpake, ſaying, Heare the words of the great King, of the king of Aſſhur.

29 Thus ſaith the King, Let not Hezekiah deceiue you: for he ſhall not be able to deliuer you ‖ out of mine hand.

‖Or, by his hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs, and this citie ſhall not be giuen ouer into the hand of the King of Aſſhur.

31 Hearken not vnto Hezekiah: for thus ſayth the King of Aſſhur, Make † appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

†Eb. bleſsing meaning the conditions of peace.

32 Till I come, and bring you to a [l] land like your owne land, euen a lande of wheate and wine a land of bread and vineyards, a land of oliues, oyle and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, ſaying The Lord will deliuer vs.

l He maketh him ſelfe ſo ſure that he wil not grant them truce, except they render them ſelues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Aſſhur?

34 Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hande, that the [m] Lord ſhoulde deliuer Ieruſalem out of mine hande?

m This is an execrable blaſphemie againſt the true God to make him equall with ẏ idoles of other nations: therefore God did moſt ſharpely puniſh it.

36 But the people helde their peace, and anſwered not him a word: for the Kings commaundement was, ſaying, Anſwere ye him not.

37 Then Eliakim, ẏ ſonne of Hilkiah which was ſtewarde of the houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angell of the Lord killeth an hundreth and foure ſcore and fiue thouſand men of the Aſſyrians, 37 Saneherib is killed of his owne ſonnes.

AND * when King Hezekiah heard it, he rent his clothes and put on ſackcloth, & came into the houſe of the Lord,

Iſa. 37.1.

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the chanceller, and the Elders of the Prieſts clothed in ſackcloth [a] to Iſaiah the Prophet the ſonne of Amoz.

a To heare ſome newe propheſie and to haue comfort of him.

3 And they ſaid vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke, and blaſpheme: for the children are come to [b] the birth, and there is no ſtrength to bring forth.

b The dangers are ſo great that we can neither auenge this blaſphemie nor helpe our ſelues no more then a woman in her trauell.

4 If ſo bee the Lorde thy God hath heard al the words of Rabſhakeh, whō the King of Aſſhur his maſter hath ſent to raile on the liuing God, & to reproch him with wordes which the Lorde thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

5 ¶ So the ſeruants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto thē, So ſhal ye ſay to your maſter, Thus ſaith ẏ Lord, Be not afrayd of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Beholde I will ſend a [d] blaſt vpon him, & he ſhal heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

d The Lord can with one blaſt ouerthrowe all the ſtrength of man & turne it into duſt.

8 ¶ So Rabſhakeh returned, and found ẏ king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 [e] He heard alſo men ſay of Tirhakah king of ‖ Ethiopia, [f] Behold, hee is come out to fight againſt thee: he therefore departed & ſent other, meſſengers vnto Hezekiah ſaying,

e That is, Saneherib.

‖Or, blacke Mores.

f For the Kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countreis.

10 Thus ſhall ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy [g] God deceiue thee in whō thou truſteſt, ſaying, Ieruſalem ſhal not be deliuered into the hand of the king of Aſſhur.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all landes, how they haue deſtroyed thē: and ſhalt

thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroied? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lord, and Hezekiah ſpred it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt betweene ỷ Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

16 Lord, [k] bowe downe thine eare, and heare: Lord open thine eies and beholde, & heare the wordes of Saneherib, who hath ſent to blaſpheme the [l] liuing God.

17 Trueth it is, Lord, that the Kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood & ſtone: therfore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hande, that all the [m] kingdomes of the earth may knowe, that thou, O Lorde, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah ſaying, Thus ſaith the Lord God of Iſrael I haue heard that which thou haſt prayed me, concerning Saneherib King of Aſſhur.

21 This is the worde that the Lorde hath ſpoken agaynſt him, O [n] Uirgine, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, hee hath ſhaken his head at thee.

22 Whom haſt thou rayled on? & whō haſt thou blaſphemed? and agaynſt whom haſt thou exalted thy voyce, and lifted vp thine eies on hie? [euen] againſt the [o] Holy one of Iſrael.

23 By thy meſſengers thou haſt rayled on the Lord, & ſaid, By the multitude of my charets I am come vp to the top of the mountains, by ỷ ſides of Lebanō, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will go into the [p] lodging of his borders, and into the foreſt of ‖ his Carmel.

24 I haue digged, & drunke the waters of others, and with the plaint of my feete haue I dryed all the ‖ floods cloſed in.

25 Haſt thou not heard, how I haue of old time made it, and haue formed it long ago? [q] and ſhould I nowe bring it, that it ſhould be deſtroyed, and laid on ruinous heapes, as cities defenced?

26 Whoſe [r] inhabitants haue ſmall power, and are afraied, and confounded: they are like the graſſe of the field, & greene herbe, or graſſe on ỷ houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie againſt me.

28 And becauſe thou rageſt agaynſt me, and thy tumult is come vp to mine eares, I will put mine [ſ] hooke in thy noſtrels, and my bridle in thy lippes, and will bring thee backe againe the ſame way thou cameſt.

29 And this ſhalbe a [t] ſigne vnto thee, [O Hezekiah], Thou ſhalt eat this yere ſuch things as grow of themſelues, and the next yeere ſuch as growe without ſowing, and the third yeere ſowe ye and reape, and plant vineyards, and eate the fruites thereof.

30 And the remnant that is eſcaped of the houſe of Iudah, ſhall againe take [u] roote downewarde, and beare fruite vpward.

31 For out of Ieruſalem ſhall go a remnant, and ſome that ſhall eſcape out of mount Zion: the [x] zeale of the Lorde of hoſtes ſhall do this.

32 Wherefore thus ſaith the Lord, concerning the King of Aſſhur, He ſhall not enter into this citie, nor ſhoote an arowe there, nor come before it with ſhield, nor caſt a mount againſt it:

33 [But] he ſhall returne the way he came, and ſhall not come into this citie, ſayth the Lord.

34 For I will defend this citie to ſaue it for mine owne ſake, and for Dauid my ſeruants ſake.

35 ¶ *And the ſame night the Angel of the Lord went out and ſmote in the campe of Aſſhur an hundreth foure ſcore and fiue thouſande: ſo when they roſe earely in the morning, beholde, they were all dead corpſes.

36 So Saneherib King of Aſſhur departed, and went his way, and returned, and dwelt in Niniueh.

37 And as he was in the Temple worſhipping

[h] Before the Arke of the couenant.

[i] He ſheweth what is the true refuge & ſuccour in all dangers, to wit, to flee to the Lord by earneſt praier.

[k] Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

[l] By this title he diſcerneth God from all idoles and falſe gods.

[m] He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

[n] Becauſe as yet Ieruſalem had not beene taken by the enemie, therefore he calleth her virgine.

[o] God counteth that iniury done to him, & will reuenge it, which is done to any of his Saints.

[p] Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſai.37.24.

‖ Or, pleaſant countrey.

‖ Or, the waters of cities beſieged.

[q] He declareth that foraſmuch as he is the author and beginning of his Church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

[r] Thus he deſcribeth the wicked, which for a litle floriſh, and afterward fade and decay like flowers.

[ſ] I will bridle thy rage and turne thee to & fro as pleaſeth me.

[t] God did not onely promiſe him the victorie but giueth him a ſigne to confirme his faith.

[u] The Lord will multiplie in great number that ſmall remnant of Iudah that is eſcaped.

[x] The loue that God beareth toward his church ſhall ouercome the counſels and enterpriſes of men.

Iſa.37.36. tob.1.21. eccluſ.48.24. 1.mac.7.41. 2.mac.8.19

ſhipping Niſroch his god, Adrammelech and Sharezer his ſonnes ʸſlewe him with the ſworde: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſteade.

y This was the iuſt iudgement of God for his blaſphemie that he ſhould be ſlaine before that idole whom he preferred to the liuing God, & by them, by whome he ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is ſicke [illegible] the ſigne of his health. 12 He receiueth [illegible] and ſheweth his treaſures, and [illegible]. 21 He dieth, and Manaſſeh his ſonne [illegible].

2.Chro.32.24. Iſa.38.1.

ABout that time *was Hezekiah ſicke vnto death: and the Prophet Iſaiah ŷ ſonne of Amoz came to him and ſaid vnto him, Thus ſayeth the Lorde, Put thine houſe in an order: for thou ſhalt die, and not liue.

a That his minde might not be troubled.

2 Then he turned his face to the ᵃwal, and prayed to the Lord ſaying,

b Meaning, without all hypocriſie.

c Not ſo much for his owne death, as for feare that ido[illegible] be reſto[illegible] which he had deſtroyed [illegible] God [illegible] by his [illegible] repentance and prayer God turned away his wrath.

3 I beſeech thee, O Lord, remember now, how I haue walked before thee in truth and with a ᵇperfite heart and haue done that which is good in thy ſight: and Hezekiah ᶜwept ſore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the worde of the Lord came to him ſaying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus ſayeth the Lorde God of Dauid thy father, I haue heard thy prayer and ſeene thy teares, beholde, I haue healed thee, & the third day thou ſhalt go vp to the ᵉhouſe of the Lord.

e To giue thankes for thy deliuerance.

6 And I will adde vnto thy dayes fiftene yeere, and will deliuer thee and this citie out of the hād of the king of Aſſhur, and will defend this citie for mine owne ſake, and for Dauid my ſeruants ſake.

f He declareth that although God can heale without other medicines yet he ſheweth that he will not haue theſe inferiour meanes contemned.

7 Then Iſaiah ſaid, Take a ᶠlumpe of drie figs. And they tooke it, and layd it on the boyle, and he recouered.

8 ¶ For Hezekiah had ſaid vnto Iſaiah, What ſhalbe the ſigne that ŷ Lord will heale me and that I ſhall go vp into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſigne ſhalt thou haue of the Lorde, that the Lord will do that he hath ſpoken, wilt thou that the ſhadowe go forward ten degrees, or *go backe ten degrees?

Eccluſ.48.24.

10 And Hezekiah anſwered, It is a ᵍlight thing for the ſhadowe to paſſe forward ten degrees: not ſo then, but let the ſhadowe go backe ten degrees.

g Let the ſunne go ſo many degrees backe that ŷ houres may be ſo many the fewer in the kings diall.

11 And Iſaiah the Prophet called vnto the Lord, and he brought againe the ſhadowe ten degrees backe by the degrees wherby it had gone downe in the ʰdial of Ahaz.

h Which diall was ſet in the top of the ſtaires that Ahaz had made.

12 ¶ *The ſame ſeaſon Berodach Baladan the ſonne of Baladan King of Babel, ſent letters and a ⁱpreſent to Hezekiah: for he had heard how that Hezekiah was ſicke.

i Moued with this [illegible] that God ſhewed to [illegible] and [illegible] the [illegible] [illegible] to Sane[illegible] [illegible] enemie which was now diſtroied.

13 And Hezekiah heard them, and ſhewed them all his treaſure houſe, to wit, the ſiluer and the gold, & the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was no thing in his houſe and in all his realme, ᵏthat Hezekiah ſhewed them not.

k Being moued with ambi[illegible] & vaine glorie, and alſo becauſe he ſeemed to reioyce in the friendſhip of him that was Gods enemie and an infidel.

14 Then Iſaiah the Prophet came vnto king Hezekiah, and ſaid vnto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaide, They be come frō a farre countrey, euē from Babel.

15 Then ſaid he, What haue they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſaiah ſaide vnto Hezekiah, Heare the worde of the Lord.

17 Beholde, the daies come, that al that is in thine houſe, and whatſoeuer thy fathers haue layed vp in ſtore vnto this day, *ſhalbe caried into Babel: Nothing ſhall be left ſayth the Lord.

Chap.24.13. [illegible]

18 And of thy ſonnes, that ſhal proceed out of thee, & which thou ſhalt beget, ſhal they take away & they ſhalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah ſaid vnto Iſaiah, ˡThe worde of the Lord which thou haſt ſpoken, is good: for ſayd he, Shal it not be good, if ᵐpeace and trueth be in my dayes?

l He acknowledgeth Iſaiah to be the true Pro[phet] of God, and therefore humbleth himſelfe to his worde.

m Seeing that God hath ſhewed me this fauor to grant me quietnes during my life: for it was [illegible] the enemie ſhould haue had occaſion to reioyce, if the Church had decayed in his time, becauſe he had reſtored religion.

20 Concerning the reſt of the actes of Hezekiah, and al his valiant deedes and how he made a poole and a conduite, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſonne reigned in his ſteade.

CHAP. XXI.

3 King Manaſſeh reſtoreth idolatrie. 16 And ſheddeth great crueltie [illegible] Amon [illegible] [illegible].

2.Chro.33.1.

MAnaſſeh *was twelue yeere old when he began to reigne, and reigned fiftie & fiue yeere in Ieruſalem: his mothers name alſo was Hephzi bah.

2 And hee did euill in the ſight of the Lord after the abomination of the heathen, whom the *Lorde had caſt out before the children of Iſrael.

Deut.18.9.

3 For he went backe and built the hie places, *which Hezekiah his father had deſtroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Iſrael, and worſhipped all the hoſt of heauen and ſerued them.

Chap.18.4.

4 Alſo he *built altars in the houſe of the Lord, of ẏ which the Lord ſaid, *In Ieruſalem will I put my Name.

Iere.32.34
2.Sam.7.13.

5 And he built altars for all the hoſt of the heauẽ in the two courts of the houſe of the Lord.

6 And he cauſed his ſonnes [a] to paſſe through the fire, and gaue himſelfe to witchcraft and ſorcery, and he vſed them that had familiar ſpirits & were ſooth ſayers, and did much euill in the ſight of the Lord to anger him.

[a] Read chap. 16.3.

7 And hee ſet the image of the groue, that he had made, in the houſe, whereof the Lord had ſayd to Dauid and to Salomon his ſonne, *In this houſe, and in Ieruſalem, which I haue choſen out of all the tribes of Iſrael, will I put my Name for euer.

1.King.8.29. and 9.3. chap.23.27.

8 Neither will I make the feete of Iſrael moue any more out of the lande, which I gaue their fathers: ſo that they will [b] obſerue and doe all that I haue commanded them, and according to all the Lawe that my ſeruant Moſes commanded them.

[b] Therefore ſeeing they obeyed not the commandements of God, they were iuſtly caſt forth of this lande which they had but on condition.

9 Yet they obeyed not, but Manaſſeh led them out of the way, to do more wickedly then did the heathen people, whõ the Lorde deſtroyed before the children of Iſrael.

10 Therefore the Lorde ſpake by his ſeruants the Prophets ſaying,

11 *Becauſe that Manaſſeh King of Iudah hath done ſuch abominations, and hath wrought more wickedly then all that the Amorites (which were before him, did, & hath made Iudah ſinne alſo with his idoles,

Iere.15.4.

12 Therfore thus ſaith the Lord God of Iſrael, Behold, I will bring an euill vpon Ieruſalem & Iudah, that whoſo heareth of it both his *[c] eares ſhal tingle.

1.Sam.3.11.
[c] Meaning, that whoſoeuer ſhall heare of this great plague ſhalbe aſtoniſhed.

13 And I will ſtretch ouer Ieruſalem the line [d] of Samaria, and the plommet of the houſe of Ahab: and I will wipe Ieruſalem, as a man wipeth a diſh, which hee wipeth, and turneth it vpſide downe.

[d] As I haue deſtroyed Samaria and the houſe of Ahab ſo wil I deſtroy Iudah.

14 And I will forſake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, & they ſhal be robbed & ſpoiled of all their aduerſaries,

[e] Meaning, Iudah & Beniamin, which were onely left of the reſt of the tribes.

15 Becauſe they haue done euil in my ſight, and haue prouoked me to anger, ſince the time their fathers came out of Egypt vntill this day.

16 Moreouer Manaſſeh ſhed [f] innocent blood exceeding much, till hee repleniſhed Ieruſalem from corner to corner, beſide his ſinne wherewith he made Iudah to ſinne, & to do euill in the ſight of the Lord.

[f] The Ebrewes write that he ſlewe Iſaiah the Prophet, who was his father in Law.

17 Concerning the reſt of the actes of Manaſſeh, and all that he did, and his ſinne that he ſinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manaſſeh ſlept with his fathers, & was buried in the garden of his owne houſe, euen in ẏ garden of Uzza: and Amon his ſõne reigned in his ſtead.

19 ¶ *Amon was two & twenty yeere olde, when hee began to reigne, and hee reigned two yere in Ieruſalem: his mothers name alſo was Meſhullemeth the daughter of Haruz of Iotbah.

2.Chro.33.20 21.

20 And he did euill in the ſight of the Lord, as his father Manaſſeh did.

21 For he walked in all the way, that his father walked in, and ſerued the idoles that his father ſerued, and worſhipped them.

22 And he forſooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

[g] That is, according to his commandements.

23 And the ſeruants of Amon conſpired againſt him, and ſlewe the King in his owne houſe.

24 And the people of the land ſlew all them that had conſpired againſt King Amon, and the people made Ioſiah his ſonne King in his ſtead.

25 Concerning the reſt of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ¶ they buried him in his ſepulchre in the garden of Uzza: and Ioſiah his ſonne reigned in his ſtead.

¶ Or, he buried him, to wit, Ioſiah, his ſonne.

CHAP. XXII.

4 Ioſiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and cauſeth it to be preſented to Ioſiah. 12 Who ſendeth to Huldah the propheteſſe to inquire the Lordes will.

IOſiah was *eight yeere olde when hee began to reigne, & he reigned one & thirty yeere in Ieruſalem. His mothers name alſo was Iedidah the daughter of Adaiah

2.Chro.34.1.

Adaiah of Bozcath.

2 And he did vprightly in the ſight of the Lord, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eightenth yere of king Joſiah, the King ſent Shaphan the ſonne of Azaliah the ſonne of Meſhullam the chanceller to the houſe of the Lord, ſaying,

4 Go vp to Hilkiah the hie Prieſt, that hee may ‖ ſumme the ſiluer which was brought into the houſe of the Lorde, which the keepers of the ‖ [b] doore haue gathered of the people.

5 And let them deliuer it into the hãd of them that doe the worke, and haue the ouerſight of the houſe of the Lorde: let them giue it to them that worke in the houſe of the Lord, to repaire the decayed places of the houſe:

6 To wit, vnto the artificers & carpenters and maſons and to bie timber, and hewed ſtone to repaire the houſe.

7 Howbeit let no reckoning be made with thẽ of the money, that is deliuered into their hãd: for they deale [c] faithfully.

8 And Hilkiah the hie Prieſt ſaid vnto Shaphan the chanceller, I haue found the [e] booke of the Lawe in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the King, and brought him worde againe, and ſaid, Thy ſeruants haue ‖ gathered the money, that was found in the houſe, & haue deliuered it into the hands of them that doe the worke, and haue the ouerſight of the houſe of the Lord.

10 Alſo Shaphan the chanceller ſhewed the King ſaying, Hilkiah the prieſt hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Prieſt, & Ahikam the ſonne of Shaphan, & Achbor the ſonne of Michaiah, & Shaphan the chanceller, and Aſahiah the Kings ſeruant, ſaying,

13 Go ye and [f] inquire of the Lord for me, & for the people, and for all Judah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled agaynſt vs, becauſe our fathers haue not obeyed the words of this booke, to do according vnto all that which is written therein for vs.

a His zeale was prophecied of, and his name mentioned by Iddo the Prophet, more then three hundreth yeres before, 1 King 13, 2 & being but eight yere olde, he ſought ÿ God of his father Dauid, 2 Chro 34.3.

‖Or, coyne, as vers 9.

‖Or, veſſel.

b Certaine of the Prieſtes were appointed to this office, as Chap. 12.9.

c From the time of Joaſh for the ſpace of 224. yeres the temple remained without reparation through the negligence of the prieſts: this declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull ſeruants, ſeeing he went about ſo zealouſly to ſet forth the worke of God.

e This was the copie that Moſes left them, as appeareth, 2 Chron. 34.14 which either by the negligence of the Prieſts had bene loſt, or els by the wickednes of idolatrous kings had bene aboliſhed.

‖Ebr. melted.

f Meaning, to ſome Prophet whom God reuealeth knowledge of things vnto, as Jer 21.1 though at other times they inquired the Lord by Urim and Thummim.

14 ¶ So Hilkiah the Prieſt and Ahikam, & Achbor & Shaphan, & Aſahiah went vnto Huldah the Propheteſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of ÿ ward robe: (and ſhe dwelt in Jeruſalẽ in the [g] colledge) and they cõmuned with her.

15 And ſhee anſwered them, Thus ſaith the Lorde God of Jſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Beholde, J will bring euill vpon this place, and on the inhabitantes thereof euen all the wordes of the booke which the King of Judah hath read,

17 Becauſe they haue forſaken me, & haue burnt incenſe vnto other gods, to anger me with all the [h] workes of their hands: my wrath alſo ſhall be kindled againſt this place, & ſhal not be quenched:

18 But to the King of Judah, who ſent you to inquire of the Lorde, ſo ſhall ye ſay vnto him, Thus ſaith the Lorde God of Jſrael, The wordes that thou haſt heard, ſhall come to paſſe.

19 But becauſe thine heart did [i] melt, and thou haſt humbled thy ſelfe before ÿ Lord whẽ thou heardeſt what J ſpake againſt this place, & againſt the inhabitants of the ſame to wit that it ſhould be deſtroyed and accurſed and haſt rent thy clothes and wept before me, J haue alſo heard it, ſaith the Lord.

20 Behold therefore, J will gather thee to thy fathers, & thou ſhalt bee put in thy graue in [k] peace, & thine eyes ſhall not ſee all the euill, which J will bring vpon this place. Thus they brought the King word againe.

g Or, the houſe of doctrine which was neere to the Temple and where the learned aſſembled to entreate the Scriptures, & the doctrine of the Prophets.

h The workes of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

i Meaning that he did repent, as they that do not repent, are ſaid to harden their heart, Pſal. 95.8.

k Whereupon we may gather that the anger of God is ready againſt the wicked when God taketh his ſeruants out of this world.

CHAP. XXIII.

2 Joſiah readeth the Lawe before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed their Prieſtes. 21 He kepeth Paſſe ouer. 24 He deſtroyeth the coniurers. 29 He was killed in Megiddo, 30 And his ſonne Jehoahaz reigneth in his ſteade. 33 After he was takẽ by Pharaoh Jehoiakim was made king.

When * the king [a] ſent, and there gathered vnto him al the Elders of Judah and of Jeruſalem.

2 And the king wẽt vp into the houſe of the Lord, with all the men of Judah and all the inhabitantes of Jeruſalem with him and the Prieſts & Prophets, & all the people both ſmall and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the houſe of the Lord.

3 And the king ſtood by [l] the pillar, & made a [m] couenant before the Lorde, that they ſhould walke after the Lorde,

1.Chro 34.30

a Becauſe he ſawe the great plagues of God that were threatened, he knew no more ſpeedie way to auoyde them, then to turne to God by repentance which can not come but of faith, & faith by hearing of the worde of God.

l Where the king had his place. Chap. 11.14.

m As Joſhua did, Joſh. 24.25.

and keepe his commandements, and his testimonies, and his statutes with all their heart & with all their soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stoode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the [d]priests of the seconde order, and the keepers of the doore to bring out of the Temple of the Lorde all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron and caried [e]the powder of them into Beth el.

5 And hee put downe the [f]Chemarims, whom the Kings of Judah had founded to burne incense in the hie places, and in the cities of Judah, and about Ierusalem & also them that burne incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the [g]groue from the Temple of ẏ Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to pouder, & cast the dust thereof vpon the graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lorde, where the women woue hangings for the groue.

8 Also he brought all the priests out of the cities of Judah, and defiled the hie places, where the priests had burnt incense euen from Geba to Beer sheba, & destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the city which was at the left hand of the gate of the citie.

9 Neuerthelesse the priests of the hie places [i]came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread amōg their brethren.

10 Hee defiled also [k]Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the [l]horses that the Kings of Judah had giuen to the sunne at the entring in of the house of the Lorde, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on ẏ top of the chāber of Ahaz, which the Kings of Judah had made, & the altars which Manasseh had made in the two courtes of the house of ẏ Lord, did ẏ king breake downe, and hasted thence, and cast the dust of them in the |brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the [m]mount of corruption, which *Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth el, and [n]the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar & also the hie place brake hee downe, and burnt the hie place, and stampt it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, and sent and tooke the bones out of the graues and burnt them vpon the altar, and polluted it, according to the word of the Lord that the [o]man of God proclaimed which cried the same wordes.

17 Then he saide, What title is that which I see? And the men of the citie said vnto him, It is the sepulchre of the man of God, which came from Judah, and told these things that thou hast done to the altar of Beth el.

18 Then saide he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p]Prophet that came from Samaria.

19 Iosiah also tooke away all ẏ houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lord, & did to them according to all the factes that he had done in Beth el.

20 And he sacrificed all the priestes of the hie places, that were there vpon the altars, and burnt mens bones vpon thē, and returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, *Keepe ẏ Passeouer vnto the Lord your God, *as it is writ-

[d] Meaning, them which were next in dignitie to the hie Priest.

[e] In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

[f] Meaning, the priests of Baal which were called Chemarims, either because they ware blacke garments or els were smoked with burning incense to idoles.

[g] He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lorde, Deut. 16.21. Or as some read the small houses of a groue which was hanged in the Temple.

[h] Both in contempt of the idoles and the reproche of them which had worshipped them in their hie places.

[i] Because that those that had forsaken the Lord to serue idoles were not meete to minister in the seruice of the Lord for the instruction of others.

[k] Which was a valley neere to Ierusalem, and signifieth a tabret: because they smote on the tabret while their children were burning that the cries should not be heard. Leuit. 18.21. Where after Iosiah commanded carions to be cast, it became vile thereof.

[l] The idolatrous Kings had dedicated horses and charets to the sunne either to carie the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

|Or, valley.

[m] That was the mount of oliues, so called because it was full of idoles.

1.King.11.7.

[n] Which Ieroboam had built in Israel, 1.King.12.28,29.

[o] According to the prophecie of Iaddo, 1.King.13.2.

[p] Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord which were both two buried in one graue. 1.King.13.31.

2.Chro.35.1.
1.esdr.1.1.
Exod.12.3.
deut.16.2.

ten in the booke of this couenant.

22 And there was no Paſſeouer holden [q] like that frõ the dayes of the Iudges that iudged Iſrael, nor in all the dayes of the Kings of Iſrael, and of the Kings of Iudah.

q For yͤ multitude & zeale of the people with the great preparation.

23 And in the eighteenth yeere of king Ioſiah was this Paſſeouer celebrated to the Lord in Ieruſalem.

24 Ioſiah alſo tooke away thẽ that had familiar ſpirites, & the ſouthſayers, and the images, and the idoles, and all the abominatiõs that were eſpied in the lande of Iudah & in Ieruſalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Prieſt found in yͤ houſe of the Lorde.

Leuit.20,27. deut.18.11.

25 Like vnto him was there no king before him, that turned to the Lorde with all his heart, and with al his ſoule, and with all his might, according to all the Lawe of Moſes: neyther after him aroſe there any like him.

26 Notwithſtanding the Lorde turned not from the [r] fierceneſſe of his great wrath wherewith hee was angrie againſt Iudah, becauſe of all the prouocations wherewith Manaſſeh had prouoked him.

r Becauſe of the wicked heart of the people which would not returne vnto him by repentance.

27 Therefore yͤ Lord ſaid, I wil put Iudah alſo out of my ſight, as I haue put away Iſrael, and will caſt off this citie Ieruſalem, which I haue choſen, and the houſe whereof I ſayde, * My Name ſhall be there.

1.King.8.29. & 9.3. chap.21.7

28 Concerning the reſt of the actes of Ioſiah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

29 ¶ In his daies Pharaoh Nechoh king of Egypt went vp againſt the king of Aſſhur to the riuer Perath. And king Ioſiah [s] went againſt him, whome when Pharaoh ſawe, he ſlewe him at Megiddo.

2.Chro.35.20.

s Becauſe he paſſed through his countrey, he feared leſt he would haue done him harme, and therefore would haue ſtayed him, yet he conſulted not with the Lord, and therefore was ſlaine.

30 Thẽ his ſeruants caried him dead from Megiddo, & brought him to Ieruſalem, & buried him in his owne ſepulchre. And yͤ people of yͤ land tooke Iehoahaz yͤ ſonne of Ioſiah, & anointed him, and made him king in his fathers ſtead.

31 * Iehoahaz was three & twentie yeere olde when he began to reigne and reigned three moneths in Ieruſalẽ. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

2.Chro.36.1,2.

32 And hee did euill in the ſight of the Lorde, according to all that his [t] fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bondes [u] at Riblah in the lande of Hamath, [x] while he reigned in Ieruſalem, and put the lande to a tribute of an hundreth talents of ſiluer, & a talent of gold.

u Which was Antiochia in Syria called alſo Hamath.

x That he ſhould not reigne.

34 ¶ And Pharaoh Nechoh made Eliakim yͤ ſonne of Ioſiah king in ſtead of Ioſiah his father, and turned his name to Iehoiakim, & took Iehoahaz away, which whẽ he came to Egypt died there.

35 And Iehoiakim gaue the ſiluer and the gold to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the lande, according to his value, ſiluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twentie yere olde, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the ſight of the Lorde, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made ſubiect to Nebuchad-nezzar, rebelleth. 3 The cauſe of his ruine and of Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caryed vnto Babylon. 17 Zedekiah is made King.

IN his [a] dayes came Nebuchad-nezzar King of Babel vp, & Iehoiakim became his ſeruant three yere: afterward he turned and rebelled againſt him.

a In the ende of the thirde yeere of his reigne, and in the beginning of the fourth. Dan.1,1.

2 And the Lorde ſent againſt him bands of the Caldees, and bandes of the Aramites, and bands of the Moabites, and bandes of the Ammonites, & he ſent them againſt Iudah, to deſtroy it, * according to the worde of the Lord which he ſpake by his ſeruants the Prophets.

Chap.20.17. and 23.27.

3 Surely by the [b] commandement of the Lorde came this vpon Iudah, that he might put them out of his ſight for the ſinnes of Manaſſeh, according to all that he did,

b Though God vſed these wicked tyrants to execute his iuſt iudgements, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

4 And for the innocent blood that he ſhedde, (for he filled Ieruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſteade.

c Not that he was buried with his fathers, but he dyed in the way, as they led him priſoner towarde Babylon. Iere.22,19.

7 ¶ And the king of Egypt came no more out of his land: for yͤ king of Babel

had taken from the riuer of Egypt, vnto the riuer ‖Perath, all that perteyned to the King of Egypt.

‖Or, Euphrates.

8 ¶ Jehoiachin was eightene yere olde, when he began to reigne, and reigned in Jeruſalem three moneths. His mothers name alſo was Nehuſhta, the daughter of Elnathan of Jeruſalē.

9 And hee dyd euill in the ſight of the Lorde, according to all that his father had done.

10 *In that time came the ſeruantes of Nebuchad nezzar King of Babel vp agaynſt Jeruſalem: ſo the citie was beſieged.

*Dan.1.1.

11 And Nebuchad-nezzar King of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Jehoiachin the king of Judah [d] came out againſt the king of Babel, he, & his mother, and his ſeruantes, and his princes, and his Eunuches: and the king of Babel tooke him in the eight yere [e] of his reigne.

d That is, yelded him ſelfe vnto him by the counſell of Jeremie.

e In ye reigne of the King of Babylon.

13 *And hee caried out thence all the treaſures of the houſe of the Lorde, and the treaſures of the kings houſe, & brake all the veſſels of golde which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſaide.

*Chap.20.17. Iſa.39.6.

14 And he caried away al Jeruſalem, and all the princes, and all the ſtrong mē of warre, euen ten thouſande into captiuitie, and all the workemen, and cunning men: ſo none remained ſauing the poore people of the lande.

15 *And hee caried away Jehoiachin into Babel, and the kings mother, and the kings wiues, and his Eunuches, and the mightie mē of ye land caried he away into captiuitie from Jeruſalē to Babel,

*2 Chro.36.10. eſther.2.6.

16 And all the men of warre, euen, ſeuen thouſand, and carpenters, & lockeſmithes a thouſand: al that were ſtrong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ *And the king of Babel made Mattaniah his vncle king in his ſteade, and chaunged his name to Zedekiah.

*Jerem.37.1.& 52.1.

18 Zedekiah was one & twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Jeruſalem. His mothers name alſo was Hamutal ye daughter of Jeremiah of Libnah.

19 And he dyd euill in the ſight of the Lorde, according to all that Jehoiakim had done.

20 Therefore certainly the wrath of the Lorde was againſt Jeruſalem and Judah vntill hee caſt them out of his [f] ſight. And Zedekiah rebelled againſt the King of Babel.

f Out of Jeruſalem and Judah into Babylon.

CHAP. XXV.

1 Jeruſalem is beſieged of Nebuchad-nezzar, and taken. 7 The ſonnes of Zedekiah are ſlaine before his eyes, and after are his owne eyes put out. 21 Judah is brought to Babylon. 25 Gedaliah is ſlaine. 27 Jehoiachin is exalted.

AND *in the [a] ninth yeere of his reigne, ye [b] tenth moneth and tenth day of ye moneth, Nebuchad nezzar King of Babel came, he, and al his hoſte againſt Jeruſalē, & pitched againſt it, and they built fortes againſt it round about it.

*Iere.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Januarie.

‖Or, a mount.

2 So the citie was beſieged vnto the eleuenth yeere of king Zedekiah.

3 And ye ninth day of the moneth the famine was ſore in the city, ſo that there was no bread for the people of the land.

c In ſo much that the mothers did eate their children, Lament.4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of ye gate, which is betweene two walles that was by the kings garden: nowe the Caldees were by the citie rounde about: and the King went by the way of the wilderneſſe.

d Which was a poſterne doore or ſome ſecret gate to iſſue out at.

5 But the armie of the Caldees purſued after the king, and tooke him in the deſerts of Jericho, and al his hoſte was ſcattered from him.

6 Then they tooke the king, & caried him vp to the king of Babel to Riblah, where they [e] gaue iudgement vpon him.

e Or, condemned him for his periurie and treaſon, 2. Chron.36.13.

7 And they ſlewe the ſonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaynes, and caryed him to Babel.

8 ¶ And in the fift moneth, and [f] ſeuenth day, of the moneth, which was the nineteenth yeere of king Nebuchad nezzar king of Babel, came Nebuzar-adan chiefe ſtewarde ‖and ſeruant of the king of Babel, to Jeruſalem,

f Jeremie writeth Chap.52.12. the tenth day, becauſe the fire continued from the ſeuenth day, to the tenth.

‖Or, Captaine of the garde.

9 And burnt the houſe of the Lorde, and the kings houſe, and all the houſes of Jeruſalem, and all the great houſes burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe ſtewarde, brake downe the walles of Jeruſalem rounde about.

11 And the reſt of the people that were left in the city, and thoſe that were fled & [g] fallen to the king of Babel with the remnant of the multitude, did Nebuzar adā chiefe ſtewarde cary away captiue.

g While the ſiege endured.

12 But the chiefe ſtewarde left of the poore of the land to dreſſe the vines, and to till the lande.

Chap.20.17. Iere.27.22.

13 *Alſo yͤ pillars of braſſe that were in the houſe of the Lord, and the baſes, and the braſen Sea that was in yͤ houſe of the Lord did the Caldees breake, and caried the braſſe of them to Babel.

h Of theſe read Ezra,1.7.

14 The pots h alſo and the beſomes, and the inſtruments of muſike, and the incenſe diſhes, & all the veſſels of braſſe that they miniſtred in, tooke they away.

15 And the aſhe pannes, and the baſens, and all that was of gold, and that was of ſiluer, tooke the chiefe ſteward away,

16 With the two pillars, one Sea and the baſes, which Salomō had made for the houſe of the Lorde: the braſſe of all theſe veſſels was without weight.

1.King.7.15. Iere.52.21 2.chro.3.15.

17 *The height of the one pillar was eightene cubites, & the chapiter thereon [was braſſe, and yͤ height of the chapiter was with networke three cubites, & pomegranates vpon the chapiter round about, all of braſſe: and likewiſe was] the ſecond pillar with the networke.

i That is, one appointed to ſucceede in the hie prieſts roome, if he were ſicke or els otherwiſe letted.

18 And the chiefe ſteward tooke Seraiah the chiefe Prieſt, and Zephaniah the i ſecond Prieſt, and the three keepers of the doore.

k Ieremie maketh mention of ſeuen, but here he ſpeaketh of them that were the chiefeſt.

19 And out of yͤ citie he tooke an Eunuche that had the ouerſight of the men of warre, and k fiue men of them that were in yͤ Kinges preſence, which were founde in the citie, and Sopher captaine of the hoſte, who muſtred the people of the land, and three ſcore men of the people of the land, yͭ were found in the citie.

20 And Nebuzar adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel ſmote thē, and ſlew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his owne land.

Iere.40.5,9.

22 *Howbeit there remained people in the lāde of Iudah whom Nebuchadnezzar King of Babel left, & made Gedaliah the ſonne of Ahikam the ſonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoſte and their men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſonne of Nethaniah, and Iohanan the ſonne of Kareah, and Seraiah yͤ ſonne of Tanhumeth the Netophathite, & Iaazaniah yͤ ſonne of Maachathi, they & their men.

l That is, he did ſweare in the Name of the Lord, according to Ieremies counſel to ſubmit themſelues to Nebuchadnezzar ſeeing it was the reuealed will of the Lord.

24 And Gedaliah l ſware to them, & to their men, and ſaid vnto them, Feare not to bee the ſeruants of the Caldees: dwell in the land, and ſerue the King of Babel, and ye ſhalbe well.

Iere.41.1.

25 *But in the ſeuenth moneth Iſhmael the ſonne of Nethaniah the ſonne of Eliſhama of the Kings ſeede, came, & ten men with him, and ſmote Gedaliah, and he died, and ſo did hee the Iewes, and the Caldees that were with him at Mizpah.

m Contrary to Ieremies counſel. Iere 40. 41. and 42 43. chapters.

26 Then all the people both ſmal and great, and the captaines of the armie aroſe, and came to m Egypt: for they were afraide of the Caldees.

n Thus long was he, his wife & his children in Babylon, whom Nebuchadnezzars ſonne, after his fathers death preferred to honour: thus by Gods prouidence yͤ ſeede of Dauid was reſerued euen vnto Chriſt.

27 Notwithſtanding in the ſeuen & thirtieth yeere after n Iehoiachin King of Iudah was caried away in yͤ twelfth moneth and the ſeuen and twentieth day of the moneth, Euil merodach King of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of yͤ priſon,

28 And ſpake kindly to him, and ſet his throne aboue the throne of the kings that were with him in Babel,

29 And changed his priſon garmēts: and he did continually eate bread before him, all the dayes of his life.

o Meaning, yͭ he had an ordinarie in yͤ court.

30 And his portion was o a cōtinuall portion giuen him by yͤ King, euery day a certaine, all the dayes of his life.

* Ebr. words of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

The firſt booke of the *Chronicles, or ‖ Paralipomenon.

THE ARGVMENT.

THe Iewes comprehend both theſe bookes in one, which the Grecians becauſe of the length deuide into two: and they are called Chronicles, becauſe they note briefly the hyſtorie from Adam to the returne from their captiuitie in Babylon. But theſe are not thoſe bookes of Chronicles, which are ſo oft mentioned in the bookes of Kings of Iudah and Iſrael, which did at large ſet forth the hiſtorie of both the kingdomes, and afterward periſhed in the captiuitie: but an abridgement of the ſame, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This firſt booke conteyneth a briefe reherſall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth foorth more amply his actes, both concerning ciuill gouernment, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he reioyceth, and giueth thankes to the Lord.

CHAP.

13 *Alſo ÿ pillars of braſſe that were in the houſe of the Lord, and the baſes, and the braſen Sea that was in ÿ houſe of the Lord did the Caldees breake, and caried the braſſe of them to Babel.

14 The pots h alſo and the beſomes, and the inſtruments of muſike, and the incenſe diſhes, & all the veſſels of braſſe that they miniſtred in, tooke they away.

15 And the aſhe pannes, and the baſens, and all that was of gold, and that was of ſiluer, tooke the chiefe ſteward away,

16 With the two pillars, one Sea and the baſes, which Salomō had made for the houſe of the Lorde: the braſſe of all theſe veſſels was without weight.

17 *The height of the one pillar was eightene cubites, & the chapiter thereon [was braſſe, and ÿ height of the chapiter was with networke three cubites, & pomegranates vpon the chapiter round about, all of braſſe: and likewiſe was] the ſecond pillar with the networke.

18 And the chiefe ſteward tooke Seraiah the chiefe Prieſt, and Zephaniah the i ſecond Prieſt, and the three keepers of the doore.

19 And out of ÿ citie he tooke an Eunuche that had the ouerſight of the men of warre, and k fiue men of them that were in ÿ Kinges preſence, which were founde in the citie, and Sopher captaine of the hoſte, who muſtred the people of the land, and three ſcore men of the people of the land, ÿ were found in the citie.

20 And Nebuzar adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel ſmote thē, and ſlew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his owne land.

22 *Howbeit there remained people in the lāde of Iudah whom Nebuchadnezzar King of Babel left, & made Gedaliah the ſonne of Ahikam the ſonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoſte and their men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſonne of Nethaniah, and Iohanan the ſonne of Kareah, and Seraiah ÿ ſonne of Tanhumeth the Netophathite, & Iaazaniah ÿ ſonne of Maachathi, they & their men.

24 And Gedaliah l ſware to them, & to their men, and ſaid vnto them, Feare not to bee the ſeruants of the Caldees: dwell in the land, and ſerue the King of Babel, and ye ſhalbe well.

25 *But in the ſeuenth moneth Iſhmael the ſonne of Nethaniah the ſonne of Eliſhama of the Kings ſeede, came, & ten men with him, and ſmote Gedaliah, and he died, and ſo did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both ſmal and great, and the captaines of the armie aroſe, and came to m Egypt: for they were afraide of the Caldees.

27 Notwithſtanding in the ſeuen & thirtieth yeere after n Iehoiachin King of Iudah was caried away in ÿ twelfth moneth and the ſeuen and twentieth day of the moneth, Euil merodach King of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of ÿ priſon,

28 And ſpake kindly to him, and ſet his throne aboue the throne of the kings that were with him in Babel,

29 And changed his priſon garmēts: and he did continually eate bread before him, all the dayes of his life.

30 And his portion was o a cōtinuall portion giuen him by ÿ King, euery day a certaine, all the dayes of his life.

Chap.20.17. iere.27.22.

h Of theſe read Exo.27.3.

1 King.7.15. iere.52.21. 2.chro.3.15.

i That is, one appointed to ſucceede in the hie prieſts roome, if he were ſicke or els otherwiſe letted.

k Ieremie maketh mention of ſeuen, but here he ſpeaketh of them that were the chiefeſt.

Iere.40.5,9.

l That is, he did it by an othe in the Name of the Lord, according to Ieremies counſel to ſubmit themſelues to Nebuchadnezzar ſeeing it was the reuealed will of the Lord.

Iere.41.1.

m Contrary to Ieremies counſel. Iere 40. 41. and 42 43. chapters.

n Thus long was he, his wife & his children in Babylon, whom Nebuchadnezzars ſonne, after his fathers death preferred to honour: thus by Gods prouidence ÿ ſeede of Dauid was reſerued euen vnto Chriſt.

o Meaning, ÿ he had an ordinarie in ÿ court.

The firſt booke of the * Chronicles,

or || Paralipomenon.

* Ebr, words of dayes.

|| Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGUMENT.

THe Iewes comprehend both theſe bookes in one, which the Grecians becauſe of the length deuide into two and they are called Chronicles, becauſe they note briefly the hyſtorie from Adam to the returne from their captiuitie in Babylon, But theſe are not thoſe bookes of Chronicles, which are ſo oft mentioned in the bookes of Kings of Iudah and Iſrael, which did at large ſet forth the hiſtorie of both the kingdomes, and afterward periſhed in the captiuitie but an abridgement of the ſame, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This firſt booke conteyneth a briefe reherſall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth foorth more amply his actes, both concerning ciuill gouernment, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he reioyceth, and giueth thankes to the Lord.

CHAP.

CHAP. I.

1 The genealogie of Adam ⁊ Noah vnto Abraham, 27 And from Abraham to Eſau, 35 His children, 43 Kings and dukes of Edom.

ADam, [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Iered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Hã, and Iapheth.

5 ¶ *The ſonnes of Iapheth were Gomer, ⁊ Magog, ⁊ Madai, ⁊ Iauan, and Tubal and Meſhech, and Tiras.

6 And the ſonnes of Gomer, Aſchenaz, and Iphath and Togarmah.

7 Alſo the ſonnes of Iauan, Eliſhah and Tarſhiſhah Kittim ⁊ Dodanim.

8 ¶ The ſõnes of Ham were Cuſh ⁊ Mizraim, Put and Canaan.

9 And the ſonnes of Cuſh, Siba and Hauilah, and Sabta and Raamah, and Sabtecha. Alſo the ſonnes of Raamah were Sheba and Dedan.

10 And Cuſh begat [c] Nimrod, who began to be mightie in the earth.

11 And Mizraim begat Ludim and Anamim, Lehabim and Naphtuhim:

12 Pathruſim alſo, and Caſluhim, of whom came ẏ Philiſtims, ⁊ Caphtorim.

13 Alſo Canaan begat Zidon his firſt borne, and Heth,

14 And the Iebuſite, ⁊ the Amorite, and the Girgaſhite,

15 And the Hiuite, and ẏ Arkite and the Sinite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ *The ſonnes of Shem were Elam and Aſhur, and Arpachſhad, ⁊ Lud and [d] Aram, and Uz, and Hul, and Gether and Meſhech.

18 Alſo Arpachſhad begate Shelah, and Shelah begate [e] Eber.

19 Unto Eber alſo were borne two ſonnes: the name of the one was Peleg: for in his dayes was the earth deuided: ⁊ his brothers name was Ioktan

20 Then Ioktan begate Almodad ⁊ Sheleph ⁊ Hazermaueth and Ierah,

21 And Hadoram and Uzal ⁊ Diklah,

22 And Ebal, ⁊ Abimael, and Sheba,

23 And Ophir, and Hauilah ⁊ Iobab: all theſe were the ſonnes of Ioktan.

24 [f] Shem [g] Arpachſhad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor Terah,

27 *Abram, which is Abraham.

28 ¶ The ſonnes of Abraham were Izhak, and Iſhmael.

29 These are their generatiõs. *The eldeſt ſõne of Iſhmael was Nebaioth, and Kedar, and Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, Hadad and Tema,

31 Ietur, Naphiſh and Kedemah: theſe are the ſonnes of Iſhmael.

32 ¶ And Keturah Abrahams [h] concubine bare ſonnes, Zimran, and Iokſhan, and Medan, and Midian, ⁊ Iſhbak, and Shuah: and the ſonnes of Iokſhan, Sheba, and Dedan.

33 And ẏ ſonnes of Midian were Ephah, ⁊ Ephar, ⁊ Henoch, ⁊ Abida, ⁊ Eldaah: *al theſe are ẏ ſonnes of Keturah.

34 *And Abraham begat Izhak: the ſonnes of Izhak, Eſau, and Iſrael.

35 ¶ The ſonnes of Eſau were [i] Eliphaz, Reuel, ⁊ Ieuſh, ⁊ Iaalã, ⁊ Korah

36 The ſonnes of Eliphaz, Teman, and Omar, Zephi, and Gatam, Kenaz, and [k] Timna and Amalek.

37 The ſonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the ſonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer and Diſhan.

39 And the ſonnes of Lotan, Hori, ⁊ Homam, and Timna Lotans ſiſter.

40 The ſonnes of Shobal were Alian, and Manahath and Ebal, Shephi, and Onam. And the ſonnes of Zibeon, Aiah and Anah.

41 The ſonne of Anah was [l] Diſhon. and the ſonnes of Diſhon, Amran, and Eſhban, and Ithran, and Cheran.

42 The ſonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The ſonnes of Diſhon were Uz, and Aran.

43 ¶ And theſe were ẏ [m] Kings that reigned in the lande of Edom, before a king reigned ouer the childrẽ of Iſrael, to wit, Bela the ſonne of Beor, and the name of his city was Dinhabah.

44 Thẽ Bela died, ⁊ Iobab ẏ ſõne of Zerah of [n] Bozrah reigned in his ſtead.

45 And when Iobab was dead, Huſham of the land of the Temanites reigned in his ſtead.

46 And whẽ Huſham was dead Hadad ẏ ſonne of Bedad which ſmote Midian in the field of Moab, reigned in his ſtead, ⁊ ẏ name of his citie was Auith.

47 So Hadad died, and Samlah of Maſrekah reigned in his ſtead.

48 And Samlah died, ⁊ Shaul of Rehoboth by the riuer reigned in his ſtead.

49 And whẽ Shaul was dead, Baal-hanan ẏ ſonne of Achbor reigned in his ſtead.

50 And

[a] Meaning, that Sheth was Adams ſonne and Enoſh Shethes ſonne.

[b] It had bene ſufficient to haue named Shem, of whõ came Abrahã and Dauid: but becauſe the world was reſtored by theſe three, mention is alſo made of Ham and Iapheth.

Gen.10.2.

[Or, Riphath.

[Or, Rodanim.

[c] Who firſt did lift vp himſelfe aboue others, Gen.10.8.

Gen.10.22. & 11.10.

[d] Of whom came the Syrians, & therefore are called Aramites throughout all the Scripture.

[e] Of him came the Ebrewes which were afterward called Iſraelites of Iſrael which was Iaakob and Iewes of Iudah because of the excellencie of that tribe.

[f] He repeateth Shem againe, becauſe hee would come to the ſtocke of Abraham.

[g] [illegible] became of [illegible] and of him Shelah [illegible] & 12.

Gen.25.13.

[Or, Hadar.

[h] Reade Gen. 25.2.

Gen.25.4.

Gen.21.2.

[i] Theſe were borne of three diuers mothers, reade Gen.36.4.

Gen.36.[illegible]

[Or, Zepho.

[k] Which was Eliphaz concubine, read Gen.36.12.

[l] Or is alſo called Seir the Horite, which inhabited mount Seir, Gen.36.20.

[m] He maketh mention of the kings ẏ came of Eſau, according to Gods promes made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea vnto the time of Dauid, who cõquered their countrey.

[n] Which was the principall citie of the Edomites.

50 And Baal-hanan died, and Hadad reigned in his ſtead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

‖Or, Pau.

51 Hadad died alſo, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke Ietheth,

‖Or, Aluah.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: theſe were the dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Iſhai the father of Dauid.

These are yͤ ſonnes of Iſrael, * Reuben, Simeon, Leui & Iudah, Iſſachar, and Zebulun,

Gen.29.32. & 30.5. & 35.18

2 Dan, Ioſeph, & Beniamin, Naphtali, Gad, and Aſher.

3 * The ſonnes of [a] Iudah, Er, and Onan, and Shelah. Theſe three were borne to him of the daughter of Shua the Canaanite: but Er the eldeſt ſonne of Iudah was euill in yͤ ſight of the Lord, and he ſlew him.

Gen.38.3 & 46.12. chap.4.1

a Though Iudah was not Iaakobs eldeſt ſonne, yet he firſt beginneth at him, becauſe he would come to the genealogie of Dauid, of whom came Chriſt.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: ſo all the ſonnes of Iudah were fiue.

Gen.38.29. matth.1.3.

5 * The ſonnes of Pharez, Hezron and Hamul.

Ruth.4.18.

6 The ſonnes alſo of Zerah [were] ‖ Zimri, & [b] Ethan, & Heman, & Calcol, & Dara, which were fiue in all.

‖Or, Zabdi.

b Of theſe read 1.King.4.31.

7 And the ſonne of Carmi, ‖ * Achar that troubled Iſrael, tranſgreſſing in the thing excommunicate.

‖Or, Achan. Ioſh.7.1.

8 The ſonne alſo of Ethan, Azariah.

9 And yͤ ſonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.

c Whom S. Matth. calleth Aram, Matt.1.3.

10 And Ram begat Amminadab, and Amminadab begat Nahſhon [d] prince of yͤ children of Iudah,

d That is, chiefe of the familie.

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat ‖ Iſhai,

‖Or, Ieſſe.

13 * And Iſhai begat his eldeſt ſonne Eliab, and Abinadab the ſeconde, and ‖ Shimma the third,

1.Sam.16.19. & 17.12.

‖Or, Shammah.

14 Nathaneel yͤ fourth, Raddai yͤ fift,

15 Ozem yͤ ſixt, & Dauid the ſeuenth.

16 Whoſe ſiſters were Zeruiah and Abigail. And the ſonnes of Zeruiah, Abiſhai, and Ioab, and Aſahel.

17 And Abigail bare Amaſa: & yͤ father of Amaſa [was] Iether an Iſhmeelite.

18 ¶ And [e] Caleb the ſonne of Hezron begat Ierioth of Azubah [his] wife, & her ſonnes are theſe, Ieſher, and Shobab, and Ardon.

e Who was called Chelubai, the ſonne of Hezron, verſ.9.

19 And when Azubah was dead, Caleb toke vnto him Ephrath, which bare him Hur.

20 * And Hur begat Vri, and Vri begat Bezaleel.

Exod.31.2.

21 And afterwarde came Hezron to the daughter of Machir the father of [f] Gilead, & tooke her when he was three ſcore yere old, & ſhe bare him Segub.

f Who was prince of moſt Gilead, reade Nom.32.40.

22 And Segub begat Iair, which had three and twentie cities in the lande of Gilead.

23 And Geſhur with Aram tooke the townes of Iair [g] from them, and Kenath and the townes thereof, euen three ſcore cities. All theſe were yͤ ſonnes of Machir, the father of Gilead.

g That is, the Geſhurites & Aramites tooke the townes frõ Iairs children.

24 And after that Hezron was dead at [h] Caleb Ephratah, thẽ Abiah Hezrõs wife bare him alſo Aſhur the [i] father of Tekoa.

h Which was a towne named of the huſband and wife, called alſo Caleb Ephratah.

i Meaning, the chiefe & prince.

25 And yͤ ſonnes of Ierahmeel yͤ eldeſt ſonne of Hezrõ were Ram yͤ eldeſt, then Bunah, & Oren & Ozem and Ahiah.

26 Alſo Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of Ierahmeel were Maaz, & Iamin and Eker.

28 And the ſonnes of Onam were Shammai and Iada. And the ſonnes of Shammai, Nadab and Abiſhur.

29 And the name of the wife of Abiſhur [was called] Abihail, and ſhee bare him Ahban and Molid.

30 The ſonnes alſo of Nadab [were] Seled & Appaim: but Seled died without children.

31 And the ſonne of Appaim [was] Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, [k] Ahlai.

k Who died whiles his father was aliue and therefore it is ſaid, verſ.34. that Sheſhan had no ſonnes.

32 And the ſonnes of Iada the brother of Shammai [were] Iether & Ionathã: but Iether died without childrẽ.

33 And yͤ ſonnes of Ionathan [were] Peleth & Zaza. Theſe were the ſonnes of Ierahmeel.

34 And Sheſhan had no ſonnes, but daughters. And Sheſhan had a ſeruãt that was an Egyptian named Iarha.

35 And Sheſhan gaue his daughter to Iarha his ſeruant to wife, and ſhee bare him Attai.

36 And Attai begate Nathan, & Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleaſah,

40 And Eleaſah begate Siſamai, & Siſamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb, the brother of Ierahmeel, were Meſha his eldeſt ſonne, which was the [l] father of Ziph: and the ſonnes of Mareſhah the father of Hebron.

43 And the ſonnes of Hebron [were] Korah and Tappuah, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The ſonne alſo of Shãmai [was] Maon: and Maon [was] the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran alſo begate Gazez.

47 The ſonnes of Iahdai [were] Regem, and Iotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare alſo Shaaph, ꝥ father of Madmannah, and Sheua ẏ father of Machbenah, and the father of Gibea. *And Achſah was Calebs daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, [and] Hareph the father of Beth-gader.

52 And Shobal ẏ father of Kiriath-iearim had ſonnes, & he was the ouerſeer of halfe Hammenoth.

53 And ẏ families of Kiriath-iearim [were] the Ithrites, and the Puthites, and the Shumathites, and the Miſhraites, of them came the Zareathites, and the Eſhtaulites.

54 The ſonnes of Salma of Beth-lehem, & the Netophathite, ẏ [n] crownes of the houſe of Ioab, and half the Manahthites and the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimeathites, the Shuchathites, which are ẏ [p] Kenites, ꝥ came of Hammath the father of the houſe of Rechab.

CHAP. III.

1 The genealogie of Dauid and of his poſteritie vnto the ſonnes of Ioſiah.

These alſo were the ſonnes of [a] Dauid, which were borne vnto him in Hebron: ẏ eldeſt Amnon of Ahinoam, the Izreeliteſſe: the ſecond, [b] Daniel of Abigail the Carmeliteſſe.

2 The third Abſalom the ſonne of Maachah daughter of Talmai king of Geſhur: the fourth Adoniah the ſonne of Haggith:

3 The fift Shephatiah of Abital: the ſixt Ithream by Eglah his wife.

4 Theſe ſix were borne vnto him in Hebron: and there he reigned ſeuen yere and ſix moneths: and in Ieruſalem he reigned three and thirty yeere.

5 And theſe foure were borne vnto him in Ieruſalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathſhua the daughter of Ammiel:

6 Ibhar alſo, and [d] Eliſhama, and Eliphalet,

7 And Nogah, and Nepheg, and Iaphia,

8 And Eliſhama, and Eliada, and Eliphelet, nine in nomber.

9 [Theſe are] al the ſonnes of Dauid, beſides the ſonnes of the concubines, & Thamar their ſiſter.

10 ¶ And Salomons ſonne [was] Rehoboã, whoſe ſonne was Abiah, [&] Aſa his ſõne, & Iehoſhaphat his ſõne,

11 And Ioram his ſonne, and Ahaziah his ſonne, and Ioaſh his ſonne,

12 [And] Amaziah his ſonne, & Azariah his ſonne, & Iotham his ſonne,

13 And Ahaz his ſonne, & Hezekiah his ſonne, and Manaſſeh his ſonne,

14 And Amon his ſonne, and Ioſiah his ſonne.

15 ¶ And of the ſonnes of Ioſiah, the [e] eldeſt was Iohanan, the ſecond Iehoiakim, the third Zedekiah, [and] the fourth Shallum.

16 And ẏ ſõnes of Iehoiakim [wer] Iechoniah his ſõne, & Zedekiah his ſonne.

17 And the ſonnes of Ieconiah, Aſſir and Shealtiel his ſonne,

18 Malchiram alſo and Pedaiah, and Shenazar, Iecamiah, Hoſhama, and Nedabiah.

19 And the ſonnes of Pedaiah [were] [f] Zerubbabel, and Shimei: and the ſonnes of Zerubbabel [were] Meſhullam,

---

[l] That is, the chiefe gouernour or prince of ꝥ Ziphims, because the prince ought to haue a fatherly care and affection toward his people.

[m] This difference was betwene the wife and the concubine, ꝥ the wife was taken with certaine ſolemnities of mariage, and her children did inherite: the concubine had no ſolemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

Ioſh.15,17.

Or, he that ſaw the halfe, because the prince ought to ouerſee his ſubiects.

[n] Meaning, the chiefe and principall [illegible] the halfe of the Manahthites.

[o] That were men learned & expert in the law.

[p] Reade Nom.10,29. & Iud.1,16.

[a] He returneth to the genealogie of Dauid, to ſhewe that Chriſt came of his ſtocke.

[b] Which 2.Sam.3,3. is called Chileab borne of her that was Nabals wife the Carmelite.

[c] Called alſo Bathſheba the daughter of Eliam ſo they gaue them diuers names.

[d] Eliſhama, or Eliſua, 2.Sam.5,15. & Eliphelet died, and Dauid named thoſe ſonnes, which were next borne by the ſame names: in the booke of kings his children are mencioned which were aliue, and here both they that were aliue and dead.

[e] So called becauſe he was preferred to ꝥ dignitie royal before his brother Iehoiakim, which was the elder. Or, Iehoahaz. 2.King.23,30.

[f] S. Matth. ſaith that Zorobabel was ſonne of Salathiel, meaning that he was his nephewe according to the Ebrew ſpeach: for he was Pedaiahs ſonne.

lam, & Hananiah, and Shelomith their ſiſter,

20 And Haſhubah, and Ohel, & Berechiah, and Hazadiah, and Iuſhab-heſed, fiue in nomber.

21 And the ſonnes of Hananiah were Pelatiah, and Ieſaiah: the ſonnes of Rephaiah, the ſonnes of Arnã, ẏ ſonnes of Obadiah, the ſonnes of Shechaniah.

22 And ẏ ſonne of Shechaniah, [was] Shemaiah: and the ſonnes of Shemaiah were Hattuſh & Igeal, & Bariah, and Neariah and Shaphat,[g] ſixe.

[g] And ẏ Shemaiah was Shechaniahs natural ſonne, & the other fiue his nephewes and in all were ſixe.

23 And the ſonnes of Neariah [were] Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſonnes of Elioenai were] Hodaiah, and Eliaſhib, & Pelaiah, and Akkub, and Iohanan, and Delaiah and Anani, ſeuen.

CHAP. IIII

1 The genealogie of the ſonnes of Iudah, 5 Of Aſhur, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon. [illegible] 38 And conqueſts

The [a]ſonnes of Iudah were] *Pharez, Hezron, & Carmi, and Hur, and Shobal.

2 And Reaiah the ſonne of Shobal begat Iahath, and Iahath begat Ahumai, & Lahad: theſe are the families of the Zorathites.

[a] Meaning, they came of Iudah, as nephewes and kinſmen: for onely Pharez was his naturall ſonne.

Gen. 38,29. and 46,12. chap.2,4.

3 And theſe were of ẏ father of Etam, Izreel, and Iſhma and Idbaſh: & the name of their ſiſter was Hazelelponi.

4 And Penuel was father of Gedor, & Ezer the father of Huſhah: theſe are the ſonnes of Hur the [b]eldeſt ſonne of Ephratah, the father of Beth-lehem.

[b] The firſt borne of his mother, and not the eldeſt ſonne of his father.

5 But Aſhur the father of Tekoa had two wiues, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni and Haaſhtari: theſe were the ſonnes of Naarah.

7 And the ſonnes of Helah [were] Zereth, Iezohar and Ethnan.

8 Alſo Coz begate Anub, and Zobebah, and the families of Aharhel ẏ ſonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c]Iabez, ſaying, Becauſe I bare him in ſorowe.

[c] Otherwiſe called Othniel, Iudg. 1,13.

10 And Iabez called on the God of Iſrael ſaying, If thou wilt bleſſe me in deede, and enlarge my coaſtes, and [d]if thine hande be with mee, and thou wilt cauſe me to be deliuered from euil, that I bee not hurt. And God graunted the thing that he aſked.

[d] It is to be vnderſtande, that then he would accompliſh his vowe which he made,

11 ¶ And Chelub ẏ brother of Shuah begate Mehir, which was the father of Eſhton.

12 And Eſhton begate Beth-rapha, and Paſeah, and Tehinnah the father of the citie of Nahaſh: theſe are the men of Rechah.

13 ¶ And the ſonnes of Kenaz were] Othniel and Seraiah, and the ſonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the [e]father of the valley of craftſmen: for they were craftſmen.

[e] The lorde of that valley where the artificers did worke.

15 ¶ And the ſonnes of Caleb the ſonne of Iephunneh were Iru, E[f]lah, and Naam. And the ſonne of Elah [was] Kenaz.

[f] Called alſo [illegible]

16 And the ſonnes of Iehaleel were] Ziph, and Ziphah, Tiria, and Aſareel.

17 And ẏ ſonnes of Ezrah were Iether & Mered, and Epher, and Ialon, and he begate Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 Alſo his wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: & theſe are the ſonnes of Bithiah the daughter of Pharaoh [which] Mered tooke.

[illegible]

Or, [illegible] Mered.

19 And the ſonnes of the wife of Hodiah, the ſiſter of Naham ẏ father of Keilah were the Garmites, and Eſhtemoa the Maachathite.

20 And the ſonnes of Shimõ were] Amnon and Rinnah, Ben-hanan and Tilon. And the ſonnes of Iſhi were Zoheth, and Ben-zoheth.

21 ¶ *The ſonnes of Shelah, the ſonne of Iudah were Er the father of Lecah, & Laadah the father of Mareſhah, and the families of the houſholds of them that wrought fine linnen in the houſe of Aſhbea.

Gen. 38,1,5

22 And Iokim & the men of Chozeba and Ioaſh and Saraph, which had the dominion in Moab, and Iaſhubi Lehem. Theſe alſo are ancient things.

[illegible]

23 Theſe were potters, and dwelt among plantes and hedges: there they dwelt with the King for his worke.

[i] They were king[illegible] gardeners and [illegible] his worke [illegible]

24 *The ſonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and [k]Shaul.

25 Whoſe ſonne [was] Shallum, [and] his ſonne, Mibſam, & his ſonne Miſhma.

[k] [illegible] ordinated.

26 And the ſonnes of Miſhma, Hamuel [was] his ſonne, Zacchur his ſonne, [and] Shimei his ſonne.

27 And Shimei had ſixtene ſonnes, and ſixe daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.

28 And they dwelt at [i] Beer ſheba, & at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth marcaboth, and at Hazar Suſim, at Beth biri, & at Shaaraim, theſe were their cities vnto ẏ reign of [k] Dauid.

32 And their townes [were] Etam, and Ain, Rimmon, and Tochen, and Aſhan, fiue cities.

33 And all their townes that were rounde about theſe cities vnto Baal, Theſe are their habitations and the declaration of their genealogie,

34 And Meſhobab & Iamlech, and Ioſhah the ſonne of Amaziah,

35 And Ioel and Iehu the ſonne of Ioſhibiah, the ſonne of Seraiah, the ſonne of Aſiel,

36 And Elionai, and Iaakobah, and Ieſhohaiah, and Aſaiah, and Adiel and Ieſimiel and Benaiah,

37 And Ziza the ſonne of Shiphei, the ſonne of Allon, the ſonne of Iedaiah, the ſonne of Shimri, the ſonne of Shemaiah.

38 Theſe were famous princes in their families, & increaſed greatly their fathers houſes.

39 And they [l] went to the entring in of Gedor, euen vnto the Eaſt ſide of the valley, to ſeeke paſture for their ſheepe.

40 And they founde fat paſture and good, and a wide lande, both quiet and frutefull: for they of Ham had dwelt there before.

41 And theſe deſcribed by name, came in the daies of Hezekiah king of Iudah, and ſmote their tentes, and the inhabitants that were founde there, & deſtroyed thẽ vtterly vnto this day, and dwelt in their roume, becauſe there was paſture there for their ſheepe.

42 And beſides theſe, fiue hundreth men of the ſonnes of Simeon went to mount Seir, and Pelatiah, [and] Neariah, and Rophaiah, & Vzziel ẏ ſonnes of Iſhai [were] their captaines,

43 And they ſmote the reſt of Amalek that had [m] eſcaped, and they dwelt there vnto this day.

[i] Theſe cities belonged to the tribe of Iudah, Ioſh. 19.1. and were giuen to the tribe of Simeon.

[k] Then Dauid reſtored them to the tribe of Iudah.

[l] For ẏ tribe of Simeon was ſo great in nõber, that in the time of Ezekiah they ſought newe dwellings vnto Gedor, which is in the tribe of Dan.

[m] And were not ſlaine by Saul & Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the ſonnes of Ioſeph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manaſſeh.

The ſonnes alſo of Reuben the eldeſt ſonne of Iſrael (for he was the eldeſt, *but had defiled his fathers bedde, [there]fore his byrthright was giuen vnto the [a] ſonnes of Ioſeph the ſonne of Iſrael, ſo that the genealogie is not rekoned after his byrthright.

Gene.35.22. & 49.4.

2 For Iudah preuailed aboue his brethren, and of him came [b] the prince, but the birthright was Ioſephs)

3 *The ſonnes of Reuben the eldeſt ſonne of Iſrael, [were] Hanoch & Pallu, Hezron and Carmi.

Gene.46.9. exod.6.14. nom.26.5.

4 The ſonnes of Ioel, Shemaiah his ſonne, Gog his ſonne, [and] Shimei his ſonne,

5 Michah his ſonne, Reaiah his ſõne, [and] Baal his ſonne,

6 Beerah his ſonne: whom Tilgath Pilneeſer king of Aſhur [c] caryed away: he was a prince of the Reubenites.

7 And when his brethren in their families rekoned the genealogie of their generations, Ieiel & Zechariah [were] the chiefe,

8 And Bela the ſonne of Azaz, the ſonne of Shema, ẏ ſonne of Ioel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

9 Alſo Eaſtwarde he inhabited vnto the entring in of the wildernes from the riuer |Perath: for they had much cattel in the lande of Gilead.

10 And in ẏ dayes of Saul they warred with the [e] Hagarims, which fell by their hands: & they dwelt in their tentes in all the Eaſt parts of Gilead.

11 ¶ And the children of Gad dwelt ouer againſt thẽ in the lande of Baſhan, vnto Salchah.

12 Ioel [was] the chiefeſt, and Shapham the ſecond, but Iaanai and Shaphat [were] in Baſhan.

13 And their brethren of the houſe of their fathers were Michael, and Meſhullam, and Sheba, & Sozai, and Iacan and Zia, and Eber, ſeuen.

14 Theſe are the children of Abihail, the ſonne of Huri, the ſonne of Iaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Ieſhiſhai, the ſonne of Iahdo, the ſonne of Buz.

15 Ahi the ſonne of Abdiel, the ſonne of Guni [was] chiefe of the houſholde of their fathers.

[a] Becauſe they were made two tribes they had a double portion.

[b] That is, he was the chiefeſt of all the tribes accordyng to Iaakobs propheſie Gen.49.8. & becauſe Chriſt ſhould come of him.

[c] To wit, in the time of Vzziah king of Iſrael, 2.king.15.29.

[d] Theſe places were beyond Iorden towarde the Eaſt in the land giuen to the Reubenites.

|Or, Euphrates.

[e] The Iſmaelites ẏ came of Hagar Abrahams concubine.

16 And they dwelt in Gilead in [f] Baſhan, & in the townes thereof, & in all the ſuburbes of Sharon by their borders.

17 All theſe were rekoned by genealogies in the dayes of Jotham King of Judah, and in the dayes of Jeroboam King of Iſrael.

18 ¶ The ſonnes of Reuben and of Gad, & of halfe the tribe of Manaſſeh of thoſe yͭ were valiant men, able to beare ſhielde, and ſword, and to draw a bowe, exerciſed in warre, were foure and fourtie thouſande, ſeuen hundreth and threeſcore, that went out to the warre.

19 And they made warre with thee Hagarims, with [g] Jetur, and Naphiſh, and Nodab.

20 And they were [h] holpen againſt them, and the Hagarims were deliuered into their hande, and all that were with them: for they cryed to God in the battell, and he heard them, becauſe they truſted in him.

21 And they ledde away their cattell, [euen] their camels fiftie thouſande, and two hundreth, & fiftie thouſande ſheepe, and two thouſand aſſes, and of persons an hundreth thouſand.

22 For many fel downe wounded, becauſe the warre was of God, And they dwelt in their ſteades vntil yͤ captiuitie.

23 And the chyldrẽ of the halfe tribe of Manaſſeh dwelt in the lande, from Baaſhan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: [for] they increaſed.

24 And theſe were the heads of the houſholdes of their fathers, euen Epher and Iſhi, and Eliel & Azriel, and Jeremiah, and Hodauiah, & Jahdiel, ſtrong men, valiant and famous, heads of the houſholds of their fathers.

25 But they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the lande, whom God had deſtroyed before them.

26 And the God of Iſrael [l] ſtirred vp the ſpirit of Pul king of Aſſhur, and the ſpirit of Tilgath Pilneeſer King of Aſſhur, and hee caried them away: euen the Reubenites, and the Gadites, and the half tribe of Manaſſeh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

[f] Both the whole countrey and one perticular citie were called by this name Baſhan.

[g] Theſe twaine were yͤ ſonnes of Iſhmael, Gen.25.15.

[h] To wit, by the Lord, that gaue them the victorie.

‡Ebr. ſoules of men.

[i] Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeſer.

[k] Otherwiſe called, Baalgad.

[l] Thus God ſtirred vp the wicked and vſed them as inſtrumentes to execute his iuſt iudgement againſt ſinners, although they were led with malice & ambition.

2.King.18.11.

CHAP. VI.

1 The genealogie of the ſonnes of Leui, 31 Their order in the miniſterie of the Tabernacle. 49 Aaron and his ſonnes Prieſts. 54-57 Their habitations.

The ſonnes of Leui [were] Gerſhon, Kohath, and Merari.

2 * And yͤ ſonnes of Kohath, Amram, Izhar, and Hebron & Uzziel,

3 And the chyldrẽ of Amram, Aaron, and Moſes and Miriam. And yͤ ſonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begate Phinehas. Phinehas begate Abiſhua,

5 And Abiſhua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was Prieſt in yͤ houſe that Salomon built in Jeruſalem,

11 And Azariah begat Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Jehozadak,

15 And Jehozadak departed when the Lorde caried away into captiuitie Judah and Jeruſalem by the hande of Nebuchad nezzar.

16 ¶ The ſonnes of Leui [were] Gerſhom, Kohath and Merari.

17 And theſe be the names of yͤ ſonnes of Gerſhom, Libni, and Shimei.

18 And the ſonnes of Kohath were] Amram, & Izhar, & Hebron & Uzziel.

19 The ſonnes of Merari Mahli and Muſhi: and theſe are the families of Leui concerning their fathers.

20 Of Gerſhom, Libni his ſonne, Jahath his ſonne, Zimmah his ſonne,

21 Joah his ſonne, Iddo his ſonne, Zerah his ſonne, Jeaterai his ſonne.

22 The ſonnes of Kohath, Amminadab his ſonne, * Korah his ſonne, Aſſir his ſonne,

23 Elkanah his ſonne, and Ebiaſaph his ſonne, and Aſſir his ſonne,

24 Tahath his ſonne, Uriel his ſonne, Uzziah his ſonne, and Shaul his ſonne,

25 And the ſonnes of Elkanah, Amaſai, and Ahimoth.

Gene.46.11. exod.6.16. chap.23.12.

Leui.10.1. Num.20.25.

[a] Which was the prieſt after that Abiathar was depoſed, according to the prophecie of Eli the Prieſt, 1.Sam.2.31, 35.

[b] And did valiantly reſiſt king Uzziah, who [illegible] the Prieſts office, 2.Chron.26.17,18.

[c] That is, he was led into captiuitie with his father who was the hie Prieſt, 2.king.25.18.

[d] Who ſeemeth to be called Izhar, Exod.6.21

Numb.16.1.

26 Elkanah. the ſonnes of Elkanah, Zophai his ſonne, & Nahath his ſonne,

27 Eliab his ſonne, Ieroham his ſonne, Elkanah his ſonne,

28 And the ſonnes of Shemuel, the eldeſt [e] Vaſhni, then Abiah.

29 ¶ The ſonnes of Merari [were] Mahli, Libni his ſonne, Shimei his ſonne, Vzzah his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe be they whom Dauid ſet for to ſing in the houſe of the Lord, after that the Arke had [f] reſt.

32 And they miniſtred before the Tabernacle, euen the Tabernacle of the Congregation with [g] ſinging, vntil Salomon had built the houſe of the Lord in Ieruſalem: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,

34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, þ ſonne of Toah,

35 The ſonne of Zuph, the ſonne of Elkanah, þ ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.

39 And his ‖brother [h] Aſaph ſtood on his right hand: and Aſaph was þ ſonne of Berechiah, the ſonne of Shimea,

40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,

43 The ſonne of Iahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethren the ſonnes of Merari [were on the left hande, euen] Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, þ ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.

48 ¶ And their brethren the Leuites were [i] appointed vnto all the ſeruice of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy place, and to make an atonemẽt for Iſrael, according to al that Moſes the ſeruant of God had commanded.

50 These are alſo þ ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,

51 Bukki his ſonne, Vzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, [and] Ahimaaz his ſonne.

54 ¶ And theſe are the [l] dwelling places of thẽ throughout their townes and coaſtes, euen of the ſonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the land of Iudah & the ſuburbes thereof round about it.

56 But the fielde of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.

57 And to the ſonnes of Aaron they gaue the cities [of Iudah] for [o] refuge, [euen] Hebron and Libna with their ſuburbes, & Iattir and Eſhtemoa with their ſuburbes,

58 And [p] Hilen with her ſuburbes, [and] Debir with her ſuburbes,

59 And Aſhan and her ſuburbes, and Beth-ſhemeſh and her ſuburbes:

60 ¶ And of the tribe of Beniamin, Geba and her ſuburbes, and [q] Alemeth with her ſuburbes, and Anathoth with her ſuburbes: all their cities were thirtene cities by their families.

61 And vnto the ſonnes of [r] Kohath the remnant of the familie of the tribe, [euen] of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, & out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirtene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, & out of the tribe of Gad, and out

out

[e] Who is alſo called Ioel, 1 Sam. 8. 2. and the 33. verſe of this chapter.

[f] After it was brought to that place where the Temple ſhould be built and was no more caried to and fro.

[g] Read Exod. 15. 21.

‖Or, nephewe.

‖Or, couſin.

[h] Meaning, the couſin of Heman, verſe. 33.

[i] The Leuites are called the ſingers brethrẽ becauſe they came of the ſame ſtocke.

[k] Read Nom. 4. 4.

[l] Or cities which were giuen to the Leuites.

[m] They were firſt appointed, and prepared for.

[n] Which was alſo called Kiriath-arba, Gene. 23. 2. Ioſh. 21. 11.

[o] That he that had killed a mã might flee thereunto for ſuccour til his cauſe were tried. Deu. 19. 2.

[p] Which Ioſhua calleth Holon. Ioſh. 15. 51. & 21. 15.

[q] Or, Almon, Ioſh. 21. 18.

[r] That is, they gaue a portion to the Kohathites which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſ. 66.

out of the tribe of Zebulun, by lotte twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by their names.

66 And they of the families of ŷ ſonnes of Kohath, had cities and their coaſts out of the tribe of Ephraim.

67 *And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

68 Iokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbes,

69 And Aialon and her ſuburbs, and Gath-rimmon and her ſuburbs,

70 And out of the halfe tribe of Manaſſeh, ‖Aner and her ſuburbs, and ‖Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.

71 Unto the ſonnes of [f]Gerſhom out of the family of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbs, and ‖Aſhtaroth with her ſuburbs,

72 And out of the tribe of Iſſachar, ‖Kedeſh and her ſuburbes, Daberath & her ſuburbs,

73 ‖Ramoth alſo & her ſuburbes, and ‖Anem with her ſuburbs,

74 And out of the tribe of Aſher, Maſhal and her ſuburbes, and Abdon and her ſuburbes,

75 And ‖Hukok and her ſuburbs, and Rehob and her ſuburbs,

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbs, and ‖Hammon & her ſuburbs, & ‖Kiriathaim and her ſuburbs.

77 Unto the reſt of the childrẽ of Merari were giuen out of the tribe of Zebulun, ‖Rimmon and her ſuburbs, ‖Tabor and her ſuburbes,

78 And on the other ſide Iorden [by] Iericho, euen on the Eaſt ſide of Iorden, out of the tribe of Reuben, *Bezer in the wildernes with her ſuburbs, and Iahzah with her ſuburbs,

79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, & Iaazer with her ſuburbs.

CHAP. VII.

1 The genealogie of Iſſachar, Beniamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 And Aſher.

AND the ſonnes of Iſſachar were Tola & ‖Puah, [a]Iaſhub, and Shimron, foure.

2 And the ſonnes of Tola, Uzzi, and Rephaiah, & Ieriel, and Iahmai, and Iibſam, & Shemuel, heads in the houſholds of their fathers. Of Tola were valiant men of warre in their generations, whoſe nõber was in the dayes of Dauid two & twenty thouſand and ſixe hundreth.

3 And the ſonne of Uzzi was Izrahiah, & the ſonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Iſhiah, fiue men all princes.

4 And with them in their generatiõs after ŷ houſhold of their fathers were bandes of men of warre for battell, ſixe & thirty thouſand: for they had many wiues and children.

5 And their brethren among all the families of Iſſachar were valiãt men of warre, rekoned in all by their genealogies foure ſcore and ſeuen thouſand.

6 ¶ The ſõnes of Beniamin were Bela and Becher, and Iediael, three.

7 And the ſonnes of Bela, Ezbon, & Uzzi, and Uzziel and Ierimoth, and Iri, fiue heads of the houſholds of their fathers, valiant men of warre, and were rekoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ierimoth, & Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were nombred by their genealogies according to their generations, and the chief of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundreth.

10 And the ſonne of Iediael was Bilhan, & the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were ŷ ſonnes of Iediael, chiefe of ŷ fathers, valiãt men of warre, ſeuentene thouſand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, & Huppim were the ſonnes of ‖Ir, but [f]Huſhim was the ſonne of another.

13 ¶ The ſonnes of Naphtali, Iahziel, and

Ioſh.21.21.

‖Or, Tanach, Ioſh.21.25

‖Or, Gath-rimmon

f Who in the firſt verſe is called alſo Gerſhon

‖Or, Beeſhterah, Ioſh.21.27

‖Or, Kiſhon, Ioſh.21.28.

‖Or, Iarmoth, Ioſh.21.29.

‖Or, En-gannim, Ioſh.21.29.

‖Or, Helkah, Ioſh.21.31.

‖Or, Ammoth-dor, Ioſh.21.32.

‖Or, Kartan, Ioſh.21.32.

‖Or, Iokneam.

‖Or, Kartah, Ioſh.21.34.

Ioſh.20.8. and 21.36.

‖Or, Phuuah.

a Who alſo is called Iob, Gen.46.13.

b That is, their nomber was founde thus great whẽ Dauid nombred the people 2 Sam.24.1.

c Meaning, the fiue ſonnes & the father.

‖Or, kinſmen.

d Called alſo Aſhbel, Gen.46.21 Nom.26.38.

e Which were the chiefe for els there were ſeuen in all, as appeareth, Gen.46.21.

‖Or, Ir.

f Meaning, ŷ he was not the ſonne of Beniamin, but of Dan. Gen.46.23.

‖Or, of Aher.

‖Or, Shillem, Gen. 46.24.

[g] Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen. 46.23,24,25. Nom. 26,29.31. Ioſh. 17.1.

and Guni, and Iezer, and ‖Shallum [g] of the ſonnes of Bilhah.

14 The ſonne of Manaſſeh [was] Aſhriel whom ſhe bare vnto him, [but] his concubine of Aram bare Machir the *father of Gilead.

15 And Machir tooke to wife [ỷ ſiſter] of Huppim & Shuppim, and the name of their ſiſter was Maachah. And the name of the ſeconde ſonne was Zelophehad, and Zelophehad had daughters.

‖Or, Iezer, Nom. 26,30.

16 And Maachah the wife of Machir bare a ſonne, and called his name Peresh, and the name of his brother was Sheresh: and his ſonnes [were] Vlam and Rakem.

17 And the ſonne of Vlam [was] Bedan. Theſe were ỷ ſonnes of Gilead the ſonne of Machir, the ſõne of Manaſſeh.

[h] Meaning, the ſiſter of Gilead.

18 And his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida were] Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim [were Shuthelah, and Bered his ſõne, and Tahath his ſonne, and his ſonne Eladah and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of Gath that were borne in the land, ſlewe them, becauſe they came downe to take away their cattell.

[i] Which was one of the fiue principall cities of the Philiſtims ſlewe the Ephraimites.

22 Therefore Ephraim their father mourned many dayes, and his ‖brethren came to comfort him.

‖Or, kinſfolks.

23 And when he went in to his wife, ſhe conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖daughter [was] Sherah, which built Beth-horon the nether, and the vpper, and Vzzen Sherah.

‖Or, neece.

25 And Rephah was his [k] ſonne, and Reſheph, and Telah his ſõne, and Tahan his ſonne,

[k] To wit, of Ephraim.

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſõne.

28 And their poſſeſſions and their habitations were Beth-el, and the villages thereof, and Eaſtwarde Naaran, and Weſtwarde Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto ‖Azzah, and the villages thereof,

‖Or, Adaiah.

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her vilages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the childrẽ of Ioſeph the ſonne of Iſrael.

30 ¶ *The ſonnes of Aſher [were] Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

Gen. 46.17.

31 And the ſonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet [were] Paſach, and ‖Bimhal, and Aſhuath: theſe were the children of Iaphlet.

‖Or, Kimbal.

34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah, and Imna, & Sheleſh and Amal.

36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneh, and Piſpa and Ara.

39 And the ſonnes of Vlla, Harah, & Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noble men, valiant men of warre and] chiefe princes, and they were rekoned by their genealogies for warre and for battell to the nomber of ſixe and twentie thouſand men.

CHAP. VIII.

1 The ſonnes of Beniamin, 33 And race of Saul.

BEniamin alſo [a] begate Bela his eldeſt ſõne, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

[a] He contenteth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

3 And the ſõnes of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, & Naaman & Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And theſe are ỷ ſonnes of Ehud: theſe were the chief fathers of thoſe that inhabited Geba: and they were caried away captiues to Monahath,

[b] Meaning, ỷ inhabitants of the citie Geba.

7 And Naaman, and Ahiah, & Gera, he caried them away captiues: and [c] he begate Vzza, and Ahihud.

[c] To wit, Ehud.

8 And Shaharaim begate [certaine] in ỷ countrey of Moab, after he had ſent [d] away Huſhim and Baara his wiues.

[d] After he had put away his two wiues.

9 He begat, I ſay, of Hodeſh his wife, Iobab & Zibia, & Meſha, & Malcham,

10 And Ieuz and Shachia, and Mirma: theſe were his ſonnes [and] chiefe fathers.

11 And of Huſhim hee begate Abitub and Elpaal.

12 And ẏ ſonnes of Elpaal [were] Eber, & Miſham & Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)

14 And Ahio, Shaſhak & Ierimoth,

15 And Sebadiah, & Arad, and Ader,

16 And Michael, and Iſpah, and Ioha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai and Izliah, and Iobab, the ſonnes of Elpaal,

19 Iakim alſo, & Zichri, and Sabdi,

20 And Elienai, & Zillethai, & Eliel,

21 And ‖Adaiah, and Beraiah, and Shimrath the ſonnes of Shimei,

‖Or, Araiah.

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, & Zichri and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedeiah & Penuel the ſonnes of Shaſhak,

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Iaareſhiah, and Eliah, and Zichri, the ſonnes of Ieroham.

28 Theſe were the chiefe fathers according to their generations, [euē] princes, which dwelt in Ieruſalem.

e The chiefe of the tribe of Beniamin that dwelt in Ieruſalem.

29 And at *Gibeon dwelt the father of Gibeon, & the name of his wife [was] Maachah.

Chap.9.35.

30 And his eldeſt ſonne [was] Abdon, then Zur, & Kiſh, & Baal, and Nadab,

31 And Gedor, and Ahio, & Zacher.

32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, euen by their brethren.

33 And ᶠNer begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and ᵍEſhbaal.

f Who in the 1.Sam.9.1, is called Abiel.

g He is alſo named Iſhboſheth, 2.Sam. 2 8.

34 And ẏ ſonnes of Ionathan [was] ʰMerib-baal, and Merib-baal begate Micah.

h He is likewiſe called Mephiboſheth, 2.Sam.9.6.

35 And the ſonnes of Micah [were] Pithon, and Melech, & Tarea & Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, & Zimri, and Zimri begat Moza,

37 And Moza begate Bineah, whoſe ſonne was Raphah, [and] his ſonne Eleaſah, and his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru & Iſhmael, and Sheariah, & Obadiah, & Hanan: all theſe were ẏ ſonnes of Azel.

39 And the ſonnes of Eſhek his brother [were] Vlam his eldeſt ſonne, Iehuſh ẏ ſecond, and Eliphelet the third.

40 And the ſonnes of Vlam [were] valiant men of warre which ſhot with the bowe, and had many ſonnes and nephewes, an hundreth and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 All Iſrael and Iudah nombred. 10 Of the Prieſtes, and Leuites, 11, 18 And of their offices.

Thus all Iſrael were nombred by their genealogies: and beholde, they are written in the booke of the kings of Iſrael & of Iudah, & they were ᵃcaried away to Babel for their trãſgreſſiō.

a Hitherto he hath deſcribed their genealogies before they went into captiuitie, & nowe he deſcribeth their hiſtorie after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, and in their owne cities, euē Iſrael, ẏ Prieſts, the Leuites, and the ᵇNethinims.

b Meaning, the Gibeonites, which ſerued in the Temple, reade Ioſh.9.23.

3 And in Ieruſalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.

4 Vthai the ſonne of Ammihud the ſonne of Omri, the ſonne of Imri, the ſonne of Bani: of the children of Pharez, the ſonne of Iudah.

5 And of Shiloni, Aſaiah the eldeſt, and his ſonnes.

6 And of the ſōnes of Zerah, Ieuel, & their brethren ſix hũdreth and ninetie.

7 And of ẏ ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſenuah,

8 And Ibneiah the ſonne of Ieroham, and Elah the ſonne of Vzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibniah.

9 And their brethrẽ according to their generations nine hundreth fiftie and ſix: all theſe men were ‖chiefe fathers in the houſholdes of their fathers.

‖Or, chiefe of the families.

10 ¶ And of the Prieſtes, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, ẏ ſonne of Ahitub the ᶜchief of the houſe of God,

c That is, he was the hie Prieſt.

12 And Adaiah the ſonne of Ieroham, the ſonne of Paſhhur, the ſonne of Malchiiah, and Maaſai the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſholds of their fathers a thouſande, ſeuen hundreth and threeſcore valiant men, for the [d] worke of the ſeruice of the houſe of God.

d To ſerue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah of ẏ ſonnes of Merari,

15 And Bakbakkar, Hereſh & Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah ẏ ſonne of Shemaiah, the ſonne of Galal, the ſonne of Ieduthun, and Berechiah, the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And ẏ porters were Shallum, & Akkub, & Talmon and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] kings gate Eaſtward.

e So called, becauſe ẏ king came into the Temple there by, and not the common people.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korahites (of the houſe of their father, were ouer the worke, and office to keepe the gates of the [f] Tabernacle: ſo their families [were] ouer the hoſte of the Lorde, keeping the entrie.

f Their charge was, that none ſhoulde enter into thoſe places, which were onely appointed for ẏ Leuites to miniſter in.

20 And Phinehas the ſonne of Eleazar was their guide, & the Lord [was] with him.

21 Zechariah the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 Al theſe were choſen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer ‖ in their perpetuall office.

‖Or, for their fidelitie.

23 So they and their children had the ouerſight of the gates of the houſe of the Lord euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters Eaſtwarde, Weſtwarde, Northwarde, and Southwarde.

25 And their brethren, which were] in their townes, came at [g] ſeuen dayes from time to time with them.

g They ſerued weekely, as [illegible]

26 For theſe foure chief porters were in perpetual office, and were of the Leuites and had charge of the chambers, & ‖ of the treaſures in the houſe of God.

‖Or opening of the doores.

27 And they lay rounde about the houſe of God, becauſe the charge [was] theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuarie, and of the [h] floure, and the wine, and the oyle, and the incenſe, and the ſweete odours.

h Whereof the meate offering was made, Leuit. 2.1.

30 And certaine of the ſonnes of the Prieſtes made ointmentes of ſweete odours.

31 And Mattithiah one of ẏ Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of ẏ thinges that were made in the frying pan.

32 And other of their brethren ẏ ſonnes of Kohath had ẏ ouerſight of the *ſhewbread to prepare it euery Sabbath.

Exod. 25, 30.

33 And theſe are the ſingers, the chief fathers of the Leuites, which dwelt] in the chambers, and had none other [i] charge: for they had to doe in that buſineſſe day and night.

i But were continually occupyed in ſinging praiſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ieruſalem.

35 *And in Gibeon dwelt [the father of Gibeon, Ieiel, and the name of his wife was Maachah.

Chap. 8. 29. ‖Or, Abigibeon.

36 And his eldeſt ſonne [was] Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, euen by their brethren.

39 And *Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan and Malchiſhua, and Abinadab and Eſhbaal.

1.Sam. 14. 51. chap. 8. 33.

40 And the ſonne of Ionathan [was Merib-baal: and Merib baal begate Micah.

41 And the ſonnes of Micah [were] Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Iarah, and Iarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza.

k Who was alſo called Iehoadah, chap. 8, 36.

43 And Moza begate Binea, whoſe ſonne was Rephaiah, and his ſonne was Eleaſah, and his ſonne Azel.

44 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, & Iſmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 The battel of Saul againſt the Philiſtims, 4 In which he dyeth 5 And his ſonnes alſo. 13 The cauſe of Sauls dea

1.Sam.31.1.

Then * the Philiſtims fought againſt Iſrael: and the men of Iſrael fledde before the Philiſtims, and fell downe ſlaine in mount Gilboa.

2 And the Philiſtims purſued after Saul and after his ſonnes, and the Philiſtims ſmote Ionathan, & Abinadab, and Malchiſhua the ſonnes of Saul.

3 And the battell was ſore againſt Saul, and the archers † hit him, and he was wounded of the archers.

†Ebr. found.

4 Then ſayde Saul to his armour bearer, Drawe out thy ſworde, and thruſt me through therewith leaſt theſe vncircumciſed come and mocke at me: but his armour bearer woulde not, for he was ſore afrayde: therefore Saul tooke the ſworde and fell vpon it.

5 And when his armour bearer ſawe that Saul was dead, he fel likewiſe vpon the ſworde, and dyed.

6 So Saul died and his three ſōnes, and all his houſe, they dyed together.

7 And when all the men of Iſrael that were in the valley ſawe howe they fledde, and that Saul and his ſonnes were dead, they forſooke their cities, & fled away and the Philiſtims came, and dwelt in them.

8 And on the morowe when the Philiſtims came to ſpoyle them that were ſlaine, they found Saul and his ſonnes † lying in mount Gilboa.

†Ebr. fallen.

9 And when they had ſtript him, they tooke his head and his armour, and ſent them into the lande of the Philiſtims rounde about, to publiſh it vnto their idoles, and to the people.

10 And they layde vp his armour in the houſe of their god, and ſet vp his head in the houſe of ᵃ Dagon.

a Which was the idole of the Philiſtims, & from the belly downwarde had the forme of a fiſh, and vpwarde of a man.

11 ¶ When al they of Iabeſh Gilead heard all that the Philiſtims had done to Saul,

12 Then they aroſe (all the valiant men) and tooke the bodie of Saul, and the bodyes of his ſonnes, and brought them to Iabeſh, and buryed the bones of them vnder an oke in Iabeſh, and faſted ſeuen dayes.

13 So Saul dyed for his tranſgreſſion, yͤ he cōmitted againſt the Lord, * euē againſt the word of the Lord, which he kept not, and in that hee ſought and aſked counſell of a * familiar ſpirite,

1.Sam.15.23

[illegible]

14 And aſked not of the Lord: therefore he ſlewe him, and turned the kingdome vnto Dauid the ſonne of Iſhai.

1.Sam.28.8.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron, 5 The Iebuſites rebel againſt Dauid, from whome he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

Then * all Iſrael ᵃ gathered them ſelues to Dauid vnto Hebron, ſaying, Beholde we are thy bones and thy fleſh.

2.Sam.5.1

a This was after the death of Iſhboſheth Sauls ſonne, when Dauid had reigned ouer Iudah [illegible]

2 And in time paſt, euen when Saul was king, thou leddeſt Iſrael out and in: and the Lorde thy God ſaid vnto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be captaine ouer my people Iſrael.

Sam.5.5.

3 So came al the Elders of Iſrael to the King to Hebron, and Dauid made a couenant with them in Hebron before the Lorde. And they anoynted Dauid King ouer Iſrael, * according to the word of yͤ Lord by the hand of Samuel.

1.Sam.16.13.

4 ¶ And Dauid and al Iſrael went to Ieruſalem, which is Iebus where were the Iebuſites, the inhabitants of the land.

5 And yͤ inhabitants of Iebus ſaid to Dauid, Thou ſhalt not come in hither. Neuertheleſſe Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid ſaid, * Whoſoeuer ſmiteth the Iebuſites firſt, ſhalbe the chiefe and captaine. So Ioab the ſonne of Zeruiah went firſt vp, & was captaine.

2.Sam.5.8.

7 And Dauid dwelt in the tower: therfore they called it the citie of Dauid.

8 * And he built the citie on euery ſide, from Millo euen round about: and Ioab repaired the reſt of the citie.

2.Sam.5.9.

9 And Dauid proſpered, and grewe: for the Lord of hoſtes was with him.

10 ¶ * Theſe alſo are the chiefe of the valiant mē that were with Dauid, and ioyned their force wͭ him in his kingdom wͭ al Iſrael, to make him king ouer Iſrael, according to the word of the Lord.

2.Sam.23.8.

11 And this is the nomber of the valiant mē whom Dauid had, Iaſhobeam the ſonne of Hachmoni, the ᵇ chief amōg thirtie: he lift vp his ſpeare againſt three hundreth, whome he ſlew at one time.

b Meaning, [illegible] the chiefe of the [illegible]

12 And

‖Or, his vncle.

12 And after him was Eleazar the ‖sonne of Dodo the Ahohite, which was one of the three valiant men.

13 He was wͭ Dauid at Pas-dãmim, and there the Philiſtims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philiſtims.

c This act is referred to Shammah, 2.Sam.23.11. which ſeemeth was the chiefeſt of theſe.

d That is, Eleazar and his two companions.

14 And they ſtood in the midſ of the fielde, ᶜ and ſaued it, and ſlew the Philiſtims: ſo the Lord gaue a great victorie.

15 ¶ And ᵈthree of yͤ thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philiſtims camped in the valley of Rephaim.

16 And when Dauid was in yͤ hold, yͤ Philiſtims gariſon was then at Beth-lehẽ.

2.Sam.23.15.

17 And Dauid longed, and ſaid, *Oh, that one woulde giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then theſe three brake thorow the hoſte of the Philiſtims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it and brought it to Dauid: but Dauid would not drinke of it, but powred it [for an oblation] to the Lorde,

e That is, this water for the which they ventured their blood.

19 And ſaide, Let not my God ſuffer me to do this: ſhould I drinke yͤ ᵉblood of theſe mẽs liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: theſe things did theſe three mightie men.

20 ¶ And Abiſhai yͤ brother of Ioab, he was chiefe of the three, & he lift vp his ſpeare againſt three hundreth, & ſlewe them, & had the name among the three.

2.Sam.23.19.

21 Among the three he was more honorable then the two, and he was their captaine: *but he attained not vnto the [firſt] three.

‖Or, lions.

22 Benaiah the ſonne of Iehoiada (the ſonne of a valiant man) which had done many acts, and was ‖of Kabzeel, he ſlewe two ſtrong men of Moab: he went downe alſo and ſlewe a lion in the middes of a pit in time of ſnowe.

23 And he ſlewe an Egyptian, a man of great ſtature, [euen] fiue cubites long, & in the Egyptians hand [was] a ſpeare like a weauers beame: and he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hande, and ſlewe him with his owne ſpeare.

24 Theſe thinges did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

f Meaning, thoſe three which brought the water to Dauid.

2.Sam.23.23.

25 Beholde, he was honourable among thirtie, but he attained not vnto the ᶠfirſt three. *And Dauid made him of his counſell.

26 ¶ Theſe alſo were valiant mẽ of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehẽ,

g Called alſo Shemmoth, 2.Sam.23.25

27 ᵍShammoth the Harodite, Helez the Pelonite,

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

h He is alſo called Mebunnai, 2.Sam.23.27.

29 ʰSibbecai the Huſathite, Ilai the Ahohite,

30 Maharai yͤ Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shageh the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour bearer of Ioab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb yͤ Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſonne of Maachah, and Ioſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama & Ieiel the ſõnes of Otham the Aroerite,

45 Iediael the ſonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

CHAP XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantneſſe. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

a To take his part againſt Saul, who perſecuted him.

THeſe alſo are they that came to Dauid to ᵃZiklag, while hee was yet kept cloſe, becauſe of Saul the ſonne of

Kiſh: and they were among the valiant and helpers of the battel.

2 They were weaponed wͭ bowes, and coulde vſe the right and the left hande with ſtones and with arrowes [and with bowes, and were of Sauls ᵇ brethren, euen of Beniamin.

3 The chief were Ahiezer, ⁊ Joaſh the ſonnes of Shemaah a Gibeathite, ⁊ Jeziel, and Pelet the ſonnes of Aſmaueth, Berachah and Jehu yͤ Antothite,

4 And Jſhmaiah yͤ Gibeonite, a valiant man among thirtie, and aboue the thirty and Jeremiah, ⁊ Jehaziel, ⁊ Johanan, and Joſhabad the Gederathite.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jſhiah, and Azariel, and Joezer Jaſhobeam of Hakorhim,

7 And Joelah, and Zebadiah, the ſonnes of Jeroham of ‖ Gedor,

8 And of the Gadites there ſeparated them ſelues ſome vnto Dauid into the holde of the wilderneſſe, valiant men of warre, and men of armes, and apt for battell, which coulde handle ſpeare and ‖ ſhield, and their faces were like the faces of ᶜ lyons, and were like the roes in the mountaines in ſwiftneſſe,

9 Ezer the chiefe, Obadiah yͤ ſecond, Eliab the third,

10 ‖ Miſhmanah the fourth, Jeremiah the fift,

11 Attai the ſixt, Eliel the ſeuenth,

12 Johanan yͤ eight, Elzabad yͤ ninth,

13 Jeremiah the tenth, Machbanai the eleuenth.

14 These were the ſonnes of Gad, captaines of the hoſte: one of the leaſt [could reſiſt an hundreth, and the greateſt a thouſande.

15 These are they that went ouer Jorden in the ᵈ firſt moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

16 And there came of the children of Beniamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to meete them, and anſwered and ſayd vnto thẽ, If ye be come peaceably vnto me, to helpe me, mine heart ſhall be knit vnto you, but if you come to betray mee to mine aduerſaries, ſeeing there is no wickedneſſe in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the ᵉ ſpirite came vpon Amaſai, which was the chiefe of thirtie, and he ſayde, Thine are we, Dauid, and with thee, O ſonne of Jſhai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the gariſon.

19 ¶ And of Manaſſeh ſome fell to Dauid, when he came with the Philiſtims againſt Saul to battell, but they ᶠ helped them not: for the Princes of the Philiſtims ‖ by aduiſement ſent him away, ſaying, He will fall to his maſter Saul ‖ for our heades.

20 As he went to Ziklag, there fel to him of Manaſſeh Adnah ⁊ Jozabad, ⁊ Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, heades of the thouſandes that were of Manaſſeh.

21 And they helped Dauid againſt ᵍ that bande: for they were all valiant men and were captaines in the hoſte.

22 For at that time day by day there came to Dauid to help him, vntil it was a great hoſte, like the hoſte of ʰ God.

23 And these are the nombers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lorde.

24 The children of Judah that bare ‖ ſhielde and ſpeare, were ſix thouſand and eight hundreth armed to yͤ warre.

25 Of the children of Simeon valiant men of warre, ſeuen thouſande and an hundreth.

26 Of the children of Leui foure thouſande and ſixe hundreth.

27 And Jehoiada was the chiefe of them of ⁱ Aaron: and with him three thouſande and ſeuen hundreth.

28 And Zadok a yong man very valiant, ⁊ of his fathers houſholde came [two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thouſande: for a great part of them vnto that time ᵏ kept the warde of the houſe of Saul.

30 And of the children of Ephraim twentie thouſande, and eight hundreth valiant men and famous men in the houſholde of their fathers.

31 And of the halfe tribe of Manaſſeh eighteene thouſande, which were appointed by name to come and make Dauid King.

32 And of the children of Jſſachar which were men yͭ had vnderſtanding of the ˡ times, to knowe what Jſrael ought

b That is, of the tribe of Beniamin, whereof Saul was, ⁊ where in were excellent throwers with ſlings, Judg. 20.16.

‖ Or, Gedua.

‖ Or, buckler.

c Meaning, fierce and terrible.

‖ Or, Maſhmannah.

d Which the Ebrewes called Niſan or Abib conteining halfe March and halfe April, when Jorden was wont to ouerflowe his bankes, reade Joſh. 3.15.

e The ſpirit of boldneſſe and courage moued him to ſpeake thus.

f They came onely to helpe Dauid and not to ſuccour yͤ Philiſtims, which were enemies to their country.

‖ 1. Sam. 29.4.

‖ Or, to the ieopardie of our heades.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30.1.

h Meaning, mightie or ſtrong: for the Hebrewes ſay a thing is of God, when it is excellent.

‖ Or, buckler.

i Of the Leuites which came by deſcent of Aaron.

k That is, the greateſt nomber tooke Sauls part.

l Men of good experience which knewe at all times what was to be done.

ought to do: the heades of them were] two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battel, expert in warre, and in all instruments of warre, fiftie thouſand which coulde ſet the battell in aray: they were not of a double heart.

Or, [illegible] them [illegible]

Ebr. heart and heart.

34 And of Naphtali a thouſand captaines, and with them with ſhielde and ſpeare ſeuen and thirtie thouſande.

35 And of Dan expert in battel, eight and twentie thouſand and ſix hundreth.

36 And of Aſher that went out to the battel and were trained in the warres, fourtie thouſand.

37 And of the other ſide of Iorden of the Reubenites, and of the Gadites, & of the halfe tribe of Manaſſeh with all inſtruments of warre to fight with, an hundreth and twentie thouſande.

38 [m] All theſe men of warre ẏ coulde lead an armie, came with vpright heart to Hebron to make Dauid King ouer all Iſrael: and all the reſt of Iſrael was of one accorde to make Dauid King:

[m] So that his whole hoſte were three hundreth twentie and two thouſande, two hundreth twentie and two.

[illegible]

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

[n] The reſt of the Iſraelites.

40 Moreouer they that were neere them vntil Iſſachar, and Zebulun, and Naphtali brought bread vpon aſſes, and on camels, and on mules, and on oxen, euen meate floure, figges, and reiſins, and wine and oyle, and beeues and ſheepe abundantly: for there was ioye in Iſrael.

CHAP. XIII

1 The Arke is brought againe fro Kiriath-iearim to Ieruſalem. 9 Uzza dyeth becauſe he toucheth it.

AND Dauid counſeled with the captaines of thouſandes and of hũdreths, [and] with all the gouernours.

2 And Dauid ſayde to all the Congregation of Iſrael, If it ſeeme good to you, and that it proceedeth of the Lorde our God, we will ſend to and fro vnto our brethren that are left in all the lande of Iſrael (for with them are the Prieſtes and the Leuites in the cities and their ſuburbes) that they may aſſemble themſelues vnto vs.

3 And we wil bring againe the [a] Arke of our God to vs: for we ſought not vnto it in the dayes of Saul.

[a] His firſt care was to reſtore religion which had in Sauls dayes bene corrupted and neglected.

4 And all the Congregation anſwered, Let vs doe ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ *So Dauid gathered all Iſrael together from Shihor in Egypt, euen vnto ẏ entring of Hamath, to bring the Arke of God from [l] Kiriath-iearim.

[illegible] 6.

Or, Nilus.

6 And Dauid went vp and al Iſrael to Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

[l] That is, from Gibea, where the inhabitantes of Kiriath-iearim placed it in [illegible] houſe of Abinadab.

2.Sam 6 [illegible]

7 And they caryed the Arke of God in a newe cart out of the houſe of Abinadab: and Uzza & Ahio [m] guided the cart.

[m] The ſonnes of Abinadab.

8 And Dauid and all Iſrael played before [n] God with al their might, both with ſongs and with harpes, and with violes, and with timbrels and with cymbales and with trumpets.

[n] That is, before the Arke where God ſhewed him ſelfe [illegible] that the worde is taken for the thing ſignified which is common to all ſacraments both in the olde and newe teſtament.

9 ¶ And when they came vnto the threſſhing floore of [o] Chidon, Uzza put foorth his hande to holde the Arke, for the oxen did ſhake it.

[o] Called alſo Nachon, 2.Sam. 6.6.

10 But the wrath of the Lorde was kindled againſt Uzza, and hee ſmote him, becauſe he layed his hand vpon the Arke: ſo he dyed there [p] before God.

[p] Before the Arke for vſurping that which did not apperteine to his vocation: for this charge was giuen to the Prieſtes, Nom. 4.15. ſo that here all good intentions are condemned, except they be commanded by the worde of God.

11 And Dauid was angrie, becauſe the Lorde had made a breach in Uzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, ſaying, Howe ſhall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but cauſed it to turne into the houſe of [q] Obed Edom the Gittite.

[q] Who was a Leuite, and called Gittite, becauſe he had dwelt at Gath.

14 So the Arke of God remained in the houſe of Obed Edom, euen in his houſe three moneths: and the Lorde bleſſed the houſe of Obed Edom, and al that he had.

CHAP. XIIII

1 Hiram ſendeth wood and workemen to Dauid. 4 The names of his children. 8, 14 By the counſell of God he goeth againſt the Philiſtims, and ouercommeth them. 15 God fighteth for him.

THen *ſent Hiram the King of Tyrus meſſengers to Dauid, and cedar trees, with maſons and carpenters to builde him an houſe.

* 2.Sam. 5.11.

Ebr. Zor.

2 Therefore Dauid knewe that the Lorde had confirmed him King ouer Iſrael, and that his kingdom was lift vp on hie, becauſe of his [r] people Iſrael.

[r] Becauſe of Gods promes made to the people of Iſrael.

3 ¶ Alſo Dauid tooke mo wiues at Ieruſalem, and Dauid begat mo ſõnes and daughters.

4 And theſe are the names of the

children which he had at Ieruſalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Eliſhua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Eliſhama, and ‖Beeliada, and Eliphalet.

8 But when the Philiſtims heard that Dauid was anointed King ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid. And when Dauid heard, he went out againſt them.

9 And the Philiſtims came, and ſpred them ſelues in the valley of Rephaim.

10 Then Dauid aſked counſel at God, ſaying, Shal I go vp againſt the Philiſtims, and wilt thou deliuer them into mine hand? And the Lorde ſayde vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim and Dauid ſmote them there: and Dauid ſayde, God hath deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, [c] Baal perazim.

12 And there they had left their gods: and Dauid ſaid, Let them euen be burnt with fire.

13 Againe the Philiſtims came and ſpred them ſelues in the valley.

14 And when Dauid aſked againe counſel at God, God ſayd to him, Thou ſhalt not go vp after them, but turne away from them, that thou mayeſt come vpon them ouer againſt the mulberie trees.

15 And when thou heareſt the noyſe of one going in the tops of the mulberie trees, then go out to battel: for God is gone forth before thee, to ſmite the hoſte of the Philiſtims.

16 So Dauid did as God had commanded him: and they ſmote the hoſte of the Philiſtims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands and the Lord brought the feare of him vpon all nations.

[b] Elpalet and Nogah are not mentioned, 2 Sam. 5. 14. ſo there are but eleuen and here thirtene.

‖ Or, Eliada.

[c] That is, the valley of diuiſions because the enemies were diſperſed there like waters.

CHAP. XV.

1 Dauid prepareth an houſe for the Arke. 4 The nomber and order of the Leuites. 16 The ſingers are choſen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it is deſpiſed of his wife Michal.

And Dauid made him houſes in the [a] citie of Dauid, and prepared a place for yͤ Arke of God, and pitched for it a tent.

2 Then Dauid ſayd, * None ought to carie the Arke of God, but the Leuites: for the Lord hath choſen them to beare the Arke of the Lorde, and to miniſter vnto him for euer.

3 ¶ And Dauid gathered all Iſrael together to Ieruſalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid aſſembled the ſonnes of Aaron, and the Leuites.

5 Of the ſonnes of Kohath Uriel the chiefe, and his ‖ brethren ſixe ſcore.

6 Of the ſonnes of Merari, Aſaiah the chief, and his brethren two hundreth and twentie.

7 Of the ſonnes of Gerſhom, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the ſonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the ſonnes of [d] Hebron, Eliel the chiefe, and his brethren foureſcore.

10 Of the ſonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Prieſts, & of the Leuites, Uriel, Aſaiah and Ioel, Shemaiah, and Eliel, and Amminadab:

12 And he ſayd vnto them, Ye are the chiefe fathers of the Leuites: [e] ſanctifie your ſelues, and your brethren, and bring vp the Arke of the Lorde God of Iſrael vnto the [place] that I haue prepared for it.

13 For * becauſe ye were not there at the firſt, yͤ Lord our God made a breach among vs: for we ſought him not after [due [f] order.

14 So the Prieſts and the Leuites ſanctified them ſelues to bring vp the Arke of the Lord God of Iſrael.

15 ¶ And the ſonnes of the Leuites bare the Arke of God vpon their ſhoulders with the barres, as Moſes had commanded, * according to the worde of the Lord.

16 And Dauid ſpake to the chiefe of the Leuites, that they ſhould appoint [certaine of their brethren to ſing with [g] inſtruments of muſike, with violes and harpes, and cymbales, that they might make a ſound, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the ſonne of Ioel, and of his brethren Aſaph the ſonne of Berechiah, and of the

[a] That was in the place of the citie called Zion, 2. Sam. 5. 7. 9.

* Nom. 4. 2, 20.

[b] From the houſe of Obed Edom, 2. Sam. 6, 10, 12.

‖ Or, kinſmen.

[c] Who was the ſonne of Uzziel, the fourth ſonne of Kohath, Exo. 6. 18, 22. & nomb. 3, 30.

[d] The third ſonne of Kohath, Exod. 6, 18.

[e] Prepare your ſelues, & be pure, abſteine from all things whereby ye might be polluted, & ſo not able to come to the Tabernacle, Chap. 13. 10.

[f] According as he hath appointed in the Lawe.

* Exod. 25. 14, 15.

[g] Theſe inſtruments and other ceremonies, which they obſerued, were inſtructions of their infancie which continued to the comming of Chriſt.

ſonnes of Merari their brethren, Ethan the ſonne of Kuſhaiah,

18 And with them their brethren in the [n] ſecond degree, Zechariah, Ben and Iaaziel, and Shemiramoth, & Iehiel, and Unni, Eliab, & Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed Edom, and Ieiel the porters.

19 So Heman, Aſaph and Ethan [were ſingers to make a ſound with cymbales of braſſe,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah with violes on Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to inſtruct.

23 And Berechiah & Elkanah were porters for the Arke.

24 And Shecaniah and Iehoſhaphat and Nethaneel and Amaſai, and Zechariah, and Benaiah, and Eliezer the Prieſts did blowe with trumpets before the Arke of God, and Obed Edom and Iehiah were [m] porters for the Arke.

25 *So Dauid and the Elders of Iſrael & the captaines of thouſands went to bring vp the Arke of the couenant of the Lorde from the houſe of Obed Edom with ioye.

26 And becauſe that God [n] helped the Leuites that bare the Arke of the couenant of the Lord, they offred [o] ſeuen bullocks and ſeuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the ſingers & Chenaniah that had the chiefe charge of the ſingers: and vpon Dauid was a linnen [p] Ephod.

28 Thus all Iſrael brought vp the Arke of the Lords couenant with ſhouting and ſound of cornet and with trumpets, & with cymbales, making a ſound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and ſawe king Dauid dancing and playing, and *ſhe deſpiſed him in her heart.

CHAP. XVI.

1 The Arke being placed they offer ſacrifices. 4 Dauid ordeineth Aſaph and his brethren to miniſter before the Lorde. 8 He appointeth a notable Pſalme to be ſung in prayſe of the Lorde.

SO *they brought in the Arke of God, and ſet it in the midſt of the Tabernacle that Dauid had pitched for it, & they offered burnt offerings and peace offrings before God.

2 And when Dauid had made an end of offring the burnt offring & the peace offrings, he [a] bleſſed the people in the Name of the Lord.

3 And he dealt to euery one of Iſrael both man and woman, to euery one a cake of bread, and a piece of fleſh, and a bottel of wine.]

4 And he appointed certaine of the Leuites to miniſter before the Arke of the Lord, and to [b] rehearſe & to thanke and prayſe the Lord God of Iſrael.

5 Aſaph the chiefe, & next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Ieiel with inſtruments, violes and harpes, and Aſaph to make a ſound with cymbales,

6 [And] Benaiah & Iahaziel Prieſts, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lorde by the hand of Aſaph and his brethren.

8 *Prayſe the Lorde [and] call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, ſing prayſe vnto him, [and] talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that ſeeke the Lorde reioyce.

11 Seeke the Lord and his ſtrength: ſeeke his face continually.

12 Remember his marueilous works that he hath done, his wonders, and the [f] iudgements of his mouth,

13 O ſeede of Iſrael his ſeruant, O the children of Iaakob his [g] choſen.

14 He is the Lord our God: his iudgements [are] throughout all the earth.

15 Remember his couenant for euer, [and] the word, which he commaunded to a thouſand generations:

16 *which he made with Abraham, and his othe to Izhak:

17 And

[n] Which were inferior in dignitie.

[i] This was an inſtrument of muſike or a certaine tune, whereunto they accuſtomed to ſing Pſalmes.

[k] Which was the eight tune, ouer the which he that was moſt excellent had charge.

[l] To wit, to appoint Pſalmes and ſongs to them that ſang.

[m] With Berechiah & Elkanah, verſ.23.

2.Sam.6.12.

[n] That is, gaue them ſtrength to execute their office.

[o] Beſides the bullocke and the fat beaſt, which Dauid offered at euery ſixe pace, 2.Sam.6.13.

[p] Reade, 2.Sam.6.14.

[q] It was ſo called becauſe it put the Iſraelites in remembrance of the Lords couenant made with them.

2.Sam.6.16.

2.Sam.

[a] He called vpon þ Name of God deſiring him to proſper the people, and giue good ſucceſſe to their beginnings.

[b] To wit, Gods benefites toward his people.

[c] Dauid gaue them this Pſalme to praiſe þ Lord, ſignifying that in all our enterpriſes the Name of God ought to be prayſed and called vpon.

Pſal.105.1. iſa.12.4.

[d] Whereof this is the chiefeſt that he hath choſen him ſelfe a Church to call vpon his Name.

[e] Who of his wonderful prouidence hath choſen a few of the flock of Abraham to be his children.

[f] In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moſes.

[g] Meaning hereby that the promes of adoption onely apperteineth to the Church.

Gene.22.16. 17,18. luke 1.73, heb.6.17.

17 And hath confirmed it to Iaakob for a Lawe, and [to] Iſrael for an euerlaſting couenant,

18 Saying, To thee will I giue the land of Canaan, the [g] lot of your inheritance.

19 When ye were [h] fewe in nomber, yea, a very fewe, and ſtrangers therein,

20 And walked about from nation to nation, and from [one] kingdome to another people,

21 Hee ſuffered no man to doe them wrong, but rebuked [i] Kings for their ſakes, ſaying,

22 Touche not mine [k] anointed, and doe my [l] Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his ſaluation from day to day.

24 Declare his glorie among the nations, & his wonderfull workes among all people.

25 For the Lord [is] great and much to be prayſed, and he is to be feared aboue all gods.

26 For all the gods of the people [are] [m] idoles, but the Lord made þ heauens.

27 Prayſe and glory [are] before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and power.

29 Giue vnto the Lorde the glorie of his Name: bring an offering and come before him, and worſhip the Lorde in the glorious Sanctuarie.

30 [n] Tremble ye before him, all the earth: ſurely the worlde ſhall be ſtable [and] not mooue.

31 Let the [o] heauens reioyce, & let the earth be glad, and let them ſay among the nations, The Lord reigneth.

32 Let the Sea roare, and all that therein is: let the fielde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the preſence of the Lord: for he commeth to [p] iudge the earth.

34 Prayſe the Lorde, for he is good, for his mercie [endureth] for euer.

35 And ſay ye, Saue vs, O God, our ſaluation, and gather vs, and deliuer vs from the heathen, that we may prayſe thine holy Name, and [q] glorie in thy prayſe.

36 Bleſſed [be] the Lorde God of Iſrael for euer and euer: and let all people ſay, [r] So be it, and prayſe the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Aſaph and his brethren to miniſter continually before the Arke, that which was to be done euery day:

38 And Obed Edom & his brethren, three ſcore and eight: and Obed Edom the ſonne of Ieduthun, & Hoſah [were] porters.

39 And Zadok the Prieſt and his brethren the Prieſts were before the Tabernacle of the Lorde, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Iſrael.

41 And with them [s] were Heman, and Ieduthun, & the reſt that were choſen (which were appointed by names) to prayſe the Lorde, becauſe his mercie [endureth] for euer.

42 Euen with them [were] Heman and Ieduthun, to make a ſound with the cornets and with the cymbales, with excellent inſtruments of muſike: and the ſonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his houſe: and Dauid returned to [t] bleſſe his houſe.

CHAP. XVII.

3 Dauid is forbidden to build an houſe vnto the Lord. 12 Chriſt is promiſed vnder the figure of Salomon. 18 Dauid giueth thankes, 22 And prayeth vnto God.

NOwe *afterward when Dauid dwelt in his houſe, hee ſaid to Nathan the Prophet, Behold, I dwell in an houſe of [a] cedar trees, but the Arke of the Lords couenant remaineth vnder [b] curtaines.

2 Then Nathan ſayd to Dauid, Doe [c] all that is in thine heart: for God is with thee.

3 And the ſame [d] night euen the word of God came to Nathan, ſaying,

4 Goe, and tell Dauid my ſeruant, Thus ſayth the Lord, Thou ſhalt not build me an houſe to dwell in:

5 For I haue dwelt in no houſe, ſince the day that I brought out the children of Iſrael vnto this day, but I haue bin from [e] tent to tent, and from habitation [to habitation.]

6 Whereſoeuer I haue [f] walked with all Iſrael, ſpake I one worde to any of the iudges of Iſrael (whom I commaunded to feede my people) ſaying, Why haue ye not built me an houſe of cedar trees?

[g] The coarde, where- [illegible] pa- ces of landes were measured.

[h] Meaning, from the time that Abraham entred, vnto þ time that Iaakob went into Egypt for famine.

[i] As Pharaoh & Abimelech.

[k] Mine elect people & them whom I haue ſanctified.

[l] To whome God declared his worde, and they declared it to their poſteritie.

Pſal.95.1.

[m] His ſtrong faith appeareth herein þ though all the worlde would followe idoles, yet he would cleaue to the liuing God.

[n] Humble your ſelues vnder þ mightie hand of God.

[o] He exhorteth the dumme creatures to reioyce with him in conſidering þ greatnes of the grace of God.

[p] To reſtore all things to their eſtate.

[q] He eſteemeth this to be the chiefeſt felicitie of man.

[r] He willeth all the people both in heart and mouth to conſent to theſe prayſes.

[s] With Zadok and the reſt of the Prieſts.

[t] Declaring þ after our duetie to God we are chiefly bound to our owne houſe, for the which as for all other things, we ought to pray vnto God and inſtruct our families to prayſe his Name.

2.Sam.7.1.

[a] Well buildt and faire.

[b] That is, in tentes couered with ſkinnes.

[c] As yet God had not reueiled to the Prophet what he purpoſed concerning Dauid: therefore ſeeing God fauored Dauid, he ſpake what he thought.

[d] After that Nathan had ſpoken to Dauid.

[e] That is, in a tent which remoued to and fro.

[f] Meaning, whereſoeuer his Arke went, which was a ſigne of his preſence.

7 Nowe therefore thus ſhalt thou
ſay vnto my ſeruant Dauid, Thus ſaith
the Lorde of hoſtes, I tooke thee from
the ſheepecoat [g] and ‖ from following
the ſheepe, that thou ſhouldſt be a prince
ouer my people Iſrael.
8 And I haue bene with thee whitherſoeuer
thou haſt walked, and haue
deſtroyed all thine enemies out of thy
ſight, and haue made thee a name, like
the name of the great men that are in
the earth.
9 (Alſo I will appoint a place for my
people Iſrael, and will plant it, that
they may dwell in their place, and moue
no more: neither ſhall the ‖ wicked people
vexe them any more, as at the beginning,
10 And ſince the time that I commanded
iudges ouer my people Iſrael, And
I will ſubdue all thine enemies: therefore
I ſay vnto thee, that the Lorde wil
[i] build thee an houſe.
11 And when thy dayes ſhall be fulfilled
to go with thy fathers, then will I
raiſe vp thy ſeede after thee which ſhall
be of thy ſonnes, and will ſtabliſh his
kingdome.
12 He ſhall build me an houſe, and I
will ſtabliſh his throne for [k] euer.
13 I will be his father, and he ſhall be
my ſonne, and I wil not take my mercie
away from him, as I tooke it from him
that was before thee.
14 But I will eſtabliſh him in mine
houſe and in my kingdome for euer, and
his throne ſhalbe ſtabliſhed for euer,
15 According to all theſe wordes, and
according to all this viſion. So Nathan
ſpake to Dauid.
16 ¶ And Dauid the King [m] went in
and ſate before the Lord and ſayd, Who
am I, O Lorde God, and what is mine
houſe, that thou haſt brought me [n] hitherto?
17 Yet thou eſteeming this a ſmall
thing, O God, haſt alſo ſpoken concerning
the houſe of thy ſeruant for a great
while, and haſt regarded me according
to the eſtate of a man of [o] hie degree, O
Lord God.
18 What can Dauid [deſire] more of
thee for the honour of thy ſeruant? for
thou knoweſt thy ſeruant.
19 O Lord, for thy ſeruants ſake euen
according to thine [p] heart haſt thou done
all this great thing to declare all magnificence.
20 Lord, there [is] none like thee, neither
is there any God beſides thee, according
to all that we haue heard with
our eares.
21 Moreouer what one nation in the
earth is like thy people Iſrael, whoſe
God went to redeeme them [q] to be his
people, and to make thy ſelfe a Name,
and to doe great and terrible things by
caſting out nations from before thy people,
whome thou haſt deliuered out of
Egypt?
22 For thou haſt ordeined thy people
Iſrael to be thine owne people for euer,
and thou Lord art become their God.
23 Therefore now Lord, let the thing
that thou haſt ſpoken concerning thy
ſeruant & concerning his houſe be confirmed
for euer, and doe as thou haſt ſayd,
24 And let thy Name be ſtable & magnified
for euer, that it may be ſayd, The
Lorde of hoſtes, God of Iſrael, is the
God of Iſrael, & let the houſe of Dauid
thy ſeruant be ſtabliſhed before thee.
25 For thou, O my God, haſt reueiled
vnto ye eare of thy ſeruant, that thou wilt
build him an houſe: therefore thy ſeruant
hath [r] bin bolde to pray before thee.
26 Therefore nowe Lord (for thou
art [s] God, and haſt ſpoken this goodnes
vnto thy ſeruant)
27 Nowe therefore, it hath pleaſed
thee to bleſſe the houſe of thy ſeruant,
that it may be before thee for euer: for
thou, O Lord, haſt bleſſed it, and it ſhall
be bleſſed for euer.

CHAP. XVIII.

1 The battel of Dauid againſt the Philiſtims, 2 And againſt Moab, 3 Zobah, 5 Aram, 12 And Edom.

And after this Dauid ſmote
the Philiſtims, and ſubdued
them, and tooke [a] Gath, and
the villages thereof out of the
hand of the Philiſtims.
2 And he ſmote Moab, and the Moabites
became Dauids ſeruants, and
‖ brought giftes.
3 ¶ And Dauid ſmote * Hadarezer
King of Zobah vnto Hamath, as hee
went to ſtabliſh his border by the riuer
‖ Perath.
4 And Dauid tooke from him a thouſand
charets, and ſeuen thouſand horſemen,
& twentie thouſand footemen, and
* deſtroyed all the charets, but he reſerued
of them an hundreth charets.
5 ¶ Then came the Aramites of Damaſcus
to ſuccour Hadarezer King of
Zobah, but Dauid ſlewe of the Aramites
two and twentie thouſand.

6 And

g Of a ſhepheard of ſheepe I made thee a ſhepheard of men: ſo that thou cameſt not to this dignitie through thine owne merites, but by my free grace.

‖ Or, [illegible]

h Make them ſure that they ſhal not remoue.

‖ Or, ſonnes of iniquitie.

‖ Or, continue.

i Will giue thee great poſteritie.

k That is, vnto the comming of Chriſt: for the other figures ſhould ceaſe.

l Which was Saul.

m He went into the tent where ye Arke was, ſhewing that we ought to doe ſo when we receiue any benefites of the Lorde.

‖ Or, [illegible] aduanced.

n Meaning, to this kingly eſtate.

o Thou haſt promiſed a kingdome that ſhal continue to me and my poſteritie and that Chriſt ſhal procede of me.

p Freely & according to the purpoſe of thy will without any deſeruing.

q That is, he ſhewed him ſelf in deede to be their God, in deliuering them from dangers & preſeruing them.

r Thou haſt declared vnto me by Nathan the Prophet.

‖ Or, hath [illegible]

s And canſt not breake promes.

a Which, 2.Sam. 8,1. is called the bridle of bôdage, becauſe it was a ſtrong towne, and kept the countrey round about in ſubiection.

‖ Or, payed tribute.

‖ Or, Hadadezer.

‖ Or, Euphrates.

* 2.Sam. 8,4.

6 And Dauid put a gariſon ‖ in Aram of Damaſcus, & the Aramites became Dauids ſeruants, and brought giftes: and the Lord [b] preſerued Dauid whereſoeuer he went.

7 And Dauid tooke the ſhieldes of golde that were of the ſeruants of Hadarezer, and brought them to Ieruſalem.

8 And from [c] Tibhath, & from Chun (cities of Hadarezer, brought Dauid exceeding much braſſe, wherewith Salomon made the braſen * Sea, and the pillars and the veſſels of braſſe.

9 ¶ Then Tou king of Hamath heard howe Dauid had ſmitten all the hoſte of Hadarezer king of Zobah:

10 Therefore hee ſent [d] Hadoram his ſonne to king Dauid, to ſalute him, & to reioyce with him, becauſe he had fought againſt Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all veſſels of golde, and ſiluer and braſſe.

11 And king Dauid did dedicate them vnto the Lord, with the ſiluer and golde that hee brought from all the nations, [e] from Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.

12 ¶ And Abiſhai the ſonne of Zeruiah ſmote of Edom in the ſalt valley [f] eightene thouſand,

13 And he put a gariſon in Edom, and all the Edomites became Dauids ſeruants: and the Lorde preſerued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Iſrael, and executed iudgement and iuſtice to all his people.

15 And Ioab the ſonne of Zeruiah was ouer the hoſte, and Iehoſhaphat the ſonne of Ahilud recorder,

16 And Zadok ẏ ſonne of Ahitub, and Abimelech the ſonne of Abiathar were the Prieſtes, and ‖ Shauſha the Scribe,

17 * And Benaiah the ſonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the ſonnes of Dauid [were] chiefe about the king.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the ſeruants of Dauid. 6 He prepareth an armie againſt Dauid. 15 And is ouercome.

AFter this alſo * Nahaſh the king of the children of Ammon died, and his ſonne reigned in his ſteade.

2 And Dauid ſaid, I will ſhew kindnes vnto Hanun the ſonne of Nahaſh, becauſe his [a] father ſhewed kindnes vnto mee. And Dauid ſent meſſengers to comfort him for his father. So the ſeruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon ſaide to Hanun, Thinkeſt thou that Dauid doeth honour thy father, that he hath ſent comforters vnto thee? Are not his ſeruantes come to thee to [b] ſearch, to ſeeke and to ſpye out the land?

4 Wherefore Hanun tooke Dauids ſeruants, and [c] ſhaued them, and cut off [d] their garments by the halfe vnto the buttockes, and ſent them away.

5 And there went certaine [men] and tolde Dauid concerning the men: and he ſent to meete them (for the men were exceedingly aſhamed) and the king ſaid, Tarie at Iericho, vntill your beardes be growen: then returne.

6 ¶ When the children of Ammon ſawe that they ſtanke in the ſight of Dauid, then ſent Hanun and the children of Ammon a thouſande talents of ſiluer to hyre them charets and horſemen out * of Aram Naharaim & out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thouſande charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the childrẽ of Ammon gathered themſelues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he ſent Ioab and all the hoſte of the valiãt men.

9 And the children of Ammon came out, and ſet their battell in araye at the gate of the citie. And the kings that were come, were by themſelues in the fielde.

10 When Ioab ſawe that the front of the battell was againſt him before and behind, then he choſe out of all the choiſe of Iſrael, and ſet him ſelfe in aray to meete the Aramites.

11 And the reſt of the people he deliuered vnto the hande of Abiſhai his brother, and they put themſelues in aray againſt the children of Ammon.

12 And he ſaid, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the childrẽ of Ammon preuaile againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let vs ſhewe our ſelues valiant for our [g] people, and for the cities of our God, and let the Lorde do that which is good in his owne ſight.

14 So Ioab and the people that was with

‖ Or, Dammeſek.

[b] That is, in al things that he enterpriſed.

[c] Which, 2. Sam. 8. 8. are called Betah and Berothai.

1. King. 7. 23. iere. 52. 20.

[d] Called alſo Ioram, 2. Sam. 8. 10.

[e] Becauſe the Edomites and the Syrians ioyned their power together, it is ſaid, 2. Sam. 8. 13. that the Aramites were ſpoiled.

[f] Which is numbred that Ioab ſlewe twelue thouſand as is in the title of the threeſcore pſal. and Abiſhai the reſt.

‖ Or, Seraiah.

2. Sam. 8. 17, 18.

[g] Reade, 2. Sam. 8. 18.

2. Sam. 10. 1.

[a] Becauſe Nahaſh receiued Dauid and his company whẽ Saul perſecuted him, he would nowe ſhew pleaſure to his ſonne for the ſame.

[b] Thus the malicious euer interprete the purpoſe of the godly in the worſt ſenſe.

[c] They ſhaued off the halfe of their beards, 2. Sam. 10. 4.

[d] To put them to ſhame and blame, where as the embaſſadours ought to haue bene honoured, and becauſe the Iewes vſed to weare long garments and beardes they thus beſtiped them to make them odious to others.

[illegible] made [illegible] to be abhorred of Dauid.

2. Sam. 10. 6, 8.

[e] Which were Aramites.

[f] Which was a citie of the tribe of Reuben beyonde Iorden.

[g] He declareth that where the cauſe is euil the courage can not be valiant, & that in good cauſes men ought to be courageous and commit the ſucceſſe to God.

with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon ſawe that the Aramites fled, they fled alſo before Abiſhai his brother, and entred into the citie: ſo Ioab came to Ieruſalem.

16 ¶ And when the Aramites ſawe that they were diſcomfited before Iſrael, they ſent meſſengers and cauſed the Aramites to come foorth that were beyond the [b] riuer: and Shophach the captaine of the hoſte of Hadarezer [went] before them.

17 And when it was ſhewed Dauid, hee gathered all Iſrael, and went ouer Iorden, and came vnto them, and put himſelfe in araye againſt them: And when Dauid had put himſelfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Iſrael, and Dauid deſtroyed of the Aramites ſeuen thouſand charets, and fourtie thouſand footemen, and killed Shophach the captaine of the hoſte.

19 And when the ſeruants of Hadarezer ſawe that they fell before Iſrael, they made peace with Dauid, and ſerued him. And the Aramites would no more ſuccour the children of Ammon.

[b] That is, Euphrates.

For this place reade, 2 Sam. 10. 18.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thriſe ouercome with their gyants.

AND * when the yeere was expired, in the time that kings go out a warfare, Ioab caried out the ſtrength of the armie, and deſtroyed the countrey of the children of Ammon and came and beſieged [a] Rabbah: but Dauid taried at Ieruſalem, and Ioab ſmote Rabbah and deſtroyed it.

2 * Then Dauid tooke the crowne of their king from off his head, and founde it the weight of a [b] talent of golde, with precious ſtones in it: and it was ſet on Dauids head, and he brought away the ſpoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with ſawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ieruſalem.

4 ¶ * And after this alſo there aroſe warre at ‖ Gezer with the Philiſtims: then Sibbechai the Huſhathite ſlewe ‖ Sippai, of the children of ‖ Haraphah, and they were ſubdued.

5 And there was yet [another] battell with the Philiſtims: and Elhanan the ſonne of Iair ſlew [c] Lahmi, the brother of Goliath the Gittite, whoſe ſpeare ſtaffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a [great] ſtature, and his fingers were by [d] ſixes, euen foure and twentie, and was alſo the ſonne of Haraphah.

7 And when hee reuiled Iſrael, Iehonathan the ſonne of Shimea Dauids brother did ſlay him.

8 Theſe were borne vnto Haraphah at Gath, and fell by the hand of Dauid: and by the handes of his ſeruants.

* 2 Sam. 11. 1.

[a] Which was the chiefe citie of the Ammonites.

* 2 Sam. 12. 29, 30.

[b] Which mounteth about the value of ſeuen thouſand and ſeuentie crownes which is about threeſcore pound weight.

* 2 Sam. 21. 18.

‖ Or, Gob.

2. Sam. 21. 18.

‖ Or, Saph.

‖ Or, Rephaim, or, the gyants.

[c] Reade, 2. Sam. 21. 19.

[d] Meaning, that he had ſixe a piece on handes & feete.

CHAP. XXI.

1 Dauid cauſeth the people to be nombred. 14 And there die ſeuentie thouſand men of the peſtilence.

AND [a] Satan ſtood vp againſt Iſrael, and prouoked Dauid to nomber Iſrael.

2 Therefore Dauid ſaide to Ioab, and to the rulers of the people, Go, and [b] nomber Iſrael from Beer-ſheba euen to Dan, and bring it to me, that I may know the nomber of them.

3 And Ioab anſwered, The Lorde increaſe his people an hundreth times ſo many as they be, O my lord the king: are they not all my lords ſeruants? wherefore doeth my lorde require this thing? why ſhould he be a cauſe of [c] treſpaſſe to Iſrael?

4 Neuertheleſſe the kings word preuailed againſt Ioab. And Ioab departed and went through all Iſrael, and returned to Ieruſalem.

5 And Ioab gaue the nomber [and] ſumme of the people vnto Dauid: and all Iſrael were [e] eleuen hundreth thouſand men that drew ſword: and Iudah was foure hundreth and ſeuentie thouſand men that drew ſword.

6 But the Leuites & Beniamin counted hee not among them: for the kings word was abominable to Ioab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 Then Dauid ſaid vnto God, I haue ſinned greatly, becauſe I haue done this thing: but now, I beſeech thee, remoue the iniquitie of thy ſeruant: for I haue done very fooliſhly.

9 And the Lord ſpake vnto Gad Dauids ‖ Seer, ſaying,

[a] He tempted Dauid in ſetting before his eyes his excellencie and glorie, his power and victories: reade, 2. Sam. 24. 1.

[b] That is, from South to North.

[c] It was a thing indifferent and vſuall to nomber the people, but becauſe he did it of an ambitious minde, as though no ſtrength ſtoode in his people, God puniſhed him.

[d] Ioab partly for griefe and partly through negligence gathered not the whole ſumme as it is here declared.

[e] In Samuel is mention of thirtie thouſand more: which was either by ioyning to them ſome of the Beniamites, which were ioyned with Iudah, or as the Chronicles write here the chiefe and princes are left out.

‖ Or, Prophet.

10 Go and tell Dauid, ſaying, Thus ſaith yͤ Lord, I offer thee three things: chooſe thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and ſaid vnto him, Thus ſaith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be deſtroyed before thine aduerſaries, & the ſworde of thine enemies ‖ to take thee, or els the ſworde of the Lord & peſtilence in the land three dayes, that the Angel of the Lord may deſtroy throughout all the coaſtes of Iſrael: nowe therefore aduiſe thee, what word I ſhal bring againe to him that ſent me.

13 And Dauid ſaide vnto Gad, I am in a wonderfull ſtraite. let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lorde ſent a peſtilence in Iſrael, and there fell of Iſrael ſeuentie thouſand men.

15 ¶ And God ſent the Angel into Ieruſalem to deſtroy it. And [f] as he was deſtroying, the Lord behelde, and [g] repented of the euill and ſaid to the Angel that deſtroyed, It is now ynough, let thine hand ceaſe. Then the Angel of the Lord ſtoode by the threſſhing floore of ‖ Ornan the Iebuſite.

16 And Dauid lift vp his eyes, & ſawe the Angel of the Lorde ſtand betweene the earth and the heauen with his ſworde drawen in his hand, and ſtretched out towarde Ieruſalem. Then Dauid and the Elders of Iſrael, which were clothed in ſacke, fell vpon their faces.

17 And Dauid ſaide vnto God, Is it not I that commaunded to nomber the people? It is euen I that haue ſinned and haue cōmitted euill but theſe ſheepe what haue they done? O Lord my God, I beſeech thee, let thine hand be on mee and on my fathers houſe, and not on [h] thy people for their deſtruction.

18 ¶ Then the Angel of the Lorde commaunded Gad to ſay to Dauid, that Dauid ſhould go vp, and ſet vp an altar vnto the Lord in the threſſhing floore of Ornan the Iebuſite.

19 So Dauid went vp according to the ſaying of Gad, which he had ſpoken in the name of the Lord.

20 And Ornan turned about, and ſawe the Angel, and his foure ſonnes [that were [i] with him, hid themſelues, and Ornan threſſhed wheate.

21 And as Dauid came to Ornan, Ornan looked and ſawe Dauid, and went out of the threſſhing floore, and bowed him ſelfe to Dauid with his face to the ground.

22 And Dauid ſaide to Ornan, Giue mee the place of thy threſſhing floore, that I may builde an [k] altar therein vnto the Lord: giue it me for ſufficient money, that the plague may be ſtayed from the people.

23 Then Ornan ſaide vnto Dauid, Take it to thee, & let my lord the king do that which ſeemeth him good: lo, I giue thee bullockes for burnt offrings, and threſſhing inſtruments for wood, and wheate for meate offring, I giue it all.

24 And king Dauid ſaide to Ornan, Not ſo: but I will bye it for ſufficient money: for I will not take that which is thine for the Lord, nor offer burnt offrings without coſt.

25 So Dauid gaue to Ornan for that place [m] ſixe hundreth ſhekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offred burnt offrings, and peace offrings, and called vpon the Lord, & he [n] anſwered him by fire from heauen vpon the altar of burnt offring.

27 And when the Lorde had ſpoken to the Angel, he put vp his ſword againe into his ſheath.

28 At that time whē Dauid ſaw that the Lorde had heard him in the threſſhing floore of Ornan the Iebuſite, then he ſacrificed there.

29 (But the Tabernacle of the Lord which Moſes had made in the wilderneſ, & the altar of burnt offring were] at that ſeaſon in the hie place at Gibeon.

30 And Dauid coulde not go before it to aſke counſel at God: for he was afraid of the ſword of the Angel of the Lord)

CHAP. XXII.

1 Dauid prepareth things neceſſarie for the building of the Temple. 6 He commandeth his ſonne Salomon to builde the Temple of the Lord, which thing he himſelfe was forbidden to do. 9 Vnder the figure of Salomon Chriſt is promiſed.

AND Dauid ſaid, This is the [a] houſe of the Lord God, and this is the altar for the burnt offring of Iſrael.

2 And Dauid commanded to gather together the [b] ſtrangers that were in the lande of Iſrael, and hee ſet maſons to hew and poliſh ſtones to build the houſe of God.

3 Dauid alſo prepared [c] much yron for the nailes of the doores [&] of the gates, and

‖ Or, ſmite thee.

[f] Reade, 2. Sam. 24. 16.

[g] When God draweth backe his plagues, he ſeemeth to repent, reade Gen. 6. 6.

‖ Or, Araunah.

[h] Thus he doth ſhewe a true repentance and a fatherly care toward his people which deſireth God to ſpare them and to puniſh him and his.

[i] If man hide himſelfe at the ſight of an Angel, which is a creature, how much leſſe is a ſinner able to appeare before the face of God?

[k] Thus he did by the commandement of God, as verſ. 18, for els it had bene abominable, except he had either Gods word, or reuelation.

[l] That is, as much as it is worth: for being inough of his owne and yet to haue taken of another mans goods to offer vnto the Lorde, it had bene theft and not acceptable to God.

[m] Reade, 2. Sam. 24. 24.

[n] God declared that hee heard his requeſt in that he ſent downe fire from heauen: for els they might vſe no fire in ſacrifice, but of that which was reſerued ſtill vpō the altar Leuit. 6. 12, and came downe from heauen, Leuit. 9. 24, as appeared by the puniſhment of Nadab and Abihu, Leuit. 10. 1.

[a] That is, the place wherein he will be worſhipped.

[b] Meaning, cunning men of other nations which dwelt among the Iewes.

[c] To wit, which weighed fiftie ſhekels of golde, 2. Chro. 3. 9.

and for the ioynings, and abundance of braſſe paſſing weight,

4 And cedar trees without nomber: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid ſayde, Salomon my ſonne is yong and tender, and we muſt build an houſe for the Lord, magnificall, excellent and of great fame and dignitie throughout all countries. I will therefore nowe prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomõ his ſonne, and charged him to builde an houſe for the Lord God of Iſrael.

7 And Dauid ſaid to Salomon, *My ſonne, I purpoſed with my ſelfe to build an houſe to the Name of the Lorde my God,

8 But the word of the Lord came to me, ſaying, * [d] Thou haſt ſhed much blood, and haſt made great battels: thou ſhalt not build an houſe vnto my Name: for thou haſt ſhed much blood vpon the earth in my ſight.

9 Beholde, a ſonne is borne to thee, which ſhall be a man of reſt, for I will giue him reſt frõ all his enemies rounde about: therefore his name is Salomon: and I wil ſend peace and quietnes vpon Iſrael in his dayes.

10 * He ſhall builde an houſe for my Name, and he ſhall be my ſonne, and I will be his father, and I will eſtabliſh the throne of his kingdome vpon Iſrael for euer.

11 Now therefore ‖my ſonne, the Lord [e] ſhalbe with thee, and thou ſhalt proſper, and thou ſhalt build an houſe to the Lord thy God, as he hath ſpokẽ of thee.

12 Onely the Lorde giue thee [f] wiſdome and vnderſtanding, and giue thee charge ouer Iſrael, euen to keepe the Lawe of the Lord thy God.

13 Then thou ſhalt proſper, if thou take heed to obſerue the ſtatutes and the iudgements which the Lord cõmanded Moſes for Iſrael: be ſtrong and of good courage: feare not, neither be afraide.

14 For beholde, according to my [g] pouertie haue I prepared for the houſe of the Lord an hundreth thouſand talents of golde, & a thouſand thouſand talents of ſiluer, and of braſſe and of yron paſſing weight: for there was abundance: I haue alſo prepared timber and ſtone, and thou mayeſt prouide more thereto.

15 Moreouer thou haſt workemen with thee ynough, hewers of ſtone, and ‖workemen for timber, and all men expert in euery worke.

16 Of golde, of ſiluer, and of braſſe, and of yron there is no nomber: [h] Vp therefore, and be doing, and the Lord will be with thee.

17 Dauid alſo commaunded all the princes of Iſrael to helpe Salomon his ſonne, ſaying,

18 Is not the Lord your God with you, and hath giuen you reſt on euery ſide? for he hath giuen the [i] inhabitants of the land into mine hand, and the land is ſubdued before the Lorde and before his people.

19 Nowe ſet [k] your heartes and your ſoules to ſeeke the Lord your God, and ariſe, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 Hee cauſeth the Leuites to be nombred. 4 And aſſigneth them to their offices. 13 Aaron and his ſonnes are for the hie Prieſt. 14 The ſonnes of Moſes.

So when Dauid was old and full of dayes, *he made Salomon his ſonne King ouer Iſrael.

2 And hee gathered together all the princes of Iſrael with the Prieſtes and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere & aboue, and their nomber according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand were ſet to ‖aduaunce the worke of the houſe of the Lord, and ſixe thouſand were ouerſeers and iudges.

5 And foure thouſand were porters, and foure thouſande praiſed the Lorde with inſtruments which [l] hee made to praiſe the Lord.

6 *So Dauid deuided offices vnto them, to wit, to the ſonnes of Leui, to *Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites were ‖Laadan and Shimei.

8 The ſonnes of Laadan, the chiefe was Iehiel, & Zetham & Ioel, three.

9 The ſõnes of Shimei, Shelomith, and Haziel, and Haran, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes of Shimei were Iahath, Zina, Ieuſh, and Beriah: theſe foure were the ſonnes of Shimei.

11 And Iahath was the chiefe, and ‖Zizah

2.Sam.7.13.

Chap.28.3.

[d] This declareth howe greatly God detesteth the ſhedding of blood, ſeeing Dauid for this cauſe is ſtayed to builde the Temple of the Lord: and yet he entrepriſed no warre, but by Gods commandement & againſt his enemies.

2.Sam.7.13.

1.King.5.5.

[e] He ſheweth that there can be no proſperitie, but when the Lord is with vs.

[f] Theſe are onely the meanes wherein kings gouerne their ſubiects aright & whereby the realmes do proſper and floriſh.

[g] For Dauid was poore in reſpect of Salomon.

‖ Or, maſons, and carpenters.

[h] That is, go about it quickly.

[i] The nations round about.

[k] For els he knewe that God would plague them, and not proſper their labours except they ſought with all their heartes to ſet forth his glory.

1.King.1.30.

‖ Or, to haue care ouer.

[l] That I made, meaning Dauid.

Chap.6.1.

Exod.6.17.

‖ Or, Libni, Chap.6.17.

‖ Zizah the ſecond, but Jeuſh and Beriah had not many ſonnes: therefore they were in the families of [their] father, counted but as one.

‖ Or, Zina.

12 ¶ The ſonnes of Kohath [were] Amram, Izhar, Hebrō ⁊ Uzziel, foure.

13 * The ſonnes of Amram, Aaron and Moſes: and Aaron was ſeparated to [a] ſanctifie the moſt holie place, he and his ſonnes for euer to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for euer.

* Exod 2.2 & 6.20. hebr. 5.4.

[a] That is, to ſerue in the moſt holy place and to conſecrate the holy things.

14 ¶ Moſes alſo the man of God, [⁊] his children were named with the [b] tribe of Leui.

[b] They were but of the order of the Leuites and not of the Prieſts, as Aarons ſonnes.

15 The ſonnes of Moſes [were] Gerſhom, and Eliezer,

16 Of the ſonnes of * Gerſhom [was] Shebuel the chiefe.

* Exo. 2.22. & 18.3.

17 And ẏ ſonne of Eliezer [was] Rehabiah the [c] chiefe: for Eliezer had none other ſonnes: but the ſonnes of Rehabiah were very many.

[c] The Scripture vſeth to call chiefe or the firſt borne, although he be alone and there be none borne after, Mat. 1. 25.

18 The ſonne of Izhar [was] Shelomith the chiefe.

19 The ſonnes of Hebron [were] Jeriah the firſt, Amariah ẏ ſecond, Jahaziel the third, ⁊ Jekamiam the fourth.

20 The ſonnes of Uzziel [were] Micah the firſt, and Jiſhiah the ſecond.

21 ¶ The ſonnes of Merari [were] Mahli ⁊ Muſhi. The ſonnes of Mahli, Eleazar and Kiſh.

22 And Eleazar dyed, and had no ſonnes, but daughters, and their [d] brethren the ſonnes of Kiſh tooke them.

[d] Meaning, their couſins.

23 The ſonnes of Muſhi [were] Mahli, and Eder, and Jerimoth, three.

24 These were the ſonnes of Leui according to the houſe of their fathers, [euen] ẏ chiefe fathers according to their offices, according to ẏ nomber of names [and] their ſumme that did the worke for the ſeruice of the houſe of the Lorde from the age of [e] twentie yeres ⁊ aboue.

[e] Dauid did chuſe the Leuites thriſe, firſt at the age of thirtie, as verſ. 3. and againe afterward at 20, as the neceſſitie of the office did require: at the beginning they had no charge in the Temple before they were fiue and twentie yeere olde, and had none after fiftie, Nom. 4. 2.

25 For Dauid ſaid, The Lorde God of Iſrael hath giuen reſt vnto his people, that they may dwell in Jeruſalem for euer.

26 And alſo the Leuites ſhal no more beare the Tabernacle and al the veſſels for the ſeruice thereof.

27 Therefore according to the laſt words of Dauid, ẏ Leuites were nombred from twentie yeere and aboue,

28 And their office [was] vnder the hand of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in ẏ courts, and chambers, ⁊ in the [f] purifying of all holy things, and in the worke of the ſeruice of the houſe of God,

[f] In waſhing and clenſing al the holy veſſels.

29 Both for the ſhewbread, and for the fine floure, for the meate offring, and for the vnleauened cakes, ⁊ for the fryed things, and for that which was roſted, and for all meaſures and ſiſe,

30 And for to ſtand euery morning, to giue thankes and to prayſe the Lorde, and likewiſe at euen,

31 And to offer all burnt offrings vnto the Lorde, in ẏ Sabbaths, in the moneths, ⁊ at ẏ appointed times, according to the nomber and according to their cuſtome continually before the Lord,

32 And that they ſhoulde keepe the charge of the Tabernacle of ẏ Congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren in the ſeruice of the houſe of the Lord.

CHAP. XXIIII.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

THese are alſo the * diuiſions of the ſonnes of Aaron. The ſonnes of Aaron [were] Nadab, and Abihu, Eleazar, and Ithamar.

* Leui. 10.4.6. nom. 3.4. & 26.60.

2 But Nadab and Abihu dyed [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Prieſts office.

[a] Whiles their father yet liued.

3 And Dauid diſtributed them, euen Zadok of ẏ ſonnes of Eleazar, and ‖ Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

‖ Or, couſins.

4 And there were founde mo of the ſonnes of Eleazar by the † nomber of men, then of ẏ ſonnes of Ithamar. and they deuided them, [to wit,] among the ſonnes of Eleazar, ſixteene heads, according to the houſholde of their fathers, and among the ſonnes of Ithamar, according to the houſhold of their fathers, eyght.

† Ebr. heads.

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuarie and the rulers of the houſe of God [were] of the ſonnes of Eleazar and of the ſonnes of Ithamar.

6 And Shemaiah ẏ ſonne of Nethaneel ẏ ſcribe of the Leuites, wrote them before the king ⁊ the princes, ⁊ Zadok the Prieſt, and Ahimelech the ſonne of Abiathar, and before the chiefe fathers of the Prieſts and of the Leuites, one familie being reſerued for Eleazar, and another reſerued for Ithamar.

7 And

b This lot was ordeined to take away all occaſion of enuie or grudging of one againſt another.

7 And the firſt [b] lot fell to Iehoiarib, and the ſecond to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the ſixt to Miamin,

10 The ſeuenth to Hakkoz, the eight to [c] Abiah,

c Zacharie the father of Iohn Baptiſt was of this courſe or lot of Abia, Luke 1,5.

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleuenth to Eliaſhib, ẏ twelft to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twentie to Delaiah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the houſe of the Lord according to their [d] cuſtome vnder the hand of Aaron their father, as the Lord God of Iſrael had commanded him.

d By the dignitie that God gaue to Aaron.

20 ¶ And of the ſonnes of Leui that remained of ẏ ſonnes of Amram, was Shubael, of the ſonnes of Shubael, Iedeiah,

21 Of Rehabiah. [euen] of ẏ ſonnes of Rehabiah, the firſt Iſſhiah,

22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Iahath,

23 And his ſõnes [Ieriah the firſt,] Amariah the ſecond, Iahaziel the third, [and] Iekameam the fourth,

24 The ſonne of Uzziel [was] Michah, ẏ ſone of Michah was Shamir,

25 The brother of Michah [was] Iſſhiah, ẏ ſonne of Iſſhiah, Zechariah,

26 The ſonnes of Merari [were] Mahli and Mushi, the ſonne of Iaaziah was Beno,

27 The ſonnes of Merari, of Iaaziah were Beno, and Shoham, & Zaccur and Ibri.

28 Of Mahli [came] Eleazar, which had no ſonnes.

29 Of Kiſh. the ſonne of Kiſh [was] Ierahmeel,

30 And the ſonnes of [e] Muſhi [were] Mahli, and Eder, and Ierimoth: theſe were ſonnes of the Leuites after the houſhold of their fathers.

e Which was the ſeconde ſonne of Merari.

31 And theſe alſo caſt [f] lottes with their brethren the ſonnes of Aaron before king Dauid, and Zadok and Ahimelech & the chiefe fathers of ẏ Prieſtes, and of the Leuites, euen the chiefe of ẏ families againſt their younger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The ſingers are appointed with their places and lots.

SO Dauid and the captaines of the armie [a] ſeparated for the miniſterie the ſonnes of Aſaph, and Heman, and Ieduthun, who ſhoulde ſing propheſies with harpes, with violes, and with cymbales, and their nomber was [euen] of the men for the office of their miniſterie, to wit,]

a The ſingers were deuided into 24. courſes ſo that euery courſe or order conteined twelue, and in all there were 288. as verſe 7.

2 Of the ſonnes of Aſaph, Zaccur, and Ioſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph were vnder the hand of Aſaph, which ſang propheſies by the ‖ commiſſion of the king.

‖ Ebr. hands.

3 Of Ieduthun, the ſonnes of Ieduthun, Gedaliah, and Zeri, and Ieſhaiah, Haſhabiah, and Mattithiah, [b] ſixe, vnder the hands of their father: Ieduthun ſang [c] propheſies with an harpe, for to giue thankes & to praiſe the Lord.

b Whereof one is not here nombred.

c Meaning, Pſalmes and ſongs to praiſe God.

4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti ezer, Ioſhbekaſhah, Mallothi, Hothir, [and] Mahazioth.

5 All theſe were the ſonnes of Heman the kings ‖ ſeer in the wordes of God to lift vp the ‖ horne: and God gaue to Heman fourteene ſonnes and three daughters.

‖ Or, Prophet.

‖ Or, power, meaning, of the king.

6 All theſe were vnder the ‖ hand of their father, ſinging in the houſe of the Lord with cymbales, violes & harpes, for the ſeruice of the houſe of God, [and] Aſaph, and Ieduthun, & Heman [were] at the kings ‖ commandement.

‖ Or, gouernement.

‖ Ebr. hand

7 So was their nomber with their brethren that were inſtruct in the ſongs of the Lorde, euen of all that were cunning, two hundred foure ſcore and eight.

8 And they caſt lots, [d] charge againſt [charge,] aſwell [e] ſmall as great, the cunning man as the ſcholer.

d Who ſhould be in euery company and courſe

e Without reſpect to age or cunning

9 And the firſt lot fell to [f] Ioſeph, [which was of Aſaph,] the ſecond to Gedaliah, who with his brethren and his ſonnes were twelue.

f So that he ſerued in the firſt turne, and the reſt euery one as his turne folowed orderly.

10 The third, to Zaccur, [he,] his ſonnes and his brethren [were] twelue.

11 The fourth, to Izri, [he,] his

ſonnes and his brethren twelue.

12 The fift, to Nethaniah, [he,] his ſonnes and his brethren twelue.

13 The ſixt, to Bukkiah, [he,] his ſonnes and his brethren twelue.

14 The ſeuenth, to Ieſharelah, [he,] his ſonnes and his brethren twelue.

15 The eight, to Ieſhaiah, [he,] his ſonnes and his brethren twelue.

16 The ninth, to Mattaniah, [he,] his ſonnes and his brethren twelue.

17 The tenth, to Shimei, [he,] his ſonnes and his brethren twelue.

18 The eleuenth, to Azareel, [he,] his ſonnes and his brethren twelue.

19 The twelft, to Aſhabiah, [he,] his ſonnes and his brethren twelue.

20 The thirtenth, to Shubael, [he,] his ſonnes and his brethren twelue.

21 The fourtenth, to Mattithiah, [he,] his ſonnes & his brethren twelue.

22 The fiftenth, to Ierimoth [he,] his ſonnes and his brethren twelue.

23 The ſixtenth, to Hananiah, [he,] his ſonnes and his brethren twelue.

24 The ſeuententh, to Ioſhbekaſhah, [he,] his ſonnes and his brethren twelue.

25 The eightenth, to Hanani, [he,] his ſonnes and his brethren twelue.

26 The ninetenth, to Mallothi, [he,] his ſonnes and his brethren twelue.

27 The twentieth, to Eliathah, [he,] his ſonnes and his brethren twelue.

28 The one and twentieth, to Hothir, [he,] his ſonnes & his brethren twelue.

29 The two and twentieth, to Giddalti, [he,] his ſonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, [he,] his ſonnes & his brethren twelue.

31 The foure and twentieth to Romamti ezer, [he,] his ſonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euery man to the gate which he ſhould keepe. 20 And ouer the treaſure.

CONcerning the ‖ diuiſions of the porters, of the Korhites, Meſhelemiah the ſonne of Kore of ŷ ſonnes of [a] Aſaph.

‖Or, courſes and turnes.

[a] This Aſaph was not the notable muſition, but another of that name called alſo Ebiaſaph, Chap. 6. 23. 37. & 9. 19. & alſo Aſaph.

2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the ſixt, [and] Elihoenai the ſeuenth.

4 And of the ſonnes of Obed Edom, Shemaiah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the ſixt, Iſſachar the ſeuenth, Peulthai the eight: for God had [b] bleſſed him.

[b] In giuing him many children.

6 And to Shemaiah his ſonne, were ſonnes borne, that [c] ruled in the houſe of their father, for they were men of might.

[c] Or, like their fathers houſe, meaning, worthy men, and valiant.

7 The ſonnes of Shemaiah [were] Othni, and Rephael, and Obed, Elzabad [and] his brethren ſtrong men: Elihu alſo, and Semachiah.

8 All theſe were of the ſonnes of Obed Edom, they and their ‖ ſonnes & their brethren mightie and [d] ſtrong to ſerue, [euen] three ſcore & two of Obed Edom.

‖Or, nephewes.

[d] And meete to ſerue in the office of the portership.

9 And of Meſhelemiah ſonnes and brethren, eightene mightie men.

10 And of Hoſah of the ſonnes of Merari, the ſonnes [were] Shuri the chiefe, (and though he was not the eldeſt, yet his father made him the chiefe)

11 Helkiah the ſecond, Tebaliah the third, and Zechariah the fourth: all the ‖ ſonnes and the brethren of Hoſah [were] thirtene.

‖Or, couſins.

12 Of theſe [were] the ‖ diuiſions of the porters of the chiefe men, [hauing] the charge [e] againſt their brethren, to ſerue in the houſe of the Lord.

‖Or, courſes.

[e] According to their turnes, aſwell the one as the other.

13 And they caſt lottes both ſmall and great for the houſe of their fathers, for euery gate.

14 And the lot on the Eaſtſide fell to ‖ Shelemiah: then they caſt lottes for Zechariah his ſonne [f] a wiſe counſeler, and his lot came out Northward:

‖Or, Meſhelemiah

[f] One expert and meete to keepe that gate

15 To Obed Edom Southward, and to his ſonnes the houſe of [g] Aſuppim:

[g] This was an houſe, where they vſed to reſort to conſult of things concerning the Temple as a Conuocation houſe.

16 To Shuppim and to Hoſah Weſtward with the gate [h] of Shallecheth by the paued ſtreete that goeth vpwarde, warde ouer againſt warde.

[h] Where they vſed to caſt out the filth of ŷ citie.

17 Eaſtward were ſixe Leuites, [&] Northward foure a day, and Southward foure a day, and toward Aſuppim [i] two [and] two.

[i] Meaning, two one day & two another.

18 In [k] Parbar towarde the Weſt [were] foure by the paued ſtreete, and two in Parbar.

[k] Which was an vſe, where in they kept the inſtruments of the Temple.

19 Theſe are the diuiſions of the porters of the ſonnes of Kore, and of the ſonnes of Merari.

20 ¶ And of the Leuites, Ahiah [was] ouer the treaſures of the houſe of God, and ouer the treaſures of the dedicate things.

21 Of the ſonnes of Laadan ẏ ſonnes of the Gerſhunnites deſcending of Laadan, ẏ chiefe fathers of Laadan, were] Gerſhunni and Jehieli.

22 The ſonnes of Jehieli [were] Zetham and Joel his brother, appointed] ouer the treaſures of the houſe of the Lorde.

l These alſo had charge ouer the treaſures.

23 Of the [l] Amramites, of the Jzharites, of the Hebronites and, of the Ozielites.

24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, a ruler ouer the treaſures.

| Or, couſins.

25 And of his | brethren [which came] of Eliezer, was Rehabiah his ſonne, and Jeſhaiah his ſonne, and Joram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

26 Which Shelomith and his brethren were ouer all the treaſures of the dedicate things, which Dauid the king, and the chiefe fathers, ẏ captaines ouer thouſands, and hundreths, and the captaines of the armie had [m] dedicated.

m According as the Lorde commanded, Nom.31,28.

27 (For of the battels & of ẏ ſpoiles they did dedicate to maintaine ẏ houſe of the Lord)

28 And all that Samuel the Seer had dedicated, and Saul the ſonne of Kiſh and Abner the ſonne of Ner, and Joab the ſonne of Zeruiah, and whoſoeuer had dedicate any thing, it was] vnder the hand of Shelomith, and his brethren.

29 Of the Jzharites [was] Chenaniah & his ſonnes, for the buſines [n] without ouer Iſrael, for officers and for iudges.

n Meaning, of things that were out of the citie.

30 Of the Hebronites, Haſhabiah and his brethrẽ, men of actiuitie, a thouſand, and ſeuen hundreth were officers for Iſrael beyond Jorden weſtward, in all the buſines of the Lorde, and for the ſeruice [o] of the king.

o That is, for the kings houſe.

31 Among the Hebronites [was Jeriah the chiefeſt euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were ſought for: and there were found among them men of actiuitie at Jazer in Gilead.

p To wit, the couſins of Jeriah.

32 And his [p] brethren men of actiuitie, two thouſand and ſeuẽ hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for euery matter perteining, to [q] God, and for the kings buſines.

q Both in ſpirituall & temporall things.

CHAP. XXVII.

Of the princes and rulers that miniſtred vnto the King.

The children of Iſrael alſo after their nomber, euen the chiefe fathers and captaines of thouſands & of hundreths, and their officers that serued the king by diuers | courſes, [a] which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery courſe were foure and twentie thouſande.

| Or, bandes, or bandes.

a Which executed their charge and office, which is ment by comming in and going out.

2 Ouer the firſt courſe for the firſt moneth was Jaſhobeam the ſonne of Zabdiel: and in his courſe were foure and twentie thouſand.

3 Of the ſonnes of Perez [was the chiefe ouer all the princes of the armies for the firſt moneth.

4 And ouer the courſe of the ſeconde moneth was Dodai, an Ahohite, & this was his courſe, and Mikloth was [b] a captaine, and in his courſe were foure and twentie thouſand.

b That is, Dodais lieutenant.

5 The captaine of the third hoſte for the third moneth was Benaiah the ſonne of Jehoiada the chiefe Prieſt: and in his courſe were foure and twentie thouſand.

6 This Benaiah was mightie amõg * thirtie and aboue the thirtie, and in his courſe was Ammizabad his ſonne.

2.Sam.23.20,22,23.

7 The fourth for the fourth moneth [was Aſahel the brother of Joab, and Zebadiah his ſonne after him: and in his courſe [were foure and twentie thouſand.

8 The fift for the fift moneth [was] prince Shamhuth the Jzrahite: and in his courſe foure and twentie thouſand.

9 The ſixt for the ſixt moneth [was] Ira the ſonne of Ikkeſh the Tekoite: and in his courſe foure and twentie thouſand.

10 The ſeuenth for the ſeuenth moneth [was Helez the Pelonite, of the ſonnes of Ephraim: and in his courſe foure and twentie thouſand.

11 The eight for ẏ eight moneth [was] Sibbecai the Huſhathite of ẏ Zarhites: and in his courſe foure and twentie thouſand.

12 The ninth for the ninth moneth [was] Abiezer the Anethothite of the ſonnes of | Jemini: and in his courſe foure and twentie thouſand.

| Or, Beniamin.

13 The tenth for the tenth moneth [was Maharai, ẏ Netophathite of the Zarhites: and in his courſe foure and

twentie thouſand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the ſonnes of Ephraim: and in his courſe foure and twentie thouſand.

15 The twelft for the twelfe moneth [was Heldai the Netophathite, of Othniel: and in his courſe foure and twentie thouſand.

16 ¶ Moreouer [c] the rulers ouer the tribes of Iſrael were theſe: ouer the Reubenites was ruler, Eliezer þ ſonne of Zichri: ouer the Simeonites, Shephatiah the ſonne of Maachah:

17 Ouer the Leuites, Haſhabiah the ſonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Iſſachar, Omri the ſonne of Michael:

19 Ouer Zebulun, Iſhmaiah þ ſonne of Obadiah: ouer Naphtali, Ierimoth the ſonne of Azriel:

20 Ouer the ſonnes of Ephraim, Hoſhea the ſonne of Azazziah: ouer the halfe tribe of Manaſſeh, Ioel the ſonne of Pedaiah:

21 Ouer the [d] [other] halfe of Manaſſeh in Gilead, Iddo the ſonne of Zechariah: ouer Beniamin, Iaaſiel the ſonne of Abner:

22 Ouer Dan, Azariel the ſonne of Ierohám. theſe are the princes of the tribes of Iſrael.

23 ¶ But Dauid tooke not the nomber of them from twentie yere olde and vnder, becauſe the Lorde had ſayd that hee would increaſe Iſrael like vnto the ſtarres of the heauens.

24 And *Ioab the ſonne of Zeruiah began to nomber: but he finiſhed it not, [e] becauſe there came wrath for it againſt Iſrael, neither was the nomber put into the Chronicles of King Dauid.

25 And ouer the Kings treaſures [was] Azmaueth the ſonne of Adiel: and ouer the treaſures in the fieldes, in the cities and in the villages and in the towres was, Iehonathan the ſonne of Uzziah:

26 And ouer the workemen in the fielde that tilled the ground, [was] Ezri the ſonne of Chelub:

27 And ouer them that dreſſed the vines, [was] Shimei the Ramathite: and ouer that which apperteined to the vines, & ouer the ſtore of the wine, [was] Zabdi the Shiphmite:

28 And ouer the oliue trees and mulberie trees that were in þ valleys, [was] Baal hanan the Gederite: and ouer the ſtore of the oyle was Ioaſh:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleis, was Shaphat the ſonne of Adlai:

30 And ouer the camels [was] Obil the Iſhmaelite: and ouer þ aſſes [was] Iehdeiah the Meronothite:

31 And ouer the ſheepe [was] Iaziz the Hagerite: all theſe were the rulers of the ſubſtance that was King Dauids.

32 And Iehonathan Dauids vncle a man of counſell and of vnderſtanding (for he was a [g] ſcribe) & Iehiel the ſonne of Hachmoni [were] with the Kings [h] ſonnes.

33 And Ahitophel was the Kings counſeller, and Huſhai the Archite the Kings friend.

34 And after Ahitophel [i] [was] Iehoiada the ſonne of Benaiah and Abiathar: and captaine of the Kings armie [was] Ioab.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lorde.

NOwe Dauid aſſembled all the princes of Iſrael: the princes of the tribes, and the captaines of the bands that serued the king, & the captaines of thouſands & the captaines of hundreths, and the rulers of all the ſubſtance and poſſeſſion of the King, and of his ſonnes, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ieruſalem.

2 And King Dauid ſtoode vp vpon his feete, and ſayd, Heare ye me, my brethren and my people: I purpoſed to haue built an houſe of [a] reſt for the Arke of the couenant of the Lorde, and for a *footeſtoole of our God, and haue made ready for the building.

3 But God ſaid vnto me, *Thou ſhalt not builde an houſe for my Name, becauſe thou haſt bene a man of warre, and haſt ſhed blood.

4 Yet as the Lorde God of Iſrael choſe me before all the houſe of my father, to be king ouer Iſrael for euer (for in Iudah would he chuſe a prince, and of the houſe of [b] Iudah is the houſe of my father, and among the ſonnes of my father he delited in me to make me king ouer all Iſrael)

5 *So of all my ſonnes (for the Lord hath giuen me many ſonnes) hee hath

---

[c] Meaning, beſides theſe twelue captaines.

[d] Which is beyond Iorden in reſpect of Iudah: alſo one captaine was ouer the Reubenites & the Gadites.

Chap.21.7.

[e] And the commaundement of the King was abominable to Ioab. Chap. 21.6.

[f] The Ebrewes make both theſe bookes of Chronicles but one, and at this verſe make the middes of the booke, as touching the number of verſes.

[g] That is, a man learned in the worde of God.

[h] To be their ſchoolemaſters and teachers.

[i] After that Ahitophel had hanged himſelf, 2 Sam.17.23 Iehoiada was made counſeller.

‖Or, chiefe ſeruants, Gen.37.36.

[a] Where the Arke ſhould remaine and remoue no more to and fro.

Pſal.99.5.

2.Sam.7.5,13. chap.22.8.

[b] According to the propheſie of Iaakob, Gen.49.8.

Wiſd.9.7.

euen choſen Salomon my ſonne to ſit vpon the throne of the kingdome of the Lord ouer Iſrael.

6 And he ſaid vnto me, Salomon thy ſonne, he ſhall build mine houſe and my courtes: for I haue choſen him to be my ſonne, and I will be his father.

7 I will ſtabliſh therefore his kingdome for euer, if he indeuour himſelfe to doe my commandements, & my iudgements, as this day.

8 Nowe therefore in the ſight of all Iſrael the Congregation of the Lorde, and in the audience of our God, keepe and ſeeke for all the commandements of the Lord your God, that ye may poſſeſſe this good land, and leaue it for an inheritance for your children after you [e] for euer.

9 And thou Salomō my ſonne know thou the God of thy father, and ſerue him with a perfite heart, & with a willing minde: For the Lord ſearcheth all hearts, & vnderſtandeth all the imaginations of thoughts: if thou ſeeke him, he will be found of thee, but if thou forſake him, he will caſt thee off for euer.

10 Take heede nowe, for the Lorde hath choſen thee to build [f] the houſe of the Sanctuarie: be ſtrong therefore, [g] and doe it.

11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porche and of the houſes thereof, and of the cloſets thereof and of the galeries thereof, and of the chambers thereof that are within, and of the houſe of the mercieſeate,

12 And the paterne of all that he had in his minde for the courtes of the houſe of the Lorde, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,

13 And for the courſes of the Prieſts, and of the Leuites and for all the worke for the ſeruice of the houſe of the Lorde, and for all the veſſels of the miniſterie of the houſe of the Lord.

14 He gaue of golde by weight, for [the veſſels of golde, for all the veſſels of all maner of ſeruice, and all the veſſels of ſiluer by weight, for all maner veſſels of all maner of ſeruice.

15 The weight alſo of golde for the [h] candleſticks, and gold for their lampes, with the weight for euery candleſticke, and for the lampes thereof, and for the candleſticks of ſiluer by the weight of the candleſticke, and the lamps thereof, according to the vſe of euery candleſticke,

16 And the weight of the golde for the tables of ſhewbread, for euery table, and ſiluer for the tables of ſiluer,

17 And pure gold for the fleſhhooks, and the bowles, and plates and for baſens, golde in weight for euery baſen, and for ſiluer baſens, by weight for euery baſen,

18 And for the altar of incenſe, pure golde by weight, and golde for the paterne of the charet of the Cherubs that ſpred them ſelues, and couered the Arke of the couenant of the Lord:

19 All ſayd he, by writing ſent to me by the hand of the Lorde, which made me vnderſtand all the workmanſhip of the paterne.

20 And Dauid ſayd to Salomon his ſonne, Be ſtrong & of a valiant courage and doe it: feare not, nor be afraide: for the Lord God, euen my God is with thee: he will not leaue thee nor forſake thee till thou haſt finiſhed all the worke for the ſeruice of the houſe of the Lord.

21 Behold alſo, the companies of the Prieſts and the Leuites for all the ſeruice of the houſe of God euen they ſhall be with thee for the whole worke, with euery free heart that is ſkilfull in any maner of ſeruice. The princes alſo and all the people will be [n] wholy at thy commandement.

CHAP. XXIX.

1 The offrand of Dauid and the princes for the building of the Temple. [illegible] Dauid giueth thankes unto the Lord [illegible] [illegible] Dauid dyeth and Salomon [illegible] reigneth [illegible].

MOreouer Dauid ÿ King ſayd vnto all the Congregation, God hath choſen Salomon mine onely ſonne yong and tender and the worke is great: for this houſe is not for man, but for the Lord God.

2 Nowe I haue prepared with all my power for the houſe of my God gold for veſſels of gold and ſiluer for them] of ſiluer and braſſe for things of braſſe, yron for things of yron, and wood for [things of wood, and onix ſtones, and ſtones to be ſet and carbuncle ſtones & of diuers colours, and all precious ſtones, and marble ſtones in abundance.

3 Moreouer, becauſe I haue [c] delite in the houſe of my God, I haue of mine owne golde and ſiluer, which I haue giuen to the houſe of my God, beſide all that

c If he continue to keepe my Lawe and iudgements, not [illegible] from, as he doeth hitherto.

d To wit, of Canaan.

e He declareth that nothing can ſeparate them from the poſſeſſion of this land, but their owne ſinnes and iniquitie.

1 Sam. 16,7. Pſal. 7,9. Iere. 11,20. & 17,10. & 20,12.

f Meaning, for his Arke.

g Put it in execution.

[illegible] that were [illegible]

h That is, the ten candleſticks, 1. King. 7,49.

Or, couerings.

k Meaning, of the mercie ſeate which couered the Arke, [illegible] Lord declared himſelfe there.

l For al this was [illegible] in ÿ booke of the Lawe, [illegible] which booke the king was bound to put in execution, Deut. 17,19.

m That is, euery one [illegible] ready to put to his hand [illegible] God hath giuen him.

n At thy [illegible] wordes.

a And therfore to [illegible] al pompe.

b [illegible]

c [illegible] made [illegible] are no expenſes, but to beſtowe his owne peculiar treaſure.

that I haue prepared for the houſe of the Sanctuarie,

4 Euen three thouſand talents of golde of the golde of Ophir, and ſeuen thouſand talents of fined ſiluer to ouer lay the walles of the houſes.

c He ſheweth what he had of his owne ſtore for the Lords houſe.

5 The golde for the things of golde, and the ſiluer for things of ſiluer, and for all the worke by the hands of artificers. and who is ‖ willing to fill his hand to day vnto the Lord?

d He was not onely liberall himſelfe but prouoked others to ſet forth the worke of God.

‖ Ebr. to offer.

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreths, with the rulers of the Kings worke, offred willingly,

7 And they gaue for the ſeruice of the houſe of God fiue thouſand talents of golde, and ten thouſand pieces, and ten thouſand talents of ſiluer, and eighteene thouſand talents of braſſe, and one hundreth thouſand talents of yron.

8 And they with whome precious ſtones were [e] found, gaue them to the treaſure of the houſe of the Lord, by the hand of Iehiel the Gerſhunnite.

e Meaning, them that had any.

9 And the people reioyced when they offred willingly: for they offred willingly vnto the Lord, with a [f] perfite heart. And Dauid the king alſo *reioyced with great ioy.

f That is, with a good courage and without hypocriſie.

Pſal. 122.1.

10 Therefore Dauid bleſſed the Lord before all the Congregation, and Dauid ſayd, Bleſſed be thou, O Lord God, of [g] Iſrael our father, for euer and euer.

g Which didſt reueile thy ſelfe to our father Iaakob.

11 Thine, O Lord, is greatnes and power, and glorie, and victorie & prayſe: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excelleſt as head ouer all.

12 Both riches and honour come [‖] of thee, and thou reigneſt ouer all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to giue ſtrength vnto all.

13 Now therefore our God, we thanke thee, and prayſe thy glorious Name.

14 But who am I, and what is my people, that we ſhould be able to offer willingly after this ſort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the giftes be corporall or ſpirituall we receiue them all of God, and therefore muſt giue him the glorie.

15 For we are ſtrangers before thee, and ſoiourners, like all our fathers: our dayes are like the ſhadowe vpon the earth, and there is none ‡ abiding.

i And therefore haue this land but lent to vs for a time.

‡ Ebr. [illegible] for [illegible] remaine.

16 O Lorde our God all this abundance that we haue prepared to builde thee an houſe for thine holy Name, is of thine hand and all is thine.

17 I know alſo, my God, that thou *trieſt the heart, and haſt pleaſure in righteouſnes: I haue offred willingly in the vprightnes of mine heart all theſe things: nowe alſo haue I ſeene thy people which are found here, to offer vnto thee willingly with ioy.

1 Sam. 16.7. chap. 28.9.

18 O Lord God of Abraham, Izhak and Iſrael our fathers, keepe this for euer in the [k] purpoſe, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

k Continue them in this good minde, that they may ſerue thee willingly.

19 And giue vnto Salomon my ſonne a perfite heart to keepe thy commandements, thy teſtimonies, & thy ſtatutes, and to doe all things, and to build the houſe which I haue prepared.

20 ¶ And Dauid ſayd to all the Congregation, Nowe bleſſe the Lord your God. And all the Congregation bleſſed the Lord God of their fathers, & bowed downe their heads, and worſhipped the Lord and the ‖ King.

‖ That is, did reuerence to the King.

21 And they offred ſacrifices vnto the Lord, and on the morowe after that day, they offred burnt offrings vnto ẏ Lord, [euen a thouſand yong bullocks, a thouſand rammes, and a thouſand ſheepe, with their [m] drinke offrings, and ſacrifices in aboundance for all Iſrael.

m Meaning, all kinde of licour which they mingled with their ſacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lorde the ſame day with great ioy, and they made Salomon the ſonne of Dauid King the ſecond time, and anointed him prince before the Lorde, and Zadok for the hie Prieſt.

23 So Salomon ſate on the [n] throne of the Lord, as King in ſteade of Dauid his father, and proſpered: and all Iſrael obeyed him.

n This declareth that the Kings of Iudah were the figure of Chriſt, who was the true anointed, and to whom God gaue the whole gouernement of all things.

24 And all the princes and men of power, and all the ſonnes of King Dauid ſubmitted them ſelues vnder King Salomon.

25 And the Lorde magnified Salomon in dignitie, in the ſight of all Iſrael, and gaue him ſo glorious a kingdome, as no king had before him in Iſrael.

‖ Ebr. gaue the [illegible].

26 ¶ *Thus Dauid the ſonne of Iſhai reigned ouer all Iſrael.

1 King. 2.11.

27 And the ſpace that he reigned ouer Iſrael, was fourtie yeere: ſeuen yeere reigned he in Hebron and three and thirtie yeere reigned he in Ieruſalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his ſonne reigned in his ſtead.

29 Concerning the actes of Dauid the

King firſt and laſt, beholde, they are written in ẏ booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

o The bookes of Nathan and Gad are thought to haue bin loſt in the captiuitie.

30 With all his reigne and his power, and times that went ouer him, & ouer Iſrael and ouer all the kingdomes of the earth.

p Meaning, the troubles and griefes.

The ſecond booke of the Chronicles.

The Argument.

THis ſecond booke conteineth briefly in effect that which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the deſtruction of Ieruſalem, and the carying away of the people captiue into Babylon. In this ſtorie are certaine things declared and ſet foorth more copiouſly then in the bookes of the Kings, and therefore ſerue greatly to the vnderſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt that the godly Kings, when they ſawe the plagues of God prepared againſt their countrey for ſinne, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues remoued. The ſecond, how it is a thing that greatly offendeth God, that thoſe which feare him and profeſſe his religion, ſhould ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to ſet foorth his religion through out all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and worde of God, ſet vp idolatrie, and ſerued God according to the fantaſie of men. Thus haue we hitherto the chiefe actes from the beginning of the worlde to the building againe of Ieruſalem, which was the two & thirtieth yeere of Darius, and conteine in the whole, three thouſand, fiue hundreth three ſcore and eightene yeres, and ſixe moneths.

CHAP. I.

6 The offring of Salomon at Gibeon. 8 He prayeth vnto God to giue him wiſedome: 11 Which he giueth him and more. 14 The nomber of his charets and horſes. 15 And of his riches.

Then Salomon ẏ ſonne of Dauid was || confirmed in his kingdome: and the Lorde his God was with him, & magnified him highly.

|| Or, eſta[illegible] e ſtan[illegible] reade 1.King. 2.46.

2 And Salomō [a]ſpake vnto all Iſrael, to the captaines of thouſands, and of hundreths and to the iudges, and to all the gouernours in all Iſrael, euen the chiefe fathers.

a That is, he proclaimed a ſolemne ſacrifice, and commanded that all ſhould be at the ſame.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moſes the ſeruant of the Lorde had made in the wildernes.

b Reade 1.King.3.4.

c So called, becauſe that God there vſed to ſhewe certaine ſignes to the congregation of his preſence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ieruſalem.

5 Moreouer the [d]braſen altar *that Bezaleel the ſonne of Vri, the ſonne of Hur had made, did he ſet before the Tabernacle of the Lorde: and Salomon and the Congregation ſought it.

d Which was for the burnt offrings, Exo. 27.1.

* Exod.38.1,2.

6 And Salomon offred there before the Lorde vpon the braſen altar that was in the Tabernacle of the Congregation: *euen a thouſand burnt offrings offered he vpon it.

* 1.King.3.4.

7 ¶ The ſame night did God appeare vnto Salomon, and ſayde vnto him, Aſke what I ſhall giue thee.

8 And Salomon ſayde vnto God, Thou haſt ſhewed great mercie vnto Dauid my father and haſt made me to reigne in his ſtead.

9 Nowe [therefore,] O Lorde God, let thy promes vnto Dauid my father be [e]true: for thou haſt made me King ouer a great people, like to the duſt of the earth.

e Performe thy promiſe made to my father concerning me.

10 Giue me nowe wiſedome & knowledge, that I may [f]go out and go in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade Nomb.27.17.

11 And God ſayde to Salomon, *Becauſe this was in thine heart, and thou haſt not aſked riches, treaſures, nor honor, nor the [g]liues of thine enemies neither yet haſt aſked long life, but haſt aſked for thee wiſdome & knowledge that thou mighteſt iudge my people, ouer whom I haue made thee King,

* 1.King.3.7.

g That is, to be reuenged on thine enemies.

12 Wiſedome and knowledge is granted vnto thee, and I will giue thee riches and treaſures and honour, ſo that there hath not bene the like among the Kings which were before thee, neither after thee ſhall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ieruſalem from before the Tabernacle of the Congregation, & reigned ouer Iſrael.

14 *And Salomon gathered the charets and horſemen: & he had a thouſand, and foure hundreth charets, & twelue thouſand horſemen, whom he placed in

* 1.King.10.26.

th

King firſt and laſt, beholde, they are written in ẏ booke of Samuel the Seer, and in the booke of ^o^ Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and ^p^ times that went ouer him, & ouer Iſrael and ouer all the kingdomes of the earth.

o The bookes of Nathan and Gad are thought to haue bin loſt in the captiuitie.

p Meaning, the troubles and griefes.

The ſecond booke of the Chronicles.

THE ARGVMENT.

THis ſecond booke conteineth briefly in effect that which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the deſtruction of Ieruſalem, and the carying away of the people captiue into Babylon. In this ſtorie are certaine things declared and ſet foorth more copiouſly then in the bookes of the Kings, and therefore ſerue greatly to the vnderſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt that the godly Kings, when they ſawe the plagues of God prepared againſt their countrey for ſinne, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues remoued. The ſecond, how it is a thing that greatly offendeth God, that hee which feareth him and profeſſeth his religion, ſhould ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to ſet foorth his religion throughout all their dominions, and contrarywiſe the wicked hated his miniſters, depoſed them, and for the true religion and worde of God, ſet vp idolatrie, and ſerued God according to the fantaſie of men. Thus haue we hitherto the whole actes from the beginning of the world to the building againe of Ieruſalem, which was the two & thirtieth yeere of Darius, and conteine in the whole, three thouſand, fiue hundreth three ſcore and eighteene yeres, and ſixe moneths.

CHAP. I.

6 The offring of Salomon at Gibeon, 8 He prayeth vnto God to giue him wiſedome: 11 Which he giueth him and more. 14 The nomber of his charets and horſes, 15 And of his riches.

THen Salomon ẏ ſonne of Dauid was ‖ confirmed in his kingdome: and the Lorde his God was with him, & magnified him highly.

2 And Salomon ^a^ ſpake vnto all Iſrael, to the captaines of thouſands, and of hundreths and to the iudges, and to all the gouernours in all Iſrael, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at ^b^ Gibeon: for there was the Tabernacle of the Congregation of God which Moſes the ſeruant of the Lorde had made in the wildernes.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ieruſalem.

5 Moreouer the ^d^ braſen altar * that Bezaleel the ſonne of Vri, the ſonne of Hur had made, did he ſet before the Tabernacle of the Lorde: and Salomon and the Congregation ſought it.

6 And Salomon offred there before the Lorde vpon the braſen altar that was in the Tabernacle of the Congregation: * euen a thouſand burnt offrings offered he vpon it.

7 ¶ The ſame night did God appeare vnto Salomon, and ſayde vnto him, Aſke what I ſhall giue thee.

8 And Salomon ſayde vnto God, Thou haſt ſhewed great mercie vnto Dauid my father and haſt made me to reigne in his ſtead.

9 Nowe [therefore,] O Lorde God, let thy promes vnto Dauid my father be ^e^ true: for thou haſt made me King ouer a great people, like to the duſt of the earth.

10 Giue me nowe wiſedome & knowledge, that I may ^f^ go out and go in before this people: for who can iudge this thy great people?

11 And God ſayde to Salomon, Becauſe this was in thine heart, and thou haſt not aſked riches, treaſures, nor honor, nor the ^g^ liues of thine enemies neither yet haſt aſked long life, but haſt aſked for thee wiſdome & knowledge that thou mighteſt iudge my people, ouer whom I haue made thee King,

12 Wiſedome and knowledge is granted vnto thee, and I will giue thee riches and treaſures and honour, ſo that there hath not bene the like among the Kings which were before thee, neither after thee ſhall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ieruſalem from before the Tabernacle of the Congregation, & reigned ouer Iſrael.

14 * And Salomon gathered the charets and horſemen: & he had a thouſand, and foure hundreth charets, & twelue thouſand horſemen, whom he placed in

the

‖ Or, eſta[illegible] [illegible] reade 1.King. 2.46.

a That is, he proclaimed a ſolemne ſacrifice, and commanded that all ſhould be at the ſame.

b Reade 1.King.3.4.

c Wh[illegible] to be [illegible] God [illegible] certain figure to the congregation of his preſence.

d Which was for the burnt offrings, Exo. 27.1.

* Exod.38.1,2.

* 1.King.3.4.

e Performe thy promiſe made to my father concerning me.

f That I may gouerne this people, reade 1 Chro.27.2. & 1.King.3.7.

g That is, to be reuenged on thine enemies.

* 1 King.10.26.

the [h] charet cities, and with the king at Jeruſalem.

15 And the king gaue ſiluer and golde at Jeruſalem as [i] ſtones, and gaue cedar trees as the wilde figge trees, that are aboundantly in the plaine.

16 Alſo Salomon had horſes brought out of Egypt and [k] fine linen: the kings marchants receiued the fine linnen for a price.

17 They came vp alſo and brought out of Egypt ſome charet, worth ſixe hundreth ſhekels of ſiluer, that is an horſe for an hundreth and fiftie: and thus they brought horſes to all the kings of the Hittites, and to the kings of Aram by their [l] meanes.

CHAP. II.

1 The nomber of Salomons workemen to builde the Temple. 3 Salomon ſendeth to Huram the king of Tyrus for wood and workemen.

Then Salomō determined to builde an houſe for the Name of the Lord, and an houſe for his kingdome.

2 And Salomon tolde out ſeuentie thouſande that bare burdens, and foure ſcore thouſand men to hewe ſtones in the mountaine, and three thouſand and [a] ſixe hundreth to ouerſee them.

3 And Salomon ſent to Huram the king of Tyrus, ſaying, As thou haſt done to Dauid my father, and * diddeſt ſende him cedar trees to builde him an houſe to dwell in, ſo do to me.

4 Beholde, I build an houſe vnto the Name of the Lord my God, to ſanctifie it vnto him, and to burne ſweete incenſe before him, and for the continuall ſhew bread, and for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the new monethes, and in the ſolemne feaſts of the Lord our God: this is a perpetuall thing for Iſrael.

5 And the houſe which I builde, is great: for great is our God aboue all gods.

6 Who is he then that can be able to builde him an houſe, when the heauen, and the heauen of heauens cannot conteine him? who am I then that I ſhould builde him an houſe? but I do it, to [b] burne incenſe before him.

7 Send me now therefore a cunning man that can worke in golde, in ſiluer, and in braſſe, and in yron, and in purple, and crimoſin and blewe ſilke, and that can graue in grauen worke with the cunning men that are with mee in Judah and in Jeruſalem, whome Dauid my father hath prepared.

8 Send mee alſo cedar trees, firre trees and [c] Algummim trees from Lebanon: for I knowe that thy ſeruants can ſkill to hew timber in Lebanon: and behold, my ſeruants ſhalbe with thine,

9 That they may prepare me timber in abundance: for the houſe which I do builde, is great and wonderfull.

10 And beholde, I will giue to thy ſeruants the cutters and the hewers of timber twentie thouſand [d] meaſures of beaten wheate, and twentie thouſande meaſures of barley, and twentie thouſand baths of wine, and twentie thouſand baths of oyle.

11 The Huram king of Tyrus anſwered in writing which he ſent to Salomō, Becauſe the Lorde hath loued his people, he hath made thee king ouer them.

12 Huram ſaid moreouer, Bleſſed be the Lorde God of Iſrael which made the heauen and the earth, and that hath giuen vnto Dauid ye king a [e] wiſe ſonne, that hath diſcretion, prudence and vnderſtanding to builde an houſe for the Lord, and a palace for his kingdome.

13 Now therefore I haue ſent a wiſe man, and of vnderſtanding of my father Hurams,

14 The ſone of a woman of ye [f] daughters of Dan: and his father was a man of Tyrus, & he can ſkill to worke in gold, in ſiluer, in braſſe, in yron, in ſtone, and in timber, in purple, in blewe ſilke, and in fine linen and in crimoſin, and can graue in all grauen workes, and broyder in all broydered worke that ſhalbe giuen him, with thy cunning men, & with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle and the wine, which my lorde hath ſpoken of, let him ſend vnto his ſeruants.

16 And we wil cut wood in Lebanon as much as thou ſhalt neede, & wil bring it to thee in raftes by the ſea to Japho, ſo thou mayeſt cary them to Jeruſalem.

17 ¶ And Salomon nombred all the ſtrangers that were in the lande of Iſrael, after the nombring that his father Dauid had nombred them: and they were found an hundreth and three and fiftie thouſand, and ſixe hundreth.

18 And he ſet ſeuentie thouſande of them to the burden, and foure ſcore thouſand to hewe ſtones in the mountaine, and three thouſande and ſixe hundreth ouerſeers to cauſe the people to worke.

[h] Which were cities appointed to keepe and mainteine the charets.

[i] Or, cauſed ſo great plentie that it was no more eſteemed then ſtones.

1.King.9,19.

Chap.9,27.

[k] Reade, 1.King.10,28.

[l] Ebr. handes.

|| Or, Palace.

[a] Which is to be vnderſtande of all ſort of officers & ouerſeers: for els the chiefe officers were but 3300. as 1.King.5,16.

|| Ebr. Huram.

2.Sam.5,11.

[b] That is, to do the ſeruice which hee hath commaunded, ſignifying that none is able to honour and ſerue God in that perfection as his maieſtie deſerueth.

|| Or, cedar.

[c] Some take it for [illegible] of [illegible] wood [illegible] Ebenum, [illegible] for corall.

[d] 1.King.5,6.

|| Ebr. Corim.

[d] Of Bath, reade 1.King.7,26. It is taken alſo Cor, but Cor is to meaſure drie things, as Bath is a meaſure for licours.

[e] The very heathen confeſſed that it was a ſingular gift of God when he gaue to any nation a king that was wiſe and of vnderſtanding, albeit it appeareth that this Huram had ye true knowledge of God.

[f] It is alſo written, that ſhe was of the tribe of Naphtali 1.King.7,14. which may be vnderſtand that ſhe was of the confuſion of tribes, which then began to be. [illegible] ſo that her father might be of Dan and by her mother of Naphtali.

[illegible] Or, Ioppe.

CHAP. III.

1 The Temple of the Lorde, and the porche are builded, with other thinges therto belonging.

1 SO * Salomon began to build the houſe of the Lord in Ieruſalem, in mount [a] Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threſhing floore of * Ornan the Iebuſite.

2 And he began to build in the ſecond moneth & the ſecond day, in the fourth yere of his reigne.

3 And theſe are the [b] meaſures, whereon Salomon grounded to builde the houſe of God. the length of cubites after the firſt meaſure was threeſcore cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front of the breadth was twentie cubites, and the height was an [d] hundreth and twentie, and hee ouerlayde it within with pure golde.

5 And the greater houſe he ſieled with firre tree which he ouerlayde with good golde, and graued thereon palme trees and chaines.

6 And hee ouerlayde the houſe with precious ſtone for beautie: and the golde was golde of Paruaim.

7 The houſe, I ſay, the beames, poſtes, and walles thereof & the doores thereof ouerlayde hee with golde, and graued Cherubims vpon the walles.

8 ¶ He made alſo the houſe of the moſt holy place: the length thereof was in the front of ỹ breadth of the houſe twentie cubites, and the breadth thereof twentie cubites: and he ouerlayde it with the beſt golde, of ſixe hundreth talents.

9 And the weight of the nailes was fiftie ſhekels of golde, and he ouerlayde the chambers with golde.

10 ¶ And in the houſe of the moſt holy place he made two Cherubims wrought like children, and ouerlayde them with golde.

11 * And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the houſe, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewyſe the wing of the other Cherub was fiue cubites reaching to the wall of the houſe, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The winges of theſe Cherubims were ſpread abroade twentie cubites: they ſtoode on their feete and their faces were toward the houſe.

14 ¶ He made alſo the [i] vaile of blewe ſilke and purple and crimoſin, and fine linen, and wrought Cherubims thereon.

15 ¶ And hee made before the houſe two pillars [k] of fiue and thirtie cubites hie: and the chapiter that was vpon the top of eche of them, was fiue cubites.

16 He made alſo chaines for the oracle, and put them on ỹ heades of the pillars, and made an [l] hundreth pomegranates, and put them among the chaines.

17 And he ſet vp the pillars before the Temple one on the right hand and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

1.King.6,1.

[a] Which is the mountaine where Abraham offred his ſonne, Gen. 22, 2.

2.Sam.24,16, 21

[b] According to the whole length of the Temple comprehending the moſt holy place with the reſt.

[c] It conteined as much as did the bredth of the Temple.

1.King.6,3.

[d] From the fundation to the top, for in the booke of kings mention is made from the foundation to the firſt ſtage.

[e] Some think it is the place which is called Peru.

1.King.6,24.

[i] Which ſeparated the Temple from the moſt holy place.

[k] Euery one was eyghtene cubites long, [illegible] the halfe cubite could not be ſeene: for it was hid in the roundnes of the chapiter, & therefore he giueth to euery one but 17 and an halfe.

[l] For euery pillar an hundreth, reade 1.King.7,20.

CHAP. IIII.

1 The altar of braſſe. 2 The molten Sea. 6 The caldrons. 7 The candleſtickes, &c.

1 AND hee made an altar of braſſe twentie cubites long, and twentie cubites broade, and ten cubites hie.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compaſſe, and fiue cubites hie: and a line of thirtie cubites did compaſſe it about.

3 And vnder [b] it was ỹ facion of oxen, which did compaſſe it round about, ten in a cubite compaſſing the Sea about: two rowes of oxen were caſt when it was molten.

4 It ſtood vpō twelue oxen: three looked toward ỹ North, & three looked toward the Weſt, and three looked toward the South, and three looked toward the Eaſt, & the Sea ſtood about vpō them, and all their hinder parts were inward.

5 And the thickeneſſe thereof was an hande breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it conteyned [d] three thouſand baths.

6 ¶ Hee made alſo ten caldrons, and put fiue on the right hande, and fiue on the left, to waſh in them, and to clenſe in them that which apperteined to the burnt offrings: but the Sea was for the Prieſtes to waſh in.

7 ¶ And he made ten candleſtickes of golde [e] according to their forme, and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made

an

[a] A great veſſell of braſſe, ſo called becauſe of the great quantitie of water, which it conteined.

1.King.7,23.

[b] Meaning, vnder the brimme of the [illegible]

1.King [illegible]

[c] [illegible] of euery cubite were ten beads or knops which in all are 300.

Or, floure de lice.

[d] In the firſt booke of kings Chap. 7, 26. mention is onely made of two thouſand: but the leſſe nomber was taken there, and here according as the [illegible] was proued afterward to be large.

[e] Euen as they ſhould be made.

an hundreth baſens of golde.

9 And he made ẏ court of the Prieſts, and the great * court and doores for the court, and ouerlayde the doores thereof with braſſe.

10 And he ſet the Sea on the right ſide Eastward toward the South.

11 And Huram made pottes and beſomes and baſens, and Huram finiſhed the worke that he ſhould make for king Salomon for the houſe of God,

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the topp of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made alſo baſes, and made caldrons vpon the baſes:

15 And a Sea, and twelue bulles vnder it:

16 Pottes alſo and beſomes, and fleſh hookes, and all theſe veſſels made Huram his father, to king Salomon for the houſe of the Lord of ſhining braſſe.

17 In the plaine of Iorden did the king caſt them in clay betweene Succoth and Zeredathah.

18 And Salomon made all theſe veſſels in great aboundance: for the weight of braſſe could not be reckoned.

19 And Salomon made all the veſſels that were for the houſe of God: the golden altar alſo and the tables, whereon the ſhewbread ſtoode.

20 Moreouer the candleſtickes, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures ⁊ the lampes, ⁊ the ſnuffers of golde, which was fine golde.

22 And the hookes, and the baſens, and the ſpoones, ⁊ the aſhpannes of pure golde: the entrie alſo of the houſe and doores thereof within, euen of the moſt holy place: and the doores of the houſe, [to wit, of the Temple were] of golde.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 13 They praiſe the Lord.

So * was all the worke finiſhed that Salomon made for the houſe of the Lord, and Salomon brought in ẏ things that Dauid his father had dedicated, with the ſiluer and the golde, and all the veſſels, [and] put them among the treaſures of the houſe of God.

2 Then Salomon aſſembled the Elders of Iſrael, and all the heades of the tribes, the chiefe fathers of the children of Iſrael vnto Ieruſalem to bring vp the Arke of the couenant of the Lorde from the [a] citie of Dauid, which is Zion.

3 And all the men of Iſrael aſſembled vnto the king at the feaſt, it was in the ſeuenth moneth.

4 And all the Elders of Iſrael came, and the Leuites tooke vp the Arke.

5 And they caried vp ẏ Arke and the Tabernacle of the Congregation: and all the holy veſſels that were in the Tabernacle thoſe did the Prieſts and Leuites bring vp.

6 And king Salomon ⁊ all the Congregation of Iſrael that were aſſembled vnto him, were before the Arke, offring ſheepe ⁊ bullockes, which coulde not be tolde nor nombred for multitude.

7 So the Prieſts brought the Arke of the couenant of the Lord vnto his place, into the Oracle of ẏ houſe, into the moſt holy place, [euen] vnder the wings of the Cherubims.

8 For the Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims coucred the Arke and the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might be ſeene out of the Arke before the Oracle, but they were not ſeene without: and there they are vnto this day.

10 Nothing was in the Arke, ſaue [d] the two Tables which Moſes gaue at Horeb, where the Lorde made a couenant with the children of Iſrael, when they came out of Egypt.

11 And when the Prieſtes were come out of the Sanctuarie, (for all the Prieſts that were preſent, were [e] ſanctified [and] did not waite by courſe.

12 And the Leuites the ſingers of all ſortes, as of Aſaph, of Heman, of Ieduthun and of their ſonnes and of their brethren, being clad in fine linen, ſtoode with cymbales, and with violes and harpes at the Eaſt ende of the altar, and with them an hundreth and twentie Prieſtes blowing with trumpets:

13 And they were [f] as one, blowing trumpets, and ſinging, ⁊ made one ſound to be heard in praiſing and thanking the Lord, and when they lift vp their voice with trumpets and with cymbales, and

---

* Called alſo the porche of Salomon, Act. [illegible] which was for the people where Chriſt preached. Mat [illegible]

[illegible] caudrons.

g Whom Salomon reuerenced for the giftes that God had giuen him, as a father: he had the ſame name alſo that Huram the king of Tyrus had: his mother was a Iewesse and his father a Tyrian. Or, trade, for his father, the autour of this worke.

h In Ebrew, the bread of the faces because they were ſet before ẏ Arke, where the Lorde ſhewed his preſence.

i Or, inſtruments of Muſike.

k That is, couered with plates of gold.

1.King.7,51. and 8,1.

a Reade, 2.Sam.6,12.

When the things were dedicate and brought into the Temple.

Called in Ebrewe Ethanim, conteyning part of September ⁊ part of October, in which moneth the feaſtes [illegible] to the firſt moneth because they ſay, that the world was created in this moneth, and after they came from Egypt they began at March: but because this opinion is uncertaine we make March euer the firſt, as beſt writers doe.

f Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to ſerue the Lord.

f They agreed all in one tune.

with inſtruments of muſike, and when they praiſed the Lord, ſinging g For he is good, becauſe his mercie laſteth for euer then the houſe, euen the houſe of the Lord was filled with a cloude,

g This was the effect of their ſongs, Pſal.118,1. and pſal.136,1.

14 So that the Prieſtes coulde not ſtande to miniſter, becauſe of the cloude: for the glorie of the Lorde had filled the houſe of God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He praiſeth the Lord. 14 He prayeth vnto God for thoſe that ſhall pray in the Temple.

When *Salomon a ſaide, The Lorde hath ſaide ẏ he would dwell in the darke cloude:

* 1.King.8,12.

a After that he had ſene the glorie of the Lord in the cloude.

2 And I haue built thee an houſe to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and bleſſed all the congregation of Iſrael (for all the Cōgregation of Iſrael ſtoode there)

4 And he ſaid, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his || hand fulfilled it, ſaying,

|| Or, power.

5 Since the day that I brought my people out of the land of Egypt, I choſe no citie of all the tribes of Iſrael to build an || houſe, that my Name might bee there, neither choſe I any man to be a ruler ouer my people Iſrael:

|| Or, Temple.

6 But I haue choſen Ieruſalem, that my Name might be there, & haue choſen Dauid to be ouer my people Iſrael.

7 *And it was in the heart of Dauid my father to builde an houſe vnto the Name of the Lord God of Iſrael,

* 2.Sam.7,5.

8 But the Lord ſaid to Dauid my father, Where as it was in thine heart to builde an houſe vnto my Name, thou diddeſt well, that ‡ thou waſt ſo minded.

‡ Ebr. that it was in thine heart.

9 Notwithſtanding thou ſhalt not builde the houſe, but thy ſonne which ſhall come out of thy loynes, hee ſhall builde an houſe vnto my Name.

10 And the Lord hath performed his word that he ſpake: and I am riſen vp in the roume of Dauid my father, & am ſet on the throne of Iſrael as the Lorde promiſed and haue built an houſe to the Name of the Lord God of Iſrael.

11 And I haue ſet the Arke there, wherein is the b couenant of the Lorde, that he made with the childrē of Iſrael.

b Meaning, the two Tables, wherein is conteined the effect of the couenant that God made with our fathers.

12 ¶ And the king ſtoode before the altar of the Lorde, in the preſence of all the Congregation of Iſrael, and ſtretched out his handes,

13 (For Salomon had made a c braſen ſkaffolde and ſet it in the middes of the court, of fiue cubites long, and fiue cubites broade, and three cubites of height, and vpon it he ſtood, and kneeled downe vpon his knees before all the Congregation of Iſrael, and ſtretched out his d handes toward heauen)

c Or a ſcaffolde that was made for that purpoſe that he praying for the whole people might be heard of all, as 1.King.8,22.

d Both to giue thankes for the great benefites of God beſtowed vpon him, and alſo to pray for the perſeuerance and proſperitie of his people.

14 And ſaid, O Lord God of Iſrael, *there is no God like thee in heauen nor in earth, which keepeſt couenāt, and mercy vnto thy ſeruants, that walke before thee with all their heart.

* 2.Mac.2,8.

15 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine || hand as appeareth this day.

|| Or, in effect, or, by thy power.

16 Therefore nowe Lord God of Iſrael, keepe with thy ſeruant Dauid my father that thou haſt promiſed him, ſaying, Thou ‡ ſhalt not want a man in my ſight, that ſhall ſit vpon the throne of Iſrael: ſo that thy ſonnes take heede to their wayes, to walke in my Lawe, as thou haſt walked before me.

‡ Ebr. a man ſhal not be cut off.

17 And now, O Lord God of Iſrael, let thy word be verified, which thou ſpakeſt vnto thy ſeruant Dauid.

18 (Is it true in deede that God will dwell with man on earth? beholde, the *heauens, and the heauens of heauens are not able to conteine thee: how much more vnable, is this houſe, which I haue built?)

* 1.King.8,27.

19 But haue thou reſpect to the prayer of thy ſeruāt, and to his ſupplication, O Lord my God, to heare the crie & prayer which thy ſeruant prayeth before thee,

20 That thine e eyes may be open toward this houſe day and night, euē toward the place, whereof thou haſt ſaid, that thou wouldeſt put thy Name there, that thou mayeſt hearken vnto ẏ prayer, which thy ſeruant prayeth in this place.

e That thou mayeſt declare in effect that thou art a continual keeper of this place.

21 Heare thou therefore the ſupplication of thy ſeruant and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.

22 ¶ *When a man ſhall ſinne againſt his f neighbour, and hee lay vpon him an othe to cauſe him to ſweare, and the ‡ ſwearer ſhal come before thine altar in this houſe,

* 1.King.8,31.

f By taking any thing from him, or els by denying that which he hath left him to kepe, or doe him any wrong.

‡ Ebr. And he.

23 Then heare thou in heauen, & do, and iudge thy ſeruants, in recompenſing the wicked to bring his way g vpon his head,

g Meaning, to giue him that which he hath deſerued.

head, and in iuſtifying the righteous, to giue him according to his righteouſnes.

24 ¶ And when thy people Iſrael ſhalbe ouerthrowne before the enemie, becauſe they haue ſinned againſt thee, and turne againe, & ‖confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

‖Or, prayſe.

25 Then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land which thou gaueſt to them and to their fathers.

26 When heauen ſhalbe ſhut vp, and there ſhalbe no raine, becauſe they haue ſinned againſt thee, and ſhal pray ‖in this place, and confeſſe thy Name, & turne from their ſinne, when thou doeſt afflict them,

‖Or, toward this place.

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, and of thy people Iſrael (when thou haſt taught them yͤ good way wherein they may walke) and giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

28 ¶ *When there ſhalbe famine in the lande, when there ſhalbe peſtilence, blaſting, or mildewe, when there ſhalbe graſhopper, or caterpiller, when their enemie ſhal beſiege them ‖in the cities of their land, or any plague or any ſicknes,

Chap.20,9.

‖Or, in the land of their gates.

29 Then what prayer and ſupplication ſo euer ſhalbe made of any man, or of all thy people Iſrael, when euery one ſhall know his owne plague, and his owne diſeaſe, and ſhall ſtretch forth his hands toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, & giue euery man according vnto al his wayes, as thou doeſt know his h heart (for thou onely knoweſt the hearts of the children of men)

h He declareth that the prayers of hypocrites can not be heard, nor of anie but of them, which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, & walke in thy wayes as long as they liue in the lande which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the i ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, & thy mighty hand, and thy ſtretched out arme: when they ſhall come and pray in this houſe,

i He ſheweth that before God there is no acception of perſon but all people that feareth him and worketh righteouſnes, be accepted, Act.10,35.

33 Heare thou in heauen thy dwelling place, & do according to all that the ſtranger calleth for vnto thee, that al the people of yͤ earth may know thy Name, and feare thee like thy people Iſrael, and that they may knowe, that thy Name is called vpō in this houſe which I haue built.

34 ¶ When thy people ſhall go out to battel againſt their enemies, by the way that k thou ſhalt ſend them, & they pray to thee, in the way towarde this citie, which thou haſt choſen, euē toward the houſe which I haue built to thy Name,

k Meaning, that none ought to enterp[rise] anie warre, but at the Lords commandement, that, which is to be had by his worde.

35 Then heare thou in heauen their prayer and their ſupplication, and iudge their cauſe.

36 If they ſinne againſt thee (*for there is no man that ſinneth not) & thou be angrie with them and deliuer them vnto the enemies, & they take them and carie them away captiue vnto a lande farre or neere,

For according [illegible] [illegible] 1 King.8,46. eccles.7,22. 1 Iohn.1,8.

37 If they ‖turne againe to their heart in yͤ lande whither they be caried in captiues, and turne & pray vnto thee in the land of their captiuitie, ſaying, We haue ſinned, we haue tranſgreſſed, and haue done wickedly,

‖Or, repent.

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitatiō their prayer and their ſupplication, & ‖iudge their cauſe, and be mercifull vnto thy people, which haue ſinned againſt thee.

‖Or, mainteine their right.

40 Now my God, I beſeech thee, let thine eyes be open, and thine eares attent vnto the prayer [that is made] in this place.

41 *Nowe therefore ariſe, O Lorde God, to come into thy l reſt, thou, and the Arke of thy ſtrength. O Lord God, let thy Prieſts be clothed with m ſaluation, & let thy Saints reioyce in goodnes.

Pſal.132,8.

l That is, into thy Temple.

m Let them be preſerued by thy power and made vertuous and holy.

42 O Lorde God, refuſe not the face of ‖thine anointed: remember the mercies promiſed to Dauid thy ſeruant.

‖Or, the prayer which am thine anointed king.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 2 The glory of the Lorde filleth the Temple. 12 He heareth his prayer, 17 And promiſeth to keepe him and his throne.

AND *when Salomon had made an end of praying, a fire came downe from heauen, and conſumed the burnt offring and the ſacrifices: and the glorie of the Lord filled the houſe,

2 Macc.2,10.

a Hereby God declareth that he was pleaſed with Salomons prayer.

2 So that the Prieſtes coulde not enter into the houſe of the Lorde, becauſe the glorie of the Lord had filled yͤ Lords houſe.

3 And when all the children of Iſrael ſawe the fire, and the glory of the Lord come downe vpon yͤ houſe, they bowed themſelues with their faces to yͤ earth vpon the pauement, & worſhipped and praiſed yͤ Lord, ſaying, For he is good, becauſe his mercie laſteth for euer.

4 * Then the king and all the people offred ſacrifices before the Lord.

5 And king Salomon offred a ſacrifice of two and twentie thouſand bullocks, and an hundreth & twentie thouſand ſheepe. ſo the king and all the people dedicated the houſe of God.

6 And the Prieſtes wayted on their offices, and the Leuites with the inſtruments of muſike of yͤ Lord, which king Dauid had made to praiſe the Lord, Becauſe his mercie laſteth for euer: when Dauid prayſed God by them, the Prieſts alſo blew trumpets ouer againſt them: and all they of Iſrael ſtood by.

7 Moreouer Salomon halowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, becauſe the braſen altar which Salomon had made, was not able to receiue the burnt offring, and the meate offring, and the fat.

8 And Salomon made [b] a feaſt at that time of ſeuen dayes, and all Iſrael with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a ſolemne aſſemblie: for they had made the dedication of the altar ſeuen dayes, and the feaſt ſeuen dayes.

10 And the [d] three and twentieth day of the ſeuenth moneth, he ſent the people away into their tentes, ioyous and with glad heart, becauſe of the goodnes that the Lorde had done for Dauid and for Salomon, and for Iſrael his people.

11 * So Salomon finiſhed the houſe of the Lord and the kings houſe, and all that came into Salomōs heart to make in the houſe of the Lord: and he proſpered in his houſe.

12 ¶ And the Lord * appeared to Salomon by night and ſaid to him, I haue heard thy prayer, & haue choſē this place for my ſelfe to be an houſe of ſacrifice.

13 If I ſhut the heauen that there be no raine, or if I command the graſhopper to deuoure the land, or if I ſend peſtilence among my people,

14 If my people, among whom my Name is called vpon, do humble themſelues, and pray, and ſeeke my preſence, and turne from their wicked wayes, then will I heare in heauen, & be mercifull to their ſinne, & wil [e] heale their land:

15 Then mine eies ſhall be open and mine eares attent vnto yͤ prayer made in this place.

16 For I haue now choſen and ſanctified this houſe, that my Name may be there for euer: and mine eyes and mine heart ſhall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue cōmanded thee, and ſhalt obſerue my ſtatutes and my iudgements,

18 Then will I ſtabliſh the throne of thy kingdome, according as I made the couenāt with Dauid thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

19 But if ye turne away, and forſake my ſtatutes and my commandements which I haue ſet before you, and ſhall go and ſerue other gods, and worſhip them,

20 Then will I plucke them vp out of my lande, which I haue giuen them, and this houſe which I haue [f] ſanctified for my Name, will I caſt out of my ſight, and will make it to be a prouerbe and a common talke among all people.

21 And this houſe which is moſt hie, ſhalbe an aſtoniſhmēt to euery one that paſſeth by it, ſo that he ſhall ſay, Why hath the Lorde done thus to this land, and to this houſe?

22 And they ſhall anſwere, Becauſe they forſooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worſhipped them, and ſerued them, therefore hath hee brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His ſacrifices. 17 He ſendeth to Ophir.

AND * after [a] twentie yeere when Salomon had built the houſe of the Lorde, and his owne houſe,

2 Then Salomon built the cities that [b] Huram gaue to Salomon, and cauſed

the

1.King.8.62.

Ebr. by their handes.

[b] The feaſt of the Tabernacles which was kept in the ſeuenth moneth.

[c] They aſſembled to heare the worde of God after that they had bene occupied ſeuen dayes in the dedication of the Temple.

[d] They had leaue to depart the two and twentieth day, 1.King.8.66. but they went not away til the next day.

1.King.9.1.

Nom.12.6.

[e] I will cauſe the peſtilence to ceaſe and deſtroy the beaſtes that hurt yͤ fruites of the earth & ſend raine in due ſeaſon.

Chap.6.16.

[f] Which thing declareth that God had more reſpect to their ſaluation, then to the aduancement of his owne glorie: and where as men abuſe thoſe things, which God hath appointed to ſet forth his praiſe, he doeth withdrawe his graces thence.

1.King.9.10.

[a] Signifying that hee was twentie yeere in building them.

[b] That is, which Huram gaue againe to Salomon becauſe they pleaſed him not: & therefore called the Cabul, yͭ is, durte or filth. 1.King.9.13.

the children of Iſrael to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderneſ, and repaired all ᶜ the cities of ſtore which he built in Hamath.

c Meaning of munitions and treaſures for the warre.

5 And he built ᵈ Beth horon the vpper, and Beth horon the nether, cities defenſed with walles gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1 Chro.7.24.

6 Alſo Baalath, and all the cities of ſtore that Salomon had, and al the charet cities, and the cities of the horſemen, and euery pleaſant place that Salomon had a minde to build in Ieruſalem, and in ᵉ Lebanon, and throughout all the land of his dominion.

e Reade 1. King.7.2.

7 And all the people that were left of the Hittites, and the Amorites, & Perizzites, and the Hiuites, and the Iebuſites, which were not of Iſrael,

8 But of their children which were left after them in the lande, whom the children of Iſrael had not conſumed, euen them did Salomon make ‖ tributaries vntill this day.

‖Or, to come vp to tribute.

9 But of the children of Iſrael did Salomon make no ſeruantes for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, euen ᶠ two hundreth & fiftie ỳ bare rule ouer the people.

f For in all there were 550. but here he meaneth of them that had the principal charge, reade 1.King 9,23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the houſe that he had built for her: for he ſaide, My wife ſhall not dwell in the houſe of Dauid king of Iſrael: for it is holy becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings vnto ỳ Lord, on the * altar of the Lord which he had built before ỳ porch,

Chap.4.1.

13 To * offer according to the commandement of Moſes euery day, in ỳ Sabbaths, and in the newe moones, and in the ‖ ſolemne feaſtes, ᵍ three times in the yeere, that is, in the feaſt of the Vnleauened bread, and in the feaſt of the Weekes, and in the feaſt of the Tabernacles.

Exod.29.39.

‖Or, [illegible]

g Reade Leuit.23.

14 And he ſet the courſes of ỳ Prieſtes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to prayſe and miniſter before the Prieſts euery day, and the porters by * their courſes, at euery gate: for ſo was the commandement of Dauid the man of God.

1.Chro.24.1

15 And they declined not from ỳ commandement of the king, concerning the Prieſtes and the Leuites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made prouiſion for all the ʰ worke from the day of the foundation of the houſe of the Lord, vntill it was finiſhed. ſo the houſe of the Lord was perfite.

h Both for the matter and alſo for the workemanſhip.

17 Then went Salomon to Ezion-geber, and to Eloth by the ⁱ ſeaſide in the land of Edom.

i Meaning, the red Sea.

18 And Huram ſent him by the hands of his ſeruants, ſhippes, and ſeruants that had knowledge of the ſea, and they went with the ſeruants of Salomon to Ophir, and brought thence ᵏ foure hundreth and fiftie talents of gold, & brought them to king Salomon.

k Which ſumme is thought to amount to three [illegible] crownes [illegible] 1.King.9,28.

CHAP. IX.

9 The Queene of Sheba commeth to ſee Salomon and bringeth giftes. 22 His riches & reuenues. 30 The time of his reigne. 31 His death.

AND * when the Queene of Sheba heard of the fame of Salomon, ſhe came to ᵃ proue Salomon with hard queſtions at Ieruſalem, with a very great traine, and camels that bare ſweete odours and much golde, and precious ſtones: and when ſhe came to Salomon, ſhe communed with him of all that was in her heart.

1.King 10.1. Mat.12.42. Luke 11.31.

a To know whether his wiſdome were ſo great as the report was.

2 And Salomon declared al her queſtions, and there was ᵇ nothing hid from Salomon, which he declared not vnto her.

b There was no queſtion ſo hard that he did not ſolue.

3 Then the Queene of Sheba ſawe the wiſdome of Salomon, & the houſe that he had built,

4 And the meate of his table, and the ſitting of his ſeruants, and the order of his wayters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings which he offred in the houſe of the Lord, and ſhe was ᵇ greatly aſtonied.

‖Or, [illegible]

5 And ſhe ſaid to the king, It was a true word which I heard in mine owne land of thy ‖ ſayings, & of thy wiſedome:

‖Or, matters.

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had ſeene it: and behold, the one halfe of thy great wiſdome was not tolde me: for thou exceedeſt the fame that I heard.

7 Happy are thy men, & happie are theſe thy ſeruants, which ſtand before thee alway, and heare thy wiſedome.

8 Bleſſed be ỳ Lord thy God, which loued thee, to ſet thee on his ᶜ throne as king,

c Meaning, that the Iſraelites were Gods peculiar people, & that kings are the lieutenants of God, which ought to miniſter [illegible] iuſtice to all.

king, in the ſtead of the Lorde thy God: becauſe thy God loueth Iſrael, to eſtabliſh it for euer, therefore hath he made thee king ouer them, to execute iudgement and iuſtice.

9 Then ſhee gaue the king ſixe ſcore talents of gold, and of ſweete odours exceeding much and precious ſtones: neither was there ſuch ſweete odours ſince, as the Queene of Sheba gaue vnto king Salomon.

10 And the ſeruants alſo of Huram, and the ſeruants of Salomon which brought gold from Ophir, brought [d] Algummim wood and precious ſtones.

11 And the king made of the Algummim wood [e] ſtaires in the houſe of the Lorde, and in the kings houſe, & harpes and violes for ſingers: and there was no ſuch ſeene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleaſant thing that ſhe aſked, [f] beſides for that which ſhe had brought vnto the king: ſo ſhe returned and went to her owne countrey, both ſhe, and her ſeruants.

13 ¶ Alſo the weight of gold that came to Salomon in one yeere, was ſixe hundreth three ſcore and ſixe talents of gold,

14 Beſides that which chapmen and marchants brought: and all the kings of Arabia, and y princes of the countrey brought gold and ſiluer to Salomon.

15 And king Salomō made two hundreth targets of beaten gold and [g] ſixe hundreth ſhekels of beaten gold went to one target,

16 And three hundreth ſhields of beaten gold: three hundreth [h] ſhekels of gold went to one ſhielde, & the king put them in y houſe of the wood of Lebanō.

17 And the king made a great throne of yuorie and ouerlaid it with pure gold.

18 And the throne had ſixe ſteps, with a footeſtoole of golde [i] faſtened to the throne, and ſtaies on either ſide on the place of the ſeate, and two lions ſtanding by the [k] ſtayes.

19 And twelue lions ſtoode there on the ſixe ſteppes on either ſide: there was not the like made in any kingdome.

20 And all king Salomons drinking veſſels were of gold, and al the veſſels of the houſe of the wood of Lebanon were of pure gold: for ſiluer was nothing eſteemed in y dayes of Salomon.

21 For the kings ſhips went to Tarſhiſh with the ſeruants of Huram, euery three yeere once came the ſhippes of [l] Tarſhiſh, and brought gold, and ſiluer, yuorie, and apes, and peacockes.

22 So king Salomon excelled all the kings of the earth in riches & wiſdome.

23 And all the kings of y earth ſought the preſence of Salomon, to heare his wiſdome that God had put in his heart.

24 And they brought euery man his preſēt, veſſels of ſiluer, & veſſels of gold, and rayment, armour, & ſweete odours, horſes, and mules, from yeere to yeere.

25 And Salomon had [m] foure thouſand ſtalles of horſes, and charets, and twelue thouſand horſemen, whom he beſtowed in the charet cities, and with the king at Ieruſalem.

26 And he reigned ouer all the kings from the * Riuer euen vnto the land of the Philiſtims, & to the border of Egypt.

27 And the king gaue ſiluer in Ieruſalem, [n] as ſtones, and gaue cedar trees as the wilde figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horſes out of Egypt, and out of al lands.

29 Concerning the reſt of the actes of Salomon firſt & laſt, are they not written in the booke of Nathan y Prophet, and in the propheſie of Ahijah the Shilonite, & in the viſions of * Iedo y Seer [o] againſt Ieroboam y ſonne of Nebat?

30 And Salomon reigned in Ieruſalem ouer all Iſrael fourtie yeeres.

31 And Salomon * ſlept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 Hee followeth lewde counſell. 16 The people rebell.

THen * Rehoboam [a] went to Shechem: for to Shechem came al Iſrael to make him king.

2 And when Ieroboam the ſonne of Nebat heard it, (which was in Egypt, whither he had fled frō y preſence of Salomon y king) he returned out of Egypt.

3 And they ſent & called him: ſo came Ieroboam and all Iſrael, and communed with Rehoboam, ſaying,

4 Thy father [b] made our yoke grieuous: nowe therefore make thou y grieuous ſeruitude of thy father, & his ſore yoke, that he put vpon vs, lighter, and we will ſerue thee.

5 And he ſaide to them, [Depart] yet three dayes, then come againe vnto me. And the people departed.

6 And

[d] Read Chap. 2.8 & 1.king.10.11.

[e] Or, pillars: meaning, the garniſhing & trimming of the ſtaires or pillars.

[f] That is, which y king gaue her for recompence of that treaſure which ſhe brought.

[g] Which ſumme mounteth, to 24. [illegible] crownes of the ſunne, Budeus de aſſe.

[h] Or, pounds, called mine, whereof euery one [illegible] to [illegible] an hundreth ſhekels.

[i] That is, the ſteppes and the footeſtoole were faſtened to the throne.

[k] Alſo the pommels or knops.

[l] Which countrie, of the beſt writers is thought to be Cilicia, reade 1.King.10.22.

[m] That is, ten horſes in euery ſtable, which in all mount to fourtie thouſand, as 1.king.4.26.

* Or, Euphrates.

[n] The abundance of theſe temporal treaſures in Salomons kingdome is a figure of the ſpirituall treaſures, which the elect ſhall enioy in the heauens vnder the true Salomon Chriſt.

* Or, Iddo.

[o] That is, which propheſied againſt him.

* 1.king.11.41, 43.

* 1.king.12.1.

[a] After the death of Salomon.

[b] That is, handled vs cruelly. It ſeemeth that God hardened their heartes, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancie of the people.

6 And King Rehoboam tooke counſell with the olde men that had ſtand before Salomon his father, while he yet liued, ſaying, What counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, & pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But he left the counſell of the ancient men that they had giuẽ him, & tooke cõſel of the yong mẽ that were brought vp with him, and [c] waited on him.

[c] Or, that ſtood by him, that is, which were of his counſell and ſecrets.

9 And he ſaid vnto them, What counſell giue ye, that wee may anſwer this people, which haue ſpoken to mee, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men ẏ were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My [d] leaſt part ſhalbe bigger then my fathers loynes.

[d] Or, little finger: meaning that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I will correct you ‖with ſcourges.

‖Or, ſcorpions.

12 ¶ Then Ieroboam and al the people came to Rehoboam the third day, as the King had appoynted, ſaying, Come againe to me the third day.

13 And the King anſwered thẽ ſharply: and King Rehoboam left the counſel of the ancient men,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with roddes, but I will correct you with ſcourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God that ẏ Lord might performe his ſaying, which he had ſpoken ‡by Ahiah ẏ Shilonite to Ieroboam the ſonne of Nebat.

[e] Gods will impoſeth ſuch a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelfe, ſo that it can not be excuſed in doing euill, by alledging that it is Gods ordinance.

‡ Ebr. by the hand.

16 So when all Iſrael ſawe that the King would not heare them, the people anſwered the King, ſaying, *What portiõ haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: now ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

1.King.12.16.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwelt in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ‖ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: then king Rehoboam ‡made ſpeede to get him vp to his charet, to flee to Ieruſalem.

‖Or, receiuer

‡Eb. ſtrengthened him etc.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and three ſcore concubines, and by them eight and twentie ſonnes, and three ſcore daughters.

ANd *when Rehoboam was come to Ieruſalem, hee gathered of the houſe of Iudah and [a] Beniamin nine ſcore thouſand choſen men of warre to fight againſt Iſrael, and to bring the kingdome againe to Rehoboam.

1.King.12.20,21.

[a] That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

2 But the worde of the Lord came to Shemaiah the man of God, ſaying,

3 Speake vnto Rehoboam, the ſonne of Salomon King of Iudah, and to all [b] Iſrael that are in Iudah, and Beniamin, ſaying,

[b] Meaning, the ten tribes which rebelled.

4 Thus ſaith the Lord, Ye ſhall not go vp, nor fight againſt your brethren: returne euery man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and [c] built ſtrong cities in Iudah.

[c] Or repaired [illegible] the ſtrong to be more able to [illegible] Ieroboam

6 He built alſo Beth-lehem, & Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, & Ziph,

9 And Adoraim, & Lachiſh, & Azekah,

10 And Zorah, and Aialon & Hebron, which were in Iudah and Beniamin, ſtrong cities.

11 And he ‖repaired the ſtrong holds and put captaines in them, and ſtore of vitaile, and oyle and wine.

‖Or, ſtrengthened.

12 And in all cities he put ſhields and ſpeares, & made them exceeding ſtrong: ſo Iudah and Beniamin were his.

13 ¶ And the Prieſts and the Leuites that were in all Iſrael, ‡reſorted vnto him out of all their coaſts.

‡Ebr. ſtoode

14 For the Leuites left their ſuburbs and their poſſeſſion, & came to Iudah, and to Ieruſalem: *for Ieroboam and his ſonnes had caſt them out from miniſtring in the Prieſts office vnto ẏ Lord.

Chap.13.9

15 *And he ordeined him Prieſtes for the hie places, and for the [d] deuils and for the

1.King.12.31

[d] Meaning, idoles, reade Iſa.

the calues which he had made.

16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their [c] hearts to ſeeke ỷ Lord God of Iſrael, to offer vnto the Lorde God of their fathers.

17 So they ſtrẽgthened the kingdome of Iudah, & made Rehoboam the ſonne of Salomon mightie, three yere long: for three yeere they [f] walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſõne of Dauid to wife, and Abihail the daughter of Eliab the ſonne of Iſhai,

19 Which bare him ſonnes, Ieuſh, and Shemariah and Zaham.

20 And after her he tooke Maakah the daughter of Abſalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abſalom aboue all his wiues and his concubines: for he tooke eightene wiues, and three ſcore concubines, & begate eight and twentie ſõnes, and three ſcore daughters.

22 And Rehoboam made [g] Abiiah the ſonne of Maakah the chief ruler among his brethren: for hee thought to make him King.

23 And he taught him: and diſperſed all his ſonnes throughout all the countries of Iudah and Beniamin vnto euery ſtrong citie: & he gaue them abundãce of vitaile, and [h] deſired many wiues.

CHA. XII.

1 Rehoboam forſaketh the Lorde and is puniſhed by Shiſhak. 5 Shemaiah reproueth him. 6 He humbleth himſelf. 7 God ſend[illegible] ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abiah his ſonne ſucceedeth him.

AND when Rehoboam had [‖] eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and [a] all Iſrael with him.

2 Therefore in the fift yeere of King Rehoboam, Shiſhak the king of Egypt came vp againſt Ieruſalẽ (becauſe they had tranſgreſſed againſt the Lord)

3 With twelue hundreth charets, and three ſcore thouſande horſemen, and the people were without nomber, that came with him frõ Egypt, euẽ the Lubiims, [b] Sukkiims, and the Ethiopians.

4 And hee tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ieruſalẽ, becauſe of Shiſhak, and ſaid vnto them, Thus ſayth the Lorde, Ye haue forſaken me, therefore haue I alſo left you in the hands of Shiſhak.

6 Then the princes of Iſrael, and the King humbled themſelues, and ſayde, The Lord is [d] iuſt.

7 And when the Lord ſaw that they humbled themſelues, the worde of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will ſende them deliuerance ſhortly, and my wrath ſhall not [‖] be powred out vpon Ieruſalem by the hand of Shiſhak.

8 Neuertheles they ſhalbe his ſeruãts: ſo ſhall they know my [e] ſeruice, and the ſeruice of the kingdomes of the earth.

9 ¶ Then Shiſhak King of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, & the treaſures of ỷ kings houſe: he tooke euen al, and he caried away the ſhields of gold, [*] which Salomon had made.

10 In ſtead whereof King Rehoboam made ſhields of braſſe, and committed them to the hands of the chiefe of the garde, that wayted at the doore of the Kings houſe.

11 And when the king entred into the houſe of the Lorde, the garde came and bare them and brought them againe vnto the garde chamber.

12 And becauſe he [f] humbled himſelfe, the wrath of the Lord turned from him, that he woulde not deſtroy all together. And alſo in Iudah ỷ things proſpered.

13 [*] So king Rehoboam was ſtrong in Ieruſalem and reigned: for Rehoboam was one & fourtie yere olde when he beganne to reigne, and reigned [g] ſeuenteene yeres in Ieruſalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

14 And hee did euill: for he prepared not his heart to ſeeke the Lord.

15 The acts alſo of Rehoboam, firſt & laſt, are they not written in the [‖] booke of Shemaiah the Prophet, and Iddo the Seer, in rehearſing the genealogie: and there was warre alway betwene Rehoboam and Ieroboam.

16 And Rehoboam ſlept with his fathers, and was buried in the citie of Dauid, and [‖] Abiah his ſonne reigned in his ſteade.

CHAP.

---

c Which were zealous of true religion and feared God.

f So long as they feared God, and ſet forth his word they proſpered.

g Called alſo Abiam, who reigned three yere, 1.King. 15,2.

h He gaue him ſelfe to haue many wiues.

‖ Or, when the Lord had [illegible] kingdome.

a For ſuch is þ inconſtancie of the people that for þ moſt part they follow the vices of their gouernours.

b Which were a people of Africa [illegible] the Troglodites, becauſe they dwelled in holes [illegible] like Moles.

Signifying þ no calamitie can come vnto vs except we forſake God, & that he neuer leaueth vs till we haue caſt him off.

d And therfore doeth iuſtly puniſh you for your ſinnes.

‖ Or, drop downe.

e He ſheweth that Gods puniſhments are not to deſtroy his vtterly, but to chaſtiſe thẽ, to bring them to the knowledge of themſelues and to knowe howe much better it is to ſerue God then tyrants.

* Chap.9,15,16.

f Which declareth that God ſeeketh not the death of a ſinner, but his cõuerſion. Ezek. 18,32.& 33,11.

* 1.King.14,21.

g That is, twelue yeres after that he had bene ouercome by Shiſhak, verſe 2.

‖ Or, ſayings.

‖ Or, Abiiam.

CHAP. XIII.

1 Abiiah maketh warre againſt Ieroboam. 4 He ſheweth the occaſion. 12 He truſteth in the Lorde and ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eighteenth yere of king Ieroboam began Abiiah to reigne ouer [a] Iudah.

2 He reigned three yeere in Ieruſalem: (his mothers name alſo was [b] Michaiah the daughter of Vriel of Gibea) & there was warre betweene Abiiah and Ieroboam.

3 And Abiiah ſet the battell in aray with the army of valiant men of warre, [euen] foure hundreth thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundreth thouſand choſen mẽ which were ſtrong and valiant.

4 And Abiiah ſtoode vp vpon mount [d] Zemeraim, which is in mount Ephraim, and ſaide, O Ieroboam, and all Iſrael, heare you me,

5 Ought you not to knowe that the Lord God of Iſrael hath giuen ẏ kingdome ouer Iſrael to Dauid for euer, [f] euen to him and to his ſonnes by a couenant of ſalt?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of Dauid is riſen vp, and hath *rebelled againſt his lord:

7 And there are gathered to him [g] vaine men and wicked, & made them ſelues ſtrong againſt Rehoboam the ſonne of Salomon: for Rehoboam was [h] but a child and [||] tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that ye be able to reſiſt againſt the kingdome of the Lord, which is in the hands of ẏ ſonnes of Dauid, and ye be a great multitude, and the golden calues [are] with you which Ieroboam made you for gods.

9 *Haue ye not driuẽ away the prieſts of the Lorde the ſonnes of Aaron and the Leuites, and haue made you prieſts like the people of other countreys? whoſoeuer commeth to [‡] cõſecrate with a [i] yong bullocke and ſeuen rams, the ſame may bee a Prieſt of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forſaken him, and the prieſts the ſonnes of Aaron miniſter vnto ẏ Lord, & the Leuites in their office.

11 And they burne vnto the Lorde euerie [k] morning and euery euening burnt offerings and ſweete incenſe, and the breade is ſet in order vpon the pure table, and the candleſticke of golde with the lampes thereof, to burne euerie euening: for we keepe ẏ watch of the Lorde our God: but ye haue forſaken him,

12 And behold, this God is with vs [l] as a captaine, and his Prieſts with the ſounding trumpets, to crie an alarme againſt you. O ye children of Iſrael, fight not againſt the Lorde God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an [m] ambuſhment to compaſſe, and come behind them, when they were before Iudah, and the ambuſhment behind them.

14 Then Iudah looked, and behold, the battell [was] before & behinde them, and they cried vnto the Lorde, and the Prieſts blew with the trumpets,

15 And the men of Iudah gaue a ſhoute: and euen as the men of Iudah ſhouted, God [||] ſmote Ieroboam and alſo Iſrael before Abiiah and Iudah.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people ſlew a great ſlaughter of them, ſo that there fel downe woũded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah preuayled, [n] becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abiiah purſued after Ieroboam, and tooke cities from him, [euen] Beth-el, and the [‡] villages thereof, and Ieſhanah with her villages, & Ephron with her villages.

20 And Ieroboam recouered no ſtrength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, & maried fourtene wiues, and begat two and twentie ſonnes, and ſixtene daughters.

22 The reſt of the acts of Abiiah and his maners and his ſayings are written in the ſtorie of the Prophet Iddo.

CHAP. XIIII.

3 Aſa deſtroyeth idolatrie, and commandeth his people to ſerue the true God. 11 He prayeth vnto God when he ſhould go to fight. 12 He obteineth the victorie.

SO *Abiiah ſlept with his fathers, and they buried him in the citie of Dauid, & Aſa his ſonne reigned in his ſtead: in whoſe dayes the lande was quiet ten yeeres.

[a] He meaneth Iudah and Beniamin.

[b] Or, Maacha. 1.King.15.2.

[c] Called alſo Abiſhalom, for Abſalom was her grandfather, 1.King.15.2.

[d] Which was one of the tops of mount Ephraim.

[e] And therefore whoſoeuer doeth vſurpe it, or take it from that ſtocke, tranſgreſſeth ẏ ordinance of the Lord: thus like an hypocrite he alledged the worde of God for his aduantage.

[f] That is, perpetual, becauſe ẏ thing which is ſalted, is preſerued from corruption, he meaneth alſo that it was made ſolemnly and confirmed by offring of ſacrifices whereas they vſed ſalt according as was ordeined, Nom. 18.19.

1.King.11.26.

[g] This worde in the Chaldee tongue is Raca, which our Sauiour vſeth, Matth.5.22.

‡ Ebr. children of Belial.

[h] Meaning, in heart and courage.

|| Or, faint hearted.

Leuit.26.36.

1.King.12.31. chap.11.14.

‡ Ebr. fill his hand.

[i] He ſheweth ẏ nature of idolaters which take no triall of the vocation, life & doctrine of their miniſters, but thinke the moſt vileſt and greateſt beaſtes ſufficient to ſerue their turne.

[k] As it was appoynted in the Lawe, Exod.29.39.

[l] Becauſe their cauſe was good and approued by the Lorde, they doubted not of the ſucceſſe and victorie.

[m] Contemning the good counſel which came of the Spirit of God, hee thought to haue ouercome by deceit.

|| Or, gaue him the ouerthrow.

[n] He ſheweth that the ſtay of all kingdomes & aſſurance of victorie dependeth vpon our truſt and confidence in the Lord.

‡ Eb. daughters.

1.King.15.8.

2 And Aſa did that was good & right in the eyes of the Lord his God.

3 For he tooke away the altars of the ſtrange gods and the hie places, and brake downe the images, and cut downe the [a] groues,

4 And commanded Judah to ſeeke the Lord God of their fathers, and to do according to the Lawe and the commandement.

5 And hee tooke away out of all the cities of Judah the hie places, and the images: therefore the kingdome was [b] quiet before him.

6 He built alſo ſtrong cities in Judah, becauſe the land was in reſt, and he had no warre in thoſe yeeres: for the Lorde had giuen him reſt.

7 Therefore he ſaid to Judah, Let vs build theſe cities & make walles about, and towres, gates, and barres, whiles [c] the land is before vs: becauſe we haue ſought the Lorde our God, wee haue ſought him and he hath giuen vs reſt on euery ſide: ſo they built and proſpered.

8 And Aſa had an armie of Judah that bare ſhields and ſpeares, three hundreth thouſand, and of Beniamin that bare ſhields and drew bowes, two hundreth and fourescore thouſand: all theſe were valiant men.

9 ¶ And there came out againſt them [d] Zerah of Ethiopia with an hoſt of ten hundreth thouſand, and three hundreth charets, and came vnto [e] Mareſhah.

10 Then Aſa went out before him, & they ſet the battell in aray in the valley of Zephathah beſide Mareſhah.

11 And Aſa cryed vnto the Lorde his God, and ſayde, Lorde, *it is nothing with thee to helpe with many, or with no power: helpe vs, O Lord our God: for we reſt on thee, and in thy Name are wee come againſt this multitude: O Lorde, thou art our God, [f] let not man preuaile agaynſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Judah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them vnto Gerar. And the Ethiopians hoſt was ouerthrowen, ſo that there was no life in them: for they were deſtroyed before the Lorde and before his hoſt: and they caried away a mightie great ſpoile.

14 And they ſmote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, and they ſpoyled all the cities: for there was exceeding much ſpoyle in them.

15 Yea, and they ſmote the tents of cattell, & caried away plentie of ſheepe and camels, and returned to Jeruſalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Aſa purgeth his countrey of idolatrie. 12 He ſacrificeth with the people. 14 They ſweare together to ſerue the Lord. 16 He depoſeth his mother for her idolatrie.

Then the Spirit of God came vpon [a] Azariah the ſonne of Obed.

2 And he went out to meete Aſa, and ſaid vnto him, O Aſa, and all Judah, and Beniamin, heare ye me. The Lord is with you, while ye be with him: and if ye ſeeke him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon [b] Iſrael hath bin without the true God, and without Prieſt to teach and without Law.

4 But whoſoeuer returned in his affliction to the Lorde God of Iſrael, and ſought him, he was found of them.

5 And in that time there was no peace to him, that did go out and go in: but great troubles were [c] to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and citie of citie: for God troubled them with all aduerſitie.

7 Be ye ſtrong therefore, and let not your hands be weake: for your [d] worke ſhall haue a rewarde.

8 ¶ And when Aſa heard theſe words, and the prophecie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the lande of Judah, and Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renued the altar of the Lorde, that was before the porch of the Lord.

9 And hee gathered all Judah and Beniamin, and the ſtrāgers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſawe that the Lord his God was with him.

10 So they aſſembled to Jeruſalem in the third moneth, in the fifteenth yere [e] of the reigne of Aſa.

11 And they offered vnto the Lord the ſame time of [f] § ſpoile, which they had brought, euen ſeuē hundreth bullocks, and ſeuen thouſand ſheepe.

12 And they made a couenant to ſeeke the Lorde God of their fathers, with all

[a] Which were planted contrarie to the lawe, Deut.16,21.

[b] He ſheweth that the reſt & quietneſſe of kingdomes ſtandeth in aboliſhing idolatrie and aduauncing true religion.

[c] Whiles we haue the full gouernment thereof.

[d] The King of Ethiopia or Egypt.

[e] Which was a citie in Judah Joſh.15,44. Where Micaiah the Prophet was borne.

1 Samu.14,6

Or, againſt many, without power.

[f] Thus § children of God neither truſt in their owne power or policie neither feare § ſtrength and ſubtiltie of their enemies, but conſider the cauſe and ſee whether their enterpriſes tend to Gods glorie: & [illegible] of the victorie by him which is onely mightie, [illegible] all fleſh [illegible] the breath of his mouth.

[g] The Lord had ſtricken them with feare.

[a] Who was called Obed, as his father was, verſ.8.

[b] For the ſpace of twelue yeres vnder Rehoboam, and three yeres vnder Abiiah, religion was neglected and idolatrie planted.

[c] He ſheweth, that notwithſtanding the wickedneſſe of tyrants & their rage, yet God helpeth his, whom he ſeeketh in their tribulation, as he deliuered his from Zerah King of the Ethiopians, Chap.14,9,12, and out of all other dangers, when they called vpon the Lord.

[d] Your conſtancie and truſt in God ſhal not be fruſtrate.

[e] Called Sebiuan, cōteining part of May & part of Iune.

[f] Which they had taken of § Ethiopians.

all their heart, and with all their ſoule.

13 And [g] whoſoeuer will not ſeeke the Lorde God of Iſrael, ſhall bee ſlaine, whether he were ſmall or great, man or woman.

14 And they ſware vnto the Lorde with a loud voyce, & with ſhouting and with trumpets, and with cornets.

15 And al Iudah reioiced at the othe: for they had ſworne vnto the Lord with al their hart, ⁊ ſought him with a whole deſire, and he was [h] found of them. And the Lord gaue them reſt round about.

16 ¶ And King Aſa depoſed *Maachah his ‖ mother from her [k] regencie, becauſe ſhe had made an idol in a groue: and Aſa brake downe her idole, ⁊ ſtamped it, & burnt it at the brooke Kidron.

17 But the hie places were not [l] taken away out of [m] Iſrael: yet the heart of Aſa was [n] perfite all his dayes.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that he had dedicate, ſiluer, and gold, and veſſels.

19 And there was no warre vnto the fiue ⁊ thirtieth yere of the reigne of Aſa.

g These were the wordes of their couenant, which commanded all idolaters to be put to death according to ye Law of God, Deut. 13, 5, 9, 15.

h So long as they ſerued him aright, ſo long did hee preſerue and proſper them.

1.King.15,13.

‖ Or, grandmother.

k Herein he ſhewed that he lacked zeale: for ſhe ought to haue died both by the couenant, as verſ. 13, and by the Law of God: but he gaue place to fooliſh pitie & would alſo ſeeme after a ſort to ſatiſfie the Law.

l Which partly came through lacke of zeale in him, partly through the negligence of his officers, & partly by the ſuperſtition of the people that al were not taken away.

m Becauſe that God was called the God of Iſrael by reaſon of his promes to Iaakob: therefore Iſrael is ſometime taken for Iudah becauſe Iudah was his chiefe people.

n In reſpect of his predeceſſours.

CHAP. XVI.

2 Aſa for feare of Baaſha King of Iſrael, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in priſon. 12 He putteth his truſt in the Phiſicions. 13 His death.

IN the ſix & thirtieth yeere of ye reigne of Aſa came [a] *Baaſha King of Iſrael vp againſt Iudah, ⁊ built [b] Ramah to let none paſſe out or go in to Aſa King of Iudah.

2 Then Aſa brought out ſiluer and gold out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Benhadad King of Aram that dwelt at ‖ Damaſcus, ſaying,

3 There is a couenant betwene me & thee, ⁊ betwene my father ⁊ thy father: behold, I haue ſent thee ſiluer and gold: come, breake thy league with Baaſha king of Iſrael [c] yt he may depart frō me.

4 And Benhadad hearkened vnto King Aſa, and ſent the captaines of the armies which he had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, and Abel maim, and al the ſtore cities of Naphtali.

5 And when Baaſha heard it, he left building of Ramah, ⁊ let his worke ceaſe.

a Who reigned after Nadab the ſonne of Ieroboam. 1.King.15,17.

b He fortified it with walles ⁊ ditches: it was a citie in Beniamin neere to Gibeon.

‖ Or, Dammeſek.

c He thought to repreſſe his aduerſarie by an vnlawfull meanes, that is, by ſeeking helpe of infideles as they yt ſeeke the Turkes amitie, thinking therby to make themſelues more ſtrong.

6 Then Aſa the king tooke all Iudah, and caried away the ſtones of Ramah and the timber therof, wherewith Baaſha did build, and he built therwith Geba and Mizpah.

7 ¶ And at that ſame time Hanani the ‖ Seer came to Aſa King of Iudah, and ſaide vnto him, Becauſe thou haſt reſted vpon the King of Aram, and not reſted in the Lord thy God, therefore is the hoſte of the King of Aram eſcaped out of thine hande.

8 *The Ethiopians ⁊ the Lubims, were they not a great hoſte with charets and horſemen, exceeding manie? yet becauſe thou diddeſt reſt vpō the Lord, he deliuered them into thine hand.

9 *For the eyes of the Lord beholde all the earth to ſhewe him ſelfe ſtrong with them that are of perfite heart toward him: thou haſt then done fooliſhly in this: therefore from hēceforth thou ſhalt haue warres.

10 Then Aſa was wroth with the Seer, and put him into a ‖ priſon: for he was [d] diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed certaine of the people at the ſame time.

11 And beholde, the actes of Aſa firſt and laſt, lo they are written in the booke of the kings of Iudah and Iſrael.

12 ¶ And Aſa in the nine ⁊ thirtieth yeere of his reigne was *diſeaſed in his feete, and his diſeaſe was ‖ extreme: yet he ſought not ye Lorde in his diſeaſe, but to the [f] phiſicions.

13 So Aſa ſlept wt his fathers, ⁊ died in the one ⁊ fourtieth yere of his reigne.

14 And they buried him in one of his ſepulchres, which he had made for him ſelfe in the citie of Dauid, and layde him in the bedde, which they had filled with ſweete odours and diuers kindes ‖ of ſpices, made by the art of the apoticarie: ⁊ they burnt odours for him with an exceeding great fire.

‖ Or, Prophet.

Chap.14,9.

2 Mac [illegible] 5. & 12. 24.

‖ Or, priſon houſe.

d Thus in ſteed of turning to God by repentance he diſdained the admonition of the Prophet, ⁊ puniſhed him, as the wicked doe when they be told of their faultes.

‖ [illegible] or [illegible]

1.King.15,23.

‖ From the top [illegible]

e God plagued his rebellion, & hereby declareth yt it is nothing to begin well, except we ſo continue to ye ende, that is, zealous of Gods glorie, & put our whole truſt in him.

f He ſheweth yt it is in vaine to ſeeke to the Phiſitions, except firſt wee ſeeke to God to purge our ſinnes which are the chiefe cauſe of all our diſeaſes, ⁊ after vſe the help of ye phiſitions as a meane by which God worketh.

CHAP. XVII.

5 Iehoſhaphat truſting in the Lord proſpereth in riches and honor. 6 He aboliſheth idolatrie, 7 And cauſeth the people to be taught. 11 He receiueth tribute of ſtrangers. 13 His munitions, and men of warre.

AND Iehoſhaphat his ſonne reigned in his ſtead, and preuailed againſt Iſrael.

2 And he put garriſons in all the ſtrong cities of Iudah, and ſet bandes in the land of Iudah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Iehoſha-

phat, becauſe hee walked in the [a] firſt wayes of his father Dauid, and ſought not Baalim,

a That is, hee [illegible] king before he had committed with Bat, ſheba & againſt Uriah.

4 But ſought the Lorde God of his father, & walked in his cõmandements, and not after the [b] trade of Iſrael.

b Sought not help at ſtrange gods.
‡ Or, worke.

5 Therefore the Lorde ſtabliſhed the kingdome in his hande, and all Judah brought preſents to Jehoſhaphat, ſo yͤ he had of riches & honour in abundance.

6 And hee [c] lift vp his heart vnto the wayes of the Lord and hee tooke away moreouer the hie places and the groues out of Judah.

c He gaue him ſelfe wholy to ſerue the Lord.

7 ¶ And in the third yeere of his reigne he ſent his princes, Ben hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they ſhould [d] teach in the cities of Judah,

d He knew it was in vaine to profeſſe religiõ, except ſuch were appointed which could inſtruct the people in yͤ ſame and had authoritie to put away all idolatrie.

8 And with thẽ Leuites, Shemaiah, and Nethaniah, & Zebadiah, & Aſahel, and Shemiramoth, and Jehonathan, and Adoniiah, and Tobiiah, and Tobadoniiah, Leuites, and with them Eliſhama and Jehoram Prieſts.

9 And they taught in Judah, and had the booke of the Law of the Lord with them, and went about throughout al the cities of Judah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Judah, and they [e] fought not agaynſt Jehoſhaphat.

e Thus God proſpereth all ſuch, that with a pure heart ſeeke his glory, & keepeth their enemies in feare that they cannot be able to execute their rage againſt them.

11 Alſo ſome of yͤ Philiſtims brought Jehoſhaphat giftes and tribute ſiluer, and the Arabians brought him flockes, ſeuen thouſand & ſeuen hundreth rams, and ſeuen thouſand and ſeuen hundreth hee goates.

12 So Jehoſhaphat proſpered and grew vp on hie: and hee built in Judah palaces and cities of ſtore.

13 And he had great works in the cities of Judah, and men of warre, ⌊and⌋ valiant men in Jeruſalem.

14 And theſe are the nombers of thẽ after the houſe of their fathers, In Judah were captaines of thouſands, Adnah the captaine and with him of valiant men three hundreth thouſand.

‡ Ebr. in his hand.

15 And at his hand Jehohanan a captaine and with him two hundreth and fourescore thouſand.

[Or, next to him.

16 And at his hand Amaſiah yͤ ſonne of Zichri, which willingly offred himſelfe vnto the Lord, and with him two hundreth thouſand valiant men.

l Meaning, which was a Nazarite, Nom. 6.

17 And of Beniamin, Eliada a valiant man, and with him armed mẽ with bowe & ſhield two hundreth thouſand.

18 And at his hand Jehozabad, and with him an hundreth and foure ſcore thouſand armed to the warre.

19 Theſe waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Judah.

g That is, they were as his ordinarie garde.

CHAP. XVIII.

1 Jehoſhaphat maketh affinitie with Ahab. 10 Foure hundreth [illegible] counſell Ahab to go to warre. 16 Michaiah is againſt them. 23 Zidkiah ſmiteth him. 25 The king putteth him in priſon. [illegible] The effect of his propheſie.

AND * Jehoſhaphat had riches & honour in abundance, but he was ioyned in [a] affinitie with Ahab.

* 1.King.22.3.
a For Joram Jehoſhaphats ſonne maried Ahabs daughter.

2 And after certaine [b] yeeres he went downe to Ahab to Samaria: and Ahab ſlewe ſheepe and oxen for him in great nomber, and for the people that hee had with him, and entiſed him to go vp vnto [c] Ramoth Gilead.

b That is, the third yeere, 1.King.22.2.
c To recouer it out of the handes of the Syrians.

3 And Ahab king of Iſrael ſaid vnto Jehoſhaphat King of Judah, Wilt thou go with mee to Ramoth Gilead? And he anſwered him, I am as thou art, and my people as thy people, & wee [will ioyne with thee in the warre.

4 And Jehoſhaphat ſaid vnto yͤ king of Iſrael, Aſke counſel, I pray thee, at the [d] word of the Lord this day.

d Heare the aduiſe of ſome Prophet to know whether it be gods wil.

5 Therefore the king of Iſrael gathered of [e] Prophets foure hundreth mẽ, and ſaid vnto them, Shal we go to Ramoth Gilead to battell, or ſhall I ceaſe? And they ſaid, Go vp: for God ſhall deliuer it into the Kings hand.

e Which were the prophets of Baal, ſignifying that the wicked eſteme not but flatterers & ſuch as will beare with their inordinat affections.

6 But Jehoſhaphat ſaide, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Iſrael ſaid vnto Jehoſhaphat, There is yet one man by whome we may aſke counſel of yͤ Lord, but I [f] hate him: for he doeth not propheſie good vnto me, but alway euill: it is Michaiah yͤ ſonne of Imla. Thẽ Jehoſhaphat ſaid, Let not the king ſay ſo.

f Yet the true miniſters of God ought not to ceaſe to doe their dutie, though yͤ wicked magiſtrates can not abide them to ſpeak yͤ trueth.
g Meaning, that hee ought not to refuſe to heare any that was of God.

8 And the king of Iſrael called an eunuche, & ſaid, Cal quickely Michaiah the ſonne of Imla.

9 ¶ And the king of Iſrael, and Jehoſhaphat king of Judah ſate either of them on his throne clothed in their [h] apparel: they ſate euen in the threſhing floore at the entring in of yͤ gate of Samaria: and all the Prophets propheſied before them.

h That is, in their maieſty & royall apparel.

10 And Zidkiah yͤ ſonne of Chenaanah made him [i] hornes of yron, and ſaid, Thus ſaith the Lorde, With theſe ſhalt

i Reade, 1.Kin. 22.11.

ſhalt thou puſh the Aramites vntil thou haſt conſumed them.

11 And al the Prophets prophecied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the hand of the King.

12 ¶ And the meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, yͤ wordes of the Prophets declare good to the king with one [h]accord: let thy worde therefore, I pray thee, be like one of theirs and ſpeake thou good.

13 And Michaiah ſaide, As the Lord liueth, whatſoeuer my God ſayth, that will I ſpeake.

14 ¶ So he came to the king, and the king ſaide vnto him, Michaiah, ſhall we go to Ramoth Gilead to battell, or ſhall I leaue off? And he ſayde, [l]Goe ye vp, and proſper, and they ſhall be deliuered into your hand.

15 And the King ſaide to him, Howe oft ſhall I charge thee, that thou tel me nothing but the trueth in the Name of the Lorde?

16 Then he ſaid, I ſaw al Iſrael ſcattered in the mountaines, as ſheepe that haue no ſhepheard: and the Lord ſaide, [m]Theſe haue no maſter: let thē returne euery man to his houſe in peace.

17 And yͤ king of Iſrael ſaid to Iehoſhaphat, Did I not tell thee yͭ he would not prophecie good vnto me but euil?

18 Againe he ſaide, Therefore heare ye the worde of the Lorde: I ſawe the Lorde ſit vpon his throne, & all the [n]hoſt of heauen ſtanding at his right hande, and at his left.

19 And the Lord ſaid, Who ſhall ‖ perſwade Ahab king of Iſrael, that he may go vp and fall at Ramoth Gilead? And one ſpake and ſayde thus, and another ſayde that.

20 Then there came foorth a ſpirite and ſtood before the Lord, and ſayde, I will perſwade him. And the Lord ſaide vnto him Wherein?

21 And he ſaid, I wil go out, and be a falſe ſpirit in yͤ mouth of al his prophets. And he ſaid, Thou ſhalt perſwade, and ſhalt alſo preuaile: go forth and do ſo.

22 Now therefore behold, the Lord hath put a [p] falſe ſpirite in the mouth of theſe thy Prophets, and the Lorde hath determined euill againſt thee.

23 Then Zidkiah the ſonne of Chenaanah came neere, and ſmote Michaiah vpon the cheeke, and ſaid, By what way went the Spirit of the Lord from me, to ſpeake with thee?

24 And Michaiah ſaid, Behold thou ſhalt ſee that day when thou ſhalt goe from chamber to chamber to hide thee.

25 And the king of Iſrael ſaid, Take ye Michaiah and cary him to Amon the gouernour of the citie, and to Ioaſh the kings ſonne,

26 And ſay, Thus ſaith the king, Put this man in the priſon houſe & feede him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah ſaide, If thou returne in peace, the Lord hath not ſpokē by me. And he ſaid Heare, all ye people.

28 So the King of Iſrael and Iehoſhaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Iſrael ſayd vnto Iehoſhaphat, I wil change my ſelfe, & enter into the battell: but put yͧ on thine apparel. So the king of Iſrael changed him ſelfe and they went into the battell.

30 And the king of Aram had commaunded the captaines of the charets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charets ſawe Iehoſhaphat, they ſaid, It is the king of Iſrael: and they compaſſed about him to fight. But Iehoſhaphat [t]cryed, and the Lorde helped him and moued them ‖ to depart from him.

32 For when the captaines of the charets ſawe that he was not the king of Iſrael, they turned backe from him.

33 Then [a certaine] man drewe a bow ‡ mightily, and ſmote the king of Iſrael betweene the ioyntes of his brigandine: therfore he ſaid to his charetman Turne thine hand and cary me out of the hoſte: for I am hurt.

34 And the battel increaſed that day: and the King of Iſrael ſtoode ſtill in his charet againſt the Aramites vntill euen, and dyed at the time of the ſunne going downe.

CHAP. XIX.

4 After Iehoſhaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth [illegible] Cites. 6 And exhorteth them to feare God.

AND Iehoſhaphat the King of Iudah returned ‡ ſafe to his houſe in Ieruſalem.

2 And Iehu the ſonne of Hanani yͤ Seer went out to meet him, & ſaid to King Iehoſhaphat, [a]Wouldeſt thou helpe the wicked, and loue them

---

[h] Thinking, that where as foure hundreth Prophets had agreed in one thing that he being but one man & in leaſt eſtimation durſt not gainſay it.

[l] He ſpake this by deriſion of the falſe prophets, as the King well perceiued.

[m] He prophecieth howe the people ſhoulde be diſperſed & Ahab ſlaine.

[n] Meaning, his Angels.

‖ Or, deceiue.

[o] That is, the Lord.

[p] To thē that will not beleue yͤ trueth, God ſendeth ſtrong deluſion, that they ſhould beleue lyes, 2 Theſ. 2. 11.

[q] By this crueltie his ambition & hypocriſie was diſcouered: thus the hypocrites boaſt of yͤ Spirit which they haue not and declare their malice againſt them, in whom the true Spirit is.

[r] Keepe him ſtreitely in priſon and let him feele hunger and thirſt.

‖ Or, Michaiah

[ſ] Thus the wicked thinke by their owne wiſdome to change Gods determinations, which he threatneth by his worde.

[t] He cried to yͤ Lord by acknowledging his fault in going thus with a wicked king to warre againſt the worde of the Lord by his Prophet, and alſo by deſiring mercie for the ſame.

‡ [illegible], or [illegible]

[u] He diſſembled his hurt, that his ſouldiers might fight the more couragiouſly.

‡ Ebr. in peace.

[a] He reproueth [illegible] rather ſhewe not in deede that th[illegible] enemies to all ſuc[illegible] hate the Lorde,

that hate yͤ Lord: therfore for this thing the wrath of the Lord is vpon thee.

a Ebr. wrath frõ the Lord.

3 Neuertheles good things are foũd in thee, because thou haſt taken awaye the groues out of the land, and haſt prepared thine heart to ſeeke God.

4 ¶ So Iehoſhaphat dwelt at Ieruſalem and returned & went through the people from Beer ſheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

b He viſited al his countrey & brought his people from idolatrie to the knowledge of the true God.

5 And he ſet iudges in yͤ land throughout all the ſtrong cities of Iudah, citie by citie,

c Both to preſerue you, if you do iuſtly, or to puniſh you, if you doe the contrary.

6 And ſaid to the iudges, Take heede what ye do: for ye execute not the iudgements of man but of the Lorde, and he will bee with you in the cauſe [and] iudgement.

d He will declare vp the ſharpenes of yͤ puniſhment, that he hateth all iniquitie.

7 Wherefore now let the feare of the Lord be vpon you: take heede and do it: for there is no iniquitie with the Lorde our God, neither * reſpect of perſons, nor receiuing of reward.

Deu. 10.17. iob. 34.19. act. 10.34. rom. 2.11. galat. 2.6. ephe. 6.9. col. 3.25. 1. pet. 1.17.

8 Moreouer in Ieruſalem dyd Iehoſhaphat ſet of the Leuites, and of the Prieſts and of the chief of the families of Iſrael, for the iudgement & cauſe of the Lord: and they [e] returned to Ieruſalẽ.

e The Prieſts and Leuites which ſhould iudge matters according to the word of the Lord.

9 And he charged thẽ, ſaying, Thus ſhal ye do in the feare of the Lord faithfully and with a perfect heart.

10 And in euery cauſe that ſhall come to you of your brethrẽ that dwell in their cities, betweene blood and blood, betweene lawe & precept, ſtatutes & iudgements, ye ſhall iudge them, and admoniſh thẽ that they treſpaſſe not againſt the Lorde, that wrath come not vpon you and vpon your brethren. Thus ſhal ye do and treſpaſſe not.

f That is, to trie whether yͤ murther was done at vnwares or els on ſet purpoſe. Nomb. 35.11. deut. 4.41.

g Meaning, yͤ God would puniſh them moſt ſharpely, if they would not receiue a[illegible]

11 And beholde, Amariah the Prieſt ſhall be the chiefe ouer you in all matters of the Lorde, & Zebadiah the ſonne of Iſhmael, a ruler of the houſe of Iudah, ſhalbe for all the kings affaires, and the Leuites ſhalbe officers before you. Be of courage, and doe it, and the Lord ſhalbe with the [k] good.

h Shalbe chief ouerſeer of the publike affaires of the realme.

i They ſhall haue the handling of inferior cauſes.

k God will aſſiſt them that doe iuſtice.

CHAP. XX.

3 Iehoſhaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lorde gaue him againſt his enemies. [illegible] reigne and actes.

After this alſo came yͤ children of Moab and the children of Ammon, and with them of the Ammonites againſt Iehoſhaphat to battell.

a That is, which counterfeited the Ammonites in language and apparel: The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verſe, they were the Idumeans of moun. Seir.

2 Then there came that tolde Iehoſhaphat, ſaying, There cõmeth a great multitude againſt thee from beyond the [b] Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En gedi.

b Called the dead ſea, where God deſtroyed the fiue cities for ſinne.

3 And Iehoſhaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Iudah.

c This declareth what the feare of the godly is, which is as a pricke to ſtirre them to prayer, & to depend on the Lorde, whereas it moueth the wicked either to ſeeke after worldly meanes and policies, or els to fall into deſpaire.

4 And Iudah gathered them ſelues together to aſke counſell of the Lorde: they came euen out of all the cities of Iudah to inquire of the Lorde.

5 And Iehoſhaphat ſtoode in the Congregation of Iudah and Ieruſalem in the houſe of the Lorde before the newe court,

6 And ſayde, O Lorde God of our fathers, art not thou God in heauen? and reigneſt not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withſtande thee.

7 Diddeſt not thou our God caſt out the inhabitants of this lande before thy people Iſrael, and gaueſt it to the ſeede of Abraham thy friend for euer?

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and alſo on his mercy, which he will continue towarde his, for as much as he hath once choſen them & begonne to ſhew his graces towarde them.

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, ſaying,

9 *If euill come vpon vs, [as the [e] ſworde of iudgement, or peſtilence, or famine, we will ſtande before this houſe & in thy preſence, (for thy Name [f] is in this houſe, and will crie vnto thee in our tribulation, and thou wilt heare and help.

1. king. 8.37. chap. 6.28.

e Meaning, warre which commeth by Gods iuſt iudgements for our ſinnes.

f That is, it is here called vpon & thou declareſt thy preſence and fauour.

10 And nowe beholde, the children of *Ammon and Moab, and mount Seir, by whome thou wouldeſt not let Iſrael goe, when they came out of the lande of Egypt: but they turned aſide from thẽ, and deſtroyed them not:

Deut. 2.9. [illegible]

11 Behold, I ſay, they rewarde vs, in cõming to caſt vs out of thine inheritãce, which thou haſt cauſed vs to inherite.

12 O our God, wilt thou not iudge thẽ? for there is no ſtrẽgth in vs to ſtãd before this multitude that commeth againſt vs, neither doe we knowe what to doe: but our eyes [g] are toward thee.

g We onely put our truſt in thee and waite for our deliuerance from heauen.

13 And all Iudah ſtoode before the Lord with their yõg ones, their wiues, and their children.

14 And Iahaziel the ſonne of Zechariah the ſonne of Benaiah, the ſonne of Ieiel, the ſonne of Mattaniah, a Leuite of the ſonnes of Aſaph was there, [i] vpon whom came the Spirit of the Lord, in the mids of the Congregation.

h That is, before the Arke of the couenãt.

i Which was moued by the Spirit of God to prophecie.

15 And he ſaid, Hearken ye, al Iudah,

and ye inhabitãts of Ieruſalem, & thou, king Iehoſhaphat: thus ſaith ẏ Lorde vnto you, Feare you not, neither bee afraide for this great multitude: for the [k] battel is not yours, but Gods.

16 To morowe go ye downe againſt them: beholde, they come vp by the clefte of Ziz, and ye ſhall finde them at the end of the brooke before the wildernes of Ieruel.

17 Ye ſhall not neede to fight in this battell: *ſtand ſtill, moue not, & behold the ſaluation of the Lord toward you: O Iudah and Ieruſalem feare ye not, neither be afraide: to morow goe out againſt thẽ & the Lord wil be with you.

18 ¶ Then Iehoſhaphat bowed downe with his face to the earth, and al Iudah and the inhabitants of Ieruſalem fell downe before the Lorde, worſhipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of ẏ Korhites ſtoode vp to praiſe the Lord God of Iſrael with a loud voyce on hie.

20 And when they aroſe early in the morning, they went forth to the wilderneſſe of Tekoa: and as they departed, Iehoſhaphat ſtoode and ſaid, Heare ye me, O Iudah, and ye inhabitãts of Ieruſalem: put your truſt in ẏ Lorde your God, and ye ſhalbe aſſured: beleeue his [m] Prophets, and ye ſhall proſper.

21 And when he had conſulted with the people, and appointed ſingers vnto the Lorde, and them that ſhould prayſe him that is in the beautifull Sanctuarie, in going forth before ẏ men of armes, and ſaying, Praiſe ye the Lorde, for his mercie laſteth for euer,

22 And when they began to ſhoute, and to prayſe the Lorde layed ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Iudah, and they ſlewe one another.

23 For the children of Ammon and Moab roſe againſt the inhabitantes of mount Seir, to ſlay and to deſtroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to deſtroy another.

24 And when Iudah came toward Mizpah in the wildernes, they looked vnto the multitude: and beholde, the karkeiſes were fallen to the earth, and none eſcaped.

25 And when Iehoſhaphat and his people came to take away the ſpoyle of them, they found among them in abundance both of ſubſtance and alſo of bodies laden with precious iewels, which they tooke for them ſelues, til they could cary no more: they were three dayes in gathering of the ſpoyle: for it was much.

26 And in ẏ fourth day they aſſembled thẽ ſelues in ẏ valley of Berachah: for there they bleſſed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ieruſalem returned with Iehoſhaphat their head, to go againe to Ieruſalem with ioy: for the Lorde had made them to reioyce ouer their enemies.

28 And they came to Ieruſalẽ with violes, and with harpes, & with trumpets, [r] euen vnto the houſe of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that ẏ Lord had fought againſt the enemies of Iſrael.

30 So the kingdome of Iehoſhaphat was quiet, and his God gaue him reſt on euery ſide.

31 ¶ And *Iehoſhaphat reigned ouer Iudah, and was fiue & thirtie yere olde when he began to reigne: and reigned fiue and twentie yeere in Ieruſalẽ, and his mothers name was Azubah ẏ daughter of Shilhi.

32 And he walked in the [ſ] way of Aſa his father, and departed not therefrom, doing that which was right in the ſight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the reſt of the actes of Iehoſhaphat firſt and laſt, behold they are writtẽ in the booke of Iehu ẏ ſonne of Hanani, which *is mentioned in the booke of the Kings of Iſrael.

35 ¶ Yet after this did Iehoſhaphat king of Iudah ioyne himſelfe with Ahaziah king of Iſrael, who was giuen to do euill.

36 And he ioyned with him, to *make ſhips to go to Tarſhiſh: and they made the ſhippes in Ezion Gaber.

37 Then Eliezer the ſonne of Dodauah of Mareſhah propheſied againſt Iehoſhaphat ſaying because thou haſt [u] ioyned thy ſelfe with Ahaziah, ẏ Lord hath broken thy workes. and the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP.

k They fight againſt God & not againſt you: therefore he will fight for you.

Exo.14.13,14.

Or, deliuerance.

l Declaring his faith and obedience to the worde of the Lord, & giuing thankes for the deliuerãce promiſed.

m Giue credit to their wordes and doctrine.

n This was a Pſalme of thankeſgiuing, which they vſed commonly to ſing when they praiſed ẏ Lord for his benefites, and was made by Dauid, Pſal.136.

o Meaning, the Idumeans which dwelt in mount Seir.

p Thus ẏ Lord according to Iehoſhaphats prayer declared his power, when he deliuered his by cauſing their enemies to kill one another.

q To giue thankes to the Lorde, and therefore the valley was called Berachah, that is bleſſing: or the ſame valley which was alſo called the valley of Iehoſhaphat, Ioel 3.2,12 becauſe the Lord iudged ẏ enemies according to Iehoſhaphats prayer.

r Or, after.

s He declareth hereby that the workes of God being either for deliuerance to his, or feare or deſtruction to his enemies.

1 King.22.42.

ſ Meaning in his vertues and good wayes, wherein he folowed God.

t If the great care and diligence of this good king was not able vtterly to aboliſh all ſuperſtition & idolatrie out of this people, but that they would ſtill retaine their filth and idolatrie: howe much leſſe are they able to reforme euill, which either haue litle zeale, or not ſuch as he had: though herein he was not to be excuſed.

1 King.16.1.

1 King.22.48,49.

u Thus God would not haue his to ioyne in ſocietie with idolaters & wicked men.

CHAP. XXI.

1 Iehoſhaphat dieth. 3 Iehoram ſucceedeth him. 4 Which killeth his brethren. 6 He was brought to idolatrie, 11 And ſeduceth the people. 16 He is oppreſſed of the Philiſtims. 18 His miſerable end.

IEhoſhaphat then ſlept with his fathers, and was buried with his fathers, in the citie of Dauid: and Iehoram his ſonne reigned in his ſteade.

2 And he had brethren the ſonnes of Iehoſhaphat, Azariah, and Iehiel, & Zechariah, and Azariah and Michael, and Shephatiah. All theſe were the ſonnes of Iehoſhaphat king of [a] Iſrael.

3 And their father gaue them great giftes of ſiluer and of golde, and of precious things, with ſtrōg cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldeſt.

4 * And Iehoram roſe vp vpon the kingdome of his father, & made him ſelf ſtrong, and [b] ſlew all his brethren with the ſworde, and alſo of the princes [c] of Iſrael.

5 Iehoram was two & thirtie yeere olde, when he began to reigne, and hee reigned eight yeere in Ieruſalem.

6 And he walked in the way of the kinges of Iſrael, as the houſe of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euil in the eyes of the Lord.

7 Howbeit the Lorde would not deſtroy the houſe of Dauid, becauſe of the * couenant that he had made with Dauid and becauſe he had promiſed to giue a light to him, and to his ſonnes for euer.

8 ¶ In his dayes Edom rebelled frō vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes and all his charets with him: & hee roſe vp by night, and ſmote Edom, which had compaſſed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did [e] Libnah rebel at ye ſame time from vnder his hand, becauſe he had forſaken the Lord God of his fathers.

11 ¶ Moreouer he made high places in the mountaines of Iudah, and cauſed the inhabitantes of Ieruſalem to commit [f] fornicatiō, and compelled Iudah thereto.

12 And there came a writing to him from [g] Eliah ye Prophet, ſaying, Thus ſaith ye Lord God of Dauid thy father, Becauſe thou haſt not walked in the wayes of Iehoſhaphat thy father, nor in the wayes of Aſa king of Iudah,

13 But haſt walked in the way of the Kinges of Iſrael, and haſt made Iudah and the inhabitants of Ieruſalem to go a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlaine thy brethren of thy fathers houſe, which were better then thou,

14 Beholde, with a great plague wil the Lord ſmite thy people & thy children, and thy wiues, and all thy ſubſtance,

15 And thou ſhalt be in great diſeaſes in the diſeaſe of thy bowels, vntil thy [h] bowels fall out for ye diſeaſe, day by day.

16 ¶ So the Lord ſtirred vp againſt Iehoram the ſpirit of the Philiſtims, & the Arabians that were beſide the Ethiopians.

17 And they came vp into Iudah, & brake into it, and caried away al the ſubſtance that was found in ye kings houſe, and his ſonnes alſo, & his wiues, ſo that there was not a ſonne left him, ſaue [k] Iehoahaz, the yongeſt of his ſonnes.

18 And after al this, ye Lord ſmote him in his bowels with an incurable diſeaſe.

19 And in proceſſe of time, euen after the end of two yeeres, his guttes fell out with his diſeaſe: ſo he died of ſore diſeaſes: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ieruſalem eight yeere, & liued without being deſired: yet they buried him in the citie of Dauid, but not among the ſepulchres of the kings.

[a] Reade chap. 15.17. how by Iſrael is meant Iudah.

2.King. 8.16.

[b] Becauſe the wicked are euer in feare & alſo are ambitious, they become cruel, & ſpare not to murther them whom by nature they ought moſt to cheriſh and defend.

[c] Meaning, of Iudah & Beniamin.

[d] So that we ſee how it can not be that we ſhould ioyne with the wicked and ſerue God.

2.Sam. 7.12, 16. 1.king. 2.4 & 9.5. 2.king. 8.19. chap. 6. 16.

[e] Reade, 2. King. 8. 22.

[f] Meaning, idolatrie, becauſe that the idolater breaketh promes with God, as doeth the adultereſſe to her huſband.

[g] Some think that it was Eliſha, ſo called becauſe he had the Spirit in abundance as had Eliah.

[h] We ſee this example daily practiſed vpon them that fal away frō God, & become idolaters and murtherers of their brethren.

[i] There were other Arabians in Africa Southward toward Egypt.

[k] Called alſo Ahaziah, as Chap. 22.1.

[l] That is, as ſome write, he was not regarded, but depoſed for his wickedneſſe & idolatrie: ſo that his ſonne reigned 22. yeeres (his father yet liuing) without honour and after his fathers death, he was confirmed to reigne ſtill, as Chap. 22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu King of Iſrael killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioaſh eſcapeth.

AND * the inhabitants of Ieruſalem made Ahaziah his yongeſt ſonne king in his ſteade: for the armie ye came with [a] the Arabians to the campe, had ſlaine al ye [b] eldeſt: therfore Ahaziah ye ſōne of Iehoram King of Iudah reigned.

2 Two and fourty yeere olde [c] was Ahaziah when he began to reigne, and he reigned one yere in Ieruſalem. and his mothers name was, Athaliah the daughter [d] of Omri.

3 He walked alſo in the wayes of the houſe of Ahab: for his mother counſeled him to do wickedly.

4 Wherfore he did euill in the ſight of the Lord, like ye houſe of Ahab: for they

were

2.King. 8.24.

[a] Meaning ye Philiſtims.

[b] Reade chap. 21.20.

[c] That is, after the death of his father.

[d] She was Ahabs daughter, who was the ſonne of Omri.

were his [e] counſellers after the death of his father, to his deſtruction.

5 And he walked after their counſel, & went with Jehoram the ſonne of Ahab King of Iſrael to fight againſt Hazael King of Aram at Ramoth Gilead: and the Aramites ſmote Joram.

6 ¶ And he returned to be healed in Izreel, becauſe of the woundes wherewith they had woũded him at Ramah, when hee fought with Hazael King of Aram. Now Ahaziah the ſonne of Jehoram King of Judah went downe to ſee Jehoram the ſonne of Ahab at Izreel, becauſe he was diſeaſed.

7 And the deſtruction of Ahaziah [f] came of God in that he wẽt to Joram: for when he was come, hee went foorth with Jehoram againſt Jehu the ſonne of Nimſhi, *whom yͤ Lorde had anointed to deſtroy the houſe of Ahab.

8 Therefore when Jehu ‖ executed iudgement vpon the houſe of Ahab, and foũd the princes of Judah & the ſonnes of the brethren of Ahaziah that wayted on Ahaziah, he ſlew them alſo.

9 And he ſought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Jehu, and ſlew him, and buried him becauſe, ſaide they, he is the ſonne of Jehoſhaphat, which ſought the Lorde with all his heart. So yͤ houſe of Ahaziah was not able to reteine the kingdome.

10 ¶ *Therefore when Athaliah the mother of Ahaziah ſawe that her ſonne was dead, ſhe aroſe and deſtroyed all yͤ Kings ſeed of the houſe of Judah.

11 But Jehoſhabeath yͤ daughter of the king, tooke Joaſh the ſonne of Ahaziah, & ſtale him from among the kings ſonnes that ſhould be ſlaine, & put him and his nurce in the bed chamber: ſo Jehoſhabeath the daughter of King Jehoram the wife of Jehoiada the Prieſt (for ſhee was the ſiſter of Ahaziah) hid him frõ Athaliah: ſo ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix yeres, whiles Athaliah reigned ouer the [k] land.

CHAP. XXIII.

1 Joaſh the ſonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is deſtroyed. 19 Jehoiada appointeth miniſters in the Temple.

AND *[a] in the ſeuenth yere Jehoiada waxed bolde, & tooke the captaines of hundreths, to wit, Azariah the ſonne of Jeroham, and Iſhmael the ſonne of Jehohanan, and Azariah the ſonne of Obed, & Maaſiah the ſonne of Adaiah, and Eliſhaphat the ſonne of Zichri in couenant with him.

2 And they went about in Judah, & gathered the Leuites out of all the cities of Judah, and the chiefe fathers of [b] Iſrael: and they came to Jeruſalem.

3 And all the Congregation made a couenant with the King in the houſe of God: and he ſaide vnto them, Beholde, the kings ſonne muſt reigne, *as yͤ Lord hath ſaid of the ſonnes of Dauid.

4 This is it that ye ſhall doe, The third part of you that come on the Sabbath of the Prieſts, & the Leuites, [ſhall be porters of the doores.

5 And another third part towarde the Kings houſe, and another third part at the *[c] gate of the foundation and all the people ſhalbe in the courtes of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſaue the Prieſtes, and the Leuites that miniſter: they ſhall goe in, for they are holy: but all the people ſhall keepe the watch of the Lord.

7 And the Leuites ſhall compaſſe the king round about, and euery man with his weapon in his hand, & he that entreth into the houſe, [d] ſhalbe ſlaine, and be you with the king, whẽ he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Judah did according to all things that Jehoiada the Prieſt had commãded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Jehoiada the Prieſt did not diſcharge the courſes.

9 And Jehoiada yͤ Prieſt deliuered to the captaines of hundreths ſpeares & ſhieldes, and bucklers which had bene king Dauids, & were in yͤ houſe of God.

10 And he cauſed all yͤ people to ſtand (euery mã with his weapon in his hãd) from yͤ right ſide of the houſe, to the left ſide of the houſe by the altar and by the [f] houſe round about the king.

11 Then they brought out the kings ſonne, and put vpon him the crowne and [g] gaue him the teſtimonie, and made him king. And Jehoiada & his ſonnes anointed him, & ſaid, God ſaue the king.

12 ¶ But when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the Lord.

13 And when ſhe looked, beholde, the king ſtoode by his piller at the entring

in,

[e] He ſheweth, that it muſt needes followe that the rulers are ſuch as their counſelers be, & that there can not be a good king, yͤ ſuffereth wicked counſellers.

[f] Hereby we ſee how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he cauſeth all meanes to ſerue to his will.

2.King.9.7.

‖ Or, tooke vengeance.

[g] This was yͤ iuſt plague of God, becauſe he ioyned him ſelf with Gods enemies: yet God to declare the worthines of Jehoſhaphat his grandfather moued them to giue him yͤ honour of buriel.

2.King.11.1.

[h] To the intent yͤ there ſhould be none to make title to yͤ crowne & ſo ſhe might vſurpe yͤ gouernment.

[i] Meaning in the chamber, where yͤ prieſts and Leuites ſlept, which kept their courſes weekely in the Temple.

[k] To wit, of Judah.

2.King.11.4.

[a] Of yͤ reigne of Athaliah, or after the death of Ahaziah.

[b] Meaning of Judah & Beniamin, [illegible] why they are called Iſrael, Chap.15.17.

2.Sam.7.12, 16. 1.King.2.4. chap.21.7.

2.King.15.6.

[c] Which was the chiefe gate of the Temple toward yͤ Eaſt.

[d] Meaning, to make any tumult or to hinder their enterpriſe.

[e] Which had finiſhed their courſe on the Sabbath, and ſo yͤ other part entred to keepe their turne.

[f] Meaning, yͤ moſt holy place where the Arke ſtood.

[g] That is, the booke of yͤ Law, or as ſome reade, they put vpon him his royal apparel.

‖ Or, [illegible]

in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blewe the trumpets, and the ſingers were with inſtrumẽts of muſike, & they that could ſing praiſe: thẽ Athaliah rent her clothes, and ſaid, [h] Treaſon, treaſon.

14 Then Iehoiada ẏ Prieſt brought out the captaines of hũdreths that were gouernours of the hoſte, and ſaide vnto them, Haue her forth of the ranges, and he that followeth her, let him die by the ſworde: for the Prieſt had ſaid, Slay her not in the houſe of the Lord.

15 So they laide handes on her: and when ſhee was come to the entring of the horſegate by the Kinges houſe, they ſlewe her there.

16 ¶ And Iehoiada made a [k] couenant betweene him, and all the people, and the King, that they woulde bee the Lordes people.

17 And all the people went to the houſe of Baal, and deſtroyed it, and brake his altars and his images, and ſlewe [l] Mattan the Prieſt of Baal before the altars.

18 And Iehoiada appointed officers for the houſe of the Lorde, vnder the ‖ hands of the Prieſts and Leuites, whõ Dauid had diſtributed for the houſe of the Lord, to offer burnt offrings vnto the Lord, * as it is written in the Lawe of Moſes, with reioycing and ſinging by the appointment of Dauid.

19 And he ſet porters by the gates of ẏ houſe of the Lorde, that none that was vncleane in any thing, ſhould enter in.

20 And he tooke the captaines of hũdreths, and the noble men, and the gouernours of the people, and all the people of the land, and he cauſed the king to come downe out of ẏ houſe of the Lorde, and they went through the hie gate of the Kings houſe, and ſet the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, & the citie was quiet, after that they had ſlaine Athaliah with ẏ ſword.

CHAP. XXIIII.

4 Ioaſh repaireth the houſe of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He ſtoneth to death Zechariah the Prophet. 25 Ioaſh is killed of his owne ſeruants. After him reigneth Amaziah.

IOaſh * was ſeuen yere olde, when he began to reigne, and he reigned fourtie yere in Ieruſalem: & his mothers name was Zibiah of Beer-ſheba.

2 And Ioaſh did vprightly in ẏ ſight of the Lorde, all the daies of [a] Iehoiada the Prieſt.

3 And Iehoiada ‖ tooke him two wiues, & he begate ſonnes & daughters.

4 ¶ And afterward it came into Ioaſh minde, to renew ẏ houſe of ẏ Lord.

5 And he aſſembled the Prieſts & the Leuites, and ſaid to them, Go out vnto the cities of Iudah, & gather of all [b] Iſrael money to repaire the houſe of your God, from yeere to yeere, and haſte the thing: but the Leuites haſted not.

6 Therefore the king called Iehoiada, the [c] chiefe, and ſaide vnto him, Why haſt thou not required of the Leuites to bring in out of Iudah and Ieruſalem * the taxe of Moſes the ſeruant of the Lord, & of the Congregation of Iſrael, for the Tabernacle of the Teſtimonie?

7 For wicked [d] Athaliah, and her children brake vp the houſe of God: and all the things that were dedicate for the houſe of the Lord, did they beſtowe vpon Baalim.

8 Therefore the king commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without.

9 And they made proclamatiõ through Iudah & Ieruſalem, to bring vnto the Lord * the taxe of Moſes the ſeruant of God, laid vpon Iſrael in ẏ wildernes.

10 And all the princes and al the people reioyced, and brought in, and caſt into the cheſt, vntill they had finiſhed.

11 And whẽ it was time, [e] they brought the cheſt vnto the Kings officer by the hand of the Leuites: and when they ſawe that there was much ſiluer, then the Kings Scribe (and one appointed by the hie Prieſt) came and emptied the cheſt, and tooke it, & caried it to his place againe: thus they did day by day, and gathered ſiluer in abundance.

12 And the King & [f] Iehoiada gaue it to ſuch as did the labour, and worke in the houſe of the Lorde, and hired maſons and carpẽters to repaire the houſe of the Lord: they gaue it alſo to workers of yron and braſſe, to repaire the houſe of the Lord.

13 So the workemen wrought, and the work ‖ amẽded through their hãds: and they reſtored ẏ houſe of God to his ſtate, and ſtrengthened it.

14 And whẽ they had finiſhed it, they brought ẏ reſt of the ſiluer before ẏ king and Iehoiada, & he made thereof [g] veſſels for the houſe of the Lord, euen veſſels to miniſter, both morters and [incenſe] cuppes,

[h] Declaring her vile impudencie, which hauing vniuſtly, and by murther vſurped ẏ crowne, would ſtill haue defeated ẏ true poſſeſſour, & therefore called true obedience, treaſon.

[i] To ioyne ẏ her parte, and to maintaine her authoritie.

[k] That they would onely ſerue him and renounce all idolatrie.

[l] According to their couenant made to the Lord.

[m] As the Lord commanded in his Lawe both for the perſons & alſo the time, Deut.13.9.& 15.

‖ Or, charge

Nom.28,3.

[n] Which was the principall gate, that the King might be ſeene of all the people.

[o] For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer amõg ſuch people.

2.King.12.1

[a] Who was a faithfull counſeler, and gouerned him by the worde of God.

‖ Or, gaue him two wiues.

[b] He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

[c] For he was the hie Prieſt

Exod.30.13.

[d] The Scripture doeth terme her thus, becauſe ſhe was a cruel murtherer, and a blaſphemous idolatreſſe.

2.King.12.9.

Exod.30.13.

[e] Such as were faithfull men, whome ẏ King had appointed for that matter.

[f] Signifying, that this thing was done by aduiſe and counſel, and not by any one mans affection.

‖ Ebr. a medicine was vpon the worke, meaning, it was repaired.

[g] For the wicked kings his predeceſſors & Athaliah had deſtroyed the veſſels of the Temple, or turned them to the vſe of their idols.

cuppes, and veſſels of gold, and of ſiluer: and they offered burnt offerings in the houſe of the Lorde continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was full of dayes & died. An hundreth & thirtie yere olde was he when he died.

16 And they buried him in the citie of Dauid with the [h] Kings, becauſe he had done good in Iſrael, and towarde God and his houſe.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the King, & the King hearkened vnto them.

18 And they left the houſe of the Lord God of their fathers, and ſerued groues and idoles: and wrath came vpon Iudah & Ieruſalem, becauſe of this their treſpaſſe.

19 And [God] ſent Prophets among thē, to bring them againe vnto ẏ Lord: and they [k] made proteſtatiō among thē, but they would not heare.

20 And the ſpirite of God came vpon Zechariah the ſonne of Iehoiada the Prieſt, which ſtoode [l] aboue the people, and ſayde vnto them, Thus ſaieth God, Why tranſgreſſe ye the cōmandements of the Lord? ſurely ye ſhall not proſper: becauſe ye haue forſaken the Lord, he alſo hath forſaken you.

21 Then they conſpired againſt him and ſtoned him with ſtones at the [m] cōmandement of the King, in the court of the houſe of the Lord.

22 Thus Ioaſh the king remembred not the kindneſſe which Iehoiada his father had done to him, but ſlewe his ſonne. And when he dyed, he ſaide, The Lord [n] looke vpon it, and require it.

23 ¶ And when ẏ yeere was out, the hoſte of Aram came vp againſt him, and they came againſt Iudah & Ieruſalem, and deſtroyed all ẏ princes of the people frō among the people, & ſent al the ſpoile of them vnto the king of Damaſcus.

24 Though the armie of Aram came with a ſmal company of men, yet ẏ Lord deliuered a very great armie into their hand, becauſe they had forſaken ẏ Lord God of their fathers: and they [o] gaue ſentence againſt Ioaſh.

25 And when they were departed frō him, (for they left him in great diſeaſes) his owne ſeruants conſpired againſt him for the blood of the [p] children of Iehoiada the Prieſt, and ſlewe him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the ſepulchres of the Kings.

26 And theſe are they that conſpired againſt him, Zabad the ſonne of Shimrath an Ammoniteſſe, and Iehozabad the ſonne of Shimreth a Moabiteſſe.

27 But [q] his ſonnes, & the ſumme of the taxe gathered by him, & the [r] fundation of the houſe of God behold, they are written in the ſtorie of the booke of the Kings. And Amaziah his ſonne reigned in his ſteade.

h Signifying, that they could not honour him to much, who had ſo excellently ſerued in the worke of the Lorde, and in the affaires of the common wealth.

i Which were flatterers, and knewe nowe that the king was deſtitute of him who did watch ouer him as a father, and therefore brought him to moſt vile idolatrie.

k They tooke heauen & earth and all creatures to witnes, that except they returned to the Lorde, he would moſt grieuouſly puniſh their infidelitie and rebellion, Nehe. 9,26.

l In a place aboue the people, to ẏ intent that he might be heard.

m There is no rage ſo cruell & beaſtly as of them whoſe hearts God hath hardened, and which delite more in ſuperſtition and idolatrie, then in the true ſeruice of God & pure ſimplicitie of his worde.

n Reuenge my death and require my blood at your handes: or he ſpeaketh this by prophecie, becauſe he knewe that God would do it. This Zacharie is alſo called the ſonne of Barachias, Matt. 23,35. becauſe his progenitours were Iddo, Barachiah, Iehoiada, &c.

o That is, reproued & checked him, and handled him rigorouſly.

p Meaning Zacharie, which was one of Iehoiadas ſonnes and a Prophet of the Lord.

q That is, concerning his ſonnes &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which ſlewe his father. 10 He ſendeth backe them of Iſrael. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioaſh King of Iſrael ouercommeth Amaziah. 27 He is ſlaine by a conſpiracie.

AMaziah was fiue & twentie yeere olde when he began to reigne, & he reigned nine and twentie yere in *Ieruſalem: and his mothers name [was] Iehoaddan, of Ieruſalem. 2.King.14.1.

2 And he did [a] vprightly in the eies of the Lord, but not with a perfit heart.

3 And when the kingdome was eſtabliſhed vnto him, he ſlewe his ſeruants, that had ſlaine the King his father.

4 But he ſlew not their children, but [did] as it is written in the Law, and in the booke of Moſes, where the Lorde commanded, ſaying, *The fathers ſhal not die for the [b] children neither ſhal the children die for the fathers, but euery man ſhall die for his owne ſinne. Deut.24.16. 2.King.14.6. Iere.31.30. Ezek.18.20.

5 ¶ And Amaziah aſſēbled Iudah, & made thē captaines ouer thouſands, & captaines ouer hundreths, according to the houſes of their fathers, throughout al Iudah & Beniamin: and he nombred them from [c] twentie yere olde & aboue, & founde among thē three hundreth thouſand choſen men, to go forth to ẏ warre, and to handle ſpeare and ſhielde.

6 He hired alſo an hundreth thouſand valiant men [d] out of Iſrael for an hundreth talents of ſiluer.

7 But a mā of God came to him, ſaying, O King, let not the armie of Iſrael goe with thee: for ẏ Lord is not with Iſrael, [[e] neither] with all the houſe of Ephraim.

8 If [f] not, go thou on, do it, make thy ſelfe ſtrong to the battel, but God ſhall make thee fal before the enemie: for God hath power to helpe, and to caſt downe.

9 And Amaziah ſayde to the man of God, What ſhal we do then for the hundreth talentes, which I haue giuen to

a Meaning, in reſpect of his predeceſſors, albeit he had his imperfections.

b That is, for that fault wherefore the childe is puniſhed except he be culpable of the ſame.

c So many as were able men to beare weapons and go to the warre.

d That is, out of ẏ tenne tribes, which had ſeparated themſelues before, both from God and their true King.

e And therefore to thinke to haue helpe of them whom the Lord fauoureth not, is to caſt off the helpe of the Lord.

f If thou wilt not giue credit to my wordes.

the hoſte of Iſrael? Then the man of God anſwered, The Lorde is able to [g] giue thee more then this.

10 So Amaziah ſeparated them, [to wit, the armie that was come to him out of Ephraim, to returne to their place: Wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the ſalt valley, and ſmote of the children of [h] Seir, ten thouſand.

12 And other ten thouſande did the children of Iudah take aliue, and caried them to the toppe of a rocke, & caſt them downe from the toppe of the rocke, and they all burſt to pieces.

13 But the men of the [k] armie, which Amaziah ſent away, that they ſhoulde not go with his people to battel, fel vpon the cities of Iudah from Samaria vnto Beth-horon, and ſmote three thouſand of them, and tooke much ſpoyle.

14 Nowe after that Amaziah was come frõ the ſlaughter of the Edomites, hee brought the gods of the children of Seir, and ſet thẽ vp to be his gods, and [l] worſhipped them, and burned incenſe vnto them.

15 Wherefore the Lorde was wroth with Amaziah, & ſent vnto him a Prophet, which ſaide vnto him, Why haſt thou ſought ÿ gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as hee talked with him, [n] hee ſaid vnto him, Haue they made thee the Kinges counſeller? ceaſe thou: why ſhoulde they [o] ſmite thee? And the Prophet ceaſed, but ſaid I knowe that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſell.

17 ¶ Then Amaziah king of Iudah tooke counſell, & ſent to Ioaſh the ſonne of Iehoahaz, the ſonne of Iehu King of Iſrael, ſaying, Come, [p] let vs ſee one another in the face.

18 But Ioaſh King of Iſrael ſent to Amaziah King of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the cedar that is in Lebanon, ſaying, *Giue thy daughter to my ſonne to wife: & the wilde beaſt that was in Lebanon went and trode downe the thiſtle.

19 Thou thinkeſt, lo, thou haſt ſmittẽ Edom, and thine heart lifteth thee vp to bragge: abide nowe at home: why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

20 But Amaziah woulde not heare: for [q] it was of God, that hee might deliuer them into his hande, becauſe they had ſought the gods of Edom.

21 So Ioaſh ÿ King of Iſrael went vp: and he, and Amaziah king of Iudah ſaw one another in the face at Beth-ſhemeſh, which is in Iudah.

22 And Iudah was put to the worſe before Iſrael, & they fled euery man to his tents.

23 But Ioaſh the King of Iſrael tooke Amaziah king of Iudah, ÿ ſonne of Ioaſh ÿ ſonne of Iehoahaz in Beth-ſhemeſh, and brought him to Ieruſalẽ, and brake downe the wall of Ieruſalẽ, from the gate of Ephraim vnto ÿ corner gate, foure hundreth cubites.

24 And [he tooke] all the golde and the ſiluer, and all the veſſels that were founde in the houſe of God with [r] Obed Edom, and in the treaſures of the kings houſe, and the children that were in hoſtage, and returned to Samaria.

25 ¶ And Amaziah the ſonne of Ioaſh King of Iudah liued after the death of Ioaſh ÿ ſonne of Iehoahaz king of Iſrael, fifteene yeere.

26 Concerning the reſt of the actes of Amaziah firſt & laſt are they not written in the booke of the kings of Iudah and Iſrael?

27 Nowe after the time that Amaziah did turne away from the Lord, *they wrought treaſon againſt him in Ieruſalem: and when hee was fledde to Lachiſh, they ſent to Lachiſh after him, and ſlewe him there.

28 And they brought him vpon horſes, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.5 Vzziah obeying the Lord, proſpereth in his enterpriſes. 16 He waxeth proude and vſurpeth the Prieſts office. 19 The Lorde plagueth him. 20 The Prieſts driue him out of the Temple, and he is put out of the Lordes houſe. 23 His buriall, and his ſucceſſour.

Then *al the people of Iudah tooke [a] Vzziah, which was ſixteene yeere olde, and made him King in the ſteade of his father Amaziah.

2 He built [b] Eloth, and reſtored it to Iudah after that the King ſlept with his fathers.

3 *Sixteene yere olde [was] Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ieruſalem, and his

g He ſheweth that if we depend onely vpon God we ſhall not nede to be troubled with theſe worldly reſpects: for he will giue vs abundantly that which ſhall be neceſſarie, if we obey his word.

h For the Idumeans whome Dauid had brought to ſubiection, rebelled vnder Iehoram Iehoſhaphats ſonne.

i In ÿ 2 King 14,7 the rocke is called the citie Sela.

k That is the band of the thouſand of Iſrael.

l Thus where he ſhould haue giuen praiſe to God for his benefites and great victorie, he fel frõ God, & did moſt vilely diſhonour him.

m He proueth that whatſoeuer can not ſaue him ſelfe, nor his worſhippers, is no god but an idole.

n Meaning, the King.

o [illegible] for ÿ carnal and to be admoniſhed of his faute, tha he contemneth, mocketh, and threatneth him that warneth him to repentance, [illegible] and putteth him to death, as Chap. 16.10 & 18.26 & 24.21.

p That is, let vs trie the matter hande to hande, for he was offended that the armie of ÿ Iſraelites, whom he had ſent home and diſmiſſed by the counſel of the Prophet had deſtroyed [illegible]

*2.King.14.9.

q Thus God oft times plagueth by thoſe meanes wherein men moſt truſt to teach them to haue their recourſe onely to him: and to ſhew his iudgements, moueth their heartes to follow that which ſhal be their deſtruction.

r Meaning, the ſucceſſors of Obed Edom: for the houſe bare the name of the chiefe father.

*2.King.14.19.

*2.King.14.21.

a Called alſo Azariah.

b He fortified it and made it ſtrong: this citie was alſo called Elath & Elanon, neere to the red Sea.

*2.King.15.2.

his mothers name [was] Iecoliah of Ieruſalem.

4 And he did vprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the dayes of [c] Zechariah (which vnderſtoode the viſions of God) and when as [d] he ſought the Lord, God made him to proſper.

6 For he went forth & fought againſt the Philiſtims & brake downe the wall of Gath, and the wall of Iabneh, and the wall of Aſhdod, & built cities in Aſhdod, and among the Philiſtims.

7 And God helped him againſt ye Philiſtims, and againſt the Arabians that dwelt in Gur baal and Hammeunim.

8 And ye Ammonites gaue [e] giftes to Vzziah, & his name ſpred to the entring in of Egypt: for he did moſt valiantly.

9 Moreouer Vzziah built towres in Ieruſalem at the corner gate, and at the valley gate, and at the * [f] turning, and made them ſtrong.

10 And he built towres in the wilderneſ, and digged many ‖ ciſternes: for he had much cattell both in the valleis and plaines, plowmen, and dreſſers of vines in the mountaines, and in [g] Carmel: for he loued huſbandrie.

11 Vzziah had alſo an hoſt of fighting men that went out to warre by bandes, according to the count of their nomber vnder the hande of Ieiel the ſcribe, and Maaſeiah the ruler, and vnder ye hand of Hananiah, one of the kings captaines.

12 The whole nomber of the chiefe of the families of ye valiant men [h] were two thouſand and ſixe hundreth.

13 And vnder their hand was the armie for warre, three hundreth and ſeuen thouſand, and fiue hundreth that fought valiantly to helpe the King againſt the enemie.

14 And Vzziah prepared thē throughout all the hoſt, ſhields, and ſpeares, and helmets and brigandines, and bowes, and ſtones to ſling.

15 He made alſo very [i] artificial engins in Ieruſalem, to be vpō the towres and vpon the corners, to ſhoote arrowes and great ſtones: and his name ſpred farre abroade, becauſe God did helpe him marueilouſly, till he was mightie.

16 ¶ But whē he was ſtrōg, his heart [k] was lift vp to his deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the Temple of the Lorde to burne incenſe vpō the altar of incenſe.

c This was not that Zechariah that was the ſonne of Iehoiada, but ſome other Prophet of that name.

d For God neuer forſaketh any that ſeeketh vnto him and therefore man is the cauſe of his owne deſtruction.

e That is, they payed tribute in ſigne of ſubiection.

Nehe.3.19. & 24.

f Whereas the wall or towre turneth.

‖ Or, pittes.

g That is, in mount Carmel, or, as the word ſignifieth, in the fruitful fielde, it is alſo taken for a greene eare of corne, when it is ful, as Leuit.2.14.

h Of the chiefe officers of the Kings houſe, or of the captaines and ſergeants for warre.

i The engins by the inuention of artificers.

k This proſperitie cauſeth men to truſt in themſelues and by forgetting him which is the author thereof, procure their owne perdition.

17 And Azariah the prieſt went in after him, & with him fourescore Prieſtes of the Lord valiant men.

18 And they withſtoode Vzziah the King, & ſaide vnto him, * It pertaineth not to thee, Vzziah, to burne incenſe vnto the Lorde, but to ye Prieſts the ſonnes of Aaron, that are cōſecrated for to offer incenſe: [l] go forth of the Sanctuarie: for thou haſt tranſgreſſed, and thou ſhalt haue none honour of the Lord God.

19 Thē Vzziah was wroth, and had incenſe in his hande to burne it: & while he was wroth with the Prieſtes, the leproſie roſe vp in his forhead before the Prieſtes in the houſe of the Lorde beſide the incenſe altar.

20 And when Azariah ye chiefe Prieſt with al the Prieſts looked vpon him beholde, he was leprous in his forhead, & they cauſed him haſtily to depart thence: and he was euen compelled to goe out, becauſe the Lord had ſmitten him.

21 * And Vzziah the king was a leper vnto the day of his death, & dwelt as a leper in an houſe apart, becauſe he was cut off from the houſe of the Lord: and Iotham his ſonne ruled ouer ye kings houſe, and iudged the people of the land.

22 Concerning the reſt of the actes of Vzziah, firſt & laſt, did Iſaiah the Prophet the ſonne of Amoz write.

23 So Vzziah ſlept with his fathers, and they buried him with his fathers in the fielde of ye buriall which perteined to ye kings. for they ſaid, he [m] is a leper. And Iotham his ſonne reigned in his ſtead.

Nom.18.7.

l Though his zeale ſeemed to be good and alſo his intention, yet becauſe they were not gouerned by the word of God he did wickedly, and was therefore both iuſtly reſiſted and alſo puniſhed.

2 King.15.5.

According to the commandement of the Lord, Leuit. 13.46.

m And therefore was buried apart in the ſame fielde, but not in the ſame ſepulchres with his predeceſſours.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his ſonne reigneth in his ſtead.

IOtham * was fiue & twentie yere olde when he began to reigne, & reigned ſixteene yere in Ieruſalem: and his mothers name was Ieruſhah the daughter of Zadok.

2 And he did vprightly in the ſight of the Lord according to all that his father Vzziah did, ſaue that he entred not into the [a] Temple of the Lorde, and the people did yet [b] corrupt their wayes.

3 He built the hie [c] gate of the houſe of the Lord, and he built very much on the wall of the caſtell.

4 Moreouer he built cities in ye mountaines of Iudah, and in the foreſtes hee built palaces and towres.

5 And he fought with the king of the children of Ammon, & preuailed againſt them.

2 King.15.33.

a To wit, to offer incenſe againſt the worde of God which thing is ſpoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was [illegible]

them. And the children of Ammon gaue him the ſame yeere an hundreth talents of ſiluer, and ten thouſand ‡measures of wheate, and ten thouſand of barly: this did ẏ children of Ammon gue him ‖both in the ſecond yere and the third.

6 So Iotham became mightie [d] becauſe he directed his way before ẏ Lord his God.

7 Concerning the reſt of the actes of Iotham, & all his warres & his wayes, loe, they are written in the booke of the Kings of Iſrael, and Iudah.

8 Hee was fiue and twentie yeere old when hee began to reigne, and reigned ſixtene yeere in Ierusalem.

9 And Iotham ſlept wᵗ his fathers, and they buried him in ẏ citie of Dauid: and Ahaz his ſonne reigned in his ſtead.

‡Ebr. Corim.

‖Or, yerely.

d He ſheweth that all proſperitie commeth of God, who neuer fayleth, when we put our truſt in him.

CHAP. XXVIII.

1 Ahaz an idolater is taken into the handes of the Syrians, and the King of Iſrael. 9 The Prophet reproueth the Iſraelites crueltie. 15 Iudah is moleſted with enemies. 22 Ahaz increaſeth his idolatrie. 26 His death and ſucceſſour.

Ahaz [*] was twentie yeere old when he began to reigne, and reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lord, like Dauid his ‖ father.

2 But [a] hee walked in the wayes of the kings of Iſrael and made euen molten images for [b] Baalim.

3 Moreouer hee burnt incenſe in the valley of Ben hinnom, and burnt his ſonnes with fire, after the abominatiõs of the heathen whom the Lord had caſt out before the children of Iſrael.

4 He ſacrificed alſo and burnt incenſe in the hie places, & on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hande of the King of the Aramites & they ſmote him, & tooke of his, many priſoners, & brought them to Damaſcus: and he was alſo deliuered into the hãd of the king of Iſrael, which ſmote him with a great ſlaughter.

6 For Pekah the ſonne of Remaliah ſlew in Iudah ſixe ſcore thouſand in one day, all valiant men, becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a mightie man of Ephraim ſlewe Maaſeiah ẏ kings ſonne, and Azrikam ẏ gouernour of the houſe, and Elkanah the ſecond after the King.

8 And the childrẽ of Iſrael tooke priſoners of their brethren, two hundreth thouſand of women, ſonnes and daughters, & caried away much ſpoile of them,

[*] 2.King.16.2.

‖Or, predeceſſour.

a He was an idolater like them.

b As the idolaters haue certaine chiefe idoles, who are as patrons as were theſe Baalim ſo haue they others which are inferiour and do repreſent ẏ great idoles.

‖Or, made the paſſe through the fire as chap.33.6. leuit.18.21.

‡Or, a great captiuitie.

c Who was King of Iſrael.

‡Ebr. ſonnes of ſtrength.

‖Or, tyrant.

d Thus by the iuſt iudgement of God Iſrael [illegible] Iudah.

and brought the ſpoyle to Samaria.

9 ¶ But there was a Prophet of the Lords, (whoſe name was Oded) & he went out before the hoſte ꝧ came to Samaria, and ſaid vnto them, Behold, becauſe the Lorde God of your fathers is wroth with Iudah, hee hath deliuered them into your hande, & yee haue ſlayne thẽ in a rage, that reacheth vp to heauẽ.

10 And nowe ye purpoſe to keepe vnder the children of Iudah & Ieruſalem, as ſeruants and handmaides vnto you: but are not you ſuch, that ‖ ſinnes are with you before the Lord your God?

11 Now therefore heare me, & deliuer the captiues againe, which ye haue takẽ priſoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of ‖ Ephraim, Azariah the ſonne of Iehohanan, Berechiah ẏ ſonne of Meſhillemoth, and Iehizkiah the ſonne of Shallum, & Amaſa ẏ ſonne of Hadlai, ſtood vp againſt them that came from the warre,

13 And ſayde vnto them, Bring not in the captiues hither: for this ſhall be [h] a ſinne vpon vs againſt the Lord: ye entend to adde more to our ſinnes & to our treſpaſſe, though our treſpaſſe be great, and the fierce wrath [of God is] againſt Iſrael.

14 So the armie left the captiues and the ſpoyle before the princes and all the Congregation.

15 And the men that were [i] named by name, roſe vp and tooke the priſoners, and with the ſpoyle clothed al that were naked among them, & arayed them, and ſhodde them, and gaue them meate and gaue them drinke, and [k] anointed them, and caryed all ẏ were feeble of thẽ vpon aſſes, and brought them to Iericho the citie of Palme trees to their [l] brethren: ſo they returned to Samaria.

16 ¶ At that time dyd King Ahaz ſende vnto the [m] Kinges of Aſſhur, to helpe him.

17 (For the Edomites came moreouer, and ſlewe of Iudah, and caried away captiues.

18 The Philiſtims alſo inuaded the cities in the lowe countrey, & toward the South of Iudah, & tooke Bethſhemeſh and Aialon, and Gederoth & Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had hũbled Iudah,

because

e For they thought they had ouercome them by their owne valiancie and did not conſider that God had deliuered them into their hãdes, becauſe Iudah had offended him.

‖ May not God aſwell puniſh you for your ſinnes, as he hath done theſe men for theirs, ſeeing yours are greater?

‖ Which tribe was now greateſt, & had moſt authoritie.

h God will not ſuffer this ſinne which we commit agaynſt him to be vnpuniſhed.

i Whoſe names were rehearſed before, verſ.12.

k Eyther for their woundes or wearines.

l To them of the tribe of Iudah.

m To Teglath Pilneſer, and thoſe Kinges that were vnder his dominion, 2.King.16.7.

n He meaneth Iudah, becauſe Ahaz forſooke the Lord and ſought helpe of the infidels, read of Iſrael takē for Iudah.
Chap.15.17.
‡Ebr. deuided.
2.King.16.8.

because of Ahaz king of Iſrael: for hee had brought vengeance vpō Iudah and had grieuouſly tranſgreſſed againſt the Lord.

20 And Tilgath Pilneeſer king of Aſſhur came vnto him which troubled him and did not ſtrengthen him.

21 For Ahaz *tooke a portion ‡out of ye houſe of the Lord and out of the Kings houſe and of the princes, & gaue vnto the King of Aſſhur: yet it helped him not.

22 And in the time of his tribulation did hee yet treſpaſſe more agaynſt the Lord, (this is king Ahaz)

o As he falſely ſuppoſed.

23 For hee ſacrificed vnto the gods of Damaſcus, which plagued him, and he ſaid, Becauſe the gods of the Kings of Aram helped them I will ſacrifice vnto them and they will helpe me: yet they were his ruine, and of all Iſrael.

p Thus the wicked meaſure Gods fauour by proſperitie and aduerſitie: for if idolaters proſper, they make their idoles gods not conſidering that God puniſheth them oftentimes whom he loueth, and giueth his enemies good ſucceſſe for a time, whom afterward he will deſtroy.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God & ſhut vp the doores of the houſe of the Lorde, and made him altars in euery corner of Ieruſalem.

25 And in euerie citie of Iudah hee made hie places, to burne incenſe vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the reſt of his acts and all his wayes firſt and laſt, beholde they are written in the booke of the Kings of Iudah and Iſrael.

‖Or, Iudah and Beniamin.
‖Or, in Ieruſalem.
q They buried him not in the citie of Dauid where were the ſepulchres of the Kings.

27 And Ahaz ſlept with his fathers, and they buried him in the citie of Ieruſalem, but brought him not vnto the ſepulchres of the kings of Iſrael: and Hezekiah his ſonne reigned in his ſteade.

CHAP. XXIX.

3, 5 Hezekiah repaireth the Temple & [illegible] the Leuites
of them to [illegible] of it [illegible]
Temp[illegible]
25 The Le[illegible] praiſes [illegible] people.

2.King.18.1.
‖Or, Abi.

HEzekiah *began to reigne, when he was fiue & twentie yere old, & reigned nine and twentie yeere in Ieruſalem: and his mothers name was ‖Abiah the daughter of Zechariah.

2 And he did vprightly in the ſight of the Lord, according to al that Dauid his father had done.

a Which Ahaz had ſhut vp, Chap.28.24.
b This is a notable example for all princes firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured & ſerued aright.

3 He opened the doores of the houſe of the Lord in the firſt yere and in the firſt moneth of his reigne, & repaired them.

4 And he brought in the Prieſts and the Leuites, and gathered them into the Eaſt ſtreete,

5 And ſaide vnto them, Heare me, yee Leuites: ſanctifie now your ſelues, and ſanctifie the houſe of the Lorde God of your fathers, and carry forth the filthines out of the Sanctuarie.

6 For our fathers haue treſpaſſed, & done euil in the eyes of the Lord our God, and haue forſaken him, and turned away their faces from the Tabernacle of the Lord and turned their backes.

[illegible] was polluted.

7 They haue alſo ſhut the doores of the porche and quenched the lampes, & haue neither burnt incenſe, nor offred burnt offerings in the Sanctuarie vnto the God of Iſrael.

8 Wherefore the wrath of the Lord hath bene on Iudah & Ieruſalem, & he hath made them a ſcattering, a deſolatiō, and an hiſſing, as ye ſee with your eyes.

i He ſheweth [illegible]

9 For lo our fathers are fallen by the ſword & our ſonnes, & our daughters, and our wiues are in captiuitie for the ſame cauſe.

10 Now I purpoſe to make a couenāt with ye Lord God of Iſrael, that he may turne away his fierce wrath frō vs.

11 Now my ſonnes, bee not deceiued: for the Lord hath *choſen you to ſtande before him to ſerue him, & to bee his miniſters and to burne incenſe.

Nomb.18.6.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amaſhai, & Ioel the ſonne of Azariah of ye ſonnes of the Kohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah ye ſonne of Iehalelel: and of the Gerſhonites, Ioah the ſonne of Zimmah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Shimri, and Ieiel: and of the ſonnes of Aſaph Zechar[illegible]:

14 And of the ſonnes of [illegible] hiel, and Shimei: and of the [illegible] of Ieduthun Shemaiah, and [illegible].

15 And they gathered their brethren and ſanctified them ſelues and came according to the commandement of ye king, and by the wordes of the Lord, for to clenſe the houſe of the Lord.

‖Or, [illegible]

16 And the Prieſts wēt into the inner parts of the houſe of the Lord to clenſe it and brought out all ye vncleannes that they found in the Temple of the Lord, into the court of the houſe of the Lord: & the Leuites tooke it, to carie it out vnto the brooke Kidron.

c From ye polluting [illegible] that Ahaz had brought in.

17 They began the firſt day of the d firſt moneth to ſanctifie it and the eight day of the moneth came they to [illegible] of the Lord: ſo they ſanctified the [illegible] of the Lord in eight dayes, & in ye [illegible]

d Which con[illegible] of [illegible] part [illegible] day of yͤ firſt moneth they made an ende.

18 ¶ Thē they went in to Hezekiah yͤ king, and ſaide, We haue clenſed all the houſe of yͤ Lorde, & the altar of burnt offring, with all the veſſels therof and the ‖ ſhewbread table, wͭ all yͤ veſſels therof:

‖ Or, table where the bread was ſet in order.

19 And all the veſſels which King Ahaz had caſt aſide whē he reigned, and tranſgreſſed, haue we prepared & ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King [h] roſe early, and gathered the princes of the citie, & went vp to the houſe of the Lord.

[h] By this maner of ſpeach the Ebrewes meane a certaine diligence and ſpeede to do a thing, and when there is no delay.

21 And they brought ſeuen bullockes, and ſeuen rams, and ſeuen lambes, and ſeuen hee goates, for a * ſinne offring for the kingdome, and for the ſanctuarie, and for Iudah. And he commanded the Prieſtes the ſonnes of Aaron, to offer them on the altar of the Lord.

Leui.4.14.

22 So they ſlew the bullocks, and the Prieſts receiued the blood, and [i] ſprinkled it vpō the altar: they ſlew alſo the rams and ſprinkled the blood vpon the altar, and they ſlew the lambs, & they ſprinkled the blood vpon the altar.

[i] For without ſprinkling of blood nothing could be ſanctified, Ebr.9.22. Exod.24.8.

23 Then they brought the he goates for the ſinne offring before the king and the Congregation, [k] and they layde their handes vpon them.

[k] That is, the King & the Elders, as Leuit. 4.15 for they that offred a ſinne offring, muſt lay their hands vpon it, to ſignifie that they had deſerued that death, and alſo that they did conſecrate it to God to be thereby ſanctified.

24 And the Prieſts ſlewe them, and with the blood of them they clenſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offring and the ſinne offring.

25 He appointed alſo the Leuites in yͤ houſe of the Lord with cimbales, with violes, & with harpes, * according to the cōmandemēt of Dauid, & Gad the kings Seer, and Nathan the Prophet: for the [l] cōmandement was by the hand of the Lord, & by the hand of his Prophets.

Exod.29.10. 1.Chro.16.4.

[l] This thing was not appointed of man but it was the commandement of God.

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſts with the trumpets.

27 And Hezekiah commāded to offer the burnt offring vpon the altar: & when the burnt offring began, the [m] ſong of the Lord began with the trumpets, & the inſtruments of Dauid king of Iſrael.

[m] The Pſalme which Dauid had appointed to b[illegible] for thank[illegible] 1.Ch[illegible] Da[illegible] [illegible] point[illegible] ment[illegible] the Lord which.

28 And all the Congregation worſhipped, ſinging a ſong, and they blewe the trumpets, all this continued vntill the burnt offring was finiſhed.

29 And whē they had made an end of offring the King and all that were preſent with him, bowed themſelues, and worſhipped.

30 ¶ Then Hezekiah the king & the princes cōmanded the Leuites to prayſe the Lord with the [o] wordes of Dauid, and of Aſaph the Seer. ſo they praiſed with ioy, and they bowed them ſelues, and worſhipped.

[o] With that pſalme whereof mention is made, 1.Chro.16.8.

31 And Hezekiah ſpake, & ſaid, Nowe ye haue ‖ conſecrate your ſelues to the Lorde: come neere and bring the ſacrifices and offrings of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices, and offrings of prayſes, and euery man that was willing in heart, offred burnt offrings.

‖ Ebr. filled your hands.

32 And the nomber of the burnt offrings, which yͤ Congregation brought, was ſeuentie bullockes, an hundreth rammes, and two hūdreth lambes: all theſe were for a burnt offring to yͤ Lord:

33 And for [p] ſanctification ſixe hūdreth bullockes, and three thouſand ſheepe.

[p] That is, for the holy offrings.

34 But the Prieſts were to few, and were not able to flay all the burnt offrings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntil other prieſts were ſanctified: for the Leuites were [q] more vpright in heart to ſanctifie them ſelues, then the Prieſts.

[q] Meaning, were more zealous to ſet forward the religion.

35 And alſo the burnt offrings were many with the * fat of the peace offrings and the drinke offrings for the burnt offring. ſo the ſeruice of the houſe of the Lord was ſet in order.

Leuit.3.3,5.

36 Then Hezekiah reioyced & all the people, that God had made the people ſo [r] readie: for yͤ thing was done ſodenly.

[r] He ſheweth that religion can not procede, except God touch the heart of the people.

CHAP. XXX.

1, 13 The keeping of the paſſeouer by the Kings commandement. 6 He exhorteth Iſrael to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleſſe the people

AND Hezekiah ſent to all Iſrael, and Iudah, and alſo wrote letters to [a] Ephraim & Manaſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keepe the Paſſeouer vnto the Lord God of Iſrael.

[a] Meaning, all Iſrael whome Tilgath Pilneeſer had not taken away into the captiuitie, 2.King.15.29.

2 And the King and his princes and all the Congregation had taken counſel in Ieruſalem to keepe the Paſſeouer in the [b] ſecond moneth.

[b] Though they ought to haue done it in the firſt moneth, as Exod.12.18. nomb.9.2. yet if any were not cleane, or els had a lōg iorney, they might deferre it vnto yͤ ſecōd moneth, as Nom.9.10,11.

3 For they could not keepe it at this time, because there were not Prieſtes ynowe ſanctified, neither was the people gathered to Ieruſalem.

4 And the thing pleaſed the King, & all the Congregation.

5 And they decreed to make proclamation

tion throughout all Iſrael from [c] Beerſheba euẽ to Dan, that they ſhould come to keepe the Paſſeouer vnto ẏ Lord God of Iſrael at Ieruſalem: for they had not done it of a great [time, [d] as it was written.

6 ¶ So the poſtes went with letters by the commiſſion of the king, & his princes, throughout all Iſrael & Iudah, and with the cõmandement of the king, ſaying, Ye children of Iſrael, turne againe vnto the Lorde God of Abrahã, Izhak, and Iſrael, and [e] hee will returne to the remnant that are eſcaped of you, out of the hands of the Kings of Aſhur.

7 And be not ye like your fathers, & like your brethren, which treſpaſſed againſt the Lorde God of their fathers: and therefore he made thẽ deſolate, as ye ſee.

8 Be not ye nowe ſtifnecked like your fathers, [but giue ẏ hand to the Lord, and come into his ſanctuarie, which he hath ſanctified for euer, & ſerue the Lord your God, & the fierceneſ of his wrath ſhall turne away from you.

9 For if ye returne vnto ẏ Lord, your brethren & your children [g] ſhall find mercie before them that led them captiues, & they ſhall returne vnto this lande: for the Lorde your God is gracious & mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So ẏ poſtes went frõ citie to citie through the land of Ephraim & Manaſſeh, euẽ vnto Zebulun: but they laughed them to ſcorne, and mocked them.

11 Neuertheles diuers of Aſher, and Manaſſeh, and of Zebulun ſubmitted themſelues, and came to Ieruſalem.

12 And ẏ hand of God was in Iudah, ſo that he gaue thẽ one heart to doe the cõmandement of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Ieruſalẽ much people, to keepe the feaſt of the vnleauened bread in the ſeconde moneth, a very great aſſembly.

14 ¶ And they aroſe, and tooke away the [k] altars that were in Ieruſalem: & al thoſe for incenſe tooke they away, and caſt them into the brooke Kidron.

15 Afterward they ſlewe the Paſſeouer the fourteenth day of the ſeconde moneth: and the Prieſtes and Leuites were aſhamed, & ſanctified themſelues, and brought the burnt offrings into the houſe of the Lord.

16 And they ſtoode in their place after their maner, according to the Lawe of Moſes the man of God: and ẏ Prieſts ſprinkled the blood, receiued of the handes of the Leuites.

17 Becauſe there were many in the Congregation that were not ſanctified, therefore the Leuites had the charge of the killing of the Paſſeouer for al ẏ were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, euẽ [a multitude of Ephraim, & Manaſſeh, Iſſachar and Zebulun had not clenſed themſelues, yet did eate the Paſſeouer, but not as it was written: wherefore Hezekiah prayed for them, ſaying, The [o] good Lord be mercifull toward him,

19 That prepareth his whole heart to ſeeke ẏ Lord God, ẏ God of his fathers, though he be not clenſed according to the purification of the Sanctuarie.

20 And the Lorde heard Hezekiah, and healed the people.

21 And the children of Iſrael ẏ were preſent at Ieruſalem, kept the feaſt of the vnleauened bread ſeuen dayes with great ioy, and the Leuites & the Prieſts praiſed the Lorde, day by day, ſinging with loud inſtruments vnto the Lorde.

22 And Hezekiah [p] ſpake comfortably vnto all the Leuites that had good knowledge to ſing vnto the Lord, and they did eate in that feaſt ſeuen dayes, & offered peace offerings, and praiſed the Lord God of their fathers.

23 And the whole aſſembly tooke counſell to keepe it other ſeuen dayes. So they kept it ſeuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a thouſand bullocks, & ſeuen thouſand ſheepe. And ẏ princes had giuen to the Cõgregation a thouſande bullockes, and ten thouſande ſheepe: & many Prieſts were ſanctified.

25 And all the Congregation of Iudah reioyced with the Prieſtes and the Leuites, and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah.

26 So there was great ioy in Ieruſalem: for ſince the time of Salomon the ſonne of Dauid king of Iſrael there [was not the like thing in Ieruſalem.

27 Then the Prieſtes & the Leuites aroſe, and bleſſed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people deſtroy idolatrie. 2 Hezekiah appointeth Prieſts and Leuites, 4 And prouideth for the [illegible] 13 He ordeineth ouerſeers to diſtribute to euery one his portion.

And

[c] From one ende of the lande to the other, North & South.

[d] In ſuch ſort and perfection as God had appointed.

[e] He will haue compaſſion on them, and reſtore them.

[f] Submit your ſelues to the Lord, and rebel no more.

[g] God will not onely preſerue you, but through your repentance reſtore your brethren, which for their ſinnes he gaue into the handes of the enemies.

[h] Though the wicked mocke at the ſeruants of God by whom he calleth them to repentance as Gen. 19.14 yet the worde ceaſeth not to fructifie in ẏ hearts of Gods elect.

[i] He ſheweth the cauſe why ſome obey and ſome mocke at Gods calling, to wit because his Spirit is with the one ſort & moueth their heart, and the other are left to themſelues.

[k] Which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerue him aright.

[l] Seeing their owne negligence (who ſhould haue bene moſt prompt) and the readines of the people, Chap.29.36.

[n] To wit, of the [illegible] of the Paſſeouer.

[o] He knewe, that faith and ſinceritie of heart was [illegible]

[p] That is, did accept them as [illegible] to [illegible]

[q] This great [illegible] to whome God hath giuen [illegible] to be moſt liberal [illegible] of Gods glory.

[r] According to that which is written, Nomb. 6.23. where it is ſaid that they ſhould diſmiſſe the people.

AND when all theſe thinges were finiſhed, all Iſrael that were founde in the cities of Iudah went out and brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin in Ephraim alſo and Manaſſeh, vntil they had made an end: afterward all the children of Iſrael returned euery man to his poſſeſsion, vnto their owne cities.

2 And Hezekiah appoynted the courſes of the Prieſtes and Leuites by their turnes, euery man according to his office, both Prieſtes and Leuites, for the burnt offring and peace offrings, to miniſter and to giue thankes, and to prayſe in the gates of the tents of the Lord.

3 And ye Kings portion was of his owne ſubſtance for the burnt offringes, euen for the burnt offrings of the morning and of the euening, and the burnt offringes for the Sabbaths, and for the newe moones & for the ſolemne feaſtes, *as it is written in ye Lawe of the Lord,

4 He commanded alſo the people that dwelt in Ieruſalē, to giue a part to the Prieſts and Leuites, that they might be [e] encouraged in the Lawe of the Lord.

5 ¶ And when the commandement was ſpread ī childrē of Iſrael brought aboundance of firſt fruits, of corne, wine, and oile, and honie, and of al the increaſe of the fielde and the tithes of all thinges brought they aboundantly.

6 And the children of Iſrael and Iudah ye dwelt in the cities of Iudah, they alſo brought the tithes of bullockes and ſheepe and the holy tithes which were conſecrate vnto the Lord their God, and laide them on many heapes.

7 In the thirde moneth they began to lay the foundation of the heapes, and finiſhed them in the ſeuenth moneth.

8 ¶ And when Hezekiah & the princes came & ſaw the heapes they bleſſed the Lord and his people Iſrael.

9 And Hezekiah queſtioned with the Prieſts and the Leuites concerning the heapes.

10 And Azariah the chiefe Prieſt of the houſe of Zadok anſwered him, and ſayde, Since the people began to bring the offrings into the houſe of the Lord, we haue eaten and haue bene ſatiſfied, and there is left in abundance: for the Lorde hath bleſſed his people, and this aboundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the houſe of the Lord: and they prepared them,

12 And caryed in the firſt fruites, and the tythes, and the dedicate thinges faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the ſecond.

13 And Iehiel and Azariah and Nahath, and Aſahel, and Ierimoth, and Iozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah were ouerſeers by the appointment of Conaniah, & Shimei his brother, and by the cōmandement of Hezekiah the king, & of Azariah the chiefe of the houſe of God.

14 And Kore the ſonne of Imnah the Leuite porter towarde the Eaſt, was ouer the thinges that were willingly offred vnto God, to diſtribute the oblations of the Lorde, and the holy things that were conſecrate.

15 And at his hand were Eden, and Miniamin, and Ieſhua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Prieſtes, to diſtribute with fidelitie to their brethren by courſes, both to the great and ſmall,

16 Their daily portion: beſide their generation being males [k] frō three yeere olde and aboue euen to al ye entred into the houſe of the Lorde to their office in their charge according to their courſes:

17 Both to the generation of the Prieſts after the houſe of their fathers, and to the Leuites from twentie yeere old and aboue, according to their charge in their courſes:

18 And to the generation of all their children, their wiues and their ſonnes and their daughters throughout all the Congregation. for by their fidelitie are they partakers of the holy things.

19 Alſo to the ſonnes of Aaron, the Prieſts which were in ye fields & ſuburbes of their cities in euery citie the mē that were appointed by names, ſhoulde giue portions to all ye males of ye Prieſts, and to al the generation of the Leuites.

20 And thus did Hezekiah throughout al Iudah, and did wel, and vprightly, and truely before the Lorde his God.

21 And in all the workes that he began for the ſeruice of the houſe of God, both in the Law and in the commandements, to ſeeke his God, he did it with all his heart, and proſpered.

CHAP. XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the

a According to the [illegible]

b That is, all they which came to the Paſſeouer.

c That is in the Temple where they aſſembled as in a tent.

Nom. 28,3.

d The tithes & first [illegible] for the maintenance of the Prieſts & Leuites.

e That they [illegible]

f [illegible]

g For the [illegible] of the Prieſts, Leuites [illegible]

h They [illegible]

i [illegible] that which is giuen.

† Ebr. by the hande.

k Who had alſo a portion and allowance in this diſtribution.

l Meaning, that either by the faithfull diſtributions of the officers, euery one had his part in the things that were offred, or that their wiues & [illegible] were [illegible] becauſe the Leuites were faithfull in their office, & ſo depended on them.

the warre. 7 He exhorteth the people to put their truſt in the Lord. 9 Sanecherib blaſphemeth God. [illegible] Hezekiah prayeth. 21 The Angel deſtroyeth the Aſſyrians & the king is ſlaine. 24 Hezekiah is not thankful toward ý Lord. [illegible] His death.

AFter theſe thinges faithfully deſcribed, *Sanecherib king of Aſſhur came and entred into Iudah, and beſieged the ſtrong cities, and thought to [†] winne thẽ for him ſelfe.

2 When Hezekiah ſawe that Sanecherib was come, and that his [†] purpoſe was to fight againſt Ieruſalem,

3 Then he tooke counſell with his princes and his nobles, to ſtoppe ý water of the fountaines without the citie: and they did helpe him.

4 So many of the people aſſembled themſelues & ſtopt all the fountaines, & the riuer ý ran through the middes of the countrey, ſaying, Why ſhould the kings of Aſſhur come, and finde much water?

5 And he [†] tooke courage, and built al the broken wall, and made vp ý towers, and another wal without, and repaired [a] Millo in the citie of Dauid, and made many dartes and ſhieldes.

6 And he ſet captaines of warre ouer the people and aſſembled thẽ to him in the broade place of the gate of the citie, & [‡] ſpake comfortably vnto them, ſaying,

7 Be ſtrong and couragious: feare not, neither be afraid for the King of Aſſhur, neither for al the multitude that is with him: *for there be mo with vs, then is with him.

8 With him is an [d] arme of fleſh, but with vs is the [e] Lorde our God for to helpe vs, and to fight our battels. Then the people were cõfirmed by the wordes of Hezekiah king of Iudah.

9 *After this, did Sanecherib King of Aſſhur ſende his ſeruants to Ieruſalem (while he was [f] againſt Lachiſh, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ieruſalẽ, ſaying,

10 Thus ſaith Sanecherib the King of Aſſhur, Wherein do ye truſt, ý ye will remaine in Ieruſalem, during ý ſiege?

11 Doeth not Hezekiah entice you to giue ouer your ſelues vnto death by famine and by thirſt, ſaying, The Lorde our God ſhal deliuer vs out of the hand of the King of Aſſhur?

12 Hath not the ſame Hezekiah taken away his [g] hie places and his altars, and commaunded Iudah and Ieruſalem, ſaying, Ye ſhal worſhippe before one altar, and burne incenſe vpon it?

2.King.18.13. Iſa.36.1. eccluſ.48.18.

† Ebr. breake them vp.

† Ebr. his face.

† Ebr. he was ſtrengthened.

a He made a double wall.

b Reade, 2.Sam.5.9.

c Some read, ſwordes or daggers.

‡ Ebr. he ſpake to their heart.

2.King.6.16.

d That is, the power of man.

e This declareth that Hezekiah did euer put his truſt in God, and yet made him ſelfe ſtrong and vſed lawfull meanes, leaſt he ſhould ſeeme to tempt God.

2.King.18.17.

f While he beſieged Lachiſh.

g Thus the wicked put no difference betwene true religion and falſe, God and idoles: for Hezekiah onely deſtroyed idolatrie and planted true religion. thus the Papiſtes ſlander the ſeruants of God: ſo, when they deſtroy idolatrie then ſay that they aboliſh religion.

13 Knowe ye not what I and my fathers haue done vnto all the people of other countries? were the gods of the nations of other landes able to deliuer their lande out of mine hande?

14 Who is he of all the [h] gods of thoſe nations (that my fathers haue deſtroyed) that could deliuer his people out of mine hande? that your God ſhoulde be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor ſeduce you after this ſort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of [i] mine hande and out of the hande of my fathers: how much leſſe ſhal your gods deliuer you out of mine hand?

16 And his ſeruants ſpake yet more againſt the Lorde God, and againſt his [k] ſeruant Hezekiah.

17 He wrote alſo letters, blaſpheming the Lorde God of Iſrael and ſpeaking againſt him, ſaying, As the gods of the nations of other countries coulde not deliuer their people out of mine hand ſo ſhall not the God of Hezekiah deliuer his people out of mine hande.

18 Then they cryed with a loude voyce in the Iewes ſpeach vnto the people of Ieruſalem that were on the wal to feare them and to aſtoniſh them, that they might take the citie.

19 Thus they ſpake againſt the God of Ieruſalem, as againſt the gods of the people of the earth, euen the [m] workes of mans hands,

20 But Hezekiah the king, and the Prophet Iſaiah the ſonne of Amoz [n] prayed againſt this and cried to heauẽ.

21 And ý Lorde ſent an Angel which deſtroyed all the valiant men and the princes and captaines of the hoſte of the King of Aſſhur: ſo he returned [o] with ſhame to his owne lande. And when he was come into the houſe of his god, they that came foorth of his owne bowels, ſlewe him there with the ſworde.

22 So the Lord ſaued Hezekiah and the inhabitants of Ieruſalem from the hand of Sanecherib king of Aſſhur, and from the hand of all other, and mainteyned them on euery ſide.

23 And many brought offrings vnto the Lorde to Ieruſalem, and preſents to Hezekiah King of Iudah ſo that he was magnified in the ſight of all nations from thenceforth.

24 *In thoſe dayes Hezekiah was ſicke

h This is his blaſphemie, that he wil compare the liuing God to vile idoles.

i When men haue proſperitie [illegible]

2.King.19.[illegible]

m Which were inuented, made and au[illegible]

[illegible] all troubles and dangers.

[illegible] the number of an hundreth fourſcore and fiue thouſand as 2.King.19.35.

[illegible]

ſicke vnto the death, and prayed vnto the Lorde, who ſpake vnto him, and gaue him [r] a ſigne.

[r] To confirme his faith in Gods promes, who declared to him by his Prophet that his life ſhoulde be prolonged fiftene yeere.

25 But Hezekiah did not render according to ÿ reward beſtowed vpō him: for his heart [ſ] was lift vp & wrath came vp on him, & vpon Iudah and Ieruſalem.

[ſ] He was lifted vp with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the ambaſſadours of Babylon.

26 Notwithſtanding Hezekiah humbled him ſelfe (after that his heart was lifted vp) he and the inhabitants of Ieruſalem, and the wrath of ÿ Lord came not vpon thē in the dayes of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and hee gate him treaſures of ſiluer, and of golde, and of precious ſtones, & of ſweete odours, and of ſhieldes, and of all pleaſant veſſels:

28 And of ſtore houſes for ÿ increaſe of wheat and wine and oyle, and ſtalles for all beaſts, and cotes for the ſtables.

ſ Or, ranges, & partitions.
ſ Or, rackes.

29 And he made him cities, and had poſſeſſions of ſheepe and oxen in aboundance: for God had giuen him ſubſtance exceeding much.

30 This ſame Hezekiah alſo ſtopped the vpper water ſprings of [t] Gihon, and ledde them ſtreight vnderneth towarde the citie of Dauid weſtwarde. ſo Hezekiah proſpered in all his workes.

[t] Which alſo was called Siloe, wherof mention is made, Iſa. 8.6. Iohn 9.7.

31 But becauſe of the ambaſſadours of the princes of Babel, which ſent vnto him to enquire of the wonder that was done in the lande, God left him to [u] trie him, & to knowe all ÿ was in his heart.

[u] Here we ſee the cauſe why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the preſence of God who ſuffereth them not to be ouercome by tentations, but in their weakeneſſe miniſtreth ſtrength.

32 Concerning the reſt of the actes of Hezekiah, and his goodneſſe, beholde, they are writtē in the viſion of Iſhaiah the Prophet, the ſonne of Amoz, in the booke of the Kings of Iudah & Iſrael.

33 So Hezekiah ſlept wͭ his fathers, and they buried him in the higheſt ſepulchre of the ſonnes of Dauid: and all Iudah and the inhabitants of Ieruſalem did him honour at his death: & Manaſſeh his ſonne reigned in his ſteade.

CHAP. XXXIII.

1 Manaſſeh an idolater. 9 He cauſeth Iudah to erre. 11 He is led away priſoner into Babylon. 12 He prayeth to the Lorde and is deliuered. 14 He aboliſheth idolatrie. 16 And ſetteth vp true religion. 20 He dieth and Amon his ſonne [illegible] 24 Whome his owne ſeruants ſlay.

MAnaſſeh was twelue yeere old, * whē he begā to reigne, and he reigned fiue and fiftie yeere in Ieruſalem:

* 2.King.21.1.

2 And hee did euill in the ſight of the Lorde, like the abominations of the heathen, * whome the Lorde had caſt out before the childrē of Iſrael.

* Deut.18.9.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he ſet vp altars for Baalim, and made groues, and worſhipped all the hoſte of the heauen, and ſerued them.

* 2.King.18.4.
* Iere.32.34.
2.king.17.10.

4 Alſo he built altars in the houſe of the Lord, whereof ÿ Lord had ſaid, * In Ieruſalem ſhall my Name be for euer.

* 2.King.21.4.

5 And he built altars for all the hoſte of the heauen in the two courts of the houſe of the Lorde.

6 * And he cauſed his ſonnes to paſſe through the fire in the valley of Ben-hinnom: he gaue him ſelfe to witchcraft and to charming, and to ſorcerie, and he vſed them that had familiar ſpirits, and ſoothſayers: he did very much euill in the ſight of the Lorde to anger him.

* Read 2.Kin. 16.3.

7 He put alſo ÿ carued image, which he had made, in ÿ houſe of God: where of God had ſaid to Dauid, & to Salomō his ſonne, * In this houſe & in Ieruſalē, which I haue choſen before all ÿ tribes of Iſrael, will I put my Name for euer.

* 1.King.8.29. and 9.3. 2.king.21.7. and 23.27.

8 Neither will * I make the foote of Iſrael to remoue any more out of the lande which I haue appointed for your fathers, ſo that they take heede, and doe all that I haue commaunded them, according to the Lawe and ſtatutes and iudgements by the [b] hand of Moſes.

* 2.Sam.7.10.

[b] By the charge giuen to Moſes.

9 So Manaſſeh made Iudah and the inhabitants of Ieruſalem to erre, and to doe worſe then the heathen, whome the Lorde had deſtroyed before the children of Iſrael.

10 ¶ And the Lorde ſpake [c] to Manaſſeh and to his people, but they would not regarde.

[c] Meaning, by his prophets, but their hearts were not touched to beleeue and repent, without the which ÿ preaching of the worde taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoſte of the king of Aſhur, which tooke Manaſſeh and put him in fetters, and bound him in chaines, and caryed him to Babel.

12 And when he was in tribulation, he prayed to the Lorde his God, and humbled himſelfe greatly before the God of his fathers,

13 And prayed vnto him: and God was [d] entreated of him, and heard his prayer, and brought him againe to Ieruſalem into his kingdome: then Manaſſeh knewe that the Lord was God.

[d] Thus affliction giueth vnderſtanding: for he that hated God in his proſperitie, nowe in his miſerie he ſeeketh vnto him.

14 Now after this he built a wall without the citie of Dauid, on the weſtſide of [e] Gihon in the valley, euē at the entry of the fiſh gate, & cōpaſſed about [f] Ophel, & raiſed it very high, & put captaines of warre in all the ſtrong cities of Iudah.

[e] Read Chap. 32.30.
[f] Read Chap. 27.3.

15 And he tooke away the ſtrange gods and the image out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the citie.

16 Alſo he prepared the [g] altar of the Lorde, and ſacrificed thereon peace offrings, and of thankes, and commanded Iudah to ſerue ẏ Lorde God of Iſrael.

17 Neuertheleſſe the people did ſacrifice ſtill in the hie places, but vnto the [h] Lorde their God.

18 ¶ Concerning the reſt of the actes of Manaſſeh, and his [i] prayer vnto his God, and the wordes of the Seers, that ſpake to him in the Name of the Lorde God of Iſrael, beholde, they are writtē in the booke of the kings of Iſrael.

19 And his prayer & howe God was intreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built hie places, & ſet groues and images (before he was humbled) beholde, they are written in the booke of the ‖ Seers.

20 So Manaſſeh ſlept wᵗ his fathers, and they buried him in his [k] owne houſe: & Amon his ſonne reigned in his ſteade.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ieruſalem.

22 But he did euill in the ſight of the Lorde, as did Manaſſeh his father: for Amon ſacrificed to all the images, which Manaſſeh his father had made, and ſerued them,

23 And he humbled not him ſelfe before the Lorde, as Manaſſeh his father had humbled him ſelfe: but this Amon treſpaſſed more and more.

24 And his ſeruāts *cōſpired againſt him, and ſlewe him in his owne houſe.

25 But the people of the land ſlew al them that had cōſpired againſt king Amon: and the people of the lande made Ioſiah his ſonne king in his ſteade.

CHAP. XXXIIII.

1 Ioſiah deſtroyeth the idoles. 8 And reſtoreth the Temple. 14 The booke of the Lawe is founde. 22 He ſendeth to Huldah the propheteſſe for counſell. 27 God heareth his prayer. 31 He maketh a couenant with God.

IOſiah *was eight yeere olde when he began to reigne, and he reigned in Ieruſalem one and thirtie yeere.

2 And he did vprightly in the ſight of the Lord, and walked in the [a] wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet a [b] childe) he beganne to ſeeke after the God of Dauid his father: and in the twelft yere he began to purge Iudah and Ieruſalem from the hie places, and the groues, and the carued images, and molten images:

4 And they brake downe [c] in his ſight the altars of Baalim, & he cauſed to cut downe the images that were on hie vpon them: he brake alſo the groues, and the carued images, and the molten images, and ſtampt them to powder, and ſtrowed it vpō the graues of them that had ſacrificed vnto them.

5 Alſo he burnt the [d] bones of the Prieſtes vpon their altars, and purged Iudah and Ieruſalem.

6 And in the cities of Manaſſeh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all rounde about.

7 And when he had [e] deſtroyed the altars and the groues, and had broken and ſtamped to powder the images, and had cut downe all ẏ idoles throughout all the lande of Iſrael, he returned to Ieruſalem.

8 ¶ *Then in the eightenth yeere of his reigne whē he had purged the land and the Temple, he ſent Shaphan the ſonne of Azaliah, and Maaſeiah the gouernour of the citie, and Ioah the ſonne of Ioahaz the recorder, to repaire the houſe of the Lorde his God.

9 And when they came to Hilkiah the hie Prieſt they deliuered the money that was brought into the houſe of God, which the Leuites that kept the doore, had gathered at the hand of Manaſſeh, and Ephraim & of all the reſidue of Iſrael, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ieruſalem.

10 And they put it in ẏ hands of them that ſhould do the worke and had the ouerſight in the houſe of the Lorde: and they gaue it to the workemen that wrought in the houſe of the Lorde, to repaire and amende the houſe.

11 Euen to the workemen and to the builders gaue they it, to bye hewed ſtone and timber for couples and for beames of the [f] houſes, which the kings of Iudah had deſtroyed.

12 And the mē did ẏ worke [g] faithfully, and the ouerſeers of them were Iahath & Obadiah the Leuites of the children of Merari, & Zechariah & Meſhullam, of the children of the Kohathites to ſet it forwarde: and of the Leuites

all

[g] Which Salomon had cauſed to be made.

[h] Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, ſo that they worſhipped God: but it is idolatrie to worſhip God any otherwiſe then he hath appointed.

[i] Which albeit ẏ it is not conteined in the Ebrew, yet becauſe it is here mentioned & is written in the Greeke, we haue placed it in the ende of this booke.

‖ Or, Hozai.

[k] Becauſe hee had ſo horribly offended againſt ẏ Lord, they did not bury him in the ſepulchres of the Kings, but in the garden of ẏ kings houſe.

* 2.King 21.23.

* 2.King.22.1.

[a] He followed Dauid in all points that he followed the Lorde.

[b] When he was [illegible] yeere olde he ſhewed himſelfe zealous of Gods glory & at [illegible] yere olde he aboliſhed idolatrie & reſtored the true religion.

[c] Whereby he declareth that he would ſee the reformation with his owne eyes.

[d] Read 2.King 23.16.

[e] This great zeale of this godly king the holy Ghoſt ſetteth [illegible] as an example & patterne to other kings and rulers to teach them what God requireth of them.

* 2.King.22.3.

‖ Or, they re- [illegible]

[f] For there were many poore and [illegible] to the Temple.

[g] Becauſe [illegible] that they were [illegible] made none account [illegible] example of that [illegible] 2.King 22.7.9.

all yͤ could ſkil of inſtruments of muſike.

13 And they were ouer the bearers of burdens, and them that ſet forwarde all the workemen in euery worke: and of the Leuites were ſcribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lorde, Hilkiah the Prieſt founde the [h] booke of the Law of the Lord giuen by the hande of Moſes.

15 Therefore Hilkiah anſwered and ſaide to Shaphan the chaunceler, I haue founde the booke of the Lawe in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caryed the booke to [i] the king, and brought the king word againe, ſaying, All that is committed to the hand of thy ſeruants, that do they.

17 For they haue gathered the money that was founde in the houſe of the Lorde, and haue deliuered it into the hands of the ouerſeers, and to yͤ handes of the workemen.

18 Alſo Shaphan the chaunceler declared to the King, ſaying, Hilkiah the Prieſt hath giuen me a booke, and Shaphan read it before the King.

19 And when the king had heard the words of the Law, he [k] tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſonne of Shaphan, and Abdon the ſonne of Micah, and Shaphan the chaunceler, and Aſaiah the kings ſeruant, ſaying,

21 Goe and enquire of the Lorde for me, & for the reſt in Iſrael & Iudah, concerning the wordes of this booke that is found. for great is the wrath of yͤ Lord yͭ is fallen vpon vs, because our [l] fathers haue not kept the word of yͤ Lord, to do after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the propheteſſe the wife of Shallum, the ſonne of ‖ Tokhath, yͤ ſonne of ‖ Haſrah keeper of the [m] wardrobe (and ſhee dwelt in Ieruſalem within the colledge) and they communed hereof with her.

23 And ſhe anſwered them, Thus ſaith the Lorde God of Iſrael, Tell yee [o] the man that ſent you to me,

24 Thus ſaith the Lord, Behold, I wil bring euil vpon this place, and vpon the inhabitants thereof, euen all yͤ curſes, that are written in the booke which they haue read before yͤ king of Iudah:

25 Becauſe they haue forſaken me, & burnt incenſe vnto other gods, to anger me with all the workes of their [p] hands, therefore ſhall my wrath fall vpon this place, and ſhall not be quenched.

26 But to the king of Iudah, who ſent you to enquire of the Lorde, ſo ſhall ye ſay vnto him, Thus ſaith the Lorde God of Iſrael, The words which thou haſt heard, ſhall come to paſſe.

27 But because thine heart did [q] melt, and thou dideſt humble thy ſelfe before God, when thou heardeſt his wordes againſt this place and againſt the inhabitants thereof, and humbledſt thy ſelf before me and tareſt thy clothes, and wepteſt before mee, I haue alſo heard it, ſaith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place, and vpon the inhabitants of the ſame. Thus they brought the King worde againe.

29 ¶ Then the King ſent and gathered all the Elders of Iudah and Ieruſalem.

30 And the King went vp into the houſe of the Lorde, and all the men of Iudah, and the inhabitants of Ieruſalem, and the Prieſtes and the Leuites, and all the people from the greateſt to the [s] ſmalleſt, and he read in their eares all the wordes of the booke of the couenant that was founde in the houſe of the Lorde.

31 And the King ſtood by his pillar, and made a couenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his teſtimonies, & his ſtatutes, with al his heart, & with all his ſoule, and that he would accompliſh the wordes of the couenant written in the ſame booke.

32 And he cauſed all that were found in Ieruſalem, and Beniamin to ſtande to it: and the inhabitants of Ieruſalem did according to the couenant of God, euen the God of their fathers.

33 So Ioſiah tooke away al the abominations out of all the countries that perteined to the children of Iſrael, and compelled all [t] that were found in Iſrael, to ſerue the Lorde their God: ſo all his dayes they turned not backe from the Lorde God of their fathers.

CHAP. XXXV.

1 Ioſiah keepeth the Paſſeouer. 2 He ſetteth forth Gods ſeruice. 20 He fighteth againſt the King of Egypt, and dyeth. 24 The people bewaile him.

---

[h] Reade 2.Kin. 22,8.

[i] For the king was commanded to haue continually a copie of this booke, and to reade therein day and night. Deut. 17 18.

[k] For ſorowe that the worde of God had bene ſo long ſuppreſſed, and the people kept in ignorance, conſidering alſo the curſes conteined therein againſt the tranſgreſſours.

[l] Thus the godly doe not onely lament their owne ſinnes but alſo that their fathers and predeceſſours haue offended God.

‖ Or, Tikuah.

‖ Or, Haſrah.

[m] Meaning, either of the Prieſts apparel, or of the Kings.

[n] Read hereof, 2 King. 22,15.

[o] That is, to the King.

[p] This ſhe ſpeaketh in the perſon of the idolaters, who contrary to reaſon and nature make that a god which they haue made, and framed with their owne hands.

[q] This declareth what is the vſe of Gods threatnings, to call vs to repentance, and to aſſure the impenitent of their deſtruction.

[r] It may appeare that very fewe were touched with true repentance ſeeing that God ſpared them for a time onely for the kings ſake.

[s] Foraſmuch as neither yong nor olde could be exempted from the curſes conteined therein, if they did tranſgreſſe, he knewe it apperteined to all, and was his duetie to ſee it read to al ſorts, that euery one might learne to auoide thoſe puniſhments by ſeruing God aright.

[t] Becauſe he had charge ouer al, & muſt anſwere for euery one that periſhed, he thought it his duetie to ſee that all ſhould make profeſſion to receiue the worde of God.

Moreouer * Joſiah kept a Paſſeouer vnto the Lord in Jeruſalem, & they ſlewe the Paſſeouer in the fourteenth day of the firſt moneth.

2 And he appointed the Prieſts to their charges, and incouraged them to the ſeruice of the houſe of the Lord,

3 And he ſayd vnto the Leuites, that [b] taught all Iſrael and were ſanctified vnto the Lorde, Put the holy Arke in the houſe which Salomon the ſonne of Dauid King of Iſrael did build: it ſhall be no more a burden vpon your ſhoulders: ſerue nowe the Lorde your God and his people Iſrael,

4 And prepare your ſelues by the houſes of your fathers according to your courſes, as * Dauid the King of Iſrael hath written, and according to the writing of Salomon his ſonne,

5 And ſtand in the Sanctuarie according to the diuiſion of the families of your brethren the children of the people, and after the deuiſion of the familie of the Leuites:

6 So kill the Paſſeouer, and ſanctifie your ſelues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moſes.

7 Joſiah alſo gaue to the ‖ people ſheepe, lambs, & kids, all for the Paſſeouer, euen to all that were preſent, to the nomber of thirtie thouſand, & three thouſand bullocks: theſe were of the Kings ſubſtance.

8 And his princes offred willingly vnto the people, to the Prieſts and to the Leuites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gaue vnto the Prieſts for ý Paſſeouer, [euen] two thouſand and ſix hundreth [ſheepe] and three hundreth bullocks.

9 Conaniah alſo and Shemaiah and Nethaneel his brethren, and Haſhabiah and Jeiel, and Jozabad, chiefe of the Leuites gaue vnto the Leuites for the Paſſeouer, fiue thouſand [ſheepe,] and fiue hundreth bullocks.

10 Thus the ſeruice was prepared, and the Prieſts ſtoode in their places, alſo the Leuites in their orders, according to the Kings commandement:

11 And they ſlewe the Paſſeouer, & the Prieſts ſprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the [g] burnt offring to giue it according to the diuiſions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moſes, and ſo of the bullocks.

13 And * they roſted the Paſſeouer with fire, according to the cuſtome, but the ſanctified thinges they ſod in pots, pannes, and cauldrons, and diſtributed them quickly to all the people.

14 Afterward alſo they prepared for them ſelues and for the Prieſts: for the Prieſts the ſonnes of Aaron were occupied in offering of burnt offrings, and the fat vntill night: therefore the Leuites prepared for them ſelues, and for the Prieſts the ſonnes of Aaron.

15 And the ſingers the ſonnes of Aſaph ſtoode in their ſtanding *according to the commandement of Dauid, and Aſaph, and Heman, and Jeduthun the [h] Kings Seer: and the porters at euerie gate, who might not depart from their ſeruice: therefore their brethren the Leuites prepared for them.

16 So all the ſeruice of the Lord was prepared the ſame day, to keepe ý Paſſeouer, and to offer burnt offrings vpon the altar of the Lorde, according to the commandement of king Joſiah.

17 And the children of Iſrael that were preſent, kept the Paſſeouer the ſame time, and the feaſt of the vnleauened bread ſeuen dayes.

18 And there was no Paſſeouer kept like that, in Iſrael, from the dayes of Samuel the Prophet: neither did all the Kings of Iſrael keepe ſuch a Paſſeouer as Joſiah kept, and the Prieſtes and the Leuites, and all Judah, and Iſrael that were ‖ preſent, and the inhabitants of Jeruſalem.

19 This Paſſeouer was kept in [i] the eightenth yeere of the reigne of Joſiah.

20 ¶ * After all this, when Joſiah had prepared the Temple, Necho king of Egypt came vp to fight againſt [k] Carchemiſh by ‖ Perath, and Joſiah went out againſt him.

21 But hee ſent meſſengers to him, ſaying, What haue I to doe with thee, thou King of Judah? I come not againſt thee this day, but againſt ý houſe ‖ of mine enemie, and God commanded me to make haſte: leaue off to come againſt God, which is with me, leſt he deſtroy thee.

22 But Joſiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which

2.King.23.21.

a The Scripture vſeth in ſundrie places to call the lamb the Paſſeouer which was but the ſigne of the Paſſeouer because all ſacraments the ſignes haue the names of the things which are ſignified.

b So that the Leuites charge was not onely to miniſter in the Temple, but alſo to inſtruct the people in ý worde of God.

c As it was before ý Temple was built: therfor your office onely is nowe to teach the people, and to prayſe God.

1.Chro.23.24.25.26. chapters.

‖ Or, the people.

d Exhort euery one to examine them ſelues, that they be not vnmeet to eate of the paſſeouer.

‖ Or, ſonnes of the people.

e So that euery one, and of al ſorts gaue of that they had a liberall portion to the ſeruice of God.

f Meaning of the lambe which was called the Paſſeouer: ſo onely the Prieſts might [illegible] ble, and in neceſſitie the Leuites might aide the ſacrifice.

g They reſerued for the people that which was not expedient to be offred that euery man might offer peace offrings and ſo haue his portion.

Exod.12.8.

1.Chro.25.1.

h Meaning hereby his Prophet because he appointed the Pſalmes and propheſies which were to be ſung.

‖ Ebr. found.

i Which was in the ſixe and twentie yeere of his age.

2.King.23.29.

k Which was a citie of the Aſſyrians and Joſiah fearing leaſt he, paſſing through Judah, would haue taken his kingdome, made warre againſt him and conſulted not the Lord.

‖ Or, Euphrates.

‖ Ebr. of my warre.

l That is, armed himſelfe, or diſguiſed himſelfe, because he might not be knowen.

were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the king sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, & put him in the second charet which he had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day & made the same for an ordinance vnto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Lawe of the Lorde,

27 And his deedes, first and last, beholde, they are written in the booke of the Kings of Israel and Iudah.

[m] The people so much [illegible] the [illegible] of this good king, that after, [illegible] there was any great lamentation, this was spoken of as a prouerbe. [illegible]

Whereby some thinke Ieremiah made [illegible] wherein he lamenteth the state of the Church after this Kings death.

CHAP. XXXVI.

1 After Iosiah reigneth Iehoahaz. 4 After Iehoahaz Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14 To whose time all the people were caryed away to Babel for contemning the admonitions of the Prophets. 22 And were restored againe the seuentieth yeere after by King Cyrus.

2 King. 23,30.

WHen * the people of the land tooke Iehoahaz the sonne of Iosiah, & made him King in his fathers stead in Ierusalē.

2 Iehoahaz was three and twentie yere olde when he began to reigne, & he reigned three moneths in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundreth talents of siluer, and a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, & caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere olde, when he began to reigne and he reigned eleuen yeere in Ierusalem, and did [c] euill in the sight of the Lorde his God.

6 Against him came vp Nebuchadnezzar King of Babel, and bound him with chaines to carie him to Babel.

7 * Nebuchadnezzar also caried of the vessels of the house of the Lorde to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, & his abominations which he did, and [d] that which was found vpon him, beholde, they are written in the booke of the Kings of Israel and Iudah. and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lorde.

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudah and Ierusalem.

11 Zedekiah was * one and twentie yeere olde, when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And he did euill in the sight of the Lorde his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that hee might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, [f] rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God & despised his wordes, and misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no [g] remedie.

17 For hee brought vpon them the King of the Caldeans, who slewe their yong men with the sword [h] in the house of their Sanctuarie, and spared neither yong man, nor virgine, auncient, nor aged. God [i] gaue all into his hand,

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lord, and the treasures of the King and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem,

and

For three moneths after the death of Iosiah came [illegible] the plague [illegible] which [illegible] the Prophet before warned [illegible] come vpon Ierusalem.

[b] To pay this as a yeerely tribute.

[c] Because he and the people turned not to God for his first plague, he brought another vpon them, and at length tooke them out.

2 King. 24,13.

[d] He meaneth superstitious markes which were found vpon his body, when he was dead which thing declared howe deeply idolatrie was rooted in his heart seeing he bare ye markes in his flesh.

[e] That is, he began his reigne at eight yeere olde, & reigned ten yeeres with his father who was aliue, and after his fathers death which was the eighteenth yeere of his age he reigned alone three moneths and ten dayes.

* Ier. 52,1. 2 King. 24,17. 19 iere. 37,1. [illegible]

[f] By this phrase ye scripture meaneth, often times & diligently, as Iere. 11,7. and 25,3. & 26,5. & 35,14.

[g] Til God could no longer suffer their sinnes but must needes punish them.

[h] Whither they fled, thinking to haue bene saued for the holines thereof.

[i] Which is not because God approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for the King was led with ambition & vaine glorie, his minde were turned to furie and crueltie, therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.

and burnt all the palaces thereof with fire, and all the precious veſſels thereof, to deſtroy all.

20 And they that were left by the ſworde, caryed he away to Babel, and they were ſeruants to him and to his ſonnes, vntill the kingdome of the [k] Perſians had rule,

21 To fulfil the worde of the Lorde by the mouth of Ieremiah, vntill the land had her fill of her Sabbaths: [for] all the dayes that ſhe lay deſolate, ſhe kept Sabbath, to fulfill ſeuenty yeeres.

22 ¶ *But in the [n] firſt yeere of Cyrus king of Perſia (when the worde of the Lord, ſpoken by the mouth of Ieremiah, was finiſhed) the Lord ſtirred vp the ſpirit of Cyrus king of Perſia and he made a proclamation through all his kingdome, and alſo by writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath [o] commaunded me to build him an houſe in Ieruſalem, that is in Iudah. Who is among you of all his people, with whome the Lord his God [is:] let him goe vp.

[k] When Cyrus king of Perſia had made the Babylonians ſubiect.

[l] Who threatned the vengeance of God and 70. yeeres captiuitie, which he calleth the Sabbaths or reſt of the land, Iere. 25.11.

Iere. 25.12. & 29.10. 1. Eſdr. 1.1.

[n] In the firſt yeere that he reigned ouer the Caldeans, Ezra. 1.1.

[o] God had ſo foretolde by his Prophet Iſaiah an hundreth yeeres, before Cyrus was borne, Iſa. 44.28 that Ieruſalem & the Temple ſhould be built againe by Cyrus his anointed, ſo called, becauſe God vſed his ſeruice for a time to deliuer his Church.

The prayer of Manaſſeh King of the Iewes.

This prayer is not in the Ebrewe, but is tranſlated out of the Greeke.

O Lorde almightie, God of our fathers Abraham, Iſaac and Iacob, & of their righteous ſeede, which haſt made heauen and earth with all their ornament, which haſt bound the ſea by the word of thy commandement, which haſt ſhut vp the deepe and ſealed it by thy terrible and glorious Name, whom all doe feare & tremble before thy power: for the maieſtie of thy glorie cannot be borne, and thine angrie threatning toward ſinners is importable, but thy mercifull promiſe is vnmeaſurale and vnſearchable. For thou art the moſt high Lorde, of great compaſſion, long ſuffering, and moſt mercifull, and repenteſt for mans miſeries. Thou, O Lord, according to thy great goodnes haſt promiſed [a] repentance and forgiueneſſe to them that ſinne againſt thee, & for thine infinite mercies haſt appointed repentance vnto ſinners that they may be ſaued. Thou therefore, O Lord, that art the God of the iuſt, haſt not appointed repentance to the iuſt, as to Abraham, and Iſaac and Iacob, which haue not [b] ſinned againſt thee, but thou haſt appointed repentance vnto me that am a ſinner: for I haue ſinned aboue yͤ number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many: and I am not worthie to beholde and ſee the height of the heauens for the multitude of mine vnrighteouſnes. I am bowed downe with many yron bands, that I can not lift vp mine head, neither haue any releaſe. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue ſet vp abominations and haue multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I haue ſinned, O Lord, I haue ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgiue me: O Lorde, forgiue me, and deſtroy me not with my tranſgreſſions. Be not angrie with me for euer by reſeruing euill for me, neither condemne me into the lower partes of the earth. For thou art yͤ God, [euen the] God of them that repent: & in me thou wilt ſhew all thy goodnes: for thou wilt ſaue me that am vnworthy according to thy great mercie: therefore I wil prayſe thee for euer all yͤ dayes of my life. for all the power of yͤ heauens prayſe thee, and thine is the glorie for euer & euer, Amen.

[a] Thou haſt promiſed that repentance ſhalbe the way for them to returne to thee.

[b] He ſpeaketh this in compariſon of himſelfe and thoſe holy fathers which haue their commendacion in yͤ Scriptures, ſo that in reſpect of himſelfe he calleth their ſinnes nothing, but rather imputeth vnto them righteouſnes.

A very profitable declaration for the vnderſtanding of the hiſtories of Ezra, Nehemiah, Eſter, Daniel, and diuers other places of Scripture, very darke, by reaſon of the diſcorde that is among Hiſtoriographers, and among the expoſitours of the holy Scriptures, touching the ſucceſſiue order of the Kings or Monarchies of Babylon and of Perſia: of the yeeres that the ſaid Monarchies laſted, from the transmigration of the Iewes vnder Nebuchadnezzar, vntill the Monarchie of the Greekes, and of the confuſion that is in the names of the Kings of Perſia.

That which happened to the people of Iſrael during theſe Monarchies.

Nebuchadnezzar, the 19. yeere of his reigne deſtroyed Ieruſalem, and led the people captiue. 2.king. 25,7. and Ieremie 39,1,3.

The 25. yeere of his ſaide reigne, he inſtituted his Monarchie: in the ſecond yeere of the ſame, hee ſawe the dreame of the foure Monarchies. Daniel 2,1,to 46.

The 35. yeere he ſawe the dreame of the tree hewen downe. Daniel 4,1,to 24.

The 36. yeere he was driuen among the wild beaſts by the ſpace of 7. yeeres. Daniel 4,28,to 37.

Euil merodach the 1. yeere of his reigne deliuered Iehoiachin, whom his father had put in priſon. 2.king.25,27. and Ieremie 52,31.

The 1. yeere of Belſhazzar, Daniel ſawe the dreame of the foure beaſts, ſignifying the foure Monarchies. Daniel 7,1. to the ende.

From the time that Nebuchadnezzar caried the people into Babylon, vnto the ende of the Monarchie of Belſhazzar, it amounteth to 70. yeeres foretold by Ieremiah, Iere.29.10.

Cyrus deliuered the people frō captiuitie the ſame yeere that he tooke Babylon, & gaue them great treaſures to build vp the Temple of Ieruſalem. whither hee ſent them vnder the conduct of Zerubbabel. Ezra 1.to Chap.4.

Artaxerxes his ſucceſſour hindred the building of the Temple. Ezra.4.24.

The 2. yeere of Artaxerxes, Haggai and Zechariah propheſied, ſtirring the people to go forwarde with the building of the Temple, notwithſtanding the hinderance. Ezra 5,1,2.

The 3. yeere began the hiſtorie of Eſter. Eſter 1,16.

The 7. yeere Eſter is brought in to him. Eſter.2, 15,16.

The 12. yeere, Haman threatneth the Iewes, Eſter 3,7.

Darius Longhand the 2. yeere of his reigne, commanded the Temple to be made an ende of. Ezra 6,1,to 15.

The 6. yeere the Temple was ended. Ezra.6,15.

The 7. yeere Ezra went into Iudea. Ezra 7,7.

The 20. yeere Nehemiah obteineth licence of the King to go into Iudea, to builde vp the walles of Ieruſalem. Nehemiah 2,1,to 9.

The 32. yeere Nehemiah returned againe to Darius, according to his promiſe, and obteined leaue of him to returne to Ieruſalem for altogether. Nehemiah 13,6.

All the time of the Perſians Monarchie amounteth to 191. yeeres.

Alexander the great, tranſported the ſame yeere the ſaide Monarchie to the Greekes, in the firſt yeere of Darius Codomanus, which is, from the beginning of the captiuitie 261. yeeres.

The Monarchie of Babylon.

1 Nebuchadnezzar after the captiuitie reigned 26.yeeres.

2 Euil merodach his ſonne 30.

3 Regaſar.3.yeres.

4 Labaſſardach ſixe yeeres.

5 Belſhazzar.5. yeeres.

Summe 70. yeeres.

The Monarchie of the Perſians.

1 Cyrus with Darius his vncle reigned 2. yeres.

1 Cyrus reigned alone 22.yeres.

2 Darius the ſōne of Hyſtaſpis, being choſen king, and ſurnamed Artaxerxes Aſſuerosh, reigned 20. yeeres.

3 Darius Artahſhaſte Longhand. 37.

4 Darius Nothus. 19.

5 Artaxerxes Mnemon 55. yeeres,

6 Darius Ochus. 26,

7 Arſenes.4.yeres.

8 Darius Codomanus the laſt Monarche reigned 6.yeeres.

The ſumme of the yeres of the Monarchie of the Perſians, is 191. & of Nebuchadnezzar.70.

Of the yeeres that the Monarchies of Perſia reigned. Of the difference of authours therein: and of the diuerſitie and confuſion of the names of the ſaide Monarchies.

The difference of authours, aſwell Hiſtoriographers, as expoſiters of the holy Scriptures, is great, touching the time & yeeres that the two Monarchies of the Babylonians & Perſians continued, and alſo touching the names of the Monarchies herein deſcribed, wherein there is great confuſion. And therefore all other opinions ſet apart, we will herein folow Philo Iudeus, and Metaſthenes, ancient authours, whoſe opinions doe neereſt agree with the holy Scriptures.

Cyrus hauing conquered the kingdome of the Medes againſt Aſtyages, left the ſaide kingdome to his vncle Darius: by whoſe ayde he tooke Babylon, and tranſported the Monarchie of Babylon to the Perſians. Two yeeres after, the ſayde Darius returned into Mede, and Cyrus reigned alone in Babylon. Then he moued warre againſt the Scythians, and marched toward them, and in the meane while left Cambyſes his ſonne, king of the countrey in his abſence, according to the cuſtome of the Perſians, which was to appoint the neereſt of the Kings blood to be King ouer ẏ countrey, when the King went out to fight againſt any ſtrange nation. This is the cauſe why Cambyſes was not ſet in the ſucceſſiue order of the Monarchies. Neither is there any mention of two brethren that were Magicians, which guilefully vſurped the kingdome. but their guile being knowen, they continued but a few moneths, and Darius ſonne to Hyſtaſpis, was choſen King.

Xerxes the ſonne of the ſaide Darius ſucceeded him: but is not here placed in the number of the Monarchies, for that he left his kingdome to Darius Longhand his ſonne, according to the cuſtome of the Perſians when he went to warre againſt the Greekes. The Greeke hiſtoriographers not reſpecting the cuſtome, number the ſaid Xerxes and Cambyſes aboue mentioned, among the ſaid Monarchies ſucceſſiuely in order, which is the cauſe that they count more yeeres in the ſayde Monarchie, that is to ſay, 226. yeeres.

As touching their confuſed names, ye ſhall vnderſtand, that among the Perſians, Darius ſignifieth, he that ſubdueth: Xerxes, a warriour: Artaxerxes, a great warriour. Alſo, that this name Aſſuerus, is drawen from the Hebrewes, in ſtead of Artaxerxes. Further, that Artaxerxes was the common name of all Kings of Perſia, as Pharaoh was the common name of the Kings of Egypt, and Ceſar, of the Romiſh Emperours. Therefore where ye finde many indifferently named Darius, or Artaxerxes, or both together, that is the cauſe of the difficultie, howe to vnderſtande vnder what King that happened, which is recited in the ſaide bookes of Ezra, Nehemiah, Eſter, Daniel, and other places of the holy Scriptures, except ye well marke them, and well vnderſtande the contents of this table.

Ezra.

THE ARGVMENT.

AS the Lorde is euer mercifull vnto his Church, and doeth not punish them, but to the intent they shoulde see their owne miseries, and be exercised vnder the crosse that they [illegible] and aspire to the heauens, so after that he had visited the Iewes & kept them [illegible] seuentie yeres in a strange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by his prophets [illegible] multitude. Notwithstanding least they shoulde growe into a contempt of Gods great benefite, hee keepeth them still in exercise and raiseth domesticall enemies, which endeuour as much as they can to hinder their [illegible] enterprises: yet by the exhortation of the Prophets they went forward by litle and litle, [illegible] finished. The author of this booke was Ezra, who was Priest and Scribe of the Lawe, as chap. 7.6. Hee came vnto Ierusalem the [illegible] yere of Darius who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great companie, and much treasures, with letters to the kings officers for all such things as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1. Cyrus sendeth againe the people that was in captiuitie. 8 And restoreth them their holy vessels.

NOwe *in [a] the first yere of Cyrus king of Persia (that the worde of the Lorde, spoken by the [b] mouth of Ieremiah, might be accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauē hath giuen me [d] all the kingdomes of the earth, and he hath commaunded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is: let him go vp to Ierusalem which is in Iudah, and builde the house of the Lorde God of Israel: hee is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) [e] let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, and with a willing offring, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to builde the house of ý Lord which is in Ierusalem.

6 And all they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought foorth the vessels of the house of the Lorde, *which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring foorth by the hand of Mithredath the treasurer, and counted them vnto [h] Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie [i] kniues,

10 Thirtie boules of golde, and of siluer, boules of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer [were] fiue thousand and foure hūdreth. Sheshbazzar brought vp al [k] with them of the captiuitie that came vp from Babel to Ierusalem.

2 Chro. 36.22.
1 Esd. 2.1.
Iere. 25.12.
and 29.10.

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that 70 yeres were past, Iere. 25,12.

c That is, moued him, and gaue him heart.

d For hee was their Monarche, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

e If any through pouertie were not able to returne, ý kings commission was that hee should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gaue them these presents: thus rather then the children of God should want for their necessities, hee would stirre vp the heart of the very infidels to helpe them.

2 King. 25.13.
2 [illegible] 36.7.
Iere. 27.19,20.
[illegible]

h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kil the beastes that were offred in sacrifice.

k With the Iewes that had bene kept captiue in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

THese *also are the sonnes [a] of the prouince, that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with [b] Zerubbabel, [to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth, seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua and Ioab two thousand,

Nehe. 7.6.
1 [illegible] 5.7.

a Meaning, Iudea which was a prouince [illegible], a [illegible] which was in subiection.

b Zerubbabel was chiefe captaine & Ieshua [illegible] a man of great [illegible] not [illegible] but came after 64. yeres.

c This was [illegible]

d Meaning of the common people.

e [illegible] the [illegible] of Moab.

thouſand, eight hundreth and twelue:

7 The ſonnes of Elam, a thouſand, two hundreth and foure and fiftie:

8 The ſonnes of Zattu, nine hundreth and fiue and fourtie:

9 The ſonnes of Zaccai, ſeuen hundreth and threeſcore:

10 The ſonnes of Bani, ſixe hundreth and two and fourtie:

11 The ſonnes of Bebai, ſixe hūdreth, and three and twentie:

12 The ſonnes of Azgad a thouſand, two hundreth and two and twentie:

13 The ſonnes of Adonikam, ſixe hundreth, threeſcore and ſixe:

14 The ſonnes of Biguai, two thouſand, and ſixe and fiftie:

15 The ſonnes of Adin, foure hundreth and foure and fiftie:

16 The ſonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The ſonnes of Bezai, three hundreth and three and twentie:

18 The ſonnes of Iorah, an hūdreth and twelue:

19 The ſonnes of Haſhum, two hundreth and three and twentie:

20 The ſonnes of Gibbar, ninetie and fiue:

21 [f] The ſonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, ſix & fiftie:

23 The men of Anathoth, an hūdreth and eight and twentie:

24 The ſonnes of Azmaueth, two and fourtie:

25 The ſonnes of Kiriath-arim, of Chephirah, & Beeroth, ſeuen hundreth and three and fourtie:

26 The ſonnes of Haramah & Gaba, ſixe hundreth, and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The ſonnes of Beth-el and Ai, two hundreth, and three and twentie:

29 The ſonnes of Nebo, two & fiftie:

30 The ſonnes of Magbiſh, an hundreth and ſixe and fiftie:

31 The ſonnes of the other Elam, a thouſand, and two hundreth, and foure and fiftie:

32 The ſonnes of Harim, three hundreth and twentie:

33 The ſonnes of Lod hadid, & Ono, ſeuen hundreth, and fiue and twentie:

34 The ſonnes of Iericho, three hundreth and fiue and fourtie:

35 The ſonnes of Senaah, three thouſand, ſixe hundreth and thirtie.

36 ¶ The [g] Prieſts: of the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeuentie and three:

37 The ſonnes of Immer, a thouſand and two and fiftie:

38 The ſonnes of Paſhur, a thouſand, two hundreth and ſeuen and fourtie:

39 The ſonnes of Harim, a thouſand and ſeuenteene.

40 ¶ The Leuites: the ſonnes of Ieſhua, and Kadmiel of the ſonnes of Hodauiah, ſeuentie and foure.

41 ¶ The Singers: the ſonnes of Aſaph, an hundreth and eight & twentie.

42 ¶ The ſonnes of the porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſōnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai: all [were] an hundreth and nine and thirtie.

43 ¶ The [h] Nethinims: the ſonnes of Ziha, the ſōnes of Haſupha, þ ſonnes of Tabbaoth,

44 The ſonnes of Keros, the ſonnes of Siaha, the ſonnes of Padon,

45 The ſonnes of Lebanah, þ ſonnes of Hagabah, the ſonnes of Akkub,

46 The ſonnes of Hagab, the ſonnes of Shamlai, the ſonnes of Hanan,

47 The ſonnes of Giddel, the ſonnes of Gahar, the ſonnes of Reaiah,

48 The ſonnes of Rezin, the ſonnes of Nekoda, the ſonnes of Gazzam,

49 The ſonnes of Vzza, the ſonnes of Paſeah, the ſonnes of Beſai,

50 The ſonnes of Aſnah, the ſonnes of Meunim, the ſonnes of Nephuſim,

51 The ſonnes of Bakbuk the ſonnes of Hakupha, the ſonnes of Harhur,

52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,

53 The ſonnes of Barkos, the ſonnes of Siſara, the ſonnes of Thamah,

54 The ſonnes of Neziah, the ſonnes of Hatipha,

55 The ſonnes of Salomons [i] ſeruants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Peruda,

56 The ſonnes of Iaalah, the ſonnes of Darkon, the ſonnes of Giddel,

57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſōnes of Pochereth Hazzebaim, the ſonnes of Ami.

58 All the Nethinims, & the ſonnes of Salomons ſeruāts [were] three hundreth ninetie and two.

59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, [and] Immer, but they coulde not

[e] Which were of the poſteritie of Hezekiah.

[f] That is, inhabitants: for ſo this word (ſonnes) ſignifieth, when it is ioyned with the names of places.

[g] Whereas he hath declared the tribes of Iudah and Beniamin, now he commeth to the tribe of Leui and beginneth at the Prieſts.

The Leuites.

The Singers.

The Porters.

[h] So called becauſe they were giuen to the Temple, to cut wood and beare water for the vſe of the ſacrifices, and came of the Gibeonites which were appointed to this vſe by Ioſhua, Ioſh. 9. 23.

[i] Which came of them that Salomon had appointed for the worke of the Temple.

not diſcerne their fathers houſe & their ſeede, whether they were of Iſrael.

6 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fiftie.

61 And of the ſonnes of the Prieſtes, the ſonnes of Habaiah, ẏ ſonnes of Coz, the ſonnes of [k]Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthode.

63 And [l]Tirſhatha ſaide vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with [m]Vrim and Thummim.

64 The whole Congregation together was two and fourtie thouſande, three hundreth and threeſcore,

65 Beſide their ſeruants and their maids of whom were ſeuen thouſand, three hundreth and ſeuen and thirtie: and among them were two hundreth ſinging men and ſinging women.

66 Their horſes were ſeuen hundreth, and ſixe and thirtie: their mules, two hundreth and fiue and fourtie:

67 Their camels foure hundreth, and fiue and thirtie: their aſſes, ſixe thouſand, ſeuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to ẏ houſe of the Lord, which was in Ieruſalem, they offred willingly for the houſe of God, to ſet it vp vpon his foundation.

69 They gaue after their abilitie vnto the treaſure of the worke, euen one and threeſcore thouſand [n]drammes of golde, and fiue thouſand pieces of ſiluer, and an hundreth Prieſtes garments.

70 So the Prieſtes and the Leuites, and a certaine of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

k [illegible], and becauſe the Prieſtes office was [illegible] their office.

l This is a [illegible] others.

m Reade Exodus 28, [illegible].

n [illegible] the whole ſumme was [illegible].

CHAP. III.

1 They builde the altar of God. 6 They offer to the Lorde. 7 They prepare for the Temple, 11 And ſing vnto the Lord.

AND *when the [a]ſeuenth moneth was come, and the children of Iſrael were in their cities, the people aſſembled themſelues as one mã vnto Ieruſalem.

2 Then ſtoode vp Ieſhua the ſonne of Iozadak, & his brethren the Prieſtes, and Zerubbabel the [b]ſonne of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offrings thereon, as it is written in the Lawe of Moſes the man of God,

3 And they ſet the altar vpon [c]his baſes (for feare was among them, becauſe of the people of thoſe countreis) therefore they offred burnt offrings thereon vnto the Lord, euen burnt offrings in the morning, and at euen.

4 They kept alſo the feaſt of the Tabernacles, as it is written and the burnt offring *dayly, by nomber according to the cuſtome day by day,

5 And afterwarde [d]the continuall burnt offring, both in the new moneths and in all the feaſt dayes that were conſecrate vnto the Lord, and in all the oblations willingly offred vnto the Lord.

6 From ẏ firſt day of the ſeuenth moneth began they to offer burnt offrings vnto the Lord, but the foundation of the Temple of the Lord was not layde.

7 They gaue money alſo vnto the maſons, and to the workmen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanõ to the ſea vnto ‖Iapho, according to the graunt that they had of Cyrus king of Perſia.

8 ¶ And in the ſecond yeere of their comming vnto the houſe of God in Ieruſalem in the [e]ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſtes and the Leuites, and all they that were come out of the captiuitie vnto Ieruſalem, and appointed the Leuites from twentie yere olde & aboue, to ſet forward the worke of the houſe of the Lord.

9 And Ieſhua [f]ſtood with his ſõnes, and his brethren, and Kadmiel with his ſonnes and the ſonnes of Iudah together to ſet forwarde the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.

10 And when the builders layde the foundation of the Temple of the Lord, they appointed the Prieſtes in their apparell with trumpets, and the Leuites the ſonnes of Aſaph with cymbales, to praiſe the Lord, *after the ordinance of Dauid king of Iſrael.

11 Thus they ſang when they gaue praiſe, and when they gaue thanks vnto the Lorde, For he is good, for his mercie [endureth] for euer towarde Iſrael.

1.Eſdr.5,47.

a [illegible] of September [illegible] part of October.

b [illegible] reade [illegible]

1.Chro.3,17.

c In the place where Salomon had placed it.

Exod.23,16.

d That is, after the feaſt of Tabernacles.

‖Or, Ioppe.

e Which moneth contained part of April & part of May: for in [illegible] ſeaſon they had prouided for things neceſſarie for the worke.

f They gaue them exhortations and encouraged euery man forward in the worke.

1.Chr.16,7,8.

And all the people ſhouted with a great ſhoute, when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was layed.

12 Many alſo of the Prieſtes and the Leuites & the chiefe of the fathers, auncient men, which had ſeene the firſt houſe, (when the foundation of this houſe was layde before their eyes) wept with a loude voyce, and many ſhouted aloude for ioye,

13 So that the people coulde not diſcerne the ſound of yͤ ſhoute for ioy, from the noyſe of the weeping of the people: for the people ſhouted with a loude crie, and the noyſe was heard farre off.

CHAP. IIII.

1 The building of the Temple is hindred and why. 11 Letters to Artaxerxes, and the anſwere.

BUT [a] the aduerſaries of Iudah & Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Iſrael.

2 And they came to Zerubbabel, and to the chiefe fathers, and ſaid vnto them, We will builde with you: for we ſeeke the Lorde your God as ye do, and we haue ſacrificed vnto him ſince the time of Eſar haddon king of Aſſhur, which brought vs vp hither.

3 Then Zerubbabel, and Ieſhua, and the reſt of the chiefe fathers of Iſrael, ſaide vnto them, It is not for you, but for vs to builde the houſe vnto our God: for we our ſelues together will builde it vnto the Lorde God of Iſrael, as King Cyrus the king of Perſia hath commanded vs.

4 Wherefore the people of the lande † diſcouraged the people of Iudah, and troubled them in building,

5 And they hyred counſellers againſt them, to hinder their deuiſe, all yͤ dayes of Cyrus king of Perſia, euen vntill the reigne of Darius king of Perſia.

6 And in the reigne of [d] Ahaſhueroſh (in the beginning of his reigne) wrote they an accuſation againſt the inhabitants of Iudah and Ieruſalem.

7 And in the dayes of [e] Artahſhaſhte, Mithredath, Tabeel, & the reſt of their companions wrote when it was peace, vnto Artahſhaſhte king of Perſia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chancelour, & Shimſhai the ſcribe wrote a letter againſt Ieruſalem to Artahſhaſhte the King, in this ſort.

9 Then [f] wrote Rehum the chancelour, and Shimſhai the ſcribe, and their companions Dinaie, & Apharſathcaie, Tarpelaie, Apharſaie, Archeuaie, Bablaie, Shuſhanchaie, Dehaue, & Elmaie,

10 And the reſt of the people whome the great and noble [g] Aſnappar brought ouer, and ſet in the cities of Samaria, and other that are beyonde the [h] Riuer and Cheeneth.

11 ¶ This is the copie of the letter that they ſent vnto king Artahſhaſhte, THY SERVANTS the men beyond the Riuer and Cheeneth ſalute thee.

12 Be it knowen vnto the king, that the Iewes, which came vp from thee to vs, are come vnto Ieruſalem (a citie rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen nowe vnto the king, that if this citie be built, and the foundations of the walles layed, they will not giue tolle, tribute, nor [k] cuſtome: ſo ſhalt thou hinder the kings tribute.

14 Nowe therefore becauſe ‡ we haue bene brought vp in the kings palace, it was not meete for vs to ſee the kings diſhonour: for this cauſe haue we ſent and certified the king,

15 That one may ſearch in the booke of the Chronicles of thy fathers, and thou ſhalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noiſome vnto Kings and prouinces, and that they haue mooued ſedition of olde time, for the which cauſe this citie was deſtroyed.

16 We certifie the king [therefore,] that if this citie be builded, and the foundatiõ of the walles layd, by this meanes the portion beyonde the Riuer ſhall not be thine.

17 ¶ The king ſent an anſwere vnto Rehum the chancelour, and Shimſhai the ſcribe, and to the reſt of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, [l] Shelam and [m] Cheeth.

18 ¶ The letter which ye ſent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue ſearched, and found, that this citie of olde time hath made inſurrection againſt kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings

alſo

[b] Becauſe [illegible] that [illegible] [illegible] Temple, [illegible] are the [illegible] of Chriſtes body.

[a] Meaning, the inhabitants of Samaria, whome the king of Aſſyria had placed in the ſtede of the ten tribes. 2.King.17.24.

And [illegible] They [illegible] ſeke God, but [illegible] would [illegible], and they [illegible] were [illegible] the true ſeruants of God.

[b] For they perceiued what their pretenſe was, to wit, to erect idolatrie in ſtead of true religion.

[illegible]

[c] They bribed [illegible]

[d] He was alſo called [illegible], which is a Perſian name [illegible] was Cambyſes, [illegible] Darius, [illegible]

[e] Called Artaxerxes, [illegible]

[f] Theſe were certaine people, which the Aſſyrians placed in Samaria in ſtede of the ten tribes.

[g] Some thinke it was Sanecherib, but rather Salmanaſer.

[h] To wit, Euphrates, and he meaneth in reſpect of Babel that they dwelt beyonde it.

[i] Which were a certeine people that enuied the Iewes.

[k] Meaning, the giftes that are wont to be giuen to kings when they paſſe by any countrey.

‡ Or, In the Chalde, We haue eaten the ſalt of the Palace.

[l] Some reade ſo, Shelam, ſalute or greting.

[m] Called alſo Cheeneth, as verſ.11.

alſo ouer Ieruſalem, which haue ruled ouer all beyond the Riuer and tolle, tribute, & cuſtome was giuen vnto them.

21 Make ye now a decree, that thoſe men may ceaſe, and that the citie be not built, till I haue giuen another commandement.

22 Take heede nowe that ye faile not to doe this: why ſhould domage growe to hurt the King?

23 When the copie of King Artahſhaſhtes letter was read before Rehum and Shimſhai the ſcribe, and their companions, they went vp in all the haſte to Ieruſalem vnto the Iewes and cauſed them to ceaſe by force and power.

24 Then [a]ceaſed the worke of the houſe of God, which was in Ieruſalem and did ſtay vnto the ſecond yeere of Darius King of Perſia.

a Not altogether, for the Prophets exhorted them to continue, but there was leſſe doing nor before because of the troubles.

CHAP. V.

1 Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrarie to the minde of Tatnai. 6 His letters to Darius.

Then *Haggai a Prophet and *Zechariah the ſonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ieruſalem, in the Name of the God of Iſrael euen vnto them.

* Or Haggeus Hag.1.1.
* Zach.6.1.

2 Then Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak aroſe, & began to build the houſe of God at Ieruſalem, and with them were the Prophets of God, which [a]helped them.

3 ¶ At the ſame time came to them Tatnai, which was captaine beyond the Riuer, and Shether-boznai & their companions, and ſayd thus vnto them, Who hath giuen you commaundement to build this houſe, and to lay the foundations of theſe walles?

4 [b]Then ſayde we vnto them after this maner, What are the names of the men that build this building?

5 But the [c]eye of their God was vp on the Elders of the Iewes, that they could not cauſe them to ceaſe, til the matter came to Darius: and then they anſwered by letters thereunto.

a Which encouraged them to go forwarde & accuſed them that they were more carefull to build their owne houſes, then zealous to build the Temple of God.

b That is the enemies asked them as verſ.10.

c His fauour and the ſpirit of ſtrength.

6 The copie of the letter, that Tatnai captaine beyonde the Riuer, and Shether boznai and his companions, Apharſechaie, which were beyond the Riuer ſent vnto King Darius.

7 They ſent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the houſe of the great God, which is builded with great ſtones, and beames are layd in the walles, and this worke is wrought ſpeedily, & proſpereth in their hands.

Or, marble.

9 Then asked we thoſe Elders, and ſayde vnto them thus, Who hath giuen you commaundement to build this houſe, and to lay ẏ foundation of theſe walles?

10 We asked their names alſo, that we might certifie thee, and that we might write the names of the men that were their rulers.

11 But they anſwered vs thus, and ſayd, We are the ſeruants of the God of heauen and earth, and build the houſe that was built of olde and many yeres ago, which a great king of Iſrael [d]builded, and founded it.

d To wit, Salomon, 1 King.6.1. 2 Chron.3.2.

12 But after that our fathers had prouoked ẏ God of heauen vnto wrath, *he gaue them ouer into the hande of Nebuchadnezzar King of Babel the Caldean, and hee deſtroyed this houſe, and caryed the people away captiue vnto Babel.

* 2 King.24.12. and 25.9.

13 But in the [e]firſt yere of Cyrus king of Babel, King Cyrus made a decree to build this houſe of God.

e Reade chap. 1.1,2.

14 And the veſſels of golde and ſiluer of the houſe of God, which Nebuchadnezzar tooke out of the Temple, that was in Ieruſalem, and brought them into the Temple of Babel, thoſe did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one [f]Sheſhbazzar by his name, whome he had made captaine.

f Reade chap. 1.8.

15 And he ſayd vnto him, Take theſe veſſels and go thy way, and put them in the Temple that is in Ieruſalem, & let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar and layd the foundation of the houſe of God, which is in Ieruſalem, and ſince that time euen vntill nowe, hath it bene in building, yet is it not finiſhed.

17 Now therefore if it pleaſe the king, let there be ſearche made in the houſe of the Kings [g]treaſures, which is there in Babel, whether a decree hath bin made by King Cyrus, to builde this houſe of God in Ieruſalem, & let the King ſend his minde concerning this.

g Meaning, in the librarie, or place where lay the regiſters, or recordes of times.

CHAP. VI.

At the commaundement of Darius King of Perſia, after the Temple was builded & dedicate, the children of Iſrael keepe the feaſt of vnleauened bread.

THen *king Darius gaue commandement, and they made ſearch in the ‖ librarie of the treaſures, which were there layed vp in Babel.

2 And there was found in a ᵃ coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the houſe of God in Ieruſalem, Let ẏ houſe be built, euen the place where they offred ſacrifices, and let the walles thereof be ioyned together: let the height thereof be threeſcore cubites, and ẏ breadth thereof threeſcore cubites,

4 Three orders of great ſtones, and one order of timbre, and let the expenſes be giuen of the kings houſe.

5 And alſo let them render the veſſels of the houſe of God of golde and ſiluer, (which Nebuchadnezzar tooke out of the Temple which was in Ieruſalem, and brought vnto Babel) and let ᵇ him go vnto the Temple that is in Ieruſalem to his place & put them in the houſe of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharſecaie, which are beyond the Riuer) be ye farre ᶜ from thence.

7 Suffer ye the worke of this houſe of God, that the captaine of the Iewes and the Elders of the Iewes may build this houſe of God in his place.

8 For I haue giuen a cōmandement what ye ſhall do to the Elders of theſe Iewes, for the building of this houſe of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expenſes giuen vnto theſe men that they ᵈ ceaſe not.

9 And that which they ſhall haue neede of let it be giuen vnto them day by day, whether it be yong bullocks, or rams, or lambes for the burnt offrings of the God of heauen, wheat, ſalt, wine, and oyle, according to the appointment of the Prieſtes that are in Ieruſalem, that there be no faute,

10 That they may haue to offer ſweet odours vnto ẏ God of heauen, and pray for the kings life and for his ſonnes.

11 And I haue made a decree, that whoſoeuer ſhall alter this ſentence, the wood ſhall be pulled downe from his houſe, and ſhalbe ſet vp, and he ſhalbe hanged thereon, and his houſe ſhalbe made a dunghill for this.

12 And the God that hath cauſed his Name ᵉ to dwell there, deſtroy al kings and people that put to their hand to alter, and to deſtroy this houſe of God, which is in Ieruſalem. I Darius haue made a decree, let it be done with ſpeede.

13 ¶ *Then Tatnai the captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had ſent, ſo they did ſpeedily.

14 So the Elders of the Iewes builded, and they proſpered by the propheſying of Haggai the Prophet, and Zechariah the ſonne of Iddo, and they builded and finiſhed it, by the appointmēt of the God of Iſrael, and by the commandement of Cyrus and Darius, and Artahſhaſhte king of Perſia.

15 And this houſe was finiſhed the third day of the moneth ᵍ Adar, which was ʰ the ſixt yeere of the reigne of king Darius.

16 ¶ And the children of Iſrael, the Prieſtes, and the Leuites, and the reſidue of the childrē of ẏ captiuitie kept the dedicatiō of this houſe of God with ioy,

17 And offred at the dedication of this houſe of God an hundreth bullocks, two hundreth rams, foure hūdreth lambes, and twelue goates, for the ſinne of al Iſrael, according to the nomber of ẏ tribes of Iſrael.

18 And they ſet the Prieſts in their order, and ẏ Leuites in their courſes ouer the ſeruice of God in Ieruſalem, as it is written in the *booke of Moſes.

19 And the children of the captiuitie kept the Paſſeouer on ẏ fourtenth [day] of the firſt moneth.

20 (For the Prieſtes and the Leuites were purified altogether) and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſtes, and for themſelues.

21 So the children of Iſrael which were come againe out of captiuitie, and all ſuch as had ⁱ ſeparated themſelues vnto them, from ẏ filthines of the heathen of the land, to ſeeke the Lorde God of Iſrael, did eate,

22 And they kept the feaſt of vnleauened bread ſeuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of ᵏ Aſhur vnto them, to ˡ incourage them in ẏ worke of the houſe of God, [euē] ẏ God of Iſrael.

CHAP.

---

* 1.Eſd.6.22.

‖ Or, houſe of bookes.

a Wherein were ẏ actes of ẏ kings of Medes and Perſians.

‖ Or, rowes, or courſes.

‖ Or, marble.

b Meaning, Zerubbabel, to whom he gaue charge.

c Meddle not with them, neither hinder them.

d For lacke of money.

e Who hath appointed that place to cauſe his Name called vpon there.

* 1.Eſd.7.1.

f Whom God ſtirred vp to aſſure them that he would giue their worke good ſucceſſe.

g This is the twelfe moneth and containeth part of Februarie and part of March.

h And the two and fourtieth after their firſt returne.

* Nom.3.6 & 8.9.

i Which were of the heathen and forſaken their idolatrie to worſhip the true God.

k Meaning, Darius who was king of the Medes, Perſians and Aſſyrians.

l [illegible] ſtrengthen their hands.

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Ieruſalem. 27 He giueth thankes to God.

NOw after theſe things, in the reigne of [a] Artahſhaſhte king of Perſia, was Ezra the ſonne of Seraiah, ẏ ſonne of Azariah, the ſonne of Hilkiah,

a The Ebrewes write, that diuers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Emperours Romane.

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zeraiah, the ſonne of Uzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, ẏ ſonne of [b] Aaron the chiefe Prieſt.

b Ezra deſcribeth his kinred, til he commeth to Aaron, to proue that he came of him.

6 This Ezra came vp from Babel, and was a [c] ſcribe prompt in the Law of Moſes, which the Lord God of Iſrael had giuen and the king gaue him all his requeſt according to ẏ hand of the Lorde his God which was vpon him.

c He ſheweth here what a ſcribe is, who had charge to write the Law and to expound it, whom Mark calleth a ſcribe Mar [illegible] Matthewe and Luke call him a Lawyer or doctor of the Law. Mat 22 35 luk 10 25.

7 And there went vp certaine of the children of Iſrael, and of the Prieſtes, and the Leuites, & the ſingers, and the porters, and ẏ Nethinims vnto Ieruſalem, in the ſeuenth yeere of king Artahſhaſhte.

8 And he came to Ieruſalem in the [d] fift moneth, which was in the ſeuenth yeere [e] of the king.

d [illegible] conteineth part of Iulie and part of Auguſt.

e Of king Darius.

9 For vpon the firſt day of the firſt moneth began he to go vp from Babel, and on the firſt day of the fift moneth came he to Ieruſalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to ſeeke the Law of the Lord, and to do it, and to teach ẏ precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that king Artahſhaſhte gaue vnto Ezra the Prieſt and ſcribe, euen a writer of the wordes of the commandements of the Lorde, & of his ſtatutes ouer Iſrael.

12 ARTAHSHASHTE king of kings to Ezra the Prieſt and perfite ſcribe of the Lawe of the God of heauen, and to [f] Cheeneth.

f Some take this to be the name of a people, or for [illegible] meaning that the King wiſhed him long life.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Iſrael, and of the Prieſts and Leuites [g] to go to Ieruſalem with thee, ſhall go.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

14 Therefore art thou ſent of the king and his ſeuen counſellers, to [h] enquire in Iudah and Ieruſalem, according to the Lawe of thy God, which is in thine [i] hand,

h To examine who liued according to the lawe.

i Whereof thou art expert.

15 And to carie the ſiluer and the gold, which the king and his counſelers willingly offer vnto ẏ God of Iſrael, whoſe habitation is in Ieruſalem)

16 And al the ſiluer and gold that thou canſt finde in all the Prouince of Babel, with the free offring of the people, and that which the Prieſtes offer willingly to the houſe of their God which is in Ieruſalem,

17 That thou maieſt bye ſpeedily with this ſiluer, bullocks, rams, lambes, with their meate offrings & their drinke offrings: and thou ſhalt offer them vpon the altar of ẏ houſe of your God, which is in Ieruſalem.

18 And whatſoeuer it pleaſeth thee and thy brethren to do with the reſt of the ſiluer, and golde, do ye it according to the will of your [k] God.

k As ye know beſt may ſerue to Gods glory.

19 And the veſſels that are giuen thee for ẏ ſeruice of ẏ houſe of thy God, thoſe deliuer thou before God in Ieruſalem.

20 And the reſidue that ſhalbe needeful for the houſe of thy God, which ſhalbe meete for thee to beſtowe, thou ſhalt beſtowe it out of ẏ kings treaſure houſe,

21 And I king Artahſhaſhte haue giuen commandement to all the treaſurers which are beyond [l] the Riuer, that whatſoeuer Ezra the Prieſt and Scribe of the Lawe of the God of heauen ſhall require of you, that it be done incontinently,

l Which was the Riuer Euphrates, and they were beyond it in reſpect of Babylon.

22 Unto an hundreth talents of ſiluer, vnto an hundreth † meaſures of wheate, and vnto an hundreth baths of wine, & vnto an hundreth [m] baths of oyle, and ſalt without writing.

† Ebr. Corim.

m Reade 1. King. 7. 26. & 2. Chro. 2. 10.

23 Whatſoeuer is by the commandement of the God of heauen, let it be done ſpeedily for the houſe of the God of heauen: for why ſhould he be wroth [n] againſt the Realme of the King, and his children?

n This declareth that the feare of Gods iudgements cauſed him to vſe this liberalitie and not the loue that hee bare to Gods glorie or affection to his people.

24 And we certifie you, that vpon any of the Prieſts, Leuites, ſingers porters, Nethinims, or miniſters in this houſe of God, there ſhall no gouernour lay vpon them tolle, tribute nor cuſtome.

25 And thou Ezra (after the wiſdome of thy God, that is in thine hand, [o] ſet iudges and arbiters, which may iudge all the people that is beyond the Riuer, [euen all that knowe ẏ law of thy God, and teach ye them that know it not.

o He gaue Ezra full authoritie to reſtore al things according to the worde of God, and to puniſh them that reſiſted and would not obey.

26 And whoſoeuer wil not do ẏ Law

of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 Bleſſed be the Lord God of our fathers, which ſo hath put in the kings heart, to beautifie the houſe of the Lord that is in Ieruſalem,

p Thus Ezra gaue God thankes for that he gaue him ſo good ſucceſſe in his affaires by reaſon of the king.

28 And hath enclined mercie toward me, before the king and his counſellers, and before all the kings mightie princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Iſrael to go vp with me.

CHAP. VIII.

1 The nomber of them that returned to Ieruſalem with Ezra. 21 He cauſeth them to faſt. 24 He admoniſheth the Prieſtes of their dutie. 31 What they did when they came to Ieruſalem.

These * are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king Artahſhaſhte.

* 1.Eſdr. 8,29.

2 Of the ſonnes of Phinehas, Gerſhom: of the ſonnes of Ithamar, Daniel: of the ſonnes of Dauid, Hattuſh:

3 Of the ſonnes of Shechaniah, a of the ſonnes of Pharoſh, Zechariah, and with him ẏ count of the males, an hundreth and fiftie.

a Read Chap. 2,3.

4 Of the ſonnes of ‖ Pahath Moab, Elihoenai, the ſonne of Zerahiah, and with him two hundreth males.

‖ Or, captaine of Moab.

5 Of the ſonnes of Shechaniah, the ſonne of Iahaziel, and with him three hundreth males.

6 And of the ſonnes of Adin, Ebed the ſonne of Ionathan, and with him fiftie males.

7 And of the ſonnes of Elam, Ieſhaiah the ſonne of Athaliah, and with him ſeuentie males.

8 And of the ſonnes of Shephatiah, Zebadiah the ſonne of Michael, & with him foureſcore males.

9 Of the ſonnes of Ioab, Obadiah the ſonne of Iehiel, and with him two hundreth and eightene males.

10 And of the ſonnes of Shelomith the ſonne of Ioſiphiah, and with him an hundreth and threeſcore males.

11 And of the ſonnes of Bebai, Zechariah, the ſonne of Bebai, and with him eight and twentie males.

12 And of the ſonnes of Azgad, Iohanan the ſonne of Hakkatan, & with him an hundreth and ten males.

13 And of the ſonnes of Adonikam, [that were the b laſt, whoſe names are theſe: Eliphelet, Iehiel and Shemaiah, and with them threeſcore males.

b That came to go with Ezra.

14 And of the ſonnes of Biguai, Uthai, and Zabbud, & with them ſeuentie males.

15 And I gathered them to the c Riuer that goeth toward Ahaua, & there abode we three dayes: then I vewed the people, and the Prieſtes, and founde there none of the ſonnes of Leui.

c To that place of Euphrates, where Ahaua the riuer entreth into it, looke 1.Chro.8,41.

16 Therefore ſent I to Eliezer, to Ariel, to Shemeiah, & to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chiefe, and to Ioiarib and to Elnathan, men of vnderſtanding,

17 And I gaue them commandement, to Iddo the d chiefeſt at the place of Caſiphia, and I e told them the wordes that they ſhould ſpeake to Iddo, and to his brethren the Nethinims at the place of Caſiphia, that they ſhould cauſe the miniſters of the houſe of our God to come vnto vs.

d He was the chiefeſt that taught there the Lawe of God vnto the Leuites.

e I put wordes in their mouth.

18 So by the good hand of our God [which was vpon vs, they brought vs a man of vnderſtanding of the ſonnes of Mahali the ſonne of Leui the ſonne of Iſrael, and Sherebiah with his ſonnes and his brethren, euen eightene.

19 Alſo Haſhabiah, and with him Ieſhaiah of the ſonnes of Merari, with his brethren, and their ſonnes twentie.

20 And of the f Nethinims, whom Dauid had ſet, and the Princes for the ſeruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

f Read Chap. 2,43.

21 And there at the Riuer, by Ahaua, I proclaymed a faſt, ẏ we might humble g our ſelues before our God, & ſeeke of him a right way for vs, and for our children, and for all our ſubſtance.

g He ſheweth that the end of faſting is to humble the body to the ſpirit, which muſt proceede of the heart inwardly touched, or els it is but hypocriſie.

22 For I was h aſhamed to require of the king an armie & horſemen, to helpe vs againſt the enemie in ẏ way, becauſe we had ſpoken to the king, ſaying, The hand of our God is vpon all them that ſeeke him in goodnes, but his power and his wrath [is] againſt all them that forſake him.

h He thought it better to commit himſelfe to the protection of God, then by ſeeking theſe ordinarie meanes, to giue an occaſion to others to thinke that he did doubt of Gods power.

23 So we faſted, and beſought our God for this: & he was intreated of vs.

24 Then I ſeparated twelue of the chiefe of the Prieſtes, Sherebiah, and Haſhabiah, and ten of their brethren with them,

25 And weighed them the ſiluer and the golde, and the veſſels, euen the offring of the houſe of our God, which the King and his counſelers, and his Princes, and all Iſrael that were preſent had offred.

26 And I weighed vnto their hand ſixe hundreth and fiftie talents of ſiluer, and in ſiluer veſſel, an hundreth talents, [and in golde, an hundreth talents:

27 And twentie baſins of golde, of a thouſand drams, and two veſſels of ſhining braſſe very good, and precious as golde.

28 ¶ And I ſayd vnto them, Ye are conſecrate vnto the Lord, and the veſſels are conſecrate, and the golde and the ſiluer are freely offred vnto yͤ Lord God of your fathers.

29 Watch ye, and keepe [them vntill ye weigh them before the chiefe Prieſts and the Leuites, and the chiefe fathers of Iſrael in Ieruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Leuites receiued the weight of the ſiluer and of the golde, and of the veſſels to bring [them to Ieruſalem, vnto the houſe of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelft day of the firſt moneth, to go vnto Ieruſalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuch as layde [k] waite by the way.

32 And we came to Ieruſalem, and abode there three dayes.

33 And on the fourth day was the ſiluer weighed, and the golde, and the veſſell in yͤ houſe of our God by yͤ hand of Meremoth the ſonne of Uriah yͤ Prieſt, and with him was Eleazar the ſonne of Phinehas, and with them was Iozabad the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the Leuites,

34 By nomber & by weight of euery one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Iſrael, twelue bullocks for all Iſrael, ninetie and ſixe rammes, ſeuentie and ſeuen lambes, and twelue hee goates for ſinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, and to the captaines beyonde the Riuer: and they promoted the people, and the houſe of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themſelues from God, and married with the Gentiles. 5 He prayeth vnto God.

When * as theſe things were done, the rulers came to me, ſaying, The people of Iſrael, and the Prieſt and the Leuites are not [a] ſeparated from the people of the lands (as touching their abominations, to wit, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themſelues, and to their ſonnes, and they haue mixed the holy ſeede with the people of the lands, and the hand of the [b] princes and rulers hath bene chiefe in this treſpaſſe.

3 But when I heard this ſaying, I rent my clothes and my garment, and pluckt off the heare of mine head, and of my beard, and ſate downe [c] aſtonied.

4 And there aſſembled vnto me all that feared the wordes of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtonied vntill the * euening ſacrifice.

5 And at the euening ſacrifice I aroſe vp from mine heauines * when I had rent my clothes and my garment I fell vpon my knees, & ſpred out mine hands vnto the Lord my God,

6 And ſayd O my God, I am confounded and aſhamed, to lift vp mine eyes vnto thee my God: for our iniquities are increaſed ouer [d] our head, and our treſpaſſe is growen vp vnto [e] the heauen.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day and for our iniquities haue we, our Kings and our Prieſts bene deliuered into the hand of the Kings of the lands, vnto the ſworde, into captiuitie, into a ſpoyle, and into confuſion of face, as appeareth this day.

8 And now for a litle ſpace grace hath bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in giuing vs a [f] nayle in his holy place, that our God may light our eyes, and giue vs a litle reuiuing in our ſeruitude.

9 For though we were bondmen, yet our God hath not forſaken vs in our bondage,

[h] Reade 1.King.9.14.

[i] Reade chap. 2,69.

[k] This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

[l] This was a token of a good conſcience and of his integritie, that he would haue witneſſes of his doeings.

* 1.Eſd.8.67.

[a] From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrarie to the Law of God and married where it was not lawful, Deut.

[b] That is, the gouernours are the chiefe beginners hereof.

[c] As one doubting whether God would continue his benefites toward vs or els deſtroy that which he had begun.

* Exod.29.39. Numb.28.4.

[d] That is, we are drowned in ſinne.

[e] They ſo exceede that they can not growe greater.

[f] In giuing vs a reſting place. It is a similitude taken of them that remaine ſtill in a place which ſmite nailes to hang things vpon, Iſa.22.23.

bondage, but hath enclined mercie vnto vs in the ſight of the Kings of Perſia, to giue vs life, and to erect the houſe of our God, and to redreſſe the deſolate places thereof, and to giue vs a wall in Iudah and in Ieruſalem.

10 And nowe, our God, what ſhall we ſay after this? for we haue forſaken thy commandements,

11 Which thou haſt commaunded by thy ſeruants ÿ Prophets, ſaying, *The land whereunto ye goe to poſſeſſe it, is an vncleane land, becauſe of the filthineſſe of the people of the lands, which by their abomination, and by their vncleanneſſe haue filled it from corner to corner.

12 Nowe therefore ſhall ye not giue your daughters vnto their ſonnes, neither ſhall ye take their daughters vnto your ſonnes, nor ſeeke their *peace nor wealth for euer, that ye may be ſtrong and eate the goodnes of the land, and leaue it for an inheritance to your ſonnes for euer.

13 And after all that is come vpon vs for our euill deedes, and for our great treſpaſſes, (ſeeing that thou our God haſt [h] ſtayed vs from being beneath for our iniquities, and haſt giuen vs ſuch deliuerance

14 Should we returne to breake thy commaundements, and ioyne in affinitie with the people of ſuch abominations? wouldeſt not thou be angrie toward vs till thou hadſt conſumed vs, ſo that there ſhould be no remnant nor any eſcaping?

15 O Lorde God of Iſrael, thou art iuſt, for we haue bin [i] reſerued to eſcape, as appeareth this day. beholde, we are before thee in our treſpaſſe: therefore we can not ſtand before thee becauſe of it.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues.

Whiles *Ezra prayed thus and [a] confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam, anſwered and ſayd to Ezra, We haue treſpaſſed againſt our God and haue taken ſtrange wiues of the people of the land, yet nowe there is [b] hope in Iſrael concerning this.

3 Nowe therefore let vs make a couenant with our God, to put away all the [c] wiues (and ſuch as are borne of them) according to the counſel of the Lord and of thoſe that feare the commandements of our God, and let it be done according to the Lawe.

4 Ariſe: for the matter [d] belongeth vnto thee: we alſo will be with thee: be of comfort and doe it.

5 ¶ Then aroſe Ezra, and cauſed the chiefe Prieſts, the Leuites, and all Iſrael, to ſweare that they would doe according to this worde. So they ſware.

6 *And Ezra roſe vp from before the houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſhib: he went euen thither, but he did eate neither bread, nor drinke water: for he mourned, becauſe of the tranſgreſſion of them of the captiuitie.

7 And they cauſed a Proclamation to go throughout Iudah and Ieruſalem, vnto all them of the [f] captiuitie, that they ſhould aſſemble themſelues vnto Ieruſalem.

8 And whoſoeuer would not come within three dayes according to ÿ counſell of the Princes and Elders, all his ſubſtance ſhould be *forfaite, and he ſhould be ſeparate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the [f] raine.

10 And Ezra the Prieſt ſtoode vp, and ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to [g] increaſe the treſpaſſe of Iſrael.

11 Nowe therefore [h] giue praiſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from ÿ people of the land, and from the ſtrange wiues.

12 And all ÿ Congregation anſwered, and ſayd with a loude voyce, So will we doe according to thy wordes vnto vs.

13 But the people are many, and it is a raynie weather, and we are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers ſtande therefore before all the Congregation, and let all them

---

Leuit. [illegible] Deut. [illegible]

Deut.23.6.

[h] Haſt not be [illegible] vs [illegible] for [illegible] Deut. [illegible]

[i] He ſheweth ÿ God is iuſt in [illegible] his people [illegible] to whom he ſheweth his fauour.

1 Eſd.8.90.

[a] He confeſſed his ſinnes and the [illegible] of the people.

[b] Meaning, that God would receiue them to mercie.

[c] Which are ſtrangers and maried contrarie to the Law of God.

[d] Becauſe God hath giuen thee autoritie and learning to perſwade the people herein and to commaund them.

1 Eſd.9.1.

[f] The ſonnes of the captiuitie.

*Or, condemned.

[e] Which conteined part of Nouember & part of December.

[f] For ÿ ſeaſon was giuen to raine & for the weat er was more ſharpe & colde, and alſo their conſcience touched them.

[g] Ye haue laid one ſinne vpon another.

[h] Reade Ioſh. 7.19.

Let them be appointed to examine the matter.

them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the ſonne of Aſahel, and Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo and [k]departed, euen Ezra the Prieſt, and, the men that were chiefe fathers to the familie of their fathers by name and ſate downe in the firſt day of the tenth moneth to examine the matter.

[k] They went to the chiefe cities to ſit on this matter which was thre moneths in finiſhing.

17 And vntil the firſt day of the firſt moneth they were finiſhing the buſines with all the men that had taken ſtrange wiues,

18 And of the ſonnes of the Prieſts there were men found, that had taken ſtrange wiues, [to wit,] of the ſonnes of Ieſhua the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and Iarib and Gedaliah.

19 And they gaue [l]their hands, that they would put away their wiues, and they that had treſpaſſed, [gaue] a ram for their treſpaſſe.

[l] As a token þ they would keepe promes and doe it.

20 And of the ſonnes of Immer, Hanani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m]Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, & Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

[m] Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, & Ieremoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, & Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of ‖Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, & Binnui, and Manaſſeh.

‖ Or, the captaine of Moab.

31 And of the ſonnes of Harim, Eliezer, Iſhiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſau,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, & Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All theſe had taken ſtrange wiues: and among them were women that had [n]children.

[n] Which alſo were made illegitimate becauſe the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOd doeth in all ages and at all times ſet vp worthie perſons for the commoditie and profite of his Church, as now within the compaſſe of ſeuentie yeeres he raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the Law of God was put in execution among them. He was a godly man and in great autoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the ſonne of Aſahel, and Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo and [k] departed, euen Ezra the Prieſt, and the men that were chiefe fathers to the familie of their fathers by name and ſate downe in the firſt day of the tenth moneth to examine the matter.

17 And vntil the firſt day of the firſt moneth they were finiſhing the buſines with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the Prieſts there were men found, that had taken ſtrange wiues, [to wit,] of the ſonnes of Ieſhua the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and and Iarib and Gedaliah.

19 And they gaue [l] their hands, that they would put away their wiues, and they that had treſpaſſed, [gaue] a ram for their treſpaſſe.

20 And of the ſonnes of Immer, Hanani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, & Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, & Ieremoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, & Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of ‖Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, & Binnui, and Manaſſeh.

31 And of the ſonnes of Harim, Eliezer, Iſhiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſau,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, & Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All theſe had taken ſtrange wiues: and among them were women that had [n] children.

[k] They went to the chiefe cities to ſit on this matter which was three moneths in finiſhing.

[l] As a token þ they would keepe promes and doe it.

[m] Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

‖Or, the captaine of Moab.

[n] Which alſo were made illegitimate becauſe the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOd doeth in all ages and at all times ſet vp worthie perſons for the commoditie and profite of his Church, as now within the compaſſe of ſeuentie yeeres he raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the Law of God was put in execution among them. He was a godly man and in great authoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

CHAP. I

1 Nehemiah bewaileth the calamitie of Ieruſalem, 5 He confeſſeth the ſinnes of the people, and prayeth God for them.

The wordes of Nehemiah the ſonne of Hachaliah. In the moneth [a] Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan,

a Which conteineth part of Nouember & part of December, & was their ninth moneth.

b A Iewe as I was.

2 Came Hanani, one of my brethren, he and the men of Iudah, and I aſked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.

3 And they ſaid vnto me, The reſidue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch and the wall of Ieruſalem is broken down, and the gates thereof are burnt with fire.

c Meaning in Iudea.

4 And when I heard theſe wordes, I ſate downe and wept, and mourned [certaine dayes, and I faſted and prayed before the God of heauen,

Dan.9,4.

5 And ſayd, *O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obſerue his commaundements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee dayly, day and night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which we haue ſinned againſt thee, both I and my fathers houſe haue ſinned:

‡Ebr. corrupted.

7 We haue ‡grieuouſly ſinned againſt thee, and haue not kept the commandements, nor the ſtatutes, nor the iudgements, which thou commaundedſt thy ſeruant Moſes.

8 I beſeech thee, remember the word that thou commaundedſt thy ſeruant Moſes ſaying, Ye will tranſgreſſe, and I *will ſcatter you abroad among the people.

Deut.29.27, 28.

9 But if ye turne vnto me, and keepe my commaundements, and doe them, *though your ſcattering were to the vttermoſt part of the heauen, yet will I gather you from thence and will bring you vnto the place that I haue choſen, to place my name there.

Deut.30,4.

10 Nowe theſe are thy ſeruants and thy people, whome thou haſt redeemed by thy great power, and by thy mightie hand.

11 O Lorde, I beſeech thee, let thine eare nowe hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to [d] feare thy Name, and I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of [e] this man: for I was the Kings butler.

d That is, to worſhip thee.

e To wit, the King Artahſhaſhte.

CHAP. II

1 After Nehemiah had obteined letters of Artaxerxes, 11 He came to Ieruſalem, 17 And buildeth the walles.

Now in the moneth [a] Niſan in ŷ twentieth yere of king Artahſhaſhte, the wine ſtoode before him, and I tooke vp the wine, and gaue it vnto the King. nowe I was not beforetime ſad in his preſence.

a Which was ŷ firſt moneth of the yere and conteineth part of March and part of April.

b Who is alſo called Darius reade Ezr. 7,1 and was the ſonne of Hyſtaſpes.

2 And the King ſayd vnto me, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing, but ſorowe of heart. Then was I ſore afraide,

3 And I ſayd to the King, God ſaue the King for euer: why ſhould not my countenance be ſad, when the citie and] houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are deuoured with fire?

4 And the King ſayd vnto me, For what thing doeſt thou require? Then I [c] prayed to the God of heauen,

c I deſired God in mine heart to proſper mine enterpriſe.

5 And ſaid vnto the King, If it pleaſe the King, and if thy ſeruant haue found fauour in thy ſight, I deſire that thou wouldeſt ſende me to Iudah vnto the ſepulchres of my fathers, that I may build it.

6 And the King ſayde vnto me, (the Queene alſo ſitting by him) Howe long ſhall thy iourney be? and when wilt thou come againe? So it pleaſed the King, and he ſent me, and I ſet him a time.

7 After, I ſayd vnto the King, If it pleaſe the king, let them giue me letters to the captaines beyond the |Riuer, that they may conuay me ouer, til I come into Iudah,

|Or, Euphrates.

8 And letters vnto Aſaph the keeper of the Kings |parke, that he may giue me timber to build the gates of the palace (which appertained to the houſe) and for the walles of the citie, and for the houſe that I ſhall enter into. And the King gaue me according to [d] the good hand of my God vpon me.

|Or, Paradiſe.

d As God moued me to aſke and as he gaue me good ſucceſſe therein.

9 ¶ Then came I to the captaines beyonde the Riuer, and gaue them the Kings letters. And the King had ſent

captaines of the armie and horſemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a ſeruãt an Ammonite heard it, and it grieued them ſore, that there was come a man which ſought the wealth of the children of Iſrael.

11 So I came to Ieruſalem, & was there three dayes.

12 And I roſe in the night, I, and a fewe men with me: for I tolde no man, what God had put in mine heart to doe at Ieruſalem, and there was not a beaſt with mee, ſaue the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and came before the draggon well, and to the dung port, and vewed the walles of Ieruſalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the fountaine, and to the kings fiſhpoole, and there was no roume for the beaſt that was vnder me to paſſe.

15 Then went I vp in the night by the brooke, and vewed the wall, and turned backe, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Prieſtes, nor to the noble men, nor to the rulers, nor to the reſt that laboured in the worke.

17 Afterward I ſaide vnto them, Ye ſee the miſerie that we are in, how Ieruſalem lieth waſte, & the gates thereof are burnt with fire: come and let vs builde the wall of Ieruſalem, that we be no more [f] a reproche.

18 Then I tolde them of the hand of my God, (which was good ouer me) and alſo of the kings wordes that he had ſpoken vnto me. And they ſaide, Let vs riſe, and builde. So they [g] ſtrengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the ſeruant an Ammonite, and Geſhem the Arabian heard it, they mocked vs & deſpiſed vs, and ſaid, What a thing is this that ye do? Will ye [i] rebell againſt the king?

20 Then anſwered I them, and ſaid to them, The God of heauen, hee will proſper vs, and we his ſeruants will riſe vp and builde: but as for you, ye haue no portion nor right, nor [k] memoriall in Ieruſalem.

[e] These were great enemies to the Iewes and [illegible] alwaies both by force & subtilties to ouercome them, & Tobiah because his wife was a Iewesse, had aduertisement euer of their affaires, and so brought them great trouble.

‖ Or, conduite.

[f] That is, contemned of other nations, as though God had forsaken vs.

[g] They were encouraged and gaue them ſelues to do wel, and to ſet forwarde this enterpriſe.

[h] These were three chiefe gouernours vnder the king of Perſia beyond Euphrates.

[i] Thus yͤ wicked when they wil burden the children of God euer lay treaſon vnto their charge both becauſe it maketh them moſt odious to the world and alſo ſtirreth the hatred of Princes moſt againſt them.

[k] Neither ye are of the nomber of the children of God (to whome he hath appointed this citie only) neither did any of your predeceſſours euer feare God.

CHAP. III.

The nomber of them that builded the walles.

Then aroſe Eliaſhib the hie Prieſt with his brethren the Prieſtes, and they built the ſheepegate: they [a] repaired it, and ſet vp the doores thereof: euen vnto the towre of Meah repaired they it, [and] vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, and beſide him Zaccur the ſonne of Imri.

3 But the fiſh port did the ſonnes of Senaah builde, which alſo layed the beames thereof, & ſet on yͤ doores therof, the lockes thereof, & the barres thereof.

4 And next vnto them fortified Meremoth, the ſonne of Vriah, the ſonne of Hakkoz: & next vnto them fortified Meſhullam, the ſonne of Berechiah, yͤ ſonne of Meſhezabeel: and next vnto them fortified Zadok, the ſonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the *olde fiſhpoole fortified Iehoiada the ſonne of Paſeah, and Meſhullam the ſõne of Beſodaiah: they layed the beames therof, and ſet on the doores thereof and the lockes thereof, and the barres thereof.

7 Next vnto them alſo fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the ſonne of Harhaiah of the goldſmiths: next vnto him alſo fortified Hananiah, the ſonne of Harakkahim, and they repaired Ieruſalem vnto the broad wall.

9 Alſo next vnto them fortified Rephaiah the ſonne of Hur, the ruler of the halfe part of Ieruſalem.

10 And next vnto him fortified Iedaiah the ſonne of Harumaph, euen ouer againſt his houſe: and next vnto him fortified Hattuſh, the ſonne of Haſhabniah.

11 Malchiah the ſonne of Harim, and Haſhub the ſonne of Pahath Moab fortified the ſecond portion, and the towre ‖ of the fornaces.

12 Next vnto him alſo fortified Shallum, the ſonne of Halloheſh, the ruler of the halfe part of Ieruſalem, he, and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanoah: they

R r.iii. built

[a] In Ebrewe, they ſanctified it, that is, they finiſhed it and ſo dedicated it to the Lord by prayer, beſeching him to maintaine it.

[b] The rich and mightie would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

* Chap.12.39.

[c] Vnto the place where the Duke was wont to ſit in iudgement, who gouerned the countrey in their abſence.

‖ Or, [illegible]

‖ Or, of the apotecaries.

‖ Or, ouens.

built it, and ſet on the doores thereof, the lockes thereof, and the barres thereof, euen a thouſand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the ſonne of Rechab, the ruler of the fourth part of Beth haccarem: hee built it, and ſet on the doores thereof the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the ſonne of Col hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and ſet on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fiſhpoole of f Shelah by the kings garden, & vnto the ſteps that goe downe from the citie of Dauid.

f Or, S[illegible]

16 After him fortified Nehemiah the ſonne of Azbuk, the ruler of the halfe part of Beth zur, vntill ẏ other ſide ouer againſt the ſepulchres of Dauid, and to the fiſhpoole that was repaired, and vnto the houſe of the mightie.

17 After him fortified the Leuites, Rehum the ſonne of Bani, and next vnto him fortified Haſhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the ſonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the ſonne of Ieſhua the ruler of Mizpah, the other portion ouer againſt the going vp to the d corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earneſt Baruch the ſonne of Zacchai, and fortified another portion from the corner vnto the doore of the houſe of Eliaſhib the hie Prieſt.

21 After him fortified Meremoth, the ſonne of Vriah, the ſonne of Hakkoz, another portion from the doore of the houſe of Eliaſhib, euen as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts, the men of the e plaine.

e Which dwelt in the plaine countrey by Iorden and Iericho.

23 After them fortified Beniamin, and Haſhub ouer againſt their houſe: after him fortified Azariah, the ſonne of Maaſeiah, ẏ ſonne of Ananiah, by his houſe.

24 After him fortified Binnui, the ſonne of Henadad another portion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal the ſonne of Vzai, from ouer againſt the corner, and the high tower, that lieth out frō the kings houſe, which is beſide the court of the priſon. After him, Pedaiah, the ſonne of Paroſh.

26 And the f Nethinims they dwelt in the fortreſſe vnto the place ouer againſt the water gate, Eaſtwarde, and to the towre that lyeth out.

f Reade Ezra, Chap 2,4[illegible]

27 After him fortified the Tekoites another portion ouer againſt the great towre, that lieth out, euen vnto the wall of the fortreſſe.

28 From aboue the horſegate forth fortified the Prieſtes, euery one ouer againſt his houſe.

29 After them fortified Zadok the ſonne of Immer ouer againſt his houſe: and after him fortified Shemaiah, the ſonne of Shechaniah the keeper of the Eaſt gate.

30 After him fortified Hananiah, the ſonne of Shelemiah, & Hanun, the ſonne of Zalaph, the g ſixt, another portion: after him fortified Meſhullam, the ſonne of Berechiah, ouer againſt his chamber.

g Meaning, the ſixt of his ſonnes.

31 After him fortified Malchiah the goldſmiths ſonne, vntill the houſe of the Nethinims, and of the marchants ouer againſt the gate h Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the ſheepegate fortified the goldſmithes and the marchants.

CHAP. IIII.

7 The building of Ieruſalem is hindered. 15 But God breaketh their enterpriſe. 17 The Iewes build with one hande, and holde their weapons in the other.

BUt when Sanballat heard that we builded ẏ wall, then was hee wroth and ſore grieued, and mocked the Iewes,

2 And ſaide before his a brethren & the armie of Samaria, thus he ſaide, What doe theſe b weake Iewes? will they fortifie themſelues? will they ſacrifice? will they finiſh it in a day? will they make the ſtones whole againe out of the heapes of duſt, ſeeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus ẏ wicked that conſider not that Gods power is euer in a readines to the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite c was beſide him, & ſaid, Although they builde, yet if a foxe go vp, he ſhall euen breake downe their ſtonie wall.

c This is the [illegible]

4 Heare, O our God (for we are deſpiſed) and turne their ſhame vpon their owne head, and giue them vnto a praye d in the land of their captiuitie,

5 And couer not their iniquitie, neither let their ſinne be put out in thy preſence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the

d [illegible] ſet themſelues againſt hee, and againſt the Church [illegible] hauing reſpect to Gods glo[illegible], and not for any priuate affection [illegible]

wall

[illegible] the height.

wall was ioyned vnto the halfe therof, and ẏ heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, & the Aſhdodims heard that the walls of Ierusalem were repaired, (for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired all together to come and to fight againſt Ieruſalem, and to [i]hinder them.

[i] They make [illegible]

9 Then we prayed vnto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Iudah ſaide, The ſtrength of the bearers is weakened, and there is much earth, ſo that we are not able to builde the wall.

11 Alſo our aduerſaries had ſayde, They ſhal not know, neither ſee, till we come into the middes of them and ſlaye them, and cauſe the worke to ceaſe.

12 But when ẏ Iewes (which dwelt beſide them) came, they tolde vs [f]ten times, [g]From all places whence ye ſhall returne, they will be vpon vs.

13 Therefore ſet I in the lower places behinde the wall vpon the toppes of the ſtones, and placed the people by their families, with their ſwords, their ſpeares and their bowes.

14 Then I behelde, and roſe vp, and ſaid vnto the Princes, and to the rulers, and to the reſt of the people, Be not afrayde of them: remember the [h]great Lorde, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

[f] That is, oftentimes.

[g] They which brought the tidings, ſaide thus: when you leaue your worke and goe either to eate or to reſt, your enemies will aſſaile you.

[h] Who is euer at hand to deliuer his out of danger: and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſeruation of their owne liues and of theirs he encourageth them to play the valiant men.

15 And when our enemies hearde that it was knowen vnto vs, then God brought their counſel to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And frõ that day, halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, & ſhields, and bowes & habergins: and the rulers ſtood [i]behinde all the houſe of Iudah.

[i] To ouerſee them and to encourage them to their worke.

17 They that builded on the wall, and they that bare burdens, and they that laded did the worke with one hand, and with the other helde the ſword.

18 For euery one of the builders had his ſword girded on his loynes, and ſo builded: and he that blewe the trumpet, was beſide me.

19 Then ſaid I vnto the Princes, and to the rulers, and to the reſt of the people, The worke is great and large, and we are ſeparated vpon the wall, one farre from another.

20 In what place therefore ye heare the ſound of the trumpet, [k]reſort ye thither vnto vs: our God ſhall fight for vs.

[k] Meaning to [illegible] requiſed.

21 So we laboured in the worke and halfe of them helde the ſpeares from the appearing of the morning, til the ſtarres came foorth.

22 And at the ſame time ſaide I vnto the people, Let euery one with his ſeruant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſeruants, nor the men of the warde, (which followed me) none of vs did put off our clothes, [l]ſaue, euery one put them off for waſhing.

[l] That is, when they put on their cleane clothes or elſe when they waſhed their clothes.

CHAP. V.

1 The people are oppreſſed and in neceſsitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, leaſt he ſhould grieue the people.

Nowe there was a great [a]crie of the people, and of their wiues againſt their brethren the Iewes.

2 For there were that ſaide, We, our ſonnes and our daughters are many, therfore we take vp corne, that we may eate and liue.

3 And there were that ſaid, We muſt gage our landes, & our vineyards, & our houſes, and take vp corne for the famine.

4 There were alſo that ſaid, We haue borowed money for the kings tribute vpon our landes and our vineyards.

5 And now our fleſh is as the fleſh of our brethrẽ, and our ſonnes as their ſonnes: and lo, we bring into ſubiection our ſonnes, and our daughters as ſeruants, and there be of our daughters nowe in ſubiection, and there is no power in our handes: for other men haue our landes and our vineyards.

6 Then was I very angrie when I heard their crie and theſe wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers and ſaid vnto them, You lay burthens euery one vpon his brethren. and I ſet a great aſſemblie againſt them.

8 And I ſaide vnto them, We according to our abilitie haue redeemed our brethren the Iewes, which were ſolde vnto the heathen: and will you ſell your brethren againe, or ſhall they be ſolde vnto vs? Then helde they their peace, and could not anſwere.

[a] Againſt the [illegible] which oppreſſed them.

[b] That is the [illegible] of [illegible] people, [illegible] are not able to redeeme them by [illegible] are [illegible] to [illegible] others. [illegible] their dealing [illegible] deliuered them from the bondage of the heathen. Shall we make them bond againe?

9 I ſayde alſo, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the [k] reproche of the heathen our enemies?

10 For euen I, my brethren, and my ſeruants do lend them money and corne: I pray you, let vs leaue off this burden.

11 Reſtore, I pray you, vnto them this day their landes, their vineyardes, their oliues, and their houſes, and remit the hundreth part of the ſiluer and of the corne, of the wine, and of the oyle [l]that ye exact of them.

12 Then ſaid they, We will reſtore it, and will not require it of them: we will doe as thou haſt ſaide. Then I called the Prieſtes, and cauſed them to ſweare, that they ſhould doe according to this promes.

13 So I ſhooke my lappe, and ſaide, So let God ſhake out euery man that will not performe this promiſe from his houſe, and from his labour: euen thus let him be ſhaken out, and emptied. And all the Congregation ſaide, Amen, and praiſed the Lord: and the people did according to this promes.

14 And from the time that [the king] gaue me charge to be gouernour in the land of Iudah from the twentieth yere, euen vnto the two and thirtieth yere of king Artahſhaſhte, that is, twelue yere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, beſides fourtie ſhekels of ſiluer: yea, and their ſeruants bare rule ouer the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified [a portion] in the worke of this wall, and we bought no land and all my ſeruants came thither together vnto the worke.

17 Moreouer there were ‖ at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, and ſixe choſen ſheepe, and birdes were prepared for me, and within ten dayes wine for all in abundance. Yet for all this I required not the [n] bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember mee, O my God, in goodneſſe, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah anſwereth with great wiſedome, and zeale to his aduerſaries. 11 He is not diſcouraged by the falſe prophets.

AND when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and that there were no mo [a] breaches therein (though at that time I had not ſet vp the doores vpon the gates)

2 Then ſent Sanballat and Geſhem vnto mee, ſaying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I ſent meſſengers vnto them, ſaying, I haue a great worke to doe, and I can not come downe: [b] Why ſhould the worke ceaſe, whiles I leaue it, and come downe to you?

4 Yet they ſent vnto me foure times after this ſort. And I anſwered them after the ſame maner.

5 Then ſent Sanballat his ſeruant after this ſort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gaſhmu hath ſaide it, that thou and the Iewes thinke to rebell, for the which cauſe thou buildeſt the wall and thou wilt be their king according to theſe [c] wordes.

7 Thou haſt alſo ordeined [d] the Prophets to preache of thee at Ieruſalem, ſaying, There is a king in Iudah: and nowe according to theſe wordes it ſhall come to yͤ kings eares: come now therefore, and let vs take counſell together.

8 Then I ſent vnto him, ſaying, It is not done according to theſe wordes that thou ſayeſt: for thou feineſt them of thine owne heart.

9 For all they afrayed vs, ſaying, Their handes ſhall be weakened from the worke, and it ſhall not be done: now therefore incourage thou me.

10 ¶ And I came to yͤ houſe of Shemaiah the ſonne of Delaiah the ſonne of Mehetabeel, and he was [e] ſhut vp, and he ſaide, Let vs come together into the houſe of God in the middes of the Temple, and ſhut the doores of the Temple: for they wil come to ſlay thee: yea, in the night will they come to kill thee.

11 Then I ſaid, Should ſuch a man as I, flee? Who is hee, being as I am, that would go into the Temple to liue? I will not go in.

12 And

[k] [illegible] God [illegible]

[l] Which ye take of them for the lone.

[m] I receiued not that portion and fee, which the gouernours that were before me, exacted [illegible] the people [illegible] commoditie.

[n] [illegible] bread as others [illegible] had [illegible]

[a] That is, that they were ioyned together, as Chap. 4, 6.

[b] Meaning, that if he ſhould obey their requeſt, the worke which God had appointed, ſhould ceaſe: ſhewing hereby that we ſhould not commit our ſelues to the handes of the wicked.

‖ Or, Geſhem.

[c] As the fame goeth.

[d] Thou haſt hired and ſet vp falſe prophets to make thy ſelfe king, and ſo to defraude the king of Perſia of that ſubiection which thou oweſt vnto him.

‖ [illegible] them [illegible] minde.

[e] As though he would be ſecret to the intent that he might pray vnto God with greater libertie and receiue ſome reuelation, which in him was but hypocriſie.

[f] He doubted not but God was able to preſerue him, and knew that if he had obeyed this counſel, he ſhould haue diſcouraged all the people: alſo God geueth power to his to reſiſt falſe prophecies though they ſeeme to haue neuer ſo great probabilitie.

12 And lo, I perceiued, that God had not ſent him, but yͤ hee pronounced this prophecie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and do thus, and ſinne, and that they might haue an euill report that they might reproche me.

g Uerie griefe cauſed him to pray againſt ſuch which vnder the pretence of being the miniſters of God, were aduerſaries to his glorie, and went about to ouerthrowe his Church: declaring alſo hereby that where there is one true miniſter of God, the deuill hath a great ſort of hirelings.

14 My God, remember thou Tobiah, and Sanballat according vnto theſe their workes, and Noadiah the Propheteſſe alſo, & the reſt of the Prophets that would haue put me in feare.

15 ¶ Notwithſtanding the wall was finiſhed on the fiue and twentieth day [h] of Elul, in two and fiftie dayes.

h Which was yͤ ſixt moneth and conteined part of Auguſt and part of September.

16 And when all our enemies heard thereof, euen al the heathen that were about vs, they were afrayde, and their courage failed them: for they knew, yͤ this worke was wrought by our God.

17 And in theſe daies were there many of the princes of Iudah, whoſe [i] letters went vnto Tobiah, & thoſe of Tobiah came vnto them.

i After that I had ſent Sanballat his anſwere.

18 For there were many in Iudah, that were ſworne vnto him: for he was the ſonne in law of Shechaniah yͤ ſonne of Arah: and his ſonne Iehonathan had the daughter of Meſhullam, the ſonne of Berechiah.

19 Yea, they ſpake in his praiſe before me, and tolde him my words, and [k] Tobiah ſent letters to put me in feare.

k Thus the church of God hath euermore enemies within it ſelfe (which are more dangerous then the outward and profeſſed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are nombred.

* Ecclus 49.13.

NOwe * when the wall was builded, and I had ſet vp the doores, and the porters, and the ſingers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ieruſalem (for he was doutleſſe a faithfull man, and feared God aboue many)

3 And I ſaid vnto them, Let not the gates of Ieruſalem be opened, vntil the heate of yͤ ſunne: and while [a] they ſtand by, let them ſhut the doores, and ‖ make them faſt: and I appointed wardes of the inhabitãts of Ieruſalem, euery one in his ward, and euery one ouer againſt his houſe.

a To wit, they that are mentioned, verſe 1.

‖ Ebr. ſhut them. Meaning, the barres were put in.

4 Now the citie [was] large & great, but the people were fewe therein, and the houſes were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the firſt, and found written therein,

* Ezra 2.1.

6 These are the [b] ſonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Ieruſalem and to Iudah, euery one vnto his citie.

b That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Ieſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Biguai, Nehum, Baanah. [This is] the number of the men of the people of Iſrael.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah, chap. 2.2.

8 The ſonnes of Paroſh, two thouſand an hundreth ſeuentie and two.

9 The ſonnes of Shephatiah, three hundreth ſeuentie and two.

10 The ſonnes of Arah, ſixe hundreth fiftie and two.

11 The ſonnes of ‖ Pahath Moab of the ſonnes of Ieſhua, and Ioab, two thouſand, eight hundreth and eightene.

‖ Or, the captaine of Moab.

12 The ſonnes of Elam, a thouſand, two hundreth fiftie and foure.

13 The ſonnes of Zattu, eight hundreth and fiue and fourtie.

14 The ſonnes of Zacchai, ſeuen hundreth and threeſcore.

15 The ſonnes of Binnui, ſixe hũdreth and eight and fourtie.

16 The ſonnes of Bebai, ſixe hundreth and eight and twentie.

17 The ſonnes of Azgad, two thouſand, three hundreth and two & twentie.

18 The ſonnes of Adonikam, ſixe hundreth three ſcore and ſeuen.

19 The ſonnes of Biguai, two thouſand three ſcore and ſeuen.

20 The ſonnes of Adin, ſixe hundreth, and fiue and fiftie.

21 The ſõnes of Ater of Hizkiah, ninetie and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twentie.

23 The ſonnes of Bezai, three hundreth and foure and twentie.

24 The ſõnes of Hariph, an hundreth and twelue.

25 The [d] ſonnes of Gibeon, ninetie and fiue.

d That is, the inhabitants of Gibeon.

26 The men of Beth lehem and Netophah, an hundreth foure ſcore and eight.

27 The men of Anathoth, an hundreth and eight and twentie.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, ſeuen hundreth, and three and fourtie.

30 The men of Ramah and Gaba, ſixe hundreth and one and twentie.

31 The men of Michmas, an hundreth and two and twentie.

32 The men of Beth el and Ai, an hundreth and three and twentie.

33 The men [e] of the other Nebo, two and fiftie.

[e] For there were two cities of this name.

34 The ſonnes of the other Elam, a thouſand, two hundreth and foure and fiftie.

35 The ſonnes of Harim, three hundreth and twentie.

36 The ſonnes of Iericho, three hundreth and fiue and fourtie.

37 The ſonnes of Lod hadid and Ono, ſeuen hundreth and one & twentie.

38 The ſonnes of Senaah, three thouſand, nine hundreth and thirtie.

39 The Prieſtes: the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeuentie and three.

40 The ſonnes of Immer, a thouſand and two and fiftie.

41 The ſonnes of Paſhur, a thouſãd, two hundreth and ſeuen and fourtie.

42 The ſonnes of Harim, a thouſand and ſeuenteene.

43 ¶ The Leuites: the ſonnes of Ieſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.

‖ Or, Hodaiah.

44 ¶ The ſingers: the children of Aſaph, an hundreth, & eight and fourtie.

45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,

f Read Ezra 2,58.

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,

48 The ſonnes of Lebana, ỳ ſonnes of Hagaba the ſonnes of Shalmai,

49 The ſonnes of Hanan, the ſonnes of Giddel the ſonnes of Gahar,

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,

51 The ſonnes of Gazzam, the ſonnes of Uzza, the ſonnes of Paſeah,

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,

53 The ſonnes of Bakbuk, the ſonnes of Hakupha, the ſonnes of Harhur,

54 The ſonnes of Bazlith, the ſonnes of Mehida the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſera, the ſonnes of Tamah,

56 The ſonnes of Neziah, the ſonnes of Hatipha,

57 The ſõnes of Salomons ſeruãts, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,

58 The ſonnes of Iaala, the ſonnes of Darkon, the ſonnes of Giddel,

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 Al the Nethinims, and the ſonnes of Salomons ſeruants [were] three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel melah, Tel hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeede, [or] if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.

63 And of the Prieſtes: the ſonnes of Habaiah, ỳ ſonnes of Hakkoz, ỳ ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite, to wife, and was named after their name.

64 Theſe ſought their writing of the genealogies, but it was not founde: therefore they were put from the Prieſthoode.

65 And [g] the Tirſhatha ſaid vnto thẽ, that they ſhould not eate of the moſt holy, till there roſe vp a Prieſt with *Urim and Thummim.

[g] Meaning, Nehemiah: for Tirſhatha in the Chalde tongue ſignifieth a butler.

*Exod.28.30.

66 All the Congregation together [was] two and fourtie thouſand, three hundreth and three ſcore,

67 Beſides their ſeruants and their maides, which were ſeuen thouſande, three hundreth and ſeuen and thirtie: and they had two hundreth and fiue and fourtie ſinging men and ſinging women.

68 Their horſes [were] ſeuen hundreth and ſixe and thirtie, and their mules two hundreth & fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, and ſixe thouſand, ſeuen hundreth and twentie aſſes.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand [h] drams of golde, fiftie baſins, fiue hundreth and thirtie Prieſtes garments.

[h] Reade Ezra 2.69.

71 And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand drammes of gold, and two thouſand and two hundreth pieces of ſiluer.

‖Or, pounes.

72 And the reſt of the people gaue twentie thouſand drāmes of gold, and two thouſand pieces of ſiluer, and three ſcore and ſeuen Prieſtes garments.

73 And the Prieſts and Leuites, and the porters and the ſingers and the reſt of the people and the Nethinims, and al Iſrael dwelt in their cities: and when the ᵃ ſeuenth moneth came, the children of Iſrael were in their cities.

a Which conteined part of September & part of October.

CHAP. VIII.

2 Ezra gathereth together the people and readeth to them the Law. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

And all the people aſſembled themſelues together, in the ſtreete that was before the watergate, and they ſpake vnto Ezra the [a] ſcribe, that he woulde bring the booke of the Lawe of Moſes, which the Lorde had commanded to Iſrael.

‡Ebr. as one man.

a Reade Ezra 7.6.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all that could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

b Which had age and diſcretion to vnderſtand.

3 And he read therein in the ſtreete that was before ẏ watergate (from the morning vntill the midday) before men and women, and them that vnderſtood it, and the eares of al the people hearkened vnto the booke of the Law.

c This declareth the great zeale that the people had to heare the worde of God.

4 And Ezra the ſcribe ſtoode vpon a pulpit of wood, which he had made for the preaching, & beſide him ſtoode Mattithiah, and Shema, and Anaiah, and Vriah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, [and Meſhullam.

5 And Ezra opened the booke before all the people: for he was aboue all the people: and when he opened it, all the people ſtood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra prayſed the Lorde the great God, and all the people anſwered, Amen, Amen, with lifting vp their hands: and they bowed themſelues, and worſhipped the Lorde with their faces toward the ground.

7 Alſo Ieſhua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Lawe, and the people [ſtoode] in their place.

8 And they read in the booke of the Law of God diſtinctly and gaue ẏ ſenſe, and cauſed them to vnderſtande the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and ſcribe, and the Leuites that inſtructed the people, ſaid vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people [e] wept, when they heard the wordes of the Law.

e In conſidering their offences againſt ẏ Law. Therefore ẏ Leuites do not reproue them for mourning but aſſure them of Gods mercies foraſmuch as they are repentant.

10 He ſaid alſo vnto them, Goe, [and eate of the fat, and drinke the ſweete, and ſende part vnto them, for whom none is [f] prepared: for this day is holy vnto our Lord: be ye not ſorie therefore: for the [g] ioy of the Lorde is your ſtrength.

f That is, remember the poore.

g Reioyce in the Lorde and he wil giue you ſtrength.

11 And the Leuites made ſilence throwout al the people ſaying, Hold your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſende away part, and to make great ioy, becauſe they had vnderſtand the wordes that they had taught them.

13 And on the ſeconde day the chiefe fathers of all the people, the Prieſtes and the Leuites were gathered vnto Ezra the ſcribe, that hee alſo might inſtruct them in the wordes of the Law.

14 And they founde written in the Lawe, (that the Lorde had commanded by Moſes, that the children of Iſrael ſhould dwell in ‡ boothes in the feaſt of the ſeuenth moneth,

Leuit.23.34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖Or, pine branches. Leuit.23.40.

16 So the people went foorth and brought them & made them boothes, every one vpon the [h] roofe of his houſe, and in their courtes, and in the courtes of the houſe of God, and in the ſtreete by the Watergate, and in the ſtreete

h For their houſes were made flat aboue. Reade Deut.22.8.

of the gate of Ephraim.

17 And al the Congregation of them that were come againe out of the captiuitie, made booths, and ſate vnder the boothes: for ſince the time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioye.

Which was [illegible] and decree.

18 And hee read in the booke of the Lawe of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God. 6 Declaring his wonders 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure & twentieth day of this [a] moneth the children of Iſrael were aſſembled with *faſting, and with ſackecloth, and earth vpon them.

[a] Meaning, the ſeuenth.

* [illegible] 9.4.

2 (And they that were of the ſeede of Iſrael were ſeparated from al ye || ſtrangers) and they ſtood and confeſſed their ſinnes & the iniquities of their fathers.

|| The ſtrange children.

3 And they ſtood vp in their place and read in the booke of ye Law of the Lord their God foure times on the day, & they [b] confeſſed and worſhipped the Lorde their God foure times.

[b] They made confeſſion of their ſinnes & made prayers.

4 Then ſtoode vp vpon the ſtaires of the Leuites Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites ſaide, euen Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand vp, and praiſe the Lord your God for euer and euer, and let them prayſe thy glorious Name, O God, which excelleth aboue all thankeſgiuing and praiſe.

6 Thou art Lorde alone: thou haſt made heauen, and the heauen of all heauens, with all their hoſte, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſerueſt them all, & the hoſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God, that haſt choſen Abram, and broughteſt him out of *Ur in Caldea, *and madeſt his name Abraham,

Gen.11.31.
Gen.17.5.

8 And foundeſt his heart faithful before thee, *and madeſt a couenant with him, to giue vnto his ſeede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebuſites, and Girgaſhites, and haſt perfourmed thy words, becauſe thou art iuſt.

Gen.15.18.

9 *Thou haſt alſo conſidered the affliction of our fathers in Egypt, & heard their crie by the red Sea,

Exod.3.7.& 14.10.

10 And ſhewed tokens and wonders vpon Pharaoh, and on all his ſeruants, and on al the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as appeareth this day.

11 *For thou dideſt breake vp the Sea before them, and they went thorowe the middes of the Sea on drye land: & thoſe that purſued them, haſt thou caſt into the bottoms as a ſtone, in the mightie waters:

Exod.14.22.

12 And *leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

Exod.13.21.

13 *Thou cameſt downe alſo vpon mount Sinai, & ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances and good commandements,

Exod.20.1. & 19.18,20.

14 And declaredſt vnto them thine holy Sabbath, and commandedſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 *And gaueſt them bread from heauen for their hunger, *and broughteſt forth water for them out of the rocke for their thirſt: and *promiſedſt them that they ſhould go in, and take poſſeſſion of the land, for the which thou haddeſt lift vp thine hand for to giue them.

Exod 16.15.
Exod.17.6.
Deut.1.8.

16 But they and our fathers behaued them ſelues proudely, & hardened their necke, ſo that they hearkened not vnto thy commandements,

17 But refuſed to obey, and would not remember thy marueilous works that thou hadeſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering and of great mercy, yet forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaide, This is thy God that brought thee vp out of ye lande of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wilderneſſe:

*the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light and the way whereby they ſhould go.

20 Thou gaueſt alſo thy good ſpirit to inſtruct them, and withheldeſt not thy Man from their mouth, and gaueſt them water for their thirſt.

21 Thou didſt alſo feed them fourtie yeres in the wilderneſſe, they lacked nothing: *their clothes waxed not old, and their feete ſwelled not.

22 And thou gaueſt them kingdomes and people, and ſcatteredſt them into corners: ſo they poſſeſſed *the lande of Sihon and the land of the king of Heſhbon, & the land of Og King of Baſhan.

23 And thou didſt multiplie their children, like the ſtarres of the heauen, and broughteſt them into the land, whereof thou hadſt ſpoken vnto their fathers, that they ſhould go, and poſſeſſe it.

24 So the children went in, and poſſeſſed the lande, and thou ſubduedſt before them the inhabitants of the land, [d] euen the Canaanites, and gaueſt them into their hands, with their Kings and the people of the lande, that they might do with them what they would.

25 And they tooke their ſtrong cities and the fat lande, and poſſeſſed houſes, ful of al goods, ciſterns digged out, vineyardes and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleaſure through thy great goodnes.

26 Yet they were diſobedient, and rebelled agaynſt thee, and caſt thy law behind their backes, & ſlew thy Prophets (which [e] proteſted among them to turne them vnto thee) and committed great blaſphemies.

27 Therefore thou deliueredſt them into the hād of their enemies that vexed them: yet in the time of their affliction, whē they cried vnto thee, thou heardeſt them from the heauen, and through thy great mercies thou gaueſt them ſauiours, who ſaued them out of the hand of their aduerſaries.

28 But when they had [f] reſt, they returned to do euill before thee: therefore leftest thou them in the hande of their enemies, ſo that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardeſt them frō heauen, and deliueredſt them according to thy great mercies many times,

Exod.13.22. nom.14.14. 1.cor.10.1.

Deut.8.4.

c Though the way was tedious and long.

d Meaning the heathen whom he droue out.

Nom.21.26.

e Taking heauen and earth to witnes that God would deſtroy them, except they returned, as 2. Chron.24.19.

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their proſperitie forgate God.

29 And proteſtedſt among them that thou mighteſt bring them againe vnto thy Lawe: but they behaued themſelues proudely, and hearkened not vnto thy commandements, but ſinned againſt thy iudgements (*which a man ſhould do and liue in them) and pulled away the ſhoulder, and were ſtiffenecked, and would not heare.

30 Yet thou didſt forbeare them manie yeeres, and proteſtedſt among them by thy Spirit, euen by the hand of thy Prophets, but they would not heare: therefore gaueſt thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, *thou great God, mightie & terrible that keepeſt couenant and *mercy, let not all the the affliction that hath come vnto vs, ſeeme a litle before thee, that is, to our kings, to our princes, and to our prieſts, and to our prophets, and to our fathers, and to all thy people ſince the time of the kings of Aſſhur vnto this day.

33 Surely thou art iuſt in all that is come vpon vs: for thou haſt dealt truly, but we haue done wickedly.

34 And our kings and our princes, our Prieſtes and our fathers haue not done thy Law, nor regarded thy commandements nor thy proteſtations, wherwith thou haſt proteſted among them.

35 And they haue not ſerued thee in their kingdome, and in thy great goodnes that thou ſhewedſt vnto them and in the large & fat lande which thou didſt ſet before them, and haue not conuerted from their euill workes.

36 Behold, we are ſeruants this day, and the land that thou gaueſt vnto our fathers, to eat the fruit thereof, and the goodnes thereof, beholde, wee are ſeruants therein.

37 And it yeldeth much fruit vnto the kings whō thou haſt ſet ouer vs, becauſe of our ſinnes: and they haue dominion ouer our bodies & ouer our cattel at their pleaſure and we are in great affliction.

38 Now becauſe of all this we make [o] a ſure couenant, and write it, and our princes, our Leuites, and our Prieſtes ſeale vnto it.

Leu.18.5. [illegible]

g [illegible] tame oxen that ſhake at the yoke o burden, as Zach. 7.11.

h When thou didest admoniſh them by thy Prophets.

i [illegible] proteſting vpon them many yeres.

Exod.34.6,7.

Pſal.143.1,2.

l By whom we were led away into captiuitie and haue bene appointed to be ſlaine, as Eſt.3.13.

k He confeſſeth that all theſe thinges came to them iuſtly for their ſinnes, but he appealeth from Gods iuſtice to his mercie.

m That thou wouldeſt be their God, except thei wold returne to thee, as vers. 26.

n That is, to be the lords thereof.

o Thus by afflictions they promiſe to kepe Gods commandements, which thei could not be brought vnto by Gods great benefites.

CHAP. X.

1 The names of them that ſealed the couenant betweene God and the people.

NOw they that ſealed were, Nehemiah the ¦Tirſhatha the ſonne of Hachaliah, and Zidkiiah,

¦Or, Butler.

2 Seraiah, Azariah, Ieremiah,
3 Paſhur, Amariah, Malchiah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: theſe are [a] the Prieſts.

a Which ſubſcribed to keep the promes.

9 ¶ And the Leuites: Ieſhua the ſonne of Azaniah, Binnui, of the ſonnes of Henadad Kadmiel.
10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiiah, Bani, Beninu.
14 ¶ The chiefe of the people [were] Paroſh, ¦Pahath Moab, Elam, Zattu, Bani
15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Hallohesh, Pilcha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

¦Or, captaine of Moab.

28 And the reſt of the people, yͤ prieſts, the Leuites, the porters, the ſingers, the [b] Nethinims, & all that were ſeparated frõ the people of the lands vnto the law of God, their wiues, their ſonnes, & their daughters, all that could vnderſtand.

b Reade Ezra 2.4.

c Which being Idolaters forſooke their wickednes and gaue them ſelues to ſerue God.

29 The chiefe of them receiued it for their brethrẽ, and they came to the curſe and to the othe to walke in Gods Law, which was giuen by Moſes the ſeruant of God, to obſerue and do all the commãdements of the Lorde our God and his iudgements and his ſtatutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themſelues, if they brake the law, as Deu. 28.15.

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our ſõnes.

31 And if the people of yͤ land brought ware on the Sabbath or any vitailes to ſell,[f] that we would not take it of thẽ on the Sabbath & on the holy dayes: *and that wee would let the ſeuenth yeere be free, and the debts of euery ¦ perſon.

f Which notwithſtanding they brake ſoone after, as Chap. 13.15.

Leui. 25.4. deut. 15.1.

¦Ebr. hand.

32 And wee made ſtatutes for our ſelues to giue by the yeere the third part of a ſhekel for the ſeruice of the houſe of our God,

33 For the [g] ſhewbread, & for the dayly offring, & for the dayly burnt offring, the Sabbaths, the new moones, for the ſolemne feaſts, & for the things that were ſanctified, and for the ſinne offrings to make an attonement for Iſrael, and for all the worke of the houſe of our God.

g The declareth wherefore they gaue this third part of the ſhekel, which was beſides the halfe ſhekel that they were bound to pay, Exod. 30.13.

34 We caſt alſo lots for the offring of the wood, ¦euen the Prieſts, yͤ Leuites and the people to bring it into the houſe of our God, by the houſe of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the law,

¦Or, into the houſe of.

35 And to bring yͤ firſt fruits of our lãd, and the firſt of all the fruits of all trees, yere by yere, into the houſe of the Lord,

36 And the firſt borne of our ſonnes, and of our cattel, as it is [h] written in the Law, and the firſt borne of our bullocks and of our ſheepe, to bring it into yͤ houſe of our God, vnto the Prieſts that miniſter in the houſe of our God,

h By this rehearſal is meant that there was no part any ceremonie in the Law, whereunto they did not binde themſelues by couenant.

37 And that we ſhould bring the firſt fruit of our dough, and our offrings, and the fruit of euery tree, of wine & of oyle, vnto the Prieſts, to the chambers of the houſe of our God: and the tythes of our land vnto the Leuites, that the Leuites might haue the tythes in all the cities of our [i] trauaile.

i Wherein we labourred, or trauailed, there the tythes were due vnto the Lord both by the Law and according to the othe and couenant that we made.

38 And the Prieſt, the ſonne of Aaron ſhal be with the Leuites, when the Leuites take tythes, and the Leuites ſhall *bring vp the tenth part of the tithes vnto the houſe of our God, vnto the chambers of the treaſure houſe.

Nom. 18.26.

39 For the children of Iſrael, and the children of Leui ſhall bring vp the offrings of the corne, of the wine, and of the oyle, vnto the chambers: and there ¦ſhalbe the veſſels of the Sanctuarie, & the Prieſts that miniſter, and the porters, and the ſingers, and [k] we will not forſake the houſe of our God.

k We will not leaue it deſtitute of that, that ſhall be neceſſarie for it.

CHAP. XI.

1 Who dwelled in Ieruſalem after it was builded, 21 And who in the cities of Iudah.

AND the rulers of the people dwelt in Ieruſalem: the other people alſo caſt lottes, [a] to bring one out of tenne to dwell in Ieruſalem the holy citie, and nine parts ¦to be in the cities.

a Because their enemies dwelt round about them, they prouided that it might be replenished both men, and vsed this policie, because there were fewe that offred themſelues willingly.

2 And the people thanked all the men that were willing to dwell in Ieruſalẽ.

3 Theſe now are the chiefe of the prouince, that dwelt in Ieruſalem, but in the cities of Iudah, euery one dwelt in his owne poſſeſſion, in their cities of Iſrael, the Prieſts and the Leuites, and the Nethinims, and the ſonnes of Salomons ſeruants.

4 And in Ieruſalem dwelt [certaine] of the children of Iudah, and of the children of Beniamin. Of the ſonnes of Iudah, Athaiah the ſonne of Vzziah, the ſonne of Zechariah the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahalaleel, of the ſonnes of [b] Perez,

b Which came of Perez the ſonne of Iudah.

5 And Maaſeiah the ſõne of Baruch, the ſonne of Col-hozeh, the ſonne of Hazaiah the ſonne of Adaiah, the ſonne of Ioiarib, the ſonne of Zechariah, ỹ ſonne of ‖ Shiloni.

‖Or, of a Shilonite.

6 All the ſonnes of Perez that dwelt at Ieruſalem, were foure hundreth, three ſcore and eight valiant men.

7 Theſe alſo are the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Ioed, the ſõne of Pedaiah, the ſonne of Kolaiah, the ſonne of Maaſeiah, the ſonne of Ithiel, the ſonne of Ieſhaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the ſonne of Zichri [was] gouernour ouer them: and Iudah, the ſonne of Senuah [was] the ſecond ouer the citie:

10 Of the Prieſts, Iedaiah, the ſonne of Ioiarib, Iachin.

11 Seraiah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok the ſonne of Meraioth, the ſonne of Ahitub [c] was chiefe of the houſe of God.

c That is, was the hie Prieſt.

12 And their brethren that did the [d] worke in the Temple were eight hundreth, twenty & two: & Adaiah the ſonne of Ieroam, the ſonne of Pelaliah, ỹ ſõne of Amzi, ỹ ſonne of Zechariah the ſonne of Paſhur, the ſonne of Malchiah:

d That ſerued and miniſtred in the Temple.

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amaſhſai the ſonne of Azareel, the ſonne of Ahazai, the ſonne of Meſhillemoth, the ſonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerſeer [was] Zabdiel the ſonne ‖of Hagedolim.

‖Or, of one of the great men.

15 And of the Leuites, Shemaiah, the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the houſe of God without.

17 And Mattaniah, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph was the chiefe to begin the thankſgiuing and praier: and Bakbukiah the ſecond of his brethren, & Abda, the ſonne of Shammua, the ſonne of Galal, the ſonne of Ieduthun.

e That is, he began the pſalme & was the chanter.

18 All the Leuites in the holie citie [were] two hundreth foure ſcore & foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, [were] an hundreth twentie and two.

f Meaning, of the Temple.

20 And the [g] reſidue of Iſrael, of the Prieſts, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them, which dwelt not in Ieruſalem.

21 And the Nethinims dwelt in the ‖fortreſſe, and Ziha, and Giſpa [was] ouer the Nethinims.

‖Or, Ophel.

22 And the ouerſeer of the Leuites in Ieruſalem was Vzzi the ſonne of Bani, the ſonne of Haſhabiah, the ſonne of Mattaniah, the ſonne of Micha: of the ſonnes of Aſaph ſingers were [ouer the] worke of the houſe of God.

23 For it was the kings commandement cõcerning thẽ, that faithfull [prouiſion ſhould be] for the ſingers euery day.

24 And Pethahiah the ſonne of Meſhezabeel, of the ſonnes of Zerah, the ſõne of Iudah [h] [was] at the kings hãd in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their landes, [ſome] of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, & in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieſhua, and in Moladah, and in Beth-palet,

27 And in Hazer-ſhual, and in Beer-ſheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages in Lachiſh, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-ſheba vnto the valley of Hinnom.

31 And the ſonnes of Beniamin from Geba, in Michmaſh, and Aia, & Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod & Ono, in the carpēters valley.
36 And of the Leuites were diuiſions in Iudah and in Beniamin.

CHAP. XII.

1 The Prieſts and Leuites, which came with Zerubbabel vnto Ieruſalem, are nombred. 27 And the wall is dedicated.

THeſe alſo are the Prieſts and the Leuites that [a] went vp with Zerubbabel the ſonne of Shealtiel, & Ieſhua: [to wit, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattuſh,
3 Shecaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: theſe were the [b] chiefe of the Prieſts, and of their brethren in the dayes of Ieſhua.

8 And the Leuites, Ieſhua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah [c] were ouer the thankeſgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, [and] their brethren, were about them in the [d] watches.

10 And Ieſhua begate Ioiakim: Ioiakim alſo begate Eliaſhib, and Eliaſhib begate Ioiada.

11 And Ioiada begate Ionathan, & Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were [theſe, the chiefe fathers of the Prieſts: vnder Seraiah was [e] Meraiah, vnder Ieremiah Hananiah,

13 Vnder Ezra, Meſhullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioſeph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meſhullam,

17 Vnder Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

18 Vnder Bilgah Shammua, vnder Shemaiah, Iehonathan,

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Haſhabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliaſhib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Prieſts in the reigne of Darius the Perſian.

23 The ſonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the ſonne of Eliaſhib.

24 And the chiefe of yͤ Leuites [were] Haſhabiah, Sherebiah, and Ieſhua the ſonne of Kadmiel, and their brethren about them to giue prayſe and thankes, according to the ordinance of Dauid yͤ man of God, warde ouer [g] agaynſt warde.

25 Mattaniah and Bakbukiah, Obadiah, Meſhullam, Talmon & Akkub [were porters keeping the warde at the threſholds of the gates.

26 Theſe were in the dayes of Ioiakim the ſonne of Ieſhua, the ſonne of Iozadak, and in the dayes of Nehemiah the captain, and of Ezra the Prieſt and ſcribe.

27 And in the dedication of the wal at Ieruſalem they ſought the Leuites out of all their places to bring them to Ieruſalem to keepe the dedication and gladnes, both with thankſgiuings and with ſongs, cymbales, violes and with harps.

28 Then the † ſingers gathered themſelues together both from the plain coūtrey about Ieruſalem, and from the villages of [h] Netophathi,

29 And from the houſe of Gilgal, and out of the countreys of Geba, and Azmaueth: for the ſingers had built them villages round about Ieruſalem.

30 And the Prieſts and Leuites were purified, and cleanſed the people, and the gates, and the wall.

31 And [i] I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thankes, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoſhaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra & Meſhullam,

34 Iudah, Beniamin, and Shemaiah, and Ieremiah,

35 And of the Prieſts ſonnes with trumpets, Zechariah the ſone of Ionathan, the ſonne of Shemaiah, the ſonne of Mattaniah, the ſonne of Michaiah, the ſonne of Zaccur, the ſonne of Aſaph.

36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muſicall inſtruments of Dauid the man of God: and Ezra the ſcribe went before them.

[a] From Babylon to Ieruſalem.

[b] Next in dignitie to the hie Prieſts, and which were of the ſtocke of Aaron.

[c] Had charge of them that ſang the pſalmes.

[d] They kept their wardes & watches according to their turnes, as 1. Chro. 23. 6.

[e] That is, next to Seraiah, or rather of that order which was called after the name of Seraiah.

[f] Whereof was Zacharie Iohn Baptiſts father.

[g] That is, one after another, and euerie one in his courſe.

† Ebr. ſonnes of the ſingers.

[h] Which were a certaine familie and had their poſſeſſions in the fields, 1. Chro. 2. 54.

[i] Meaning, Nehemiah.

[k] That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer agaynſt them went they vp by the ſtayres of the citie of Dauid, at the going vp of the wall beyonde the houſe of Dauid, euen vnto the water gate Eaſtward.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

38 And the ſecond companie of them that gaue thankes, went on the other ſide, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the fornaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate and vpõ the fiſh gate, and the tower of Hananeel, & the towre of Meah, euen vnto the ſheepegate: and they ſtoode in the gate of the ward.

40 So ſtood the two cõpanies of thẽ that gaue thanks in the houſe of God, & I and the halfe of the rulers with me.

41 The Prieſts alſo, Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trũpets,

42 And Maaſeiah, and Shemaiah & Eleazar, and Uzzi, & Iehohanan, and Malchiah, and Elam, & Ezer: and the ſingers ſang loude, hauing Izrahiah which was the ouerſeer.

k The cauſed to heare.

43 And the ſame day they offred great ſacrifices and reioyced: for God had giuen them great ioy, ſo that both the women, and the children were ioyful: & the ioy of Ieruſalem was heard farre off.

44 Alſo at the ſame time were men appointed ouer the chambers of the ſtore for the offrings (for the firſt fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for ẏ Prieſts & the Leuites: for Iudah reioyced for the Prieſts and for the Leuites that ſerued.

m Which were chambers appointed by Hezekiah to put in the tithes & ſuch things, 2. Chro. 31.11 & now were repaired againe for the ſame uſe.

45 And both the ſingers and the Leuites kept the warde of their God and the ward of the purification according to the cõmandement of Dauid, and Salomon his ſonne.

46 * For in the daies of Dauid and Aſaph, of old were chiefe ſingers, & ſongs of prayſe and thankeſgiuing vnto God.

2.Chro.15.16

47 And in the dayes of Zerubbabel, and in the daies of Nehemiah did al Iſrael giue portions vnto the ſingers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the ſonnes of Aaron.

n That is, the tenth part of the tythes.

CHAP. XIII.

1 The Law is read. They ſeparate from them al ſtrangers 15 Nehemiah reproueth them that breake the Sabbath 30 An ordinance to ſerue God.

And on ẏ day did they reade in the booke of Moſes in the audience of the people and it was found written therein, that the Ammonite, and the Moabite * ſhould not enter into the Congregation of God,

Deut.23.3.

2 Becauſe they met not the children of Iſrael with bread and with water, * but hyred Balaam againſt them, that he ſhould curſe them: and our God turned the curſe into a bleſſing.

Nom.22.5,6.

3 Now whẽ they had heard ẏ Law, they ſeparated from Iſrael a all thoſe that were mixed.

a That is, all ſuch which had [illegible] ſtra[illegible] and alſo thoſe with whom God had forbidden them to haue ſocietie.

4 ¶ And before this had the Prieſt Eliaſhib the ouerſight of the chamber of the houſe of our God, being kinſman to Tobiah:

b [illegible] the ſeparation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chãber and there had they aforetime layde the offrings, the incenſe, and the veſſels, and the tithes of corne, of wine, and of oyle appointed for the Leuites and the ſingers, and the porters, & the offrings of the Prieſts.

6 But in all this time was not I in Ieruſalem: for in the two and thirtieth yeere of Artahſhaſhte king of Babel, came I vnto the king & after certaine dayes I obteined of the king.

d Called alſo Darius Ezra.

e [illegible]

7 And when I was come to Ieruſalem, I vnderſtoode the euill that Eliaſhib had done for Tobiah, in that hee had made him a chamber in the court of the houſe of God,

f That is, [illegible] of one [illegible] the [illegible] God, [illegible] that their chiefe go[illegible] was but a while ab[illegible] then fel [illegible] to [illegible] appeareth alſo Exod.32.1.

8 And it grieued me ſore: therefore I caſt forth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to clenſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meate offring and the incenſe.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his lande, euen the Leuites and ſingers that executed the worke.

11 Then reproued I the rulers and ſaid Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Thẽ brought all Iudah the tithes of corne and of wine, & of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſures Shelemiah the Prieſt & Zadok the ſcribe, & of ẏ Leuites Pedaiah, & vnder their hand Hanan the ſonne of

Zaccur the ſōne of Mattaniah: for they were counted faithfull and their office was to diſtribute vnto their brethren.

14 Remember me, O my God herein and wipe not out my kindneſſe that I haue ſhewed on the houſe of my God, and on the offices thereof.

15 In thoſe dayes ſawe I in Iudah them, that trode wine preſſes on ÿ Sabbath and that brought in ſheaues, and which laded aſſes alſo with wine, grapes and figges and all burdens, and brought them into Ieruſalem vpon the Sabbath day: and I proteſted to them in the day that they ſold vitailes.

16 There dwelt men of Tyrus alſo therein, which brought fiſh & all wares, and ſolde on the Sabbath vnto the children of Iudah euen in Ieruſalem.

17 Then reproued I the rulers of Iudah, and ſayd vnto them, what euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increaſe the wrath vpon Iſrael, in breaking the Sabbath.

19 And when the gates of Ieruſalem began to be darke before the Sabbath, I commaunded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and ſome of my ſeruantes ſet I at the gates, that there ſhould no burden bee brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandiſe remained once or twiſe all night without Ieruſalem.

21 And I proteſted among them, and ſaid vnto them, why tary ye all night about the wall? If ye do it once againe, I will lay hands vpō you. From that time came they no more on the Sabbath.

22 ¶ And I ſayde vnto the Leuites that they ſhoulde cleanſe themſelues, and that they ſhoulde come and keepe the gates, to ſanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercie.

23 In thoſe dayes alſo I ſaw Iewes that maried wiues of [l] Aſhdod, of Ammon, and of Moab.

24 And their children ſpake halfe in the ſpeach of Aſhdod, & could not ſpeake in the Iewes language, and according to the language of the [one] people, and of the other people.

25 Then I reproued them, and [m] curſed them, and ſmote certaine of them, & pulled of their heare, and tooke an othe of them by God, Ye ſhall not giue your daughters vnto their ſonnes, neither ſhall yee take of their daughters vnto your ſonnes, nor for your ſelues.

26 *Did not Salomon the King of Iſrael ſinne by theſe things? yet among many nations was there no king like him: for he was *beloued of his God, & God had made him King ouer Iſrael: *yet ſtrange womē cauſed him to ſinne.

27 Shall we then obey vnto you, to doe all this great euill, and to trāſgreſſe againſt our God, [euen] to mary ſtrange wiues?

28 And [one] of the ſonnes of Ioiada the ſonne of Eliaſhib the hie Prieſt was the ſonne in lawe of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, ÿ [n] defile the Prieſthoode, and the couenant of the Prieſthoode, & of the Leuites.

30 Then cleanſed I them from all ſtrangers, and appointed the wardes of the Prieſtes and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, & for ÿ firſt fruites. Remember me, O my God, in goodnes.

Eſter.

THE ARGVMENT.

Becauſe of the diuerſitie of names, whereby they vſe to name their Kings, and the ſupputation of yeeres which the Ebrewes, & the Grecians do write, diuerſe autors write diuerſly as touching this Ahaſhuerosh, but it ſeemeth Daniel,6,1 & 9,1, that he was Darius king of the Medes, and ſonne of Aſtyages, called alſo Ahaſhuerosh, which was a name of honour, and ſignified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer fayleth them in their greateſt dangers, but when all hope of worldly helpe faileth, he euer ſtirreth vp ſome, by whom he ſendeth comfort, and deliuerance. Here alſo is deſcribed the ambition, pride and crueltie of the wicked, when they come to honour, and their ſodaine fall when they are at the higheſt: and howe God preſerueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP.

---

[f] He proteſteth that he did his dutie with a good conſcience, yet he doth not iuſtifie himſelf hereby, but deſireth God to continue, and to be merciful vnto him for his own goodnes ſake as verſe 22, 31.

[g] I declared vnto them, that God would not ſuffer ſuch tranſgreſſours of his law to be vnpuniſhed.

[h] Was not this a great cauſe why God plagued vs in times paſt? meaning that if they tranſgreſſed now in ÿ ſame againe, their plague ſhould be greater.

[i] About the time that the ſunne went downe: for the Sabbath laſted from the ſunne going downe of the one day, to the ſunne ſetting of the other.

[k] Meaning, of the Temple, that none, that was vncleane, ſhould enter.

[l] Which was a citie of the Philiſtims, & they had maried wiues thereof, and ſo had corrupted their ſpeach, & religion.

[m] That is, I did excommunicate them & droue them out of the Congregation.

1.King.3,7,12

2.Sam.12.24, 25.

1.King.11,1,4 ecclus.47,19, 20.

[n] Puniſh them according to their faute, and euill example, which they haue giuen to the reſt of the people contrary to their vocation.

[o] That is, to ſhew mercie vnto me.

Zaccur the ſonne of Mattaniah: for they were counted faithfull and their office was to diſtribute vnto their brethren.

14 Remember me, O my God herein, and wipe not out my [f]kindneſſe that I haue ſhewed on the houſe of my God, and on the offices thereof.

15 In thoſe dayes ſawe I in Judah them, that trode wine preſſes on ẏ Sabbath and that brought in ſheaues, and which laded aſſes alſo with wine, grapes and figges and all burdens, and brought them into Jeruſalem vpon the Sabbath day: and [g]I proteſted to them in the day that they ſold vitailes.

16 There dwelt men of Tyrus alſo therein, which brought fiſh & all wares, and ſolde on the Sabbath vnto the children of Judah euen in Jeruſalem.

17 Then reproued I the rulers of Judah, and ſayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h]thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increaſe the wrath vpon Iſrael, in breaking the Sabbath.

19 And when the gates of Jeruſalem began to be [i]darke before the Sabbath, I commaunded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and ſome of my ſeruantes ſet I at the gates, that there ſhould no burden bee brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandiſe remained once or twiſe all night without Jeruſalem.

21 And I proteſted among them, and ſaid vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpō you. From that time came they no more on the Sabbath.

22 ¶ And I ſayde vnto the Leuites that they ſhoulde cleanſe themſelues, and that they ſhoulde come and [k]keepe the gates, to ſanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercie.

23 In thoſe dayes alſo I ſaw Jewes that maried wiues of [l]Aſhdod, of Ammon, and of Moab.

24 And their children ſpake halfe in the ſpeach of Aſhdod, & could not ſpeake in the Jewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m]curſed them, and ſmote certaine of them, & pulled of their heare, and tooke an othe of them by God, Ye ſhall not giue your daughters vnto their ſonnes, neither ſhall yee take of their daughters vnto your ſonnes, nor for your ſelues.

26 *Did not Salomon the King of Iſrael ſinne by theſe things? yet among many nations was there no king like him: for he was *beloued of his God, & God had made him King ouer Iſrael: *yet ſtrange womē cauſed him to ſinne.

27 Shall we then obey vnto you, to doe all this great euill, and to trāſgreſſe againſt our God, [euen] to mary ſtrange wiues?

28 And [one] of the ſonnes of Joiada the ſonne of Eliaſhib the hie Prieſt was the ſonne in lawe of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, ẏ [n]defile the Prieſthoode, and the couenant of the Prieſthoode, & of the Leuites.

30 Then cleanſed I them from all ſtrangers, and appointed the wardes of the Prieſtes and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, & for ẏ firſt fruites. Remember me, O my God, in [o]goodnes.

[f] He proteſteth that he did his duetie with a good conſcience, yet he doth not iuſtifie himſelfe hereby, but deſireth God to be mercifull vnto him for his own goodnes ſake as verſe 22. 31.

[g] I declared vnto them, that God would not ſuffer ſuch tranſgreſſours of his law to be vnpuniſhed.

[h] Was not this a great cauſe why God plagued vs in times paſt? meaning that if they tranſgreſſed now in ẏ ſame againe, their plague ſhould be greater.

[i] About the time that the ſunne went downe: for the Sabbath laſted from the ſunne going downe of the one day, to the ſunne ſetting of the other.

[k] Meaning, of the Temple, that none, that was vncleane, ſhould enter.

[l] Which was a citie of the Philiſtims, & they had maried wiues thereof, and ſo had corrupted their ſpeach, & religion.

[m] That is, I did excommunicate them & driue them out of the Congregation.

[n] Puniſh them according to their faute, and euill example, which they haue giuen to the reſt of the people contrary to their vocation.

[o] That is, to ſhew mercie vnto me.

1.King.3 7,12

2.Sam.12.24, 25.

1.King.11.1,4. ecclus.47.19, 20.

Eſter.

THE ARGVMENT.

BEcauſe of the diuerſitie of names, whereby they vſe to name their Kings, and the ſupputation of yeeres which the Ebrewes, & the Grecians did reckon, diuerſe autors write diuerſly as touching this Ahaſhuerosh, but it ſeemed Daniel, 6.1 & 9.1, that he was Darius king of the Medes, and ſonne of Aſtyages, called alſo Ahaſhuerosh, which was a name of honour, and ſignified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer fayleth them in their greateſt dangers, but when all hope of worldly helpe faileth, he euer ſtirreth vp ſome, by whom he ſendeth comfort, and deliuerance. Here alſo is deſcribed the ambition, pride and crueltie of the wicked, when they come to honour, and their ſodaine fall when they are at the higheſt: and howe God preſerueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahaſhueroſh maketh a royall feaſt. 12 Whereunto the Queene Vaſhti would not come. 19 For which cauſe ſhe is diuorced. 20 The kings decree touching the preeminence of men.

IN the daies of [a] Ahaſhueroſh (this is Ahaſhueroſh that reigned, from India euen vnto Ethiopia, ouer an hundreth, and ſeuen & twentie prouinces)

2 In thoſe dayes when the King Ahaſhueroſh ſate on his throne, which was in the palace of [b] Shuſhan,

3 In the thirde yeere of his reigne, he made a feaſt vnto all his princes and his ſeruants, euen ý power of Perſia and Media, & to the captaines & gouernours of ý prouinces which were before him,

4 That hee might ſhewe the riches and glorie of his kingdome & the honor of his great maieſtie many daies, euen an hundreth and fourescore dayes.

5 And whē theſe daies were expired, the King made a feaſt to all the people ý were found in ý palace of Shuſhā, both vnto great and ſmall, ſeuen dayes in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blewe clothes, faſtened with cordes of fine linen and purple, in ſiluer rings, and pillers of marble: the [d] beddes were of gold, and of ſiluer vpon a pauement of porphyre, and marble and alabaſter, and blewe colour.

7 And they gaue them drinke in veſſels of golde, and changed veſſell after veſſell, and royal wine in abundance [e] according to the power of the King.

8 And the drinking was by an order, [f] none might compell: for ſo the king had appointed vnto all the officers of his houſe, that they ſhould do according to euery mans pleaſure.

9 ¶ The Queene Vaſhti made a feaſt alſo for the women in ý royal houſe of King Ahaſhueroſh.

10 Vpon the [g] ſeuenth day when the King was merie with wine, he cōmanded Mehuman Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, (the ſeuen Eunuches that serued in the preſence of King Ahaſhueroſh)

11 To bring Queene Vaſhti before the king with the crowne royall, that hee myght ſhewe the people and the princes her beautie: for ſhe was faire to looke vpon.

12 But the Queene Vaſhti refuſed to come at the kings worde, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

13 Then the king ſaid to the wiſe men, that knewe the times (for ſo was the Kings maner towards all that knewe the lawe and the iudgement.

14 And the next vnto him was Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena and Memucan the ſeuen Princes of Perſia and Media, which ſawe the kings face, and ſate the firſt in the kingdome)

15 What ſhall we do vnto ý Queene Vaſhti according to the law because ſhe did not according to the worde of the king Ahaſhueroſh by the commiſſion of the eunuches?

16 Thē Memucan anſwered before the King and the princes, The Queene Vaſhti hath not onely done euil againſt the king, but againſt all the princes, and againſt all the people that are in all the prouinces of King Ahaſhueroſh.

17 For the acte of the Queene ſhall come abroad vnto al womē, ſo that they ſhal deſpiſe their huſbands in their owne eyes, and ſhall ſay, The king Ahaſhueroſh cōmanded Vaſhti ý Queene to be brought in before him, but ſhe came not.

18 So ſhall the princeſſes of Perſia and Media this day ſay vnto all the Kings princes when they heare of the acte of the Queene: thus ſhall there be much deſpitefulneſſe and wrath.

19 If it pleaſe the King let a royall decree procede from him, and let it be written among the ſtatutes of Perſia, and Media, and let it not be tranſgreſſed, that Vaſhti come no more before King Ahaſhueroſh, and let the king giue her royall eſtate vnto her companion that is better then ſhe.

20 And when the decree of the king which ſhalbe made, ſhall be publiſhed throughout all his kingdome (though it be great) all the women ſhal giue their huſbands honour both great and ſmall.

21 And this ſaying pleaſed ý king and the princes, and the king did according to the worde of Memucan.

22 For he ſent letters into all the prouinces of the king, into euery prouince according to the writing thereof, and to euery people after their language, that euery man ſhoulde beare rule in his owne houſe, and that he ſhould publiſh it in the language of that ſame people.

CHAP. II.

a Called alſo Darius, who was nowe the ſoueraigne Monarch, and had gouernment of the Medes, Perſians and Chaldeans. Some thinke he was Darius Hyſtaſpis ſonne, called alſo Artaxerxes.

b Dan. Chap. 8.2. [illegible]

c That is, had reſt, and quietneſſe.

Nehe. 1.1.

d Which they vſed in thoſe countreis in ſtead of tables.

e As was beſeeming for ſo magnificall a King.

f None might be compelled to drinke more then it pleaſed him.

g Which was the laſt day of the feaſt that the king made for the people, as verſ. 5.

CHAP. II.

1 After the Queene is put away, the yong maydes are brought to the king. 17 Ester pleaseth the king, and is made Queene. 21 Mordecai vttereth vnto the king those that would haue killed him.

AFter these things, when the wrath of king Ahashuerosh was appeased he remembred Vashti, and what shee had done, and what was decreed against her.

2 And the kings seruants that ministred vnto him saide, Let them seeke for the king beautifull yong virgins,

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather al the beautifull yong virgins vnto ẏ palace of Shushan, into the house of the wome͂, vnder the hande of Hege the Kings Eunuche, keeper of the wome͂, to giue them their things for purification.

4 And the maide ẏ shal please ẏ king, let her reigne in the stead of Vashti. And this pleased the king and he did so.

5 ¶ In ẏ citie of Shushá, there was a certaine Iew, whose name was Mordecai ẏ sonne of Iair, the sonne of Shimei, ẏ sonne of Kish a man of Iemini.

6 Which had bene carryed away from Ierusalem *with ẏ captiuitie that was caried away with Iekoniah King of Iudah whom Nebuchadnezzar king of Babel had caried away

7 And hee nourished Hadassah, that is Ester his vncles daughter. for she had neither father nor mother, and the maid was fayre, and beautifull to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement, and his decree was published, and many maydes were brought together to the palace of Shushan vnder ẏ hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the mayd pleased him, and she founde fauour in his sight therefore hee caused her things for purification to bee giuen her speedily, and her state, and seuen comely maydes to bee giuen her out of the kings house, and hee gaue change to her & to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinred. for Mordecai had charged her that she should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did wel, and what should be done with her.

12 And whe͂ the course of euery maid came, to go in to King Ahashuerosh after ẏ she had bene twelue moneths according to the maner of the women for so were ẏ dayes of their purifications accomplished, sixe moneths wᵗ oyle of myrrhe, and sixe moneths with sweete odours and in the purifying of the women:

13 And thus went the maides vnto the King whatsoeuer she required, was giuen her, to go with her out of the womens house vnto the Kings house.

14 In the euening she went and on the morow she returned into the second house of the women vnder the hande of Shaashgaz the kings eunuche, which kept the concubines: she came in to the king no more, except she pleased ẏ King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai which had taken her as his owne daughter came ẏ she should go in to the king, she desired nothing but what Hege the kings eunuch ẏ keeper of the women saide. and Ester founde fauour in the sight of all the͂ that looked vpon her.

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royal in the tenth moneth, which is the moneth Tebeth, in ẏ seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in steade of Vashti.

18 Then the King made a great feast vnto all his princes, and his seruants, which was the feast of Ester, & gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the seconde time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kinred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of ẏ kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the king Ahashuerosh.

22 And ẏ thing was knowe͂ to Mordecai, & he tolde it vnto Queene Ester, and

a That is he ca[illegible] ter [illegible] communication

b By the seuen wisemen of his counsell

c The abuse of thei[illegible] countrees was so great that they inuented many meanes to serue the lustes of p[illegible] and therefore [illegible] they [illegible] in [illegible] that the King [illegible] might haue who [illegible] others had seuers houses appointed as one for the[illegible] virgins ẏ were virgins, another when they were concubines, & for the Queenes another.

d Reade what this part [illegible] was [illegible]

*2.King.24,15

‖Or, portion.

e For though she was taken [illegible] one that [illegible] a father [illegible] therefore and [illegible] tent to heare of her.

f Whatsoeuer she asked of the eunuche, that was he bound to giue her.

‖Or, Hegai.

g Wherein her modestie appeared because she soght not apparell to commend her beautie but stoode to the eunuches appointment.

h Which conteined part of December & part of Ianuarie.

i That is, made for her sake.

k He released their tribute.

l That is, great & magnificall.

m That is at the mariage of Ester which was the second mariage of the king.

n Meaning, to kill him.

and Eſter certified the king thereof in Mordecais name: and when inquiſition was made, it was founde ſo: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

o In the Chronicles of the Medes and Perſians, as Chap. 10.a.

CHAP. III.

1 Haman, after he was exalted, obteined of the king, that al the Iewes ſhould bee put to death, becauſe Mordecai had not done him worſhip as other had.

AFter theſe things did King Ahaſhuerosh promote Haman the ſonne of Hammedatha the Agagite and exalted him, and ſet his ſeate aboue all the princes that were with him.

2 And al yͤ kings ſeruants that were at the kings gate, bowed their knees, & reuerenced Haman: for the king had ſo commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

a The Perſians manner was to kneel down and reuerence their kings & ſuch as he appointed in chief authoritie which Mordecai would not doe to this ambitious & proude man.

3 Then the Kings ſeruants which were at the kings gate ſaide vnto Mordecai, Why tranſgreſſeſt thou the kings commandement?

4 And albeit they ſpake dayly vnto him, yet he would not heare them: therefore they told Haman, that they might ſee howe Mordecais matters woulde ſtande: for hee had tolde them, that hee was a Iewe.

b Thus wee ſee that there is none ſo wicked, but they haue their flatterers to accuſe the godly.

‡ [illegible]

5 And when Haman ſawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it to litle to lay hands onely on Mordecai: and becauſe they had ſhewed him yͤ people of Mordecai, Haman ſought to deſtroy all the Iewes, that were throughout yͤ whole kingdome of Ahaſhuerosh, euen the people of Mordecai.

c Which anſwereth to part of March and part of April.

d To knowe what moneth & day ſhould be good to enterpriſe nothing that it might haue good ſucceſſe: but God diſappointed their lots and expectation.

7 In the firſt moneth (that is yͤ moneth Niſan) in the twelft yeere of king Ahaſhuerosh, they caſt Pur (that is a lot) before Haman, from day to day, & from moneth to moneth vnto yͤ twelft moneth, that is the moneth Adar.

e Conteining part of Februarie, and part of March.

8 Then Haman ſaide vnto king Ahaſhuerosh, There is a people ſcattred, and diſperſed among the people in all the prouinces of thy kingdome, & their lawes [are] diuers from all people, and they do not obſerue yͤ kings lawes: therefore it is not yͤ kings profit to ſuffer thẽ.

f Theſe be the two arguments which commonly the worldly kings and the wicked vſe toward princes againſt the godly, that is the contempt of their lawes, & diminiſhing of their profit without reſpect how God is either pleaſed or diſpleaſed.

9 If it pleaſe the king, let it bee written that they may be deſtroyed, and I will pay ten thouſand talents of ſyluer by the handes of them that haue the charge of this buſines to bring it into the kings treaſurie.

‡ Ebr. weigh.

10 Then the king tooke his ring frõ his hand and gaue it vnto Haman the ſonne of Hammedatha the Agagite the Iewes aduerſarie.

11 And the king ſaid vnto Hamã, Let the ſiluer be thine, and the people to doe with them as it pleaſeth thee.

12 Then were the kings ſcribes called on the thirteenth day of the firſt moneth, and there was written (according to all that Haman commãded) vnto the kings officers, and to the captaines that were ouer euery prouince and to the rulers of euery people and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahaſhuerosh was it written, and ſealed with the kings ring.

‖ Or, ſecretaries.

13 And yͤ letters were ſent ‡ by poſtes into al the kings prouinces, to roote out, to kill and to deſtroy al the Iewes, both yong and olde, children and women, in one day vpon the thirtenth day of the twelft moneth, (which is the moneth Adar) and to ſpoyle them as a pray.

‡ For the hands of poſtes.

14 The contentes of yͤ writing was,] that there ſhould be giuen a commandement in all prouinces, and publiſhed vnto all people, that they ſhould be ready againſt the ſame day.

15 And the poſtes compelled by the kings commandement went forth, and the commandement was giuen in the palace at Shuſhan: and the king and Haman ſate drinking, but the g citie of Shuſhan was in perplexitie.

g To wit the Iewes that were in Shuſhan.

CHAP. IIII.

1 Mordecai giueth the Queene knowledge of the cruell decree of the king againſt the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, & put on ſackecloth, and aſhes, and went out into the middes of the citie, & cried with a great crie, and a bitter.

2 And he came euen before the kings a gate, but he might not enter within the Kings gate, being clothed with ſackecloth.

a Becauſe he would aduertiſe Eſter of this cruell proclamation.

3 And in euery prouince, [and] place, whither the kings charge and his commiſſion came, there was great ſorowe among the Iewes, and faſting, & weeping and mourning, and ‡ many lay in ſackecloth and in aſhes.

‡ Ebr. ſackcloth [illegible]

4 ¶ Then Eſters maides & her eu

nuches came and tolde it her: therefore the Queene was very heauy, and ſhee ſent raiment to clothe Mordecai, and to take away his ſackecloth from him, but he receiued it not.

5 Then called Eſter Hatach ⌈one⌉ of the kings eunuches, whome he had appointed to ſerue her, and gaue him a cōmandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the ſtreete of ẏ citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the ‡ſumme of ẏ ſiluer that Haman had promiſed to pay vnto the Kings treaſures, becauſe of the Iewes, for to deſtroy thē.

8 Alſo he gaue him the ‖copie of the writing and commiſſion that was giuen at Shuſhan, to deſtroy thē, that hee might ſhew it vnto Eſter & declare it vnto her, and to charge her, that ſhe ſhould go in to the king, and make petition and ſupplication before him for her people.

9 ¶ So when Hatach came, he tolde Eſter the wordes of Mordecai.

10 Then Eſter ſaid vnto Hatach, and cōmanded him to ſay vnto Mordecai,

11 All the kings ſeruants and the people of the Kings prouinces doe knowe, that whoſoeuer, man or woman, that commeth to the king into ẏ inner court, which is not called, there is a lawe of his, that he ſhal die, except him to whom the King holdeth out the golden rod, that hee may liue. Nowe I haue not bene called to come vnto the King theſe thirtie dayes.

12 And they certified Mordecai of Eſters wordes.

13 And Mordecai ſaid, ẏ they ſhould anſwere Eſter thus, Thinke not with thy ſelf that thou ſhalt eſcape in ẏ kings houſe, more then all the Iewes.

14 For if thou holdeſt thy peace at this time, ⌈comfort & deliuerance⌉ ſhall appeare to ẏ Iewes out of another place, but thou and thy fathers houſe ſhall periſh: and who knoweth whether thou art come to ẏ kingdome for ſuch a time?

15 Then Eſter cōmanded to anſwere Mordecai,

16 Go, and aſſemble all the Iewes that are found in Shuſhan, and faſt ye for me, and eate not, nor drinke in three days day nor night. I alſo & my maides will faſt likewiſe, and ſo will I goe in to ẏ king, which is not according to ẏ lawe: and if I periſh, [d] I periſh.

17 So Mordecai went his way, and did according to all that Eſter had commanded him.

‡Ebr. had cauſed to ſtand before her.

‡Ebr. declaration.

‖Or, contents.

‡Ebr. breathing.

[b] This Mordecai ſpake in the confidence of that faith which all Gods children ought to haue which is, that God [illegible] them though [illegible]

[c] For to deliuer Gods Church out of theſe preſent dangers.

[d] I wil put my life in danger & referre the ſucceſſe to God, ſeing it is for his glorie & the deliuerance of his Church.

CHAP. V.

1 Eſter entreth in to the King, & biddeth him and Haman to a feaſt. 14 Haman prepareth a galowes for Mordecai.

AND on the [a] third day Eſter put on her royall apparel, & ſtood in the court of ẏ Kings palace within, ouer againſt the Kings houſe: and the King ſate vpon his royal throne in the Kings palace ouer againſt the gate of the houſe.

2 And when the King ſawe Eſter the Queene ſtanding in the court, ſhe found fauour in his ſight: and the King [b] helde out the golden ſcepter that was in his hande: ſo Eſter drew nere, and touched the toppe of the ſcepter.

3 Then ſayd ẏ King vnto her, What wilt thou, Queene Eſter? and what is thy requeſt? it ſhall be euen giuen [c] thee to the halfe of the kingdome.

4 Thē ſaid Eſter, If it pleaſe ẏ king, let the king & Haman come this day vnto ẏ banket, ẏ I haue prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte ẏ hee may doe as Eſter hath ſayde. So the king and Haman came to the banket that Eſter had prepared.

6 And the king ſayd vnto Eſter at the banket of [d] wine, What is thy petition, that it may bee giuen thee? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

7 Then anſwered Eſter, and ſayde, My petition and my requeſt is,

8 If I haue found fauour in the ſight of the king, & if it pleaſe the king to giue me my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for thē, and I will doe to morowe according to the kings [e] ſaying.

9 ¶ Then went Haman forth ẏ ſame day ioyfull and with a glad heart. But when Haman ſawe Mordecai in ẏ kings gate, that he ſtoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheles Haman refrained himſelfe: and when he came home, he ſent, and called for his friends, & Zereſh his wife.

11 And Haman tolde them of the glorie of his riches, & the multitude of his children, and all the things wherein the king had [f] promoted him, & how that he had

[a] To wit, after that the Iewes had begun to faſt.

[b] Which was a ſigne that her comming was agreable vnto him, as Chap. 4, 11.

[c] Meaning hereby, that whatſoeuer ſhe aſked ſhulde be granted, as Mar. 6, 23.

[d] Becauſe they vſed to drinke exceſſiuely in their bankets, they called the banket by the name of that, which was moſt in vſe or eſteemed.

[e] I wil declare what thing I demand.

[f] Thus ẏ wicked when they are promoted, in ſteade of acknowledging their charge & humbling them ſelues, ware ambitious, diſdainful & cruel.

had ſet him aboue the princes and ſeruants of the King.

12 Haman ſaid moreouer, Yea, Eſter the Queene did let no mã come in with the king to the banket that ſhee had prepared, ſaue me: and to morowe am I bidden vnto her alſo with the king.

13 But all this doeth nothing auaile me, as long as I ſee Mordecai the Iew ſitting at the kings gate.

14 Then ſaid Zereſh his wife and al his friendes vnto him, Let them make a tree of fiftie [g] cubites hie, & to morowe ſpeake thou vnto the king, that Mordecai may bee hanged thereon: then ſhalt thou go ioyfully with the king vnto the banket. And the thing pleaſed Haman, & he cauſed to make the tree.

g Meaning, ŷ higheſt that could be founde.

CHAP. VI

1 The king turneth ouer the Chronicles, and findeth the benefite of Mordecai, 10 And commandeth Haman, to cauſe Mordecai to be had in honour

The ſame night ‡ the king ſlept not, and hee commanded to bring ŷ booke of the records and the chronicles: and they were read before the king.

‡ Ebr. the kings ſleepe departed.

2 Then it was founde written that Mordecai *had tolde of Bigtana, and Tereſh two of the kings eunuches, keepers of ŷ doore, who ſought to lay hãds on the king Ahaſhueroſh.

Chap.2.22.

3 Then the king ſaid, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the kings ſeruãts that miniſtred vnto him, ſaide, There is nothing done for him.

a For he thought it vnworthy his eſtate to receiue a benefite, and not rewarde it.

4 And the king ſaide, Who is in the court? (Nowe Haman was come into the inner court of the kings houſe, that he might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

5 And the kings ſeruants ſaide vnto him, Beholde, Haman ſtandeth in the court. And ŷ king ſaid, Let him come in.

6 And whẽ Haman came in, the king ſaid vnto him, What ſhalbe done vnto ŷ man, whom the king will honour? Thẽ Hamã thought in his heart, To whom would ŷ king do honour more thẽ to me?

7 And Haman anſwered the king, The man whom ŷ king would honour,

8 Let them bring [c] for him royall apparell, which the king vſeth to weare, and the horſe that the king rideth vpõ, and that the crowne royall may bee ſet vpon his head.

c Meaning hereby, that the king ſhould make him next vnto himſelfe, as Ioſeph hereby was knowẽ to be next to Pharaoh, Gen.41.43.

9 And let the rayment and the horſe be deliuered by the hande of one of the Kings moſt noble princes, and let them apparell the man (whom ŷ king wil honour) and cauſe him to ride vpon the horſe through the ſtreet of the citie, and proclaime before him, Thus ſhall it bee done vnto the man, whome the king wil honour.

10 Then the king ſaide to Haman, Make haſte, take the rayment and the horſe as thou haſt ſaide, and doe ſo vnto Mordecai the Iewe, that ſitteth at the kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, and brought him on horſebacke through the ſtreete of the citie, and proclaimed before him, Thus ſhall it bee done to the man whom the king will honour.

12 And Mordecai came againe to the kinges gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereſh his wife, and all his friendes all that had befallen him. Then ſaide his wiſe men, and Zereſh his wife vnto him, If Mordecai [be] of the ſeede of the Iewes, before whome thou haſt begonne to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

d Thus God ſometime putteth in ŷ mouth of the very wicked to ſpeake plainely which he hath decreed ſhall come to paſſe.

14 And whyle they were yet talking with him, came the Kings eunuches ⁊ haſted to bring Haman vnto the banket that Eſter had prepared.

CHAP. VII

3 The Queene biddeth the king and Haman againe ⁊ prayeth for her ſelfe and her people 6 She accuſeth Haman and he is hanged on ŷ galous which he had prepared for Mordecai.

So the king and Haman came to banket with the Queene Eſter.

2 And the king ſaide againe vnto Eſter on ŷ ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? ⁊ what is thy requeſt? It ſhalbe euẽ performed vnto the halfe of the kingdome.

a Read Chap. 5.6.

3 And Eſter the Queene anſwered, and ſaid, If I haue found fauour in thy ſight, O King, and if it pleaſe the King, let my life be giuen me at my petitiõ, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlayne ⁊ to periſh: but if we were ſolde for ſeruants and for handmaydes, I would haue helde my tongue: although the aduerſarie could not [b] recompenſe the Kings loſſe.

b Hamã could not ſo much profite the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes and the tribute which he had of the

5 Then king Ahaſhueroſh anſwered, and ſaid vnto ŷ Queene Eſther, Who is

he? and where is he that [b]preſumeth to doe thus?

6 And Eſter ſaid, The aduerſary and enemy is this wicked Hamã. Then Haman was afraid before the king and the Queene.

7 And the King aroſe from the banket of wine in his wrath and went into ẏ palace garden. but Haman ſtood vp, to make requeſt for his life to ẏ Queene Eſter: for he ſaw that there was a [c]euil prepared for him of the king.

8 And when the King came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d]fallen vpon ẏ bed wheron Eſter ſate: therefore the king ſaid, Will he force the Queene alſo before me in the houſe? As the word went out of the kings mouth, they [e]couered Hamans face.

9 And Harbonah one of ẏ eunuches, ſaid in the preſence of the king, Beholde, there ſtandeth yet the tree in Hamans houſe fiftie cubites hie, which Haman had prepared for Mordecai, that ſpake [f]good for the king. Then the king ſayd, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are ſent vnto the Iewes.

The ſame daye did King Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſter. And Mordecai [a]came before the king: for Eſter tolde what he was vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

3 And Eſter ſpake yet more before the king, & fell downe at his feete weeping, and beſought him that he would put away the [c]wickednes of Haman the Agagite, and his deuiſe that hee had imagined againſt the Iewes.

4 And the king helde out the golden [d]ſcepter toward Eſter. Thẽ aroſe Eſter, and ſtood before the king,

5 And ſaid, If it pleaſe the King, & if I haue found fauour in his ſight and the thing be acceptable before the King, and I pleaſe him, let it be written, that the letters of the deuiſe of Haman the ſonne of Ammedatha the Agagite may be called againe, which he wrote to deſtroy the Iewes, that are in all ẏ Kings prouinces.

6 For howe can I ſuffer and ſee the euil, that ſhal come vnto my people? Or howe can I ſuffer and ſee the deſtruction of my kinred?

7 And the King Ahaſhueroſh ſayd vnto the Queene Eſter, and to Mordecai the Iewe, Beholde, I haue giuen Eſter the houſe of Haman, whome they haue hanged vpon the tree, becauſe hee ‖layd hand vpon the Iewes.

8 Write ye alſo for the Iewes, as it liketh you in the kings name, and ſeale it with the Kings ring. (for the writings written in the kings name, & ſealed with the kings ring, may no [e]man reuoke)

9 Then were the Kings ſcribes called at the ſame time, euen in the thirde moneth, that is the moneth [f]Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commãded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were frõ India euen vnto Ethiopia, an hũdreth and ſeuen and twentie prouinces, vnto euery prouince, according to the writing thereof, & to euery people after their ſpeache, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahaſhueroſh name, and ſealed it with ẏ kings ring: and hee ſent letters by poſtes on horſeback & ẏ rode on beaſts ‖of price, as dromedaries and coltes of mares.

11 Wherein ẏ king granted ẏ Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtande for their life, and to roote out, to ſlaye and to deſtroy all the power of the people and of the prouince that vexed them, [h]both children and womẽ, and to ſpoyle their goods:

12 Vpon one day in all the prouinces of king Ahaſhueroſh, euen in the thirteenth day [i]of ẏ twelft moneth, which is the moneth Adar.

13 The copie of the writing ‖was, howe there ſhould be a commandemẽt giuen in al and euery prouince, publiſhed among all the people, & that the Iewes ſhould be readie againſt that day to [k]auenge themſelues on their enemies.

14 So the poſtes rode vpõ beaſts of price, and dromedaries, and went forth with ſpeede, to execute ẏ kings cõmande-

[b] Ebr. [illegible] his heart.

[c] His conſcience did accuſe him that as he had conſpired the death of innocents ſo the vengeance of God might fal vpon him for the ſame.

[d] He fell downe at the Queenes feete o, couch, whereupon ſhe ſate, and made requeſt for his life.

[e] This was ẏ maner of the Perſians, when one was out of the kings fauour.

[f] Which diſcouered the conſpiracie againſt the king, Cha. 2,21,22.

[a] That is, was receiued into the kings fauour and preſence.

[b] That he was her vncle and had brought her vp.

[c] Meaning, that he ſhould aboliſh the wicked decree, which he had made for the deſtruction of the Iewes.

[d] Reade Cha. 5.2.

‖Or, went about to ſlay the Iewes.

[e] This was the lawe of the Medes & Perſians, as Dan. 6.15 notwithſtanding the king reuoked ẏ former decree graunted to Haman for Eſters ſake.

[f] Which conteineth part of May and part of Iune.

[g] That is, in ſuch letters & language, as was vſuall in euery prouince.

‖Or, mules.

[h] That is, to defend them ſelues againſt all that would aſſayle them.

[i] Which hath part of Februarie and part of March.

[k] The King gaue them libertie to kill all that did oppreſſe them.

mandement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the King in royall apparell of blewe, and white, and with a great crowne of gold, and with a garment of fine linen ⁊ purple, and the citie of Shuſhan reioyced and was glad.

16 And vnto the Iewes was come light and [l] ioy and gladnes, and honour.

17 Alſo in all and euery prouince, and in al ⁊ euery citie ⁊ place, where yͤ Kings commandement and his decree came, [there was ioy ⁊ gladneſſe to yͤ Iewes, a feaſt ⁊ good day, and many of the people of the lande [m] became Iewes: for the feare of the Iewes fell vpon them.

[l] He ſheweth by theſe wordes that to reioyce, what this light was.

[m] Conformed themſelues to the Iewes religion.

CHAP. IX.

1 At the commandement of the king the Iewes put their aduerſaries to death. 14 The ten ſonnes of Haman are hanged. 17 The Iewes keepe a feaſt in remembrance of their deliuerance.

SO in yͤ twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the kings commandement ⁊ his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered them ſelues together into their cities throughout all the prouinces of the king Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, and no man could withſtande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes ⁊ the captaines, and the officers of the King [b] exalted yͤ Iewes: for the feare of Mordecai fel vpon them.

4 For Mordecai was great in the kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote al their [c] enemies with ſtrokes of the ſworde and ſlaughter, and deſtruction, ⁊ did what they would vnto thoſe that hated them.

6 And at Shuſhan the palace ſlewe the Iewes and deſtroyed [d] fiue hundreth men,

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaiezatha,

10 The tenne ſonnes of Haman, the ſonne of Ammedatha, the aduerſarie of the Iewes ſlew they: but they laied not [e] their hands on the ſpoyle.

[a] This was by Gods great prouidence, who turneth the ioy of the wicked into ſorowe, and the teares of the godly into gladnes.

[b] Did them honour, and ſhewed them friendſhip.

[c] Which had conſpired their death by the permiſſion of the wicked Haman.

[d] Beſides thoſe three hundreth, that they ſlewe the ſecond day, as verſ. 15.

11 On the ſame day came the nomber of thoſe that were ſlaine, vnto the palace of Shuſhan before the King.

12 And yͤ King ſaid vnto the Queene Eſter, The Iewes haue ſlaine in Shuſhan the palace and deſtroyed fiue hundreth men, and the tenne ſonnes of Haman: what haue they done in the reſt of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy requeſt moreouer, that it may be performed?

13 Then ſayde Eſter, If it pleaſe the King, let it bee granted alſo to morowe to the Iewes that are in Shuſhan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne ſonnes.

14 And the King charged to doe ſo, ⁊ the decree was giuen at Shuſhan, and they hanged Hamans ten ſonnes.

15 ¶ So yͤ Iewes that were in Shuſhan, aſſembled thẽſelues vpon yͤ fourteenth day of the moneth Adar, ⁊ ſlewe three hundreth men in Shuſhan, but on the ſpoyle they layed not their hand.

16 And the reſt of the Iewes yͭ were in the kings prouinces aſſembled themſelues, and ſtoode for [g] their liues, and had reſt from their enemies and ſlew of them that hated them, [h] ſeuentie ⁊ fiue thouſand: but they layed not their hand on the ſpoyle.

17 This they did on the [i] thirteenth day of the moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and ioy.

18 But the Iewes that were in Shuſhan aſſembled thẽſelues on yͤ thirteenth day, and on the fourtenth thereof, and they reſted on the fiftenth of the ſame, ⁊ kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in yͤ vnwalled townes, [k] kept the fourtenth day of the moneth Adar with ioy and feaſting euen a ioyfull day, and euery one ſent preſents vnto his neighbour.

20 ¶ And Mordecai wrote [l] theſe words, ⁊ ſent letters vnto al the Iewes that were through all the prouinces of the King Ahaſhueroſh, both neere and farre,

21 Inioyning them that they ſhould keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere,

[e] Whereby they declared, that this was Gods iuſt iudgement vpon the enemies of his Church: foraſmuch as they ſought not their owne gaine, but to execute his vengeance.

[f] Eſter here requireth not for deſire of vengeance, but hath zeale to ſee Gods iudgements executed againſt his enemies.

[g] Read Chap. 8.11.

[h] Meaning, that they ſlewe none, that were not the enemies of God.

[i] Meaning, in all places ſauing in Shuſhan.

[k] As yͤ Iewes do euen to this day calling it in the Iewiſh language Purim, that is the day of lottes.

[l] The Iewes name [illegible] that Mordecai wrote this [illegible] that foloweth.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from ſorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feaſting, and ioy, and [m] to ſend preſents euery mã to his neighbour, and giftes to the poore.

m He ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of gods deliuerance, the maintenance of mutuall friendſhip, and reliefe of the poore.

23 And the Iewes promiſed to do as they had begunne, and as Mordecai had written vnto them,

24 Becauſe Haman ẏ ſonne of Hammedatha the Agagite all the Iewes aduerſarie, had imagined againſt the Iewes, to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

n Read Chap. 3.7.

25 And when [o] ſhee came before the King, hee commanded by letters, Let his wicked [p] deuiſe (which he imagined againſt ẏ Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

o That is, Eſter.

p Theſe are the wordes of the kings commandement to diſanull Hamans wicked enterpriſe.

26 Therefore they called theſe dayes Purim, by the name of Pur, [and] becauſe of all the wordes of this letter, and of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes [alſo] ordeined, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they woulde not ‖ fayle to obſerue thoſe [q] two dayes euery yeere, according to their writing, and according to their ſeaſon,

‖Or, tranſgreſſe.

q Meaning, the fourtenth and the fifteenth day of the moneth Adar.

28 And that theſe dayes ſhoulde bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euẽ theſe dayes of Purim ſhoulde not fayle among the Iewes, & the memoriall of them ſhould not periſh from their ſeede.

29 And the Queene Eſter the daughter of Abihail and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the ſecond time)

‖Or, ſtrength, or, efficacie.

30 And hee ſent letters vnto all the Iewes to the hundreth and ſeuen and twentie prouinces of the kingdome of Ahaſhuerosh, with [r] wordes of peace and trueth,

r Which were letters declaring vnto them quietnes, and aſſurance, and putting them out of doubt and feare.

31 To confirme theſe daies of Purim, according to their ſeaſons, as Mordecai the Iewe and Eſter the Queene had appointed them, and as they had promiſed for them [s] ſelues and for their ſeede with [t] faſting and prayer.

s Ebr. ſoules.

t That they would obſerue this feaſt with faſting, & earneſt prayer, which in Ebrewe is ſignified by this word their cry.

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the booke.

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the King Ahaſhuerosh layed a tribute vpõ the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Perſia?

3 For Mordecai the Iewe was the ſeconde vnto King Ahaſhuerosh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the welth of his people, and ſpake peaceably to al his ſeede.

a Theſe three poyntes are here ſet forth as commendable, & neceſſary for him that is in autoritie: to haue the fauor of the people, to procure their welth, & to be gentle, & louing toward them.

Iob.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, but alſo in his minde, and conſcience by the ſharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and ſubtill diſputations brought him almoſt to diſpaire. for they ſet forth God as a ſeuere Iudge, and mortall enemie vnto him, which had caſt him off, therefore in vaine he ſhoulde ſeeke vnto him for ſuccour. Theſe friendes came vnto him vnder pretence of conſolation, and yet they tormented him more then dyd all his affliction. Notwithſtanding he dyd conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtorie we haue to marke that Iob mainteineth a good cauſe, but handleth it euill: againe his aduerſaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway puniſh men according to their ſinnes, but that he had ſecret iudgements, whereof men knewe not the cauſe, and therefore man coulde not reaſon agaynſt God therein, but he ſhoulde be conuicted. Moreouer, hee was aſſured that God had not reiected him, yet through his great torments, and affliction hee braſteth foorth into many inconueniences both of wordes and ſentences, and ſheweth him ſelfe yet as a deſperate man in many thinges, and as one that woulde reſiſt God. and this is his good cauſe which hee dooth not handle well. Agayne the aduerſaries

mainteine

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from ſorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feaſting, and ioy, and [m] to ſend preſents euery mā to his neighbour, and giftes to the poore.

23 And the Iewes promiſed to do as they had begunne, and as Mordecai had written vnto them,

24 Becauſe Haman yͤ ſonne of Hammedatha the Agagite all the Iewes aduerſarie, had imagined againſt the Iewes, to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

25 And when [o] ſhee came before the King, hee commanded by letters, Let his wicked [p] deuiſe (which he imagined againſt yͤ Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, [and] becauſe of all the wordes of this letter, and of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes [alſo] ordeined, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they woulde not ‖ fayle to obſerue thoſe [q] two dayes euery yeere, according to their writing, and according to their ſeaſon,

28 And that theſe dayes ſhoulde bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euē theſe dayes of Purim ſhoulde not fayle among the Iewes, & the memoriall of them ſhould not periſh from their ſeede.

29 And the Queene Eſter the daughter of Abihail and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the ſecond time)

30 And hee ſent letters vnto all the Iewes to the hundreth and ſeuen and twentie prouinces of the kingdome of Ahaſhueroſh, with [r] wordes of peace and trueth,

31 To confirme theſe daies of Purim, according to their ſeaſons, as Mordecai the Iewe and Eſter the Queene had appointed them, and as they had promiſed for them [†] ſelues and for their ſeede with [s] faſting and prayer.

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the booke.

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the King Ahaſhueroſh layed a tribute vpō the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Perſia?

3 For Mordecai the Iewe was the ſeconde vnto King Ahaſhueroſh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the welth of his people, and ſpake peaceably to al his ſeede.

[m] He ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of gods deliuerance, the maintenance of mutuall friendſhip, and reliefe of the poore.

[n] Read Chap. 3.7.

[o] That is, Eſter.

[p] Theſe are the wordes of the kings commandement to diſanull Hamans wicked enterpriſe.

‖ Or, tranſgreſſe.

[q] Meaning, the fourtenth and the fifteenth day of the moneth Adar.

‖ Or, ſtrength, or, efficacie.

[r] Which were letters declaring vnto them quietnes, and aſſurance, and putting them out of doubt and feare.

[†] Ebr. ſoules.

[s] That they would obſerue this feaſt with faſting, & earneſt prayer, which in Ebrewe is ſignified by this word their cry.

[a] Theſe three poyntes are here ſet forth as commendable, & neceſſary for him that is in autoritie to haue the fauor of the people, to procure their welth, & to be gentle, & louing toward them.

Iob.

THE ARGUMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, but alſo in his minde, and conſcience by the ſharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and ſubtill diſputations brought him almoſt to diſpaire. for they ſet forth God as a ſeuere Iudge, and mortall enemie vnto him, which had caſt him off, therefore in vaine he ſhoulde ſeeke vnto him for ſuccour. Theſe friendes came vnto him vnder pretence of conſolation, and yet they tormented him more then dyd all his affliction. Notwithſtanding he dyd conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtorie we haue to marke that Iob mainteineth a good cauſe, but handleth it euill: againe his aduerſaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway puniſh men according to their ſinnes, but that he had ſecret iudgements, whereof men knewe not the cauſe, and therefore man coulde not reaſon agaynſt God therein, but he ſhoulde be conuicted. Moreouer, hee was aſſured that God had not reiected him, yet through his great torments, and affliction hee braſteth foorth into many inconueniences both of wordes and ſentences, and ſheweth him ſelfe yet as a deſperate man in many thinges, and as one that woulde reſiſt God. and this is his good cauſe which hee dooth not handle well. Agayne the aduerſaries mainteine

mainteine with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euil: for they labour to bring Iob into diſpayre, and ſo they mainteine an euil cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek.14.14. and Iames ſetteth out his patience for an example, Iam.5.11.

CHAP. I.

1 The holineſſe, riches, and care of Iob for his children. 6 Satan hath permiſſion to tempt him. 13 Hee tempteth him by taking away his ſubſtance, and his children. 20 His faith and patience.

There was a man in the land of [a] Uz called Iob, and this man [b] was an vpright and iuſt man, [c] one that feared God, and eſchewed euill.

2 And he had ſeuen ſonnes, and three daughters.

3 His ſubſtance alſo was ſeuen thouſande ſheepe, and three thouſande camels, & fiue hundreth yoke of oxen, & fiue hundreth ſhee aſſes, & his familie was verie great, ſo that this man was the greateſt of all the [d] men of [e] the Eaſt.

4 And his ſonnes went and banketted in their houſes, euery one his day, and ſent, and called their three ſiſters to eate and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob ſent, and [f] ſanctified them, and roſe vp earely in the morning, and [g] offered burnt offeringes according to the nomber of thẽ all. For Iob thought, It may bee that my ſonnes haue ſinned, and blaſphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Nowe on a day when the [k] children of God came and ſtoode before the Lord, Satan [m] came alſo among them.

7 Then the Lord ſaide vnto Satan, Whence [n] commeſt thou? And Satan anſwered the Lorde, ſaying, [o] From compaſſing the earth to and fro, and frõ walking in it.

8 And the Lorde ſayde vnto Satan, Haſt thou not conſidered my ſeruant Iob howe none is like him in ẏ earth: an vpright & iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan anſwered the Lord, and ſayde, Doeth Iob feare God for [p] nought?

10 Haſt thou not made [q] an hedge about him & about his houſe, and about all that he hath on euery ſide? thou haſt bleſſed the worke of his handes, and his ſubſtance is increaſed in the land.

11 But ſtretch out nowe thine hande and [r] touch all that he hath, to ſee if he will not blaſpheme thee to thy face.

12 Then the Lorde ſayde vnto Satan, Lo, all that he hath is in thine hande: onely vpon him ſelfe ſhalt thou not ſtretche out thine hande. So Satan departed from the [u] preſence of the Lorde.

13 ¶ And on a day, when his ſonnes and his daughters were eating and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Shabeans came violently, and tooke them: yea, they haue ſlayne the ſeruants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

16 And whiles hee was yet ſpeaking, another came, and ſayde, The fire of God is fallen from ẏ heauen, and hath burnt vp the ſheepe and the ſeruantes, and deuoured them: but I onely am eſcaped alone, to tell thee.

17 And whiles he was yet ſpeaking, another came, and ſayde, The Caldeans ſet out three bandes, and fell vpon the camels, and haue taken them, and haue ſlayne the ſeruants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came an other, and ſaide, Thy ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And beholde, there came a great winde from beyonde the wilderneſſe, and ſmote ẏ foure corners of the houſe, which fell vpon the children, and they are dead, and [z] I onely am eſcaped alone to tell thee.

---

[a] That is, of the countrey of Idumea, as Lamen. 4.21. or bordering thereuppon: for the lande was called by the name of Uz the ſonne of Diſhan the ſonne of Seir Gen. 36.28.

[b] Foraſmuch as he was a Gentile, & not a Iewe and yet is pronounced vpright, and without hypocriſie, it declareth that among the heathen God hath his.

[c] Hereby is declared what is ment by an vpright and iuſt man.

[d] His children and riches are declared, to commend his vertue in his proſperitie, and his patience, and conſtancie, when God had taken them from him.

* The children.

[e] Meaning, the Arabians, Chaldeans, Idumeans &c.

[f] That is commanded them to be ſanctified: meaning, that they ſhoulde conſider the faultes that they had committed, and reconcile themſelues for the ſame.

[g] That is, hee offered for euery one of his children an offring of reconciliation, which declared his religion toward God and ẏ care he had toward his children.

[h] In Ebrewe it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1.King.21.10. and 13. [i] While the feaſt laſted.

[k] Meaning, the Angels which are called the ſonnes of God, becauſe they are willing to execute his will. [l] Becauſe our infirmitie can not comprehende God in his maieſtie he is ſet forth vnto vs as a King, that our capacitie may be able to vnderſtand that which is ſpoken of him. [m] This declareth that although Satan bee aduerſarie to God, yet hee is compelled to obey him, and doe him all homage, without whoſe permiſſion and appointment hee can doe nothing.

[n] This queſtion is aſked for our infirmitie: for God knewe whence hee came.

[o] Herein is deſcribed the nature of Satan, which is euer ranging for his pray, 1.Pet.5.8.

[p] Hee feareth thee not for thine owne ſake but for the commoditie that he receiueth by thee.

[q] Meaning, the grace of God which ſerued Iob, as a rampart againſt all tentations.

This ſignifieth that Satan is not able to touch vs, but it is God that muſt doe it.

Satan noteth the vice whereunto men are commonly ſubiect, that is, to hide their rebellion & to be content with God in the time of proſperitie, which vice is diſcloſed in the time of their aduerſitie.

God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.

[u] That is, went to execute that which God permitted him to doe, for he can not goe out of Gods preſence.

[x] That is the Arabians.

[illegible] thing was alſo done by the craft of Satan to tempt Iob [illegible] warre againſt him.

[z] This laſt plague declareth that when our plague is paſt which ſeemed hard to be borne God can ſende vs an other farre more greuous to trie vs, [illegible] them obedience.

20 Then Iob aroſe, and [a] rent his garment, & ſhaued his head & fel downe vpon the ground, and worſhipped,

21 And ſaide, *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the Lord hath giuen, and the Lord hath taken it: [c] bleſſed be the name of the Lord.

22 In all this did not Iob ſinne, nor charge God fooliſhly.

a Which thing was not of impacience, but declareth that the children of God are not inſenſible like blockes, but that in their paciēce they fele affliction, and griefe of minde: yet they kepe a meane herein, and [illegible] not againſt God, as the wicked do. *Eccleſ. 5,14. 1. Tim. 6,7. b That is, into the belly of the earth which is the mother of all. c Hereby he confeſſeth that God is iuſt and good, although his hand be ſore vpon him. d But declared that God did all thing according to iuſtice and equitie.

CHAP. II.

6 Satan hath permiſſion to afflict Iob. 9 His wife tempteth him to forſake God. 11 His three friendes viſite him.

AND on a day the [a] children of God came and ſtoode before the Lord and Satan came alſo among them, and ſtoode before the Lord.

2 Then the Lord ſaide vnto Satan, Whence commeſt thou? And Satan anſwered the Lord and ſaide, From compaſſing the earth to and fro, and from walking in it.

3 And the Lorde ſayde vnto Satan, Haſt thou not conſidered my ſeruaunt Iob, howe none is like him in yͤ earth? *an vpright and iuſt man, one that feareth God and eſchewth euil? for yet he cõtinueth in his vprightnes, [c] although thou mouedſt mee againſt him, to deſtroy [d] him without cauſe.

4 And Satan anſwered the Lorde, and ſaid, Skin for ſkin, and al that euer a man hath, will he giue for his life.

5 But ſtretch nowe out thine hand, & touch his bones and his fleſh, to ſee if he will not blaſpheme thee to thy face.

6 Then the Lord ſaide vnto Satan, Lo, he is in thine hand, but ſaue his life.

7 ¶ So Satan departed from the preſence of the Lorde, & ſmote Iob with ſore boyles, from the ſole of his foote vnto his crowne.

8 And he tooke a [i] potſhard to ſcrape him, & he ſate downe among the aſhes.

9 Then ſayde his [k] wife vnto him, Doeſt thou [l] continue yet in thine vprightneſſe? [m] Blaſpheme God, and die.

a That is, the Angels, as Chap. 1,6. b [illegible] Chap. 1,7. [illegible] 14,14. *Chap. 1,1. c He prooueth Iobs integritie, in this that he ceaſed not to feare God when his plagues were grieuouſly vpon him. d That is, when thou hadſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe. e Hereby he meaneth that a mans owne ſkinne is dearer vnto him then anothers mans. f Meaning, his owne perſon. g That Satan can goe no further in puniſhing, then God [illegible]. h This one was left of her [illegible] whereby [illegible] God [illegible] and, [illegible] and [illegible] to [illegible] the rebel [illegible] people. Deut. 8,2. [illegible] ſo that this tentation was moſt grie[illegible] [illegible] Iob had meaſured Gods fauour by the vehemencie of his diſeaſe hee muſt haue iudged that God [illegible] off. k As the inſtrument of al other [illegible] [illegible] his [illegible] Iob, as he did againſt Adam. l Meaning, [illegible] God [illegible] thus [illegible] as though hee were [illegible] tentation to [illegible] they truſt [illegible] appoynted to the blaſphemer, and ſo ſhee meant that he ſhould be ſoone rid out of his paine.

10 But he ſaide vnto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall we receiue good at the hand of God and not receiue euill? In all this did not Iob ſinne with his lippes.

11 Nowe when Iobs three [p] friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knewe him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and ſprinkled duſt vpõ their heads toward the heauen.

13 So they ſate by him vpon yͤ ground ſeuen dayes, and ſeuen nights, and none ſpake a worde vnto him: for they ſawe, that the griefe was very great.

That is, to be patient in aduerſitie, as wee reioyce, when he ſendeth proſperitie, and ſo to acknowledge him to be both mercifull & iuſt. o Hee ſo bridled his affections that his tongue through impatience did not murmure againſt God. p Which were men of authoritie, wiſe and learned, and as ſome ſuppoſe, kings & came to comfort him, but when they ſawe howe he was viſited, they conceiued an euill opinion of him, as though he had bene but an hypocrite and ſo iuſtly plagued of God for his ſinnes. q This was a ſo a ceremonie which they vſed in thoſe countries as yͤ renting of their clothes in ſigne of ſorow, &c. r And therefore thought that he would not haue hearkened to their counſell.

CHAP. III.

1 Iob complaineth and curſeth the day of his birth. 11 He deſireth to die, as though death were the ende of all mens miſerie.

AFterwarde [a] Iob opened his mouth, and [b] curſed his day.

2 And Iob cried out, & ſaid,

3 Let yͤ day [c] periſh, wherein I was borne, & the night whẽ it was ſaide, There is a man childe conceiued.

4 Let that day be darkeneſſe, let not God [d] regard it from aboue, neyther let the light ſhine vpon it,

5 But let darkeneſſe, and the [e] ſhadowe of death ſtaine it: let the cloude remaine vpon it, and let thẽ make it fearefull as a bitter day.

6 Let darkeneſſe poſſeſſe that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the monethes.

7 Yea, deſolate bee that night, and let no ioy be in it.

8 Let thẽ that curſe the day, (being [f] ready to renue their mourning curſe it.

9 Let the ſtarres of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it ſee [h] the dawning of the day,

a The ſeuen dayes ended, Chap. 2,13. b Here Iob beginneth to feele his great imperfection in this battell betweene the ſpirit and the fleſh Rom. 7, 18, and after a maner yeeldeth, yet in the ende he getteth the [illegible], though he was in the meane time greatly wounded. c [illegible] ought not to be wearie of their life, and curſe it, becauſe of the miſeries that it is ſubiect vnto, but becauſe they are giuen to ſinne and rebellion againſt God. d Let it be put out of the number of dayes, and let it not haue the light of the ſunne to ſeparate it from the night. e That is, moſt obſcure darkeneſſe, which maketh them afraide of death that are in it. f Which curſe the day of their birth, let them ſay that curſe vpon this night. g Let it be alwayes night, and neuer ſee day. h For the eye liddes of the morning.

10 Becauſe it ſhut not vp the doores of my mothers wombe: nor hid ſorow from mine eyes.

11 [i]Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? & why did I ſucke the breſts?

13 For ſo ſhould I nowe haue lyen and bin quiet, I ſhould haue ſlept then, [and] bene at reſt,

14 With the Kings and counſellers of the earth, which haue builded them ſelues [k]deſolate places:

15 Or with the princes that had gold, [&] haue filled their houſes with ſiluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not ſeene the light?

17 The wicked haue there ceaſed fro̅ [their tyranny, & there they that laboured valiantly, are at reſt.

18 The priſoners reſt together, [&] heare not the voyce of the oppreſſour.

19 There are ſmall and great, and the ſeruant is free from his maſter.

20 Wherfore is the light giuen to him that is in miſery? & [n]life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen ſearch it more then treaſures:

22 Which ioy for gladnes [and] reioice, when they can finde the graue.

23 Why is the light giuen to the man whoſe way is [o]hid, & whom God hath hedged in?

24 For my ſighing commeth before I eate, and my rorings are powred out like the water.

25 For the thing I [p]feared, is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietneſſe, neither had I reſt, yet trouble is come.

---

h This & that which foloweth, declareth that when man giueth place to his paſſions, he is not able to ſtay nor keepe meaſure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his affliction made him to vtter theſe wordes as though death were the ende of all miſeries, and as if there were no life after this, which he ſpeaketh not as thogh it were ſo, but the infirmitie of his fleſh cauſed him to burſt out into this error of the wicked.

k He noteth the ambition of them which for their pleaſure, as it were, change the order of nature, and build in moſt barren places becauſe they woulde hereby make their names immortall.

l That is, by death the crueltie of the tyrants hath ceaſed.

m All they that ſuſtaine any kinde of calamitie and miſerie in this worlde which he ſpeaketh after the iudgement of the fleſh.

n He ſheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conſcience quieted.

o That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods prouidence.

p In my proſperitie I looked euer for a fall as is come now to paſſe.

q The feare of trouble that I had, cauſed my proſperitie to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impacience. 7 And [illegible]. 17 And of the preſumption of his owne righteouſnes.

Then Eliphaz the Temanite anſwered, and ſayd,

2 If we aſſay to commune with thee, wilt thou be grieued? but [a]who can withhold himſelfe from ſpeaking?

3 Behold, thou haſt taught many, & [b]haſt ſtrengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, & thou haſt ſtrengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy [c]feare, thy confidence, thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: [d]who [euer] periſhed being an innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they ẏ [e]plow iniquitie, & ſowe wickednes, reape ẏ ſame.

9 With the [f]blaſt of God they periſh, and with ẏ breath of his noſtrelles are they conſumed.

10 The roring of the [g]Lyon, and the voyce of the Lyoneſſe, and the teethe of the Lyons whelps are broken.

11 The Lyon periſheth for lack of pray, & ẏ Lyons whelps are ſcattred abroad.

12 But a thing was brought to mee [h]ſecretly, and mine eare hath receiued a litle thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon me, and dreade which made all my bones to tremble.

15 And the winde paſſed before me, & made the heares of my fleſh to ſtand vp.

16 Then ſtoode one, & I knewe not his face: an image was before mine eies [&] in ſilence heard I a voyce, ſaying,

17 Shal mā be more iuſt thē God? or ſhal a mā be more pure then his maker?

18 Behold, he found no ſtedfaſtneſſe in his Seruants, and layde follie vpon his [m]Angels.

19 Howe much more in thē that dwel in houſes of clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They be deſtroied from [o]the morning vnto the euening: they periſh for euer, without regarde.

21 Doeth [p]ot their dignitie go away with them? doe they not die, and that without [q]wiſedome?

---

a Seeing this thine impacience.

b Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelf.

c Thus he concludeth that Iob was but an hypocrite, & had no true feare nor truſt in God.

d He concludeth that Iob was reproued, ſeeing that God handled him ſo extremely, which is the argument that the carnal men make againſt the children of God.

e They that do euill, cannot but receiue euill.

f He ſheweth that God needeth no great preparation to deſtroy his enemies: for he can do it with the blaſt of his mouth.

g Though men according to their office do not puniſhe tyrants (whome for their crueltie he compareth to lyons & their children to their whelps), yet God both is able, and alſo will puniſh them.

h A thing that I knewe not before, was declared vnto me by viſion: that is, that whoſoeuer thinketh him ſelfe iuſt, ſhalbe founde a ſinner, when he commeth before God.

i In the viſions which God ſheweth to his creatures, there is euer a certaine feare ioyned, that the autoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was ſomewhat aſſwaged, as God appeared to Eliah. 1 King. 19,12.

l He proueth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator: which were a blaſphemie.

m If God finde imperfection in his Angels, when they are not mainteined by his power, howe much more ſhal he lay follie to mans charge, when he would iuſtifie him ſelfe againſt God?

n That is, in this mortal bodie ſubiect to corruption. 2 Cor. 5,1.

o They ſee death continually before their eyes, and dayly approching toward them.

p No man for all this doeth conſider it.

q That is, before that any of them were ſo wiſe as to thinke on death.

CHAP. V.

1. 2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power and ſtroyeth the wicked and deliuereth his.

CAll now, if any will [a] anſwere thee, and to which of the Saintes wilt thou turne?

2 Doubtleſſe [b] anger killeth the fooliſhe, and enuie ſlayeth the idiote.

3 I haue ſeene the [c] fooliſh well rooted, and ſuddely I [d] curſed his habitation, ſaying,

4 His children ſhalbe farre from ſaluation, and they ſhalbe deſtroyed in the [f] gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhall take it from among the thornes, and the thirſtie ſhal drinke vp their ſubſtance.

6 For miſerie commeth not foorth of the duſt, neither doeth affliction ſpring out of the earth.

7 But man is borne vnto [i] trauayle, as the ſparkes flie vpward.

8 But I would inquire [k] at God, and turne my talke vnto God:

9 Which doeth great things and vnſearchable, [l] and marueilous things without nomber.

10 He [m] giueth rayne vpon the earth, and powreth water vpon the ſtreetes,

11 And ſetteth vp on hie them that be lowe, that the ſorowfull may be exalted to ſaluation.

12 He ſcattereth þ deuiſes of the craftie: ſo that their handes can not accompliſhe that which they do enterpriſe.

13 *He taketh the wiſe in their craftineſ, and the counſell of the wicked is made fooliſh.

14 They meete with [n] darkeneſſe in the day time, and [o] grope at noone daye, as in the night.

15 But he ſaueth the [p] poore from the ſworde, from their mouth, and from the hand of the violent man,

16 So that the poore hath his [q] hope, but iniquitie ſhall ſtop her mouth.

17 Beholde, bleſſed is the man whome God correcteth: therefore refuſe not thou the chaſtiſing of the Almightie.

18 For he maketh the wound, and bindeth it vp: he ſmiteth, and his handes make whole.

19 He ſhall deliuer thee [s] in ſix troubles, and in the ſeuenth the euil ſhal not touch thee.

20 In famine hee ſhall deliuer thee from death: and in battell from the power of the ſworde.

21 Thou ſhalt be hid from the ſcourge of the tongue, & thou ſhalt not be afraid of deſtruction when it commeth.

22 But thou ſhalt [t] laugh at deſtruction and dearth, and ſhalt not be afrayd of the beaſt of the earth.

23 For the ſtones of the field [u] ſhall be in league with thee, and the beaſts of the field ſhalbe at peace with thee.

24 And thou ſhalt knowe that peace [ſhalbe in thy tabernacle, and thou ſhalt viſite thine habitation, & ſhalt not [x] ſinne.

25 Thou ſhalt perceiue alſo, that thy ſeede ſhalbe great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt go to thy graue in [y] a full age, as a ricke of corne commeth in due ſeaſon into the barne.

27 Lo, thus haue we inquired of it [z] & ſo it is: heare this & know it for thy ſelfe.

a He willeth Iob to conſider the example of all them that haue liued godly, whether any of them be like vnto him in raging againſt God as hee doeth.

b Murmuring againſt God in afflictions increaſeth the payne, and bewrayeth mans folly.

c That is, the ſinner þ hath not the feare of God.

d I was not moued with his proſperitie but knew that God had curſed him & his.

e Though God ſometime ſuffer the fathers to paſſe in this worlde, yet his iudgements will light vpon their wicked children.

f By publique iudgement they ſhalbe condemned and none ſhall pitie them.

g Though there be but two or three eares left in the hedges, yet it ſhalbe taken from him.

h That is, the earth is not the cauſe of barrenneſſ, and mans miſerie, but his owne ſinne.

i Which declareth, that ſinne is euer in our corrupt nature, for before ſinne it was not ſubiect to payne and affliction.

k If I ſuffered as thou doeſt, I would ſeeke vnto God.

l He counſelleth Iob to humble him ſelfe vnto God, to whom all creatures are ſubiect and whoſe workes declare that man is inexcuſable, except he glorifie God in all his workes. m He ſheweth by particular example [illegible] of God are [illegible] 1.Cor.3,19. n In things plaine and [illegible] fooles in ſtead of his ſeruen[illegible] o This he[illegible] God [illegible] the worldly wiſe, as it threatned Deut.28,29. p That [illegible] before God. [illegible] compareth the ſlaunder[illegible] q If the wicked bee compelled at Gods workes to ſtop their mouthes, much more they that profeſſe God.

s He will ſend trouble after trouble that his childré may not for one time, but continually truſt in him: but they ſhall haue a comfortable iſſue, euen in the greateſt & the laſt, which is here called the ſeuenth.

t Whereas the wicked lament in their troubles, thou ſhalt haue occaſion to reioyce.

u Whẽ we are in Gods fauor, all creatures ſhall ſerue vs.

x God ſhall ſo bleſſe thee, that thou ſhalt haue occaſion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwayes this promes performed, yet God doth recompence it otherwiſe to their aduantage. z We haue learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in iuſtice with him, that the hypocrites ſhal not long proſper, and that the affliction which man ſuffereth, commeth for his owne ſinne.

CHAP. VI.

1 Iob anſwereth, that his paine is more grieuous then his fault. 8 He wiſheth death. 14 He complaineth of his friends.

BUt Iob anſwered, and ſaid,

2 Oh that my griefe were well weighed, and my miſeries were laide together in the [a] balance.

3 For it would bee now heauier then the ſand of the ſea: therefore my wordes are [b] ſwallowed vp.

4 For the arrowes of the Almightie [are in me, the venime whereof doeth drinke vp my ſpirit, and [the terrours of God fight againſt me.

5 Doeth the [d] wild aſſe bray when he hath graſſe? or loweth the oxe when he hath fodder?

6 That which is [e] vnſauerie, ſhal it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule refuſed to touch, as were ſorowes, are my meat.

8 Oh that I might haue my [f] deſire,

a To knowe whether I cõplaine without iuſt cauſe.

b My griefe is ſo great, that I lacke wordes to expreſſe it.

c Which declareth that he was not onely afflicted in bodie, but wounded in conſcience, which is the greateſt battel that the faithfull can haue.

d Thinke you that I crie without cauſe, ſeing the brute beaſtes do not complaine when they haue what they would?

e Can a mans taſte delite in that that hath no ſauour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are vnſauerie to the mouth. f Here in he ſinneth double, both in wiſhing through impacientie to die, and alſo in deſiring of God a thing which was not agreeable to his will.

that God woulde graunt mee the thing that I long for!

9 That is, that God woulde deſtroy me: that he would let his hand goe, and cut me off.

10 Then ſhould I yet haue comfort, (though I burne with ſorowe, let him not ſpare, becauſe I haue not denied the wordes of the Holie one.

11 What power haue I that I ſhould endure? or what is mine [i] ende, if I ſhould prolong my life?

12 Is my ſtrength ÿ ſtrẽgth of ſtones? ‖or is my fleſh of braſſe?

13 Is it not ſo that there is in mee no helpe? and that ‖ ſtrength is taken from me?

14 He that is in miſerie, ought to be cõforted of his neighbour: but men haue forſaken the feare of the Almightie.

15 My brethren haue deceiued me as a [k] brooke, and as the riſing of the riuers they paſſe away.

16 Which are blackiſh with yce, and wherein the ſnowe is hid.

17 But in time they are dried vp with heate and are conſumed: and when it is hote they faile out of their places.

18 Or they depart from their way & courſe, yea, they vaniſh and periſh.

19 They that goe to Tema, conſidered them, and they that go to Sheba, waited for them.

20 ‖But they were confounded: whẽ they hoped, they came thither and were aſhamed.

21 Surely now are ye [m] like vnto it: ye haue ſeene my fearefull plague, and are afraide.

22 Was it becauſe I ſaide, Bring vnto me? or giue a rewarde to mee of your [n] ſubſtance?

23 And deliuer me from the enemies hand, or ranſome mee out of the hand of tyrants?

24 Teach me, and I will [o] holde my tongue: and cauſe mee to vnderſtande, wherein I haue erred.

25 Howe [p] ſtedfaſt are the wordes of righteouſnes? and what can any of you iuſtly reproue?

26 Doe ye imagine to reproue [q] wordes, that the talke of the afflicted ſhoulde be as the winde?

27 Ye make your wrath to fall vpon the fatherleſſe, and digge a pit for your friende.

28 Nowe therefore be content to [r] looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I ſay, and yee ſhall ſee yet my righteouſneſſe in that behalfe. Is there iniquitie in my tõgue? doeth not my mouth feele ſorowes?

CHAP. VII.

1 Iob ſheweth the ſhortnes and miſerie of mans life.

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an [a] hireling?

2 As a ſeruant longeth for the ſhadow, and as an hireling looketh for the ende of his worke,

3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd me downe, I ſaid, Whẽ ſhall I ariſe? and meaſuring the euening I am euen full with toſſing to and fro vnto the dawning of the day.

5 My fleſh is clothed with wormes and filthineſſe of the duſt: my ſkinne is rent, and become horrible.

6 My dayes are ſwifter then a [c] weauers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a winde, and that mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene me, ſhall ſee me no more: thine eyes are vpon me, and I ſhall be no longer.

9 As the cloude vaniſheth and goeth away, ſo he that goeth downe to the graue, ſhall come vp no more.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not ſpare my mouth, but will ſpeake in the trouble of my ſpirit, and muſe in the bitternes of my minde.

12 Am I a ſea [h] or a whalefiſh, that thou keepeſt me in warde?

13 When I ſay, My couche ſhall releeue me, and my bed ſhall bring comfort in my meditation,

14 Then fearest thou me wͭ dreames, and aſtoniſheſt me with viſions.

15 Therefore my ſoule chuſeth rather to be ſtrangled and to die, then to be in my bones.

16 I abhorre it, I ſhall not liue al-

g That is, let me die at once, before I come to diſtruſt in Gods promes through mine impacience.

h He feareth leſt he ſhoulde be brought to inobedience, if his ſorowes ſhould continue.

i Haue I not ſought to helpe my ſelfe as much as was poſſible?

‖Or, wiſdome, or awe

k He compareth thoſe friendes which comfort vs not in miſerie, to a brooke which in ſommer, when we neede waters, is drie, and in winter when it is hard froſen and in the time of raine when we haue no neede, ouerfloweth with water.

l They that paſſe thereby to go into ÿ hote countreis of Arabia, thinke to finde water there, to quẽch their thirſt but they are deceiued.

m That is, like to this brooke, which deceiueth thẽ that thinke to haue water where in their neede as I loked for cõſolatiõ at your handes.

n He toucheth ÿ worldlings, which for no neceſſitie will giue part of their goods, & much more theſe men, which would not giue him comfortable wordes.

o Shewe me wherin I haue erred, & I will confeſſe my faute.

p He that hath a good conſcience, doeth not ſhrinke at the ſharp wordes or reaſoninges of others, except they be able to perſuade him by reaſon.

q Doe you catch at my wordes, becauſe I ſhould be thought to ſpeak fooliſhly, which am now in miſerie?

r Conſider whether I ſpeake as one that would flatter to [illegible] through very feare or [illegible] [illegible] condemne me.

a Hath not an hired ſeruant ſome reſt and eaſe? but in this my continuall torment I am worſe then an hireling.

b My ſorowe hath continued from moneth to moneth, and I haue looked for hope in vaine.

c This ſignifieth that his diſeaſe was rare and moſt horrible.

Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning: in conſideration whereof he deſireth God to haue compaſſion on him.

e If thou beholde me in thine anger, I ſhal not be able to ſtand in thy preſence.

f That I no more enioy this mortall life

g Seeing I ſeke by none other meanes comfort in my ſelfe, I wil declare my grief, by wordes, and thus he ſpeaketh as one ouercome with a ſenſe of trouble

h Am not I a poore wretche? what needeſt thou then to lay ſo much plague vpon me?

---

i So that I can haue no reſt night nor day. k He ſpeaketh as one ouercome with ſorowe, and not of iudgement, or of the examination of his faith.

way: ſpare me then, for my dayes [l] [are] but vanitie.

17 What is mã, that thou [m] doeſt magnifie him, & that thou ſetteſt thyne heart vpon him?

18 And doeſt viſite him euery morning, and trieſt him euery moment?

19 Howe long will it be yer thou depart from mee? thou wilt not let mee alone whiles I may ſwallow my ſpittle.

20 [n] I haue ſinned, what ſhall I doe vnto thee? O thou preſeruer of men, why haſt thou ſet mee [as a marke] againſt thee, ſo that I am a burthen vnto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquitie? for now ſhal I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhall not be [o] [found.]

[l] Seeing my terme of life is ſo ſhort, let me haue ſome reſt and eaſe.

[m] Seeing that man of him ſelfe is ſo vile, why doeſt thou giue him that honour to contende againſt him. Iob vſeth all kindes of perſwaſion with God that he might ſtay his hand.

[n] After al tentations faith breaketh forth, and leadeth Iob to repentance: yet it was not in ſuch perfectiõ, that he coulde bridle him ſelfe from reaſoning with God, becauſe that he ſtill erred his fayth.

[o] That is, I ſhall be dead.

CHAP. VIII.

1 Bildad ſheweth that Iob is a ſinner, becauſe God puniſheth the wicked and preſerueth the good.

Then anſwered Bildad ỷ Shuhite, and ſayde,

2 How long wilt thou talke of theſe things? and howe long ſhall the wordes of thy mouth [a] [be as] a mightie winde?

3 Doeth God peruert iudgement? or doth the almightie ſubuert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and he hath ſent thẽ into the place of their [b] iniquitie,

5 [c] Yet if thou wilt early ſeeke vnto God, and pray to the Almightie,

6 If thou bee pure and vpright, then ſurely hee will awake vp vnto thee, and he will make the habitation of thy righteouſneſſe proſperous.

7 And though thy beginning [d] bee ſmall, yet thy latter ende ſhal greatly increaſe.

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For we are but [f] of yeſterday, and are ignorant: for our dayes vpon earth are but a ſhadowe)

10 Shall not they teach thee and tel thee, and vtter the wordes of their heart?

11 Can a [g] ruſh growe without myre? or can the graſſe growe without water?

12 Though it were in greene, and not cut downe, yet ſhall it wither before any other herbe.

13 So [are] the paths of all ỷ forget God, & the hypocrites hope ſhall periſh.

14 His confidence alſo ſhalbe cut off, & his truſt [ſhalbe as] ỷ houſe of a [h] ſpider.

15 He ſhall leane vpon his houſe but it ſhall not ſtand: he ſhall hold him faſt by it, yet ſhall it not endure.

16 The [i] tree is greene before the ſunne, and the branches ſpread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the houſe of ſtones.

18 If any [k] plucke it from his place, & it deny, ſaying, I haue not ſeene thee,

19 Beholde, it will reioyce by this meanes, that it may [l] growe in another molde.

20 Beholde, God will not caſt away an vpright man, neither will he take the wicked by the hande,

21 Til he haue filled thy mouth with [m] laughter, and thy lippes with ioy.

22 They that hate thee, ſhall be clothed with ſhame, and the dwelling of the wicked ſhall not [remaine.]

[a] He declareth that their wordes which woulde diminiſh any thing frõ the iuſtice of God, is but as a puff of winde that vaniſheth away.

[b] That is, hath rewarded thẽ according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

[c] That is, if thou turne betime while God calleth thee to repentance.

[d] Though thy beginning be not ſo pleaſant, as thou wouldeſt deſire, yet in the end thou ſhalt haue ſufficient occaſion to content thy ſelfe.

[e] He willeth Iob to examine all antiquitie, and he ſhall finde it true which he here ſaith.

[f] Meaning, that [illegible] to haue the experience of our ſelues, but to be confirmed by the examples of them ỷ went before vs.

[g] As a ruſh can not growe without moyſture, ſo can not the hypocrite becauſe he hath not faith, which is moyſtned with Gods ſpirit,

[h] Which is to day, and to morowe ſwept away.

[i] He compareth the hypocrite to a tree which although it be remoued out of one place vnto another, yet flouriſheth: ſo the affliction of the godly turneth to their profite.

[k] That is, ſo that there remaine nothing there to proue whether the tree has growen there or no.

[l] To be planted in another place where it may growe at pleaſure.

[m] If thou be godly, he will giue thee occaſion to reioyce, & if not, thine affliction ſhall increaſe.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteouſneſſe is nothing.

Then Iob anſwered, & ſaide,

2 I knowe verely that it is ſo: for howe ſhoulde man [compared] vnto God, be [a] iuſtified?

3 If he woulde diſpute with him, he coulde not anſwere him one thing of a [b] thouſand.

4 He is wiſe in heart, and mightie in ſtrength: who hath bene fearce againſt him and hath proſpered?

5 He remoueth the mountaines and they feele not when he ouerthroweth them in his wrath.

6 He [c] remoueth the earth out of her place, that the pillars thereof doe ſhake.

7 He commandeth the ſunne, and it riſeth not: he cloſeth vp the ſtarres, as vnder a ſignet.

8 He himſelfe alone ſpreadeth out the heauens, and walketh vpon the height of the ſea.

9 He maketh [the ſtarres] [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great thinges, and vnſearchable: yea, marueilous thinges without nomber.

[a] Iob here anſwereth to that point of Eliphaz and Bildads oration, touching the iuſtice of God and his innocencie, cõfeſſing God to be infinite in iuſtice, and man to be nothing in reſpect.

[b] Of a thouſand thinges, which God could lay to his charge, man cannot anſwer him one.

[c] He declareth what is the infirmitie of man by the mightie and incomprehenſible power that is in God, ſhewing what he could do, if he would ſet forth his power.

[d] Theſe are the names of certaine ſtarres, whereby he meaneth that all ſtarres both knowen and vnknowen are at his appointment.

11 Loe, when he goeth [e] by me, I ſee him not: and when he paſſeth by, I perceiue him not.

12 Beholde, when he taketh a pray, [f] who can make him to reſtore it? who ſhall ſay vnto him, What doeſt thou?

13 God [g] will not withdrawe his anger, [and] the moſt mightie helpes [h] doe ſtoupe vnder him.

14 How much leſſe ſhall I anſwere him? or howe ſhoulde I finde out [i] my wordes with him?

15 For though I were iuſt, yet could I [k] not anſwere, [but] I woulde make ſupplication to my Iudge.

16 If I [l] crye, and he anſwere me, [yet] would I not beleue, that he heard my voyce.

17 For he deſtroyeth me with a tempeſt, and woundeth me [m] without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſſe.

19 If we ſpeake of ſtrength, behold, he is [n] ſtrong: if [we ſpeake] of iudgement, who ſhall bring me in to pleade?

20 If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne mee: [o] if I woulde be perfite, hee ſhall iudge me wicked.

21 [Though] I were perfite, [yet] I know not my ſoule: therefore abhorre I my life.

22 This is one point: therefore I ſayd, He deſtroyeth the [p] perfite and the wicked.

23 If the ſcourge ſhoulde ſuddenly [q] ſlay, ſhould [r] God laugh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: he [s] couereth the faces of the iudges thereof: if not, where [t] is he? or who is he?

25 My dayes haue bene more ſwift then a poſte: they haue fledde, and haue ſeene no good thing.

26 They are paſſed [as] with the moſt ſwift ſhips, and as the eagle that flyeth to the pray.

27 If [u] I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 [Then] I am afraide of all my ſorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I waſh my ſelfe with ſnowe water, & purge mine hands moſt cleane,

31 Yet ſhalt thou plunge me in ỷ pit, and mine owne [z] clothes ſhall make me filthie.

32 For he is not a man, as I am, that I ſhould anſwere him, if [we] come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare aſtoniſh me:

35 [Then] will I ſpeake, and feare him not: [b] [but] becauſe I am not ſo, I holde me ſtill.

CHAP. X.

1 Iob is wearie of his life, and ſetteth out his fragilitie before God. 20 He deſireth him to ſtay his hand. 22 A deſcription of death.

1 My ſoule is cut off [a] though I liue: I will leaue my [b] complaint vpon my ſelfe, [and] will ſpeake in the bitterneſſe of my ſoule.

2 I will ſay vnto God, [c] Condemne me not: ſhew me, wherefore thou contendeſt with me.

3 Thinkeſt thou it [d] good to oppreſſe me, [and] to caſt off the [e] labour of thine handes, and to fauour the [f] counſell of the wicked?

4 Haſt thou [g] carnall eyes? or doeſt thou ſee as man ſeeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres, as the time of man,

6 That thou inquireſt of mine iniquitie, and ſearcheſt out my ſinne?

7 Thou knoweſt that I can not doe [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] hands haue made me, and facioned me wholy round about, and wilt thou deſtroy me?

9 Remember, I pray thee, that thou haſt made me as [l] the clay, and wilt thou bring me into duſt againe?

10 Haſt thou not powred me out as milke? & turned me to cruds like cheeſe?

11 Thou haſt clothed me with ſkinne

---

[e] I am not able to comprehende his workes, which are common, and daily before mine eies, much leſſe in thoſe things which are hid and ſecret.

[f] He ſheweth that when God doeth execute his power, he doeth it iuſtly, for as much as none can controle him.

[g] God wil not be appeaſed, for ought that man can ſay for himſelfe for his iuſtification.

[h] That is, all the reaſon that men can lay to approue their cauſe.

[i] How ſhould I be able to anſwere him by eloquence? whereby he noteth his friendes, that albeit they were eloquent in talke, yet they felt not in heart, that which they ſpake.

[k] Meaning, in his owne opinion, ſignifying, that man wil ſometime flatter himſelfe to be righteous, which before God is abomination.

[l] Whiles I am in my pangs, I can not but burſt foorth into many inconueniences, although I knowe it, that God is iuſt.

[m] I am not able to feele my ſinnes ſo great, as I feele ỷ weight of his plagues: and this he ſpeaketh to condemne his boldneſſe & to iuſtifie God.

[n] After he hath accuſed his owne weakeneſſe, he continueth to iuſtifie God and his power.

[o] If I would take vpon me mine owne defence, yet God hath iuſt cauſe to condemne me, if he examine mine heart and conſcience.

[p] If God puniſh according to his iuſtice, he wil deale as well with them that are counted perfite as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion as though he would ſay, If God deſtroy but the wicked, as Chap. 5. why ſhould he ſuffer the innocents to be ſo long tormented by them?

[s] That they can not ſee to doe iuſtice.

[t] That can ſhewe the contrary.

[u] I thinke not to fall into theſe affections but my ſorowes bring me to theſe manifolde infirmities, and my conſcience condemneth me.

[x] Why doeth not God deſtroy me at [illegible] ſhe [illegible] to [illegible] of the d[illegible]

[y] Though I [illegible] pure in mine owne eies, yet all is but corruption before God.

[z] Whatſoeuer I would doe to [illegible] withall, ſhould [illegible] ſo much the more.

[a] Which might make an accorde betweene God and him, ſpeaking of impacience, and yet confeſſing God to be iuſt in puniſhing him.

[b] Signifying that Gods iudgements keepe him in awe.

[a] I am more like to a dead [illegible] then to one that liueth.

[b] I will make a [illegible] declaration of my torments, accuſing my ſelfe and not God.

[c] He would not that God ſhould proceede againſt him by his ſecret [illegible] that he [illegible] other.

[d] Is it agreeable to thy iuſtice to doe wrong?

[e] Wilt thou [illegible] compaſſion?

[f] Wilt thou grant the wicked and condemne me?

[g] Doeſt thou this of ignorance?

[h] Art thou inconſtant and changeable as men, which to day are friends, to morowe are enemies?

[i] By affliction thou keepeſt me as in a priſon, and reſtraineſt me [illegible] neither can any ſet me at libertie.

[k] In this [illegible] he deſcribeth the mercie of God in the wonderfull creation [illegible] and thereon groundeth that God ſhould not ſhewe him ſelfe rigorous againſt him.

[l] As brittle as a potte of clay.

and fleſh, and ioyned me together with bones and ſinewes.

12 Thou haſt giuen me life, and [m] grace: and thy [n] viſitation hath preſerued my ſpirit.

13 Though thou haſt hidde theſe thinges in thine heart, [yet] I knowe [o] that it is ſo with thee.

14 If I haue ſinned, then thou wilt ſtreightly looke vnto me, and wilt not holde me guiltleſſe of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteouſly, I will not lift vp mine head, being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lyon: returne and ſhewe thy ſelfe [q] maruelous vpon me.

17 Thou renueſt thy plagues againſt me, and thou increaſeſt thy wrath againſt me: changes and armies [r] of ſorowes are againſt me.

18 Wherefore then haſt thou brought me out of the wombe? Oh that I had periſhed & that none eye had ſeene me!

19 [And] that I were as I had not bene, [but] brought from the wombe to the graue.

20 Are not my dayes fewe? let him [s] ceaſe, and leaue off from me, that I may take a litle comfort,

21 Before I goe & ſhall not [t] returne, [euen] to the land of darkeneſſe and ſhadowe of death:

22 Into a lande, [I ſay,] darke as darkenes it ſelfe, and into the ſhadowe of death, where is none [u] order, but the light [is there] as darkeneſſe.

m That is, reaſon and vnderſtanding, & many other giftes whereby man excelleth all earthly creatures.

n That is, thy fatherly care and prouidence, whereby thou preſerueſt me, and without the which I ſhould periſh ſtreightway.

o Though I be not able to comprehende theſe things yet I muſt needes confeſſe that it is ſo.

p I wil alway walke in feare and humilitie, knowing that none is iuſt before thee.

q Iob being ſore aſſaulted in this battell betweene the fleſh and the ſpirit, burſteth out into theſe affections, wiſhing rather ſhorte dayes then long payne.

r That is, diuers and ſundrie diſeaſes and in great aboundance, ſhewing that God hath infinite meanes to puniſh man.

s He wiſheth that God would leaue off his affliction, conſidering his great miſerie and the breuitie of his life.

t He ſpeaketh thus in the perſon of a ſinner, that is ouercome with paſſions and with the feeling of Gods iudgements, and therefore cannot apprehende in that ſtate the mercies of God and comfort of the reſurrection.

u No diſtinction betweene light and darkeneſſe, but where all is very darkeneſſe it ſelfe.

CHAP. XI.

1 Iob is vniuſtly reprehended of Zophar. 7 God is incomprehenſible. 14 He is mercifull to the repentant. 18 The aſſurance that liue godly.

Then anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of wordes be anſwered? [a] or ſhould a great talker be iuſtified?

3 Should men holde their peace at thy lyes? and when thou mockeſt [others], ſhall none make thee aſhamed?

4 For thou haſt ſaid, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God woulde ſpeake and open his lippes againſt thee!

6 That he might ſhewe thee the [c] ſecrets of wiſdome how thou haſt [de]ſerued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canſt thou by ſearching finde out God? canſt thou finde out the Almightie to [d] his perfection?

8 The heauens are hie, what canſt thou do? it is deeper then the hel, how canſt thou knowe it?

9 The meaſure thereof is longer thẽ the earth, and it is broader then the ſea.

10 If he cut off & [e] ſhut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and ſeeth iniquitie, and him that vnderſtandeth nothing.

12 Yet vaine man woulde be wiſe, though man [new] borne is like a wilde aſſe [f] colte.

13 If thou [g] prepare thine heart, and ſtretch out thine handes toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickedneſſe dwell in thy tabernacle.

15 Then truely ſhalt thou lift vp thy [i] face without ſpotte, and ſhalt be ſtable, and ſhalt not feare.

16 But thou ſhalt forget [thy] miſerie, and remember it as waters ỹ are paſt.

17 Thine age alſo ſhal appeare more [cleare] then the noone day: thou ſhalt ſhine [and] be as the morning.

18 And thou ſhalt be bolde, becauſe there is hope: and thou ſhalt digge pits, [and] ſhalt lie downe ſafely.

19 *For when thou takeſt thy reſt, none ſhall make thee afraide: yea, many ſhall make ſute vnto thee.

20 But the eyes [k] of the wicked ſhall faile, and their refuge ſhall periſh, and their hope [ſhall be] ſorowe of minde.

a Should he perſwade by his great talk that he is iuſt?

b He chargeth Iob, that he ſhoulde ſay that the doctrine which he ſpake was true and that he was without faute in the ſight of God.

c Which is, not to ſtande in iuſtifying of thy ſelfe: he ſignifieth that man wil neuer be ouercome, whiles he reaſoneth with an other: therefore God muſt breake of the controuerſie, and ſtop mans mouth.

d That is, this perfection of God, and if man be not able to comprehende the height of the heauen, the depth of hell, the length of the earth, the breadth of the ſea, which are but creatures: how can he attaine to the perfection of the Creator?

e If God ſhuld turne the ſtate of things, and eſtabliſh a new order in nature, who could controll him?

f That is, without vnderſtanding: ſo that what ſeuer gifts he hath afterward, come of God, and not of nature.

g If thou repent, pray vnto him.

h Renounce thine owne euill workes, and ſee that they offende not God, ouer whome thou haſt charge.

i He declareth what quietneſſe of conſcience and ſucceſſe in all things ſuch ſhall haue, which turne to God by true repentance. Leuit.26.5,6.

k He ſheweth that contrarie things ſhall come vnto them that doe not repent.

CHAP. XII.

1 Iob accuſeth his friendes of ignorance. 7 He declareth the might and power of God. 17 And howe he changeth the courſe of things.

Then Iob anſwered, & ſaide,

2 In deede becauſe that ye are ỹ people onely, [a] wiſdome muſt die with you.

3 But I haue vnderſtanding aſwell as you, and am not inferior vnto you: yea, who knoweth not ſuch things?

4 *I am [b] as one mocked of his

a Becauſe you feele not that, which you ſpeake, you thinke the whole ſtandeth in wordes, and ſo flatter your ſelues as though none knewe any thing, or coulde knowe but you.

Prouerbes 14.2.

b He reproueth theſe his friendes of two faultes: the one, that they thought they had better knowledge then in deede they had, and the other that in ſteade of true conſolation, they did deride and deſpiſe their friende in his aduerſitie.

neighbour, who calleth vpon God, and he heareth him: the iuſt [c] and the vpright is laughed to ſcorne.

5 He that is ready to fall, is as a [d] lampe deſpiſed in the opinion of the rich.

6 The tabernacles of robbers doe proſper, and they are in ſafetie, that prouoke God, [‡] whome God hath enriched with his hande.

7 Aske nowe the beaſtes, [e] and they ſhall teach thee, and the foules of the heauen, and they ſhall tell thee:

8 Or ſpeake to the earth, and it ſhall ſhewe thee: or the fiſhes of the ſea, and they ſhall declare vnto thee.

9 Who is ignorant of al theſe, but that the hande of the Lord hath made theſe?

10 In whoſe hande is the ſoule of euery liuing thing, and the breath of all [‖] mankinde.

11 Doeth not the eares [f] diſcerne the wordes? and the mouth taſte meate for it ſelfe?

12 Among the [g] ancient is wiſdom, & in the length of dayes is vnderſtãding.

13 With him is wiſdome & ſtrength: he hath counſell and vnderſtanding.

14 Beholde, he will breake downe, and it can not be built: he ſhutteth a man vp, and he can not be looſed.

15 Beholde he withholdeth the waters, and they drie vp: but when he ſendeth them out, they deſtroy the earth.

16 With him is ſtrength and wiſedome: he that is deceiued, and that [h] deceiueth, are his.

17 He cauſeth the cõſelers to go [i] as ſpoyled, and maketh the iudges fooles.

18 He looſeth [k] the colar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mightie.

20 He taketh away the ſpeach from [l] the faithfull counſellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, and maketh the ſtrength of ỹ mightie weake.

22 He diſcouereth the deepe places from their darkeneſſe, and bringeth foorth the ſhadowe of death to light.

23 He [m] increaſeth the people, and deſtroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of thẽ that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderneſſe out of the way.

25 They grope in the darke without light: and he maketh them to ſtagger like a drunken man.

CHAP. XIII.

1 Job compareth his knowledge with the experience of his friendes. 16 The penitent ſhalbe ſaued and the hypocrite condemned. 20 He prayeth vnto God, that he woulde not deale with him rigorouſly.

Lo, mine eye hath ſeene all this: mine eare hath heard, and vnderſtand it.

2 I knowe alſo as much as you knowe: I am not inferior vnto you.

3 But I will ſpeake to the Almightie, and I deſire [a] to diſpute with God.

4 For in deede ye forge lyes, and all you are [b] phyſicions of no value.

5 Oh, that you woulde holde your tongue, that it might be imputed to you for wiſedome!

6 Nowe heare my diſputation, and giue eare to the arguments of my lips.

7 Will ye ſpeake wickedly for Gods [c] defence, and talke deceitfully for his cauſe?

8 Will ye accept his perſon? or will ye contende for God?

9 Is it well that he ſhoulde ſeeke of you? will you make a lie for him, as one lyeth for a man?

10 He will ſurely reprooue you, if ye doe ſecretly accept any perſon.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your [d] memories may be compared vnto aſhes, and your bodies to bodyes of clay.

13 Holde your tongues in my preſence, that I may ſpeake, and let come vpon me what will.

14 Wherefore doe I [e] take my fleſh in my teeth, & put my ſoule in mine hande?

15 Lo, though he ſlay me, yet wil I truſt in him, and I will reprooue my wayes in his ſight.

16 He ſhalbe my ſaluation alſo: for the [f] hypocrite ſhall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde nowe: if I prepare me to iudgement, I knowe that I ſhall be [g] iuſtified.

19 Who is he, that will pleade [h] with me? for if I nowe holde my tongue,

I dye.

---

[c] The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauor but he because he hath all things that he deſireth.

[d] As the rich eſteeme not a light, or torche that goeth out, ſo is he deſpiſed that falleth from proſperitie to aduerſitie.

[‡] Or, to whom God hath brought in with his hand.

[e] He declareth to them that did diſpute againſt him, that their wiſedome is common to all, and ſuch as ỹ very brute beaſtes doe daily teach.

[‖] Or, fleſh.

[f] He exhorteth thẽ to be wiſe in iudging, and as well to knowe the right vſe why God hath giuen thẽ eares, as he hath done a mouth.

[g] Though mẽ by age and cõtinuance of time attaine to wiſedome, yet it is not comparable to Gods wiſedome nor able to comprehende his iudgements, wherein he anſwereth to that, which was alledged, Chap. 8,8.

[h] He ſheweth that there is nothing done in this worlde without Gods will and ordinance for els he ſhoulde not be almightie.

[i] He taketh wiſdome from them

[k] He abateth the honour of Princes & bringeth them into the ſubiection of others.

[l] He cauſeth that their wordes haue no credite which is when he wil puniſh ſinne.

[m] In this diſcourſe of Gods wõderful works Job ſheweth that whatſoeuer is done in this worlde both in order and change of thinges is by Gods will & appointment: wherein he declareth, that he thinketh well of God, and was as able to ſet forth his power in wordes as they that reaſoned againſt, were.

[a] For although he knewe that God had a iuſtice, which was manifeſt in his ordinarie working, & another in his ſecret counſel, yet he would vtter his affection to God, becauſe he was not able to vnderſtand the cauſe why he did thus puniſh him.

[b] You doe not well apply your medicine to the diſeaſe.

[c] He condemneth their zeale which had not knowledge, neither regarded they to cõfort him, but was grounded on Gods iuſtice, as though it was not euidently ſeene in Job, except they had vndertaken the probation thereof.

[d] Your fame ſhall come to nothing.

[e] Is not this a manifeſt ſigne of mine affliction, and that I doe not complaine without cauſe, ſeeing that I am thus tormented as though I ſhould teare mine owne fleſh, and put my life in danger?

[f] Whereby he declareth that he is not an hypocrite as they charged him.

[g] That is, cleared & not caſt off for my ſinnes, as you reaſon.

[h] To prooue that God doeth thus puniſhe me for my ſinnes.

I die.

20 But doe not theſe two thinges vnto me: then will I not hide my ſelfe from thee.

21 [k] Withdrawe thine hand from me, and let not thy feare make me afraid.

22 Then call thou, & I wil anſwere: or let me ſpeake, and anſwere thou me.

23 Howe many are [l] mine iniquities and ſinnes? ſhewe me my rebellion, and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter thinges againſt mee, and makeſt me to poſſeſſe [m] the iniquities of my youth.

27 Thou putteſt my feete alſo in the [n] ſtockes, and lookeſt narowly vnto all my paths, and makeſt the print thereof † in the heeles of my feete.

28 Such one conſumeth like a rotten thing, & as a garment ẏ is motheaten.

i If I defende not my cauſe, euen man will condemne me.

k He ſheweth what theſe two thinges are.

l His panges thus moue him to reaſon with God, not denying but that he had ſinned: but he deſired to vnderſtande what were his great ſinnes that had deſerued ſuch rigour, wherein he offended, that he woulde knowe a cauſe of God why he did puniſh him.

m Thou puniſheſt me nowe for the faultes that I committed in my youth.

n Thou makeſt me thy priſoner, and doeſt ſo preſſe me that I can not ſtirre hand nor foote. † Ebr. rootes.

CHAP. XIIII.

1 Iob deſcribeth the ſhortneſſe and miſerie of the life of man. 14 Hope ſuſtaineth ẏ godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of ſhort continuance, and full of trouble.

2 He ſhooteth foorth as a flowre, and is cut downe: he vaniſheth alſo as * a ſhadow, and continueth not.

3 And yet thou openeſt thine eyes vpon ſuch [b] one, and cauſeſt mee to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the nomber of his moneths are with thee: thou haſt appointed his bounds, which he can not paſſe.

6 Turne from him that he may ceaſe vntill his deſired day, [c] as an hyreling.

7 For there is hope of a tree, if it bee cut downe, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the roote of it ware old in the earth, and the ſtocke thereof be dead in the ground,

9 Yet by the ſent of water it wil bud, and bring foorth boughes like a plant.

10 But man is ſicke, and dyeth, and man periſheth, and where is he?

a Taking occaſion of his aduerſaries wordes, he deſcribeth the ſtate of mans life from his birth to his death.

Chap. 8. 9. Pſal. 144. 4.

b His meaning is this, ſeeing that man is ſo fraile a creature God ſhould not handle him ſo extreemely: wherein Iob ſheweth the wickedneſſe of the fleſh, when it is not ſubiect to the Spirit.

Pſal. 51. 7.

c Vntill the time that thou haſt appointed for him to die which he deſireth, as the hireling wayteth for the ende of his labour, to receiue his wages.

d He ſpeaketh not here as though he had no hope of the immortalitie, but as a man in extreme paine, when reaſon is ouercome by affections and torments.

11 [e] As the waters paſſe from the ſea, and as ẏ flood decayeth and dryeth vp,

12 So man ſleepeth & riſeth not: for he ſhall not wake againe, nor be raiſed frō his ſleepe, till the heauen be no more.

13 Oh that thou wouldeſt hide me in the graue, and keepe mee ſecrete, vntill thy [f] wrath were paſt, and wouldeſt giue me terme, and remember me.

14 If a man die, ſhal he liue againe? All the daies of mine appointed time wil I waite, till [g] my changing ſhall come.

15 Thou ſhalt call me, and I ſhall [h] anſwere thee: thou loueſt the worke of thine owne handes.

16 But nowe thou * nombreſt my ſteppes, and doeſt not delay my ſinnes.

17 Mine iniquitie is ſealed vp, as in a bagge, and thou addeſt vnto my wickedneſſe.

18 And ſurely [as] the mountaine that falleth, commeth to nought, & the [k] rocke that is remoued from his place:

19 As ẏ water breaketh the ſtones, [when] thou ouerflowest the thinges which growe in the duſt of the earth: ſo thou deſtroyeſt the hope of man.

20 Thou preuaileſt alway againſt him, ſo ẏ he paſſeth away: he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhall be honourable, neither ſhall he vnderſtande concerning them, whether they ſhalbe of lowe degree.

22 But while his fleſh [l] is vpon him, he ſhalbe ſorowful, and [while] his ſoule [is] in him, it ſhall mourne.

e Hereby he declareth that the feare of Gods iudgement was the cauſe why he deſired to die.

f That is, releaſe my paines, and take me to mercie.

g Meaning, vnto the day of the reſurrection when he ſhould be changed, & renued.

h Though I be afflicted in this life yet in the reſurrection I ſhal feele thy mercies, and anſwere when thou calleſt me.

Prou. 5. 21.

i Thou layeſt them all together, and ſuffreſt none of my ſinnes vnpuniſhed.

k He murmureth through the impatiencie of the fleſh againſt God, as though he vſed as great ſeueritie againſt him as againſt the hard rockes or waters that ouerflowe, ſo that hereby al the occaſion of his hope is taken away.

l Yet whiles he liueth he ſhalbe in paine and miſerie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, becauſe he aſcribeth wiſedome, and pureneſſe to him ſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the nōber.

THen anſwered Eliphaz the Temanite, and ſaid,

2 Shal a wiſe man ſpeake wordes of the [a] winde, and fil his bellie [b] with the Eaſt winde?

3 Shall he diſpute with wordes not comely? or with talke that is not profitable?

4 Surely thou haſt caſt off [c] feare, and reſtraineſt prayer before God.

5 For thy mouth declareth thine iniquitie, ſeeing thou haſt choſen [d] ẏ tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lippes teſtifie againſt thee.

7 Art thou the [e] firſt man, that was

a That is, vaine wordes, and without conſolation?

b Meaning, with matters, that are of none importance which are forgotten as ſoone as they are vttered, as the Eaſtwinde dryeth vp the moyſture as ſoone as it falleth.

c He chargeth Iob as though his talke cauſed men to caſt off the feare of God & prayer.

d Thou ſpeakeſt as doe the mockers, and contemners of God.

e That is, the moſt ancient, and ſo by reaſon the moſt wiſe?

borne? and waſt thou made before the hilles?

8 Haſt thou heard the ſecrete counſell of God, & doeſt thou reſtraine wiſdome [f] to thee?

9 What knoweſt thou that we know not? and vnderſtandeſt that is not in vs?

10 With vs are both antient and very aged men, farre older then thy father.

11 Seeme the conſolations of God [g] ſmall vnto thee? is this thing ſtrange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou anſwereſt to God [i] at thy pleaſure, and bringeſt ſuch wordes out of thy mouth?

14 What is man, that he ſhould be cleane? and he that is borne of woman, that he ſhould be iuſt?

15 Beholde, he found no ſtedfaſtnes in his Saints: yea, the heauens are not cleane in his ſight.

16 Howe much more is [i] man abominable, and filthie, which [k] drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue ſeene:

18 Which wiſe men haue tolde, as they haue heard of their fathers, and haue not kept it ſecret:

19 To whome alone the land was [l] giuen and no ſtranger paſſed through them.

20 The wicked man is continually as one that trauaileth of childe, & the nomber [m] of yeeres is hid from the tyrant.

21 A ſound of feare is in his eares, and in his proſperitie the deſtroier ſhal come vpon him.

22 He beleeueth not to returne out of [n] darkenes: for he ſeeth the ſworde before him.

23 He wandreth [o] to and fro for bread where he may: he knoweth that the day of darkenes is prepared at hand.

24 Affliction & [p] anguiſh ſhall make him afraide: they ſhall preuaile againſt him as a King ready to the battel.

25 For he hath ſtretched out his hand againſt God, and made himſelfe ſtrong againſt the Almightie.

26 [q] Therefore God ſhall runne vpon him, euen vpon his necke, & againſt the moſt thicke part of his ſhield.

27 Becauſe he hath couered his face with [q] his fatnes, and hath colloppes in his flancke.

[f] Art thou onely wiſe?

[g] He accuſeth Iob of pride and ingratitude, that will not be comforted by God, nor by their counſell.

[h] Why doeſt thou ſtand in thine owne conceite?

[i] That is, thy [illegible]

[i] His purpoſe is to proue that Iob as an vniuſt man and an hypocrite is puniſhed for his ſinnes, like as he did before Chap. 4. 18.

[k] Which hath a deſire to ſinne, as he [illegible] thirſt to drinke.

[l] Who by their wiſdome ſo gouerned, that no ſtranger inuaded them, & ſo the land ſeemed to be giuen to them alone.

[m] The cruel man is euer in dāger of death, & is neuer quiet in conſcience.

[n] Out of that miſerie whereinto he once falleth.

[o] God doeth not onely in pouertie ſo puniſh the wicked oft times: but euen in their proſperitie he puniſheth them with a greedie deſire euermore to gather which is as a beggerie.

[p] He ſheweth what weapons God ſetteth againſt the wicked which [illegible] by them [illegible] againſt him, to wit, [illegible] of conſcience, and warre of affections.

[q] That is, he was ſo puft vp with great proſperitie & abundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

28 Though he dwell [r] in deſolate cities, and in houſes which no man inhabiteth, but are become heapes,

29 He ſhall not be riche, neither ſhall his ſubſtance continue, neither ſhall he prolong the [s] perfection thereof in the earth.

30 He ſhall neuer depart out of darkenes: the flame ſhall drie vp his branches, and hee ſhall goe away with the breath of his mouth.

31 He beleeueth not that he erreth in vanitie: therefore vanitie ſhall be his [t] change.

32 His branch ſhall not be greene, but ſhall be cut off before his day.

33 God ſhall deſtroy him as the vine her ſowre [u] grape, and ſhall caſt him off, as the olive doeth her flower.

34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall deuoure the houſes of [x] bribes.

35 For they [y] conceiue miſchiefe and bring forth vanitie, and their bellie hath prepared deceite.

[r] Though he build againe deſolate [illegible] to get [illegible] yet God [illegible] [illegible] [illegible] [illegible] [illegible] perfection into [illegible] [illegible]

[s] [illegible] that his [illegible] cuſtomes [illegible] [illegible]

[t] [illegible] [illegible] for [illegible] conceiue [illegible] he will [illegible] no place [illegible] [illegible] [illegible]

[u] [illegible] proude [illegible] him to deſtruction.

[x] As one that gathereth grapes before [illegible] [illegible]

[y] Which were [illegible] taken [illegible] [illegible] [illegible]

[y] And therefore all their vaine deuices ſhall turne to their owne deſtruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witneſſe of his innocencie

BUt Iob anſwered, and ſayd,

2 I haue oft times heard ſuch things: miſerable comforters are ye all.

3 Shall there be none ende of wordes of [a] winde? or what maketh thee bolde ſo to [b] anſwere?

4 I could alſo ſpeake as ye doe: (but would God your [c] ſoule were in my ſoules ſtead) I could keepe you companie in ſpeaking, and could [d] ſhake mine head at you,

5 But I would ſtrengthen you [e] with my mouth, and the comfort of my lippes ſhould aſſwage your ſorowe.

6 Though I ſpeake, my ſorow [f] can not be aſſwaged: though I ceaſe, what releaſe haue I?

7 But nowe [g] he maketh me wearie: O God, thou haſt made all my [h] congregation deſolate,

8 And haſt made me full of wrinkles which is a witnes thereof, and my leannes riſeth vp in me, teſtifying the ſame in my face.

9 [k] His wrath hath torne me, and he hateth me, & [i] gnaſheth vpon me with

[a] Which ſerue for vaine oſtentation and for no true comfort.

[b] For Eliphaz did replie againſt Iobs anſwere.

[c] I would you felt that which I doe.

[d] That is, mocke at your miſerie as you doe at me.

[e] If this were in my power, yet would I comfort you, and not doe as ye doe to me.

[f] I then would ſay, Why doeſt thou not then comfort thy ſelfe? he anſwereth that the iudgements of God are more heauie, then he is able to [illegible] that by wordes [illegible] [illegible] the anguiſh [illegible] God.

[h] That is, deſtroyed moſt of my familie.

[i] In token of ſorowe and griefe.

[k] That is, God by his wrath: and in this vehemencie of wordes and his ſtile he expreſſeth howe grieuous the hand of God was vpon him.

his teeth: mine enemie hath ſharpened his eyes againſt me.

10 They haue opened their mouthes vpon me, and ſmitten me on the [i] cheeke in reproche: they gather themſelues together againſt me.

11 God hath deliuered me to the vniuſt, and hath made me to turne out of the way by the [k] hands of the wicked.

12 I was in wealth, but hee hath brought me to nought: hee hath taken me by the necke, and beaten me, and ſet me as a marke for himſelfe.

13 His archers compaſſe me round about: he cutteth my reines, and doeth not ſpare, and powreth my gall vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue ſowed a ſackcloth vpon my ſkinne, & haue abaſed mine [n] horne vnto the duſt.

16 My face is withered with weeping, and the ſhadowe of death [is] vpon mine eyes,

17 Though [p] [there be] no wickednes in [q] mine hands, & my prayer be pure.

18 O earth, couer not thou my [r] blood, and let my crying finde no place.

19 For lo, nowe my [t] witnes [is] in the heauen, and my record is on hie.

20 My friends ſpeake eloquently againſt me: but mine eye powreth out [teares] vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I ſhall go the way, whence I ſhall not returne.

CHAP. XVII.

1 Iob ſayth that he conſumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue [is] ready for me.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitternes.

3 Lay downe nowe [and] put me in ſuretie for thee: who is hee that [d] will touch mine hand?

4 For thou haſt hid their heart from [e] vnderſtanding: therefore, ſhalt thou not let them vp on hie.

5 [f] For the eyes of his children ſhall fayle, that ſpeaketh flatterie to his friends.

6 He hath alſo made me a [g] bywoorde of the people, and I am as a tabret [h] before them.

7 Mine eye therefore is dim for grief, and all my ſtrength is like a ſhadowe.

8 The righteous ſhall be aſtoned at [i] this, and the innocent ſhall be moued againſt the hypocrite.

9 But the righteous will holde his [k] way, and hee whoſe hands are pure, ſhall increaſe his ſtrength.

10 All you therefore turne you, and come nowe, and I ſhall not finde one wiſe among you.

11 My dayes are paſt, mine enterpriſes are broken, [and] the thoughtes of mine heart

12 Haue changed the [m] night for the day, and the light that approched, for darkenes.

13 Though I hope, [n] [yet] the graue ſhalbe mine houſe, [and] I ſhall make my bed in the darke.

14 I ſhall ſay to corruption, Thou art my [o] father, [& to the worme, Thou art my mother and my ſiſter.

15 Where is then nowe mine hope? or who ſhall conſider the thing, that I hoped for?

16 [p] They ſhall go downe into the bottome of the pit: ſurely it ſhall lie together in the duſt.

CHAP. XVIII.

1 Bildad rehearſeth the paines of the vnfaithful and wicked.

THen anſwered Bildad the Shuhite, and ſayd,

2 When will [a] ye make an end of your wordes? [b] cauſe vs to vnderſtand, & then we wil ſpeak.

3 Wherefore are we counted as beaſts, [and] are vile in your ſight?

4 [Thou art [c] as one [that teareth his ſoule in his anger. Shall the [d] earth be forſaken for thy ſake? or the rocke remoued out of his place?

5 Yea, the light of the wicked ſhall be [e] quenched, and the ſparke of his fire ſhall not ſhine.

6 The light ſhalbe darke in his dwelling, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be

---

[i] That is, hath handled me moſt contemptuouſly: for ſmiting on the cheeke ſignified, 1. King. 22,24. mar. 14,65.

[k] They haue led me whither they would.

[l] His manifold afflictions.

[m] I am wounded to the heart.

[n] Meaning, his glorie was brought lowe.

[o] Seeing he is not able to comprehend the cauſe of this his great puniſhment.

[p] That is vnfained & without hypocriſie.

[q] Let my ſinne be knowne, if I be ſuch a ſinner as mine aduerſaries accuſe me, & let me finde no fauour.

[t] Though mã condemne me, yet God is witnes of my cauſe.

[u] Uſe painted wordes in ſtead of true conſolation.

[x] That by his great torments he is caried away & burſteth out into paſſions, and ſpeaketh vnaduiſedly, as though God ſhould intreate man more gently, ſeeing he hath but a ſhort time here to liue.

[a] In ſtead of comfort being now at deaths doore, he had but them that mocked at him and diſcouraged him.

[b] I ſee ſtil that they ſeeke but to vexe me.

[c] He reaſoneth with God as a man, & deſireth him ſelfe to the intent that his cauſe might be brought to light.

[d] And anſwere for thee.

[e] That theſe mine afflictions are thy iuſt iudgements, though man knowe not the cauſe.

[f] He that flattereth a man, and onely iudgeth him happy in his proſperitie ſhal not proſper it ſelfe onely, but alſo his poſteritie be puniſhed.

[g] God hath made all the world to ſpeak of me, becauſe of mine afflictions.

[h] That is, as a continuall ſound in their eares.

[i] To wit, whẽ they ſee ỹ godly puniſhed: but in the ende they ſhal come to vnderſtanding and knowe what ſhalbe the rewarde of the hypocrite.

[k] That is, wil not be diſcouraged, conſidering that the godly are puniſhed as well as the wicked.

[l] Iob ſpeaketh to them three, that came to comfort him.

[m] That is, haue brought me ſorowe in ſteade of comfort.

[n] Though I ſhould hope to come from aduerſitie to proſperitie as your diſcourſe pretendeth.

[o] I haue no more hope in father, mother, ſiſter, or any worldly thing: for the duſt and wormes ſhall be to me in ſteade of them.

[p] All worldly hope, and proſperitie faile, which you ſay, are onely ſignes of Gods fauour, but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life euerlaſting.

[a] Which take your ſelues iuſt as Chap. 13,4.

[b] Whom you take to be but beaſtes, as Chap. 12,7.

[c] That is, like a mad man.

[d] Shal God change ỹ order of nature for thy ſake, by dealing with thee otherwiſe then he doth with al men.

[e] When the wicked is in his proſperitie, then God changeth his ſtate and this is his ordinarie working for their ſinnes.

reſtrained, and his owne counſell ſhall caſt him downe.

8 For hee is taken in the net by his feete, and he [f] walketh vpon the ſnares.

9 The grenne ſhall take him by the heele, & the thiefe ſhall come vpon him.

10 A ſnare is laid for him in yͤ ground, and a trappe for him in the way.

11 Fearefulnes ſhall make him afraid on euery ſide, and ſhall driue him to his feete.

12 His ſtrength ſhalbe [g] famine: and deſtruction ſhalbe ready at his ſide.

13 It ſhall deuoure the inner partes of his ſkinne, and the [h] firſt borne of death ſhall deuoure his ſtrength.

14 His hope ſhalbe rooted out of his dwelling, and ſhall cauſe him to goe to the [i] King of feare.

15 Feare ſhall dwell in his houſe (becauſe it is not [k] his) & brimſtone ſhall be ſcattered vpon his habitation.

16 His rootes ſhalbe dried vp beneath, and aboue ſhall his branch be cut downe.

17 His remembrance ſhall periſh from the earth, and he ſhall haue no name in the ſtreete.

18 They ſhall driue him out of the [m] light vnto darknes, and chaſe him out of the world.

19 He ſhall neither haue ſonne nor nephewe among his people, nor any poſteritie in his dwellings.

20 The poſteritie ſhalbe aſtonied at his [n] day, and feare ſhall come vpon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Job reproueth his friends, 15 And reciteth his miſeries and grieuous paines. 25 He aſſureth himſelfe of the generall reſurrection.

BUt Job anſwered, and ſayd,

2 How long wil ye vexe my ſoule, and torment me with wordes?

3 Ye haue now [a] ten times reproched me, and are not aſhamed: ye are impudent toward me.

4 And though I had in deede erred, mine errour [b] remaineth with me.

5 But in deede if ye wil aduance your ſelues againſt me, and rebuke me for my reproche,

6 Knowe now, that God hath [c] ouerthrowen me, and hath compaſſed mee with his net.

7 Beholde, I crie out of violence, but I haue none anſwere: I crie, but there [is] no iudgement.

8 He hath hedged vp my way that I can not [d] paſſe, and he hath ſet darkenes in my paths.

9 He hath ſpoyled me of mine honour, and taken the [e] crowne away from mine head.

10 He hath deſtroyed me on euery ſide and I am gone: and he hath remoued mine hope like [f] a tree.

11 And he hath kindled his wrath againſt me, and counteth me as one of his enemies.

12 His [g] armies came together, and made their waye vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from me, and alſo mine acquaintance were ſtrangers vnto me.

14 My neighbours haue forſaken me, and my familiars haue forgotten me.

15 [h] They that dwell in mine houſe, and my maides tooke me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſeruant, but he would not anſwere, [though] I prayed him with my mouth.

17 My breath was ſtrange vnto my wife, though I prayed her for the childrens ſake of mine [i] owne body.

18 The wicked alſo deſpiſed me, [and] when I roſe, they ſpake againſt me.

19 All my ſecret friends abhorred me, and they whom I loued, are turned againſt me.

20 My bone [k] cleaueth to my ſkinne and to my fleſh, & I haue eſcaped with the [l] ſkin of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon me (O ye my friends) for the hand of God hath touched me.

22 Why doe ye perſecute me, as [n] God, and are not ſatiſfied with my [o] fleſh?

23 Oh that my wordes were nowe written! oh that they were written euen in a booke,

24 And grauen with [p] an yron pen in lead, or in ſtone for euer!

25 For I am ſure, that my [q] Redeemer liueth, and he ſhall ſtand the laſt on the earth.

26 And though after my ſkin wormes deſtroy this body, yet ſhall I ſee God [r] in my fleſh.

27 Whome I my ſelfe ſhall ſee, and mine eyes ſhall beholde, and none other

f Meaning, that the wicked are in continual danger.

g That which ſhould nouriſh him, ſhall be conſumed by famine.

h That is, ſome ſtrong & violent death ſhall conſume his ſtrength, or as the Ebrewe worde ſignifieth, his members or partes.

i That is with moſt great feare.

k Meaning, not truely come by.

l Though all the worlde would fauour him yet God would deſtroy him and his.

m He ſhal fall from proſperitie to aduerſitie.

n When they ſhal ſe what came vnto him.

a That is, manie times, as Nehe. 4. 12.

b That is, I my ſelfe ſhall be puniſhed for it, or you haue not yet confuted it.

c He braſteth out againe into his paſſions and declareth ſtil that his fleſh ouercomme of God, & therefore he was not able to feele any cauſe in himſelfe.

d Meaning, out of his afflictions.

e Meaning, his children, and what other was deare vnto him in this worlde.

f Which is plucked vp, and hath no more hope to growe.

g His manifolde afflictions.

h Mine houſehold ſeruants: by all theſe loſſes Job ſheweth that touching the fleſh he had great occaſion to be moued.

i Which were hers and mine.

k Beſides theſe great loſſes and moſt cruel vnkindnes, he was touched in his owne perſon as foloweth.

l All my fleſh was cōſumed.

m Seeing I haue theſe iuſt cauſes to complaine, condemne me not as an hypocrite, ſpecially ye which ſhuld comfort me.

n Is it not ynough that God doeth puniſh me except you by reproches increaſe my ſorowe?

o To ſee my body puniſhed except ye trouble my minde?

p He proteſteth that notwithſtanding his ſore paſſions, his religion is perfite, & that he is not a blaſphemer, as they iudged him.

q I doe not ſo iuſtifie my ſelfe before yͤ world, but I knowe that I ſhall come before yͤ great iudge, who ſhall be my deliuerer and Sauiour.

r Herein Job declareth plainely that he had a ful hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection.

[for me, though my reines are conſumed within me.

28 But ye ſaid, Why is he perſecuted? And there was a deepe matter in me.

29 Be ye afraide of the ſworde: for the ſworde will be auenged of wickedneſſe, that ye may knowe that there is a iudgement.

f Though his friends thought that he was thus perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration, to wit, the triall of his faith and patience, and ſo to be an example for others. g God will be reuenged of this haſtie iudgement whereby you condemne me.

CHAP. XX.

1 Zophar ſheweth, that the wicked and the couetous ſhall haue a ſhort ende, 12 Though for a time they floriſh.

Then anſwered Zophar the Naamathite and ſayd,

2 Doubtles my thoughtes cauſe mee to anſwere, and therefore I make haſte.

3 I haue heard ^a the correction of my reproch: therefore the ſpirit of mine vnderſtanding cauſeth me to anſwere.

4 Knoweſt thou not this of olde? [&] ſince God placed man vpon the earth?

5 That the reioycing of the wicked [is] ſhort, and that the ioy of hypocrites is but a moment?

6 Though ^b his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet ſhall he periſh for euer, like his dung, [and] they which haue ſeene him, ſhall ſay, Where is he?

8 He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night,

9 So that the eye which had ſeene him, ſhall doe ſo no more, and his place ſhall ſee him no more.

10 His children ſhall ^c flatter the poore, and his hands ſhall ^d reſtore his ſubſtance.

11 His bones are full [of the ſinne] of his youth, and ^e it ſhall lie downe with him in the duſt.

12 When wickednes ^f was ſweete in his mouth, [and] hee hid it vnder his tongue,

13 And fauoured it, & would not forſake it, but kept it cloſe in his mouth,

14 Then his meate in his bowels was turned: the gall of Aſpes [was] in the middes of him.

15 He hath deuoured ſubſtance, and he ſhall vomit it: for God ſhall drawe it out of his bellie.

16 He ſhall ſucke the ^g gall of Aſpes, [and] the vipers tongue ſhall ſlay him.

a He declareth that two things moued him to ſpeake to him, becauſe Iob ſeemed to touch him, and becauſe hee thought he had knowledge ſufficient to confute him.

b His purpoſe is to prooue Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, and changed his proſperitie into aduerſitie.

c Whereas the father through ambition and extreme oppreſſed the poore, the children through pouertie and miſerie ſhall ſeeke fauour at the poore.

d So that the thing which he hath taken away by violence ſhall be reſtored againe by force.

e Meaning, that he ſhall carie nothing away with him but his ſinne.

f As poyſon that is ſweete in the mouth bringeth deſtruction when it commeth into the bowels, ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

g He compareth euil gotten goods to the venim of aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not iuſtly come by, and therefore God did plague him iuſtly for the ſame.

17 He ſhall not ſee the ^h riuers, [nor] the floods [and] ſtreames of honie and butter.

18 He ſhall reſtore the labour, and ſhall deuoure no more: [euen according] to the ſubſtance ^i ſhall be [his] exchange, and he ſhall enioy it no more.

19 For he hath vndone many: [he] hath forſaken the poore, [and] hath ſpoiled houſes which he builded not.

20 Surely he ſhall feele no quietnes in his body, neither [ſhall he] reſerue of that which he deſired.

21 There ſhall none of his ^k meate be left: therefore none ſhall hope for his goods.

22 When he ſhalbe filled with his abundance, he ſhall be in paine, [and] the hand ^l of all the wicked ſhall aſſaile him.

23 He ſhall be about to fill his bellie, [but God] ſhall ſend vpon him his fierce wrath, ^m and ſhall cauſe to raine vpon him, [euen] vpon his meate.

24 He ſhall flee from the yron weapons, [and] the bowe of ſteele ſhall ſtrike him through.

25 [The arrow] is drawne out, and commeth forth of the ^n body, and ſhineth of his gall, [ſo] feare cõmeth vpon him.

26 ^o All darkenes ſhall be hid in his ſecret places: yͤ fire that is not ^p blowne, ſhall deuoure him, [and] that which remaineth in his tabernacle, ſhall be deſtroyed.

27 The heauen ſhall declare his wickednes, and the earth ſhall riſe vp againſt him.

28 The ^q increaſe of his houſe ſhall go away: it ſhall flowe away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage [that] he ſhall haue [of God for his ^r wordes].

h Though God giue to all other abundance of his bleſſings, yet he ſhall haue no part thereof.

i That is, theſe rauenners and ſpoilers of the poore ſhall enioy their theft but for a time: for after God will take it from them and cauſe them to make reſtitution, ſo that it is but an exchange.

k For hee ſhall leaue nothing to his poſteritie.

l The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

m Some reade, vpon his fleſh, alluding to Iob, whoſe fleſh was ſmitten with a ſcabbe.

n Some reade, of the quiuer.

o All feare and ſorowe ſhall light vpon him, when he thinketh to eſcape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked ſhall flow away like riuers and be diſperſed in diuers places.

r Thus God will plague the wicked.

ſ Againſt God, thinking to excuſe himſelfe and to eſcape Gods hand.

CHAP. XXI.

7 Iob declareth howe the proſperitie of the wicked maketh them proude, 15 Inſomuch that they blaſpheme God, 16 Their deſtruction is at hand, 22 None ought to be iudged wicked for affliction, neither good for proſperitie.

But Iob anſwered, and ſayd,

2 Heare diligẽtly my words, and this ^a ſhall be in ſteade of your conſolations.

3 Suffer me, that I may ſpeake, and when I haue ſpoken, mocke on.

4 Doe I direct [my] talke to man? If it ^b were ſo, how ſhould not my ſpirit be troubled?

5 Marke me, and be abaſhed, and

a Your diligent marking of my wordes ſhalbe to me a great conſolation.

b As though he would ſay, I doe not talke with man, but with God, who will not anſwere me, and therefore my minde muſt needes be troubled.

lay your hand vpon your [c] mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my fleſh.

7 Wherefore do the wicked [d] liue, and waxe olde, and grow in wealth?

8 Their ſeede is eſtabliſhed in their ſight with them, and their generation before their eyes.

9 Their houſes are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cow calueth, and caſteth not her calfe.

11 They ſend forth their children [e] like ſheepe, and their ſonnes dance.

12 They take the tabret and harpe, and reioyce in the ſound of the organs.

13 They ſpend their dayes in wealth, and ſuddenly [f] they go downe to ý graue.

14 They ſay alſo vnto God, Depart from vs: for we deſire not the [g] knowledge of thy wayes.

15 Who is the Almightie, ý we ſhould ſerue him? and what profite ſhould we haue, if we ſhould pray vnto him?

16 Lo, their wealth is not in their [h] hand: therefore, let the counſell of the wicked be farre from me.

17 How oft ſhall the candle of the wicked be put out? and their deſtruction come vpon them? he will deuide [their] liues in his wrath.

18 They ſhalbe as ſtubble before the winde, and as chaffe that the ſtorme carieth away.

19 God will lay vp the ſorow [of the father] for his children: when he rewardeth him, he ſhall know it.

20 [k] His eyes ſhall ſee his deſtruction, and hee ſhall drinke of the wrath of the Almightie.

21 For what pleaſure hath hee in his houſe after him, whẽ the nomber of his moneths is cut off?

22 Shal any teach God knowledge, who iudgeth the hieſt things?

23 One dieth in his full ſtrength, being in all eaſe and proſperitie.

24 His breaſtes are full of milke, and his bones runne full of marowe.

25 And another dieth in the bitternes of his ſoule, and neuer eateth with pleaſure.

26 They ſhal ſleepe both in [o] the duſt, and the wormes ſhall couer them.

27 Beholde, I know your thoughts, and the enterpriſes, [wherewith] ye doe me wrong.

28 For ye ſay, Where is the princes [p] houſe? and where is the tabernacle of the wickeds dwelling?

29 May ye not [q] aske them that go by the way? and ye cãnot denie their ſignes.

30 But ý wicked is kept vnto the day of [r] deſtruction, [&] they ſhalbe brought forth to the day of wrath.

31 Who ſhall declare his way [s] to his face? and who ſhall reward him for that he hath done?

32 Yet ſhall he be brought to ý graue, and remaine in the heape.

33 The [t] ſlimie valley ſhalbe ſweet vnto him, & euery mã ſhall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, ſeeing in your anſweres there remaine but lies?

CHAP. XXII.

2 Eliphaz affirmeth that Iob is puniſhed for his ſinnes. 6 He accuſeth him of vnmercifulnes, 13 And that he denieth Gods prouidence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite anſwered, and ſaid,

2 May a man be [a] profitable vnto God, as hee that is wiſe, may be profitable to himſelfe?

3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable [to him,] that thou makeſt thy wayes vpright?

4 Is it for feare [b] of thee that he will accuſe thee? [or] go with thee into iudgement?

5 Is not thy wickedneſſe great, and thine iniquities innumerable?

6 For thou haſt taken ý [c] pledge from thy brother for nought, and ſpoyled the clothes of the naked.

7 To ſuch as were wearie, thou haſt not giuen water to drinke, & haſt withdrawen bread from the hungrie.

8 But the mightie man had ý earth, and he that was in autoritie, dwelt in it.

9 Thou haſt caſt out widowes emptie, and the armes of [e] the fatherleſſe were broken.

10 Therefore ſnares are round about thee, and feare ſhal ſodenly trouble thee:

11 Or darkenes that thou ſhouldeſt not ſee, and [f] abundance of waters ſhall couer thee.

12 Is not God on [g] hie in the heauen?

---

[c] He chargeth them as though they were not able to comprehend this his ſecret of Gods iudgement & to reiect them therfore to ſilence.

[d] Iob prooueth against his aduerſaries that God puniſheth not ſtraight wayes the wicked but often times giueth them long life and proſperitie ſo that we muſt not iudge God iuſt or vniuſt by the things that appeare to our eye.

[e] They haue ſtore of children, luſtie & healthfull, & in theſe pointes he anſwereth to that which Zophar alleged before.

[f] Not being conſumed with long ſickenes.

[g] They deſire nothing more then to be exempt from all ſubiection that they ſhould beare to God. Thus Iob ſheweth his aduerſaries that if they reaſon onely by that which is ſeene by common experience, the wicked that hate God are better dealt withall, then they that loue him.

[h] It is not their owne, but God onely lendeth it vnto them.

[i] God keepe me from their proſperitie.

[k] When God recompenſeth his wickednes he ſhall know that his proſperitie was but vanitie.

[l] Who ſendeth to the wicked proſperitie and puniſheth the godly.

[m] Meaning the wicked.

[n] To wit, the godly.

[o] As concerning their bodies: and thus he ſpeaketh according to the common iudgement.

[p] Thus they called Iobs houſe in deriſion, concluding that it was deſtroyed becauſe he was wicked.

[q] Which through long trauelling haue experience and tokens hereof, to wit, that the wicked do proſper & the godly liue in affliction.

[r] Though the wicked flouriſh here, yet God wil puniſh him in the laſt day.

[s] Though men do flatter him, and none dare reproue him in this world, yet death is a token that God will bring him to an account.

[t] He ſhalbe glad to lie in a ſlimie pit, which before could not be content with a royall palace.

[u] Saying, that the iuſt in this world haue proſperitie and the wicked aduerſitie.

[a] Though men were iuſt yet God could haue no profite of this his iuſtice and therefore whẽ he puniſheth him, he hath no regard to his iuſtice, but to his ſinne.

Chap. 35. 7.

[b] Leſt thou ſhouldeſt reproue or hurt him?

[c] Thou haſt bene cruell and without charitie, and wouldeſt do nothing for ý poore but for thine owne aduantage.

[d] When thou waſt in power and authoritie, thou diddeſt not iuſtice, but wrong.

[e] Thou haſt not onely not ſhewed pitie, but oppreſſed them.

[f] That is, manifolde afflictions.

[g] He accuſeth Iob of impietie & contempt of God: as though hee would ſay, If thou paſſe not for men, yet conſider the height of Gods maieſtie,

and beholde ye height of the [h] starres how hie they are.

13 But thou sayest, How should God knowe? can he iudge through the darke cloude?

14 The cloudes hide him that he can not see, & he walketh in ye circle of heauen.

15 Hast thou marked the way of the worlde, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, & asked what the Almightie could do for them.

18 Yet hee [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, & the innocent shall laugh them to scorne.

20 Surely [n] our substance is hid: but the fire hath deuoured the remnant of [o] them.

21 Therefore acquaint thy selfe, I pray thee, [p] with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, and laye vp his wordes in thine heart.

23 If thou returne to the Almightie, thou shalt [q] be built vp, [and] thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for dust, and the golde of Ophir, as the flintes of the riuers.

25 Yea, the Almightie shalbe thy defence, & thou shalt haue plentie of siluer.

26 And thou shalt then delite in ye Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, & the light shall shine vpon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the [x] iland, and it shalbe preserued by the purenes of thine handes.

C H A P. XXIII

2 Iob affirmeth that hee both knoweth and feareth the power and [illegible] of the Iudge, 10 And that hee is not punished onely for his sinnes.

But Iob answered and said,

2 Though my talke be this day in [a] bitternes, and my plague greater then my groning,

3 Would God [yet] I knewe how to finde him, I would enter vnto his place.

4 I would pleade ye cause before him, and fill my mouth with argumentes.

5 I would knowe the wordes, that hee would answere me, and would vnderstand what he would say vnto me.

6 Would he pleade against me with [b] [his] great power? No, but he would [c] put [strength] in me.

7 [d] There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 [e] Beholde, [if] I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 [If] to ye North where he worketh, yet I cãnot see him: he wil hide himselfe in the South, and I cannot beholde him.

10 But he knoweth my way, & trieth me, [&] I shall come forth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, [&] I haue [g] esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one [minde,] and who can [h] turne him? yea, he doeth what his minde desireth.

14 For he will performe that, which is decreed of me, and [i] many such things [are] with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraide of him.

16 For God [k] hath softned mine heart, and the Almightie hath troubled me.

17 For I am not cut off in darkenes, but he hath hid the darkenes frõ my face.

C H A P. XXIIII

1 Iob describeth the wickednesse of men, & sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

How should not the times [a] be hid from the Almightie, seeing that they which knowe him, see not his [b] dayes?

---

[h] That so much the more by that excellent worke thou mightest feare God, and reuerence him.

[i] He mocketh Iob as though he denied Gods prouidence, & that he could not see the things that were done in this worlde.

[k] Howe God hath punished them from the beginning.

[l] He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

[m] He answereth to that, which Iob had said Chap. 21. 7.

[n] [illegible] because God [illegible] selfe iudge of the [illegible] by this meanes [illegible] his honour and glorie [illegible] because God sheweth [illegible] hath care ouer his in that [illegible]

[o] [illegible] the [illegible] of the godly [illegible] by Gods [illegible]

[p] Meaning of the wicked.

[q] He exhorteth Iob to repentance and to returne to God [illegible]

[r] God will [illegible] abundance [illegible] Which shall be in abundance like dust [illegible] of God. [t] God will deliuer his when the wicked are destroyed [illegible] as in the flood and in Sodom. [x] God will deliuer a whole countrey from peril, euen for the iust mans sake.

[a] He sheweth the iust cause of his complayning, & as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21, he declareth that he desireth nothing more but it seemed that God would not be found of him.

[b] Vsing his absolute power and saying, Because I am God I may do what I will.

[c] Of his mercy he would giue me power to answere him.

[d] When he of his mercy hath giuen strength to maintaine their cause.

[e] Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or part soeuer he turneth himselfe.

[f] God hath this preeminence aboue me, & he knoweth my way to be, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite.

[g] His word is more precious vnto me, then the meat wherewith the body is sustained.

[h] Iob confesseth that at this present he felt not Gods fauour, & yet was assured, that he had appointed him to a good ende.

[i] In many pointes man is not able to attaine to Gods iudgements.

[k] That I should not be without feare.

[l] He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

[a] Thus Iob speaketh in his passions and after the iudgement of ye flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because hee punisheth not the wicked nor reuengeth the godly.

[b] When he punisheth the wicked and rewardeth the good.

2 [Some remoue the land markes, that rob the flockes and feede thereof.]

3 They leade away the aſſe of the fatherleſſe: [and] take the widowes oxe to pledge.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide themſelues together.

5 Beholde, others as [d] wilde aſſes in the wildernes, go forth to their buſines, and riſe early for a pray: the wildernes [e] giueth him and his children foode.

6 They reape [f] his prouiſion in the field, but they gather the late [g] vintage of the wicked.

7 They cauſe ỹ naked to lodge without garment, and without couering in the colde.

8 They are wet with the ſhowres of the mountaines, [h] and they imbrace the rocke for want of a couering.

9 They plucke ỹ fatherles [i] from the breaſt, and take the pledge [k] of the poore.

10 They cauſe him to go naked without clothing, and take the gleaning from the hungrie.

11 They that make oyle [l] betweene their walles, and treade their wine preſſes, ſuffer thirſt.

12 Men [m] crie out of the citie, and the ſoules of the ſlaine [n] crie out: yet God doeth [o] not charge them with follie.

13 Theſe are they, that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riſeth early [and] killeth the poore and the needie: and in the night he is as a thiefe.

15 The eye alſo of the [q] adulterer waiteth for the twilight, and ſaith, None eye ſhall ſee me, and diſguiſeth his face.

16 They digge through houſes in the darke, which [they marked for themſelues in the day: they knowe not the light.

17 But the morning [is] euen to them as the ſhadowe of death: if one knowe them, they are, in the terrours of the ſhadow of death.

18 He is ſwift vpon the [r] waters: their [s] portion ſhalbe curſed in ỹ earth: he will not beholde the way of the vineyards.

19 [As the drie ground and heat conſume the ſnowe waters, [t] ſo ſhall] the graue the ſinners.

20 [u] The pitiful man ſhall forget him: the worme [ſhall feele his ſweetnes: he ſhalbe no more remembred, and the wicked ſhall be broken like a tree.

21 He [x] doeth euill intreat the baren, that doeth not beare, neither doeth hee good to the widowe.

22 He draweth alſo the [y] mightie by his power, and [when hee riſeth vp, none is ſure of life.

23 Though men giue him aſſurance to be in ſafetie, yet his eyes [are] vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought low as all [others: [they are deſtroyed, and cut off as the top of an eare of corne.

25 But if it be not [z] ſo, where is hee? [or] who will proue me a lyar, and make my wordes of no value?

c And for crueltie and oppreſſion dare not ſhewe their faces.

d That is, ſpare no diligence.

e He and his, liue by robbing and murthering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not ſpoyle another, but for neceſſitie.

h The poore are driuen by the wicked into rockes and holes where they can not lye dry for the raine.

i That is, they ſo powle and pille the poore widow, that ſhe cannot haue to ſuſtaine her ſelfe, that ſhe may be able to giue her childe ſucke.

k That is, his garment, wherewith he ſhould be couered or clad.

l In ſuch places, which are appointed for that purpoſe: meaning, that thoſe that labour for the wicked, are pined for hunger.

m For the great oppreſſion and extortion.

n Cry out and call for vengeance.

o God doeth not condemne the wicked, but ſeemeth to paſſe ouer it by his long ſilence.

p That is, Gods worde, becauſe they are reprooued thereby.

u Though God ſuffer the wicked for a time, yet their ende ſhalbe moſt [illegible] deſtruction, and in this point Iob commeth to himſelfe and ſheweth his confidence.

x He ſheweth why the wicked ſhal not be lamented, becauſe he did not pitie others.

y He declareth that after that the wicked haue deſtroyed the weakeſt, they wil do like to the ſtronger, and therefore are iuſtly preuented by Gods iudgements.

z That is, that contrary to your reaſoning no man can giue a perfite reaſon of Gods iudgements, let me be reprooued.

q By theſe particular vices, and the licence thereunto, hee [illegible]d prooue that God puniſheth not the wicked and rewardeth the iuſt.

r He flieth to the waters for his ſuccour.

s They thinke that all the worlde is bent againſt them, and dare not goe by the hie way.

t As the dry ground is neuer full with waters, ſo will they neuer ceaſe ſinning, till they come to the graue.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without ſinne before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] Power and feare [is] with him, that maketh peace in his hie places.

3 Is there any nomber in his armies? and vpon whome [b] ſhall not his light ariſe?

4 And howe may a man [c] be iuſtified with God? or how can he be cleane, that is borne of woman?

5 Beholde, he wil giue no light to the moone, [d] and the ſtarres are vncleane in his ſight.

6 Howe much more man, a worme, euen the ſonne of man, [which is but] a worme?

a His purpoſe is to prooue, that albeit God trie and afflict the iuſt, yet ſoone after he ſendeth proſperitie, and becauſe he did not ſo to Iob, he concludeth that he is wicked.

b Who can hide him from his preſence?

c That is, be iuſt in reſpect of God?

d If God ſhew his power, the moone and ſtarres can not haue that light, which is giuen them, much leſſe can man haue any excellencie, but of God.

CHAP. XXVI.

Iob ſheweth that man can not helpe God, and prooueth it by his miracles.

BUt Iob anſwered, and ſaid,

2 [a] Whome helpeſt thou? him that hath no power? ſaueſt thou the arme that hath no ſtrength?

3 Whome counſelleſt thou? him that hath no wiſdome? thou [b] ſheweſt right well as the thing is.

4 To whome doeſt thou declare [theſe] wordes? or whoſe ſpirite [c] commeth out of thee?

a Thou concludeſt nothing: for nether thou helpeſt me, which am deſtitute of all helpe, nether yet ſpeakeſt ſufficiently on Gods behalfe who hath no neede of thy defence.

b But thou doeſt not apply it to the purpoſe.

c That is, mooueth thee to ſpeake thus?

5 The [d] dead things are fourmed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, and there is no couering for [f] deſtruction.

7 Hee ſtretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth þ waters in his cloudes, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his [h] throne: and ſpreadeth his cloud vpon it.

10 He hath ſet boundes about the waters, vntill the [i] day and night come to an ende.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The ſea is calme by his power, and by his vnderſtanding hee ſmiteth the pride [thereof.]

13 His Spirit hath garniſhed the heauens, and his hand hath formed the [l] crooked ſerpent.

14 Lo, theſe are part of his wayes: but [m] howe litle a portion heare we of him? and who can vnderſtand his fearefull power?

[d] Iob beginneth to declare the force of Gods power and prouidence in the [things] and [creat]ures in the deepe places of the earth.
[e] There is nothing hid in the bottome of the earth but he ſeeth it.
[f] Meaning the graue, wherein things putrifie.
[g] He cauſeth the whole heauen to turne about the North pole.
[h] That is, he hideth the heauens, which are called his throne.
[i] So long as this world endureth.
[k] Not that heauen hath pillars to vphold it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heauen it ſelfe is not able to abide his reproche.
[l] Which is a figure of ſtarres facioned like a ſerpent, becauſe of the crookednes.
[m] If theſe lowe things, which we ſee dayly with our eyes, declare his great power and prouidence, howe much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The conſtancie and perfitnes of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and cõtinued his parable, ſaying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my ſoule in bitternes.

3 Yet ſo long as my breath is in mee, and the Spirit of God in my noſtrels,

4 My lips ſurely ſhall ſpeake no wickednes, & my tõgue ſhal vtter no deceit.

5 God forbid, that I ſhould [c] iuſtifie you: vntil I die, I wil neuer take away mine [b] innocencie from my ſelfe.

6 I will keepe my righteouſnes, and will not forſake it: mine heart ſhall not reproue me of my [e] dayes.

7 Mine enemie ſhalbe as the wicked, and he that riſeth againſt me, as the vnrighteous.

8 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his ſoule?

9 Wil God heare his crie, when trouble commeth vpon him?

10 Wil he ſet his delite on the Almightie? Will he call vpon God at all times?

[a] He hath ſo ſore afflicted me, that men cannot iudge of mine vprightnes, for they iudge onely by outwarde ſignes.
[b] Howſoeuer men iudge of me yet will I not ſpeake contrary to that, which I haue ſaid and ſo do wickedly in betraying the trueth.
[c] Which condemne me as a wicked man, becauſe the hand of God is vpon me.
[d] I will not confeſſe that God doeth thus puniſh me for my ſinnes.
[e] Of my life paſt.
[f] What aduantage hath the diſſembler to gaine neuer ſo much, ſeeing he ſhall loſe his owne ſoule?

11 I will teache you [what is] in the hand of [g] God, and I wil not conceale that which is with the Almightie.

12 Beholde, all ye your ſelues [h] haue ſeene it: why then doe you thus vaniſh [i] in vanitie?

13 This is the [k] portion of a wicked man with God, & the heritage of tyrãts, [which] they ſhal receiue of þ Almightie.

14 If his children be in great nomber, the ſworde ſhall deſtroy them, and his poſteritie ſhal not be ſatiſfied with bread.

15 His remnãt ſhalbe buried in death, and his [l] widowes ſhall not weepe.

16 Though he ſhould heape vp ſiluer as the duſt, & prepare raimẽt as the clay,

17 He may prepare it, but the iuſt ſhall put it on, and the innocent ſhall deuide the ſiluer.

18 He buildeth his houſe as þ [m] mothe, and as a lodge þ the watchman maketh.

19 When the riche man ſleepeth, he ſhall not be gathered [to his fathers:] they opened their eyes, & he was gone.

20 Terrours ſhal take him as waters, [and] a tempeſt ſhall carie him away by [n] night.

21 The Eaſt winde ſhall take him away, and hee ſhall depart: and it ſhall hurle him out of his place.

22 And God ſhall caſt vpon him and not ſpare, [though] hee would faine flee out of his hand:

23 [Euery man] ſhall clap their hands at him, & hiſſe at him out of their place.

[g] That is, what God reſerueth to him ſelfe & whereof he giueth not the knowledge to all.
[h] That is, theſe ſecrete iudgements of God, and yet do not vnderſtand them.
[i] Why maintaine you then this errour?
[k] Thus will God entreate the wicked, and puniſh him euen vnto his poſteritie.
[l] None ſhall lament him.
[m] Which breedeth within another mans poſſeſſion or garment, but is ſoone ſhaken out.
[n] He meaneth that the wicked tyrants ſhall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob ſheweth that the wiſdome of God is vnſearchable.

THE ſiluer ſurely hath his veine, [a] and the gold his place, [where] they take it.

2 Yron is taken out of the duſt, and braſſe is moltẽ out of the ſtone.

3 [God] putteth an ende to darkenes, [b] and he trieth the perfectiõ of all things: he ſetteth a bond of darkenes, and of the ſhadow of death.

4 The flood breaketh out againſt the [c] inhabitant, and the waters forgotten of the foote, being higher then man, are gone away.

5 Out of þ ſame earth cõmeth [e] bread, and vnder it, as it were fire is turned vp.

6 The ſtones thereof are a place [d] of ſaphirs, and the duſt of it is golde.

7 There is a path which no fowle hath knowen, neither hath the kites eye ſeene it.

[a] His purpoſe is to declare that man may attaine in this worlde to diuers ſecrets of nature, but man is neuer able to comprehende the wiſdome of God.
[b] There is nothing but it is compaſſed within certaine limites, and hath an ende, but Gods wiſdome.
[c] Meaning, him that dwelleth thereby.
[d] Which a man can not wade through.
[e] That is, corne, & vnderneath is brimſtone or cole, which eaſily cõceiueth fire. [f] He alludeth to the mines & ſecrets of nature, which are vnder the earth, whereunto neither foules nor beaſts can enter.

8 The lions whelpes haue not walked it, nor the lion paſſed thereby.

9 He putteth his hand vpon yͤ rockes, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye ſeeth euery precious thing.

11 He bindeth the floods, that they do not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wiſedome founde? [h]and where is yͤ place of vnderſtanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth ſaith, It is not in me: the ſea alſo ſayth, It is not with me.

15 [k] Golde ſhall not be giuen for it, neither ſhall ſiluer be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, nor] with the precious onix, nor the ſaphir.

17 The gold nor the chryſtall ſhall be equall vnto it, nor the exchange [ſhalbe] for plate of fine gold.

18 No mention ſhalbe made of corall, nor of the gabiſh: for wiſedome is more precious then perles.

19 The Topaz of Ethiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then commeth wiſdome? and where is yͤ place of vnderſtanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m]foules of the heauen?

22 Deſtruction and death ſay, We haue heard the fame thereof with our eares.

23 [But] God vnderſtandeth yͤ [n] way thereof, and hee knoweth the place thereof.

24 For he beholdeth the endes of the worlde, [and] ſeeth all that is vnder heauen,

25 To make yͤ weight of the windes, and to weigh the waters by meaſure.

26 When he made a decree for yͤ raine, and a way for the lightning of the thunders,

27 Then did he ſee it, and counted it: he prepared it and alſo conſidered it.

28 And vnto man he ſaide, Beholde, *the feare of the Lord is wiſdome, and to depart from euill [is] vnderſtanding.

g After that he hath declared the wiſedome of God in the ſecretes of nature, he deſcribeth his power.

h Though Gods power, and wiſdome may be vnderſtand in earthly things, yet his heauenly wiſdome can not be atteined vnto.

i It is to hie a thing for man to atteine vnto in this worlde.

k It can neither be bought for gold, nor precious ſtones, but is onely the gift of God.

l Which is thought to be a kinde of precious ſtone.

m Meaning, that there is no naturall meanes, whereby man might atteine to the heauenly wiſedome: which he meaneth by the foules, that flie, &c.

n He maketh God onely the autor of this wiſdome, and the giuer thereof.

Prouerb.1.7.

o He declareth that man hath ſo much of this heauenly wiſedome, as hee ſheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the proſperitie of the time paſt. 7.21 His authoritie, 12 Iuſtice and equitie.

SO Iob proceeded and continued his parable, ſaying,

2 Oh that I were as [†] in times paſt, when God preſerued me!

3 When his [a] light ſhined vpon mine head: and when by his light I walked through the [b] darknes,

4 As I was in yͤ dayes of my youth: when [c] Gods prouidence [was] vpon my tabernacle:

5 When the Almightie was yet with me, and [my] children round about me:

6 When I waſhed my paths [d] with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to yͤ gate, [euen] to the iudgement ſeate, and when I cauſed them to prepare my ſeate in the ſtreete.

8 The yong men ſawe me, and [e] hid themſelues, and the aged aroſe, [and] ſtoode vp.

9 The princes ſtayed talke, and layde their hand on their [f] mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard mee, it bleſſed me: and when the eye ſaw [me,] it gaue witnes to [h] me.

12 For I deliuered the poore that cryed, and the fatherleſſe, and him that had none to helpe him.

13 [k] The bleſſing of him that was ready to periſh, came vpō me, and I cauſed the widowes heart to reioyce.

14 I put on iuſtice, and it couered me: my iudgement [was] as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feete to the lame.

16 I was a father vnto the poore, and [when I knew not the cauſe, I ſought it out diligently.

17 I brake alſo the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I ſaide, I ſhall die in my [m] neſt, and I ſhall multiplie [my] dayes as the ſand.

19 [For] my roote is [n] ſpred out by the water, and the dewe ſhall lie vpon my branche.

20 My glory ſhal renue toward me, and my bowe ſhall be reſtored in mine hand.

21 Unto me men gaue eare, and waited, and held their tongue at my counſel.

22 After

† Ebr. monethes before.

a When I felt his fauour.

b I was free from afflictions.

c That is ſe- med h [illegible]

d By this, [illegible] he declare the great proſperitie, that he was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.

e Being aſhamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wiſedome.

g All that heard me, prayſed me.

h Teſtifying that I did good iuſtice.

i Because his aduerſaries did ſo much charge him with wickednes, he is compelled to render acount of his life.

k That is, I did ſuccour him that was in diſtreſſe and ſo he had cauſe to prayſe me.

l I deliteed to do iuſtice as others did to weare coſtly apparell.

m That is, at home in my bed without all trouble and vnquietnes.

n My ſtate doth encreaſe.

22 After my wordes they replied not, and my talke [r] dropped vpon them.

23 And they wayted for me, as for the raine, and they opened their mouth [s] as for the latter raine.

24 If I [t] laughed on them, they beleeued it not: neither did they cauſe the light of my countenance [u] to fall.

25 I appointed out [x] their way, and did ſit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible. 11. 21 Becauſe of his aduerſitie and affliction. 23 Death is the houſe of al fleſh.

BUt nowe they that are yonger then I, [a] mocke mee: yea, they whoſe fathers I haue refuſed to ſet with the [b] dogges of my flockes.

2 For whereto ſhould the ſtrength of their handes haue ſerued me, [c] ſeeing age periſhed in them?

3 For pouertie & famine [they were] ſolitarie, fleeing into the wilderneſſe, which is darke, deſolate and waſte.

4 They cut vp nettles by the buſhes, and ÿ iuniper rootes [d] was their meate.

5 They were chaſed forth from among [e] men: they ſhouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the buſhes, and vnder the thiſtles they gathered themſelues.

8 They were the children of fooles and the children of villanes, which were more vile then the earth.

9 And now am I their [f] ſong, and I am their talke.

10 They abhorre me, [and] flee farre from me, and ſpare not to ſpit in my face.

11 Becauſe that God hath looſed my corde and humbled me, [g] they haue looſed the bridle before me.

12 The youth riſe vp at my right hãd: they haue puſht my feete, & haue trode on me as on the [h] paths of their deſtruction.

13 They haue deſtroyed my paths: they tooke pleaſure at my calamitie, they had none helpe.

14 They came as a great breache [of] waters and [i] vnder this calamitie they come on heapes.

[r] That is, was pleaſant vnto them.
[s] As the drye grounde thirſteth for the raine.
[t] That is, they thought it not to be a ieſt: or they thought not, I would condeſcend vnto them.
[u] They were afraid to offend me, becauſe me to be angrie.
[x] I had them at commandement.
[a] That is, mine eſtate is changed, & whereas before the ancient men were glad to do me reuerence, the yong men now contemne me.
[b] Meaning, to be my ſhepherds or to keepe my dogges.
[c] That is, their fathers dyed for famine before they came to age.
[d] [illegible]
[e] Iob ſheweth that theſe that mocked him in his affliction, were like to their fathers, wicked and lewde perſons, for the which they were [illegible].
[f] They make ſonges of me, & make me their mirth.
[f] God hath taken from me the force & credit and dignitie, wherewith I kept them in ſubiection.
[g] He ſaid before that the yong men when they ſawe him, hid themſelues, as chap. 29,8. & now in his miſerie they were impudent and licencious.
[h] That is, they ſought all meanes how they might deſtroye me.
[i] They neede none to helpe them.
[k] By my calamitie they tooke an occaſion againſt me.

15 Feare is turned vpon mee: [and] they purſue my ſoule as the winde, and mine health paſſeth away as a cloude.

16 Therefore my ſoule is now [l] powred out vpon me, and the dayes of affliction haue taken hold on me.

17 It pearceth my bones in ÿ night, and my ſinewes [m] take no reſt.

18 For the great vehemencie is my garment changed, which compaſſeth me about as the colar of my coate.

19 [n] He hath caſt me into the mire, and I am become like aſhes and duſt.

20 When I crie vnto thee, thou doeſt not heare mee, neither regardeſt me, [when] I ſtand vp.

21 Thou turneſt thy ſelfe [o] cruelly againſt me, and art enemie vnto me with the ſtrength of thine hand.

22 Thou takeſt me vp and cauſeſt me to ride vpon the [p] winde, and makeſt my ſtrength to fayle.

23 Surely I knowe that thou wilt bring me to death, and to the houſe appointed for all the liuing.

24 Doubtles none can ſtretch his hãd [q] vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauines for the poore?

26 Yet when I looked for good, [r] euil came vnto me: and when I waited for light, there came darknes.

27 My bowels did boile without reſt: [for] the dayes of affliction are come vpon me.

28 I went mourning [s] without ſunne: I ſtoode vp in the congregation [t] [and] cryed.

29 I am a brother to the [u] dragons, and a companion to the oſtriches.

30 My ſkinne is blacke vpon me, and my bones are burnt with [x] heate.

31 Therefore mine harpe is turned to mourning, and mine organs into ÿ voyce of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and nomber of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine [a] eyes: why then ſhoulde I thinke on a mayd?

2 For what portion ſhould I haue of God from aboue? and [b] what inheritance of the Almightie from on hie?

3 Is not deſtruction to ÿ wicked and ſtrange

[l] My life fayleth me, and I am as halfe dead.
[m] Meaning, ſorowe.
[n] That is, God hath brought me into contempt.
[o] He ſpeaketh not this to accuſe God, but to declare the vehemencie of his affliction, whereby he was caried beſide himſelfe.
[p] He compareth his afflictions to a tempeſt or whirlewinde.
Or, wiſdome, or lawe.
[q] None can deliuer mee thence though they lament at my death.
[r] In ſteade of comforting they mocked at me.
[s] Not delighting in any worldly thing, no not ſo much as in the vſe of the ſunne.
[t] Lamenting them that were in affliction, and mouing others to pitie them.
[u] I am like the wild beaſts that deſire moſt ſolitarie places.
[x] Which the heate of affliction.
[a] I kept mine eyes from all wanton lookes.
[b] Would not God then haue puniſhed me?

ſtrange[puniſhment ,to [c] the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceite,

6 Let God weigh me in the iuſt balance, & he ſhal know mine [d] vprightnes.

7 If my ſteppe hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me ſowe, and let another [f] eate: yea, let my plantes be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife [g] grinde vnto another man, and let other men bowe downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that ſhall deuoure [h] to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my mayde, when they did contend with me,

14 What then ſhall I do when [k] God ſtandeth vp? and when hee ſhall viſite [me, What ſhall I anſwere?

15 He that hath made me in ꝑ wombe, hath he not made [l] him? hath not hee alone faciõned vs in the wombe?

16 If I reſtrained the poore of [their] deſire, or haue cauſed the eyes of the widowe [m] to faile,

17 Or haue eaten my morſels alone, and ꝑ fatherles hath not eaten thereof,

18 (For frõ my youth he hath growne vp with me as with a father, & from my mothers wombe I haue beene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,

21 If I haue lift [o] vp mine hand againſt the fatherles, when I ſawe that I might helpe him in the gate,

22 Let mine [p] arme fall from my ſhoulder, and mine arme be broken frõ the bone.

23 For Gods puniſhment was [q] fearefull vnto me, and I could not [be deliuered from his highnes.

24 If I made golde mine hope, or haue ſaid to the wedge of gold, [Thou] art my confidence,

25 If I reioyced becauſe my ſubſtãce was great, or becauſe mine hand had gotten much,

26 If I did behold the [r] ſunne, when it ſhined, or the moone, walking in her brightnes,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine hãd,

28 (This alſo had bene an iniquitie to be condemned: for I had denyed ꝑ God [t] aboue)

29 If I reioyced at his deſtruction that hated me, or was moued to ioy] when euill came vpon him,

30 Neither haue I ſuffred my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my [u] tabernacle ſay, Who ſhall giue vs of his fleſh? we cannot be ſatiſfied.

32 The ſtranger did not lodge in the ſtreete, [but] I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I coulde haue made afraid a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! beholde my [a] ſigne that the Almightie will witnes for me: though mine aduerſarie ſhould write a booke againſt me,]

36 Would not I take it vpõ my ſhoulder, [and binde it as a crowne vnto me?

37 I will tell him the nomber of my goings, and go vnto him as to a [c] prince.

38 If my land [d] cry againſt me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without ſiluer: or if I haue grieued [e] the ſoules of the maſters thereof,

40 Let thiſtles growe in ſteade of wheat, and cockle in the ſtead of barly.

THE [f] WORDES OF IOB
ARE ENDED.

CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wiſe but the Spirit of God.

SO theſe three men ceaſed to anſwere Iob, becauſe hee [g] eſteemed himſelfe iuſt.

2 Then the wrath of Elihu

---

[c] Iob declareth that the feare of God was a bridle to ſtay him from all wickednes.

[d] He ſheweth wherein his vprightnes ſtandeth: that is in ſuch as hee was blameles before men, and ſinned not againſt the ſecond table.

[e] That is, hath accompliſhed the luſt of mine eye.

[f] According to the curſe of the lawe, Deut.28.32.

[g] Let her be made a ſlaue.

[h] He ſheweth that albeit mã neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.

[i] When they thought them ſelues euill entreated by me.

[k] If I had oppreſſed others howe ſhoulde I haue eſcaped Gods iudgement?

[l] He was moued to ſhewe pitie vnto ſeruants, becauſe they were Gods creatures as hee was.

[m] By long waytinge for her requeſt.

[n] He nouriſhed the fatherleſſe and mainteined the widowe alſo.

[o] To oppreſſe him and doe him iniurie.

[p] Let me rotte in pieces.

[q] I refrained not from ſinne for feare of men, but becauſe I feared God.

[r] If I was proud of my worldly proſperitie and felicitie, which is ment by the ſhining of the ſunne & brightneſſe of the moone.

[s] If mine owne doings delighted me.

[t] By putting confidence in any thing, but in him alone.

[u] My ſeruãts moued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

[x] And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.

[y] That is, I reuerenced the moſt weake and contemned and was afraid to offend them.

[z] I ſuffered them to ſpeake euill of me and went not out of my houſe to reuenge it.

[a] This is a ſufficient token of my righteouſnes, that God is my witneſſe and will iuſtifie my cauſe.

[b] Should not this booke of his accuſations be a praiſe and commendation to me?

[c] I will make him account of all my life, without feare. [d] As though I had withholden their wages that laboured in it. [e] Meaning, that he was no briber nor extorcioner. [f] That is, the talke which he had with his three friendes.

[g] He was iuſt in his owne eyes.

the ſonne of Barachel the [a] Buzite, of the familie of [b] Ram, was kindled: his wrath, I ſay, was kindled againſt Iob, becauſe he iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had ſpoken: for [d] they were more ancient in yeeres then he)

5 So when Elihu ſawe, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel the Buzite anſwered, and ſaid, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to ſhewe you mine opinion.

7 For I ſaide, The dayes [e] ſhall ſpeake and the multitude of yeeres ſhall teache wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not [alway] wiſe, neither do the aged [alway] vnderſtand iudgement.

10 Therefore I ſay, Heare me, [and] I will ſhew alſo mine opinion.

11 Beholde, I did waite vpon your words, & hearkened vnto your knowledge, whiles you ſought out [g] reaſons.

12 Yea, when I had conſidered you, lo, there was none of you that reproued Iob, nor anſwered his wordes:

13 Leaſt ye ſhould ſay, We haue [h] found wiſedome: [for] God hath caſt him downe, and no man.

14 Yet hath [i] hee not directed [his] wordes to me, neither will I anſwere [k] him by your wordes.

15 Then they fearing, anſwered no more, but left off their talke.

16 When I had waited (for they ſpake not, but ſtoode ſtill, [and] anſwered no more)

17 Then anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, [and] the ſpirite within me compelleth me.

19 Beholde my belly is as the wine, which hath no vent, and like the new bottels that braſt.

20 Therefore will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

21 I will not now accept the perſon of man, [m] neither wil I giue titles to man.

22 For I may not giue [n] titles leſt my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man and to drawe him from ſinne. 19. 23 He afflicteth man and ſuddenly deliuereth him. 26 Man being deliuered giueth thankes to God.

Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde nowe, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes [are] in the vprightnes of mine heart, and my lippes ſhal ſpeake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen me life.

5 If thou canſt giue me anſwere, prepare thy ſelfe [and] ſtand before me.

6 Beholde, I am according to thy [b] wiſh in Gods ſtead: I am alſo formed of the clay.

7 Beholde, my terrour ſhal not feare thee, neither ſhall mine hand [c] be heauie vpon thee.

8 Doubtles thou haſt ſpoken in mine eares, and I haue heard the voyce of [thy] wordes.

9 I am [d] cleane, without ſinne: I am innocent, & there is none iniquitie in me.

10 Lo, he hath found occaſiōs againſt me, and counted me for his enemie.

11 He hath put my feete in the ſtockes, and looketh narowly vnto al my paths.

12 Behold, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtriue againſt him? for he doeth not [e] giue account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames [and] [g] viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which hee [h] had ſealed,

17 That he might cauſe man to turne away from [i] his enterpriſe, and that he might hide the pride of man,

18 And keepe backe his ſoule from the pit, and that his life ſhoulde not paſſe by the ſword.

---

[a] Elihu came of Buz the ſonne of Nahor Abrahams brother.

[b] Or, as the Chaldee paraphraſe readeth, Abram.

[c] By making himſelfe innocent, and by charging God of rigour.

[d] That is, the three mencioned before.

[e] Meaning, the ancient, which haue experience.

[f] It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.

[g] To proue that Iobs affliction came for his ſinnes.

[h] And flatter your ſelues, as though you had ouercome him.

[i] To wit, Iob.

[k] He vſeth almoſt the like argumentes, but without taunting and reproches.

[l] I haue conceiued in my minde great ſtore of reaſons.

[m] I will neither haue regard to riches, credit nor authoritie, but wil ſpeake the verie trueth.

[n] The Ebrew word ſignifieth, to change the name, as to call a foole a wiſe man, meaning that he would not cloke the trueth to flatter men.

[a] I confeſſe the power of God, and am one of his, therefore thou oughteſt to heare me.

[b] Becauſe Iob had wiſhed to diſpute his cauſe with God Chap. 16.21, ſo that he might do it without feare, Elihu ſaith, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe hee is a man made of the ſame matter that he is.

[c] I will not handle thee ſo roughly as theſe others haue done.

[d] He repeateth Iobs wordes, whereby hee pretended his innocencie in diuers places, but ſpecially in the 13.16 and 30. Chapter.

[e] The cauſe of his iudgementes is not alwayes declared to man.

[f] Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: or, though God ſhould ſpeake, yet he is not vnderſtand.

[g] God ſaith he ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements, or els by afflictions or by his meſſenger.

[h] That is determined to ſend vpon them.

[i] He ſheweth for what end God ſendeth afflictiōs: to beate downe mans pride, & to turne frō euill.

19 He is alſo ſtriken with ſorowe vpon his bed, and the griefe of his bones is ſore,

20 So that his [k]life cauſeth him to abhorre bread, and his ſoule daintie meate.

21 His fleſh fayleth that it cannot be ſeene, and his bones [which] were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life to the buriers.

23 If there be a [m]meſſenger with him, or an interpreter, one of a thouſand [n]to declare vnto man his righteouſnes,

24 Then will he haue mercie vpon him, and will ſay, [o]Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then ſhall his fleſh be [q]as freſh as a childes and ſhall returne as in the dayes of his youth.

26 He ſhall pray vnto God, and he will be fauourable vnto him, and he ſhall ſee his face with ioy: for he will render vnto man his righteouſnes.

27 He looketh vpon men, and if one ſay, I haue ſinned, and peruerted righteouſnes, and it did not profite [t]me,

28 [u]He will deliuer his ſoule frō going into the pit, and his life ſhal ſee the light.

29 Loe, all theſe things will God worke [x]twiſe or thriſe with a man,

30 That he may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, [and] heare me: keepe ſilence, and I will ſpeake.

32 If there be [y]matter, anſwere me, [and ſpeake: for I deſire to [z]iuſtifie thee.

33 If thou haſt not, heare me: hold thy tongue, & I will teach thee wiſedome.

k That is, his painefull and miſerable life.
l To turn that to [illegible] for him.
m A man ſent of God to declare his will.
n A ſingular man, & one choſen out of a thouſande, which is able to declare the great mercies of God vnto ſinners and wherein mans righteouſneſſe ſtandeth which is through the iuſtice of Ieſus Chriſt & fayth therein.
o He ſheweth that it is a ſure token of Gods mercie toward ſinners, when he cauſeth his worde to be preached vnto them.
p That is, the miniſter ſhall by the preaching of the worde pronounce vnto him the forgiueneſſe of his ſinnes.
q He ſhall feele Gods fauour and reioyce declaring hereby, wherein ſtandeth the true ioy of the faithfull and that God will reſtore him to health of body, which is a token of his bleſſing. r God wil forgiue his ſinnes & accept him as iuſt. s That is, done wickedly. t But my ſinne hath bin the cauſe of Gods wrath toward me. u God will forgiue the penitent ſinner. x Meaning, oft times euen as oft as a ſinner doeth repent. y If thou doute of any thing, or ſee occaſion to ſpeake againſt it. z That is, to ſhewe thee, wherein mans iuſtification conſiſteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called himſelf righteous. 11 He ſheweth that God is iuſt in his iudgements. 24 God deſtroyeth the mightie 30 By him the hypocrite reigneth.

Moreouer Elihu anſwered, and ſayd,

2 Heare my wordes, ye [a]wiſe men, and hearken vnto me, ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth taſteth meate.

4 Let vs ſeeke [b]iudgement among vs, and let vs know among our ſelues what is good.

5 For Iob hath ſayd, I am righteous, and God hath taken [c]away my iudgement.

6 Should I lye in my [d]right? my [wound of the arow is [e]grieuous without my ſinne.

7 What man is like Iob, that drinketh [f]ſcornefulnes like water?

8 Which goeth in the [g]companie of them that worke iniquitie, and walketh with wicked men?

9 For he hath ſayd, [h]It profiteth a man nothing that hee ſhould [i]walke with God.

10 Therefore hearken vnto me, ye men of wiſedome, God forbid that wickednes ſhould be in God, and iniquitie in the Almightie.

11 For he wil render vnto man according to his worke, and cauſe euery one to finde according to his way.

12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement.

13 Whome *hath he appointed ouer the earth beſide himſelfe? or who hath placed the whole world?

14 If [k]he ſet his heart vpon [man,] and gather vnto himſelfe his [l]ſpirit and his breath,

15 All fleſh ſhall periſh together, and man ſhall returne vnto duſt.

16 And if thou haſt vnderſtanding, heare this [and] hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, [m]gouerne? and wilt thou iudge him wicked that is moſt iuſt?

18 Wilt thou ſay vnto a King, Thou art] [n]wicked? or to princes, [Ye are] vngodly?

19 How much leſſe to him that accepteth not the perſons of princes, & regardeth not the riche, more then the poore? for they be all the worke of his hands.

20 They ſhall die ſuddenly, and the people ſhall be troubled at midnight, [p]and they ſhall paſſe foorth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he ſeeth all his goings.

22 There is no darknes nor ſhadow of death, that the workers of iniquitie might be hid therein.

23 For he wil not lay on man ſo much, that he ſhould [q]enter into iudgement with God.

24 He ſhall breake the mightie without [r]ſeeking, & ſhall ſet vp other in their ſteade.

Xx.ii. 25 There-

a Which are eſteemed wiſe of the worlde.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without a cauſe.
d Should I ſay, I am wicked being an innocent?
e I am ſore puniſhed not as I deſerue.
f Which is compelled to receiue the reproche and ſcornes of many for his fooliſh wordes.
g Meaning, that Iob was like to be wicked, becauſe he ſeemed not to glorifie God, & ſubmit himſelf to his iudgements.
h He abuſeth Iobs wordes, who ſaid that Gods children are oft times puniſhed in this world, and the wicked go free.
i That is liue godly, as Gen. 5.22.
* Chap. 36.23.
k To deſtroy him.
l The breath of life, which he gaue man.
m If God were not iuſt, how could he gouerne the world?
n If man of nature feare to ſpeake euil of ſuch as haue power: then much more ought they to be afraide to ſpeake euill of God.
o When they looke not for it.
p The meſſengers of deſtruction that God ſhall ſend.
q God doeth not afflict man aboue meaſure, ſo that he ſhould haue occaſion to contend with him.
r For all his creatures are at hande to ſerue him ſo that he needeth not to ſeeke for any other meane.

25 Therefore ſhall hee declare their [f] workes: he ſhall turne the [t] night, and they ſhalbe deſtroyed.

26 He ſtriketh them as wicked men in the places of the [u] ſeers,

27 Becauſe they haue turned backe from him, and would not conſider all his wayes:

28 So that they haue cauſed the voyce of the poore to [x] come vnto him, and he hath heard the crie of the afflicted.

29 And when he giueth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether it be vpon nations, or vpon a mã onely?

30 Becauſe [y] the hypocrite doeth reigne, [and becauſe the people are ſnared.]

31 Surely it appertaineth vnto God [z] to ſay, I haue pardoned, I will not deſtroy.

32 But if I ſee not, teach thou me: if I haue done wickedly, I wil doe no more.

33 Wil he performe the thing through [b] thee? for thou haſt reproued it, becauſe that thou haſt choſen, and not I. nowe ſpeake what thou knoweſt.

34 Let men of vnderſtanding tel me, and let a wiſe man hearken vnto me.

35 Iob hath not ſpoken of knowledge, neither were his wordes according to wiſedome.

36 I deſire that Iob may be [t] tryed, vnto the ende touching the anſweres for wicked men.

37 For he [c] addeth rebellion vnto his ſinne: he clappeth his hands among vs, and multiplieth his words againſt God.

f Make them manifeſt that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the ſight of all men.
x By their crueltie and extortion.
y When tyrants ſit in the throne of iuſtice, which ought to be the place of executing iuſtice, but hypocrites and oppreſſe the people, it is a ſigne that God hath drawne backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections and not man.
a Thus Elihu ſpeaketh in the perſon of God as if he was rebuking Iob becauſe he would be wiſer then God.
b Will God vſe thy counſel in doing his workes?
c Thus hee ſpeaketh in the perſon of God, as though Iob ſhould chuſe and refuſe affliction at his pleaſure. t That he may ſpeake as much as he can, that we may anſwere him and all the wicked which ſhall vſe ſuch arguments. c Hee ſtandeth ſtubburnly in the maintenance of his cauſe.

CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt God, but man. 9 The wicked cry vnto God and are not heard.

ELihu ſpake moreouer, & ſaid,

2 Thinkeſt thou this right, that thou haſt ſayde, [a] I am more righteous then God?

3 For thou haſt ſayd, What profiteth it thee? & what auaileth it me, to purge me from my ſinne?

4 Therefore will I anſwere thee, and thy companions with thee.

5 Looke vnto the heauen, and ſee and beholde the [b] cloudes which are higher then thou.

6 If thou ſinneſt, what doeſt thou [c] againſt him, yea when thy ſinnes be many, what doeſt thou vnto him?

7 If thou be righteous, what giueſt thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes [may hurt] a man as thou art: and thy righteouſnes [may profite] the ſonne of man.

9 They cauſe many that are oppreſſed, [e] to crie, which crie out for the violence of the mightie.

10 But none ſaith, Where is God that made me, which giueth ſongs in the night?

11 Which teacheth vs more then the beaſtes of the earth, and giueth vs more wiſedome then the foules of the heauen.

12 Then they crie becauſe of ye violence of the wicked but [f] he anſwereth not.

13 Surely God wil not heare vanitie, neither will the Almightie regarde it.

14 Although thou ſayeſt [to God,] Thou wilt not regarde it, [g] yet iudgement is before him: truſt thou in him.

15 But nowe becauſe his anger hath not viſited, nor called to count [the euill] with great extremitie,

16 Therefore [h] Iob openeth his mouth in vaine, and multiplieth wordes without knowledge.

a Iob neuer ſpake theſe wordes but becauſe he maintemed his innocencie & ſeemed as though he would ſay, that God tormented him without cauſe.
b Such as are [illegible] like error.
c If thou canſt not controle the cloudes, how you preſume to reſiſt God.
d Neither doeth thy ſinne hurt God, nor thy iuſtice profite him. for hee will be glorified without thee.
e The wicked may hurt man & cauſe him to cry, who if hee ſought to God, which eaſeth comfort, ſhould be relieued.
f Becauſe they pray not in faith acknowledging Gods mercies.
g God is iuſt, howſoeuer thou iudgeſt of him.
h For if he did puniſh thee, as thou deſerueſt, thou ſhouldeſt not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 And his iuſtice, 9 And wherefore he puniſheth. 13 The propertie of the wicked.

ELihu alſo proceeded and ſaid,

2 Suffer me a litle, and I wil inſtruct thee: for I haue yet to ſpeak on Gods behalfe.

3 I wil fetch [a] my knowledge afarre off, and will attribute righteouſnes vnto my [b] Maker.

4 For truely my wordes ſhall not be falſe, and he that is perfite in knowledge, ſpeaketh with thee.

5 Beholde, the mightie God caſteth away none that is [c] mightie [and] valiant of courage.

6 [d] Hee maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are [e] with Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters [and] tyed with the cordes of affliction,

9 Then will hee ſhewe them their [f] worke and their ſinnes, becauſe they haue bene proude.

a He ſheweth that when we ſpeake of God we muſt lift our ſpirits more hie, then our naturall ſence is able to reache.
b Thou ſhalt perceiue that I am a faithfull inſtructour, and that I ſpeake to thee in the name of God.
c Strong and conſtant, and of vnderſtanding: for theſe are the gifts of God, and he loueth them in man: but for aſmuch as God puniſheth now Iob it is a ſigne that theſe are not in him.

d Therefore hee will not preſerue the wicked: but to the humble and afflicted heart he will ſhewe grace. e He preferreth the godly to honour. f He will moue their hearts to feele their ſinnes that they may come to him by repentance, as he did Manaſſeh.

10 He openeth alſo their eare to diſcipline, and commandeth them that they returne from iniquitie.

11 *If they obey and ſerue him, they ſhall end their dayes in proſperitie, and their yeeres in pleaſures.

12 But if they wil not obey, they ſhall paſſe by the ſword, and periſh [g] without knowledge.

13 But the hypocrites [h] of heart increaſe yͤ wrath: for they [i] call not when he bindeth them.

14 Their ſoule dyeth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen ſo would he haue taken thee out of the ſtreight place into a broad place [l] & not ſhut vp beneath: and that which reſteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked [though iudgement and equitie maintaine all things.]

18 [n] For Gods wrath is, leſt he ſhould take thee away in thine abundance: for no multitude of giftes can deliuer thee.

19 Will he regard thy riches? [he regardeth] not golde, nor all them that excell in ſtrength.

20 Be not carefull in the night, how hee deſtroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie: for thou haſt choſen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men ſee it, and men beholde it [q] afarre off.

26 Beholde, God [is] excellent, [r] and we know him not, neither can the nomber of his yeeres be ſearched out.

27 When he reſtraineth the drops of water, the raine [ſ] powreth down by the vapour thereof,

28 Which raine] the cloudes doe drop [and let fall aboundantly vpon man.

29 Who can knowe the diuiſions of the cloudes [and] the thunders of his [t] tabernacle?

30 Behold, he ſpreadeth his light vpon [u] it, & couereth the [x] bottome of the ſea.

31 For thereby he iudgeth the people, and giueth meate aboundantly.

32 Hee couereth the light with the cloudes, and commaundeth them to goe [z] againſt it.

33 [a] His companion ſheweth him thereof, and there is anger in riſing vp.

Iſa.1.19

[g] That is, in their follie or obſtination, & ſo ſhalbe cauſe of their owne deſtruction.

[h] Which are maliciouſly bent againſt God and flatter themſelues in their vices.

[i] When they are in affliction they ſeeke not to God for ſuccour, as Aſa, 2 Chro.16,12. Reuel.16,21.

[k] They die of ſome vile death and that before they come to age.

[l] If thou hadſt bene obedient to God, hee would haue brought thee to libertie and wealth.

[m] Thou art altogether after the maner of the wicked: for thou doeſt murmure againſt the iuſtice of God.

[n] God doeth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth, and ſo periſh.

[o] Be not thou curious in ſeeking the cauſe of Gods iudgements, when he deſtroyeth any.

[p] And ſo murmure againſt God through impatiencie.

[q] The workes of God are ſo manifeſt that a man may ſee them afarre off and know God by the ſame.

[r] Our infirmitie hindreth vs ſo, that we can not attaine to the perfite knowledge of God.

[ſ] That is, the rain commeth of thoſe drops of water, which he keepeth in the cloudes.

[t] Meaning, of the cloudes, which he calleth yͤ Tabernacle of God.

[u] Vpon the cloude.

[x] That men cannot come to the knowledge of the ſprings thereof.

[y] He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, and the other that it maketh the land fruitful.

[z] That is one cloude to daſh againſt an other.

[a] The cold vapour ſheweth him, that is, the cloud of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is noyſe and thunder claps.

CHAP. XXXVII.

2 Elihu prooueth that the vnſearcheable wiſedome of God is manifeſt by his workes. 4 As by the thunders, 6 The ſnow, 9 The whirl wind, 11 And the raine.

AT this alſo mine heart is [a] aſtonied, and is moued out of his place.

2 Heare the [b] ſound of his voyce, and the noyſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

4 After it a noyſe ſoundeth: he thundreth with the voyce of his maieſtie, and he wil not ſtay [c] them when his voyce is heard.

5 God thundreth marueilouſly with his voyce: hee worketh great things, which we know not.

6 For he ſaith to the ſnowe, Be thou vpon the earth: [d] likewiſe to the ſmall raine & to the great raine of his power.

7 With the force [thereof] he [e] ſhutteth vp euery man, that all men may know his worke.

8 Then the beaſts go into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, & the colde from the [f] North winde.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] is made narrowe.

11 He maketh alſo the cloudes to [h] labour, to water the earth, and ſcattereth the cloude of his light.

12 And it is turned about by his gouernement, that they may doe whatſoeuer hee commaundeth them vpon the whole world:

13 Whether it be for [k] puniſhment, or for his land, or of mercie, he cauſeth it to come.

14 Hearken vnto this, O Job: ſtand

[a] At the marueiling of the thunder, and lightnings: whereby he declareth that the faithfull are liuely touched with the maieſtie of God, when they beholde his workes.

[b] That is, the thunder, whereby he ſpeaketh to men to waken their dulnes, & to bring them to the conſideration of his workes.

[c] Meaning, the raines and thunders.

[d] So that neither ſmal raine nor great, ſnow nor any thing els commeth without Gods appointment.

[e] By raines & thunders God cauſeth men to keepe them ſelues within their houſes.

[f] In Ebrewe it is called the ſcattering wind, becauſe it driueth away the cloudes and purgeth the aire.

[g] That is, is frozen vp and dried.

[h] Gather the vapours, and moue to and fro to water the earth.

[i] That is, the cloud which hath lightning in it.

[k] Raine, colde, heate, tempeſts & ſuch like are ſent of God, either to puniſh man, or to moiſte the earth, or to declare his fauour toward man as Chap.36,31.

and conſider the wonderous workes of God.

15 Diddeſt thou knowe when God diſpoſed them? and cauſed the light of his cloude to ſhine?

16 Haſt thou knowen the [m] varietie of the cloud, and the wonderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are warme, when he maketh ẏ earth quiet through the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and [o] as a molten glaſſe?

19 Tell vs what we ſhall ſay vnto him: for we can not diſpoſe our matter [p] becauſe of darkenes.

20 Shall it be [q] tolde him when I ſpeake? or ſhall man ſpeake when hee ſhall be deſtroyed?

21 And nowe men ſee not the light, [s] which ſhineth in the cloudes, but the winde paſſeth and clenſeth them.

22 The brightneſſe commeth out of the North: the praiſe [thereof is] to God, which is terrible.

23 It is [the] Almightie: we can not finde him out: he is excellent in power and iudgement, & aboundant in iuſtice: he [u] afflicteth not.

24 Let men therefore feare him: [for] he will not regarde any that are wiſe in their owne conceite.

[l] That is, the lightning to breake out of the cloudes?

[m] Which is ſomtime chãged into raine, or ſnowe, or haile, ſuch like.

[n] Why thy clothes ſhould keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?

[o] For their clearenes.

[p] That is, our ignorance: ſignifying that Iob was ſo preſumptuous that he would controll the works of God.

[q] Hath God neede that any ſhould tell him when man murmureth againſt him?

[r] If God wo[illegible]ld deſtroy a man ſhould he repine?

[s] The cloude ſtoppeth the ſhining of the ſunne, that man can not ſee it til the winde haue chaſed away the cloudes: and if man be not able to atteine to the knowledge of theſe things, howe much leſſe of Gods iudgements?

[t] In Ebrewe golde: meaning, fayre weather and cleare as golde.

[u] Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakenes of man in the conſideration of his creatures by whoſe excellencie the power, iuſtice and prouidence of the Creator is knowen.

Then anſwered the Lord vnto Iob out of the [a] whirlewind, and ſayd,

2 Who is this that [b] darkeneth the counſaile by wordes without knowledge?

3 Girde vp nowe thy loynes like a man: I will demaund of thee and declare thou vnto me.

4 Where waſt thou when I layd the [c] fundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layd the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it?

6 Whereupon are the foundations thereof ſet? or who layed the corner ſtone thereof?

7 When the ſtarres of the morning [c] prayſed me together, and all the children of God reioyced:

8 Or who hath ſhut vp the ſea with doores, when it iſſued and came foorth [as out of the wombe?

9 When I made the cloudes [as] a couering thereof, and darkeneſſe [as] the [g] ſwadling bands thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no farther, and here ſhall it ſtay thy proude waues.

12 Haſt thou commaunded the [h] morning ſince thy dayes? haſt thou cauſed the morning to knowe his place?

13 That it might take hold of the corners of the earth, and that the wicked might be [k] ſhaken out of it?

14 It is turned as clay to facion, [l] and all ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, and the hie arme ſhalbe broken.

16 Haſt thou entred into the bottoms of the ſea? or haſt thou walked to ſeeke out the [m] depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadowe of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is ẏ way where light dwelleth? and where is the place of darknes,

20 That thou [n] ſhouldeſt receiue it in the boundes thereof, and that thou ſhouldeſt knowe the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne, and [becauſe] the nomber of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the hayle,

23 Which I haue [o] hid againſt the time of trouble, againſt the day of warre and battel?

24 By what way is the light parted, [which] ſcattereth the Eaſt winde vpon the earth?

25 Who hath deuided the ſpowtes for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, [and] in the wildernes where there is no man?

27 To fulfill the wilde & waſte place, and

[a] That his wordes might haue greater vertue, and that he might knowe with whom he had to doe.

[b] Which by ſeeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure and ſheweth his owne follie.

[c] Becauſe he had deſired to diſpute with God, God reaſoneth with him [illegible] his raſhnes: Seeing he could not iudge of thoſe things which were done ſo long before he was borne he was not able to comprehend all Gods workes, much leſſe the ſecret cauſes of his iudgements.

[c] The ſtarres and dumme creatures are ſayd to prayſe God, becauſe his power, wiſdome & goodnes is manifeſt and knowen therein.

[f] Meaning, the Angels.

[g] As though the great ſea were but as a litle babe in the hands of God to turne to and fro.

[h] That is, Gods decree and commandement, as verſ. 10.

[i] To wit, to riſe, ſince thou waſt borne?

[k] Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide them ſelues.

[l] The earth which ſeemes in the night to haue no forme, by the riſing of the ſunne is as it were created anewe, and all things therein clad with newe beautie.

[m] If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehende the counſell of God?

[n] That thou mighteſt appoint it his way and limites.

[o] To puniſh mine enemies with them, as Exod. 9.18. Ioſh. 10.11.

and to cauſe the bud of the herb to ſpring foorth?

28 Who is the father of the raine? or who hath begottē the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid [p] as [with] a ſtone: and the face of the depth is froſen.

31 Canſt thou reſtraine the ſweete influences of [q] the Pleiades? or looſe the bandes of [r] Orion?

32 Canſt thou bring foorth [s] Mazzaroth in their time? canſt thou alſo guide [t] Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet [u] the rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes that the aboundance of water may couer thee?

35 Canſt thou ſende the lightenings that they may walke, and ſay vnto thee, Lo, here we are?

36 Who hath put wiſedome in the [x] reines? or who hath giuen the heart vnderſtanding?

37 Who can nomber cloudes by wiſdome? or who can cauſe to ceaſe the [y] bottels of heauen,

38 Whē the earth groweth into hardnes, [z] and the clots are faſt together?

CHAP. XXXIX.

The bountie and prouidence of God which extendeth euen to the yong rauens, giueth man ful occaſion to put his confidence in God. 37 Iob confeſſeth and humbleth himſelfe.

Wilt [a] thou hunt the praye for the lyon? or fill the appetite of the lyons whelpes,

2 When they couch in their places, and remaine in the couert to lye in waite?

3 Who prepareth for the rauen his meate, when his birdes [b] cry vnto God, wandering for lacke of meate?

4 Knoweſt thou the time when the wilde goates bring forth yong? [c] or doeſt thou marke when the hyndes do calue?

5 Canſt thou nomber the moneths that they [d] fulfill? or knoweſt thou the time when they bring forth?

6 They bow themſelues: they [e] bruiſe their yong and caſt out their ſorowes.

7 [f] Yet their yong waxe fat, & growe vp with corne: they go forth and returne not vnto them.

8 Who hath ſet the wilde aſſe at libertie? or who hath looſed the bondes of the wilde aſſe?

9 It is I which haue made the wilderneſſe his houſe, and the [f] ſalte places his dwellings.

10 He derideth the multitude of the citie: he heareth not the cry of the driuer.

11 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after euery greene thing.

12 Will the Vnicorne [g] ſerue thee? or will he tary by thy cribbe?

13 Canſt thou binde the vnicorne with his band to labour in the furrowe? or will he plowe the valleis after thee?

14 Wilt thou truſt in him becauſe his ſtrength is great, and caſt off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy ſeede, and gather it vnto thy barne?

16 [Haſt thou giuen] þ pleaſant wings vnto the pecockes? or wings and fethers vnto the oſtriche?

17 Which leaueth his egges in þ earth and maketh [h] them hote in the duſt,

18 And forgetteth that the foot might ſcatter them, or that the wilde beaſt might breake them.

19 He ſheweth himſelfe cruel vnto his yong ones, as they were not his, and is without feare, as if hee trauailed in vaine.

20 For God hath depriued him of [k] wiſdome, and hath giuen him no part of vnderſtanding.

21 When [l] time is,] he mounteth on hie: he mocketh the horſe and his rider.

22 Haſt thou giuen the horſe ſtrēgth? [or] couered his necke with [m] neying?

23 Haſt thou made him afraide as the graſhopper? his ſtrōg neying is fearful.

24 He [n] diggeth in the valley, and reioyceth in his ſtrength: he goeth forth to meete the harneſt man.

25 He mocketh at feare, & is not afraid, and turneth not backe from the ſworde,

26 Though the quiuer rattle againſt him, the glittering ſpeare and the ſhield.

27 Hee [o] ſwalloweth the grounde for fearcenes and rage and he beleeueth not that it is the noyſe of the trumpet.

28 He ſaith among the trumpets, Ha, ha: he ſmelleth the battel afarre off, and the noiſe of the captaines & the ſhouting.

29 Shall the hauke flie by thy wiſedome [p] ſtretching out his winges toward the South?

30 Doth þ egle mount vp at thy commandement, or make his neſt on hie?

31 She abideth and remaineth in the

Xx.iii. rocke,

[p] The yce couereth it as though it were paued with ſtone.

[q] Which ſtarres ariſe when þ ſunne is in Taurus, which is the ſpring time, & bring flowers.

[r] Which ſtarre bringeth in winter.

[s] Certaine ſtarres ſo called: ſome thinke they were the twelue ſignes.

[t] The North ſtarre with thoſe that are about him?

[u] Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?

[x] In the ſecret partes of man.

[y] That is, the cloudes, wherein the water is conteined as in bottels.

[z] For when God doeth not open theſe bottels, the earth cōmeth to this inconuenience.

[a] After he had declared Gods workes in the heauens, he ſheweth his marueilous prouidence in earth, euen towarde the bruite beaſtes.

[b] Reade Pſal. 147.9.

[c] He chiefly maketh mention of wilde goates and hindes, becauſe they bring foorth their yong with moſt difficultie.

[d] That is, how long they go with yong.

[e] They bring foorth with great difficultie.

[f] That is, the barren ground where no good fruites grow.

[g] Is it poſſible to make the vnicorne tame? ſignifying that if man cannot rule a creature, it is much more vnpoſsible that hee ſhould appoint the wiſdome of God whereby he gouerneth all the worlde.

[h] They write that the oſtrich couereth her egges in the ſand, & becauſe the countrey is hote and the ſunne ſtill heateth them warme, they are hatched.

[i] If he ſhoulde take care for them.

[k] That is, to haue a care, & natural affection toward his yong.

[l] When the yong oſtrich is growen vp, he contemneth the horſe.

[m] That is, giuen him courage which is ſhewed by neying and ſhaking his mane, for with his breath he couereth his necke.

[n] He beateth with his hoofe.

[o] He ſo rideth the groſe that it ſemeth nothing vnder him.

[p] That is, when cold commeth, to flee into the warme countreis.

rocke, euen vpon the top of the rocke, and the tower.

32 From thence ſhe ſpyeth for meate, [and] her eyes beholde afarre off.

33 His yong ones alſo ſucke vp blood: and where the ſlaine are, there is ſhe.

34 Moreouer the Lorde ſpake vnto Iob, and ſaid,

35 Is this to [q] learne, to ſtriue with the Almightie? he that reproueth God, let him anſwere to it.

[q] Is this the way for a man that wil learne to ſtriue with God? which thing he reproueth in Iob.

36 ¶ Then Iob anſwered the Lord, ſaying,

37 Beholde, I am [r] vile: what ſhall I anſwere thee? I will lay mine hand vpon my mouth.

[r] Whereby he ſheweth that he repented, and deſired pardon for his faults.

38 Once haue I ſpoken, but I will anſwere no more, yea, twiſe, but I will proceede no farther.

CHAP. XI.

2 How weake mans power is, being compared to the workes of God: 10 Whoſe power appeareth in the creation, and gouerning of the great beaſtes.

AGaine the Lorde anſwered Iob out of * the whirlewind, and ſaid,

* Chap. 38. 1.

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou diſanull [a] my iudgement? [or] wilt thou condemne me, that thou mayeſt be iuſtified?

[a] Signifying that they that iuſtifie themſelues, condemne God as iniuſt.

4 Or haſt thou an arme like God? or doeſt thou thũder with a voyce like him?

5 Decke thy ſelfe now with [b] maieſtie and excellencie, and aray thy ſelfe with beautie and glorie.

[b] Meaning, that theſe were proper vnto God, and belonged to no man.

6 Caſt abroad the indignation of thy wrath, and beholde euery one that is proud, and abaſe him.

[c] Cauſe them to do it if thou canſt.

7 Looke on euery one that is arrogant, and bring him lowe: and deſtroy the wicked in their place.

8 Hide them in ÿ duſt together, [and] binde their faces in a ſecret place.

9 Then will I confeſſe vnto thee alſo, that thy right hand can [d] ſaue thee.

[d] Prouing hereby that whoſoeuer attributeth to himſelf power and abilitie to ſaue himſelfe, maketh himſelfe God.

10 ¶ Beholde nowe [e] Behemoth, (whome I made [f] with thee) which eateth graſſe as an oxe.

[e] This beaſt is thought to be the elephant, or ſome other, which is vnknowen.

[f] Whome I made aſwell as thee.

11 Beholde nowe, his ſtrength [is] in his loynes, and his force [is] in the nauill of his bellie.

12 When he taketh pleaſure, his taile is like a cedar: the ſinewes of his ſtones are wrapt together.

13 His bones are like ſtaues of braſſe, [g] and his ſmall bones like ſtaues of yron.

[g] This commendeth ÿ prouidence of God towards man: for if he were giuen to deuoure as a lyõ, nothing were able to reſiſt him or content him.

14 [h] Hee is the chiefe of the wayes of God: [i] he that made him, will make his ſword to approch vnto him.

[h] He is one of the chiefeſt workes of God among the beaſtes.

[i] Though man dare not come nere him, yet God can kill him.

15 Surely the mountaines bring him forth graſſe, where all the beaſtes of the fielde play.

16 Lyeth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their ſhadowe? or can the willowes of the riuer compaſſe him about?

18 Behold, he ſpoyleth the riuer, [k] and haſteth not: he truſteth that he can draw vp Iorden into his mouth.

[k] He drinketh at leaſure, and feareth no body.

19 Hee taketh it with his eyes, and thruſteth his noſe through whatſoeuer meeteth him.

20 ¶ Canſt thou drawe out [l] Liuiathan with an hooke, & with a line which thou ſhalt caſt downe vnto his tongue?

[l] Meaning, the whale.

21 Canſt thou caſt an hooke into his noſe? canſt thou perce his iawes with an angle?

22 Will he make many [m] prayers vnto thee, or ſpeake thee faire?

[m] Becauſe he feareth leſt thou ſhouldeſt take him.

23 Wil he make a couenant with thee? [and] wilt thou take [n] him as a ſeruant for euer?

[n] To do thy buſines, and be at thy cõmaundement?

24 Wilt thou play with him as with a birde? or wilt thou binde him for thy maides?

25 Shall the companions bãket with him? ſhall they deuide him among the marchants?

26 Canſt thou fill the basket with his ſkinne? or the fiſhpanier with his head?

27 Lay thine hand vpõ him: remember [o] the battell, and do no more ſo.

[o] If thou once conſider the danger, thou wilt not meddle with him.

28 Behold, [p] his hope is in vaine: [for] ſhall not one periſh euẽ at ÿ ſight of him?

[p] To wit, that truſteth to take him.

CHAP XII

1 By the greatnes of this monſter Liuiathan God ſheweth his greatnes, and his power, which nothing can reſiſt.

NOne [is] ſo fearce that dare ſtirre him vp. who is he then that can ſtand [a] before me?

[a] If none dare ſtand againſt a whale which is but a creature, who is able to compare with God the Creator?

2 Who hath preuented me that I ſhould [b] make an end? All vnder heauen is mine.

[b] Who hath taught me to accompliſh my worke?

3 I wil not keepe ſilence [concerning] [c] his partes, nor [his] power, nor his comely proportion.

[c] The partes, and members of the whale.

4 Who can diſcouer the face [d] of his garment? or who ſhall come to him with a double [e] bridle?

[d] That is, who dare pull off his ſkinne?

[e] Who dare put a bridle in his mouth?

5 Who ſhall [f] open the doores of his face. his teeth are fearefull round about.

[f] Who dare looke in his mouth?

6 The maieſtie [of his ſcales is like] ſtrong ſhieldes, and are ſure ſealed.

7 One is ſet to another, that no winde

can come betweene them.

8 One is ioyned to another: they ſticke together, that they can not be ſundered.

9 His [g] neſings make yͤ light to ſhine, and his eyes [are] like the eye lids of the morning.

10 Out of his mouth go lampes, [and] ſparkes of fire leape out.

11 Out of his noſtrels commeth out ſmoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth ſtrength, and [h] labour is reiected before his face.

14 The members of his body are ioyned: they are ſtrong in themſelues, [and] cannot be mooued.

15 His heart is as ſtrong as a ſtone, and as hard as the nether milſtone.

16 The mightie are afraid of his maieſtie, [&] for feare they faint in themſelues.

17 When the ſword doeth touch him, he will not riſe vp, [nor for] the ſpeare, dart nor habergeon.

18 He eſteemeth yron as ſtrawe, and braſſe as rotten wood.

19 The archer cannot make him flee: the ſtones of the ſling are turned into ſtubble vnto him.

20 The dartes are counted as ſtraw: and he laugheth at yͤ ſhaking of yͤ ſpeare.

21 Sharpe ſtones [i] are vnder him, & he ſpreadeth ſharpe things vpon the myre.

22 He maketh the depth to [k] boyle like a pot, and maketh the ſea like [a pot] of oyntment.

23 Hee maketh a path to [l] ſhine after him: one would thinke the depth as an hore head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all hie things: he is a king ouer all the children of pride.

[g] That is, caſteth out flames of fire.

[h] Nothing is painfull or hard vnto him.

[i] His ſkin is ſo hard that he lieth with as great eaſe on the ſtones as in the myre.

[k] Either he maketh the ſea to ſeeme as it boyled by his wallowing, or els he ſpouteth water in ſuch abundance, as it would ſeeme that the ſea boyled.

[l] That is, a white froth, and ſhining ſtreame before him.

[m] He deſpiſeth all other beaſts and monſters, and is the proudeſt of all others.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friendes. 12 His goods are reſtored double vnto him. 13 His children, age and death.

Then Iob anſwered yͤ Lord, and ſaid,

2 I know that thou canſt do all things, and that there is no [a] thought hid from thee.

3 Who is he that hideth counſel without [b] knowledge? therefore haue I ſpoken that I vnderſtood not, euen things to wonderfull for me, [c] and [which] I knew not.

4 Heare, I beſeeche thee, and I will ſpeake: I will demaund of thee, [d] and declare thou vnto me.

5 I haue [e] heard of thee by yͤ hearing of the eare, but now mine eye ſeeth thee.

6 Therefore I abhorre [my ſelfe], and repent in duſt and aſhes.

7 ¶ Nowe after that the Lorde had ſpoken theſe words vnto Iob, the Lord alſo ſaide vnto Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye haue not ſpoken of me the thing that is [f] right, like my ſeruant [g] Iob.

8 Therefore take vnto you now ſeuen bullockes, and ſeuen rams, and go to my ſeruant Iob, & offer vp for your ſelues a burnt offring, and my ſeruant Iob ſhall [h] pray for you: for I will accept him, leaſt I ſhould put you to ſhame, becauſe ye haue not ſpoken of me the thing, which is right, like my ſeruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lorde had ſaide vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the [i] captiuitie of Iob, when hee prayed for his friendes: alſo the Lord gaue Iob twiſe ſo much as he had before.

11 Then came vnto him all his [k] brethren, and all his ſiſters, and all they that had bene of his acquaintance before, and did eat bread with him in his houſe, and had compaſſion of him, and comforted him for all the euill, that the Lorde had brought vpon him, and euery man gaue him a [l] piece of money, and euery one an earing of golde.

12 So the Lord bleſſed the laſt dayes of Iob more then the firſt: for hee had [m] fourteene thouſande ſheepe, and ſixe thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhee aſſes.

13 He had alſo ſeuen ſonnes, and three daughters.

14 And he called the name of one [n] Iemimah, and the name of the ſecond Keziah, and the name of the third [p] Keren-happuch.

15 In all the lande were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeeres, and ſawe his ſonnes, and his ſonnes ſonnes, [euen] foure generations.

17 So Iob dyed, being olde, and full of dayes.

The ende of the booke of Iob.

[a] No thought ſo ſecret, but thou doeſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſſe.

[b] Is there any but I? for thus God layde to his charge, Chap. 38,2.

[c] I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.

[d] He ſheweth that he will be Gods ſcholer to learne of him.

[e] I knew thee onely before by hearesay but now thou haſt cauſed me to feele what thou art to me that I may reſigne me wholly vnto thee.

[f] You tooke in hand an euill cauſe, in that you condemned him by his outward affections and not comforted him with my mercies.

[g] Who had a good cauſe, but handled it euil.

[h] When you haue reconciled your ſelues to him for the faultes that you haue committed againſt him he ſhall pray for you, and I will heare him.

[i] He deliuered him out of the affliction wherein he was.

[k] That is, all his kinred, reade Chap. 19,13.

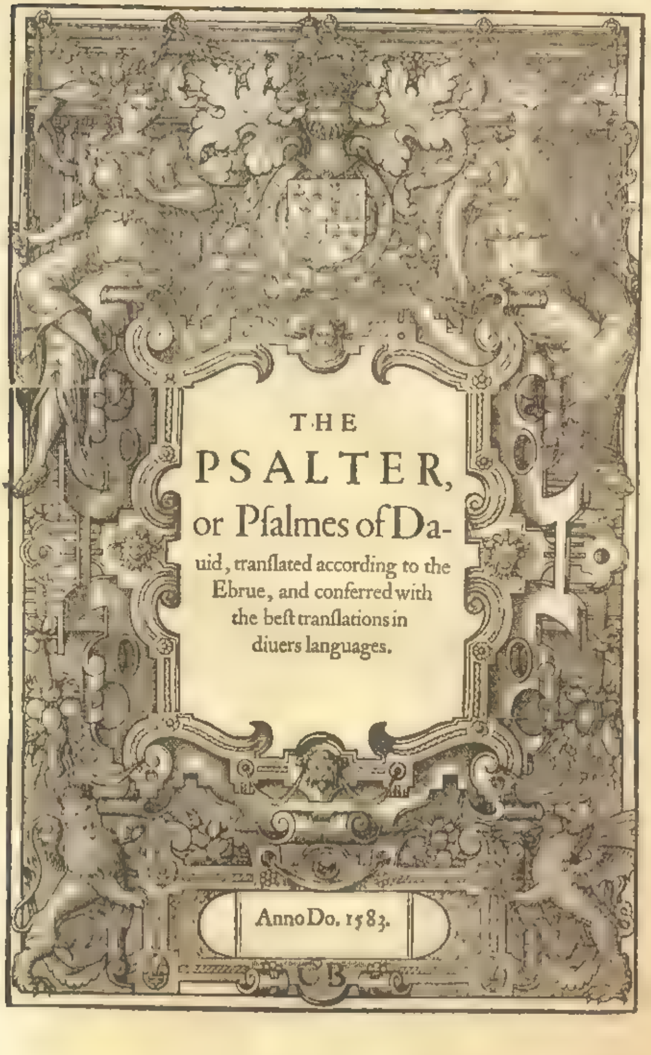
[l] Or, lambe, or money ſo marked.

[m] God made him twiſe ſo riche in cattell as he was afore, and gaue him as many children as he had taken from him.

[n] That is, of long life or beautifull as the day.

[o] As pleaſant as caſſia or ſweete ſpice.

[p] That is the horne of beautie.



THE
PSALTER,
or Pſalmes of Dauid, tranſlated according to the Ebrue, and conferred with the beſt tranſlations in diuers languages.

Anno Do. 1583.

* Or, prayſes, according to the Ebrewe: and were chiefly inſtitute to prayſe, & giue thankes to God for his benefites. They are called ÿ Pſalmes or ſongs of Dauid, becauſe the moſt part were made by him.

The * Pſalmes of Dauid.

THE ARGVMENT.

THis booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt to be eſteemed as a moſt precious treaſure, wherein all things are conteined that apperteine to true felicitie, aswel in this life preſent as in the life to come. For the riches of true knowledge, and heauenly wiſedome are here ſet open for vs, to take thereof moſt abundantly. If we would knowe the great and excellent maieſtie of God, here we may ſee the brightneſſe thereof ſhine moſt clearely. If we would ſeeke his incomprehenſible wiſedome, here is the ſchoole of the ſame profeſſion. If we would comprehend his ineſtimable bountie, and approche neere thereunto, and fill our handes with that treaſure, here we may haue a moſt liuely, and comfortable taſte thereof. If we woulde knowe where in ſtandeth our ſaluation, and howe to attaine to life euerlaſting, here is Chriſt our onely redeemer, and mediatour moſt euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may finde full contentation. He that will reioyce, ſhall knowe the true ioy, and howe to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee where in ſtandeth their comfort, and howe they ought to praiſe God when he ſendeth them deliuerance. The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is euer againſt them: and though he ſuffer them to proſper for a while, yet he bridleth them, in ſo much as they cannot touche an heare of ones head, except he permit them, and howe in the end their deſtruction is moſt miſerable. Briefly, here we haue moſt preſent remedies againſt all temptations, and troubles of minde and conſcience, ſo that being well practiſed herein, we may be aſſured againſt all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Ieſus Chriſt.

PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in maner of a preface, to exhort all godly men to ſtudie, and meditate the heauenly wiſedome. For the effect hereof is, 1 That they be bleſſed, which giue themſelues wholy all their life, to the holy Scriptures. 4 And that the wicked contemners of God, though they ſeeme for a while happie, yet at length ſhall come to miſerable deſtruction.

BLeſſed is the man that doeth not walke in the [a] counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornefull:

2 But his delite is in the * Lawe of the Lorde, and in his [b] Lawe doeth he meditate day and night.

3 For he ſhalbe like a *tree planted by the riuers of waters, that will bring forth her fruit in due ſeaſon: whoſe leafe ſhall not fade: ſo [c] whatſoeuer he ſhall do, ſhall proſper.

4 [d] The wicked [are] not ſo, but as the chaffe, which ÿ winde driueth away.

5 Therefore the wicked ſhall not ſtand in the [e] iudgement, nor ſinners in the aſſemblie of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhall periſh.

a When a man hath giuen once place to euill counſell, or to his owne concupiſcence, he beginneth to forget himſelfe in his ſtate and ſo falleth into contempt of God which contempt is called the ſeate of the ſcorners.
Deut. 6.6.
Ioſh. 1.8.
Prou. 6.20.
b In the holy Scriptures.
Iere. 17.8.
c Gods children are ſo moyſtened euer with his grace, that whatſoeuer commeth vnto them tendeth to their ſaluation. d Though the wicked ſeeme to beare the ſwaye in this worlde, yet the Lord driueth them downe that they ſhall not riſe nor ſtand in the company of the righteous. e But tremble when they feele Gods wrath. f Doeth approue and proſper, like as not to knowe, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithſtanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the worlde. 10 And therefore exhorteth Kings and Rulers, that they woulde humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſtes kingdome.

WHy do the [a] heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themſelues, and the princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 [b] Let vs breake their bands, and caſt their cordes from vs.

4 * But he that dwelleth in the heauen ſhall laugh: the Lorde ſhall haue them in deriſion.

5 [c] Then ſhall he ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, ſaying,]

6 Euen I haue ſet my King vpon Zion mine holy mountaine.

7 I wil declare the decree: that is,] the Lorde hath ſaide vnto me, * thou art my Sonne: this [e] day haue I begotten thee.

8 Aſke of me, and I ſhall giue thee the heathen for thine inheritance, and the [f] ends of yͤ earth for thy poſſeſſion.

9 * Thou ſhalt kruſh thē with a ſcepter of yron, and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lorde in feare, and reioyce in trembling.

a The conſpiracie of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile againſt Chriſt.
Actes 4.25.
[Or, anointed.]
b Thus the wicked ſay, ÿ they will caſt off the yoke of God and of his Chriſt.
Prou. 1.26.
c Gods plagues will declare that in reſiſting his Chriſt they fought againſt him.
d To ſhewe ÿ my vocation to the kingdome is of God.
Actes 13.33.
Ebre. 1.5.
e That is to ſay as touching mans knowledge, becauſe it was the firſt time that I was appeared to be elected of God.
God is applied to Chriſt in his firſt comming and manifeſtation to the worlde. f Not only the Iewes but the Gentiles alſo. Reue. 2.27. g He exhorteth all rulers to repent in time.

12 h Kiſſe

12 [h] Kiſſe the Sonne, leaſt he be angrie, and ye periſh in the way, when his wrath ſhal ſuddenly burne. bleſſed [are] all that truſt in him.

h In ſigne of homage.
i When the wicked ſhall ſay, Peace and reſt, ſeeming yet to be but in the mid way of their purpoſes, then ſhall deſtruction ſuddenly come, 1. Theſſalonians 5.3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his ſinnes againſt God: 4 And therefore calleth vpon God, and waxeth bolde through his promiſes againſt the great rages and terrours of his enemies, yea, againſt death it ſelfe, which he ſawe preſent before his eyes. 7 Finally hee reioyceth for the good ſucceſſe, that God gaue him, and all the Church.

A Pſalme of Dauid, when he fled from his ſonne Abſalom.

LOrd, howe are mine aduerſaries [a] increaſed? howe many riſe againſt me?

2 Many ſay to my ſoule, [There is] no helpe for him in God. [b] Selah.

3 But thou Lorde art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I layed me downe and ſlept, [and] roſe vp againe: for the Lorde ſuſtained me.

6 I will not be afraide for [c] ten thouſand of the people, that ſhoulde beſet me rounde about.

7 O Lord, ariſe: helpe me, my God: for thou haſt ſmitten all mine enemies vpon the cheeke bone: thou haſt broken the teeth of the wicked.

8 [d] Saluation [belongeth] vnto the Lord, and thy bleſſing [is] vpon thy people. Selah.

a This was a token of his ſtable faith, that for all his troubles hee had his recourſe to God.
b [illegible] ſignifieth a lifting vp of the voyce, to cauſe vs to conſider the ſentence, as a thing of great importance.
c When hee conſidered the trueth of Gods promiſes, and tried the ſame, his faith increaſed maruelouſly.
d Be the dangers neuer ſo great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul perſecuted him, he called vpon God, truſting moſt aſſuredly in his promiſes, and therefore boldly reprooueth his enemies, who wilfully reſiſted his dominion, 7 And finally preferreth ỹ fauour of God before al worldly treaſures.

[a] To him that excelleth on Neginoth.
A Pſalme of Dauid.

HEare me when I call, [b] O God of my righteouſneſſe: thou haſt ſet me at libertie, when I was [c] in diſtreſſe: haue mercie vpon me and hearken vnto my prayer.

2 O ye [d] ſonnes of men, howe long will ye turne my glory into ſhame, [e] louing vanitie, and ſeeking lyes? Selah.

3 For be ye ſure that the Lorde hath choſen to himſelfe [f] a godly man: the Lord will heare when I call vnto him.

a Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed to ſee the tune, and to begin who had the charge becauſe he was moſt excellent, and he began this Pſalme on [illegible] inſtrument called Neginoth or in a tune ſo called.

4 [g] Tremble, and ſinne not: examine your owne heart vpon your bed, and be [h] ſtill. Selah.

5 [i] Offer the ſacrifices of righteouſnes, and truſt in the Lord.

6 Many ſay, who will ſhewe vs any [k] good? but Lorde, lift vp the light of thy countenance vpon vs.

7 Thou haſt giuen me more ioye of heart, then they haue had, when their wheat and their wine did abound.

8 I will lay me downe, & alſo ſleepe in peace: for thou, Lorde, [l] onely makeſt me dwell in ſafetie.

g For feare of Gods iudgement.
h Ceaſe your rage.
i Serue God purely and not with outward ceremonies.
k The multitude ſeeke worldly welth, but Dauid ſetteth his felicitie in Gods fauour.
l This word in Ebrew may be referred to God, as it is here tranſlated, or to Dauid, ſignifying that he ſhoulde dwell as ioyfully alone, as if he had many about him, becauſe the Lord is with him.

PSAL. V.

1 Dauid oppreſſed with the crueltie of his enemies, and fearing greater dangers calleth to God for ſuccour, ſhewing howe requiſite it is that God ſhould puniſh the malice of his aduerſaries. 7 After being aſſured of proſperous ſucceſſe, hee conceiueth comfort. 12 Concluding that when God ſhall deliuer him, others alſo ſhalbe partakers of the ſame mercies.

To him that excelleth vpon ‖ Nehiloth.
A Pſalme of Dauid.

‖ Or, a muſical inſtrument or tune.

HEare my wordes, O Lorde: vnderſtande my [a] meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lorde: [for] in the morning will I direct [me] vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickednes: neither ſhall euill dwell with thee.

5 [d] The fooliſh ſhall not ſtand in thy ſight: for thou hateſt al them that worke iniquitie.

6 Thou ſhalt deſtroy them ỹ ſpeake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine houſe in the multitude of thy mercie: and in thy feare will I worſhip toward thine holy Temple.

8 Leade me, O Lorde, in thy righteouſnes, [f] becauſe of mine enemies: make thy way plaine before my face.

9 For no conſtancie [is] in their mouth: within, they are very corruption: their * throte [is] an open ſepulchre, [and] they flatter with their tongue.

10 Deſtroy them, O God: let them [g] fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.

a That is, my vehement prayer and ſecret complaint and ſighings.
b With patience and truſt till I be heard.
c Seeing that God of nature hateth wickednes, he muſt needes puniſh the wicked & ſaue the godly.
d Which run moſt ragingly after their carnal affections.
e In the depeſt of his tentations he putteth his full confidence in God.
f Becauſe thou art iuſt, therefore leade me out of the dangers of mine enemies.
* Rom.3.13.
‖ Or cauſe them to erre.
g Let their deuiſes come to nought.

11 And

---

b Thou that art the defender of my iuſt cauſe. c Both of minde and bodie. d Ye that thinke your ſelues noble in this worlde. e Though your enterpriſes pleaſe you neuer ſo much, yet God will bring them to nought. f A King that walketh in his vocation.

11 And [h] let all them that truſt in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lorde wilt ‖ bleſſe the righteous and with fauour wilt compaſſe him, as with a [i] ſhield.

h Thy fauour toward me ſhal confirme the faith of all others.
‖ Or, [illegible] good [illegible].
i So that he ſhalbe ſafe frō all dangers.

PSAL. VI.

1 When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand against him but alſo conceiued the horrors of death euerlaſting, he deſireth forgiueneſſe, 6 Bewailing that if God toke him away in his indignation, he ſhould lacke occaſion to praiſe him as he was wont to doe, while he was among men. 9 Then ſuddenly feeling Gods mercie, he ſharpely rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune.
A Pſalme of Dauid.

O Lorde, * [a] rebuke mee not in thine anger neither chaſtiſe me in thy wrath.

2 Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my [b] bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord how long wilt thou delay?

4 Returne O Lord, deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in [d] death there is no remembrance of thee: in the graue who ſhall prayſe thee?

6 I fainted in my mourning: I cauſe my bed euery night to ſwim, and ‖ water my couch with my teares.

7 Mine eie is dimmed for deſpite, and ſunke in becauſe of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lorde hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall bee confounded and ſore vexed: they ſhalbe turned backe, [f] and put to ſhame ſuddenly.

Iere.10.24.
a Though I deſerue deſtruction, yet let thy mercie paſſe my faulte.
b For my whole ſtrength is abated.
c His conſcience is alſo touched with the feare of Gods iudgement.
d He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
‖ Or, is eaten as it were with wormes.
e God ſendeth comfort and boldnes in affliction that we may triumph ouer our enemies.
f When the wicked thinke that the godly ſhall periſh, God deliuereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 Being falſely accuſed by Chuſh one of Sauls kinſmen, hee calleth to God to be his defender, 3 To whom he commendeth his innocencie, 9 Firſt ſhewing that his conſcience did not accuſe him of any euill toward Saul: 10 Next that it touched Gods glorie to award ſentence againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies and promes he waxeth bolde and derideth the vaine enterpriſes of his enemies, 16 Threatning that it ſhall fall on their owne necke that which they haue purpoſed for other.

‖ Shiggaion of Dauid, which he ſang vnto the
Lord, concerning the ‖ wordes of
* Cuſh the ſonne of Iemini.

O Lord my God, in thee I put my truſt: ſaue me fro all that perſecute me and deliuer me,

2 Leſt he deuoure my ſoule like a lyon, and teare it in pieces, while there is none to helpe.

‖ Or, kinde of tune.
‖ Or, accuſation.
2.Sam.16.7.
a He deſireth God to deliuer him from the rage of cruel Saul.

3 O Lorde my God, if I haue done this thing, if there be any [b] wickednes in mine hands,

4 If I haue rewarded euil vnto him that had peace with me (yea I haue deliuered him that vexed me without cauſe)

5 Then let the enemie perſecute my ſoule and take it: yea, let him treade my life downe vpon the earth, and lay mine [d] honour in the duſt. Selah.

6 Ariſe, O Lord in thy wrath & lift vp thy ſelfe againſt ẏ rage of mine enemies, and awake for mee according to the [e] iudgement that thou haſt appointed.

7 So ſhall the Congregation of the people compaſſe thee about: for their ſakes therefore [f] returne on hie.

8 The Lorde ſhall iudge the people: iudge thou me, O Lord, according to my righteouſneſſe, and according to mine innocencie, that is [g] in me.

9 Oh let the malice of the wicked come to an ende: but guide thou the iuſt: for the righteous God trieth the hearts and reines.

10 My defence [is] [h] in God, who preſerueth the vpright in heart.

11 God iudgeth the righteous, & him that contemneth God, euery day.

12 Except he turne, he hath whet his ſworde: hee hath bent his bowe and made it readie.

13 He hath alſo prepared him deadly weapons: he will ordeine his arrowes for them that perſecute me.

14 *Behold, he ſhal trauaile with wickednes: for he hath conceiued miſchiefe, but he ſhall bring forth a lie.

15 He hath made a pit and digged it, & is fallen into the pit that he made.

16 His miſchief ſhal returne vpon his owne head, and his crueltie ſhall fall vpon his owne pate.

17 I wil praiſe the Lord according to his [l] righteouſnes, and will ſing praiſe to the Name of the Lord moſt high.

b Wherewith Chuſh chargeth me.
c If I reuenged not Saul lo[illegible] [illegible] alſo preſerued his life.
1.Sā.24.9.
d Let me not onely die but be diſhonored for euer.
e In promiſing me the kingdome.
f Not only for mine, but for thy Churches ſake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iuſt cauſe againſt me, yet God ſhal iudge their hypocriſie.
i He doth continually cal the wicked to repentance by ſome ſignes of his iudgements.
k Except Saul turne his minde I dier: for he hath both men and weapons to deſtroy me.
This conſidering his great danger, he magnifieth Gods grace.
Iſa.59.4.
Iob.15.35.
l In keeping faithfully his promiſe with me.

PSAL. VIII.

1 The Prophet conſidering the excellent liberalitie and fatherly prouidence of God towards man, whom he made, as it were a God ouer all his workes, doeth not onely giue great thankes, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuch great mercies.

To him that excelleth ‖ vpon Gittith.
A Pſalme of Dauid.

O Lorde our Lorde, howe ‖ excellent is thy Name in all the worlde which haſt ſet thy glorie aboue the heauens.

2 Out of the [a] mouth of babes & ſucklings

‖ Or, kinde of inſtrument, or tune.
‖ Or, [illegible]
a Thogh the [illegible] mouths [illegible] yet the verie babes are ſufficient witneſſes of the ſame.

lings haſt thou ‖ ordeined ſtrength, becauſe of thine enemies, that thou mighteſt ‖ ſtill the enemie and the auenger.

3 When I beholde thine heauens, [euen] the workes of thy fingers, the moone & the ſtarres which thou haſt ordeined,

4 What is man, ſay I, that thou art b mindfull of him? and the ſonne of man, that thou viſiteſt him?

5 For thou haſt made him a litle lower then c God, and crowned him with glorie and worſhip.

6 Thou haſt made him to haue dominion in the workes of thine handes: thou haſt put all things vnder his feete:

7 All d ſheepe and oxen: yea, and the beaſts of the field:

8 The foules of the aire, and the fiſh of the ſea, and ‖ which paſſeth through the paths of the ſeas.

9 O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 After he had giuen thankes to God for the ſundrie victories that he had ſent him againſt his enemies, and alſo proued by manifold experience how readie God was at hande in all his troubles. 14 He being now likewiſe in danger of new enemies, deſireth God to helpe him according to his wont. 17 And to deſtroy the malicious arrogancie of his aduerſaries.

To him that excelleth vpon ‖ Muth Labben. A Pſalme of Dauid.

I Wil praiſe the Lord with my a whole heart: I will ſpeake of all thy marueilous workes.

2 I will be glad, and reioice in thee: I will ſing prayſe to thy Name, O moſt high,

3 For that mine enemies are turned backe: they ſhall fall, and periſh at thy preſence.

4 For b thou haſt mainteined my right and my cauſe: thou art ſet in the throne, [and] iudgeſt right.

5 Thou haſt rebuked the heathen: thou haſt deſtroied þ wicked: thou haſt put out their name for euer and euer.

6 c O enemie, deſtructions are come to a perpetuall ende, and thou haſt deſtroyed the cities: their memoriall is periſhed with them.

7 But the Lord ſhall ſit for euer: hee hath prepared his throne for iudgement.

8 For he ſhal iudge the world in righteouſneſſe, and ſhall iudge the people with equitie.

9 The Lord alſo will bee a refuge for the poore, a refuge in [due] time, [euen] in affliction.

10 And they that knowe thy Name, will truſt in thee: for thou, Lorde, haſt not failed them that ſeeke thee.

11 Sing praiſes to þ Lord, which dwelleth in Zion: ſhew þ people his workes.

12 For e when he maketh inquiſition for blood, he remembreth it and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: conſider my trouble, which I ſuffer of them that hate me, thou that lifteſt me vp from the gates of death,

14 That I may ſhewe all thy praiſes within the f gates of the daughter of Zion, and reioyce in thy ſaluation.

15 The heathen are g ſunken downe in the pit, that ‖ they made: in the net that they hid, is their foote taken.

16 h The Lorde is knowne by executing iudgement: the wicked is ſnared in the worke of his owne handes. ‖ Higgaion. Selah.

17 The wicked ſhall turne into hell, [and] all nations that forget God.

18 For the poore ſhall not bee alway forgotten: the hope of i the afflicted ſhal not periſh for euer.

19 Up Lord: let not man preuaile: let the heathen be iudged in thy ſight.

20 Put them in feare, O Lorde, that the heathen may knowe that they are but k men. Selah.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kinde of wrong, which worldly men vſe, aſſigning the cauſe thereof, that wicked men, being as it were drunken with worldly proſperitie, and therefore ſetting apart al feare and reuerence towardes God, thinke they may do all things without controlling. 15 Therefore he calleth vpon God to ſende ſome remedie againſt theſe deſperate euils. 16 And at length comforteth himſelfe with hope of deliuerance

WHy ſtandeſt thou farre off, O Lord, & hideſt thee in a [due] time, [euen] in affliction?

2 The wicked with pride doth perſecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath b made boaſt of his owne hearts deſire, & the couetous bleſſeth himſelfe: he contemneth þ Lord.

4 The wicked is ſo proud that he ſeeketh not [for God:] he thinketh alwaies, There is no God.

5 His wayes alway proſper: thy iudgements are hie aboue his ſight: therefore ‖ defieth he all his enemies.

6 He ſaith in his heart, I ſhall ‖ neuer be moued, c nor be in danger.

7 His mouth is full of curſing and deceite and fraude: vnder his tongue is miſchiefe and iniquitie.

8 d He lieth in wait in the villages: in

‖ Or, eſtabliſhed.

‖ Or, confound

b It had bene ſufficient for him to haue ſet forth his glorie by the heauens, though he had not come ſo lowe as to man, which is but duſt.

c Touching his firſt creation.

d By the temporall giftes of mans creation he is led to conſider the benefites which he hath by his regeneration through Chriſt.

‖ Or, kinde of inſtrument, or tune or for the death of Labben or Goliath.

a God is not prayſed, except the whole glorie be giuen to him alone.

b Howſoeuer the enemie ſeeme for a time to preuaile, yet God preſerueth the iuſt.

c A deriſion of the enemie that mindeth nothing but deſtruction: but the Lord will deliuer his, and bring him into iudgement that reigneth as Iudge.

d Our miſeries are meanes to cauſe vs to feele Gods preſent care ouer vs.

e Though God reuengeth not ſuddenly the wrong done to his, yet he ſuffereth not the wicked vnpuniſhed.

f In the open aſſembly of the Church.

g For God ouerthroweth þ wicked in their enterpriſes.

h The mercie of God towarde his Saintes muſt be declared, & the fall of the wicked muſt alwayes be conſidered.

‖ Or, which is worthie to be noted.

i God promiſeth not to helpe vs before we haue felt the croſſe

k Which they cannot learne without the feare of thy iudgements.

a So ſoone as we enter into affliction, we thinke God ſhould helpe vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne luſt, he boaſteth when he hath that he would: he braggeth of his wit and wealth, & bleſſeth himſelfe, & thus blaſphemeth the Lord.

‖ Or, puffeth at.

‖ Or, not be moued, becauſe he was neuer in euill.

c The euil ſhal not touch me, Iſa. 28. 15. or els he ſpeaketh thus, becauſe he neuer felt euil.

d He ſheweth that þ wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.

the ſecret places doth he murther the innocent: his eies are bent againſt the poore.

9 He lieth in wait ſecretly, [euen as a Lion in his den: he lieth in wait to ſpoile the poore: he doth ſpoile the poore, when he draweth him into his net.

10 He croucheth [and] boweth: therefore heapes of the [e] poore doe fall by his might.

11 He hath ſaid in his heart, God hath forgotten, he hideth away his face, and will neuer ſee.

12 [f] Ariſe, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he ſaith in his heart, Thou wilt not [g] regard.

14 Yet thou haſt ſeene it: for thou beholdeſt miſchiefe and wrong, that thou mayeſt [h] take it into thine handes: the poore committeth himſelfe vnto thee: [for] thou art the helper of the fatherles.

15 Breake thou the arme of the wicked & malicious: ſearch his wickednes, [and] thou ſhalt find [i] none.

16 The Lorde is King for euer and euer: the [k] heathen are deſtroyed forth of his land.

17 Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart: thou bendeſt thine eare to them, [l]

18 To iudge the fatherleſſe and poore, that earthly man ‖ cauſe to feare no more.

[e] By the hypocriſie of them that haue authoritie, the poore are deuoured.

[f] He calleth to God for helpe, becauſe wickednes is ſo farre ouergrowne that God muſt now helpe or neuer.

[g] Therefore thou muſt needes puniſh this their blaſphemie.

[h] To iudge betweene ŷ right and the wrong.

[i] For thou haſt vtterly deſtroyed him.

[k] The hypocrites, or ſuch as liue not after Gods law, ſhall be deſtroyed.

[l] God helpeth when mans helpe ceaſeth.

‖ Or, caſt no more man vpon the earth.

PSAL. XI.

1 This Pſalme conteineth two partes. In the firſt Dauid ſheweth how hard aſſaultes of tentations he ſuſteyned, and in how great anguiſh of minde he was, when Saul did perſecute him. 4 Then next he reioyceth that God ſent him ſuccour in his neceſſitie, declaring his iuſtice as wel in gouerning the good, and the wicked men, as the whole world.

To him that excelleth. A Pſalme of Dauid.

IN the Lord put I my truſt: how ſay ye then to my ſoule, [a] Flee to your mountain [as] a birde?

2 For lo, the wicked bende their bow, [&] make ready their arrowes vpō the ſtring, [b] they may ſecretly ſhoot at them which are vpright in heart.

3 For the fundations are caſt downe: [c] what hath the righteous done?

4 The Lorde is in his holy palace: the Lords throne [is] in the heauen: his eies will conſider: his eie lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his ſoule hate.

6 Vpō the wicked he ſhal rain ſnares, [e] fire, and brimſtone, and ſtormy tempeſt: [f] this is the portion of their cup.

7 For the righteous Lord loueth righteouſnes: his countenance doth beholde the iuſt.

[a] This is the wicked counſel of his enemies to him and his companions, to driue him from the hope of Gods promes.

[b] All hope of ſuccour is taken away.

[c] Yet am I innocent and my cauſe good.

[d] Though all things in earth be out of order, yet God will execute iudgement from heauen.

[e] As in the deſtruction of Sodome and Gomorrha.

[f] Which they ſhall drinke out to the dregs, Ezek.23,34.

PSAL. XII.

1 The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 7 Then comforting himſelfe and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.

To him that excelleth vpon the eight tune.
A Pſalme of Dauid.

HElpe Lord, for there is not [a] a godly man left: for the faithful are failed from among the children of men.

2 They ſpeake deceitfully euery one with his neighbour, flattering with their lips, & ſpeake with a double hart.

3 The Lord cut off all flattering lips: [and] the tongue that ſpeaketh proude things:

4 Which haue ſaid, [c] With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 [d] Now for the oppreſſion of the needie, & for the ſighes of the poore, I will vp ſaith the Lord, & wil ſet at liberty him, whom the wicked hath ſnared.

6 The wordes of the Lord are pure wordes, as the ſiluer, tried in a fornace of earth, fined ſeuen folde.

7 Thou wilt keepe [e] them, O Lord: thou wilt preſerue him from this generation for euer.

8 The wicked walke on euery ſide: when they are exalted, [g] [it is] a ſhame for the ſonnes of men.

[a] Which dare defend ŷ truth, & ſhew mercy to ŷ oppreſſed.

[b] He meaneth the flatterers of the court, which hurt him more with their tongues, then with their weapons.

[c] They thinke themſelues able to perſwade whatſoeuer they take in hand.

[d] The Lord is moued with the cōplaints of his, and deliuereth in the ende from all dangers.

[e] Becauſe the Lords word and promes is true and vnchangeable, he will performe it, and preſerue the poore from this wicked generation.

[f] That is, thine, though he were but one man.

[g] For they ſuppreſſe the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with ſundry and new afflictions, fleeth to God as his onely refuge. 3 And ſo at the length being encouraged through Gods promiſes, he conceiueth moſt ſure confidence againſt the extreme horrors of death.

To him that excelleth. A Pſalme of Dauid.

HOw lōg wilt thou forget me, O Lord, for euer? how long wilt ŷ hide thy face from me?

2 Howe long ſhall I take [b] counſell within my ſelf, ha[uing] wearineſſe dayly in mine heart? howe long ſhall mine enemie be exalted aboue me?

3 Behold, [and] heare me, O Lorde my God, lightē mine eies, that I ſleepe not in death:

4 Leſt mine enemie ſay, I haue [c] preuailed againſt him: and they that afflict me, reioyce when I ſlide.

[a] He declareth that his afflictions laſted a long time, and that his faith fainted not.

[b] Changing my purpoſe as the ſicke man doth his place.

[c] Which might turne to Gods diſhonour, if he did not defend him.

5 But I truſt in thy [d] mercie: mine heart ſhall reioyce in thy ſaluation: I will ſing to the Lorde, becauſe hee hath [e] dealt louingly with me.

d The mercie of God is the cauſe of our ſaluation.
e Both by the benefites paſt and by others to come.

PSAL. XIIII.

1 Hee deſcribeth the peruerſe nature of men, which were ſo growen to licentiouſnes, that God was brought to vtter contempt. 7 For the which thing although hee was greatly grieued, yet being perſwaded that God would ſend ſome preſent remedie, he comforteth himſelfe and others.

To him that excelleth. A Pſalme of Dauid.

The * foole hath ſaide in his heart, [a] [There is] no God: they haue [b] corrupted, & done an abominable worke: [there] is none that doeth good.

2 The Lorde looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtād, and ſeeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all the workers of iniquitie know ŷ they eat vp my people, [as] they eat bread? they call not vpon the Lord.

5 [d] There they ſhall bee taken with feare, becauſe God [is] in the generation of the iuſt.

6 You haue made [e] a mocke at the counſell of the poore, becauſe the Lorde [is] his truſt.

7 Oh giue ſaluation vnto [f] Iſrael out of Zion: when the Lorde turneth the captiuitie of his people, then Iaakob ſhal reioyce, and Iſrael ſhalbe glad.

Pſal. 53.
a He ſheweth that the cauſe of al wickednes is to forget God.
b There is nothing but diſorder and wickednes among them.
c Dauid here maketh compariſon betweene the faithful and the reprobate: but S. Paul ſpeaketh the ſame of al men naturally.
Rom. 3. 10.
d Where they thinke themſelues moſt ſure.
e You mocke them that put their truſt in God.
f He prayeth for the whole Church, whom he is aſſured God will deliuer: for none but he onely can doit.

¶ Note that the 5. 6. and 7. verſes in this 14. Pſalme of the common tranſlation, are not in the ſame Pſalme in the text of the Ebrewe, but rather put in, more fully to expreſſe the maners of the wicked: and are gathered out of the 5. 140. and 10. Pſalmes, and alſo out of the 59. of the Prophet Iſaiah, and out of the 36. Pſalme, and are alleged by Saint Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnes that they were his ſpecial and holy people.

A Pſalme of Dauid.

Lorde, who ſhall dwell in thy Tabernacle? who ſhall reſt in thine holy mountaine?

2 He that [a] walketh vprightly & worketh righteouſneſſe, and ſpeaketh the trueth in his heart.

3 He that ſlaundereth not with his tongue, nor doeth euil to his neighbour, nor receiueth a falſe report againſt his neighbour.

4 [b] In whoſe eyes a vile perſon is contemned, but he honoureth them that feare the Lord: he that ſweareth to his [owne] hinderance and changeth not.

5 He that [c] giueth not his money vnto vſurie, nor taketh reward againſt the innocent: he that doth theſe things, ſhall neuer be moued.

a Firſt God requireth vprightnes of life, next doing wel to others, and thirdly truth and ſimplicitie in our wordes.
b He that flattereth not the vngodly in their wickedneſſe.
c To the hinderance of his neighbour.
d That is, ſhal not be caſt forth of the Church as hypocrites.

PSAL. XVI.

1 Dauid prayeth to God for ſuccour, not for his workes, but for his faithes ſake, 4 Proteſting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who ſuffereth his to lacke nothing.

‖ Michtam of Dauid.

‖ Or, a certaine tune.

Preſerue mee, O God: for in thee do I [a] truſt.

2 [O my ſoule,] thou haſt ſaide vnto the Lord, thou art my Lord: my [b] weldoing extendeth not to thee,

3 [But] to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The [c] ſorowes of them, that offer to another [god,] ſhall bee multiplied: [d] their offrings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lorde [is] the portion of mine inheritance and of my cup: thou ſhalt maintaine my lot.

6 The lines are fallen vnto me in pleaſant places: yea, I haue a faire heritage.

7 I will praiſe the Lorde, who hath giuen me counſell: my [f] reines alſo teach me in the nights.

8 I haue ſet the Lorde alwayes before me: for he is at my right hand: [therefore] I ſhall not ſlide.

9 Wherefore [h] mine heart is glad and my tongue reioyceth: my fleſh alſo doth reſt in hope.

10 For thou wilt not leaue my ſoule in the graue: neither wilt thou ſuffer thine holy one to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy [k] preſence is the fulnes of ioy: [&] at thy right hand there [are] pleaſures for euermore.

k Where God fauoureth, there is perfect felicitie.

a He ſheweth that we cannot call vpon God except we truſt in him.
b Though we cannot enrich God, yet we muſt beſtowe Gods giftes to the vſe of his children.
c As griefe of conſcience and miſerable deſtruction.
d He would neither by outward profeſſion nor in heart nor in mouth conſent to their idolatries.
Exod. 23. 13.
e Wherewith my portion is meaſured.
f God teacheth me continually by ſecret inſpiration.
g The faithfull are ſure to perſeuere to the ende.
h That is, I reioyce both in bodie and in ſoule.
i This is chiefly ment of Chriſt, by whoſe reſurrection all his members haue immortalitie.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, & the reſt of his enemies, who thus raged without any cauſe giuen on his part. 6 Therfore he deſireth God to reuenge his innocencie, and deliuer him.

The prayer of Dauid.

Heare [a] the right, O Lord, conſider my crie: hearken vnto my prayer of lips vnfeined.

2 Let my [b] ſentence come forth from thy preſence, [and] let thine eyes behold equitie.

3 Thou haſt proued [&] viſited mine heart in the night: thou haſt tried me, [c] & foundeſt nothing: [for] I was purpoſed

that

a My righteous cauſe.
b The vengeance that thou ſhalt ſhew againſt mine enemies.
c When thy ſpirit examined my conſcience.

that my [d] mouth ſhould not offend.

4 Concerning the workes of men, by the [e] wordes of thy lips I kept mee from the paths of the cruel man.

5 Stay my ſteppes in thy paths, that my feete do not ſlide.

6 I haue called vpō thee: [f] ſurely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueilous mercies, [thou ꝧ art the Sauiour of thē that truſt in thee, frō ſuch as [g] reſiſt thy right hād.

8 Keepe me as ẏ apple of the eie: hide me vnder the ſhadow of thy wings,

9 From the wicked that oppreſſe me, [from mine enemies, which compaſſe me round about for [h] my ſoule.

10 They are incloſed in their owne [i] fat, [& they haue ſpoken proudly with their mouth.

11 They haue compaſſed vs nowe in our ſteppes: they haue ſet their eyes to bring downe to the ground:

12 Like as a Lion that is greedie of pray, & as it were a Lions whelpe lurking in ſecrete places.

13 Vp Lord, [k] diſappoint him: caſt him downe: deliuer my ſoule from the wicked ‖ with thy ſword,

14 From mē by thine [l] hand, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whoſe bellies thou filleſt with thine hid treaſure: their children haue ynough, and leaue the reſt of their ſubſtance for their children.

15 But I will beholde [n] thy face in righteouſnes, and when I [o] awake, I ſhall be ſatiſfied with thine image.

PSAL. XVIII.

1 This Pſalme is the firſt beginning of his gratulation, and thankeſgiuing in the entring into his kingdome, wherein hee extolleth and prayſeth moſt highly the marueilous mercyes and grace of God who hath thus preſerued and defended him. 32 Alſo hee ſetteth foorth the image of Chriſtes kingdome, that the faythfull may bee aſſured that Chriſt ſhall alwayes conquer and ouercome by the vnſpeakeable power of his Father, though al the whole world ſhould ſtriue there agaynſt.

To him that excelleth. A Pſalme of Dauid the ſeruant of the Lord, which ſpake vnto the Lord the wordes of this ſong, in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul, and ſaid,

I wil loue thee dearely, O Lord my ſtrength.

2 [a] The Lord is [b] my rock, and my fortreſſe, and he that deliuereth me, my God & my ſtrength: in him wil I truſt, my ſhield, ẏ horne alſo of my ſaluatiō, [&] my refuge.

3 I will call vpon the Lord, which is worthie to be [c] prayſed: ſo ſhal I be ſafe from mine enemies.

4 The [d] ſorowes of death compaſſed me, & the floods of wickedneſſe made me afrayed.

5 The ſorowes of the graue haue cōpaſſed me about: the ſnares of death ouertooke me.

6 [But in my trouble did I cal vpon the Lorde, and cried vnto my God: hee heard my voyce out of his Temple, and my crie did come before him, [euen] vnto his eares.

7 [e] Then the earth trembled, & quaked: the foundations alſo of the mountaines moued and ſhooke, becauſe hee was angrie.

8 Smoke went out at his noſtrels, & a [f] cōſuming fire out of his mouth: coles were kindled thereat.

9 He bowed the heauens alſo & came downe, & [g] darkenes was vnder his feet.

10 And hee rode vpon Cherub and did flie, & he came flying vpon the wings of the winde.

11 He made darknes his [h] ſecret place, [and] his pauilion rounde about him, [euen] darkenes of waters, & cloudes of the aire.

12 At ẏ brightnes of his preſence his clouds paſſed, hailſtones & coles of fire.

13 The Lord alſo thūdred in the heauen, and the Higheſt gaue [i] his voyce, hailſtones and coales of fire.

14 Then he ſent out [k] his arrowes & ſcattred them, & he increaſed lightnings and deſtroyed them.

15 And the chanels of waters were [l] ſeene, & the foundatiōs of ẏ worlde were diſcouered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrels.

16 He hath ſent downe from aboue [m] & taken me: hee hath drawen mee out of many [n] waters.

17 Hee hath deliuered mee from my [o] ſtrong enemy, & from thē which hate me: for they were to ſtrong for me.

18 They preuented mee in the day of my calamitie: but ẏ Lord was my ſtay.

19 He brought mee foorth alſo into a large place: he deliuered me becauſe he fauoured me.

20 The Lord rewarded mee according to my righteouſnes: according to the pureneſſe of mine handes he recompenſed me:

21 Becauſe I kept ẏ wayes of ẏ Lord, and did not wickedly againſt my God.

[d] I was innocent toward mine enemies both in deede and thought.

[e] Though the wicked prouoked me to doe euill for euill, yet thy worde kept me backe.

[f] He was aſſured that God would not refuſe his requeſt.

[g] For all rebel againſt thee, which trouble [illegible] Church.

[h] For their [illegible] can not be ſatiſfied but with my [illegible].

[i] They are puft vp with pride, [illegible] ſtomacke [illegible] is choked with fat.

[k] Stop his rage.

‖ Or, which is thy ſworde.

[l] By thine heauenly power.

‖ Or, whoſe tyrannie hath too long endured.

[m] And feele not the ſmart that Gods children oft [illegible].

[n] This is the full felicitie, comforting [illegible] againſt [illegible] troubles, to haue the face of God and fauourable countenance opened vnto vs.

[o] And am deliuered out of my great troubles.

2.Sam.22.2.

[a] He vſeth this diuerſitie of names, to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe,

[c] For none can obtaine their requeſtes of God, that ioyne not their praiſe with their petition.

[d] He ſpeaketh of the dangers and malice of his enemies, from the which God had deliuered him.

‖ Or, cordes, or cables.

[e] A deſcription of the wrath of God againſt his enemies after he had heard his prayers.

[f] He ſheweth how horrible Gods iudgements ſhalbe to the wicked.

[g] Darkenes ſignifieth the wrath of God, as the cleare light ſignifieth Gods fauour.

This is deſcribed at large Pſal. 104.

[h] As a king angrie with the people, wil not ſhew himſelfe vnto them.

[i] Thundred, lightned, and hayled.

[k] His lightnings.

[l] That is, the deepe bottoms were ſeene when the red ſea was deuided.

[m] Out of ſundrie and great dangers.

[n] To wit, Saul.

[o] Therefore God ſent me ſuccour.

[p] The cauſe of Gods deliuerance is his onely fauour and loue to vs.

[q] Dauid was ſure of his righteous cauſe & good behauiour towarde Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.

22 For all his Lawes were before me, and I did not cast away his commandements from me.

23 I was vpright also with him, and haue kept me from my wickednes.

24 Therefore the Lorde rewarded me according to my righteousnes, and according to the purenes of mine hands in his sight.

25 With the [t]godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the frowarde thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, & wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God wil lighten my darknes.

29 For by thee I haue broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y]worde of the Lord is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my way vpright.

33 Hee maketh my feete like hyndes feete, and setteth me vpon mine [a]high places.

34 He teacheth mine handes to fight: so that a bowe of brasse is broken with mine armes.

35 Thou hast also giuen me the [b]shield of thy saluation, and thy right hand hath stayed me and thy louing kindnes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, & taken them and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them, that rose against mee, thou hast subdued vnder me.

40 And thou hast [e]giuen me the necks of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them euen vnto the Lorde, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [h]heathen: a people, whome I haue not [i]knowen, shall serue me.

44 As soone as they heare, they shal obey me: the strangers shall bee in subiection to me.

45 Strangers shall [k]shrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me [power] to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against mee: thou hast deliuered mee from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anointed, euen [n]to Dauid, and to his seede for euer.

PSAL. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workemanship of the heauens with their proporcion, and ornaments. 8 And afterward calleth them to the Law, wherein God hath reueiled himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

To him that excelleth. A Psalme of Dauid.

The[*] [a]heauens declare the glorie of God, & the firmament sheweth the worke of his hands.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor language, where their voyce is not heard.

4 Their [d]line is gone forth through all the earth, and their wordes into the endes of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth foorth as a bridegrome out of his [e]chamber, and reioyceth like a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.

7 The

---

r For all his dangers he euer set himselfe to the Lawe of God.

s I neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie who sheweth mercie to his, and punisheth the wicked, as is said also, Leu. 26.21,24.

u When their sinne is come to the full measure.

x He attributeth it to God that he both gate the victorie in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or so great, yet Gods promises must take effect.

z He giueth good successe to all mine enterprises.

a As towers & forts, which he tooke out of the hands of Gods enemies.

Or, steele.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that rose against the elect, God would not heare: for they cried for helpe onely when present feare caused them by hypocrisie.

g Which dwel round about me.

h The kingdome of Christ is in Dauids kingdome prefigured, who by the preaching of his word bringeth all to his subiection.

i Or, lye: signifying a subiection constreined and not voluntarie.

k Feare shall cause them to be afraide and come forth of their secrete holes & holdes to seke pardon.

l That is, Saul, who of malice persecuted him.

m This prophecie apperteineth to the kingdome of Christ and the vocation of the Gentiles as Rom. 15.9.

n This did not properly appertaine to Salomon, but to Iesus Christ.

Rom. 1.20.

a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumme creatures, set forth Gods glorie.

b The continuall succession of the day and the night is sufficient to declare Gods power and goodnes.

c The heauens are a scholemaster to all nations, bee they neuer so barbarous.

d The heauens are as a line of great capitall letters to shewe vnto vs Gods glorie.

e Or, baile. The maner was that the bride and bridegrome shoulde stande vnder a baile together, and after come foorth with great solemnitie and reioycing of the assemblie.

7 The [f] Lawe of the Lorde is perfit, conuerting the ſoule: the teſtimonie of the Lorde is ſure, and giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lorde [g] are right & reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde [h] is cleane, and indureth for euer: the iudgementes of the Lord are trueth: they are righteous all together,

10 And more to be [i] deſired then gold, yea, then much fine golde: ſweeter alſo then honie and the honie combe.

11 Moreouer by them is thy ſeruant made circumſpect, and in keeping of them there is great [k] reward.

12 Who can vnderſtand his [l] faultes? clenſe me from ſecrete faultes.

13 Keepe thy ſeruant alſo from [m] preſumptuous ſinnes: let thē not reigne ouer me: ſo ſhall I bee vpright, & made cleane from much wickedneſſe.

14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

f Though the creatures can not teache, yet this ought to be ſufficient to leade vs vnto him.

g So that all mans inuentions and intentions are lies.

h Euery one without exception.

i Except Gods worde be eſteemed aboue all worldly pleaſures, it is contemned.

k For God accepteth our endeuour, though it be farre from perfit.

l Then there is no rewarde of merite but of grace: for where ſinne is, there death is the reward.

m Which are done purpoſely and of malice.

n If thou ſuppreſſe my wicked affections by thine holy ſpirit.

o That I may obey thee in thought, worde and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it woulde pleaſe him to heare their King, and receiue his ſacrifice, which he offered before he went to battel againſt the Ammonites.

To him that excelleth. A Pſalme of Dauid.

The [a] Lorde heare thee in the day of trouble: the Name of the God of Iaakob defende thee:

2 Sende thee helpe from the Sanctuary, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offrings into aſhes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpoſe:

5 That we may reioyce in thy [d] ſaluation, and ſet vp the banner in the Name of our God, when the Lorde ſhall performe all thy petitions.

6 Nowe knowe I that the Lorde wil helpe his anoynted, and wil heare him frō his [f] Sanctuarie, by the mightie helpe of his right hand.

7 Some [g] truſt in charıots, and ſome in horſes: but wee will remember the Name of the Lord our God.

8 They are brought downe & fallen, but we are riſen, and ſtand vpright.

9 Saue Lorde: let the King heare vs in the day that we call.

a Hereby kings are alſo admoniſhed to call to God in their affaires.

b The vertue, power & grace of God.

c In token that they are acceptable vnto him.

d Graunted to the King, in whoſe wealth our felicitie ſtandeth.

e The Church feeleth that God hath heard their petition.

f As by the viſible Sanctuarie Gods fauour appeared towarde his people: ſo by the heauenly is meant his power and maieſtie.

g The worldlings that put not their onely truſt in God.

Let the King be able to deliuer vs by thy ſtrength, when wee ſeeke vnto him for ſuccour.

PSAL. XXI.

1 Dauid in the perſon of the people praiſeth God for the victorie, attributing it to God and not to the force of man. Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdome.

To him that excelleth. A Pſalme of Dauid.

The King ſhall [a] reioyce in thy ſtrength, O Lord: yea, how greatly ſhall he reioyce in thy ſaluation!

2 Thou haſt giuen him his heartes deſire, and haſt not denied him [b] the requeſt of his lippes. Selah.

3 For thou diddeſt preuent him with liberall bleſſings, and diddeſt ſet a crowne of pure golde vpon his head.

4 [c] He aſked life of thee, and thou gaueſt him a long life for euer and euer.

5 His glorie is great in thy ſaluation: dignitie and honour haſt thou layde vpon him.

6 For thou haſt ſet him as [d] bleſſings for euer: thou haſt made him glad with the ioye of thy countenance.

7 Becauſe the King truſteth in the Lorde, and in ỷ mercie of the moſt High, he ſhall not ſlide.

8 [e] Thine hand ſhall find out al thine enemies, and thy right hande ſhal find out them that hate thee.

9 Thou ſhalt make them like a fierie ouen in time of thine anger: the Lorde ſhal deſtroy them in his wrath, and the fire ſhall deuoure them.

10 Their fruite ſhalt thou deſtroye from the earth, and their ſeede from the children of men,

11 For they intended euil againſt thee, [g] and imagined miſchiefe, but they ſhall not preuaile.

12 Therefore ſhalt thou put them [h] apart, & the ſtrings of thy bowe ſhalt thou make ready againſt their faces.

13 Be thou exalted, O Lorde, in thy ſtrength: [ſo] will wee ſing and prayſe thy power.

a When he ſhal ouercome his enemies, and be aſſured of his vocation.

b Thou declaredſt thy liberall fauour towarde him before he prayed.

c Dauid did not onely obtaine life, but alſo aſſurance that his poſteritie ſhould reigne for euer.

d Thou haſt made him thy bleſſings to others, and a perpetuall example of thy fauour for euer.

e Here he deſcribeth the power of Chriſts kingdome againſt the enemies thereof.

f [illegible] patiently to endure the croſſe til God deſtroy the aduerſarie.

g They layde as it were their nets to make Gods power to giue place to their wicked enterpriſe.

h As a marke to ſhoote at.

i Maintaine the Church againſt all aduerſaries, that we may haue ample occaſion to praiſe thy name.

PSAL. XXII.

1 Dauid complaineth becauſe he was brought into ſuch extremities, that he was paſt all hope: but after he had rehearſed the ſorowes and griefes wherewith he was vexed, he recouereth him ſelfe from the bottomleſſe pit of tentation, and groweth in hope. And here vnder his owne perſon he ſetteth foorth the figure of Chriſt, whom he did foreſee by the Spirit of prophecie, that he ſhould be marueiloully and ſtrangely deiected and abaſed, before his Father ſhould raiſe and exalte him againe.

To him that excelleth vpon Aijeleth Haſhahar.
A Pſalme of Dauid.

a Or, the hinde of the morning: and this is the title of ſome common ſong.

MY [a] God, my God, why haſt thou forſaken me, and art ſo farre frō mine health, & frō the wordes of my roaring?

2 O my God, I cry by daye, but thou heareſt not, and by night, but ‖haue no audience.

3 But thou art holy, and doeſt inhabite the prayſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a [d] worme, & not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, haue me in deriſion: they make a mowe [and] nod the head, ſaying,

8 [‡]*He truſted in the Lorde, let him deliuer him: let him ſaue him, ſeeing hee loueth him.

9 But thou diddeſt drawe mee out of the [e] wombe: thou gaueſt me hope, [euē] at my mothers breaſts.

10 I was caſt vpon thee, [euen] from [f]the wombe: thou art my God from my mothers bellie.

11 Be not farre frō me, becauſe trouble is nere: for [there is] none to helpe me.

12 Many yong bulles haue cōpaſſed mee: mightie [g] bulles of Baſhan haue cloſed me about.

13 They gape vpon mee with their mouthes, as a ramping & roaring lion.

14 I am like water powred out, and al my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My ſtrength is dried vp like a potſhearde, and my tongue cleaueth to my iawes, and thou haſt brought mee into the duſt of death.

16 For dogges haue compaſſed mee, [and] the aſſemblie of the wicked haue incloſed me: they [k] pearced mine handes and my feete.

17 I may tell all my bones: [yet] they behold, and looke vpon me.

18 They part my garmentes among them, and caſt lottes vpon my veſture.

19 But be not thou farre off, O Lord, my ſtrength: haſten to helpe me.

20 Deliuer my ſoule frō the ſworde: my deſolate ſoule frō the power of ꝥ dog.

21 [m]Saue me from the lyons mouth, and anſwere me in ſauing me from the hornes of the vnicornes.

22 *I will declare thy Name vnto my brethren: in the middes of the Congregation will I praiſe thee, ſaying,

23 Praiſe the Lord, ye ꝥ feare him: magnifie ye him, al the ſeede of Iaakob, & feare ye him, all the ſeede of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praiſe ſhall be [p] of thee in the great Congregation: my vowes wil I performe before them that feare him.

26 [q]The poore ſhall eate and be ſatiſfied: they that ſeeke after the Lord, ſhal praiſe him: your heart ſhal liue for euer.

27 All the endes of the worlde ſhall remember [them ſelues,] and turne to the Lord: and all the kinreds of the nations ſhall worſhip before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat [r] in the earth, ſhall eate and worſhip: all they that goe downe into ꝥ duſt, ſhal bow before him, [ſ]euē he ꝥ cannot quicken his owne ſoule.

30 [t] [Their] ſeede ſhall ſerue him: it ſhall be counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſnes vnto a people that ſhal be borne, becauſe he hath [u] done it.

PSAL. XXIII.

1 Becauſe the Prophet had proued the great mercies of God at diuers times, and in ſundrie maners he gathereth a certaine aſſurance fully perſwading himſelfe that God wil continue the very ſame goodneſſe towardes him for euer.

A Pſalme of Dauid.

THe Lord [is] my *ſhepheard, [a] I ſhall not want.

2 He maketh me to reſt in greene paſture, & leadeth me by the ſtill waters.

3 He [b] reſtoreth my ſoule, [and] leadeth me in the paths of righteouſneſſe for his Names ſake.

4 Yea, though I ſhoulde walke through the valley of the ſhadowe of death, I will feare no euill: for thou art with me: thy rodde and thy ſtaffe, they comfort me.

5 Thou doeſt prepare a [e] table before

---

a Here appeareth a horrible conflict, which he ſuſteined betweene faith and deſperation.

b Being tormented with extreme anguiſh.

‖ Or, I ceaſe not.

c He meaneth the place of praiſing, euen the Tabernacle: or, elſe it is ſo called, becauſe he gaue the people continually occaſion to praiſe him.

d And ſeeming moſt miſerable of al creatures which was ment of Chriſt. And herein appeareth the vnſpeakable loue of God toward man, that he would thus abaſe his Sonne for our ſakes.

‡He roled vpon God. Matth.27.43.

e Euen from my birth thou haſt giuen me occaſion to truſt in thee.

f For except Gods prouidence preſerue the infantes, they ſhould periſh a thouſand times in the mothers wombe.

g He meaneth, that his enemies were ſo fatte, proude and cruel, that they were rather beaſts then men.

h Before, he ſpake of the crueltie of his enemies, and nowe he declareth the inward griefes of the minde, ſo that Chriſt was tormented both in ſoule and body.

i Thou haſt ſuffered me to be robbed of all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both handes and feete: but this was accompliſhed in Chriſt.

l My life that is ſolitarie, left alone and forſaken of all. Pſal.35.17.& 25.16.

m Chriſt is deliuered with a more mightie deliuerance by ouercomming death, then if he had not taſted death at all.

Hebr.2.12.

n He promiſeth to exhorte the Church, that they by his example might praiſe the Lord.

o The poore afflicted are comforted by this example of Dauid, or Chriſt.

p Which were ſacrifices of thankſgiuing, which they offred by Gods commandement when they were deliuered out of any great danger.

q He doeth alude ſtill to the ſacrifice.

r Though the poore be firſt named, as verſ.26 yet the welthie are not ſeparated from the grace of Chriſts kingdome.

ſ In whome there is no hope that he ſhall recouer life: ſo neither poore nor rich, quicke nor dead ſhalbe reiected from his kingdome.

t Meaning the poſteritie, which the Lorde keepeth as a ſeede to the Church to continue his praiſe among men.

u That is, God hath fulfilled his promes.

Iſa.40.11. Iere.23.5. Ezek.34.23. Iohn 10.11. 1 Pet.2.25.

a He hath care ouer me and miniſtreth vnto me all things.

b Hee comforteth or refreſheth me.

c Plaine, or ſtreight wayes.

d Though he were in danger of death, as the ſheepe that wandreth in the darke valley without his ſhepheard.

e Albeit his enemies ſought to deſtroy him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them.

me in ẏ ſight of mine aduerſaries: thou doeſt [f] anoynt mine head with oyle, & my cup runneth ouer.

6 Doubtles kindnes and mercie ſhal followe me all the dayes of my life, and I ſhall remaine a lõg ſeaſon in ẏ [g] houſe of the Lord.

f As was ẏ maner of great feaſtes.
g Hee ſeeketh not his felicitie in ẏ pleaſures of this worlde, but in the feare and ſeruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth al the worlde, yet towards his choſen people his gratious goodnes doeth moſt abundantly appeare, in that among them he will haue his dwelling place. Which thogh it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are ẏ true worſhippers of God purged from the ſinfull filth of this worlde. 7 Finally he magnifieth Gods grace for the building of the Temple, to the ende he might ſtirre vp al the faithfull to the true ſeruice of God.

A Pſalme of Dauid.

The earth * [a] is the Lordes, & all that therin is: the world and they that dwell therein.

2 For he hath foũded it vpõ the ſeas: & eſtabliſhed it vpon ẏ floods.

3 Who ſhall aſcende into the mountaine of the Lord? and who ſhall ſtande in his holy place?

4 Euen he that hath innocẽt hãds, and a pure heart: which hath not lift vp his minde vnto vanitie, nor ſworne deceitfully.

5 He ſhall receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation.

6 This is the [b] generation of them that ſeeke him, of them that ſeeke thy face, this is Iaakob. Selah.

7 [c] Lift vp your heads ye gates, and be ye lift vp ye euerlaſting doores, and ẏ king of glorie ſhall come in.

8 Who is this king of glorie? ẏ Lord, ſtrong and mightie, euen the Lorde mightie in battel.

9 Lift vp your heads, ye gates, & lift vp your ſelues, ye euerlaſting doores, & the king of glorie ſhall come in.

10 Who is this king of glorie? ẏ Lord of hoſts, he is the king of glorie. Selah.

Deut.10.14. Iob.28 24. 1.cor.10 26.
a He noteth two things: the one, that the earth to mans iudgement ſeemeth aboue the waters: the other, that God miraculouſly preſerueth the earth, that it is not drowned with the waters, which naturally are aboue it.
b Though circumciſion ſeparate the carnall ſeede of Iaakob from the Gentiles, yet he that ſeeketh God, is the true Iaakob and the very Iſraelite.
c Dauid deſireth the buylding vp of the Temple wherin the glorie of God ſhould appeare, and vnder the figure of this Temple he alſo prayeth for the ſpirituall temple, which is eternall becauſe of the promes which was made to the temple, as it is written, Pſal. 132,14.

PSAL. XXV.

1 The Prophet touched with the conſideration of his ſinnes & alſo grieued with the cruell malice of his enemies 6 prayeth to God moſt feruently to haue his ſinnes forgiuen, 7 eſpecially ſuche as he had committed in his youth. He beginneth euery verſe according to the Ebrewe letters two or three except.

A Pſalme of Dauid.

Vnto thee, [a] O Lord, lift I vp my ſoule.

2 My God, I [b] truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 *So all that hope in thee, ſhall not be aſhamed: but let thẽ be confounded, that tranſgreſſe without cauſe.

4 [c] Shewe me thy wayes, O Lord, and teache me thy paths.

5 Leade me forth in thy trueth, and teach me: for thou art the God of my ſaluation: in thee do I truſt [d] all the day.

6 Remember, O Lorde, thy tender mercies, and thy louing kindneſſe: for they haue bene for euer.

7 Remember not the [e] ſinnes of my youth, nor my rebelliõs, but according to thy kindnes remẽber thou me, euen for thy goodnes ſake, O Lord.

8 Gracious & righteous is ẏ Lord: therfore will he [f] teach ſinners in ẏ way.

9 Thẽ that be meeke, will hee [g] guide in iudgement, and teache the humble his way.

10 All the pathes of the Lorde are mercy and trueth vnto ſuch as keepe his couenant and his teſtimonies.

11 For thy [h] Names ſake, O Lord, be mercifull vnto mine iniquitie, for it is [i] great.

12 What man is he that feareth the Lord? him will he teache ẏ way that he ſhall [k] chuſe.

13 His ſoule ſhall dwell at [l] eaſe, and his ſeede ſhall inherite the land.

14 The [m] ſecret of the Lord is reueiled to them, that feare him: and his couenant to giue them vnderſtanding.

15 Mine eies are euer toward ẏ Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me & haue mercie vpon me: for I am deſolate & poore.

17 The ſorowes of mine heart [n] are enlarged: drawe me out of my troubles.

18 Looke vpon mine affliction & my trauell, and forgiue all my ſinnes.

19 Beholde mine enemies for they are [o] many, & they hate me with cruel hatred.

20 Keepe my ſoule, & deliuer mee: let me not be cõfounded, for I truſt in thee.

21 Let [p] mine vprightnes and equitie preſerue me: for mine hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

a I put not my truſt in any worldlie thing.
b That thou wilt take away mine enemies, which are thy rods.
Iſa.28 16. rom.10.11.
c Reteine me in the faith of thy promes, leſt I ſwerue on any ſide.
d Conſtantly, and againſt all tentations.
e He confeſſeth that his manifolde ſinnes were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the euil may be taken away, to the intent that the effect may ceaſe.
f That is, call them to repentance.
g He will gouerne & comforte them that are truly humbled for their ſinnes.
h And for none other reſpect.
i Meaning, the number is very great.
k He wil directe ſuch with his ſpirit to folowe the right way.
l He ſhall proſper both in ſpirituall and corporall things.
m This counſel conteined in his worde, whereby hee declareth that he is the protector of the faithful.
n My griefe is increaſed becauſe of mine enemies crueltie.
o The greater that his afflictions were, and the more that his enemies increaſed, the more neere felt he Gods helpe.
p For as much as I haue behaued my ſelfe vprightly toward mine enemies, let them knowe that thou art ẏ defender of my iuſt cauſe.

PSAL. XXVI.

1 Dauid oppreſſed with many iniuries, finding no helpe in the worlde, calleth for aide from God and aſſured of his integritie towarde Saul deſireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his ſacrifice, which he will offer for his deliuerance and deſireth to be in the companie of the faithful in the Congregation of God, whence he was baniſhed by Saul, promiſing integritie of life, and open praiſes and thankeſgiuing.

A Pſalme of Dauid.

Iudge mee, [a] O Lorde, for I haue walked in mine innocencie: my truſt hath bene alſo in the Lord: therefore ſhall I not ſlide.

2 Proue me, O Lord, and trie me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindnes is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine perſons, neither kept companie with ẏ diſſemblers.

5 I haue hated ẏ aſſemblie of ẏ euil, & haue not companied with the wicked.

6 I will [e] waſh mine hands in innocencie, O Lord, & compaſſe thine altar,

7 That I may declare with ẏ voyce of thankeſgiuing, and ſet foorth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 [f] Gather not my ſoule with the ſinners, nor my life with the bloodie men:

10 In whoſe hands is [g] wickednes, and their right hand is full of bribes.

11 But I wil walke in mine innocēcie: redeeme me therefore, and be mercifull vnto me.

12 My foote ſtādeth in [h] vprightnes: I will praiſe thee, O Lord, in ẏ congregations.

a He fleeth to God to be the iudge of his iuſt cauſe, ſeeing there is no equitie among men.
b My verie affections & inward motions of the heart.
c He ſheweth what ſtayed him that he did not recompence euil for euil.
d He declareth ẏ they can not walke in ſimplicitie before God, ẏ delite in the companie of the vngodlie.
e I wil ſerue thee with a pure affection, and with the godlie that ſacrifice vnto thee.
f Deſtroy mee not in the ouerthrow of the wicked.
g Whoſe cruell hands do execute the malicious deuiſes of their hearts.
h I am preſerued from mine enemies by the power of God, and therefore will praiſe him openly.

PSAL. XXVII.

1 Dauid maketh this Pſalme being deliuered from great perils, as appeareth by the praiſes and thankeſgiuing annexed. 6 Wherein we may ſee the conſtant faith of Dauid againſt the aſſaultes of all his enemies. 7 And alſo the end wherefore he deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

A Pſalme of Dauid.

The Lord is my [a] light & my ſaluation, whō ſhal I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraide?

2 When the wicked, [euen] mine enemies and my foes came vpon me to eat vp my fleſh they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not be afraide: though warre be raiſed againſt mee, I will truſt in [b] this.

4 One thing haue I deſired of the Lord, that I will require, euen that I may dwell in the houſe of the Lorde all the daies of my life, to beholde ẏ beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide me in his Tabernacle: in the ſecrete place of his pauilion ſhall he hide mee, and ſet me vp vpon a rocke.

a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely laid vp in God, he feared not the tyrannie of his enemies.
b That God wil deliuer me and giue my faith victorie.
c The loſſe of countrey, wife and all worldlie commodities grieued me not in reſpect of this one thing, that I may not [illegible] of [illegible] Congregation.

6 [d] And now ſhal he lift vp mine head aboue mine enemies round about mee: therefore will I offer in his Tabernacle ſacrifices of ioye: I will ſing & prayſe the Lord.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie alſo vpon me and heare me.

8 When thou ſaideſt, [e] Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not therefore thy face frō me, nor caſt thy ſeruāt away in diſpleaſure: ẏ haſt bene my ſuccour: leaue me not, neither forſake me, O God of my ſaluatiō.

10 [f] Though my father and my mother ſhould forſake me, yet the Lord wil gather me vp.

11 Teache me thy way, O Lord, and leade me in a right path, becauſe of mine enemies.

12 Giue me not vnto ẏ [g] luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake cruelly.

13 I ſhould haue fainted,] except I had beleeued to ſee the goodnes of the [h] Lord in the land of the liuing.

14 [i] Hope in ẏ Lord: be ſtrong, & he ſhal comfort thine heart, & truſt in the Lord.

d Dauid aſſured himſelfe by ẏ ſpirit of prophecie that he ſhoulde ouercome his enemies and ſerue God in his tabernacle.
e He groundeth vpō Gods promes & ſheweth that he is moſt willing to obey his commandement.
f He magnifieth Gods loue towards his, which farre paſſeth the moſt tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage.
h In this preſent life before I die, as Iſa. 38,11.
i He exhorteth himſelfe to depende on the Lord, ſeeing he neuer faileth in his promiſes.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to ſee God diſhonoured by the wicked, he deſireth to be rid of them. 4 And crieth for vengeance againſt them, and at length aſſureth himſelfe that God hath heard his prayer. 9 Vnto whoſe tuition he commendeth all the faithfull.

A Pſalme of Dauid.

Vnto thee, O Lord, do I crye: O my ſtrength, bee not deafe toward me, leaſt, if thou anſwere me not, I be like them that go downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine hands toward thine holy [b] Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednes of their inuentions: recompēce them after the worke of their hands: render thē their reward.

5 For they regard not the workes of the Lord, nor ẏ [e] operation of his hands: therefore breake them down, & builde them not vp.

6 [f] Praiſed [be] the Lord, for hee hath

a He counteth himſelfe as a dead man, till God ſhew his fauour toward him, and graunt him his petition.
b He vſeth this outwarde meanes to helpe the weakenes of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokens of his fauour.
c Deſtroy not the good with the bad.
d Hee thus prayeth in reſpect of Gods glorie, and not for his owne cauſe, being aſſured that God would puniſh the perſecuters of his Church.
e Let them be vtterly deſtroyed, as Malach. 1,4.
f Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his praiſes.

heard the voyce of my petitions.

7 The Lord is my ſtrength and my ſhielde: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I praiſe him.

8 The Lorde [is] [g] their ſtrength, & he is the ſtrength of the deliuerances of his anointed.

g Meaning, his ſouldiers, who were as meanes, by whom God declared his power.

9 Saue thy people, and bleſſe thine inheritance: feede them alſo, and exalt them for euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the moſt part thinke there is no God) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. 11 And though thereby God threatneth ſinners, yet is he alwayes mercifull to his, and moueth them thereby to prayſe his Name.

A Pſalme of Dauid.

Giue vnto yͤ Lord, ye [a] ſonnes of the mightie: giue vnto the Lord glorie and ſtrength.

2 Giue vnto the Lord glorie due vnto his Name: worſhip the Lord in the glorious Sanctuarie.

3 The voyce of the Lord [b] is vpon the waters. the God of glorie maketh it to thunder: the Lord [is] vpon the great waters.

4 The voyce of yͤ Lord is mightie: the voyce of the Lord is glorious.

5 The voyce of the Lorde breaketh the [c] ceders: yea, the Lorde breaketh the ceders of Lebanon.

6 He maketh them alſo to leape like a calfe: Lebanon alſo and [d] Shirion like a yong vnicorne.

7 The voyce of the Lorde deuideth the [e] flames of fire.

8 The voyce of the Lord maketh the wildernes to tremble: the Lord maketh the wildernes of [f] Kadeſh to tremble.

9 The voyce of the Lord maketh the [g] hindes to calue, and diſcouereth the [h] foreſts: [i] therfore in his Temple doeth euery man ſpeake of his glorie.

10 The Lord ſitteth vpon the [k] flood, & the Lord doeth remaine king for euer.

11 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall bleſſe his people with peace.

a He exhorteth the proude tyrants to humble themſelues vnder Gods hand, and not to be inferiour to bruite beaſtes & dumme creatures.

b The thunder claps that are heard out of yͤ cloudes, ought to make yͤ wicked to tremble for feare of Gods anger.

c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?

d Called alſo Hermon.

e It cauſeth yͤ lightnings to ſhoote & glyde.

f In places moſt deſolate, where as ſeemeth there is no preſence of God.

g For feare maketh them to caſt their calues.

h Maketh the trees bare, or perceth the moſt ſecrete places. i Though the wicked are nothing moued with theſe ſightes, yet the faithfull praiſe God. k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thankes to God exhorting others to do the like, and to learne by his example, that God is rather mercifull then ſeuere and rigorous towardes his children. 7 And alſo that the fall frō proſperitie to aduerſitie is ſodden. 8 This done, he returneth to prayer, promiſing to praiſe God for euer.

2.Sam.7.2.
Deut.20.5.

* A Pſalme or ſong of the * dedication of the houſe of Dauid.

I Will magnifie thee, O Lord: for thou haſt exalted mee, & haſt not made my foes to [b] reioyce ouer me.

2 O Lord my God I cried vnto thee, and thou haſt [c] reſtored me.

3 O Lord, thou haſt brought vp my [d] ſoule out of yͤ graue: thou haſt reuiued me from them that go downe into yͤ pit.

4 Sing prayſes vnto the Lorde, yee [e] his Saintes, and giue thankes before the remembrance of his holineſſe.

5 * For, he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy [f] commeth in the morning.

6 And in my proſperitie I ſaid, I ſhal neuer be mooued.

7 [g] For thou Lorde of thy goodnes haddeſt made my [h] mountaine to ſtande ſtrong: but thou diddeſt hide thy face, [and] I was troubled.

8 [i] Then cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there [k] in my blood, when I goe downe to the pit? ſhall the duſt giue thankes vnto thee? or ſhall it declare thy trueth?

10 Heare, O Lorde, and haue mercie vpon me: Lord be thou mine helper.

11 Thou haſt turned my mourning into ioye: thou haſt looſed my ſacke and girded me with gladnes.

12 Therefore ſhall my [l] tōgue praiſe thee and not ceaſe: O Lord my God, I will giue thankes vnto thee for euer.

a After that Abſalom had polluted it with moſt filthie fornication.

b He condemneth them of great [illegible] which doe not [illegible] God for his benefites.

c Reſtored frō the [illegible] of Abſalom.

d Meaning, that he eſcaped death moſt narowly.

e The which [illegible] them that haue re[illegible] diuerſe and [illegible] vnto others.

f Before his Tabernacle.

[illegible]

g I put to much confidence in [illegible] ſtate as [illegible]

2.Chr.32.24.25.

h I thought that my eſtate [illegible] moſt ſurely.

i After that thou hadſt withdrawne thine helpe, I felt miſerie.

k Dauid meaneth that the dead are not profitable to the congregation [illegible] therfore he would liue to prayſe his Name, which is the ende of mans creation. l Becauſe thou haſt preſerued me, that my tongue ſhould prayſe thee, I will not bee vnmindefull of my duetie.

PSAL. XXXI.

1 Dauid deliuered from ſome great danger, firſt rehearſeth what meditatiō he had by the power of faith, when death was before his eyes, his enemies being ready to take him. 19 Then he affirmeth that the fauour of God is alwayes readie to thoſe that feare him. 23 Finally he exhorteth all the faithfull to truſt in God and to loue him, because he preſerueth & ſtrengtheneth them as they may ſee by his example.

[illegible]

IN * thee, O Lord haue I put my truſt: let me neuer be confounded: deliuer mee in thy [a] righteouſnes.

Pſal.71.1.

2 Bowe downe thine eare to me: make haſte to deliuer me: be vnto me a ſtrong rocke, [and] an houſe of defence to ſaue mee.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct me and guide me.

4 Drawe me out of yͤ [b] net that they haue laide priuily for mee: for thou art my ſtrength.

a For thou God declareth him ſelfe [illegible]

b Preſerue me [illegible] mies.

5 Into thine hand I commend my ſpirite: for thou haſt redeemed me, O Lord God of trueth.

6 I haue hated them that giue them ſelues to deceitfull vanities: for I [d] truſt in the Lord.

7 I will be glad and reioyce in thy mercie: for thou haſt ſeene my trouble: yͧ haſt knowen my ſoule in aduerſities,

8 And thou haſt not ſhut me vp in the hand of the enemie, but haſt ſet my feet at large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine eye, my ſoule & my belly are conſumed with griefe.

10 For my life is waſted with heauines, and my yeeres with mourning: my ſtrēgth faileth for my paine, & my bones are conſumed.

11 I was a reproch among all mine enemies, but ſpecially among my neighbours: and a feare to mine acquaintāce, who ſeeing me in ẏ ſtreete, fled frō me.

12 I am forgotten, as a dead man out of minde: I am like a broken veſſel.

13 For I haue heard the rayling of great men; feare was on euery ſide, while they conſpired together againſt me, and conſulted to take my life.

14 But I truſted in thee, O Lorde: I ſaid, [k] Thou art my God.

15 My times are in thine hand: deliuer me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine vpon thy ſeruāt, & ſaue me through thy mercie.

17 Let me not be cōfounded, O Lord: for I haue called vpon thee: let the wicked be put to confuſion, and [m] to ſilence in the graue.

18 Let the lying lips be made dumme, which cruelly, proudely and ſpitefully ſpeake againſt the righteous.

19 How great is thy goodnes, which thou haſt layed vp for them, that feare thee and done to thē that truſt in thee, euen before the ſonnes of men!

20 Thou doeſt hide them priuily in thy preſence from the pride of men: thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongues.

21 Bleſſed be the Lord: for he hath ſhewed his marueilous kindnes toward me in a ſtrong citie.

22 Though I ſaid in mine haſte, I am caſt out of thy ſight, yet ẏ heardeſt ẏ voice of my prayer, when I cried vnto thee.

c He deſireth God not onely to take care for him in this life, but that his ſoule may be ſaued after this life.

d The affection of zele to be in all Gods children to hate whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.

e Largenes ſignifieth comfort, as ſtraitnes ſorow and peril.

f Meaning, that his owne and [illegible] had [illegible] in great diſlike.

g Meaning, his [illegible] me to [illegible] part [illegible] me [illegible] chief [illegible]

h They were afraid to ſhew me any token of friendſhip.

i They that were in autoritie condemned me as a wicked doer.

k I had this teſtimonie of conſcience, that thou wouldeſt defend mine innocencie.

l Whatſoeuer chances come, thou gouerneſt them by thy prouidence.

m Let death deſtroy them to the intent that they may hurt no more.

n The treaſures of Gods mercie are al[illegible] laid vp for his children, albeit at all times they do not enioye thē.

o [illegible]

p [illegible]

q That is, in a place [illegible] that [illegible] haue [illegible] and [illegible] frō the [illegible] there was no citie ſo ſtrong to [illegible] the ſence of Gods fauour. q And ſo by my fathers and conſcience beleued to haue bene forſaken.

23 Loue ye the Lord al his Saints: for the Lord preſerueth the faithful, & rewardeth abundātly the proude doer.

24 All ye that truſt in the Lorde, bee [r] ſtrōg, and he ſhall eſtabliſh your heart.

PSAL. XXXII.

1 Dauid puniſhed with grieuous ſickenes for his ſinnes counteth them bleſſed to whom God doth not impute their tranſgreſſions. 5 And after that he had confeſſed his ſinnes and obteyned pardon, [illegible] he exhorteth the wicked men to liue godly, 11 And the good to reioyce.

A Pſalme of Dauid to giue inſtruction.

BLeſſed is he whoſe [a] wickednes is forgiuen, and whoſe ſinne is couered.

2 Bleſſed is the man, vnto whom ẏ Lord imputeth not iniquitie, and in whoſe ſpirite there is no guile.

3 When I held my [c] tōgue, my bones conſumed or whē I roared all ẏ day,

4 [d] For thine hand is heauie vpon me, day & night: & my moiſture is turned into the drought of ſummer. Selah.

5 Thē I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickednes vnto ẏ Lord, & ȳ forgaueſt ẏ puniſhmēt of my ſin. Selah.

6 Therefore ſhal euery one, ẏ is godly, make his prayer vnto thee in a time, whē ȳ maieſt be founde: ſurely in ẏ flood of great waters [g] they ſhall not come neere him.

7 Thou art my ſecret place: thou preſerueſt me from trouble: thou cōpaſſeſt me about with ioyful deliuerāce. Selah.

8 I will inſtruct thee, & teach thee in the way, that thou ſhalt goe, and I will guide thee with mine eye.

9 Be ye not like an horſe, or like a mule, which vnderſtand not: whoſe mouthes thou doeſt binde with bit and bridle, leſt they come neere thee.

10 Many ſorowes ſhall come to the wicked: but he, that truſteth in ẏ Lorde, mercie ſhall compaſſe him.

11 Be glad ye righteous and [k] reioyce in the Lord, and be ioyful al ye, that are vpright in heart.

[illegible] ſaluation. i If men can rule brute beaſtes, thinke they, that God will not [illegible] and tame their rages? k He ſheweth that peace and ioye of conſcience in the holy ghoſt is the fruite of faith.

PSAL. XXXIII.

1 He exhorteth good men to praiſe God for that he hath not onely created all things [illegible] & by his prouidence gouerneth the ſame, but al ſo is faithful in his promiſes. 10 He vnderſtandeth mans heart and ſcattereth the counſel of the wicked. 16 So that no man can be preſerued by any creature or mās ſtrēgth but they that put their confidence in his mercy, ſhal be preſerued from [illegible]

REioyce in the Lorde, O ye righteous: for it becommeth vpright men to be thankefull.

2 Praiſe

[illegible] that [illegible]

r Bee conſtant in your faith and God will confirme you with heauenly ſtrength.

a Concerning the free remiſſion of ſinnes, which is the chefeſt point of our faith.

b To be iuſtified by faith, is to haue our ſinnes freely remitted, and to be reputed iuſt, Rom 4.6.

c Betweene hope & deſpaire.

d Whileſt [illegible] ſilence not exp[illegible]ing [illegible] caſe ſignifying, that before the ſinner be reconciled to God, he feeleth a perpetuall torment.

e He ſheweth that as Gods mercie is the only cauſe of forgiuenes of ſinnes, ſo the meanes thereof are repentance and confeſſion, which procede of faith.

f When neceſſitie cauſeth him to ſeeke to thee for helpe, Iſa. 55.6.

g To wit the waters, & great dangers.

h Dauid promiſeth to make the reſt of gods children partakers of the benefites which he felt, & that he will diligently looke & take care to direct

a It is ẏ duetie of ẏ godly to ſet forth ẏ praiſes of God for his mercie & power ſhewed toward them.

2 Prayſe the Lorde with harpe: ſing vnto him with viole [and] [b] inſtrument of ten ſtrings.

3 Sing vnto him a newe ſong: ſing cheerefully with a loude voyce.

4 For the Word of the Lord is righteous, & all his workes [are] faithfull.

5 He [c] loueth righteouſnes and iudgement: the earth is full of the goodnes of the Lord.

6 By the Word of the Lord were the heauens made, and all the hoſte of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as vpon an heape, and layeth vp the depths in his treaſures.

8 Let all the earth feare the Lorde: let all them yͭ dwel in yͤ world feare him.

9 For hee ſpake and it was done: hee commanded, and it ſtoode.

10 The Lorde breaketh the [g] counſell of the heathen, and bringeth to nought the deuices of the people.

11 The counſel of the Lord ſhal ſtand for euer, and the thoughts of his heart throughout all ages.

12 Bleſſed is yͤ nation, whoſe [h] God is the Lord: euen the people, that he hath choſen for his inheritance.

13 The Lord looketh downe frō heauen, [&] beholdeth al the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He [k] facioneth their hearts euerie one, & vnderſtandeth all their workes.

16 The king is not ſaued by yͤ multitude of an hoſte, neither is the mightie man deliuered by great ſtrength.

17 A horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.

18 Behold, [m] the eye of the Lord is vpon them that feare him, and vpon them, that truſt in his mercie,

19 To deliuer their ſoules frō death, and to preſerue them in famine.

20 [n] Our ſoule waiteth for the Lord: for he is our helpe and our ſhielde.

21 Surely our heart ſhall reioyce in him, becauſe wee truſted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we truſt in thee.

PSAL. XXXIIII.

1 After Dauid had eſcaped Achiſh, according as it is written in the 1.Sam.21,11, whome in this title he calleth Abimelech which was a generall name to all the Kings of the Philiſtims, he prayſeth God for his deliuerance, 3 Prouoking all others by his example to truſt in God, to feare and ſerue him: 14 Who defendeth the godly with his Angels, 15 And vtterly deſtroyeth the wicked in their ſinnes.

A Pſalme of Dauid, when he changed his behauiour
before Abimelech, who droue him away,
and he departed.

I Wil [a] alway giue thankes vnto the Lord: his prayſe [ſhall be] in my mouth continually.

2 My ſoule ſhall glorie in the Lord: the [b] humble ſhall heare it, and be glad.

3 Prayſe ye the Lorde with mee, and let vs magnifie his Name together.

4 I ſought the Lord, & he heard me: yea, he deliuered me out of al my [c] feare.

5 They [d] ſhall looke vnto him, and runne to him: and their faces ſhall not be aſhamed, ſaying,

6 This poore man cryed, and yͤ Lord heard him, and ſaued him out of al his troubles.

7 The [e] Angel of the Lorde pitcheth rounde about them, that feare him, and deliuereth them.

8 Taſte ye and ſee, how gracious the Lorde is: bleſſed is the man yͭ truſteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them yͭ feare him.

10 The Lions doe lacke and ſuffer hunger, but they which ſeeke the Lord ſhall [f] want nothing that is good.

11 Come children, hearken vnto me: I will teach you the [g] feare of the Lord.

12 [*]What man is he yͭ deſireth life, and loueth long dayes for to ſee good?

13 Keepe thy tongue from euill, and thy lippes that they ſpeake no guile.

14 Eſchewe euill and doe good: ſeeke peace and followe after it.

15 The eyes of the Lorde are vpon the righteous, and his eares are open vnto their crie.

16 But the [l] face of the Lord is againſt them that doe euill to cut off their remembrance from the earth.

17 The righteous cry and the Lord heareth them, and deliuereth thē out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit.

19 Great are yͤ troubles of the righteous: but the Lord deliuereth him out of them all.

20 He [m] keepeth al his bones: not one of them is broken.

---

[b] To ſing on inſtruments was a part of the ceremonial ſeruice of the temple which doeth no more apperteine vnto vs, then the ſacrifices, cenſings and lightes.

[c] That is, counſel, or commandement in gouerning the worlde.

[d] That is the effect and execution.

[e] Howſoeuer the worlde iudgeth of Gods workes yet he doeth al things according to iuſtice and mercie.

[f] By the creation of the heauens and beautifull ornament, with the gathering alſo of the waters, he ſetteth forth the power of God that all creatures might feare him.

‖Or, was created.

[g] No counſell can preuaile againſt God, but he deſtroyeth it and it ſhal haue euill ſucceſſe.

[h] He ſheweth that all our felicitie ſtandeth in this, that the Lord is our God.

[i] He proueth that all things are gouerned by Gods prouidence and not by fortune.

[k] Therefore he knoweth their wicked enterpriſes.

[l] If kings and the mightie of the world can not be ſaued by worldlie meanes, but onely by Gods prouidence, what haue others to truſt in, that haue not like meanes?

[m] God ſheweth that towarde his of his mercie which man by no meanes is able to compaſſe.

[n] Thus he ſpeaketh in the name of the whole Church, which onely dependeth on Gods prouidence.

[a] He promiſeth neuer to become vnmindeful of Gods great benefites for his deliuerance.

[b] They that are beaten downe with the experience of their owne [illegible]

[c] Which I receiued for the dangers wherein I was.

[d] They ſhalbe bolde to flee to [illegible]

[e] Although Gods power be ſufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

[f] The godly by their patient [illegible] proſper [illegible] they which [illegible]

[g] If they [illegible] be of the laſt [illegible]

[h] That is the true religion and worſhip of God.

[*] 1.Pet.3,10.

[k] Seing all men naturally deſire felicitie, he [illegible] into miſerie.

[l] The angre of God doeth not onely deſtroy the wicked, but alſo aboliſheth their name for euer.

[m] When they [illegible] God [illegible] And as Chriſt ſayeth, all the heares of his head.

21 But malice ſhall ſlay the [n] wicked: and they that hate the righteous, ſhall periſh.

22 The Lord [o] redeemeth the ſoules of his ſeruantes: and none, that truſt in him ſhall periſh.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him to flatter their King (as is the courſe of the world) did alſo moſt cruelly perſecute Dauid: againſt whom hee prayeth God to plead and to auenge his cauſe, 8 That they may be taken in their nets and ſnares, which they layde for him, that his innocencie may be declared, 27 And that the innocent, which take part with him may reioyce and prayſe the Name of ẏ Lord, that thus deliuereth his ſeruants. 28 And ſo hee promiſeth to ſpeake foorth the iuſtice of the Lorde, and to magnifie his Name all the dayes of his life.

A Pſalme of Dauid.

PLeade my [a] cauſe, O Lord, with them that ſtriue with me: fight thou againſt them, that fight againſt me.

2 [b] Lay hande vpon the ſhielde and buckler, and ſtand vp for mine helpe.

3 Bring out alſo the ſpeare, and ſtop [the way] againſt them, that perſecute me: ſay vnto my [c] ſoule, I am thy ſaluation.

4 Let them bee confounded and put to ſhame, that ſeeke after my ſoule: let them bee turned backe, and brought to confuſion, that imagine mine hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the Lorde [d] ſcatter [them.]

6 Let their way be darke and ſlipperie: and let the Angel of the Lorde perſecute them.

7 For [e] without cauſe they haue hid the pit and their net for mee: without cauſe haue they digged a pitte, for my ſoule.

8 Let deſtruction come vpon [f] him at vnwares, and let his net, that hee hath layde priuily, take him: let him fall into [g] the ſame deſtruction.

9 Then my ſoule ſhalbe ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhal ſay, Lord, who is like vnto thee, which deliuereſt the poore from him, that is to ſtrōg for him? yea, the poore and him that is in miſerie, from him that ſpoyleth him?

11 Cruell witneſſes dyd riſe vp: they asked of me things that I knewe not.

12 They rewarded me euill for good, to [k] haue ſpoyled my ſoule.

13 Yet I, when they were ſicke, I was clothed with a ſacke: I humbled my ſoule with faſting: and my prayer was turned vpon my boſome.

14 I behaued my ſelfe as to my friende, or as to my brother: I humbled my ſelfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduerſitie they reioyced, and gathered them ſelues together: the abiectes aſſembled themſelues againſt me, and I knewe not: they tare [n] me and ceaſed not.

16 With the falſe ſcoffers at [o] bankets, gnaſhing their teeth againſt me.

17 Lord how long wilt thou beholde [this?] deliuer my ſoule from their tumult, euen ‖ my deſolate ſoule from the lions.

18 So will I giue thee thankes in a great Congregation: I will prayſe thee among much people.

19 Let not them that are mine enemies, vniuſtly reioyce ouer mee, neither let them [p] winke with the eye, that hate me without a cauſe.

20 For they ſpeake not as friendes: but they imagine deceitfull wordes againſt the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, ſaying, Aha, aha, [q] our eye hath ſeene.

22 Thou haſt ſeene it, O Lord: keepe not ſilence: be not farre frō me, O Lord.

23 Ariſe & wake to my iudgement, euen to my cauſe, my God, & my Lord.

24 Iudge me O Lorde my God, according to thy [r] righteouſnes, and let thē not reioyce ouer me.

25 Let them not ſay in their heartes, [s] O our ſoule reioyce: neither let them ſay, We haue deuoured him.

26 Let them be confounded, & put to ſhame [t] together, that reioyce at mine hurt: let them bee clothed with confuſion and ſhame, that lift vp them ſelues againſt me.

27 [But] let them be ioyful and glad, [x] that loue my righteouſneſſe: yea let them ſay alway, Let the Lord be magnified, which loueth the [y] proſperitie of his ſeruant.

28 And my tongue ſhal vtter thy righteouſnes and thy praiſe euery day.

PSAL. XXXVI.

1 The Prophet grieuouſly vexed by the wicked, doeth complaine of their malicious wickedneſſe. 6 Then hee turneth to conſider the vnſpeakable goodnes of God towardes all creatures: 9 But ſpecially towards his children, that by the faith thereof he may bee comforted [illegible] aſſured of his deliuerance by this ordinary courſe of Gods worke, 13 Who in the ende deſtroyeth the wicked and ſaueth the iuſt.

---

[n] Their wicked enterpriſes ſhall turne to their owne deſtruction.

[o] For when they ſeeme to be ouercome with great dangers and death it ſelfe, then God ſheweth himſelfe their redeemer.

[a] He deſireth God to vndertake his cauſe againſt them that do perſecute him and ſlander him.

[b] Albeit God can with his breath deſtroy all his enemies yet the holy ghoſt attributeth vnto him theſe outward weapons to aſſure vs of his preſent power.

[c] Aſſure me againſt theſe temptations, that thou art the author of my ſaluation.

[d] Smite them with the ſpirit of giddineſſe that their enterpriſes may be fooliſh, and they receiue iuſt rewarde.

[e] Shewing that we may not call God to be a reuenger but onely for his glory, and when our cauſe is iuſt.

[f] When he promiſeth to him ſelfe peace.

[g] Which he prayeth againſt the children of God.

[h] He attributeth his deliuerance onely to God, prayſing him therefore [illegible] ſoule and body.

[i] That would not ſuffer me to purge my ſelfe.

[k] To haue taken from me all comfort, and brought me into diſpaire.

I prayed for them with inward affection, as I would haue done for my ſelfe or I declared mine affection with bowing downe mine head.

[m] When they ſawe me readie to ſlip, and as one that halted for infirmitie.

[n] With their railing wordes.

[o] The worde ſignifieth cakes meaning that the proude Courtiers at their banket [illegible] ſcoffe raile, and conſpire his death.

[p] In token of contempt and mocking.

‖ Or, [illegible] of the [illegible] and others in their miſerie.

[q] They reioyced as though they had nowe ſeene Dauid ouerthrowen.

[r] It is the iuſtice of God to giue to the oppreſſers affliction and torment, & to the oppreſſed eaſe and reliefe, 2 Theſ 1, 6.

[s] Becauſe we haue that, which wee ſought for, ſeeing he is deſtroyed.

[t] That is, at once, were they neuer ſo many or mightie.

[u] This prayer ſhall alwayes be verified againſt them, that perſecute the faithfull.

[x] That at leaſt fauour my cauſe, though they be not able to helpe me.

[y] He exhorteth the Church to prayſe God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

To him that excelleth, A Pſalme of Dauid, the ſeruant of the Lord.

WIckedneſſe ſayth to the wicked man, [a] euen in mine heart, that there is no feare of God before his eyes.

2 For hee flattereth him ſelfe in his owne eyes, while his iniquitie is founde [worthie] to be hated.

3 The wordes of his mouth are iniquitie and [b] deceite: he hath left off to vnderſtand [and] to do good.

4 He [c] imagineth miſchiefe vpon his bedde: hee ſetteth himſelfe vpon a way, [that is] not good, [and] doeth not abhorre euill.

5 Thy [d] mercie, O Lord, [reacheth] vnto the heauens, [and] thy faithfulnes vnto the cloudes.

6 Thy righteouſnes [is] like yͤ [e] mightie mountaines: thy iudgementes are like a great [f] deepe: thou, Lorde, doeſt ſaue man and beaſt.

7 Howe excellent is thy mercie, O God: therefore the children of men truſt vnder the ſhadowe of thy wings.

8 They ſhall bee [g] ſatiſfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.

9 For with thee [is] the well of life, [and] in thy light ſhall we ſee light.

10 Extende thy louing kindneſſe vnto them that [h] knowe thee, and thy righteouſneſſe vnto them that are vpright in heart.

11 Let not the [i] foote of pride come againſt mee, and let not the hande of the wicked men moue me.

12 [k] There they are fallen that worke iniquitie: they are caſt downe, and ſhall not be able to riſe.

---

[a] I ſee euidently by his deedes, that ſinne puſheth forward the reprobate from wickednes to wickednes, albeit he goe about to couer his impietie.

[b] Though al other deteſt his vile ſinne, yet he himſelfe ſeeth it not.

[c] The reprobate mocke at wholſome doctrine and put no difference betweene good and euill.

[d] By deſcribing at large the nature of the reprobate, he admoniſheth the godly to beware of their vices.

[e] Though wickednes ſeemeth to ouerflowe al the worlo, yet by thine heauenly prouidence thou gouerneſt heauen and earth.

‡ Ebr. the mountaines of God: for whatſoeuer is excellent, is thus called.

[f] The depth of thy prouidence gouerneth all things, and diſpoſeth them, albeit the wicked ſeeme to ouerwhelme the worlo.

[g] Onely Gods children haue ynough of all things both concerning this life and the life to come.

[h] He ſheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.

[i] Let not the proude auaunce him ſelfe againſt mee, neither the power of the wicked driue me away.

[k] That is, in their pride, wherein they flatter them ſelues.

PSAL. XXXVII.

1 This Pſalme conteineth exhortation and conſolation for the weake, that are grieued at the proſperitie of the wicked, and the affliction of the godly. 7 For howe proſperouſly ſoeuer the wicked do liue for the time, he doeth affirme their felicitie to be vaine and tranſitorie, becauſe they are not in the fauour of God, but in the ende they are deſtroyed as his enemies. 11 And howe miſerably that the righteous ſeemeth to liue in the worlo, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preſerued.

A Pſalme of Dauid.

FRet not [a] thy ſelfe becauſe of the wicked men, neither be enuious for the euill doers.

2 For they ſhal ſoone be [b] cut downe like graſſe, and ſhall wither as the greene herbe.

3 [c] Truſt thou in the Lord & do good: dwell in the lande, and thou ſhalt be fed aſſuredly.

4 And delite thy ſelf in the Lord, and he ſhall giue thee thine hearts deſire.

5 Commit thy way vnto the Lord, & truſt in him, & he ſhall bring it to paſſe.

6 And he ſhall bring forth thy righteouſnes as the light, and thy [e] iudgement as the noone day.

7 Waite patiently vpon yͤ Lorde and hope in him: freat not thy ſelfe for him [f] which proſpereth in his way: nor for the man that bringeth his enterpriſes to paſſe.

8 Ceaſe frō anger, & leaue off wrath: freat not thy ſelfe [g] alſo to do euill.

9 For euill doers ſhalbe cut off & they that waite vpon the Lord, they ſhall inherite the land.

10 [h] Therefore yet a litle while, & the wicked ſhall not appeare, and thou ſhalt looke after his place, and hee ſhall not be found.

11 But [*] meeke men ſhall poſſeſſe the earth, and ſhall haue their delite in the multitude of peace.

12 The wicked practiſeth againſt the iuſt, & gnaſheth his teeth againſt him.

13 [i] But the Lord ſhall laugh him to ſcorne: for he ſeeth yͭ his day is cōming.

14 The wicked haue drawen [their] ſworde, and haue bent their bowe, to caſt downe the poore and needy, [and] to ſlay ſuch as be of vpright conuerſation.

15 But their ſworde ſhall enter into their owne heart, and their bowes ſhall be broken.

16 [k] A ſmall thing vnto the iuſt man is better, then great riches to the wicked [and] mightie.

17 For the armes of the wicked ſhall be broken: but the Lorde vpholdeth the iuſt men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance ſhall be perpetuall.

19 They ſhal not be confounded in the perilous time, & in the dayes of famine they ſhall haue [m] ynough.

20 But the wicked ſhall periſh, & the enemies of the Lorde ſhall be conſumed as the [n] fatte of lambes: euen with the ſmoke ſhall they conſume away.

---

[a] Hee admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of yͤ wicked, neither to deſire to be like them to make our ſtate the better.

[b] For Gods iudgement cutteth downe their ſtate in a moment.

[c] To truſt in God and doe according to his wil, are ſure tokens, that his prouidence will neuer faile vs.

[d] Be not led by thine owne wiſedome, but obey God, and he will finiſh his worke in thee.

[e] As the hope of the day light cauſeth vs not to be offended with the darkenes of yͤ night: ſo ought we patiently to truſt that God wil cleare our cauſe & reſtore vs to our right.

[f] Albeit God ſuffreth the wicked to proſper, it ſeemeth to yͤ fleſh that he fauoureth their doings. Iob. 21.7.

[g] Meaning, except he moderate his affections, he ſhall be led to doe as they doe.

[h] He correcteth the impacience of our nature, which can not abide till the fulnes of Gods time be come.

[*] Matth. 5. 5.

[i] The godly are aſſured that the power and craft of the wicked ſhal not preuaile againſt the, but fall on their owne neckes & therefore ought patiently to abide Gods time, & in the meane while bewayle their ſinnes, & offer vp their teares as a ſacrifice of their obedience.

[k] For they are daily ſedde as with Manna from heauen, and haue ſufficient when the wicked haue neuer ynough but euer hunger.

[l] God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

[m] For God will giue them contented mindes, and that which ſhalbe neceſſarie.

[n] They ſhall vaniſh away ſuddenly: for they are fed for the day of ſlaughter.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For ſuch as bee bleſſed of God,] ſhall inherite the lande, and they that be curſed of him, ſhalbe cut off.

23 The pathes of man are directed by the Lord: for he loueth his way.

24 Though he fal, he ſhal not be caſt off: for yͤ Lord putteth vnder his hande.

25 I haue bene yong, and am old: yet I ſawe neuer the righteous forſaken, nor his ſeede begging bread.

26 But he is euer mercifull and lendeth, & his ſeede enioyeth the bleſſing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lorde loueth iudgement, and forſaketh not his Saints: they ſhall be preſerued for euermore: but the ſeede of the wicked ſhalbe cut off.

29 The righteous men ſhall inherite the land, and dwell therein [s] for euer.

30 The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.

31 For the law of his God [is] in his heart and his ſteppes ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 But the Lord will not leaue him in his hande, nor condemne him, when he is iudged.

34 Waite thou on the Lorde, & keepe his way & hee ſhall exalt thee, that thou ſhalt inherit the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I haue ſeene the wicked ſtrong, & ſpreading himſelf like a greene bay tree.

36 Yet he paſſed away & loe, he was gone, and I ſought him, but hee coulde not be found.

37 [y] Marke yͤ vpright man, & beholde the iuſt: for yͤ end of that man is peace.

38 But the tranſgreſſours ſhalbe deſtroyed together, and the ende of the wicked ſhalbe cut off.

39 But the [z] ſaluatiō of the righteous men ſhall be of the Lord: he ſhall be their ſtrength in the time of trouble.

40 For the Lord ſhal helpe them, and deliuer them: he ſhal deliuer them from the wicked, and ſhall ſaue them, becauſe they truſt in him.

o God ſo furniſheth him with his bleſſing, that he is able to helpe others.

p God proſpereth the faithful, becauſe they walke in his wayes with an vpright conſcience.

q When God doeth exerciſe his faith with diuers tentations.

r Though the iuſt man die, yet Gods bleſſings are extended to his poſteritie: and though God ſuffer one euill man to lacke temporal benefites, yet he recompenſeth him with ſpirituall treaſures.

s They ſhall continually be preſerued vnder Gods wings, & haue at leaſt inward reſt.

t Theſe three poyntes are required of the faithful, that their talke be godly, Gods lawe in their heart, and that their life be vpright.

u For though it be ſometime for a time, or both for Gods glory and their ſaluation: yet he will approue their cauſe and reuenge their wrong.

x See that the proſperitie of the wicked is but as a cloud, which vaniſheth away in a moment.

y He exhorteth the faithful to marke diligently the example of Gods mercie and alſo of his iudgements.

z He declareth that the patient hope of the godly is neuer in vaine, but in the ende hath good ſucceſſe, though for a time God proue them by ſundry tentations.

PSAL. XXXVIII.

1 Dauid lying ſicke of ſome grieuous diſeaſe acknowledgeth himſelfe to be chaſtiſed of the Lorde for his ſinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnes of his griefe by many wordes and circumſtances, as wounded with the arrowes of Gods ire, forſaken of his friends, euil entreated of his enemies. 15 But in the end with ſure confidence he committeth his cauſe to God, and hopeth for ſpeedie helpe at his hand.

A Pſalme of Dauid for [a] remembrance.

O Lord, rebuke me not in thine anger, neither chaſtiſe me in thy wrath.

2 For thine [c] arrowes haue light vpō me, & thine hand lieth vpō me.

3 There is nothing ſound in my fleſh, becauſe of thine anger: neither is there reſt in my bones becauſe of my ſinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt becauſe of my fooliſhneſſe.

6 I am bowed, and crooked verie ſore: I go mourning all the day.

7 For my reines are full of burning, and there is nothing ſound in my fleſh.

8 I am weakened and ſore broken: I [g] roare for yͤ very griefe of mine heart.

9 Lord, I powre my whole deſire before thee, & my ſighing is not hid from thee.

10 Mine heart [h] panteth: my ſtrength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friendes ſtande aſide from my plague, and my kinſmen ſtand a farre off.

12 They alſo, that ſeeke after my life, lay ſnares, and they that go about to do me euill, talke wicked thinges and imagine deceit continually.

13 But I as [k] a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a mā, yͭ heareth not, & in whoſe mouth are no reproofes.

15 For on thee, O Lord, do I waite: yͧ wilt heare me my Lord, my God.

16 For I ſaid, Heare me, leaſt they reioyce ouer me: for when my foote ſlippeth, they extoll themſelues againſt me.

17 Surely I am ready to [m] halte, and my ſorowe is euer before me.

18 When I declare my payne, [and] am ſory for my ſinne,

19 Thē mine enemies are aliue and are mightie, & they that hate me wrongfully are many.

20 They alſo, that rewarde euill for good, are mine aduerſaries, becauſe I

a To put himſelf and others in minde of Gods chaſtiſement for ſinne.

He deſireth not to be exempted from Gods rod but that he woulde ſo moderate his hand that he might be able to beare it.

c The ſicknes, wherewith thou haſt viſited me.

d Dauid acknowledgeth God to be iuſt in his puniſhments becauſe his ſinnes had deſerued much more.

e He confeſſeth his ſinnes, Gods iuſtice, & maketh prayer his refuge.

f That rather gaue place to mine owne luſts, then to the will of God.

Or, blacke, as one that is disfigured & conſumed with ſicknes.

g This example warneth vs neuer to deſpaire, be the torment neuer ſo great: but alwayes to crye vnto God with ſure truſt for deliuerance.

h Or, runneth about, or, is toſſed to & fro, meaning, that he was deſtitute of all aide and counſell.

i My ſight faileth me for very ſorowe.

Partly for feare & partly for pride they denied all dutie and friendſhip.

k For I can haue no audience before me, and therefore patiently waite for the helpe of God.

l That is, if they ſee that thou ſuccour me not in time, they will mocke and triumph as though thou hadſt forſaken me.

m I am without hope to recouer my ſtrength.

n In my greateſt miſerie they moſt reioyce.

followe

follow [o] goodnes.

21 Forſake me not, O Lorde: be not thou farre from me, my God.

22 Haſte thee to helpe me, O my Lord, my [p] ſaluation.

o He had rather haue the hatred of al the worlde, then to faile in any part of his dutie to godward.

p Which art the authour of my ſaluation: and this declareth that he prayed with ſure hope of deliuerance.

PSAL. XXXIX.

1 Dauid declareth with what great griefe and bitternes of minde he was driuen to these outragious complaintes of his infirmities. 2 For he confeſſeth that when he had determined ſilence, that he braſt forth yet into wordes that he would not, through the greatnes of his griefe. 4 Then he rehearſeth certaine requeſts which taſte of the infirmitie of man, 8 And mixeth with them many prayers: but all do ſhewe a minde wonderfully troubled, that it may plainely appeare how he did ſtriue mightily against death and deſperation.

To the excellent muſician [a] Ieduthun.
A Pſalme of Dauid.

I Thought, [b] I wil take heede to my waies that I ſinne not with my tongue: I wil keepe my mouth brideled, while the wicked is in my ſight.

2 I was dumme and ſpake nothing: I kept ſilence euen from good, [c] and my ſorowe was more ſtirred.

3 Mine heart was hote within me, [&] while I was muſing, ỹ fire kindled, [and] I ſpake wᵗ my tongue, [d] ſaying,

4 Lord, let me know mine ende, & the meaſure of my dayes, what it is: let me know how long I haue to liue.

5 Behold, thou haſt made my dayes as an hand bredth, & mine age as nothing in reſpect of thee: ſurely euery man [in his beſt] ſtate is altogether [e] vanitie. Selah.

6 Doubtleſſe man walketh in a ſhadowe, and diſquieteth himſelfe in vaine: he heapeth vp riches,] and cannot tell who ſhall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my tranſgreſſions, and make mee not a rebuke vnto the [f] fooliſh.

9 I ſhould haue beene dumme, and not haue opened my mouth, becauſe [g] thou diddeſt it.

10 Take thy plague away frō me: for I am conſumed by ỹ ſtroke of thine hād.

11 When thou with rebukes doſt chaſtiſe man for iniquitie, thou as a mothe [h] makeſt his beautie to conſume: ſurely euerie man [is] vanitie. Selah.

12 Heare my prayer, O Lord, & hearken vnto my cry: keepe not ſilence at my teares, for I am a ſtraunger with thee, [and] a ſoiourner as all my fathers.

13 Stay thine anger frō me, that I may recouer my ſtrength, [k] before I go hence and be not.

a This was one of the chiefe ſingers, 1. Chro. 16. 41.

b Albeit he had appointed with himſelfe patiently to haue taried Gods leyſure, yet the vehemencie of his paine cauſed him to breake his purpoſe.

c Though when the wicked ruled, he thought to haue kept ſilence, yet his zeale cauſed him to change his minde.

d He confeſſeth that he grudged againſt God, conſidering the greatnes of his ſorowes, and the ſhortnes of his life.

e Yet Dauid offended in ỹ that he reaſoned with God, as though that he were too ſeuere towarde his weake creature.

f Make me not a mocking ſtocke to ỹ wicked, or wrap me not vp with the wicked, when they are put to ſhame.

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon them, yet thy ſecret curſe conſumeth & freteth them. i The worde ſignifieth all that he deſireth as health, force, ſtrength, beautie, & in whatſoeuer he hath delite, ſo that the rod of God taketh away all that is deſired in this worlde.

k For his ſorowe cauſed him to thinke that God would deſtroy him vtterly: whereby we ſee how hard it is for the very Saintes to keepe a meaſure in their wordes, when death & deſpaire aſſayle them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie & praiſe the grace of God for his deliuerance, 5 commending alſo his prouidence towardes all mankinde. 7 Then doeth hee promiſe to giue himſelfe wholy to Gods ſeruice, & ſo declareth howe God is truely worſhipped. 14 Afterward he giueth thankes and praiſeth God, and hauing complayned of his enemies, with good courage he calleth for ayde and ſuccoure.

To him that excelleth. A Pſalme of Dauid.

I Waited [a] patiently for ỹ Lord, and he inclined vnto mee, and heard my crie.

2 He brought me alſo out of the horrible pit, out of the myrie clay, & ſet my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth [c] a new ſong of praiſe vnto our God: many ſhal ſee it and feare, and ſhall truſt in the Lord.

4 Bleſſed [d] is the man that maketh the Lord his truſt, & regardeth not the proude, nor ſuch as turne aſide to lyes.

5 [e] O Lord my God, thou haſt made thy wonderfull workes ſo many, that none can counte in order to thee thy thoughtes towarde vs: I woulde declare, and ſpeake of them, but they are moe then I am able to expreſſe.

6 Sacrifice and offring thou diddeſt not deſire: [(for [f] mine eares haſt thou prepared) burnt offring & ſinne offring haſt thou not required.

7 [g] Then ſaid I, Loe, I come: [for in the rolle of ỹ booke it is written of me,

8 I deſired to do thy good wil, O my God: yea, thy law is within mine heart.

9 I haue declared thy righteouſnes in the [h] great Cōgregation: lo, I wil not refraine my lips: O Lord, ỹ knoweſt.

10 I haue not hid thy righteouſneſſe within mine heart, but I haue declared thy trueth & thy ſaluation [i] I haue not concealed thy mercie and thy trueth from the great Congregation.

11 Withdraw not ỹ thy tender mercie from me, O Lord: let thy mercie & thy trueth alway preſerue me.

12 For innumerable troubles haue compaſſed mee: my ſinnes haue taken ſuch holde vpon mee, that I am not able to looke vp: yea, they are moe in number then the heares of mine head:

a Though God deferred his helpe, yet he patiently abode, till he was heard.

b He hath deliuered me from moſt great dangers.

c That is, a ſpecial occaſion to praiſe him: for Gods benefites are ſo many occaſions for vs to praiſe his Name.

d To folowe their example, which be moſt wretches that truſteth not onely in the Lorde.

e Dauid goeth from one kinde of Gods fauour, to the contemplation of his prouidence ouer all, and confeſſeth that his counſels towardes vs are farre aboue our capacities, we can not ſo much as tell them in order.

f Thou haſt opened mine eares to vnderſtand the ſpiritual meaning of the ſacrifices: and here Dauid eſteemeth the ceremonies of the Lawe nothing in reſpect of the ſpiritual ſeruice.

g When thou haſt opened mine eares and heart, I was readie to obey thee, being aſſured that I was written in the booke of thine election for this ende. h In the Church aſſemblie [illegible] the Saintes [illegible]. i Dauid here numbreth three degrees of our ſaluation: Gods mercie, whereby he [illegible]: his righteouſnes which ſignifieth his continual protection: and his trueth, whereby appeareth his conſtant fauour, ſo that hereof proceedeth our ſaluation.

therefore mine heart hath [k]failed me.

13 Let it pleaſe thee, O Lord, to deliuer me: make haſt, O Lord, to help me.

14 Let them be confounded & put to ſhame together, that ſeeke my ſoule to deſtroy it: let them be driuen backeward and put to rebuke, that deſire mine hurt.

15 Let them bee [l]deſtroyed for a rewarde of their ſhame, which ſay vnto me, Aha, aha.

16 Let al them, that ſeeke thee, reioyce and bee glad in thee: and let them, that loue thy ſaluation, ſay alway, [n]The Lord be prayſed.

17 Though I bee poore and needie, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

[k] As touching the iudgement of the fleſh, I was utterly deſtitute of all counſell: yet faith inwardly moued my heart to pray.

[l] He deſireth that Gods mercie may extend for him againſt the rage of his enemies.

[m] Let the ſame ſhame, and confuſion light vpon them, which they intended to haue brought vpon me.

[n] As the faithfull alwayes prayſe God for his benefites, ſo the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being greeuouſly afflicted, bleſſeth them that pitie his caſe, 9 And complaineth of the treaſon of his owne friends and familiars, as came to paſſe in Iudas, Iohn 13,18. After hee feeling the great mercies of God gently chaſtiſing him, and not ſuffering his enemies to triumphe againſt him, 13 Giueth moſt heartie thankes vnto God.

To him that excelleth. A Pſalme of Dauid.

Bleſſed is he that [a]iudgeth wiſely of the poore: the Lord ſhall deliuer him in the time of trouble.

2 The Lord wil keepe him, and preſerue him aliue: he ſhall be bleſſed vpon the earth, and thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord will ſtrengthen him vpon the bed of ſorow: thou haſt turned al his bed in his ſicknes.

4 [c]Therfore I ſaid, Lord haue mercie vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies [d]ſpeake euill of mee, [ſaying,] When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh [e]lies, but his heart heapeth iniquitie within him, and when [hee] commeth forth, he telleth it.

7 All they that hate me, whiſper together againſt me: [euen] againſt mee doe they imagine mine hurt.

8 A miſchiefe is light vpon him, and he that lyeth, ſhall no more riſe.

9 Yea, my familiar friend, whom I truſted, which did eat of my bread, [f]hath lifted vp the heele againſt me.

10 Therefore, O Lord, haue mercie vpon me, and raiſe me vp: ſo I ſhall rewarde them.

11 By this I know that thou fauoureſt me, becauſe mine enemie doeth not triumphe againſt me.

12 And as for me, thou vpholdeſt me [h]in mine integritie, and doeſt ſet me before thy face for euer.

13 Bleſſed be yͤ Lord God of Iſrael worlde without ende. [i]So be it, euen ſo be it.

[a] Not condemning him as accurſed, whō God doeth viſit, knowing that there are diuers cauſes, why God layeth his hand vpon vs, yea, and afterward he reſtoreth vs.

[b] When for ſorow & griefe of minde he caſteth himſelfe vpon his bed.

[c] Thou haſt reſtored him in his ſicke bed and ſent him comfort.

[d] That is, curſe me, and cannot haue their cruel hate quenched but with my ſhamefull death.

[e] For pretending to comfort me, he [illegible] my death in his heart and [illegible] thereof.

[f] The enemies thought by his [illegible] [illegible] become his mortal enemie. ‡ Ebr. The man of my peace. g As Dauid [illegible] falſhood, and as it was chiefly accompliſhed in Chriſt, Iohn 13,18, ſo ſhall [illegible] as continually proue the ſame.

[h] Meaning, either in proſperitie of lyfe, or in the true feare of God againſt al tentations.

[i] Shewing moſt euident ſignes of thy fatherly prouidence.

[k] By this repetition he ſtirreth vp the faythfull to prayſe God.

PSAL. XLII.

1 The Prophet grieuouſly complaineth, that being letted by his perſecutors, he could not be preſent in the congregation of Gods people, proteſting that although hee was ſeparated in body from it, yet his heart was thitherward affectioned. 7 And laſt of all he ſheweth, that he was not ſo farre ouercome with theſe ſorowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Pſalme to giue [a]inſtruction,
committed [illegible] of Korah.

As the harte brayeth for yͤ riuers of water, ſo panteth my ſoule after thee, O God.

2 [b]My ſoule thirſteth for God, [euen] for the liuing God: when ſhall I come and appeare [before] the preſence of God?

3 My teares haue bene my [c]meate day and night, while they daily ſay vnto me, Where is thy God?

4 When I remembred [d]theſe things, I powred out my verie heart, becauſe I had gone with yͤ multitude, [&] ledde them into the houſe of God with yͤ voice of ſinging, and praiſe, [as] a multitude that keepeth a feaſt.

5 Why art thou caſt down, my ſoule, & vnquiet within me? [e]wayte on God: for I will yet giue him thankes for the helpe of his preſence.

6 My God, my ſoule is caſt downe within me, [f]becauſe I remember thee, from the land of Iorden, & Hermonim, [and] from the mount Mizar.

7 [g]One deepe calleth another deepe by yͤ noyſe of thy water ſpoutes: all thy waues & thy floods are gone ouer me.

8 The Lord [h]will graunt his louing kindneſſe in the day, & in the night ſhall I ſing of him, [euen] a prayer vnto the God of my life.

9 I wil ſay vnto God, [Which is] my rock, why haſt thou forgotten me? why goe I mourning, when the enemy oppreſſeth me?

10 [i]My bones are cut aſunder, while mine enemies reproche me, ſaying daily vnto me, Where is thy God?

[a] As a treaſure to be kept of them which were of the number of the Leuites.

[b] By theſe ſimilitudes of thirſt and panting he ſheweth his feruent deſire to ſerue God in his Temple.

[c] As others take pleaſure in eating & drinking, ſo he was altogether giuen to weeping.

[d] That is, how I led yͤ people to ſerue thee in thy tabernacle, and now ſeeing my contrary eſtate, I die for ſorow.

[e] Though he ſuſteyned grieuous aſſaultes of the fleſh to caſt him into deſpaire, yet his faith grounded on Gods accuſtomed mercies getteth yͤ victorie.

[f] That is, when I remember thee in this land of my baniſhment among the mountaines.

[g] Afflictions came ſo thicke vpon me, that I felt my ſelfe as ouerwhelmed: whereby he ſheweth there is no end of our miſeries, till God be pacified, and ſend remedie.

[h] He aſſureth himſelfe of Gods helpe in time to come.

[i] That is, I am moſt grieuouſly tormented.

11 [k] Why art thou caſt downe, my ſoule? & why art thou diſquieted within me? waite on God: for I will yet giue him thankes: [he is] my preſent helpe, and my God.

k This repeticion doeth declare that Dauid did not ouercome at once: to teach vs to be conſtant for as much as God will certainely deliuer vs.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conſpire againſt him, that hee might ioyfully prayſe God in his holy Congregation.

Iudge [a] mee, O God, and defend my cauſe againſt the vnmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art ÿ God of my ſtrength: why haſt thou put mee away? why goe I ſo mourning, when the enemie oppreſſeth me?

3 Send thy [c] light and thy trueth: let them leade me: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then [d] will I go vnto the altar of God, euen vnto ÿ God of my ioy and gladneſſe: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou caſt downe, my ſoule? and why art thou diſquieted within me? [e] Wayte on God: for I will yet giue him thankes, [he is] my preſent helpe, and my God.

a Hee deſireth God to vndertake his cauſe againſt the enemies, but chiefly that he would reſtore him to ÿ Tabernacle.
b That is, the cruel companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promiſes.
d He promiſeth to offer a ſolemne ſacrifice of thankes giuing in token of his great deliuerance.
e Whereby he admoniſheth the faithfull not to relent, but conſtantly to waite on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 The faithfull remember the great mercie of God towarde his people 9 After, they complayne, becauſe they feele it no more, 17 Alſo they alledge the couenant made with Abraham, for ÿ keeping whereof they ſhew what grieuous things they ſuffered. 23 Finally they praye vnto God not to contemne their affliction ſeeing the ſame redoundeth to the contempt of his honour

To him that excelleth. A Pſalme to giue inſtruction, committed to the [illegible] of Korah.

WE haue heard wᵗ our eares, O God: our fathers haue tolde vs the workes, [that] thou haſt done in their daies, in the olde time:

2 Howe thou haſt driuen out the [b] Heathen with thine hand, and planted [c] them: howe thou haſt deſtroyed the [d] people, and cauſed [e] them to growe.

3 For they inherited not the lande by their owne ſworde, neither dyd their owne arme ſaue them: but thy ryght hande, and thine arme and the light of thy countenance, becauſe thou dideſt [f] fauour them.

4 Thou art my King, O God: ſend helpe vnto [g] Iaakob.

a This Pſalme ſemeth to haue bene made by ſome excellent Prophet for the vſe of the people when the Church was in extreme miſerie, either at their returne from Babylon, or vnder Antiochus, or in ſuch like affliction.
b That is, the Cananites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers
f Gods free mercy & loue is the onely fountaine and beginning of the Church, Deut.4.37.
g Becauſe thou art our king, therefore deliuer thy people from their miſerie.

5 [h] Through thee haue wee thruſt backe our aduerſaries: by thy Name haue we troden downe them that roſe vp againſt vs.

6 For I doe not truſt in my bowe, neither can my ſworde ſaue me.

7 But thou haſt ſaued vs from our aduerſaries and haſt put them to confuſion that hate vs.

8 Therefore will we praiſe God continually, and will confeſſe thy name for euer. Selah.

9 But nowe [i] thou art farre off, and putteſt vs to confuſion, and goeſt not foorth with our armies.

10 Thou makeſt vs to turne backe from the aduerſarie, and they, which hate vs, ſpoyle for them ſelues.

11 [k] Thou giueſt vs as ſheepe to be eaten, and doeſt ſcatter vs among the nations.

12 Thou ſelleſt thy people [l] without gaine, and doeſt not [illegible] their price.

13 Thou makeſt vs a reproch to our neighbours, a ieſt and a laughing ſtocke to them that are rounde about vs.

14 Thou makeſt vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confuſion is [m] daily before me, and the ſhame of my face hath couered me,

16 For the voyce of the ſlanderer and rebuker, for the enemie and [n] auenger.

17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale wee falſely concerning thy couenant.

18 Our heart is not turned backe: neither our ſteps gone out of thy paths,

19 Albeit thou haſt ſmitten vs downe into the place of dragons, and couered vs with the ſhadowe of death.

20 If we haue forgotten the Name of our God, and holden vp our handes to a [p] ſtrange god,

21 Shall not God [q] ſearch this out? for he knoweth the ſecrets of the heart.

22 Surely for thy ſake [r] are we ſlaine continually, and are counted as ſheepe for the ſlaughter.

23 Up why ſleepeſt thou, O Lorde? awake, be not farre off for euer.

24 Wherefore hideſt thou thy face? [and] forgetteſt our miſerie and our affliction?

h Becauſe they [illegible] their forefathers made both one [illegible], they apply [illegible] to themſelues, which before they did attribute to their fathers.
i As they confeſſed before, that their ſtrength came of God, ſo now they acknowledge that this affliction came by his iuſt iudgement.
[illegible] Rom.8.36.
k Knowing God to be author of this calamitie they murmure not, but [illegible]
l As [illegible] ſold for a low price, [illegible] the firſt chapman.
m I dare not lift vp mine head for ſhame.
n Meaning, the proude and cruel [illegible].
o [illegible] not [illegible] but declare that they reſt vpon God in the [illegible] of their afflictions [illegible] to the conſideration of [illegible] by [illegible]
p They ſhewe that they bo[illegible] right, becauſe they truſted in him alone.
q They take God [illegible] that they were vpright to him warde.
r [illegible] comfort, that the wicked puniſh them not for their ſinnes but for Gods cauſe, Matthewe 5.10. 1.Peter 4.14.

25 For our ſoule is [i] beaten downe vnto the duſt: our bellie cleaueth vnto the ground.

26 Riſe vp for our ſuccour, & redeeme vs for thy [k] mercies ſake.

[i] There is no hope of recouerie, except thou put to thine hand and raiſe vs vp.

[k] Which is the onely and ſufficient ranſome to deliuer both bodie and ſoule from al kinde of ſlauerie and miſerie.

PSAL. XLV.

1 The maieſtie of Salomon, his honour, ſtrength beautie, riches and power are prayſed, and alſo his mariage with the Egyptian being an heathen woman is bleſſed, 10 If that ſhe can renounce her people and the loue of her countrey and giue her ſelfe wholy to her huſbande. Under the which figure the wonderful maieſtie and increaſe of the kingdom of Chriſt and the Church his ſpouſe nowe taken of the Gentiles is deſcribed.

To him that excelleth on [a] Shoſhannim a ſong of
[b] loue to giue inſtruction, committed
to the ſonnes of Korah.

MIne heart will vtter forth a good matter: I will intreate in [my] workes of the King: my tongue [is as] the penne of a ſwift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, becauſe God hath bleſſed thee for euer.

3 Girde thy ſworde vpon [thy] thigh, O moſt mightie, [to wit,] thy worſhip and thy glory,

4 And proſper with thy glorie: [d] ride vpon the worde of trueth and of meekenes and of righteouſneſſe: ſo thy right hand ſhall teach thee terrible things.

5 Thine arrowes [are] ſharpe [to pearce] the heart of the Kings enemies: [therefore] the people ſhall fall vnder thee.

6 Thy [e] throne, O God, [is] for euer and euer: the ſcepter of thy kingdome [is] a ſcepter of righteouſneſſe.

7 Thou loueſt righteouſnes, and hateſt wickedneſſe, becauſe God, [euen] thy God hath [f] anointed thee with the oyle of gladneſſe aboue thy fellowes.

8 All thy garments ſmel of myrrhe and aloes, and caſſia, whē thou commeſt out of the yuorie palaces, [g] where they haue made thee glad.

9 Kings daughters [were] among thine honorable wiues: vpō thy right hande did ſtande the [h] Queene in a veſture of golde of Ophir.

10 [i] Hearken, O daughter, and conſider, [and] incline thine eare: forget alſo thine owne people & thy fathers houſe.

11 So ſhall the King haue pleaſure in thy beautie: for he is thy Lord, and reuerence thou him.

[a] This was a certaine tune or an inſtrument.

[b] Of that perfite loue that ought to be betweene the huſband and the wife.

[c] Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies is here deſcribed.

[d] He alludeth to them that ride in charets in their triumphes, ſhewing that the quiet ſtate of a kingdome ſtandeth in trueth, meekeneſſe and iuſtice not in worldly pomp and vanitie.

[e] Under this figure of the kingdome of iuſtice is ſet forth the euerlaſting kingdome of Chriſt.

[f] Hath eſtabliſhed thy kingdome as the figure of Chriſt, which is the peace and ioy of the Church.

[g] In the which place the people haue made thee ioyful. [illegible]

[h] Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter beſt. [i] Under the name of Pharaohs daughter he ſheweth that ỹ Church muſt forget al carnall affections to obey Chriſt onely.

12 And the [k] daughter of ‖ Tyrus [with] the rich of the people ſhall doe homage before thy face with preſents.

13 The Kings daughter is all glorious [l] within: her clothing is of broydered golde.

14 She ſhall be brought vnto the King in rayment of needle worke: the virgins [that follow after her, and] her companions ſhall bee brought vnto thee.

15 With ioye and gladneſſe ſhall they be brought, [and] ſhall enter into the Kings palace.

16 In ſteade of thy fathers ſhall thy [m] children be: thou ſhalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore ſhall the people giue thankes vnto thee worlde without ende.

[k] He ſignifieth that diuers of them that be rich ſhall be benefactors to the Church, albeit they giue not perfit obedience to the Goſpell.

‖ Or, Zor.

[l] There is nothing fayned, nor hypocriticall, but ſhe is glorious both within and without: howbeit the Church hath not at al times this outward glory, the fault is to be imputed onely to their owne ingratitude.

[m] They ſhall haue greater graces then their fathers. [n] He ſignifieth the great compaſſe of Chriſtes kingdome, which ſhall be ſufficient to enriche all his members. [o] This muſt onely be referred to Chriſt, and not to Salomon.

PSAL. XLVI.

1 A ſong of triumph or thankeſgiuing for the deliuerance of Ieruſalem, after Sennacherib with his armie was driuen away, or ſome other like ſudden and marueilous deliuerance by the mightie hande of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue them ſelues wholy into the hande of God, doubting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaultes of their enemies, becauſe this is his delite to aſſwage the rage of the wicked, when they are moſt buſie againſt the iuſt.

To him that excelleth vpon [a] Alamoth a ſong
committed to the ſonnes
of Korah.

GOd [is] our hope & ſtrength, and helpe in [b] troubles, readie to be founde.

2 Therefore will not wee [c] feare, though the earth bee moued, and though the mountaines fall into the middes of the ſea.

3 Though ỹ waters thereof [d] rage [and] be troubled, and the mountaines ſhake at the ſurges of the ſame. Selah.

4 Yet there is a [e] Riuer, whoſe ſtreames ſhall make glad the citie of God: [euen] the Sanctuarie of the Tabernacles of the moſt high.

5 God is in the middes of it: therefore ſhall it not be moued: God ſhall helpe it [f] very earely.

6 When the nations raged, [and] the kingdomes were moued, God ‡ thundered, and the earth melted.

[a] Which was either a muſical inſtrument or a ſolemne tune, vnto the which this Pſalme was ſung.

‖ Or, protection.

[b] In al maner of troubles God ſheweth his ſpedy mercie and power in defending his.

[c] That is, we will not be ouercome with feare.

[d] Though the afflictions rage neuer ſo much, yet the riuers of Gods mercies bring ſufficient comfort to his.

[e] The riuer of Shiloah, which paſſed through Ieruſalem: meaning, though the defence ſeme neuer ſo ſmall, yet if God haue appointed it, it is ſufficient. [f] Alwayes when nede requireth. ‡ Ebr. gaue his voyce.

7 The Lorde of hoſtes is with vs: the God of Iaakob is our refuge. Selah.

8 Come,[h] and beholde the workes of the Lorde, what deſolations he hath made in the earth.

9 He maketh warres to ceaſe vnto the endes of the worlde: he breaketh the bowe, and cutteth the ſpeare, and burneth the chariots with fire.

10 Be[i] ſtill and knowe that I am God: I will be exalted among the heathen, and I will be exalted in ẏ earth.

11 The Lorde of hoſtes is with vs: the God of Iaakob is our refuge. Selah.

g They are aſſured that God can and will defende his Church from all dangers and enemies.
h To wit, howe oft he hath deſtroyed his enemies and deliuered his people.
i He warneth them that perſecute the Church, to ceaſe their crueltie: for elſe they ſhall feele that God is too ſtrong for them, againſt whome they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercie of God towards the poſteritie of Iaakob. 5 And after prophecieth of the kingdome of Chriſt in the time of the Goſpell.

To him that excelleth. A Pſalme committed to the ſonnes of Korah.

ALl people[a] clap your hands: ſing loude vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath[b] ſubdued the people vnder vs, and the nations vnder our feete.

4 He hath choſen[c] our inheritance for vs: euen the glorie of Iaakob whõ he loued. Selah.

5 God is gone vp with triumph, euen the Lorde, with the[d] ſounde of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing prayſes vnto our king, ſing praiſes.

7 For God is the King of all the earth: ſing praiſes, euery one that hath[e] vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhieldes of the world belong to God: he[f] is greatly to be exalted.

a Here is figured Chriſt, vnto whome all his ſhould giue willing obedience, and who would ſhewe himſelfe terrible to the wicked.
b He hath made the Iewes, who were the kepers of the Law and Prophetes, ſcholemaſters to the Gentiles, that they ſhould with gladneſſe obey them.
c God hath choſen vs aboue all other nations to enioy a moſt glorious inheritance.
d He doeth allude vnto the trumpets, that were blowen at ſolemne feaſtes: but he doeth further ſignifie the triumphe of Chriſt and his glorious aſcenſion into the heauens.
e He requireth that vnderſtanding be ioyned with ſinging, leſt the name of God be prophaned with vaine crying.
f He praiſeth Gods bountie, for that he ioyneth the great Princes of the worlde (whome he calleth ſhieldes) to the felowſhippe of his Church.

PSAL. XLVIII.

1 A notable deliuerance of Ieruſalem from the hand of many Kings is mentioned, for the which thankes are giuen to God, and the ſtate of that citie is praiſed, that hath God ſo preſently at all times ready to defende them. The Pſalme ſeemeth to be made in the time of Ahaz, Ieoſaphat, Aſa or Ezechiah: for in their times chiefly was the citie by forreine princes aſſailed.

[a] A ſong or Pſalme committed to the ſonnes of Korah.

GReat[b] is the Lorde, and greatly to be praiſed, in the[c] Citie of our God, euen vpon his holy mountaine.

2 Mount Zion, lying Northwarde, is faire in ſituation: it is the ioy of the whole earth, and the citie of the great King.

3 In ẏ palaces thereof God is knowē for a refuge.

4 For loe, the Kinges were[e] gathered, and went together.

5 When they ſawe it, they marueiled: they were aſtonyed, and ſuddenly driuen backe.

6 Feare came there vpon them, and ſorowe, as vpon a woman in trauaile.

7 As with an Eaſt winde thou breakeſt ẏ ſhips[g] of Tarſhiſh, ſo were they deſtroyed.

8 As we haue[h] heard, ſo haue wee ſeene in the Citie of the Lorde of hoſtes, in the citie of our God: God will ſtabliſh it for euer. Selah.

9 We wayte for thy louing kindenes, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, ſo is thy praiſe vnto the[i] worldes ende: thy right hande is full of righteouſnes.

11 Let[k] mount Zion reioyce, and ẏ daughters of Iudah be glad, becauſe of thy iudgements.

12 [l] Compaſſe about Zion, & go roũd about it, and tel the towres thereof.

13 Marke well ẏ wal thereof: behold her towres, ẏ ye may tel your poſteritie.

14 For this God is our God for euer & euer: he ſhalbe our guide vnto ẏ death.

a Some put this difference betwene a ſong and a Pſalme, that the ſong was when there was no inſtrument, but the voyce onely: the Pſalme when inſtrument went before: the ſong of the Pſalme, when the voyce followeth the inſtrument: the Pſalme of the ſong, the contrarie.
b Albeit God ſheweth his wonders through all the worlde, yet he wil be chiefly praiſed in his Church.
c Becauſe the word of ſaluation came thence to al them that ſhould beleeue.
d Except God were the defence thereof, neither ſituation nor munition could preuaile.
e They conſpired and went againſt Gods people.
f The enemies were afraide at the ſight of the citie.
g That is, of Cilicia, or of the ſea called Mediterraneum.

h To wit, of our fathers, ſo haue we proued: God hath performed his promes.
i In all places where thy name ſhalbe heard of, men ſhal praiſe thee when they heare of thy marueilous workes.
k Let Ieruſalem and the cities of Iudah reioyce for thy iuſt iudgements againſt thine enemies.
l For in this outwarde defence and ſtrength Gods bleſſings do alſo appeare: but the chiefe is to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghoſt calleth al men to the conſideration of mās life, 7 Shewing them not to be moſt bleſſed that are moſt welthie, & therefore not to be feared: but contrariwiſe he lifteth vp our mindes to conſider howe al things are ruled by Gods prouidence. 14 Who as he iudgeth the worldlie miſerie to euerlaſting tormētes, 15 So doeth he preſerue his, and wil rewarde them in the day of the reſurrection, 2.Theſſ.1.6.

To him that excelleth. A Pſalme committed to the ſonnes of Korah.

HEare[a] this, all yee people: giue eare, all ye that dwel in the world,

2 As well lowe as hie, both rich and poore.

3 My mouth ſhall ſpeake of wiſdom, and the meditation of mine heart is of knowledge.

a He wil intreat how God gouerneth the worlde by his prouidence, which can not be perceiued by the iudgement of the fleſh.

knowledge.

4 I will encline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhoulde I [b] feare in the euill dayes, when iniquitie ſhall compaſſe me about [as at] mine heeles?

6 They truſt in their [c] goods, and boaſt them ſelues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his [brother]: he can not giue his ranſome to God,

8 (So [d] precious is the redemption of their ſoules, [e] and the continuance for euer)

9 That he may liue ſtill for euer, [and] not ſee the graue.

10 For he ſeeth that wiſe men [f] dye, [and] alſo that the ignorant and fooliſh periſhe, and leaue their riches for [g] others.

11 [Yet] they thinke, their houſes, [and] their habitations ſhall continue for euer, euen from generation to generation, and ‖ call [their] landes by their names.

12 But man ſhall not continue in honour: he is like the beaſtes [that] dye.

13 This their way [vttereth] their fooliſhneſſe: [yet] their poſteritie [i] delite in their talke. Selah.

14 [k] Like ſheepe they lye in graue: [l] death deuoureth them, and the righteous ſhal haue domination ouer them in the [m] morning: for their beautie ſhall conſume, [when they ſhall goe] from their houſe to graue.

15 But God ſhall deliuer my ſoule from the power of the graue: ‖ for he wil receiue me. Selah.

16 Be not thou afrayde when one is made riche, and when the glorie of his houſe is increaſed.

17 * For he ſhall take nothing away when he dyeth, neither ſhall his pompe deſcende after him.

18 For while he liued, ‡ hee reioyced him ſelfe: and [n] men will praiſe thee, when thou makeſt much of thy ſelfe.

19 He ſhall enter into the generation of his fathers, [p] [and] they ſhall not liue for euer.

20 Man [is] in honour, and [q] vnderſtandeth not: he is like to beaſtes [that] periſh.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites, 8 Which do imagine that God will be worſhipped with outward ceremonies onely, without the heart, and eſpecially the Iewes were of this opinion, becauſe of their figures and ceremonies of the law, thinking that their ſacrifices were ſufficient, 22 Therefore the Prophet doeth reproue this groſſe errour, & pronounceth the Name of God to be blaſphemed, where holineſſe is ſet in ceremonies. 23 For he declareth the worſhip of God to be ſpirituall, whereof are two principal parts, inuocation, and thankeſgiuing.

A Pſalme of [a] Aſaph.

The God of gods, euen [the] Lorde hath ſpoken and called the [b] earth from the ryſing vp of the Sunne vnto the going downe thereof.

2 Out of Zion, [which is] the perfection of beautie, hath God ſhined.

3 Our God ſhall come and ſhall not keepe ſilence: [d] a fire ſhall deuoure before him, and a mightie tempeſt ſhall be mooued round about him.

4 He ſhall cal the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, thoſe that make a couenant with me with ſacrifice.

6 And the heauens ſhall declare his righteouſneſſe: for God is iudge him ſelfe. Selah.

7 Heare, O my people, and I will ſpeake: [heare,] O Iſrael, and I will teſtifie vnto thee: [for] I am God, [euen] thy God.

8 I will not [h] reproue thee for thy ſacrifices, or thy burnt offerings, [ꝥ haue] not bene continually before me.

9 I will take no bullocke out of thine houſe, [nor] goates out of thy foldes.

10 For all the beaſts of the foreſt are mine, [and] the beaſtes on a thouſande mountaines.

11 I know all the foules on the mountaines: and the wilde beaſts of the fielde are mine.

12 If I be hungrie, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the fleſh of bulles? or drinke the blood of goates?

14 Offer vnto God prayſe, and [l] paye thy vowes vnto the moſt high,

15 And call vpon me in the day of trouble: ſo will I deliuer thee, and thou ſhalt glorifie me.

16 But vnto the wicked ſayde God,

---

[b] Though wickedneſſe reigne & enemies rage, ſeeing God wil execute his iudgements againſt the wicked in time conuenient.

[c] To truſt in riches is meere madneſſe ſeeing they can neither reſtore life nor prolong it.

[d] That is, ſo rare, or not to be founde, as prophecie was precious in the dayes of Eli, 1.Sam.3.1.

[e] Meaning, it is impoſſible to liue for euer: alſo that life and death are onely in Gods hands.

[f] In that that death maketh no difference betweene the perſons.

[g] That is, not to their children but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dreame an immortalitie in earth.

‖ Or, labour that their name may be famous in earth.

[h] As touching the death of the bodie.

[i] They ſpeake and doe the ſame thing that their fathers did.

[k] As ſheepe are gathered into the folde, ſo ſhal they be brought to the graue.

[l] Becauſe they haue no part of life euerlaſting.

[m] In Chriſts comming is as the morning, when the elect ſhal reigne with Chriſt their head ouer the wicked.

‖ Or, becauſe he hath receiued me. * Iob 27,19. 1.Tim.6,7. ‡ Ebr. he bleſſed his ſoule. [n] The flatterers prayſe them that liue in delites & pleaſures. ‖ Or, my ſoule. [o] And not paſſe the terme appointed for life. [p] Both they & their fathers ſhal liue here but a while, & againe die for euer. [q] He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth the like a beaſt to his own condemnation.

[a] Who was either the autor, or a chiefe ſinger to whom it was committed.

[b] To pleade againſt his diſſembling people before heauen and earth.

[c] Becauſe God had choſen it to haue his name there called vpon, and alſo his image ſhined there in the doctrine of the Lawe.

[d] As when God gaue his lawe in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appeare terrible to take a count for the keeping thereof.

[e] As witneſſes againſt the hypocrites.

[f] God in reſpect of his elect, calleth the whole bodie holy, Saints and his people.

[g] Which ſhoulde knowe that ſacrifices are ſeales of the couenant betweene God and his people, and not ſet religion therein.

[h] For I paſſe not for ſacrifices, except the true vſe be there, which is to confirme your faith in my promiſes.

[i] Though he did delite in ſacrifice, yet had he no neede of mans helpe thereunto.

[k] Though mans life for the infirmitie thereof hath neede of foode, yet God, whoſe life quickeneth all the worlde, hath no neede of ſuch meanes.

[l] Shewe thy ſelfe mindefull of Gods benefites by thankeſgiuing.

[m] What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth,

17 Seeing ẏ hateſt [n] to be reformed, & haſt caſt my wordes behinde thee?

18 For when thou ſeeſt a thiefe, [o] thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giueſt thy mouth to euill, & with thy tongue thou forgeſt deceite.

20 Thou [p] ſitteſt, and ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſonne.

21 These things haſt thou done, and I helde my tongue: therefore thou thoughteſt that I was like thee: but I will reproue thee, and [q] ſet them in order before thee.

22 Oh conſider this, ye that forget God, leaſt I teare you in pieces, & there be none that can deliuer you.

23 He that offreth [r] praiſe, ſhal glorifie me: & to him, that diſpoſeth his way [s] aright, will I [t] ſhew ẏ ſaluation of God.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the ſame to God with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. 7 Therefore firſt hee deſireth God to forgiue his ſinnes, 10 And to renue in him his holy Spirite. 13 With promiſe that he will not be vnthankefull of thoſe great graces. 18 Finally fearing leaſt God would puniſh the whole Church for his fault, he requireth that he would rather increaſe his graces towards the ſame.

To him that excelleth. A Pſalme of Dauid, when the Prophet Nathan *came vnto him, after he had gone in to Bath-ſheba.

Haue mercie vpō me, O God, [a] according to thy louing kindeneſſe: according to the [b] multitude of thy compaſſions put away mine iniquities.

2 Waſh me [c] throughly from mine iniquitie, and clenſe me from my ſinne.

3 For I [d] knowe mine iniquities, and my ſinne is euer before me.

4 Againſt thee, againſt thee onely haue I ſinned, & done euill in thy ſight, that thou mayſt be iuſt when thou [e] ſpeakeſt, and pure when thou iudgeſt.

5 Behold, I was borne in iniquitie, & in ſinne hath my mother conceiued me.

6 Beholde, thou loueſt trueth in the [f] inwarde affections: therefore haſt thou taught me wiſedome in the ſecrete of mine heart.

7 [g] Purge me with * hyſſope, and I ſhall be cleane: waſh me, and I ſhall be whiter then ſnowe.

8 Make me to heare [h] ioy and gladnes, that the bones, which thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God, & renue a right ſpirite within me.

11 Caſt mee not away from thy preſence, and take not thine holy Spirite from me.

12 Reſtore to me the ioy of thy ſaluation, and ſtabliſh mee with [thy] [k] free Spirite.

13 Then ſhall I teache thy [l] wayes vnto the wicked, and ſinners ſhalbe conuerted vnto thee.

14 Deliuer me from [m] blood, O God, which art the God of my ſaluation [&] my tongue ſhall ſing ioyfully of thy righteouſneſſe.

15 [n] Open thou my lippes, O Lord, & my mouth ſhall ſhewe forth thy praiſe.

16 For ẏ deſireſt no ſacrifice, though I would giue it: thou delighteſt not in burnt offring.

17 The ſacrifices of God are a [o] contrite ſpirit: a contrite and a brokē heart, O God, thou wilt not deſpiſe.

18 Be fauourable vnto [p] Zion for thy good pleaſure: buylde the walles of Ieruſalem.

19 Then ſhalt thou accept the ſacrifices of [q] righteouſneſſe, euen the burnt offring and oblation: then ſhall they offer calues vpon thine altar.

PSAL. LII.

1 Dauid deſcribeth the arrogant tyrannie of his aduerſarie Doeg: who by falſe ſurmiſes cauſed Ahimelech with the reſt of the Prieſtes to be ſlaine. 5 Dauid propheſieth his deſtruction, 6 And encourageth the faithfull to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Pſalme is liuely ſet forth the kingdome of Antichriſt.

To him that excelleth. A Pſalme of Dauid to giue inſtruction. When Doeg the Edomite came and ſhewed Saul, and ſayde to him, Dauid is come to the houſe of Ahimelech.

Why boaſteſt thou thy ſelfe in thy wickedneſſe O [a] man of power? the louing kindnes of God [endureth] daily.

---

[m] Why doeſt thou faine to be of my people, and talkeſt of my couenant, ſeeing thou art but an hypocrite?

[n] And to liue according to my worde.

[o] Hee ſheweth what are the fruites of them that contemne Gods worde.

[p] He noteth the crueltie of hypocrites, which ſpare not in their talke or iudgement their owne mothers ſonne.

[q] I will write all thy wicked deedes in a rolle and make thee to reade and acknowledge them whether thou wilt or no.

[r] Vnder the which is conteined faith and inuocation.

[s] As God hath appointed.

[t] That is, declare my ſelfe to be his Sauiour.

[a] To reproue him becauſe he had committed ſo horrible ſinnes and ſlept in the ſame without repentance more then a whole yeere.

[b] As his ſinnes were manifold and great, ſo he requireth that God would giue him the feeling of his excellent and abundant mercies.

[c] My ſinnes ſticke ſo faſt in me that I haue neede of ſome ſingular kinde of waſhing.

[d] My conſcience accuſeth me, ſo that I can haue no reſt, till I be reconciled.

[e] When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to be iuſt and themſelues ſinners.

[f] He confeſſeth that God, who loueth pureneſſe of heart, may iuſtly deſtroy man, who of nature is a ſinner, much more him whome he had inſtructed in his heauenly wiſedome.

Leui. 14. 4.

[g] He meaneth Gods comfortable mercies toward repentant ſinners.

[h] By the bones he vnderſtandeth all ſtrength of ſoule and bodie, which by ſorowe and mourning are conſumed.

[i] He confeſſeth that when Gods ſpirite is colde in vs, to haue it againe reuiued is as a newe creation.

[k] Which may aſſure me that I am drawen out of the ſlauerie of ſinne.

[l] He promiſeth to endeuour that others by his example may turne to God.

[m] From the murder of Vriah, and the others that were ſlaine with him, 2. Sam. 11. 17.

[n] By giuing me occaſion to praiſe thee, when thou ſhalt forgiue my ſinnes.

[o] Which is a wounding of the heart proceeding of faith, which ſeeketh vnto God for mercie.

[p] He prayeth for the whole Church, becauſe through his ſinne it was in danger of Gods iudgement.

[q] That is, iuſt and lawfull, applied to their right ende which is the exerciſe of faith and repentance.

[a] O Doeg, which haſt credite with the tyrant Saul, and haſt power to murder the Saintes of God.

2 Thy tongue imagineth [b] miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully.

3 Thou doeſt loue euill more then good, and lies, more then to ſpeake the [‖] trueth. Selah.

4 Thou loueſt all wordes that may deſtroy O deceitfull tongue!

5 So ſhal God deſtroy thee for euer: he ſhall take thee and plucke thee out of thy tabernacle, and [d] roote thee out of the lande of the liuing. Selah.

6 The righteous alſo ſhall ſee it, [e] & feare, and ſhall laugh at him, ſaying,

7 Beholde the man that tooke not God for his ſtrength but truſted vnto the multitude of his riches, [&] put his [‖] ſtrength in his malice.

8 But I ſhall be like a [g] greene oliue tree in the houſe of God: for I truſted in the mercie of God for euer and euer.

9 I will alway praiſe thee, for that thou haſt done [h] this and I wil [‖] hope in thy Name, becauſe it is good before thy Saints.

b Thy malice cauſeth thy tongue to inuent [illegible] to deſtroy the innocents.
‖ Or, righteouſneſſe.
c Though god forbeare for a time, yet at length he will recompence thy falſhoode.
d When thou ſeemeſt to be neuer ſo ſure ſetled.
e For the eyes of the reprobate are ſhut vp by Gods iudgements.
f [illegible] feeling that he taketh their part againſt the wicked.
‖ Or, his ſubſtance.
g He reioyceth to haue a place among the ſeruants of God, that he may grow in ỹ knowledge of godlineſſe.
h Executed this vengeance.
‖ Or, wayte vpon thy grace and promes.

PSAL. LIII.

1 He deſcribeth the crooked nature, 4 The crueltie, 5 And puniſhment of the wicked, when they looke not for it, 6 And deſireth the deliuerance of the godly, that they may reioyce together.

To him that excelleth on [a] Mahalath. A Pſalme of Dauid to giue inſtruction.

THe foole hath ſayde in his heart, [There is] [b] no God. they haue corrupted & done abhominable wickedneſſe: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand, and [c] ſeeke God.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not the workers of iniquitie knowe that they eate vp my people [d] as they eate bread: they call not vpon God.

5 There they were afraide for feare, [e] where no feare was: for God hath ſcattered the bones of him that beſieged thee: thou haſt put them to confuſion, becauſe God hath caſt them off.

6 Oh giue ſaluation vnto Iſrael out of Zion. When God turneth the captiuitie of his people, then Iaakob ſhall reioyce, and Iſrael ſhall be glad.

a Which was an inſtrument or kinde of note.
b Whereas no regarde is had of honeſtie or diſhoneſtie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderſtanding, that tendeth not to ſeeke God.
Rom.3.10.
d Dauid pronounceth Gods vengeance againſt euill gouernours, who hauing charge to defende and preſerue Gods people doe [illegible] them.
e [illegible] then they thought there was no occaſion to feare, the ſudden vengeance of God lighted vpon them.
f [illegible] deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great daunger by reaſon of the Ziphims 5 Calleth vpon the name of God to deſtroy his enemies, 6 Promiſing ſacrifice and free offrings for ſo great deliuerance.

To him that excelleth on Neginoth. A Pſalme of Dauid to giue inſtruction. When the Ziphims came and ſayde vnto Saul, * Is not Dauid hid among vs?

1.Sam.23.19.

SAue me, O GOD, [a] by thy Name, and by thy power iudge me.

2 O God, heare my praier: hearken vnto the wordes of my mouth.

3 For ſtrangers are riſen vp againſt me, & [c] tyrants ſeeke my ſoule: they haue not ſet God before them. Selah.

4 Behold, God is mine helper: the Lord is ẘ thē that vpholde my ſoule.

5 He ſhal reward euil vnto mine enemies: oh cut them off in thy [e] trueth!

6 [Then] I wil ſacrifice [f] freely vnto thee: I will praiſe thy Name, O Lord, becauſe it is good.

7 For he hath deliuered me out of all trouble, and mine eye hath [g] ſeene [my deſire] vpon mine enemies.

a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conſcience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beaſtes, and coulde not be ſatiſfied but by his death.
d Be they neuer ſo fewe, as he was with Ionathan.
e According to thy faithfull promes for my defence.
f For hypocrites ſerue God for feare, or vpon conditions.
g We may lawfully reioyce for Gods iudgements againſt the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauineſſe and diſtreſſe complaineth of the crueltie of Saul, 13 And of the falſehoode of his familiar acquaintance, 17 Vttering moſt ardent affections to moue the Lorde to pitie him. 22 After being aſſured of deliuerance, he ſetteth foorth the grace of God as though he had alreadie obteined his requeſt.

To him that excelleth on Neginoth. A Pſalme of Dauid to giue inſtruction.

HEare [a] my prayer, O God, & hide not thy ſelfe from my ſupplication.

2 Hearken vnto me, and anſwere me: I mourne in my prayer, and make a noyſe,

3 For the [b] voyce of the enemie, [and] for the vexation of the wicked, becauſe [c] they haue brought iniquitie vpon me, and furiouſly hate me.

4 Mine heart trembleth within me, & the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

6 And I ſaid, Oh that I had wings like a doue: then woulde I [e] flie away and reſt.

7 Beholde, I would take my flight far off, & lodge in ỹ wildernes. Selah.

8 He would make haſte for my deliue-

a The earneſtneſſe of his prayer declareth the vehemencie of his griefe, in ſo much as he is compelled to burſt out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked perſon, or, they haue imagined my deſtruction.
d There was no part of him that was not aſtonied with extreme feare.
e Feare had driuen him to ſo great diſtreſſe, that he [illegible] to be hid in ſome wilderneſſe, and to be baniſhed from that kingdome, which God had promiſed that he ſhoulde enioy.

rance[f] from the ſtormie winde & tempeſt.

9 Deſtroy, O Lorde, [and] [g] deuide their tongues: for I haue ſeene crueltie and ſtrife in the citie.

10 Day and night they go about it vpon the walles thereof: both [h] iniquitie and miſchiefe are in the middes of it.

11 Wickednes is in the middes thereof: deceit & guile depart not frõ her ſtreetes.

12 Surely mine [i] enemie did not defame me: for I could haue borne it: neither did mine aduerſarie exalt himſelfe againſt mee: for I would haue hid mee from him.

13 But it was [thou], O man, euen my [k] companion, my guide and my familiar:

14 Which delited in conſulting together, [and] went into the Houſe of God as companions.

15 Let death ceaſe vpon them: let them [l] go downe quicke into the graue: for wickednes is in their dwellings, [euen] in the middes of them.

16 [But I will call vnto God, and the Lord will ſaue me.

17 Euening & morning, and at noone will I pray, [m] and make a noyſe, and he will heare my voyce.

18 He hath deliuered my ſoule in peace from the battell, that was [againſt me: for [n] many were with me.

19 God ſhall heare and afflict them, euen he that reigneth of olde, Selah. becauſe they [o] haue no chaunges, therefore they feare not God.

20 He [p] layde his hand vpon ſuch as be at peace with him, [and] he brake his couenant.

21 The wordes of his mouth were ſofter then butter, yet warre [was] in his heart: his wordes were more gentle then oyle, yet they were ſwordes.

22 Caſt thy ‖ burden vpon the Lord, and he ſhall nouriſh thee: he wil not ſuffer the righteous to fall for [q] euer.

23 And thou, O God, ſhalt bring them downe into ẏ pit of corruption: the bloodie and deceitful men ſhal not liue [r] halfe their dayes: but I will truſt in thee.

f From the cruel rage and tyrannie of Saul.

g As in the confuſion of Babylon, wheñ the wicked cõſpired againſt God.

h All lawes & good orders are broken, and onely vice and diſſolution reigneth vnder Saul.

i If it were an open enemie hee ſought mine hurt, I could the better haue auoyded him.

k Which was not only ioyned to me in friendſhip and counſell in worldly matters, but alſo in religiõ.

l As Korah, Dathan and Abiram.

m Which ſignifieth a feruent minde and ſure truſt to obtaine his petition which thing made him earneſt at al times in prayer.

n Euen ẏ Angels of God fought on my ſide againſt mine enemies. 2.King.6,16.

o But their proſperous eſtate ſtill continueth.

p I did not prouoke him, but was at peace with him, yet hee made warre againſt me.

‖ [illegible] to wil, which thou wouldeſt that God ſhould giue thee.

q Though for their bettering and triall he ſuffer them to ſlip for a time.

r Though they ſometime liue longer, yet their life is curſed of God, vnquiet, and worſe then any death.

PSAL. LVI.

1 Dauid being brought to Achiſh the King of Gath, 1.Sam. 21,12 complaineth of his enemies, demaundeth ſuccour, 3 Putteth his truſt in God and in his promiſes, 12 And promiſeth to performe his vowes, which he had taken vpon him, whereof this was the effect to prayſe God in his Church.

To him that excelleth. A Pſalme of Dauid on Michtam, concerning the [a] dumme doue in a farre countrey, when the Philiſtims tooke him in Gath.

a Being chaſed by the furie of his enemies into a ſtrange countrey, he was as a dumme doue, not ſeeking reuengeance.

BE mercifull vnto me, O God, for man would ſwallow me vp: hee fighteth continually and vexeth me.

2 Mine enemies would dayly ſwallowe me vp: for many fight againſt me, O thou moſt High.

3 When I was afrayde, I truſted in thee.

4 I will reioyce in God, [becauſe] of his [c] worde, I truſt in God, [and] will not feare what fleſh can doe vnto me.

5 Mine owne [d] wordes grieue [mee] dayly: all their thoughtes [are] againſt me to doe me hurt.

6 [e] They gather together, and keepe themſelues cloſe: they marke my ſteps, becauſe they waite for my ſoule.

7 [f] They thinke they ſhall eſcape by iniquitie: O God, caſt [theſe] people downe in thine anger.

8 Thou haſt counted my wandrings: put my [g] teares into thy bottell: are they not in thy regiſter?

9 When I crie, then mine enemies ſhall turne backe: this I know, for God [is] with me.

10 I will reioyce in God [becauſe of] his worde: in the Lorde will I reioyce [becauſe of his] worde.

11 In God doe I truſt: I will not be afraide what man can doe vnto me.

12 [h] Thy vowes [are] vpon me, O God: I will render prayſes vnto thee.

13 For thou haſt deliuered my ſoule from death, and alſo my feete from [i] falling, that I may walke before God in the [k] light of the liuing.

He ſheweth that it is either nowe time or neuer that God helpe him for al the world is againſt him, and ready to deuoure him.

c He ſtayeth his conſcience vpon Gods promiſes, though he ſee not preſent helpe.

d Al my counſels haue euill ſucceſſe, and turne to mine owne ſorowe.

e As all the world againſt one man, and cannot be ſatiat, except they haue my life.

f They thinke not onely to eſcape puniſhment but the more wicked they are the more impudent they ware.

g If God keepe ẏ teares of his Saintes in ſtore, much more wil he remember their blood to auenge it: and though tirants burne ẏ bones, yet can they not hide the teares and blood out of Gods regiſter.

h Hauing receiued that which I required, I am bound to paye my vowes of thankeſgiuing as I promiſed. i As mindefull of his great mercies, and giuing him thankes for the ſame. k That is, in this life and light of the ſunne.

PSAL. LVII.

1 Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul, 2 Calleth moſt earneſtly vnto God with ful confidence, that he will performe his promiſes and take his cauſe in hand: 5 Alſo that he wil ſhew his glorie in the heauens and the earth againſt his cruell enemies. 9 Therefore doeth hee render laude and prayſe.

To him that excelleth. [a] Deſtroy not. A Pſalme of Dauid on Michtam. * When he fled from Saul in the caue.

1 HAue mercy vpon me, O God, haue mercie vpon me: for my ſoule truſteth in thee, and in the ſhadow of thy wings wil I truſt, till [theſe] [b] afflictions ouerpaſſe.

2 I wil call vnto the moſt high God,

a This was either the beginning of a certaine ſong, or the wordes which Dauid vttered when he ſtayed his affection.

* 1 Sam. 24,4.

[illegible]

b He compareth the afflictions, which God layeth vpon his children, to a ſtorme that commeth and goeth.

euen to the God, that [c] performeth his promes toward me.

3 He will ſend from heauen, & ſaue me from the reproofe of him that would ſwallow me. Selah. God will ſend his mercie, and his trueth.

4 My ſoule is among lions: I lie among the children of men, that are ſet on fire: whoſe teeth [are] [e] ſpeares and arrowes, and their tongue a ſharpe ſworde.

5 [f] Exalt thy ſelfe, O God, aboue the heauen, and let thy glorie be vpon all the earth.

6 They haue laide a net for my ſteps: [g] my ſoule is preſſed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I will ſing and giue prayſe.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I wil prayſe thee, O Lord, among the people, and I wil ſing vnto thee among the nations.

10 For thy mercie is great vnto ẏ heauens, and thy trueth vnto the [k] clouds.

11 Exalt thy ſelfe, O God, aboue the heauens, and let thy glorie [be] vpon all the earth.

c Who [illegible] not [illegible] hes begunne to perfite [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] I ſhoulde be o[illegible]uercome.

e He meaneth their calumnies and falſe reportes.

f Cauſe me not to be deſtroyed to the contempt of thy Name.

g For b[illegible] feare, ſeeing ẏ great dangers on all ſides.

h That is, wholy bent to giue thee praiſe for my deliuerance.

i He ſheweth that both his heart ſhal praiſe God and his tongue ſhall confeſſe him, and a[illegible] ſo that he wil [illegible] meanes to prouoke himſelfe forward to the ſame.

k Thy mercies do not onely appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 Hee deſcribeth the malice of his enemies, the flatterers of Saul who both ſecret[l]y and openly ſought his deſtruction, from whom he appealeth to Gods iudgement. 10 Shewing that the iuſt ſhal reioyce, when they ſee the puniſhment of the wicked to the glorie of God.

To him that excelleth. Deſtroy not. A Pſalme of Dauid on Michtam.

IS it true? O [a] Congregation, ſpeake ye iuſtly? O ſonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine miſchiefe in your heart: [b] your hands execute crueltie vpon the earth.

3 The wicked [c] are ſtrangers from the wombe: euen from the belly haue they erred, and ſpeake lies.

4 Their poyſon is euen like the poyſon of a ſerpent: like the deafe [d] adder that ſtoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be moſt expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.

7 Let them melt like the waters, let them paſſe away: when he ſhooteth his arrowes, let them be as broken.

8 Let him conſume like a ſnayle that melteth, & like the vntimely fruite of a woman, that hath not ſeene the ſunne.

9 As rawe fleſh before your pottes feele the fire of thornes: ſo let him carie them away as with a whirlewinde in his wrath.

10 The righteous ſhal [h] reioyce when he ſeeth the vengeance: hee ſhall waſh his feete in the blood of the wicked.

11 And men ſhall ſay, [k] Verely there is fruite for the righteous: doutles there is a God that iudgeth in the earth.

a Ye counſellers of Saul, who vnder pretence o[illegible] [illegible] falſe [illegible] for the cōmon wealth conſpire my death being an innocent.

b Ye are not aſhamed to execute that crueltie, openly, which ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth.

d They paſſe in malice and [illegible] the [illegible] ſerpent, which [illegible] [illegible] ſel[illegible] by ſtopping his eare from the inchanter.

e Take away all occaſions and meanes [illegible] them hurt.

f Conſidering Gods [illegible] power he ſheweth that God in a moment can deſtroy their force, whereof they brag.

g As fl[illegible] [illegible] ken [illegible] of the pot before ẏ water ſeethe: ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſſe.

h With a pure affection.

[illegible] Their puniſhment and ſlaughter ſhall be ſo great.

k Seeing God gouerneth all by his prouidence, he muſt needes put difference betwene ẏ godly & the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God. 3 Declareth his innocencie, & their furie, 5 Deſiring God to deſtroy all thoſe that ſinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exerciſe his people, yet in the end he wil conſume them in his wrath. 13 That he may be knowen to be the God of Iaakob to the end of the worlde. 16 For this he ſingeth prayſes to God, aſſured of his mercies.

To him that excelleth. Deſtroy not. A Pſalme of Dauid on [a] Michtam. * When Saul ſent and they did watch the houſe to kil him.

O My God, [b] deliuer me from mine enemies: defende mee from them that riſe vp againſt me.

2 Deliuer me from the wicked doers, and ſaue me from the bloodie men.

3 For lo, they haue laide waite for my ſoule: the mightie men are gathered againſt me, not for mine [c] offence, nor for my ſinne, O Lord.

4 They runne and prepare themſelues without a fault [on my part:] ariſe [therefore] to aſſiſt me, and beholde.

5 Euen thou, O Lord God of hoſtes, O God of Iſrael awake to viſite all the heathen, and be not [d] mercifull vnto all that tranſgreſſe maliciouſly. Selah.

6 They go to & fro in the euening: they barke like [e] dogs, and go about the citie.

7 Beholde, they [f] brag in their talke, and ſwords are in their lips: for who, [ſay they,] doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion, [and] thou ſhalt laugh at all the heathen.

9 He is ſtrong: [g] but I wil waite vpon thee: for God is my defence.

10 My mercifull God will [h] preuent me: God will let me ſee [my deſire] vpon mine enemies.

11 Slay them [i] not, leſt my people forget

a Reade Pſal. 16.

* 1 Sam. 19. 11.

b Though his enemies were euen at hand to deſtroy him, yet he aſ[illegible] him ſelfe that God had waies enough [illegible] his hand to deliuer him.

c For I am innocent to them wardes, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to puniſh the wicked, he deſireth God to execute his vengeance on ẏ reprobate, who maliciouſly perſecute his Church.

e He compareth their crueltie to hungry dogges, ſhewing that they are neuer wearie in doing euil.

f They boaſt openly of their wicked deuiſes, and euery worde is as a ſworde: for they neither feare God, nor are aſhamed of men.

g Though Saul haue neuer ſo great power, yet I know that thou doeſt bridle him: therefore wil I patiently hope on thee.

h He will not faile to ſuccour me, when neede requireth.

i Altogether, but by little and little, that the people ſeeing oftentimes thy iudgements may be mindful of thee.

get it: but ſcatter them abroad by thy power, and put them downe, O Lorde our ſhield,

12 For the ſinne of their mouth and the wordes of their lips: and let them be [k] taken in their pride, euen for their periurie and lies, that they ſpeake.

13 Conſume them in thy wrath: conſume them that they be no more: and let them knowe that God ruleth in Iaakob, euen vnto the endes of the world. Selah.

14 And in the euening they [m] ſhall go to and fro and barke like dogs, and go about the citie.

15 They ſhall runne here & there for meate: and ſurely they ſhall not be ſatiſfied, though they tarie all night.

16 But I wil ſing of thy power, and wil prayſe thy mercie in the morning: for thou haſt bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] Strength, wil I ſing: for God is my defence, [and] my mercifull God.

PSAL. LX.

1 Dauid being nowe King ouer Iudah and hauing had many victories, ſheweth by euident ſignes that God elected him King, [illegible] the people that God wil proſper them, if they approue the [illegible]. 11 After he prayeth vnto God to finiſh that he hath begunne.

To [illegible] excelleth vpon [a] Shuſhan Eduth, or Michtam. A Pſalme of Dauid to teach. [a] When he fought againſt Aram Naharaim, and againſt Aram [b] Zobah, when Ioab returned and ſlewe twelue thouſand [illegible] in the ſalt valley.

O God, thou haſt caſt vs out, thou haſt ſcattered vs, thou haſt bin angrie, turne againe vnto vs.

2 Thou haſt made the land to tremble, and haſt made it to [d] gape: heale the breaches thereof, for it is ſhaken.

3 Thou haſt [e] ſhewed thy people heauie things: thou haſt made vs to drinke the wine of giddines.

4 But now thou haſt giuen [f] a banner to thē that feare thee, that it may be diſplayed becauſe of thy trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand & heare me.

6 God hath ſpoken in his [g] holineſſe: [therefore] I will reioyce: I ſhall deuide Shechem, and meaſure the valley of Succoth.

7 Gilead [h] ſhalbe mine, and Manaſſeh ſhalbe mine: Ephraim alſo ſhalbe the [h] ſtrength of mine head: [i] Iudah is my lawgiuer.

8 Moab ſhalbe my [h] waſh pot: ouer Edom wil I caſt out my ſhoe: Paleſtina ſhewe thy ſelfe ioyfull for me.

9 Who wil leade me into the ſtrong citie? Who will bring me vnto Edom?

10 Wilt not thou, O God, which hadeſt caſt vs off, & diddeſt not go forth, O God with our armies?

11 Giue vs helpe againſt trouble: for vaine is the helpe of man.

12 Through God we ſhal doe valiantly: for he ſhall tread downe our enemies.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being purſued of Abſalom, here he crieth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiſeth perpetual prayſes.

To him that excelleth on Neginoth. A Pſalme of Dauid.

HEare my crie, O God: giue eare vnto my prayer.

2 From [a] the endes of the earth will I crie vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is higher then I.

3 For thou haſt bene my hope, and a ſtrong towre againſt the enemie.

4 I wil dwell in thy Tabernacle for euer, and my truſt ſhalbe vnder the couering of thy wings. Selah.

5 For thou O God, haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a long life: his yeeres ſhalbe as many ages.

7 He ſhall dwell before God for euer: prepare [e] mercie and faithfulnes that they may preſerue him.

8 So will I alway ſing prayſe vnto thy Name in perfourming dayly my vowes.

PSAL. LXII.

This Pſalme partly conteineth meditations whereby Dauid encourageth him ſelfe to truſt in God againſt the aſſaultes of tentations. And becauſe our mindes are eaſily drawen from God by the allurements of the world, he ſharpely reproueth this vanitie, to the intent he might cleaue faſt to the Lord.

To [illegible] muſician [illegible] A Pſalme of Dauid.

YEt [a] my ſoule keepeth ſilence vnto God: of him commeth my ſaluation.

2 Yet hee is my ſtrength and my ſaluation, & my defence: therefore I ſhall not much be moued.

3 How long wil ye imagine miſchiefe againſt a man? ye ſhalbe all ſlaine, ye ſhalbe as a bowed wall, or as a wall ſhaken.

---

k That in their miſerie and ſhame they may be as glaſſes & examples of Gods vengeance.

l When thy time ſhal come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto others.

m He mocketh at their vaine enterpriſes, being aſſured that they ſhal not bring their purpoſe to paſſe.

n When thou ſhalt vſe thy power at a time [illegible] to confounde the enemies ſtrength as [illegible]

o Confeſſing him ſelfe to be voyd of vertue & ſtrength, he attributeth it whole to God.

a Theſe were certaine ſonges after the note whereof this Pſalme was ſung.

2 Sam. 8, 3. 1 Chro. 18, 3.

Or, Syria called Meſopotamia.

b Called alſo Sophene which ſtandeth by Euphrates.

c For [illegible] Saul was not able [illegible] the enemies [illegible] pro[illegible] other and [illegible] for they could not [illegible] be [illegible] their owne [illegible]

d As it were with an earthquake.

e Thou haſt handled thy people ſharply in taking frō them ſenſe & iudgement, in that they ayded Saul the wicked king & purſued him, to whom God had giuen the iuſt title of the realme. f In making the King, thou haſt perfourmed thy promes which ſemed to haue loſt the force. g It is ſo certaine, as if it were ſpoken by an oracle, that I ſhal poſſeſſe theſe places, which Saul had left to his children. h For it was ſtrong & wel peopled. i Dauid meaneth, that in this tribe his kingdome ſhalbe eſtabliſhed, Gen. 49, 10.

h In moſt vile ſubiection.

i For [illegible] as though thou wereſt glad.

l He was aſſured that God would giue him the ſtrong cities of his enemies wherein they thought themſelues ſure.

a From the place where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.

b To the which without thy helpe I can not attaine.

c There is nothing that doth more ſtrengthen our faith then the remembrance of Gods fauour in time paſt.

d This chiefly is referred to Christ, [illegible] but alſo in his members.

e For the ſtabilitie of my kingdome ſtandeth in thy mercy & trueth.

1 Chron. 16, 41.

a Though Satan tempted me to murmure againſt God, yet [illegible] appearance of [illegible] that the Prophet abode in manifolde tentations, but by reſting on God and by pacience he ouercame them all. c Ye are againſt him whome God hath appointed to the kingdome. d Though ye ſeeme to be in honour, yet God wil ſuddenly deſtroy you.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation and my defence: [therefore I] shall not be moued.

7 In God is [my] saluation and my [f] glorie, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: [g] powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: [h] be not vaine: if riches increase, set not your heart thereon.

11 God spake [i] once or twise, I haue heard it, ẏ power belongeth vnto God,

12 And to thee O Lorde, mercie: for thou [k] rewardest euery one according to his worke.

e Dauid was greatly [illegible] but [illegible] [illegible] to trust in God.
f [illegible] the [illegible] men [illegible] were [illegible] [illegible] the [illegible] of Satan.
g He admonisheth vs of our wicked nature, which rather hide our sorowe and bite on the bridle then vtter our griefe to God to obteine remedie.
h Giue your selues wholy to God by putting away all [illegible] that are contrarie to his [illegible].
i Hee hath plainly borne witnes of his power, so that none needeth to doubt thereof. k So that the wicked shal feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein hee giueth thankes to God for his wonderfull deliuerance, in whose mercie he trusted euen in the middes of his miseries. 9 Prophecying the destruction of Gods enemies. 11 And contrariwise happines to all them that trust in the Lord.

A Psalme of Dauid, When he was in the wildernes of Iudah.

O God, thou art my God, early will I seeke thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a baren and drie land without water.

2 Thus I beholde thee as in the Sanctuarie, when I behold thy power and thy glorie.

3 For thy louing kindnesse [c] is better then life: therefore my lips shall prayse thee.

4 Thus wil I magnifie thee [all] my life, [and] lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with [d] marowe and fatnesse, and my mouth shall prayse thee with ioyfull lips,

6 When I remember thee on my bed, [and when] I thinke vpon thee in the night watches.

7 Because thou hast bin mine helper, therefore vnder ẏ shadow of thy wings will I reioyce.

8 My soule [e] cleaueth vnto thee: [for] thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shal go into the lowest partes of the earth.

10 [f] They shall cast him downe with the edge of the swoorde, [and] they shalbe a portion for foxes.

11 But the King shall reioyce in God, [and] all that [g] sweare by him shall reioyce in him: [for] the mouth of them that speake lies, shalbe stopped.

a To wit, of Ziph. 1. Sam. 23, 14.
b Though he was in [illegible] great distresse, yet he made God his [illegible] aboue al meat and drinke.
c In his miserie he exercised him selfe in the contemplation of thy power and glorie as if he were in thy Sanctuarie.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the worlde.
e [illegible] him selfe [illegible] Spirit of God to haue the gift of constancie.
f He prophecieth of the destruction of Saul, & them that take his part whose bodies shal not be buried but be deuoured with wilde beasts.
g All that sweare by God aright, or professe him, shall reioyce in this worthie King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reportes of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glorie of God.

To him that excelleth. A Psalme of Dauid.

Heare my [a] voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the [b] conspiracie of the wicked, [and] from the [c] rage of the workers of iniquitie.

3 Which haue whet their tongue like a swoorde, and shot [for] their arrowes [d] bitter wordes:

4 To shoote at the vpright in secret: they shoote at him suddenly, and [e] feare not.

5 They [f] encourage themselues [in] a wicked purpose: they commune together to lay snares priuily, [and] say, Who shall see them?

6 They haue sought out iniquities, [&] haue accomplished that which they sought out, euen euery one [g] [his secret thoughts, and the depth of] his heart.

7 But God will shoote an arrow at them suddenly: their strokes shall be [at once.]

8 They shal cause their owne tongue to fal vpon them: and whosoeuer shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God and they shall vnderstand, what he hath wrought.

10 But the righteous [h] shall be glad in the Lorde, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he crieth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, fro their secrete malice.
c To wit, their outward violence.
d False reportes and slanders.
e To be without feare of God and reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in miserie, the more bolde and impudent are they in oppressing them.
g There is no way so secret and subtill to doe hurt, which they inuented not for his destruction.
h To see Gods iudgements against them, how he hath caught them in their owne snares. i When they shal consider that he wil be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A prayse and thankesgiuing vnto God by the faythfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred foorth vpon all the earth, but specially towarde his Church.

To him that excelleth. A Psalme or song of Dauid.

O God, [a] praise waiteth for thee in Zion, and vnto thee shall the vowe be perfourmed.

2 [Because thou] hearest ẏ

a Thou giuest dayly newe occasion to thy Church to prayse thee.

prayer, vnto thee ſhall all [b] fleſh come.

3 Wicked deedes [c] haue preuailed againſt mee: but thou wilt be mercifull vnto our tranſgreſſions.

4 Bleſſed is he whom thou chuſeſt and cauſeſt to come to thee: hee ſhall dwell in thy courtes, and we ſhalbe ſatiſfied with the pleaſures of thine houſe, euen of thine holy Temple.

5 O God of our ſaluation, thou wilt [d] anſwere vs with fearefull ſignes in thy righteouſnes O thou the hope of all the endes of the earth, & of them that are farre off in the ſea.

6 Hee ſtabliſheth the mountaines by his power: [and] is girded about with ſtrength.

7 He appeaſeth the [f] noyſe of the ſeas [and the noyſe of the waues thereof, and the tumultes of the people.

8 They alſo, that dwell in the vttermoſt partes of the earth, ſhalbe afraid of thy ſignes: thou ſhalt make the Eaſt and the Weſt to reioyce.

9 Thou viſiteſt the earth, & watereſt it: thou makeſt it very rich: the Riuer of God is full of water: thou prepareſt them corne: for ſo thou appointeſt it.

10 Thou [h] watereſt abundantly the furrowes thereof, thou cauſeſt the raine] to deſcend into the valleis thereof: thou makeſt it ſoft with ſhowres, and bleſſeſt the bud thereof.

11 Thou crowneſt the yere with thy goodnes, and thy ſteppes drop fatnes.

12 They drop vpon the paſtures of the wilderneſſe: and the hilles ſhalbe compaſſed with gladnes.

13 The paſtures are clad with ſheepe: the valleys alſo ſhalbe couered with corne: therefore they ſhoute for ioye, [l] and ſing.

b Not onely the Iewes but alſo the Gentiles in the kingdome of Chriſt.
c He attributeth it to his ſinnes & to the ſinnes of the people that God, who was accuſtomed to aſſiſt them, withdrewe his fauour from them.
d Thou wilt declare thy ſelfe to be the preſeruer of thy Church in deſtroying thine enemies as thou didſt in the red ſea.
e As of all barbarous nations & farre off.
f He ſheweth that there is no part nor creature in the world, which is not gouerned by Gods power & prouidence.
Both the going forth of the morning and of the euening.
g To wit, with raine.
h That is, with loades of the raine.
i Thou haſt appointed the earth to bring forth foode to mans vſe.
k By this deſcription hee ſheweth that all the order of nature is a teſtimonie of Gods loue towardes vs, who cauſeth the creatures to ſerue our neceſſitie. l That is, the dumme creatures ſhall not onely reioyce for a time for Gods benefites, but ſhall continually ſing.

PSAL. LXVI.

1 Hee prouoketh all men to praiſe the Lord, and to conſider his workes. 6 He ſetteth forth the power of God to affray the rebels, 10 And ſheweth how God hath deliuered Iſrael from great bondage and afflictions. 13 Hee promiſeth to giue ſacrifice 16 And prouoketh all men to heare what God hath done for him and to praiſe his Name.

To him that excelleth. A ſong or Pſalme.

Reioyce in God, [a] all ye [inhabitants of the earth.

2 Sing forth the glorie of his name: make his prayſe glorious.

3 Say vnto God, Howe terrible art thou in thy workes! through the greatnes of thy power ſhall thine enemies be [b] in ſubiection vnto thee.

4 All the worlde ſhall worſhip thee, and ſing vnto thee, euen ſing of thy Name. Selah.

5 Come and beholde the workes of God: he is terrible in his doing toward [c] the ſonnes of men.

6 Hee hath turned the Sea into drie lande: they paſſed through the riuer on foote: there did we reioyce in him.

7 He ruleth ŷ world with his power: his eyes beholde the nations: the rebellious ſhall not exalt themſelues. Selah.

8 Praiſe our God, ye people, & make the voyce of his praiſe to be heard.

9 Which [d] holdeth our ſoules in life, and ſuffreth not our feete to ſlippe.

10 For thou, O God, haſt prooued vs, thou haſt tried vs as ſiluer is tried.

11 Thou haſt brought vs into the [e] ſnare, and layde a ſtraite chaine vpon our loynes.

12 Thou haſt cauſed men to ride ouer our heades: we went into fire and into water, but thou broughteſt vs out into a wealthie place.

13 I will goe into thine [h] Houſe with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promiſed, & my mouth hath ſpokē in mine affliction.

15 I will offer vnto thee the burnt offrings of fat rams with incenſe: I will prepare bullockes and goates. Selah.

16 Come and hearken, all ye that feare God, and I will tell you what he hath done to my ſoule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and] conſidered the voyce of my prayer.

20 Praiſed be God, which hath not put backe my prayer, nor his mercie from me.

a He propheſieth that al nations ſhal come to the knowledge of God, who then was onely knowen in Iudea.
b As the faithfull ſhall obey God willingly, ſo [illegible] feare that diſſemble themſelues to be ſubiect.
He toucheth ŷ ſlothfull dulnes of [illegible], who [illegible] the conſideration of Gods workes.
His prouidence is wonderfull in maintaining their eſtate.
e He prophecieth that God will extende his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his call.
f He ſignifieth ſome ſpeciall benefite that God had ſhewed to his Church of the Iewes in deliuering them from ſome great danger, whereof by occaſion he prophecieth that the Gentiles ſhalbe partakers.
h The condition of the Church here deſcribed, which is to be [illegible]
[illegible]
God [illegible] for his benefites.
i It is not ynough to haue receiued Gods benefites & to be mindfull thereof, but alſo we are bound to take others to profit thereby, & praiſe God. k If I delite in wickednes God wil not heare me: but if I confeſſe it, he wil receiue me.

PSAL. LXVII.

1 A prayer of the Church to obteine the fauour of God and to be lightened with his countenance. 2 To the end that his way and iudgement may be knowen through out all the earth. 7 And alſo it declareth the kingdome of God which ſhould be vniuerſally erected at the comming of Chriſt.

To him that excelleth on Neginoth. A Pſalme or ſong.

God be mercifull vnto vs, and bleſſe vs and cauſe his face to ſhine among vs, Selah.

2 That they may knowe thy way vpon earth, and thy ſauing health among all nations.

3 Let the people praiſe thee, O God:

a That is, [illegible] know Gods [illegible] made to them let all the people praiſe thee.

4 Let the people be glad and reioyce: for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall [d] the earth bring forth her increaſe, and God, euen our God ſhall bleſſe vs.

7 God ſhall bleſſe vs, and all the ends of the earth [e] ſhall feare him.

[c] By the often repetition he ſheweth that the people can neuer ſufficiently and giue thankes for the great benefites that they ſhal receiue vnder the kingdome of Chriſt. [d] He ſheweth that where God fauoureth there ſhall be abundance of al other things. [e] When they feele his great benefites both ſpirituall and corporall towardes them.

PSAL. LXVIII.

1 In this Pſalme Dauid ſetteth forth as in a glaſſe the wonderful mercies of God toward his people. 7 Who by al meanes and moſt ſtrange ſortes declared himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces and victories doth excell without compariſon al worldly things. 34 He exhorteth therefore al men to praiſe God for euer.

To him that excelleth. A Pſalme or ſong of Dauid.

GOD [a] will ariſe, and his enemies ſhalbe ſcattered: they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, [ſo] ſhalt thou driue them away: [and] as waxe melteth before the fire, [ſo] ſhall the wicked periſh at the preſence of God.

3 But the righteous ſhalbe glad, and reioyce before God: yea, they ſhall leape for ioy.

4 Sing vnto God, [and] [b] ſing praiſes vnto his name: exalt him, that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.

5 He is a Father of the fatherleſſe, and a Iudge of the widowes, [euen] God in his holy habitation.

6 God maketh the ſolitarie to dwell in families, and deliuereth them that were priſoners in ſtockes: but the rebellious ſhall dwell in a drie land.

7 [e] O God, when thou wenteſt forth before thy people: when thou wenteſt through the wildernes, (Selah)

8 The earth ſhooke and the heauens dropped at ẏ preſence of this God: [f] [euen] Sinai was mooued at the preſence of God euen the God of Iſrael.

9 Thou, O God, ſendeſt a gratious raine vpon thine inheritance, and thou dideſt refreſh it when it was wearie.

10 Thy Cōgregation dwelled therein: for thou O God, haſt of thy [g] goodnes prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee and ſhe that remayned in the houſe deuided the ſpoile.

13 Though ye haue lien among [k] pots, [yet ſhall ye be as the wings of a doue that is couered with ſiluer, and whoſe fethers are like yelow golde.

14 When ẏ Almightie ſcattered kings [l] in it, it was white as ẏ ſnow in Zalmō.

15 [m] The mountaine of God is like the mountaine of Baſhan: it is an high Mountaine as mount Baſhan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lorde will dwell in it for euer.

17 The charets of God [are] twentie thouſand thouſand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou haſt [o] led captiuitie captiue and receiued giftes for men: yea, euen the rebellious haſt thou led, [that the Lord God might dwell there.]

19 Praiſed be [the Lord,] [euen] the God of our ſaluation, which ladeth vs dayly [with benefites.] Selah.

20 This is [our] God, euen the God that ſaueth vs: and to the Lord God [belong the [p] iſſues of death.

21 Surely God will wound the head of his enemies, and the heaire pate of him that walketh in his ſinnes.

22 The Lord hath ſaid, I will bring [my people] againe from [q] Baſhan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood and the tongue of thy dogges [in] the blood of the enemies, euen in it.

24 They haue ſeene, O God, thy [s] goings, the goings of my God, and [my] King [which art] in the Sanctuarie.

25 The [t] ſingers went before, ẏ players of inſtruments after: in the middes [were] ẏ maides playing with timbrels.

26 Prayſe ye God in the aſſemblies, [and] the Lord, [ye that are] of the fountaine [u] of Iſrael.

27 There [was] [x] litle Beniamin [with] their [y] ruler, [and] the princes of Iudah [with] their aſſembly, ẏ princes

[a] The Prophet ſheweth that although God ſuffer the [illegible] to oppreſſe his Church for a time, yet at length he wil be reuenged of them.

[b] He ſheweth that [illegible] God [illegible] his power [illegible], that it is for the commoditie and ſaluation of his Church which praiſe him therefore.

[c] Iah and Iehouah are the names of God, which do ſignifie his eſſence and [illegible] maieſtie incomprehenſible, [illegible] that hereby is declared that al idoles are but vanitie and that the God of Iſrael is the onely true God.

[d] He graunteth children to them that be childles, and increaſeth their families.

[e] [illegible] the heauen of Gods [illegible], [illegible] when they had abuſed.

[f] He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. [g] God bleſſed the land of Canaan becauſe it ſhould be a reſting place for his Church. [h] The faſhion then was that women ſang ſongs after the victorie, as Miriam, Deborah, Iudith and others.

[i] The pray was ſo great, that not onely the ſouldiers, but women alſo had part thereof.

[k] Though God ſuffer his Church for a time to lie in blacke darkenes, yet he wil reſtore it, and make it moſt ſhining and white.

[l] In the lande of Canaan, where his Church was.

[m] Zion the Church of God doth excell all worldly things, not in pompe and outward ſhewe, but by the inwarde grace of God, which there remaineth becauſe of his dwelling there.

[n] Why boaſt ye of your ſtrength and beautie againſt this Mountaine of God?

[o] As God ouercame the enemies of his Church, tooke them priſoners & made them tributaries: ſo Chriſt, which is God manifeſted in fleſh, ſubdued Satan and ſinne vnder vs, and gaue vnto his Church moſt liberall gifts of his ſpirit. Ephe. 4.8.

[p] In moſt extreme dangers God hath infinite wayes to deliuer his.

[q] As he deliuered his Church once from Og of Baſhan, and other tyrants, and from the dangers of the red ſea, ſo will he ſtil do as oft as neceſſitie requireth.

[r] That is, in the blood of that great ſlaughter where dogges ſhall lappe blood. [s] That is howe thou, which art chiefe King, goeſt out with thy people to warre, and giueſt them the victorie. [t] He deſcribeth the order of the people when they went to ẏ Temple to giue thankes for the victorie. [u] Which come of the Patriarke Iaakob. [x] Beniamin is called litle, becauſe he was the yongeſt ſonne of Iaakob. [y] Who was ſome chiefe ruler of the tribe.

of Zebulun, [& the princes of Naphtali.

28 Thy God hath appointed thy ſtrength: ſtabliſh, O God, that, [which] thou haſt wrought in vs,

29 Out of thy Temple vpon Jeruſalem: and kings ſhall bring preſents vnto thee.

30 Deſtroy the companie of the ſpeare men, and multitude of the mightie bulles with the calues of the people that [a] tread vnder feete pieces of ſiluer: ſcatter the people that delite in warre.

31 Then ſhall the princes come out [b] of Egypt: Ethiopia ſhal haſte to ſtretch her handes vnto God.

32 Sing vnto God, O ye kingdomes of the earth: ſing praiſe vnto the Lord, (Selah)

33 To him that rideth vpon the moſt high heauens, which were from the beginning: beholde, he will ſend out by his [c] voyce a mightie ſound.

34 Aſcribe the power to God: [for] his maieſtie is vpon Iſrael, and his ſtrength is in the cloudes.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Iſrael is he that giueth ſtrength and power vnto the people: praiſed [be] God.

PSAL. LXIX.

1 The complaintes, prayers, feruent zeale and great anguiſh of Dauid is ſet forth as a figure of Chriſt & al his members. 21 The malicious crueltie of the enemies 22 And their puniſhment alſo 26 Where Judas and ſuch traitours are accurſed. 30 He gathereth courage in his affliction, and offreth praiſes vnto God. 32 Which are more acceptable then all ſacrifices: wherof all the afflicted may take comfort. 35 Finally hee doeth prouoke al creatures to praiſes, propheſying of the kingdome of Chriſt & the preſeruation of the Church, where all the faithfull, 37 And their ſeede ſhall dwell for euer.

To him that excelleth vpon [a] Shoſhannim.
A Pſalme of Dauid.

SAue me, O God: for the [b] waters are entred euen to [my] ſoule.

2 I ſticke faſt in the deepe myre, where no [c] ſtay is: I am come into deepe waters, and the ſtreames run ouer me.

3 I am wearie of crying: my throte is dry: mine [d] eyes faile, whiles I waite for my God.

4 They that hate me without a cauſe, are mo then þ heares of mine head: they that would deſtroy me, and are mine enemies [e] falſly, are mightie, ſo that I reſtored that which I [f] tooke not.

5 O God, thou knoweſt my [g] fooliſhnes, & my fautes are not hid from thee.

6 Let not them that truſt in thee, O Lorde God of hoſtes, be aſhamed for [h] me: let not thoſe that ſeeke thee, be confounded through me, O God of Iſrael.

7 For thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, euen an aliant vnto my mothers ſonnes.

9 For the zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I [k] wept and my ſoule faſted, but that was to my reproofe.

11 I put on a ſacke alſo: and I became a prouerbe vnto them.

12 They that [l] ſate in the gate, ſpake of me, and the drunkardes ſang of me.

13 But Lord, I make my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy ſaluation.

14 Deliuer me out of the myre, that I ſinke not: let me be deliuered from them that hate me, & out of the deepe waters.

15 Let not þ water flood drowne me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to þ multitude of thy tẽder mercies.

17 And [n] hide not thy face from thy ſeruant, for I am in trouble: make haſte [and] heare me.

18 Drawe neere vnto my ſoule and] redeeme it: deliuer me becauſe of mine enemies.

19 Thou haſt knowen my reproofe and my ſhame, and my diſhonour: all mine [p] aduerſaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and I looked for ſome, to haue pitie [on me,] but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirſt they gaue mee vineger to drinke.

22 Let their [r] table be a ſnare before them, and their proſperitie their ruine.

23 Let their eyes be blinded that they ſee not: and make their loynes alway to tremble.

24 Powre out thine anger vpõ them, and let thy wrathfull diſpleaſure take them.

25 *Let their [t] habitation be voyde, [and] let none dwell in their tents.

z Declare out of ech of thy places thy power for the defence of thy Church Jeruſalem.

a He declareth that the [illegible] ſhalbe ſtopped, which [illegible] and therefore for their glittering pompe thought them ſelues aboue al men.

b He propheſieth that þ Gentiles ſhal come to þ true knowledge and worſhip of God.

c [illegible] thunders he will make him to be knowen [illegible] God of al the world.

d In ſhewing fearefull iudgements againſt thine enemies for the ſaluation of thy people.

e He alludeth to the Tabernacle which was deuided into three partes.

a Of Shoſhannim, reade Pſal. 45.

b Dauid ſignifieth by þ waters, in what great dangers he was out of the which God did deliuer him.

c No ſtedfaſt or ſtableneſſe to ſettle my feete.

d Though his ſenſes failed him yet his faith was conſtant and incouraged him ſtill to pray.

e Condemning me guiltleſſe.

f They iudged me poore innocent as a thiefe and made me reſtore goods to others, as though I had ſtolen them.

g Though I be guiltie to thee ward, yet am I innocent toward them.

h Let not mine euill intreatie of the wicked be an occaſion, that the faithful fal from thee.

i When I ſawe thine enemies [illegible] thy name onely in mouth and in their life [illegible] I [illegible] forward, to reproue them and defend thy glorie.

k My zeale mooued me to lament and pray for my ſaluation.

l The more he ſought to ſerue God, the more they were againſt him both poore and rich.

m Knowing that when I ſuffer moſt trouble, yet thou haſt a time wherein thou haſt appointed my deliuerance.

n He ſheweth a liuely faith, that [illegible] aſſureth himſelf, that God is fauourable to him, when he ſeemeth to be angrie and at hand when he ſeemeth to be farre off.

o Not that he feared þ God would not heare him: but that care made him to thinke that God deferred long.

p Thou ſeeſt that I am beſet as a ſheepe among many wolues.

q He ſheweth that it is in vaine to put our truſt in men in our great neceſſities, but that our comfort onely dependeth of God: for man [illegible] increaſe our ſorowes, then diminiſh them, Job. 16.2.

r He deſireth God to execute his iudgements againſt the reprobate which cannot by any meanes be turned. Rom. 11.9.

s Take both iudgement and power from them. [illegible] Act. 1.20.

t [illegible] not onely them, but their poſteritie which ſhalbe like vnto them.

26 For they perſecute him, whome thou haſt ſmitten: and they adde vnto the ſorowe of them, whome thou haſt wounded.

27 Lay iniquitie vpon their iniquitie, and let them not come into thy righteouſnes.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauines, thine helpe, O God, ſhall exalt me.

30 I wil praiſe ỹ Name of God with a ſong, and magnifie him with thankeſgiuing.

31 This alſo ſhall pleaſe the Lorde better then a yong bullocke, that hath hornes and hoofes.

32 The humble ſhall ſee this, and they that ſeeke God, ſhalbe glad, and your heart ſhall liue.

33 For the Lorde heareth the poore, and deſpiſeth not his [z] priſoners.

34 Let heauen and earth praiſe him: the ſeas and all that mooueth in them.

35 For God will ſaue Zion, and build the cities of Judah, that men may dwel there and haue it in poſſeſſion.

36 The [a] ſeede alſo of his ſeruants ſhall inherite it: and they that loue his Name, ſhall dwell therein.

[illegible] that they be of the reprobate.

x They which ſeeme by their profeſſion to haue bene written in thy booke, yet by their fruites proue the contrary, let them be knowen as reprobate.

y [illegible] which God more eſteemeth then [illegible] his ſacrifices.

z For as he deliuereth his ſeruant Dauid, ſo wil he do al that are in diſtres and call vpon him.

a [illegible] and of [illegible] and their poſteritie.

PSAL. LXX.

1 He prayeth to be right ſpeedely deliuered. 2 Hee deſireth the ſhame of his enemies, 4 And the ioyfull comfort of all thoſe that ſeeke the Lord.

To him that excelleth. A Pſalme of Dauid to put in remembrance.

O *God, [a] haſte thee to deliuer me: make haſte to helpe me, O Lord.

2 Let them be [c] confounded & put to ſhame, that ſeeke my ſoule: let them be turned backward and put to rebuke, that deſire mine hurt.

3 Let thē be turned back for a reward of their ſhame, which ſaid, Aha, aha.

4 But let all thoſe that ſeeke thee, be ioyful and glad in thee, and let all that loue thy ſaluation, ſay allwayes, God be praiſed.

5 Nowe I am [e] poore and needie: O God, make haſte to mee: thou art mine helper and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. [illegible]

b He teacheth vs [illegible]

c [illegible] they were to [illegible]

d [illegible] owne needs. e Becauſe hee had felt Gods helpe before, he groundeth on experience & boldly ſeeketh vnto him for ſuccour.

PSAL. LXXI.

1 He prayeth in faith eſtabliſhed by ỹ word of the promiſe, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And deſireth God to continue his graces towarde him, 22 Promiſing to be mindefull and thankefull for the ſame.

IN *[a] thee, O Lorde, I truſt: let me neuer be aſhamed.

2 Reſcue mee and deliuer me in thy righteouſnes: incline thine eare vnto me and ſaue me.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou haſt giuen commandement to ſaue me: for thou art my rocke, and my fortreſſe.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euill and cruel man.

5 For thou art mine hope, O Lorde God, euen my truſt from my youth.

6 Vpon thee haue I bene ſtayed from the wombe: thou art he that tooke mee out of my mothers bowels: my prayſe ſhalbe allwayes of thee.

7 I am become as it were a [f] monſter vnto many: but thou art my ſure truſt.

8 Let my mouth be filled with thy praiſe, and with thy glorie euery day.

9 Caſt me not off in the time of age: forſake me not when my ſtrēgth faileth.

10 For mine enemies ſpeake of mee, and they that lay wait for my ſoule, take their counſell together,

11 Saying, God hath forſaken him: purſue and take him, for there is none to deliuer him.

12 Go not farre from mee, O God: [i] my God, haſte thee to helpe me.

13 Let them be confounded & conſumed that are againſt my ſoule: let them be couered with reproofe and confuſion, that ſeeke mine hurt.

14 But I will waite continually, and will praiſe thee more and more.

15 My mouth ſhall daily rehearſe thy righteouſnes, and thy ſaluation: [k] for I know not the nomber.

16 I will go forward in the ſtrength of the Lord God, & will make mention of thy righteouſnes, euen of thine only.

17 O God, thou haſt taught me from my youth euen vntill now: therefore will I tell of thy wonderous workes,

18 Yea, euen vnto mine olde age and gray head, O God: forſake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that ſhall come.

19 And thy [n] righteouſnes, O God, I wil exalt on high: for thou haſt done great

a [illegible] to God with [illegible] of [illegible] in his aduerſities.

b Proclaiming thy ſelfe true of promiſe.

c Thou haſt infinite meanes and al creatures [illegible] thy commandement, therefore ſhew ſome ſigne whereby I ſhal be deliuered.

d That is, from Abſalom, Achitophel and that conſpiracie.

e He ſtrengtheneth his faith by the experience of Gods benefites, who did not onely preſerue him in his mothers belly, but tooke him thence, and euer ſince hath preſerued him.

f All the world wondereth at me becauſe of my miſeries, alſo: they in authoritie as the common people, yet being aſſured of thy fauour I remained ſtedfaſt.

g Thou that didſt helpe me in my youth, when I had more ſtrength, helpe me now ſo much the more in mine olde age and weakenes.

h Thus ỹ wicked both blaſpheme God and triumph againſt his Saintes, as though hee had forſaken them, [illegible] them to fall into their handes.

i [illegible] God, he putteth backe the falſe reportes of the aduerſaries, that ſaid, God had forſaken him. k Becauſe thy benefites towards me are innumerable, [illegible] continually meditate and rehearſe them. l I will [illegible] being vpholden with the power of God. m He deſireth [illegible] he would continue his benefites, that his liberalitie may haue perfite praiſe. n Thy [illegible] performance of thy promes.

things: [o] O God, who is like vnto thee!

20 Which haſt ſhewed me great troubles and aduerſities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increaſe mine honour, and returne and comfort me.

22 Therefore will I prayſe thee [for] thy [q] faithfulnes, O God, vpon inſtrument and viole: vnto thee will I ſing vpon the harpe, O Holie one of Iſrael.

23 My lips will reioyce when I ſing vnto thee, and my [r] ſoule, which thou haſt deliuered.

24 My tongue alſo ſhall talke of thy righteouſnes daily: for they are confounded and brought vnto ſhame, that ſeeke mine hurt.

PSAL. LXXII.

1 He prayeth for the proſperous eſtate of the kingdome of Salomon, who was the figure of Chriſt. 4 Vnder whome ſhalbe righteouſnes peace and felicitie. 10 Vnto whom all kings and al nations ſhal do homage. 17 Whoſe name and power ſhal indure for euer, and in whom all nations ſhal be bleſſed.

A Pſalme [a] of Salomon.

Giue thy [b] iudgements to the King, O God, and thy righteouſnes to the Kings [c] ſonne.

2 [Then] ſhall hee iudge thy people in righteouſnes, & thy poore with equitie.

3 The [d] mountaines and the hilles ſhall bring peace to the people by iuſtice.

4 He ſhall [e] iudge the poore of the people: he ſhall ſaue the children of the needie, and ſhall ſubdue the oppreſſor.

5 They ſhall [f] feare thee as long as the ſunne and moone endureth, from generation to generation.

6 He ſhall come [g] downe like the raine vpon the mowen graſſe, and as the ſhowres that water the earth.

7 In his dayes ſhall the righteous flouriſh, and abundance of peace [ſhalbe] ſo long as the moone endureth.

8 His dominion ſhalbe alſo from [h] ſea to ſea, and from the riuer vnto the endes of the land.

9 They that dwell in the wildernes, ſhall kneele before him, and his enemies ſhall licke the duſt.

10 The Kings of [i] Tarſhiſh and of the yles ſhall bring preſents: the Kings [k] of Sheba and Seba ſhall bring giftes.

11 Yea, all Kings ſhall worſhip him: all nations ſhall ſerue him.

12 For he ſhall deliuer the poore when he crieth: the needie alſo, and him that hath no helper.

13 He ſhalbe mercifull to the poore and needie, and ſhall preſerue the ſoules of the poore.

14 He ſhall redeeme their ſoules from deceyte and violence, and [l] deare ſhall their blood be in his ſight.

15 Yea, he ſhal liue, and vnto him ſhal they giue of the [m] golde of Sheba: they ſhall alſo pray for him continually, [and] dayly bleſſe him.

16 An handful of corne ſhalbe [ſowen] in the earth, euen in ẏ top of the mountaines, [and] the [n] fruite thereof ſhall ſhake like the trees of Lebanon: and the children ſhall flouriſh out of the citie like the graſſe of the earth.

17 His name ſhalbe for euer: his name ſhal indure as long as the ſunne: al nations ſhal bleſſe [o] him, & be bleſſed in him.

18 Bleſſed be the Lord God euen the God of Iſrael, which onely doeth [p] wonderous things.

19 And bleſſed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen ſo be it.

HERE ENDE THE [q] prayers of Dauid, the ſonne of Iſhai.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly proſperitie of the vngodly 14 Nor yet the affliction of the good ought to diſcourage Gods childe, but rather ought to moue vs to conſider our Fathers prouidence, and to cauſe vs to reuerence Gods iudgements 19 Forasmuch as the wicked vaniſh away, 24 And the godly enter into life euerlaſting. 28 In hope whereof hee reſigneth himſelfe into Gods handes.

A Pſalme committed to Aſaph.

Truely [a] God is good to Iſrael: euen, to the pure in heart.

2 As for me, my feete were almoſt gone: my ſteps had welneere ſlipt.

3 For I freated at the fooliſh, when I ſawe the proſperitie of the wicked.

4 For there are [b] no bandes in their death, but they are luſtie and ſtrong.

5 They are not in trouble as other men, neither are they plagued with [other] men.

6 Therefore pride is as a chaine vnto

---

[o] His faith breaketh through all tentations, and by this exclamation declareth the power of God.

[p] After he confeſſeth that God is the onely author of his deliuerance, ſo he acknowledgeth that theſe euils were ſent vnto him by Gods prouidence.

[q] He confeſſeth that his long patience was well recompenced, when God performed his promes.

[r] For there is no true prayſing of God, except it come from the heart: and therefore he promiſeth to delite in nothing, but wherein God may be glorified.

[a] Compoſed by Dauid as touching the reigne of his ſonne Salomon.

[b] Endue the King with the ſpirit of wiſedome & iuſtice, that he reigne not as doe the worldly princes.

[c] To wit, to his poſteritie.

[d] When iuſtice reigneth, euen the places moſt barren ſhall be enriched with thy bleſſings.

[e] He ſheweth wherefore the ſworde is committed to Kings: to wit, to defend the innocent, and ſuppreſſe the wicked.

[f] The people ſhall embrace thy true religion when thou giueſt a King, that ruleth according to thy worde.

[g] As this is true in all godly Kings: ſo is it chiefly verified in Chriſt, who with his heauenly dewe maketh his Church euer to flouriſh.

[h] That is, from the red ſea to the ſea called Syriacum, and from Euphrates forwarde: meaning, that Chriſtes kingdome ſhould be large and vniuerſall.

[i] Of Cilicia, and of all other countreis beyonde the ſea, which he meaneth by the yles.

[k] That is, of Arabia that is called riche, whereof Sheba was a part bordering vpon Ethiopia.

[l] Though tyrantes paſſe not to ſhed blood, yet this godly King ſhall preſerue them from all kinde of wrong.

[m] God will both proſper his life, and alſo make the people moſt willing to obey him.

[n] Vnder ſuch a King ſhall be moſt great plentie both of fruite and alſo of the increaſe of mankind.

[o] They ſhall pray to God for his continuance, and knowe that God doth proſper them for his ſake.

[p] He confeſſeth that except God miraculouſly preſerue his people, that neither the king nor the kingdome can continue.

[q] Concerning his ſonne Salomon.

[a] As it were betweene hope and deſpaire he braſteth foorth into this affection, being aſſured that God would continue his fauour toward ſuch as were godly in deede, and not hypocrites.

[b] The wicked in their life are at pleaſure, and are not drawne to death [illegible] by ſickneſſe which is deaths meſſenger.

[c] They glorie in their pride as ſome doe in their chaines: and in crueltie, as ſome do in apparell.

them, and crueltie couereth them [as] a garment.

7 Their eyes ſtand out for fatneſſe: [c] they haue more then heart can wiſh.

8 They are licentious, and ſpeake wickedly of [their] oppreſſion: they talke preſumptuouſly.

9 They ſet their mouth againſt heauen, and their tongue walketh through the earth.

10 Therefore his [e] people turne hither: for waters of a full cup are wrung out to them.

11 And they [f] ſay, Howe doeth God knowe it? or is there knowledge in the moſt High?

12 Lo, theſe are the wicked, yet proſper they alway and increaſe in riches.

13 Certainely I haue cleanſed mine heart in vaine, and waſhed mine hands in innocencie.

14 For dayly haue I bene puniſhed, and chaſtened euery morning.

15 If I ſay, I will iudge thus, beholde the generation of thy children: I haue treſpaſſed.

16 Then thought I to knowe this, but it was too painefull for me,

17 Vntill I went into ye Sanctuarie of God: then vnderſtood I their end.

18 Surely thou haſt ſet them in ſlipperie places, and caſteſt them downe into deſolation.

19 Howe ſuddenly are they deſtroyed, periſhed and horribly conſumed,

20 As a dreame when one awaketh! O Lorde, when [l] thou rayſeſt vs vp, thou ſhalt make their image deſpiſed.

21 Certainely mine heart was vexed, and I was pricked in my reynes:

22 So fooliſh was I and ignorant: I was a beaſt before thee.

23 Yet I was alway [m] with thee: thou haſt holden me by my right hand.

24 Thou wilt guide me by thy counſell, and afterward receiue me to glorie.

25 Whom haue I in [n] heauen but thee? and I haue deſired none in the earth with thee.

26 My fleſh fayleth and mine heart alſo: but God is the ſtrength of mine heart, and my [o] portion for euer.

27 For lo, they that withdrawe themſelues frō thee ſhal periſh: thou deſtroyeſt al them that [p] go a whoring frō thee.

28 As for me, it is good for me [q] to drawe neere to God: therefore I haue put my truſt in the Lorde God, that I may declare all thy workes.

PSAL. LXXIIII.

1 The faithfull complaine of the deſtruction of the Church and true religion, 2 Vnder the name of Zion and the Temple deſtroyed. 11 And truſting in the might and free mercies of God, 20 By his couenant, [illegible] They require helpe and ſuccour for the glorie of Gods holy Name, for the ſaluation of his poore afflicted ſeruants, 23 And the confuſion of his proude enemies.

A Pſalme to giue inſtruction, committed to Aſaph.

O God, [a] why haſt thou put vs away for euer? why is thy wrath kindled againſt the ſheepe of thy paſture?

2 Thinke vpon thy Congregation, [which] thou haſt poſſeſſed of old, and on the rod of thine [b] inheritance, which thou haſt redeemed, and on this mount Zion, wherein thou haſt dwelt.

3 Lift vp thy ſtrokes, that thou mayeſt for euer deſtroye euery enemie that doeth euill to the Sanctuarie.

4 Thine aduerſaries roare in the middes of thy Congregation, [and] [c] ſet vp their banners for ſignes.

5 He that lifted the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But nowe they breake downe the carued worke thereof with axes and hammers.

7 They haue caſt thy Sanctuarie into the fire, and raſed it to the grounde, and haue defiled the dwelling place of thy Name.

8 They ſaid in their [e] hearts, Let vs deſtroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We ſee not our ſignes: there is not one Prophet more nor any with vs that knoweth [f] how long.

10 O God, howe long ſhall the aduerſarie reproch thee? ſhall the enemie blaſpheme thy Name for euer?

11 Why withdraweſt thou thine hand, euen thy right hand? drawe it out of thy boſome, and [g] conſume them.

12 Euen God is my King of olde, working ſaluation [h] in the middes of the earth.

13 Thou diddeſt deuide the ſea by thy power: thou brakeſt the heads of the [i] dragons in the waters.

---

[b] They paſſe the de[illegible] of the [illegible]

[d] They blaſpheme God and [illegible] of his power, and [illegible] men, becauſe they eſteeme themſelues aboue all others.

[e] Not onely the reprobate, but alſo the people of God oftentimes fall backe, ſeeing the proſperous eſtate of the wicked and are ouerwhelmed with ſorowes, thinking that God conſidereth not aright the ſtate of the godly.

[f] Thus the fleſh moueth euen the godly to diſpute with God concerning their pouertie & the proſperitie of the wicked.

[g] If I [illegible] place to this [illegible] thought, I ſhould [illegible] againſt thy prouidence, ſeeme [illegible] things [illegible] and [illegible] their [illegible]

[h] Vntill I entred into thy ſchoole and learned by thy word and holy Spirite, that God [illegible] all things [illegible] but [illegible] and [illegible].

[k] [illegible] feare [illegible] [illegible] thou openeſt our eyes to [illegible] their [illegible] ſhalt [illegible] all their vaine pompe.

[l] For the more that man worketh about the diuine reaſon to ſeeke out Gods iudgements, the more doeth he declare himſelfe a beaſt.

[m] But although I was aſſaulted, yet thy prouidence did watch alwayes ouer me to preſerue me.

[n] The faithfull ſeeke no comfort but of God onely.

[o] He teacheth vs to denie our ſelues, to make God our whole ſufficiencie, and onely contentment.

[p] That is, forſake thee to ſeeke others.

[q] Though all the worlde ſhrinke from God, yet hee promiſeth to truſt in him, & to magnifie his workes.

[a] The Church of God being oppreſſed by the tyrannie eyther of the Babylonians, or of Antiochus, prayeth to God by whoſe hand the yoke was layde vpon them for their ſinnes.

[b] Which inheritance thou haſt meaſured out for thy ſelf as with a line or rod.

Or, feete.

[c] They haue deſtroyed thy true religion, and ſpred their banners in ſigne of defiance.

[d] He commendeth the Temple for the coſtly matter, the excellent workmanſhip and beautie thereof, which notwithſtanding the enemies did deſtroy.

[e] They incouraged one another to crueltie, that not onely Gods people might be deſtroyed, but alſo his religion vtterly in all places ſuppreſſed.

[f] They lamente that they haue no Prophet among them to ſhew them how long their miſeries ſhoulde endure.

[g] They ioyne their deliuerance with Gods glorie and power, knowing that the puniſhment of the enemie ſhoulde be their deliuerance.

[h] Meaning, in the ſight of all the worlde.

[i] To wit, Pharaohs armie.

14 Thou brakeſt the head of [k] Liuiathan in pieces, and gaueſt him to be [l] meate for the people in wildernes.

15 Thou brakeſt vp the fountaine and riuer: thou dryedſt vp mightie riuers.

16 The day is thine, and the night is thine: thou haſt prepared the light and the ſunne.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſommer and winter.

18 Remember this, [m] that the enemie hath reproched the Lorde, and the fooliſh people hath blaſphemed thy Name.

19 Giue not the ſoule of thy [n] turtle doue vnto the beaſt, and forget not the Congregation of thy poore for euer.

20 Conſider thy couenant: for [o] the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppreſſed returne aſhamed, but let the poore and needie prayſe thy Name.

22 Ariſe, O God: mainteyne thine [p] owne cauſe: remember thy dayly reproche by the fooliſh man.

23 Forget not the voyce of thine enemies: for the tumult of them, that riſe againſt thee, ‖ aſcendeth continually.

[k] Which was a great monſter of the ſea, or whale meaning Pharaoh.

[l] His deſtruction did reioyce thee as meate refreſheth the body.

[m] Seeing that God by his prouidence gouerneth and diſpoſeth all things, he gathereth that he will take care chiefly for his children.

[n] He meaneth the Church of God, which is expoſed as a pray to the wicked.

[o] That is all places where thy worde ſhineth not, there reigneth tyrannie and ambition.

[p] He ſheweth that God can not ſuffer his Church to be oppreſſed, except he loſe his owne right.

‖ Or, increaſeth more & more.

PSAL. LXXV.

1 The faythfull do prayſe the Name of the Lorde. 2 Which ſhall come to iudge at the time appoynted, 8 When the wicked ſhalbe put to confuſion, and drinke of the cup of his wrath. 10 Their pride ſhall be abated, and the righteous ſhalbe exalted to honour.

To him that excelleth. [a] Deſtroy not. A Pſalme or ſong committed to Aſaph.

WE will prayſe thee, O God, we will prayſe thee, for thy [b] Name is neere: therefore they will declare thy wonderous workes.

2 [c] When I ſhall take a conuenient time, I will iudge righteouſly.

3 The earth and all the inhabitants thereof are diſſolued: but I will eſtabliſh the pillars [d] of it. Selah.

4 I ſayde vnto the fooliſh, Be not ſo fooliſh, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither ſpeake with a ſtiffe necke.

6 For to come to preferment [is] neither from the Eaſt, nor from the weſt, nor from the South,

7 But God is the Iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lorde [is] a [f] cup, and the wine is red: it is full mixt, and he powreth out of the ſame: ſurely all the wicked of the earth ſhall wring out and drinke the dregs thereof.

9 But I will declare for euer, and ſing prayſes vnto the God of Iaakob.

10 All the hornes of the wicked alſo will I breake: but the hornes of the [g] righteous ſhall be exalted.

[a] Reade Pſal. 57.1.

[b] He declareth howe the faithfull ſhall euer haue iuſt occaſion to prayſe God, foraſmuch as in their neede they ſhall feele his power at hand to helpe them.

[c] When I ſee my time (ſayth God) to helpe your miſeries, I will come and ſet all things in good order.

[d] Though all things be brought to ruine, yet I can reſtore and preſerue them.

[e] The Prophet warneth the wicked that they would not ſet themſelues againſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly.

[f] Gods wrath is compared to a cup of ſtrong and delicate wine, wherewith the wicked are made ſo drunk, that by drinking til they come to the very dregs, they are vtterly deſtroyed.

[g] The godly ſhall better proſper by their innocent ſimplicitie, then the wicked ſhall by all their craft, and ſubtilitie.

PSAL. LXXVI.

1 This Pſalme ſetteth forth the power of God and care for the defence of his people in Ieruſalem, in the deſtruction of the armie of Saneherib. 11 And exhorteth the faithfull to be thankefull for the ſame.

To him that excelleth on Neginoth. A Pſalme or ſong committed to Aſaph.

GOd is [a] knowen in Iudah: his Name [is] great in Iſrael.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bowe, the ſhielde and the ſworde and the battell. Selah.

4 Thou art more bright and puiſſant, then [c] the mountaines of pray.

5 The ſtoute hearted are ſpoyled: they haue ſlept their ſleepe, and all the men of ſtrength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horſe are caſt a ſleepe.

7 Thou, [euen] thou art to be feared: and who ſhall ſtand in thy [e] ſight, when thou art angrie!

8 Thou dideſt cauſe [thy] iudgement to be heard from heauen: [therefore] the earth feared and was ſtil,

9 When thou, O God, aroſe to iudgement, to [f] helpe all ẏ meeke of the earth. Selah.

10 Surely the [g] rage of man ſhall turne to thy prayſe: the remnant of the rage ſhalt thou reſtrayne.

11 Vow and performe vnto the Lord your God, all ye that be [h] round about him: let them bring preſents vnto him that ought to be feared.

12 He ſhall [i] cut off the ſpirite of princes: he is terrible to the Kings of the earth.

[a] He declareth that Gods power is euident ẏ ſeene in preſeruing his people and deſtroying his enemies.

[b] Which afterward was called Ieruſalem.

[c] He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beaſtes.

[d] God hath taken their ſpirites and ſtrength from them, as though their handes were cut off.

[e] God with a looke is able to deſtroy all the power and actiuitie of the enemies, were they neuer ſo many or mightie.

[f] To reuenge the wronges done to thy Church.

[g] For the end ſhall ſhewe that the enemie was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage, that they ſhall not compaſſe their purpoſe.

[h] To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doeth dwell.

[i] The Ebrewe worde ſignifieth to vintage, or gather grapes: meaning that he ſhall make the counſels and enterpriſes of wicked tyrants fooliſh and vaine.

PSAL.

PSAL. LXXVII.

1 The Prophete in the name of the Church rehearſeth the greatnes of his affliction, and his grieuous tentations. 6 Whereby he was driuen to this ende to conſider his former conuerſation, 11 And the continuall courſe of Gods workes in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe tentations.

For the excellent muſician *Ieduthun. A Pſalme committed to Aſaph.

My [a]voyce [came] to God, when I cryed: my voyce [came] to God, and he heard me.

2 In the day of my trouble I ſought the Lord: my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort.

3 I did thinke vpon God, and was [b]troubled: I prayed, and my ſpirit was full of anguiſh. Selah.

4 Thou keepeſt mine eyes [c]waking: I was aſtonied and could not ſpeake.

5 Then I conſidered the dayes of olde, and the yeeres of ancient time.

6 I called to remembrance my [d]ſong in the night: I communed with mine owne heart, and my ſpirit ſearched [e]diligently.

7 Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour?

8 Is his mercie cleane gone for euer? doeth his promes fayle for euermore?

9 Hath God forgotten to be mercifull? hath he ſhut vp his tender mercies in diſpleaſure? Selah.

10 And I ſaide, This is my [f]death: [yet I remembred] the yeeres of the right hand of the moſt High.

11 I remembred the workes of the Lorde: certeinely I remembred thy wonders of olde.

12 I did alſo meditate all thy workes, and did deuiſe of thine actes, [ſaying,]

13 Thy way, O God, [is] [h]in ẏ Sanctuarie: who is ſo great a [i]God as [our] God?

14 Thou art the God that doeſt wonders: thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with thine arme, [euen] the ſonnes of Iaakob and Ioſeph. Selah.

16 The [k]waters ſawe thee, O God: the waters ſawe thee, and] were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a [l]ſound: yea, thine arrowes went abroade.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled & ſhooke.

19 Thy way is in the Sea, and thy paths in ẏ great waters, and thy footeſteppes are not [m]knowne.

20 Thou dideſt leade thy people like ſheepe by the hand of Moſes & Aaron.

Pſalm. 39 and 62.

1 Chron. 16. 41.

[a] The Prophet teacheth vs by his example to flee vnto God for helpe in our neceſſities.

Or, mine hand was ſtretched out.

[b] He ſheweth that we muſt paciently abide, although God deliuer vs not out of our troubles at the firſt crie.

[c] Meaning, that his ſorowes were as watchmen that kept his eyes from ſleeping.

[d] Of thankeſgiuing, which I was accuſtomed to ſing in my proſperitie.

[e] Both the cauſes why I was chaſtened, and when my ſorowes ſhould haue an ende.

[f] As if hee ſhould ſay, It is impoſſible: whereby he exhorteth himſelfe to patience.

[g] Though I firſt doubted of my life, yet conſidering that God had his yeeres, that is, change of times and was accuſtomed alſo to lift vp them whom he hath beaten, I tooke heart againe.

[h] That is, in heauen whereunto we muſt aſcend by faith, if we wil know the wayes of God.

[i] He condemneth all that worſhip any thing ſaue the onely true God, whoſe glory appeareth through the worlde.

[k] Hee declareth wherein the power of God was declared, when he deliuered the Iſraelites through the red ſea.

[l] That is, thunder and lightnings.

[m] For when thou didſt bring ouer thy people, the water returned to her courſe, and the enemies that thought to haue followed them, could not paſſe through, Exod. 14.28,29.

PSAL. LXXVIII.

1 He ſheweth howe God of his mercie choſe his Church of the poſteritie of Abraham, 8 Reproching the ſtubburne rebellion of their fathers, that the children might not onely vnderſtand, 11 That God of his free mercie made his couenant with their anceſtours, 17 But alſo ſeeing them ſo malicious and peruerſe, might be aſhamed and ſo turne wholy to God. In this Pſalme the holy Ghoſt hath comprehended, as it were, the ſumme of all Gods benefites, to the intent the ignorant and groſſe people might ſee in fewe wordes the effect of the whole hiſtories of the Bible.

A Pſalme to giue [a]inſtruction committed to Aſaph.

Heare my [b]doctrine, O my people: incline your eares vnto ẏ wordes of my mouth.

2 I will open my mouth in a parable: I will declare high ſentences of olde.

3 Which we haue heard & knowne, and our fathers haue tolde vs.

4 We will not hide them from their children, [but] to the generation to come we will ſhew the prayſes of the Lorde, his power alſo, and his wonderfull workes that he hath done:

5 How he eſtabliſhed a [d]teſtimonie in Iaakob, and ordeined a Lawe in Iſrael, which he commanded our fathers, that they ſhould teach their children:

6 That the [e]poſteritie might knowe it, [and] the children, which ſhoulde be borne, ſhould ſtand vp, and declare it to their children:

7 That they might [f]ſet their hope on God, and not forget the workes of God but keepe his commandements:

8 And not to be as their [g]fathers, a diſobedient and rebellious generation: a generation ẏ ſet not their heart aright, & whoſe ſpirit was not faithful vnto God.

9 The children of [h]Ephraim being armed and ſhooting with the bow, turned backe in the day of battell.

10 They kept not ẏ couenant of God, but refuſed to walke in his Lawe,

11 And forgate his Actes, & his wonderfull workes ẏ he had ſhewed them.

12 He did marueilous things in ẏ ſight of their [i]fathers in the land of Egypt: [euen] in the field of Zoan.

[a] Read Pſa. 32.

[b] The Prophet vnder the name of a teacher calleth the people his, and ẏ doctrine his, as Paul calleth ẏ Goſpel his, whereof he was but ẏ preacher, as Rom. 2.16. & 16.25.

[c] Which were the people of God.

[d] By the teſtimonie and lawe he meaneth the law written, which they were commanded to teache their children, Deut. 6.7.

[e] He ſheweth wherein the children ſhould be like their fathers, that is, in maintaining Gods pure religion.

[f] He ſheweth wherein ẏ vſe of this doctrine ſtandeth: in faith, in the meditation of Gods benefites and in obedience.

[g] Though theſe fathers were the ſeede of Abraham, & the choſen people, yet hee ſheweth by their rebellion, prouocation, falſhoode & hypocriſie, that ẏ children ought not to folowe their exāples.

---

[h] By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were vnfaithful to God and by their multitude and autoritie had corrupted others.

[i] Hee prooueth that not onely ẏ poſteritie, but alſo their forefathers were wicked & rebellious to God.

13 *He diuided the Sea, and led them through: hee made alſo the waters to ſtand as an heape.

14 *In the day time alſo he led them with a cloude, and all the night with a light of fire.

15 *He claue the rockes in the wilderneſſe, and gaue them drinke as of the great depths.

16 *He brought floods out of the ſtonie rocke, ſo that he made the waters to deſcende like the riuers.

17 Yet they [k] ſinned ſtill againſt him, & prouoked the higheſt in the wildernes,

18 And tempted God in their hearts in [l] requiring meate for their luſt.

19 *They ſpake againſt God alſo, ſaying, Can God [m] prepare a table in the wildernes?

20 *Beholde, he ſmote the rocke, that the water guſhed out, and the ſtreames ouerflowed: can he giue bread alſo? or prepare fleſh for his people?

21 Therefore the LORD heard & was angrie and the *fire was kindled in Iaakob, and alſo wrath came vpon Iſrael,

22 Becauſe they beleeued not in God, and [n] truſted not in his helpe.

23 Yet he had cõmanded the [o] clouds aboue, & had opened the doores of heauen,

24 And had rayned downe MAN vpon them for to eate, & had giuen them of the wheate of heauen.

25 *Man did eate the bread of Angels: he ſent them meate ynough.

26 He cauſed the [p] Eaſtwinde to paſſe in the heauen, and through his power he brought in the Southwinde.

27 He rained fleſh alſo vpon them as duſt, and feathered foule as the ſand of the ſea.

28 And he made it fall in the middes of their campe, [euen] round about their habitations.

29 So they did eate and were wel filled: for he gaue them their deſire.

30 They were not turned frõ their [q] luſt, [but] þ meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and ſlewe [r] the ſtrongeſt of them, and ſmote downe the choſen men in Iſrael.

32 For all this, they [ſ] ſinned ſtill, and beleeued not his wonderous workes.

33 Therefore their dayes did he conſume in vanitie, and their yeeres haſtily.

34 And when hee [t] ſlewe them, they ſought him and they returned, & ſought God early.

35 And they remembred that God [was] their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet hee being mercifull [x] forgaue [their] iniquitie, & deſtroyed them not, but oft times called backe his anger, and did not ſtirre vp all his wrath.

39 For he remembred that they were fleſh: [yea,] a winde that paſſeth and commeth not againe.

40 How oft did they prouoke him in þ wildernes? & grieue him in the deſert?

41 Yea, they returned, and tempted God, & [y] limited the Holy one of Iſrael.

42 They [z] remembred not his hand, [nor] the day when hee deliuered them from the enemie,

43 Nor him that ſet his ſignes in Egypt, & his wonders in þ fielde of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 He ſent [b] a ſwarme of flies among them, which deuoured them, and frogs, which deſtroyed them.

46 He [c] gaue alſo their fruites vnto the caterpiller, and their labour vnto the graſſehopper.

47 He deſtroyed their vines wt haile, & their wilde fig trees wt the hailestone.

48 He gaue their cattel alſo to þ haile, and their flockes to the thunderbolts.

49 He caſt vpon them the fierceneſ of his anger, indignation & wrath and vexation by the ſending out of [d] euil Angels.

50 He made a waye to his anger: he ſpared not their ſoule from death, [but] gaue their life to the peſtilence,

51 And ſmote all the firſt borne in Egypt, [euen] the [e] beginning of their ſtrength in the tabernacles of [f] Ham.

52 But he made his people to goe out like ſheepe, and led them in the wilderneſ like a flocke.

53 Yea, he caried them out ſafely, and they [g] feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his [h] Sanctuarie: euen [to]

*Exod.14.21.
*Exod.14.24.
*Exod.17.6.
nom.20.11.
pſal.105.41.
1.Cor.10.4.
Nom.11.4.

[k] Their wicked malice could be ouercome by no benefites which were great and many.

[l] Then to require more then is neceſſarie, and to ſeparate Gods power from his will, is to tempt God.

Nom.11.1.

[m] Thus when we giue place to ſinne, we are moued to doubt of Gods power, except he wil alwayes be readie to ſerue our luſt.

Exod.17.6.
nom.20.11.
pſa.105.41.
1.cor.10.4.
Nom.11.1.

[n] That is, in his fatherly prouidence, whereby he careth for his and prouideth ſufficiently.

[o] So that they had that, which was neceſſarie and ſufficient: but their luſt made them to couet that which they knew God had denied them.

Iohn 6.31.
1.Cor.10.3.

[p] God uſed þ meanes of the winde to teach them that all elements were at his commandement, and that no diſtance of place could let his working.

[q] Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

[r] Though other were not ſpared, yet chiefly they ſuffred, which truſted in their ſtrength againſt God.

[ſ] Thus ſinne by continuance maketh men inſenſible, ſo that by no plagues they can be amended.

[t] Such was their hypocriſie, that they ſought vnto God for feare of puniſhment, though in their heart they loued him not.

[u] Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

[x] Becauſe he would euer haue ſome remnant of a Church to praiſe his name in earth, he ſuffred not their ſinnes to ouercome his mercie.

[y] That is, they tempted him oftimes.

[z] As they all doe that meaſure the power of God by their capacitie.

[a] The forgetfulnes of Gods benefites is þ roote of rebellion & al vice.

[b] This worde ſignifieth a confuſed mixture of flies and venemous wormes. Some take it for al ſortes of ſerpents, ſome for all wilde beaſtes.

[c] He repeateth not here all the miracles that God did in Egypt, but certaine which might be ſufficient to conuince the people of malice & ingratitude.

[d] So called, either of the effect, that is, of puniſhing the wicked, or elſe becauſe they were wicked ſpirites, whome God permitted to doe euil.

[e] The firſt borne are ſo called, as Gen.49.3.

[f] That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the ſonne of Ham.

[g] That is, they had none occaſion to feare, ſo ſore had God deſtroyed their enemies and deliuered them ſafely.

[h] Meaning Canaan, which God had conſecrate to himſelfe, and appointed to his people. Ioſh.11.6. and 13.6.

this Mountaine.[which] his right hand purchaſed.

55 *He caſt out the heathen alſo before them and cauſed them to fall to the lot of his inheritance, ⁊ made the tribes of Iſrael to dwell in their tabernacles.

56 Yet they tempted, and prouoked the moſt High God, and kept not his teſtimonies,

57 But turned backe and dealt falſely like their fathers: they turned like a deceitfull bowe.

58 And they [k] prouoked him to anger with their high places, ⁊ moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Iſrael,

60 So that he forſooke the habitation of Shilo, euen ẏ Tabernacle where he dwelt among men,

61 And deliuered his power into captiuitie ⁊ his beauty into ẏ enemies hand.

62 And he gaue vp his people to the ſword, ⁊ was angrie wᵗ his inheritance.

63 The fire deuoured their choſen men, ⁊ their maydes were not prayſed.

64 Their Prieſts fell by the ſworde, and their widowes lamented not.

65 But the Lord awaked as one out of ſleepe and as a ſtrong man that after his wine cryeth out,

66 And ſmote his enemies in the hinder partes, and put them to a perpetuall ſhame.

67 Yet he refuſed ẏ tabernacle of Ioſeph, ⁊ choſe not the tribe of Ephraim:

68 But choſe the tribe of Iudah, [&] mount Zion which he loued.

69 And he built his Sanctuarie as an high palace, like the earth, which he ſtabliſhed for euer.

70 He choſe Dauid alſo his ſeruant, and tooke him from the ſheepefoldes.

71 Euen from behinde the ewes with yong brought he him to feede his people in Iaakob, ⁊ his inheritance in Iſrael.

72 So he fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.

PSAL. LXXIX.

1 The Iſraelites complaine to God for the great calamitie and oppreſſion that they ſuffered by Gods enemies, 8 And confeſsing their ſinnes flee to Gods mercies with full hope of deliuerance, 10 Becauſe their calamities were ioyned with the contempt of his Name, 13 For the which they promiſe to be thankfull.

A Pſalme committed to Aſaph.

O God, [a] the heathen are come into thine inheritance: thine holy Temple haue they defiled, [and] made Ieruſalem heapes of ſtones.]

2 The dead bodies of thy ſeruants haue they giuen to be meate vnto foules of the heauen: ⁊ the fleſh of thy Saints vnto the beaſtes of the earth.

3 Their blood haue they ſhed like waters round about Ieruſalem, and there was none to burie them.

4 We are a reproche to our neighbours euen a ſcorne and deriſion vnto them that are round about vs.

5 Lorde, howe long wilt thou be angrie, for euer? ſhall thy ielouſie [e] burne like fire?

6 *Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob and made his dwelling place deſolate.

8 Remember not againſt vs the [f] former iniquities, but make haſte and let thy tender mercies preuent vs: for we are in great miſerie.

9 Helpe vs, O God of our [h] ſaluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let him be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let the ſighing of the priſoners come before thee: according to thy mightie arme preſerue [k] the children of death,

12 And render to our neighbours ſeuen folde into their boſome their reproche, wherewith they haue reproched thee, O Lord.

13 So we thy people, and ſheepe of thy paſture ſhall prayſe thee for euer: and from generation to generation [l] we will ſet foorth thy prayſe.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miſeries of his Church. 8 Deſiring him to conſider their firſt eſtate, when his fauour ſhined towards them, to the intent that he might finiſh that worke which he had begun.

To him that excelleth on Shoſhannim Eduth. A Pſalme committed to Aſaph.

Heare

Ioſh.11.6. and 13.6.

i [illegible] ting [illegible] the chil[illegible] [illegible] which the fathers had [illegible]

k By [illegible] God otherwiſe then he had appointed.

l For their ingratitude he ſuffered the Philiſtims to take the Arke, which was the ſigne of his preſence from among them.

m The Arke is [illegible] his power ⁊ beautie because thereby he defended his people and he alſo appeared vnto them.

n They were [illegible] deuoured [illegible] 41.

o They had no mariage ſongs that is, they were not maried.

p When they were ſlaine before [illegible] or taken priſoners of their enemies, and ſo were forbidden.

q Becauſe they were drunken in their ſinnes, [illegible] God [illegible] ſpared not altogether the Iſraelites though he puniſhed their enemies.

r [illegible] the Temple and eſtabliſhed the kingdome he declareth that the ſignes of his fauour were among them.

s He ſheweth wherein a Kings charge ſtandeth: to wit, to prouide faithfully for his people, to guide them by counſell, and defende them by power.

a The people crie vnto God againſt the barbarous tyrannie of the Babylonians, who ſpoyled Gods inheritance, polluted his Temple, deſtroyed his religion and murthered his people.

b The Prophet ſheweth to what extremitie God ſuffereth ſometime his Church to fall, to exerciſe their faith before he put to his hand to deliuer them.

c Their friends and kinſefolks durſt not burie them for feare of the enemies.

d Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

e Wilt thou vtterly conſume vs for our ſinnes, before thou takeſt vs to mercie?

Iere. 10.25.

f Which we and our fathers haue committed.

g And ſtay not till we haue recompenced for our ſinnes.

h Seeing we haue none other Sauiour, neither can we helpe our ſelues, and alſo by our ſaluation thy Name ſhalbe prayſed therefore, O Lorde, helpe vs.

i Who though in reſpect of God they were iuſtly puniſhed for their ſinnes, yet in conſideration of their cauſe were vniuſtly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to deſire no benefite of God but on this condition to prayſe his Name, Iſa.43.21.

HEare, [a] O thou Shepheard of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhewe thy brightnes, thou that ſitteſt betweene the [b] Cherubims.

2 Before Ephraim ⁊ Beniamin and Manaſſeh, ſtirre vp thy ſtrength, and come to helpe vs.

3 [c] Turne vs againe, O God, ⁊ cauſe thy face to ſhine that we may be ſaued.

4 O Lord God of hoſtes, howe long wilt thou be [d] angrie againſt the prayer of thy people?

5 Thou haſt fed them with the bread of teares, ⁊ giuen them teares to drinke with great meaſure.

6 Thou haſt made vs a [e] ſtrife vnto our neighbours, and our enemies laugh at vs among themſelues.

7 [f] Turne vs againe O God of hoſtes: cauſe thy face to ſhine, and we ſhall be ſaued.

8 Thou haſt brought a [g] vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roume for it, ⁊ diddeſt cauſe it to take roote, ⁊ it filled the land.

10 The mountaines were couered with the ſhadowe of it, and the boughs thereof were like the goodly ceders.

11 She ſtretched out her branches vnto the Sea, ⁊ her boughs vnto the [h] Riuer.

12 Why haſt thou [then] broken downe her hedges, ſo that all they, which paſſe by the way, haue plucked her?

13 The wilde [i] bore out of the wood hath deſtroyed it, and the wilde beaſtes of the fielde hath eaten it vp.

14 Returne we beſeech thee, O God of hoſtes: looke downe [k] from heauen and beholde and viſite this vine,

15 And the vineyarde, that thy right hand hath planted, and the yong vine, [l] which thou madeſt ſtrong for thy ſelf.

16 It is burnt with fire ⁊ cut downe: [and] they periſh at the [m] rebuke of thy countenance.

17 Let thine hand be vpon the [n] man of thy right hand, [and] vpon the ſonne of man, [whom] thou madeſt ſtrong for thine owne ſelfe.

18 So will not we go backe from thee: [o] reuiue thou vs, and we ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoſtes: cauſe thy face to ſhine and we ſhall be ſaued.

PSAL. LXXXI.

1 An exhortation to praiſe God both in heart and voyce for his benefites. 8 And to worſhip him onely. 11 God condemneth their [illegible], 13 And ſheweth what great benefites they haue loſt through their owne malice.

To him that excelleth vpon [a] Gittith. A Pſalme committed to Aſaph.

SIng [b] ioyfully vnto God our ſtrength: ſing loude vnto the God of Iaakob.

2 Take the ſong and bring foorth the timbrel, the pleaſant harpe with the viole.

3 Blowe the trumpet in the [c] newe moone, euen in the time appointed, at our feaſt day.

4 For this is a ſtatute for Iſrael, ⁊ a Lawe of the God of Iaakob.

5 He ſet this in [d] Ioſeph for a teſtimonie, when he came out of the land of Egypt [e] where I heard a language, that [f] I vnderſtoode not.

6 I haue withdrawen his ſhoulder from ÿ burden ⁊ his hands haue left ÿ [g] pots.

7 Thou calledſt in affliction and I deliuered thee, and [h] anſwered thee in the ſecret of the thunder: I proued thee at the waters of [i] Meribah. Selah.

8 [k] Heare, O my people, and I will proteſt vnto thee: O Iſrael, if thou wilt hearken vnto me,

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange god,

10 (For I am the Lorde thy God, which brought thee out of the land of Egypt) [l] open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, ⁊ Iſrael would none of me.

12 So I gaue them vp vnto the hardnes of their heart, [and] they haue walked in their owne counſels.

13 [l] Oh that my people had hearkened vnto me, and Iſrael had walked in my wayes!

14 I would ſoone haue humbled their enemies, and turned mine hand [m] againſt their aduerſaries.

15 The haters of the Lorde ſhould haue bene ſubiect vnto him, ⁊ their time [m] ſhould haue endured for euer.

16 And [God] would haue fed them with the [n] fat of wheat ⁊ with honie out of the rocke would I haue ſufficed thee.

[a] The [illegible] was in [illegible] that they [illegible] returne to worſhip God [illegible] in the place [illegible] haſt appointed.

[c] Ioyne thy whole people and all thy tribes together againe.

[d] The faithful feare Gods anger, when they perceiue that their prayers are not forthwith heard.

[e] Our neighbours [illegible] and [illegible] againſt vs.

[f] Becauſe that repentance [illegible] of God [illegible] mention [illegible] and oftentimes call to God for it as a meane, whereby they ſhalbe ſaued.

[g] Seeing that of thy mercie thou haſt made vs a moſt deare poſſeſsion to thee, and we through our ſinnes are made open for wilde beaſtes to deuoure, [illegible] declare againe [illegible] and [illegible] worke that thou haſt begun.

[h] To wit, Euphrates.

[i] That is, aſwell they that hate our religion as they that hate our perſons.

[k] They gaue not place to tentation, knowing that albeit [illegible] no helpe in earth, yet God was able to ſuccour them from heauen. [l] So that no power can preuaile againſt it, and which as a yong bud thou raiſeſt vp againe as out of the burnt aſhes. [m] [illegible] when thou art angrie [illegible] not [illegible] of [illegible]. [n] That is vpon this vine, or people, whom thou haſt planted [illegible] hand [illegible] as one man or one body. [o] For none can call vpon God, but ſuch as are raiſed vp, as it were, from death to life, and regenerate by the holy Spirite.

[a] An inſtrument of muſicke brought from Gath.

[b] [illegible] was appointed for ſolemne feaſts & aſſemblies of ÿ people [illegible]

[c] Vnder this feaſt he comprehendeth all other ſolemne daies.

[d] That is, in Iſrael: for Ioſeph [illegible] was [illegible] chiefe before ÿ Iudah was preferred.

[e] God ſpeaketh in the perſon of ÿ people, becauſe he was [illegible].

[f] [illegible] were neuer able to giue ſufficient thankes to God for this deliuerance from corporall bondage [illegible] him for our ſpirituall deliuerance [illegible] tyrannie of Satan and ſinne?

[g] A [illegible] and wonderfull [illegible]

[h] He condemneth [illegible] where ÿ people are not attentiue to heare Gods voyce, and to [illegible] to th[illegible]

[i] God accuſeth their ingratitude [illegible] not [illegible] Gods benefites in ſuch abundance as he powreth them out. [k] God by his word calleth all, but his ſecret election appointeth who ſhal heare with fruite. [l] If their ſinnes had not letted. [m] If the Iſraelites had not broken couenant with God, hee would haue giuen them victorie againſt their enemies. [n] That is, with moſt fine wheate and abundance of honie.

PSAL. LXXXII.

1 The Prophet declaring God to be preſent among the Iudges and Magiſtrates 2 Reproueth their parcialitie. 3 And exhorteth them to doe iuſtice. 5 But ſeeing none amendement, 8 He deſireth God to vndertake the matter and execute iuſtice him ſelfe.

A Pſalme committed to Aſaph.

God ſtandeth in the aſſemblie of [a] gods: he iudgeth among gods.

2 Howe long will ye iudge vniuſtly, and accept the perſons of the [b] wicked? Selah.

3 Doe right to the poore and fatherles: doe iuſtice to the poore and needie.

4 Deliuer the poore and [c] needie: ſaue them from the hand of the wicked.

5 They knowe not and vnderſtand nothing: they walke in darknes, albeit all the [d] foundations of the earth be moued.

6 I haue ſaid, Ye are gods, and ye all are children of the moſt High.

7 [e] But ye ſhall dye as a man, and ye princes, ſhall fall like others.

8 O God, ariſe therefore, iudge thou the earth: for thou ſhalt inherite [f] all nations.

[a] The Prophet ſheweth that if Princes and Iudges doe not their duetie, God, whoſe autoritie is aboue them, will take vengeance on the.

[b] For theeues and murtherers finde fauour in iudgement when the cauſe of the godly cannot be heard.

[c] Not onely when they crie for helpe, but when their cauſe requireth their aide and ſupport.

[d] That is all things are out of order either by the tyrannie or careles negligence.

[e] No title of honour ſhall excuſe you, but ye ſhalbe ſubiect to Gods iudgement and render account as well as other men.

[f] Therefore no tyrant ſhal plucke thy right and autoritie from thee.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lorde to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, be ſtriken with the ſtormie tempeſt of Gods wrath, 18 That they may know that the Lorde is moſt high vpon the earth.

A ſong or Pſalme committed to Aſaph.

Keepe [a] not thou ſilence, O God: be not ſtil, and ceaſe not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counſell againſt thy people, and haue conſulted againſt thy [c] ſecret ones.

4 They haue ſayd, Come and let vs [d] cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

5 For they haue conſulted together [e] in heart, and haue made a league [f] againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of Tyrus:

8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Siſera and as to Iabin at the riuer of Kiſhon.

10 They periſhed at En-dor, and were dung for the earth.

11 Make them, euen their princes like *Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which haue ſayd, Let vs take for our poſſeſsion the [k] habitations of God.

13 O my God, make them like vnto a [i] wheele, and as the ſtubble before the winde.

14 As the fire burneth the foreſt, & as the flame ſetteth the mountaines on fire:

15 So perſecute them wͭ thy tempeſt, and make them afrayd with thy ſtorme.

16 Fill their faces with ſhame, that they may [m] ſeeke thy Name O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to ſhame and periſh,

18 That they may [n] knowe that thou, which art called Iehouah, art alone, euen the moſt High ouer all the earth.

[a] This Pſalm ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers whiche the Church was in the dayes of Iehoſhaphat.

[b] He calleth them Gods enemies which are enemies to his Church.

[c] The elect of God are his ſecret ones: for he hides them in the ſecret of his tabernacle, and preſerueth them from all dangers.

[d] They were not content to take from them their libertie, but ſought vtterly to deſtroy them.

[e] By all ſecrete meanes.

[f] They thought to haue ſubuerted thy counſale, wherein the perpetuitie of the Church was eſtabliſhed. [illegible]

[g] The deſcendents of the Ammonites and Moabites is deſcribed that they prouoked others to fight againſt the Iſraelites their brethren.

[h] By theſe examples they were confirmed that God would not ſuffer his people to be vtterly deſtroyed. Iudg. 7.22. & 4.15.

[i] Troden vnder feete as [illegible].

* Iudg. 7.25. & 8.21.

[k] That is, Iudea where his Church was, there dwelleth he among them.

[l] Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vnſtable and led with al windes.

[m] That is be compelled by the plagues to confeſſe thy power.

[n] Though they [illegible] not yet they may proue by experience, that it is in vaine to reſiſt againſt thy counſel in eſtabliſhing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord & the aſſemblie of the Saints to praiſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then he praiſeth the courage of the people that paſſe through the wilderneſſe to aſſemble them ſelues in Zion. 10 Finally for ȳ praiſe of this matter and confidence of Gods goodnes he endeth the Pſalme.

To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

O [a] Lorde of hoſtes, howe amiable are thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the [b] courtes of the Lorde: for mine heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparowe hath found her an houſe, and the ſwallowe a neſt for her, where ſhe may lay her yong: euen by thine altars, O Lorde of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thine houſe: they will euer prayſe thee. Selah.

5 Bleſſed is ȳ man, whoſe [c] ſtrength is in thee, and in whoſe heart are thy [d] wayes.

6 They going through ȳ vale of [e] Baca,

[a] Dauid complaineth that he can not haue acceſſe to the Church of God to make profeſsion of his fayth and to profite in religion.

[b] For none but the prieſts could enter into the ſanctuarie, and the reſt of the people into the courtes.

[c] So that the poore birdes haue more libertie then I.

[d] Who truſt nothing in them ſelfe, but in thee onely and learneth of thee to rule his life.

[e] That is, of the mulberie trees which was a baren place, ſo that they which paſſed through muſt dig pits for water: meaning, that no lets can hinder them that are vtterly bent to come to Chriſtes Church, neither yet that God will euer leaue them.

make welles therein: the raine alſo couereth the pooles.

7 They go from [f] ſtrẽgth to ſtrength, till euery one, appeare before God in Zion.

8 O Lorde God of hoſtes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Beholde, O God, our ſhielde, and looke vpon the face of thine [g] Anoynted.

10 For [h] a day in thy courtes is better then a thouſande other where: I had rather be a doore keeper in the houſe of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the ſunne and ſhield vnto vs: the Lord wil giue grace and glory, & [i] no good thing wil he withholde from them that walke vprightly.

12 O Lord of hoſtes, bleſſed is the man that truſteth in thee.

[f] They are neuer wearie, but increaſe in ſtrength and courage, til they come to Gods houſe.

[g] That is for Chriſts ſake, whoſe figure he repreſent.

[h] He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.

[i] But wil from time to time encreaſe his bleſſings towardes his more & more.

PSAL. LXXXV.

1 Becauſe God withdrewe not his rodde from his Church after their returne from Babylon, firſt they put him in minde of their deliuerance, to the intent that hee ſhoulde not leaue the worke of his grace vnperfect. 4 Next they complaine of their long affliction. 8 And thirdly they reioyce in hope of felicitie promiſed. 9 For their deliuerance was a figure of Chriſtes kingdome, vnder the which ſhould be perfit felicitie.

To him that excelleth. A Pſalme committed to the ſonnes of Korah.

LORD, thou haſt bene [a] fauourable vnto thy land: thou haſt brought againe the captiuitie of Iaakob.

2 Thou haſt forgiuen the iniquitie of thy people, and [b] couered all their ſinnes. Selah.

3 Thou haſt withdrawen all thine anger, and haſt turned backe from the [c] fierceneſſe of thy wrath.

4 Turne vs, O God of our ſaluation, and releaſe thine anger towards vs.

5 Wilt thou bee angrie with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe [and] quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord, and graunt vs thy [e] ſaluation.

8 I will hearken what the Lorde God will ſay: for hee will ſpeake [f] peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his ſaluation is neere to them that feare him, that glorie may dwell in our land.

10 Mercie and trueth ſhall meete: righteouſnes and peace ſhall kiſſe [g] one another.

11 [h] Trueth ſhall bud out of the earth, and righteouſnes ſhall looke downe from heauen.

12 Yea, the Lorde ſhall giue good things, and our lande ſhall giue her increaſe.

13 Righteouſnes ſhal go before him, and ſhall ſet her ſteppes in the way.

[a] They confeſſe that Gods free mercie was the cauſe of their deliuerance becauſe he loued the land which he had choſen.

[b] Thou haſt buried them that they ſhall not come into iudgement.

[c] Not only in withdrawing thy rod, but in forgiuing our ſinnes, and in touching our heartes to confeſſe them.

[d] As in times paſt they had felt Gods mercies, ſo now being oppreſſed by the long continuance of euils they pray vnto God, that according to his nature he would be merciful vnto them.

[e] He confeſſeth that our ſaluation commeth onely of Gods mercie.

[f] Hee will ſende all proſperitie to his Church when he hath ſufficiently corrected them, alſo by his puniſhments the faithful ſhall learne to beware that they returne not to like offences.

[g] Though for a time God thus exerciſe them vnder his rodde, yet nowe the time is come of Gods mercy ſhewed and peace and loue.

[h] Iuſtice ſhall floriſh and haue free courſe and paſſage in euery place.

PSAL. LXXXVI.

1 Dauid ſore afflicted and ſo forſaken of al, prayeth feruently for deliuerance, ſome times rehearſing his [illegible] miſeries, 5 Sometimes the mercies receiued. 11 Deſiring alſo to be inſtructed of the Lorde, that he may feare him & glorifie his Name. 14 He complaineth alſo of his aduerſaries, and requireth to be deliuered from them.

A prayer of Dauid.

INcline [a] thine eare, O Lord, and heare mee: for I am poore and needie.

2 Preſerue thou my ſoule, for I am [b] mercifull: my God, ſaue thou thy ſeruant, that truſteth in thee.

3 Be mercifull vnto me, O Lord: for I [c] crie vpon thee continually.

4 Reioyce the ſoule of thy ſeruant: for vnto thee, O Lord, do I lift vp my ſoule.

5 For thou, Lord, art good and [d] mercifull, & of great kindnes vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and hearken to the voyce of my ſupplication.

7 In the day of my trouble I wil call vpon thee: for thou heareſt me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

9 All nations, whom thou haſt made, ſhall come and [g] worſhip before thee, O Lord, and ſhall glorifie thy Name.

10 For thou art great and doeſt wonderous things: [f] Thou art God alone.

11 Teach mee thy way, O Lorde, and I will walke in thy trueth: [h] knit mine heart vnto thee, that I may feare thy Name.

12 I will prayſe thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward me, and thou haſt deliuered my ſoule from the loweſt graue.

14 O God, [k] the proude are riſen againſt me, and the aſſemblies of violent men

[a] Dauid perſecuted of Saul thus prayed, leauing the ſame to the Church as a monument, howe to ſeeke redreſſe againſt their miſeries.

[b] I am not cruel to them, but pitie them, though they be cruel toward me.

[c] Which was a ſure token that he beleeued that God would deliuer him.

[d] He doeth confeſſe God is good to all, but onely merciful to poore ſinners.

[e] By crying and calling continually he ſheweth, how we may not be wearie, though God grant not forthwith our requeſt, but that we muſt [illegible] and often call vpon him.

[f] He condemneth al idoles, & al them that can be ſo wicked to declare that they are Gods.

[g] This prophecie that Dauid [illegible] the time of Chriſt the [illegible] Meſſias, of whoſe kingdome he doeth here propheſie. [illegible] He confeſſeth his ignorance til God teache him, & that his heart is variable and ſeparate from God til God ioyne it to him, and confirme it [illegible] i That is, from moſt great danger of death out of the which none, but onely the mightie hande of God, could deliuer him.

haue [k] ſought my ſoule, and haue not ſet thee before them.

15 But thou, O Lorde, art a pitifull God and mercifull, ſlowe to anger and great in kindnes and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy ſtrength vnto thy ſeruant, and ſaue the ſonne of thine handmaide.

17 Shewe a token of [thy] goodnes toward me, that they which hate me, may ſee it, and be aſhamed, becauſe thou, O Lord, haſt holpen me & comforted me.

[k] He ſheweth [illegible] there can be no moderation nor equi- [illegible] where [illegible] the [illegible] of Gods feare is [illegible] to all vice and cruel[tie].

[l] He boaſteth not of his owne vertues, but confeſſeth that God of his free goodnes hath euer bene mercifull vnto him and giuen him power againſt his enemies, as to one of his owne houſholde.

PSAL. LXXXVII.

1 The holy Ghoſt promiſeth that the condition of the Church, which [illegible] in miſerie after the captiuitie of Babylon, ſhould be reſtored to great excellencie. 4 So that there [illegible] be nothing more comfortable, then to be nombred among the members thereof.

A P[ſalme] or ſong committed to the [ſonnes of] Korah.

God layde [a] his foundations among the holy mountaines.

2 The Lorde loueth the gates of Zion aboue all the habitations of Iaakob.

3 Glorious things are ſpoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that knowe me: beholde Paleſtina and Tyrus with Ethiopia. There is he borne.

5 And of Zion it ſhalbe ſaid, [d] Many are borne in her: and he, [euen] the moſt High ſhall ſtabliſh her.

6 The Lord ſhall count, when hee [f] writeth the people, he was borne there. Selah.

7 Aſwell the ſingers as the players on inſtruments [ſhall praiſe thee:] all my [g] ſprings [are] in thee.

[a] God did chuſe þ place among the hilles to eſtabliſh Ieruſalem and his Temple.

[b] Though thy glorious eſtate do not yet appeare, yet waite with patience and God wil accompliſh his promes.

[c] That is Egypt and theſe other countreis ſhal come to the knowledge of God.

[d] It ſhalbe ſaid of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

[e] Out of all [illegible] they ſhall come into the Church, and be counted as citizens.

[f] When hee calleth by his worde them into the Church, whome he had elected and written in his booke.

[g] The Prophet ſetteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull ſore afflicted by ſickenes, perſecutions and aduerſitie. 7 Being as it were left of God without any conſolation. 13 Yet he calleth on God by faith and ſtriueth againſt deſperation. 18 Complayning himſelfe to be forſaken of al earthly helpe.

A ſong or P[ſalme] of * Heman the Ezrahite to giue inſtruction committed to the ſonnes of Korah for him that excelleth vpon Mahalath [a] Leannoth.

O Lord God of my ſaluation, I cry day & night [b] before thee.

2 Let my prayer enter into thy preſence: incline thine eare vnto my crie.

3 For my ſoule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go downe vnto the pit, [and] am as a man without ſtrength:

5 [c] Free among þ dead, like the ſlaine lying in the graue, whome thou remembreſt no more, and they are cut off from thine hand.

6 Thou haſt layed mee in the loweſt pit, in darkenes, and in the deepe.

7 Thine indignation lyeth vpon me, and thou haſt vexed mee with all thy [d] waues. Selah.

8 Thou haſt put away mine [e] acquaintance farre from me, and made me to be abhorred of them: [f] I am ſhut vp, and cannot get forth.

9 [g] Mine eye is ſorowful through mine affliction: Lord, I call dayly vpon thee: I ſtretch out mine handes vnto thee.

10 Wilt thou ſhewe [i] a miracle to the dead? or ſhall the dead riſe [and] praiſe thee? Selah.

11 Shall thy louing kindnes be declared in the graue? [or] thy faithfulnes in deſtruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteouſnes in the land [k] of obliuion?

13 But vnto thee haue I cryed, O Lorde, and earely ſhall my prayer come before thee.

14 Lord, why doeſt thou reiect my ſoule, and hideſt thy face from me?

15 I am afflicted and at the point of death: [l] from my youth I ſuffer thy terrours, doubting [of my life.]

16 Thine indignations go ouer mee, and thy feare hath cut me off.

17 They came round about me dayly like water, & compaſſed me together.

18 My louers and friendes haſt thou put away from me, [and] mine acquaintance [m] hid themſelues.

* 1 King. 4.31.

[a] That is, to humble. It was the beginning of a [illegible] ſong, [illegible] of this Pſalme was [illegible].

[b] Though [illegible] yet they crie not earneſtly to God for remedie as he did: whome he confeſſed to be the authour of his ſaluation.

[c] For he that is dead, is free from all cares and affaires of this life, and thus he ſaith, becauſe he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

[d] That is, from thy p[illegible]

[e] The ſtormes of [illegible] haue ouerwhelmed me.

[f] He attributeth the loſſe & diſpleaſure of his friends to Gods prouidence, whereby he partly puniſheth & partly trieth his.

[g] I ſee none ende of my ſorowes.

[h] Mine eyes & face declare my ſorowes.

[i] He ſheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead and then raiſe them vp againe.

[k] That is, in þ graue where onely the body lieth without all ſenſe and remembrance.

[l] I am euer in great dangers and ſorowes, as though my life ſhould vtterly be cut off euery moment.

[m] They were in darkenes.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praiſe the goodnes of God, 3 For his teſtament and couenant, that he had made betweene him and his elect by Ieſus Chriſt the ſonne of Dauid. 38 Then doeth he complaine of the great ruine and deſolation of the kingdome of Dauid, ſo that to the outward appearance the promes was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the ſhortnes of mans life, and confirming himſelfe by Gods promiſes.

A Pſalme to giue inſtruction of Ethan the Ezrahite.

I wil [a] ſing the mercies of the Lord for euer: with my mouth wil I declare thy trueth from generation to generation.

[a] Though the horrible confuſion of things might cauſe them to deſpaire of Gods fauour, yet the manifolde examples of his mercies cauſe them to truſt in God, though to mans iudgement they ſawe none occaſion.

2 For I ſaide, Mercie ſhalbe ſet vp for euer: thy trueth ſhalt thou ſtabliſh in the very heauens.

3 I haue made a couenant with my choſen: I haue ſworne to Dauid my ſeruant,

4 Thy ſeede will I ſtabliſh for euer, and ſet vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauens ſhall praiſe thy wonderous worke: yea thy trueth in the Cõgregation of ye Saints.

6 For who is equall to the Lord in the heauen? and who is like the Lord among the ſonnes of the gods?

7 God is verie terrible in the aſſemblie of the Saints, and to be reuerenced aboue all, that are about him.

8 O Lord God of hoſtes who is like vnto thee, which art a mightie Lord, and thy trueth is about thee?

9 Thou ruleſt the raging of the ſea: when the waues thereof ariſe, thou ſtilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth alſo is thine: thou haſt laide the foundation of the world, and all that therein is.

12 Thou haſt created the North and the South: [k] Tabor and Hermon ſhall reioyce in thy Name.

13 Thou haſt a mightie arme: ſtrong is thine hand & high is thy right hand.

14 Righteouſnes and equitie are the ſtabliſhment of thy throne: mercie and trueth go before thy face.

15 Bleſſed is the people, that can [n] reioyce in thee: they ſhall walke in the light of thy countenance O Lord.

16 They ſhall reioyce continually in thy Name, and in thy righteouſnes ſhall they exalt themſelues.

17 For thou art the [o] glorie of their ſtrength, and by thy fauour our hornes ſhalbe exalted.

18 For our [p] ſhield appertaineth to the Lord, and our King to the holy one of Iſrael.

19 Thou ſpakeſt then in a viſion vnto [q] thine Holy one, & ſaydeſt I haue layed helpe vpon one that is mightie: I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand ſhalbe eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemie ſhal not oppreſſe him, neither ſhall the wicked hurt him.

23 But I wil deſtroy his foes before his face, and plague them that hate him.

24 My trueth alſo and my mercie ſhalbe with him, and in my Name ſhall his horne be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the floods.

26 He ſhall crie vnto me, Thou art my [y] Father, my God and the rocke of my ſaluation.

27 Alſo I will make him my firſt borne, higher then ye kings of the earth.

28 My mercie will I keepe for him for euermore, & my couenant ſhall ſtand faſt with him.

29 His ſeede alſo will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forſake my lawe, and walke not in my iudgements:

31 * If they breake my ſtatutes, and keepe not my commandements:

32 Then wil I viſite their tranſgreſſion with the rod, & their iniquitie with ſtrokes.

33 Yet my louing kindnes will I not take from him, neither will I falſifie my trueth.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes.

35 I haue ſworne once by mine holines, yt I will not faile Dauid ſaying,

36 His ſeed ſhall endure for euer, and his throne ſhalbe as ye ſunne before me.

37 He ſhalbe eſtabliſhed for euermore as the moone, and as a faithfull witnes in the heauen. Selah.

38 But thou haſt reiected and abhorred, thou haſt bene angrie with thine Anointed.

39 Thou haſt broken the couenant of thy ſeruant, & profaned his crowne, caſting it on the ground.

40 Thou haſt broken downe all his walles: thou haſt layed his fortreſſes in ruine.

41 All that go by the way, ſpoile him:

b As he that ſurely beleeued in heart [illegible]

c As thine in which heauen is not ſubiect to any alteration and change ſo ſhal the trueth of thy promes be vnchangeable.

d The Prophet ſheweth what was the promes of God whereon be grounded his faith.

e The Angels that praiſe thy power & faithfulnes in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maieſtie and mightie, what earthly creature by oppreſſing the Church, dare ſet him ſelfe againſt God?

i For as he deliuered the Church by the red ſea and by deſtroying Rahab that is, the Egyptians ſo wil he euer ſoone deliuer it, when the dangers be great.

k Tabor is a mountaine Weſtwarde from Ieruſalem & Hermon Eaſtwarde ſo the Prophet ſignifieth that all partes and places of the world ſhal obey Gods power for the deliuerance of his Church.

l For hereby he knoweth the world & ſheweth him ſelfe a merciful father and faithful protectour vnto his.

m Feeling in their conſcience that God is their father.

Though there [illegible] enemies [illegible] Gods king [illegible] power [illegible] them.

t I will performe [illegible] promes to him, notwithſtanding his aduerſaries and offences.

u His power, glorie and eſtate.

x He ſhall call [illegible] round about.

y Our excellent [illegible] ſhall appeare herein that he ſhall be [illegible] the ſonne of God, and his firſt borne, which ſhal be a figure of Chriſt.

z Though for the ſinnes of the people the ſtate of this kingdome decayed, yet God reſerued ſtill a roote til he had accompliſhed his promes in Chriſt.

2.Sam.7.14.

a Though the faithfull anſwere not in all pointes to their profeſſion yet God wil not breake his couenant with them.

For God in promiſing hath reſpect to his mercie and not to mans power in performing.

[illegible]

d As long as the ſunne and moone endure, [illegible] ſhal be [illegible] of his promes.

Becauſe of the [illegible]

---

n They ſhalbe preſerued by thy fatherly prouidence. o That they are preſerued and continue, they ought to giue the praiſe and glory onely to thee. p In that that our King hath power to defende vs, it is the gift of God. q To Samuel & to other Prophets to aſſure ye Dauid was the choſen one. r Whom I haue both choſen and giuen him ſtrength to execute his office, as verſe 21.

though he ſaw not ye performance of Gods promes. And ſo [illegible] on God he reſteth, both and impacience [illegible] the kingdome which was [illegible] the Prophet, [illegible] afterwarde to paſſe at the captiuitie of Babylon.

he is a rebuke vnto his neighbours.

42 Thou haſt ſet vp the right hande of his enemies, and [made] all his aduerſaries to reioyce.

43 Thou haſt alſo turned the edge of his ſworde, and haſt not made him to ſtand in the battell.

44 Thou haſt cauſed his dignitie to decay, and caſt his throne to the ground.

45 The dayes of his youth haſt thou ſhortened, [&] couered him with ſhame. Selah.

46 [g]Lord, how long wilt thou hide thy ſelfe, for euer? ſhall thy wrath burne like fire?

47 Remember [h]of what time I am: wherefore ſhouldeſt thou create in vaine all the children of men?

48 What man liueth, and ſhall not ſee death? ſhall he deliuer his ſoule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which [thou] ſwareſt vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy ſeruants, which I beare in my [i]boſome of all the mightie people.

51 For [k]thine enemies haue reproched thee, [l]O Lord, becauſe they haue reproched the footeſteps of thine Anointed.

52 Praiſed be the Lorde for euermore. So be it, euen ſo be it.

f [illegible] that [illegible] bound [illegible] for [illegible] to profeſſion [illegible] worthy.

g The Prophet in ioyning prayer with his complaint, ſheweth that his faith neuer failed.

h Seeing mans life is ſhort, and thou haſt created man to beſtowe thy benefites vpon him, except thou haſte to helpe, death will preuent thee.

i He meaneth that Gods enemies did not onely ſlander him behinde his backe, but ſo mocked him to his face, as though it were caſt their iniuries in his boſome.

k Who he calleth them that perſecute the Church.

l They laugh at vs becauſe we paciently wait for the comming of thy Chriſt.

PSAL. XC.

1 Moſes in his prayer ſetteth before vs the eternall fauour of God toward vs, 3 Who are neither admoniſhed by the breuitie of their life, 7 Nor by his plagues to be thankeful, 12 Therfore Moſes prayeth God to turne their hearts and continue his mercies toward them, and their poſteritie for euer.

A prayer of Moſes the man of God.

LOrd thou haſt bene our [b]habitation from generation to generation.

2 Before the [c]mountaines were made, and before thou hadſt formed the earth, and the world, euen from euerlaſting to euerlaſting thou art [our] God.

3 Thou [d]turneſt man to deſtruction: againe thou ſayeſt, Returne, ye ſonnes of Adam.

4 [e]For a thouſande yeres in thy ſight are as yeſterday when it is paſt, and as a watch in the night.

5 Thou haſt [f]ouerflowed them: they are as a ſleepe: in ye morning he groweth like the graſſe:

6 In the morning it flouriſheth and groweth, but in the euening it is cut downe and withereth.

7 For we are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.

9 For all our dayes are paſt in thine anger: we haue ſpent our yeeres as a thought.

10 The time of our life [is] threeſcore yeres and ten, and if they be of ſtrength, [i]fourescore yeres: yet their ſtrength is but labour and ſorowe: for it is cut off quickly, and we flee away.

11 [k]Who knoweth the power of thy wrath? for according to thy feare [is] thine anger.

12 Teach vs ſo to nomber our dayes, that we may applie [our] heartes vnto wiſdome.

13 Returne (O Lord, [m]how long?) and be pacified toward thy ſeruants.

14 Fill vs with thy mercie in the morning: ſo ſhall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou haſt afflicted vs, [& according] to the yeres that we haue ſeene euill.

16 [n]Let thy worke be ſeene towarde thy ſeruants, and thy glorie vpon their [o]children.

17 And let the [p]beautie of the Lorde our God be vpon vs, and [q]direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

a Thus the Scripture vſeth to call the Prophets.

b Thou haſt bene as an houſe, and defence vnto vs in al our troubles and trauels now theſe foure hundreth yeres.

c Thou haſt choſen vs to be thy people before the foundations of the world were layde.

d Moſes by lamenting the frailtie & ſhortnes of mans life mooueth God to pitie.

e Though mans life ſeemed [illegible] be moſt long, yea, though it were a thouſande yeres: yet in Gods ſight it is as nothing, and as the watch that laſteth but three houres.

f Thou takeſt them away ſuddenly as with a flood.

g Thou calleſt vs by thy rods to conſider the ſhortnes of our life and for our ſinnes thou abridgeſt our dayes.

h Our dayes are not onely ſhort, but miſerable, forasmuch as our ſinnes dayly prouoke thy wrath.

i Meaning, according to the common ſtate of life.

k If mans life for the ſhortnes be miſerable, much more if thy wrath lie vpon it, as they that feare thee onely knowe.

l Which is, by conſidering the ſhortnes of our life and by meditating the heauenly ioyes.

m Meaning, wilt thou be angrie?

Or, take comfort in thy ſeruants.

n Euen thy mercie, which is thy chiefeſt worke.

o As Gods promiſes apperteined aſwell to their poſteritie, as to them, ſo Moſes prayeth for the poſteritie.

p Meaning that it was obſcured when he ceaſed to do good to his Church.

q For except thou guide vs in thine holy ſpirit, our enterpriſes can haue no good ſucceſſe.

PSAL. XCI.

1 Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth him ſelfe wholy to his protection in all tentations. 14 A promes of God to thoſe that loue him, knowe him and truſt in him, to deliuer them, and giue them immortall glorie.

WHo ſo dwelleth in the [a]ſecret of ye moſt High, ſhall abide in the ſhadow of the Almighty.

2 [b]I will ſay vnto ye Lord, O mine hope, and my fortreſſe: [he is] my God, in him will I truſt.

3 Surely hee will deliuer thee from the [c]ſnare of the hunter, [and] from the noyſome peſtilence.

4 He wil couer thee vnder his wings, and thou ſhalt bee ſure vnder his feathers: his [d]trueth ſhalbe thy ſhielde and buckler.

5 [e]Thou ſhalt not be afraide of the

a He that maketh God his defence & truſt, ſhall perceiue his protection to be a moſt ſure ſafegarde.

b Being aſſured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is moſt readie for vs whether Satan aſſaile vs ſecretly, which he calleth a ſnare: or openly, which is here ment by the peſtilence.

d That is, his faithful keping of promes to helpe thee in thy neceſſitie.

e The care that God hath ouer his, is moſt ſufficient to defende them from all dangers.

feare of the night, [nor] of the arrowe that flyeth by day:

6 [Nor] of the peſtilence that walketh in the darkenes: nor of ẏ plague that deſtroyeth at noone day.

7 A thouſand ſhall fall at thy ſide, and tenne thouſand at thy right hande, [but] it ſhall not come neere thee.

8 Doubtles with thine [f] eyes ſhalt thou beholde and ſee the reward of the wicked.

9 For thou haſt ſaid, The Lord [g] is mine hope: thou haſt ſet the moſt High for thy refuge.

10 There ſhall none euill come vnto thee, neither ſhal any plague come neere thy Tabernacle.

11 For he ſhal giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They ſhall beare thee in their hands, that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt walke vpon the [h] lion and aſpe: the yong lion and the dragon ſhalt thou treade vnder feete.

14 Becauſe he hath loued me, therefore wil I deliuer him: I wil exalt him becauſe he hath knowen my Name.

15 He ſhall call vpon me, and I [i] will heare him: I will be with him in trouble: I wil deliuer him, and glorifie him.

16 With [k] long life will I ſatiſfie him, and ſhewe him my ſaluation.

PSAL. XCII.

1 This Pſalme was made to be ſung on the Sabbath to ſtirre vp the people to ack[nowledge] God and to praiſe him in his workes [illegible] therein. 9 But the wicked is not able to conſider that the wicked when it is moſt floriſhing ſhall moſt perill periſh. 12 In the end is deſcribed the f[elicitie] of the iuſt, planted in the houſe of God to praiſe the Lorde.

A pſalme or ſong for the [a] Sabbath day.

It is a good thing to prayſe the Lorde, and to ſing vnto thy Name, O moſt High,

2 To declare thy louing [b] kindnes in the morning, and thy trueth in the night,

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole with the ſong vpon the harpe.

4 For thou, Lord, haſt made me glad by thy [d] workes, and I will reioyce in the workes of thine hands.

5 O Lorde, howe glorious are thy workes! [e] & thy thoughts are very deepe.

6 An vnwiſe man knoweth it not, and a foole doeth not vnderſtand this,

7 (When ẏ wicked growe as ẏ graſſe, and al the workers of wickednes do floriſh) that they ſhalbe deſtroyed for euer.

8 But thou, O Lord, art [f] moſt high for euermore.

9 For lo, thine enemies, O Lorde: for lo, thine enemies ſhall periſh: all the workers of iniquitie ſhalbe deſtroyed.

10 But thou ſhalt exalt [g] mine horne, like the vnicornes, [and] I ſhalbe anointed with freſh oyle.

11 Mine eye alſo ſhall ſee my deſire [againſt] mine enemies: and mine eares ſhall heare my wiſhe [againſt] the wicked, that riſe vp againſt me.

12 The righteous ſhall [h] floriſh like a palme tree, [and] ſhall growe like a cedar in Lebanon.

13 Such as be planted in the houſe of the Lorde, ſhall floriſh in the courtes of our God.

14 They ſhall ſtill bring forth frute in [their] [i] age: they ſhal be fat & floriſhing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie [is] in him.

PSAL. XCIII.

1 He praiſeth the power of God in the creation of the worlde, and beateth downe all people which lift them vp againſt his maieſtie. 5 And prouoketh to conſider his promiſes.

The Lord [a] reigneth, [and] is clothed with maieſtie: the Lorde is clothed, and girded with power: the worlde alſo ſhalbe eſtabliſhed, that it cannot be mooued.

2 Thy [b] throne is eſtabliſhed of olde: thou art from euerlaſting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the ſea [are] marueilous through the noiſe of many waters, yet the Lord on high is more mightie.

5 Thy [d] teſtimonies are verie ſure: holines becommeth thine houſe, O Lord, for euer.

PSAL. XCIIII.

1 He prayeth vnto God againſt the violence and arrogancie of tyrants, [8] Warning them of Gods iudgements. [12] Then doeth he comfort the afflicted by the good iſſue of their afflictions as he feeleth in himſelfe and by [illegible] the ruine of the wicked, 23 Whom the Lord will deſtroy.

O Lord God [a] the auenger, O God the auenger, ſhewe thy ſelfe clearely.

2 Exalt thy ſelfe, O Iudge of the worlde, [and] [b] render a reward to the proude.

3 Lord, how long ſhal ẏ wicked, how

---

[f] The godly ſhal haue ſome experience of Gods iudgement againſt the wicked in this life, but in the laſt day when all things ſhall be reueiled.

[g] God hath not appointed euery man one Angel, but many to be miniſters of his prouidence to keepe his and defende them in their vocation which is the way to walke in without tempting God.

[h] Thou ſhalt not onely be preſerued from all euill, but ouercome it whether it be ſecret or open.

[i] To aſſure the faithfull of Gods protection, he bringeth in God to confirme the ſame.

[k] For he is contented with ẏ life, that God giueth: for by death the ſhortnes of this life is recompenſed with immortalitie.

[a] Which teacheth that the vſe of ẏ Sabbath ſtandeth in praiſing God & not onely in ceaſing from worke.

[b] For Gods mercie [illegible] deliuer his promiſes toward his [illegible] them to praiſe him continually both day and night.

[c] Theſe inſtruments were then permitted, but at Chriſts comming aboliſhed.

[d] He ſheweth what is the vſe of the Sabbath day, to wit, to meditate Gods workes. [e] That is, the wicked conſider not Gods workes, nor his iudgements againſt them, and therefore moſt iuſtly periſh.

[f] Thy iudgements [illegible] moſt conſtant [illegible] and paſſe our reach.

[g] Thou ſhalt increaſe my ſtrength with power, and [illegible]

[h] Though the faithfull [illegible] and [illegible] by the wicked, yet they ſhal growe againe and floriſh in the Church of God, as the Cedars doe in mount Lebanon.

[i] The children of God haue a power aboue nature, and in their age bring forth freſh fruites.

[a] As God by his power hath made and gouerneth the worlde, ſo will he maintaine the ſame be our defence againſt all enemies and dangers.

[b] Wherein thou ſitteſt and gouerneſt the worlde.

[c] Gods power appeareth in ruling the furious waters.

[d] Beſides Gods power and wiſdome in creating and gouerning, his great mercie alſo appeareth in ẏ he hath giuen his people his worde & couenant.

[a] Whoſe office is to take vengeance on the wicked.

[b] [illegible] the [illegible] that are [illegible] of [illegible] to [illegible] the wicked.

long ſhall the wicked [c] triumph?

4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt them ſelues.

5 They [d] ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widowe & the ſtranger, and murther the fatherles.

7 [e] Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.

8 Vnderſtand ye vnwiſe among the people: & ye fooles, when wil ye be wiſe?

9 He that planted the eare, ſhall he not heare? or he that formed the eye, ſhal he not ſee?

10 Or he that chaſtiſeth the [g] nations, ſhal he not correct? he that teacheth man knowledge, [f] ſhall he not know?

11 The Lord knoweth the thoughtes of man, that they are vanitie.

12 Bleſſed is the man, whom thou [h] chaſtiſeſt, O Lord, and teacheſt him in thy Lawe,

13 That thou maieſt giue him reſt frõ the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For [i] iudgement ſhall returne to iuſtice, and all the vpright in heart [ſhall followe] after it.

16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?

17 If the Lord had not [k] holpen mee, my ſoule had almoſt dwelt in ſilence.

18 When I ſaide, [l] My foote ſlideth, thy mercie, O Lord, ſtayed me.

19 In the multitude of my [m] thoughtes in mine heart, thy comforts haue reioyced my ſoule.

20 Hath the throne of iniquitie [n] felowſhip with thee, which forgeth wrõg for a lawe?

21 They gather them together againſt the ſoule of the righteous, & condemne the innocent blood.

22 But the Lorde is my refuge, and my God is the rocke of mine hope.

23 And he wil recompence them their wickedneſſe, and deſtroy them in their owne malice: yea, [o] the Lorde our God ſhall deſtroy them.

c That is, brag of their crueltie and oppreſſion, & eſteme them ſelues aboue [illegible] other.

d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeme ſtrange to vs, if we ſe it ſo now: and therefore we muſt call to God to take our cauſe in hand.

e He ſheweth that they are deſperate in malice, forasmuch as they feared not God, but gaue them ſelues wholy to do wickedly.

f He ſheweth that it is impoſſible but God muſt heare, ſe and vnderſtand their wickedneſſe.

g If God puniſh whole nations for their ſinnes, it is mere folie for any one man, or elſe a fewe to thinke that God wil ſpare them.

h God hath care ouer his and chaſtiſeth them for their wealth, that they ſhulde not periſh for euer with the wicked.

i God wil reſtore the ſtate and gouernement of things to the right vſe and then the godly ſhall folowe it cherefully.

k He complaineth of them, which would not helpe him to reſiſt the enemies, yet was he ſure that Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble and diſtres I euer found thee, [illegible] helpe.

n Though the wicked Iudges pretend iuſtice in oppreſſing the Church, yet they haue not that autoritie of God.

o It is a great comfort to the godlie, when they ſe that the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earneſt exhortation to praiſe God 4 For the gouernement of the worlde and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderneſ: 11 For the which they might not enter into the land of promes.

COme, let vs reioyce vnto the Lord: let vs ſing [a] aloud vnto the rocke of our ſaluation.

2 Let vs come before his face with prayſe: let vs ſing loude vnto him with Pſalmes.

3 For the Lord [is] a great God, and a great King aboue all [b] gods.

4 In whoſe hand are all the deepe places of the earth, and the [c] heights of the mountaines are his:

5 To whom the Sea [belongeth]: for he made it, and his hands formed the drye land.

6 Come, let vs [d] worſhip and fall downe, and kneele before the Lord our maker.

7 For he is our God, & we are the people of his paſture, and the ſheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as in ‖Meribah, and as in the day of ‖Maſſah in the wilderneſ.

9 Where your fathers *tempted me, prooued me, though they had ſeene my worke.

10 Fourtie yeeres haue I contended with this generation, and ſayd, They are a people that [g] erre in heart, for they haue not knowne my wayes.

11 Wherefore I ſware in my wrath, [ſaying,] Surely they ſhall not enter vnto my [h] reſt.

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankeſgiuing.

b Euen the Angels who in reſpect of man are thought as Gods, are nothing in his ſight, [illegible] which [illegible] brayne [illegible] ceth.

c All things are gouerned by his prouidence.

d By theſe thre wordes he ſignifieth one thing, meaning, that they muſt wholy giue them ſelues to ſerue God.

e That is, the flocke whom he gouerneth with his owne hand, or, ſhew[illegible] that they are Gods flocke, that is, if they heare his voice.

f By the contemning of Gods word.

‖ Or, ſtrife: whereof the place was ſo called. ‖ Or, tentation, reade Exod. 17. 7. * Exod. 17. 2. nomb. 14. 22. g They were without iudgement and reaſon. h That is, into the land of Canaan, where he promiſed them reſt.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to prayſe God for his mercie. And this ſpecially ought to be referred to the kingdome of Chriſt.

SIng *vnto the Lord a newe ſong: ſing vnto the Lord, all the earth.

2 Sing vnto the Lorde, [and] prayſe his Name: declare his ſaluation from day to day.

3 Declare his glorie among all nations, [and] his wonders among all people.

4 For the Lord [is] [b] great and much to be prayſed: he is to be feared aboue all goddes.

5 For al the goddes of the people are

a The Prophet ſheweth that the time ſhall come, that all nations ſhall haue occaſion to praiſe the Lord for the reueiling of his Goſpel.

b Becauſe he ſhall declare him ſelf to all nations contrary to their owne expectation, they ought all to worſhip him contrary to their owne imaginations, and onely as hee hath appointed.

idoles: but the Lorde [c] made the heauens.

6 [d] Strength and glorie [are] before him: power and beautie [are] in his Sanctuarie.

7 Giue vnto the Lord, ye famulies of the people: giue vnto the Lorde glorie and [e] power.

8 Giue vnto þ Lorde the glorie of his Name: bring [f] an offring, and enter into his courtes.

9 Worſhip the Lorde in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: ſurely the world ſhall be ſtable, and not mooue, and he ſhall iudge the people [h] in righteouſnes.

11 Let the heauens reioyce, and let the earth be glad: let the ſea roare, and all that therein is.

12 Let the fielde be ioyfull, and al that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: hee wil iudge the world with righteouſnes, and the people in his trueth.

b Or, vanities.
c Then the idoles, or what ſoeuer made not the heauens, are not God.
d God cannot be knowne, but by his ſtrength and glorie, the ſignes whereof appear in his ſanctuarie.
e As by experience ye ſee that it is onely due vnto him.
f By offring vp your bodies wholy vnto God declare that you worſhip him onely.
g He propheſieth that the Gentiles ſhall be partakers with þ Iewes of Gods promiſes.
h He ſhall regenerate them anew with his Spirit, and reſtore them to the image of God.
i If the inſenſible creatures ſhall haue cauſe to reioyce, when God appeareth, much more we, from whom he hath taken malediction and ſinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iuſt, whom he exhorteth to innocencie, 12 To reioycing and thankeſgiuing.

The [a] Lorde reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenes [are] rounde about him: righteouſneſſe and iudgement [are] the foundation of his throne.

3 There ſhall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſaw it & was [d] afrayd.

5 The mountaines melted like waxe at the preſence of the Lorde, at the preſence of the Lord of the whole earth.

6 The heauens declare his righteouſnes, and all the people ſee his glorie.

7 [e] Confounded be all they that ſerue grauen images, and that glorie in idoles: worſhip him [f] all ye goddes.

8 Zion heard of it, & was glad: and the [g] daughters of Iudah reioyced, becauſe of thy iudgements, O Lord.

9 For thou, Lorde, art moſt high aboue all the earth: thou art much exalted aboue all goddes.

10 Ye that [h] loue the Lord, hate euill: he preſerueth the ſoules of his Saintes: he will deliuer them from the hand of the wicked.

11 Light is ſowen for the [i] righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holie [k] remembrance.

a He ſheweth that where God reigneth, there is al felicitie and ſpirituall ioye.
b For the Goſpel ſhall not be onely preached in Iudea, but through all yles and countreys.
c He is thus deſcribed to keepe his enemies in feare, which dare contemne Gods power.
d This feare bringeth not the wicked to true obedience, but maketh them to runne away from God.
e He ſignifieth that Gods iudgements are in a readines to deſtroy the idolaters.
f Let all that which is eſteemed in the worlde, fall downe before him.
g The Iewes ſhall haue occaſion to reioyce that þ Gentiles are made partakers with them of Gods fauour.
h He requireth two things of his children: the one that they deteſt vice, the other that they put their truſt in God for their deliuerance.
i Though Gods deliuerance appeare not ſuddenly, yet it is ſowen and layd vp in ſtore for them.
k Be mindfull of his benefites, and onely truſt in his defence.

PSAL. XCVIII.

1 An earneſt exhortation to all creatures to prayſe the Lorde for his power, mercie and fidelitie in his promes by Chriſt, 10 By whom hee hath communicated his ſaluation to all nations.

A Pſalme.

Sing [a] vnto the Lord a newe ſong: for hee hath done marueilous things: * his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] ſaluation: his righteouſnes hath he reueiled in the ſight of the nations.

3 He hath [d] remembred his mercie and his trueth towarde the houſe of Iſrael: all the ends of the earth haue ſeene the ſaluation of our God.

4 All the earth, ſing ye loude vnto the Lorde: crie out and reioyce, and ſing prayſes.

5 Sing prayſe to the Lorde vpon the harpe, [euen] vpon the harpe with a ſinging voyce.

6 With [e] ſhalmes and ſound of trumpets ſing loud before þ Lord the King.

7 Let the ſea roare, & all that therein is, the world, & they that dwel therein.

8 Let the floods clap their hands, [and] let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteouſnes ſhal he iudge the world, and the people with equitie.

a That is, ſome ſong newely made in token of their wonderfull deliuerance by Chriſt.
* Iſa.59.16
b He preſerueth his Church miraculouſly.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his Church of the Iewes & Gentiles, but becauſe he would performe his promes.
e By these trumpets [illegible] earneſt [illegible] praiſes with inſtruments, and [illegible] the [illegible] creatures of [illegible] ſence [illegible] the wo[illegible] able to praiſe God ſufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Chriſt ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the ſame and to ſerue the Lorde 6 Following the exampe of the ancient Fathers, Moſes Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let þ [a] people tremble: he ſitteth betweene the * Cherubims, let the earth be moued.

2 The

a When God declareth [illegible] haue cauſe to tremble.
* Exod.25.22.

2 The Lord is great in Zion, and he is high aboue all the people.

3 They ſhall [b] prayſe thy great and fearefull Name (for it is holie)

4 And the Kings power, that loueth iudgement: for thou haſt prepared equitie: thou haſt executed iudgement and iuſtice in Iaakob.

5 Exalt the Lorde our God, and fall downe before his [c] footeſtoole: [for] he is holie.

6 Moſes and Aaron [were] among his Prieſts, [d] and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them in the cloudie pillar: they kept his teſtimonies, [and] the lawe that he gaue them.

8 Thou heardeſt them, O Lord our God: thou waſt a fauourable God vnto them, though thou dideſt take vengeance for [e] their inuentions.

9 Exalt the Lorde our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

[b] Though ye wicked rage against God, yet the godlie ſhal praiſe his Name & acknowledge his power.

[c] That is before his Temple, or Arke where he promiſed to heare when they worſhipped him, as nowe he promiſeth his ſpiritual preſence, where ſoeuer his church is aſſembled.

[d] Vnder theſe three he comprehendeth the whole people of Iſrael, with whom God made his promes.

[e] For the more liberally that God dealeth with his people, the more doth he puniſh them that abuſe his benefites.

PSAL. C.

1 He exhorteth all to ſerue the Lord. 3 Who hath choſen vs and preſerued vs. 4 And to entre into his aſſemblies to prayſe his Name.

A Pſalme of prayſe.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lorde with gladneſſe: come before him with ioyfulneſſe.

3 Knowe ye that euen the Lorde is God: he hath [b] made vs, and not we our ſelues: we are [his] people, & the ſheepe of his paſture.

4 [c] Enter into his gates with prayſe, [and] into his courtes with reioycing: prayſe him and bleſſe his Name.

5 For the Lorde is good: his mercie [is] [d] euerlaſting, & his trueth [is] from generation to generation.

[a] He propheſieth that gods benefite ſhal be ſo great in calling the Gentiles, ſhall be ſo great that they ſhal haue wonderfull occaſion to praiſe his mercie and reioyce.

[b] He chiefely meaneth, touching the ſpirituall regeneration, whereby we are his ſheepe and people.

[c] He ſheweth that God wil not be worſhipped but by tha meanes, which he hath appointed.

[d] He declareth that we ought neuer to be wearie in prayſing him, ſeeing his mercies toward vs laſt for euer.

PSAL. CI.

1 Dauid deſcribeth what gouernement hee will obſerue in his houſe and kingdome. 5 Hee will puniſh and correct, by rooting forth the wicked. 6 And cheriſhing ÿ godly perſons.

A Pſalme of Dauid.

I Will [a] ſing mercie & iudgement: vnto thee, O Lorde, will I ſing.

2 I wil do wiſely in the perfite way [b] till thou commeſt to me: I wil walke in ÿ vprightnes of mine heart in the middes of mine houſe.

3 I will ſet no wicked thing before mine eyes: I hate [c] the worke of them ÿ fall away: it ſhall not cleaue vnto me.

4 A froward heart ſhal depart from me: I will knowe none euill.

5 Him, that priuily [d] ſlandereth his neighbour, will I deſtroy: him that hath a proud looke and high heart, I cannot [ſuffer.]

6 Mine eyes [ſhalbe] vnto the [e] faithful of the land, that they may dwel with me: he that walketh in a perfite way, he ſhall ſerue me.

7 There ſhal no deceitful perſon dwel within mine houſe: he that telleth lies, ſhall not remaine in my ſight.

8 [f] Betimes will I deſtroy all the wicked of the land, that I may cut off al the workers of iniquitie from the citie of the Lord.

[a] Dauid conſidereth what maner of king he would be, when God ſhould place him in the throne, promiſing openly, that he [illegible] [illegible]

[b] Though as yet thou deferreſt to place me in ÿ kingly dignitie, yet wil I giue my ſelfe to wiſdome, and vprightneſſe being a priuate man.

[c] He ſheweth that Magiſtrates do not their duetie, except they be enemies to all vice.

[d] In promiſing to puniſh theſe vices, which are moſt pernicious in them that are about Kings, he declareth that he will puniſh all.

[e] He ſheweth what is the true vſe of the ſworde to puniſh the wicked and to maintaine the good.

[f] Magiſtrates muſt immediatly puniſh vice, leaſt it growe to farther inconuenience: and if heathen Magiſtrates are bound to do this, how much more they that haue the charge of the Church of Gode

PSAL. CII.

1 It ſeemeth that this prayer was appointed to the faythfull to pray in the captiuitie of Babylon. 16 A conſolation for the building of the Church. 18 Whereof followeth the praiſe of God to be publiſhed vnto all poſteritie. 22 The conuerſion of the Gentiles. 28 And the ſtabilitie of the Church.

A prayer [a] of the afflicted, when he ſhall be in diſtreſſe, and powre forth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haſte to heare me.

3 For my dayes are [c] conſumed like ſmoke, and my bones are burnt like an herth.

4 Mine heart is ſmitten and withereth like graſſe, becauſe I forgate [d] to eat my bread.

5 For the voyce of my groning my bones do cleaue to my ſkinne.

6 I am like a [e] pelicane of the wilderneſ: I am like an owle of the deſerts.

7 I watch and am as a ſparow alone vpon the houſe top.

8 Mine enemies reuile me daily, [and] they that rage againſt me, haue [f] ſworne againſt me.

9 Surely I haue [g] eaten aſhes as bread, and mingled my drinke with weeping,

10 Becauſe of thine [h] indignation and thy wrath: for thou haſt heaued me vp, and caſt me downe.

11 My dayes are [i] like a ſhadow that fadeth, and I am withered like graſſe.

[a] Whereby is ſignified, that albeit we be in neuer ſo great miſeries, yet there is euer place left for prayer.

[b] He declareth that in our prayer we muſt liuely feele that, which we deſire and ſtedfaſtly beleeue to obteine.

[c] Theſe ſundrie kindes of ſpeach ſhewe how much the affliction of the Church ought to wounde the hearts of the godly.

[d] My ſorowes were ſo great, that I paſſed not for mine ordinarie foode.

[e] Euer mourning, and ſolitarie calling out fearefull cries.

[f] Haue conſpired my death.

[g] I haue not riſen out of my mourning to take my refection.

[h] He ſheweth that the afflictions did not onely thus moue him, but chiefely the feeling of Gods diſpleaſure.

12 But

i Howſoeuer we be frail, yet thy promes is ſure and the remembrance thereof ſhall continue vs for euer.
k That is, the ſeuentie yeres, which by the Prophet Ieremie thou didſt appoint, Iere.[illegible]
l The more that yͤ Church is in miſerie and deſolation, the more ought the faithfull to loue and pitie it.
m That is, when he ſhall haue drawne his Church out of the darkenes of death.
n The deliuerance of the Church is a moſt excelent benefit and therfore he compareth it to a newe creation (for in their baniſhment the bodie of the Church ſeemed to haue bene deade, which by deliuerance was as it were created a new.
o Who nowe in their baniſhment could looke for nothing but death.
p He ſheweth that Gods Name is neuer more praiſed, then when religion flouriſheth and the Church increaſeth: which thing is chiefly accompliſhed vnder the kingdome of Chriſt.

12 But thou, O Lord, doeſt remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt ariſe [k]and haue mercie vpon Zion: for the time to haue mercie thereon for the appointed time is come.

14 For thy ſeruantes delite in the [l]ſtones therof, and haue pitie on the duſt thereof.

15 Then the heathen ſhall feare the Name of the Lord, and all the kings of the earth thy glorie,

16 When the Lord ſhall build vp Zion, [m]and ſhall appeare in his glorie,

17 And ſhall turne vnto the praier of the deſolate, & not deſpiſe their praier.

18 This ſhalbe written for the generation to come: and the people which ſhall be [n] created ſhal praiſe the Lord.

19 For he hath looked downe frō the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the priſoner, and deliuer the children of death:

21 That they may declare the name of yͤ Lord in Zion & his praiſe in Ieruſalē,

22 When the people ſhalbe gathered [p]together, and the kingdomes to ſerue the Lord.

23 He abated my ſtrength in the way, [q]and ſhortned my dayes.

24 And I ſaid, O my God, take me not away in the middes of my dayes: thy yeeres endure from generation to generation.

25 Thou haſt aforetime laid the foundation of the earth, & the heauens are the worke of thine handes.

26 [r]They ſhall periſh, but thou ſhalt endure: euen they all ſhall ware olde as doth a garment: as a veſture ſhalt thou change them and they ſhalbe changed.

27 But thou art the ſame, & thy yeres ſhall not faile.

28 The children of thy ſeruants ſhall continue, and their ſeede ſhall ſtand faſt in thy ſight.

q The Church lament that they ſee not the time of Chriſt, which was promiſed, but haue but few yeeres and ſhort dayes. r If heauen and earth periſh, much more [illegible] by reaſon of Gods promes endureth for euer [illegible] out of yͤ worlde, and ioyned it to thee, it cannot but cont[illegible] for euer: for thou art euerlaſting.

[illegible] CIII.

1 He pro[illegible] Lord, which hath pardoned his ſinn[illegible] ſufficient of all good things. 10 Then he [illegible], tender mercies of God, [illegible] tender Father towards his children. 14 The [illegible] life. 20 An exhortation to man and Angels to praiſe the Lord.

A Pſalme of Dauid.

My ſoule, [a]praiſe thou yͤ Lord, and all that is within mee, praiſe his holy Name.

2 My ſoule, praiſe thou the Lord and forget not all his benefites.

3 Which forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c]graue and crowneth thee with mercie and compaſſions.

5 Which ſatiſfieth thy mouth with good things: and thy [d]youth is renued like the egles.

6 The Lorde executeth righteouſnes and iudgement to all that are oppreſſed.

7 He made his wayes knowen vnto [e]Moſes, and his workes vnto the children of Iſrael.

8 The Lord is full of compaſſion and mercy ſlow to anger & of great kindnes.

9 He will not alway chide, neither keepe [f]his anger for euer.

10 Hee hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.

12 As farre as the Eaſt is from the Weſt: ſo farre hath hee remoued our ſinnes from vs.

13 As a father hath compaſſion on his children, ſo hath the Lorde compaſſion on them that feare him.

14 For he knoweth whereof we bee made: he remembreth yͭ we are but duſt.

15 The dayes of man are as graſſe: as a flower of the field, ſo flouriſheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof ſhal know it no more.

17 But the louing kindnes of yͤ Lord endureth for euer and euer vpon them that feare him, and his [h] righteouſneſſe vpon childrens children,

18 Vnto them that keepe his [i]couenant, and thinke vpon his commandements to do them.

19 The Lorde hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praiſe the Lorde, ye [k]his Angels, that excell in ſtrength, that do his commandement in obeying the voyce of his Worde.

21 Praiſe the Lorde, all ye his hoſtes,

a He wakeneth his [illegible] to prayſe God, ſhewing that both vnderſta[illegible]
b This is the beg[illegible] and co[illegible] of al benefites, re[illegible] of ſinne.
c For before that we haue remiſſion of our ſinnes, we are as dead men in the graue.
d As the egle, when her bill ouergroweth, ſucketh bloud, & ſo is renued in ſtrength, euen ſo God miraculouſly giueth ſtrength to his Church aboue al mans expectation.
e As to his chiefe miniſter, and next to his people.
f He ſheweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is humbled he receiueth him to mercie.
g We haue proued by continuall experience that his [illegible] our offences.
h As great as the world is, ſo full is it of ſignes of Gods mercies towarde his faithfull, when he hath remoued their ſinnes.
i He declareth that man hath nothing in himſelfe to [illegible] our God to [illegible] but [illegible]
l To whom he giueth grace to feare him, and to [illegible] that we, which naturally are ſlow to praiſe God, exhort the angels, which willingly do it, we ſtir vp our ſelues to cōſider our dutie, and [illegible]

ye his ſeruants that do his pleaſure.

22 Praiſe the Lord, all ye his works, in all places of his dominion: my ſoule, praiſe thou the Lord.

PSAL. CIIII.

1 An excellent Pſalme to praiſe God for the creation of the world, & the gouernance of the ſame by his marueilous prouidence, 35 wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſhed his bleſſings.

My ſoule praiſe thou the Lord: O Lorde my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himſelfe with light as with a garment, ‡ ſpreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which maketh the ſpirits his meſſengers, ‡ a flaming fire his miniſters.

5 He ſet the earth vpon her fundations, ſo that it ſhall neuer moue.

6 Thou coueredſt it with the [c] deepe as with a garment: the waters would ſtand aboue the mountaines.

7 [d] But at thy rebuke they flee: at the voyce of thy thunder they haſte away.

8 And the mountaines aſcend, and the valleis deſcende to the place which thou haſt eſtabliſhed for them.

9 But thou haſt ſet them a bounde, which they ſhall not paſſe: they ſhall not returne to couer the earth.

10 Hee ſendeth the ſprings into the valleis, which run betweene the mountaines.

11 They ſhall giue drinke to all the [e] beaſts of the field, and the wilde aſſes ſhall quench their thirſt.

12 By theſe ſprings ſhall the foules of the heauen dwell, and ſing among the branches.

13 He watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 He cauſeth graſſe to growe for the cattell, and hearbe for the vſe of [h] man, that he may bring forth bread out of the earth,

15 And wine [that] maketh glad the heart of man, and oyle to make the face to ſhine, and bread that ſtrengtheneth mans heart.

16 The high trees are ſatiſfied, euen the cedars of Lebanon, which he hath planted,

17 That the birdes may make their neſts there: the ſtorke dwelleth in the firre trees.

18 The high mountaines [are] for the goates: the rockes [are] a refuge for the conies.

19 Hee appointed the [i] moone for certaine ſeaſons: [k] the ſunne knoweth his going downe.

20 Thou makeſt darkeneſſe, and it is night, wherein all the beaſts of the foreſt creepe forth.

21 The lions roare after their pray, and ſeeke their meate [l] at God.

22 When the ſunne riſeth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntil the euening.

24 O Lord, how [n] manifold are thy workes! in wiſdome haſt thou made them all: the earth is full of thy riches.

25 So is this ſea great and wide: for therein are things creeping innumerable, both ſmall beaſts and great.

26 There go the ſhippes, yea, that Liuiathan, whom thou haſt made to play therein.

27 All theſe waite vpon thee, that thou mayeſt giue them foode in due ſeaſon.

28 Thou giueſt it to them, and they gather it: thou openeſt thine hand, [and] they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breth, they die and returne to their duſt.

30 Againe if thou ſende forth thy ſpirit, they are created, and thou reneweſt the face of the earth.

31 Glorie be to the Lorde for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they ſmoke.

33 I will ſing vnto the Lord all my life: I wil praiſe my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the ſinners be conſumed out of the earth, and the wicked till there be no more: O my ſoule, prayſe thou the Lord. Prayſe ye the Lord.

PSAL. CV.

1 He prayſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, and hauing choſen them, neuer ceaſeth to do them good, euen for his promiſes ſake.

---

a The Prophet ſheweth that we need not to enter into the heauens to ſeeke God, forasmuch as all the order of nature with the preſeruation and placing of the elements, are moſt liuely mirrours to ſee his maieſtie in.

b As the Prophet here ſheweth that all viſible powers are readie to ſerue God, ſo the Apoſtle to the Hebr. 1.7. beholdeth in this glaſſe, how the very Angels alſo are obedient to his commandement.

c Thou madeſt the ſea to be an ornament vnto the earth.

d If by thy power thou didſt not bridle the rage of the waters, it were not poſſible, but the whole world ſhould be deſtroyed.

e If God prouide for the very beaſts, much more will he extend his prouident care to man.

f There is no part of the world ſo barre, where moſt euident ſignes of Gods bleſſings appeare not.

g From the cloudes.

h He ſheweth Gods prouident care ouer man, who doeth not onely prouide neceſſaries, as bread and other meate, but alſo things to reioyce and comfort him, as wine and oyle or oyntments.

Or, [illegible], &c.

i As to ſeparate the night from the day, and to note dayes, moneths & yeres.

k That is, by his courſe, either farre or neere, it noteth ſommer, winter and other ſeaſons.

l That is, they onely finde meate according to Gods prouidence, who careth euen ſo, the brute beaſts.

m To wit, while the day ſpringeth: for the light is as it were a ſhield to defend man againſt the crueltie and fierceneſ of beaſts.

n He confeſſeth that no tongue is able to expreſſe Gods workes nor minde to comprehend them.

Or, whale.

o God is a moſt nouriſhing father, who prouideth for all creatures their dayly foode.

p As by thy preſence all things haue life, ſo if thou withdraw thy bleſſings, they all periſh.

q As the death of creatures ſheweth that we are nothing of our ſelues: ſo their generation declareth that we receiue all things of our Creator.

r Gods mercifull fauour giueth ſtrength to the earth, but his ſeuere countenance burneth the mountaines.

s Who infect the world, and ſo cauſe God that he cannot reioyce in his workes.

PRaiſe the Lord, [and] cal vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, ſing prayſe vnto him, and [talke] of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that ſeeke the Lorde, reioyce.

4 Seeke the Lord and his [b] ſtrength: ſeeke his face continually.

5 Remember his marueilous works, that he hath done, his wonders and the [d] iudgements of his mouth,

6 Ye ſeede of Abraham his ſeruant, ye children of Iaakob, which are his elect.

7 He is the Lord our God: his iudgements [are] through all the earth.

8 He hath alway remembred his couenant and promes, that he made to a thouſand generations,

9 Euen that which he [e] made with Abraham and his othe vnto Izhak:

10 And ſince hath confirmed it to Iaakob for a law, and [to] Iſrael for an euerlaſting couenant,

11 Saying, [f] Unto thee wil I giue the land of Canaan, ỹ lot of your inheritãce.

12 Albeit they were fewe in number, [yea, very fewe] & ſtrangers in the land,

13 And walked about from nation to nation, from [one] kingdome to another people,

14 [Yet] ſuffered hee no man to doe them wrong, but reproued [g] Kings for their ſakes [ſaying,]

15 Touch not mine [h] annoynted, and do my Prophets no harme.

16 Moreouer hee called a famine vpon the lande, [and] vtterly brake the [k] ſtaffe of breade.

17 [But] he ſent a man before them: Ioſeph was ſold for a ſlaue.

18 They held his feete in the ſtockes, and [he] was layd in yrons,

19 [Untill] his appointed time came, and [the] counſell of the Lord had tryed him.

20 The king ſent and looſed him: [euẽ] the Ruler of the people deliuered him.

21 He made him lord of his houſe, and ruler of all his ſubſtance,

22 That hee ſhould binde his [m] princes vnto his will, and teach his Ancients wiſedome.

23 Then Iſrael came to Egypt, and Iaakob was a ſtranger in the lande of Ham.

24 And he increaſed his people exceedingly, and made them ſtronger then their oppreſſours.

25 [n] He turned their heart to hate his people, and to deale craftily with his ſeruants.

26 [Then] ſent he Moſes his ſeruant, [and] Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſignes, & wonders in the land of Ham.

28 Hee ſent darkeneſſe, and made it darke: and they were not diſobedient vnto his commiſſion.

29 *He turned their waters into blood, and ſlew their fiſh.

30 *Their land brought forth frogs, [euen] in their Kings chambers.

31 He ſpake, & there came ſwarmes of flies and lice in all their quarters.

32 He gaue them [q] haile for raine, [and] flames of fire in their land.

33 He ſmote their vines alſo and their figge trees, and brake downe the trees in their coaſtes.

34 [r] Hee ſpake, and the graſhoppers came, and caterpillers innumerable,

35 And did eate vp all the graſſe in their lande, and deuoured the fruite of their ground.

36 *He ſmote alſo all the firſt borne in their lande, [euen] the beginning of all their ſtrength.

37 Hee brought them forth alſo with ſiluer and golde, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He ſpred a cloude to be a couering, and fire to giue light in the night.

40 They [u] aſked, and hee brought quailes, and hee filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and [ran] in the drie places like a riuer.

42 For he remembred his holy [x] promes to Abraham his ſeruant,

43 And hee brought forth his people with [y] ioy, & his choſen with gladnes,

44 And gaue them the landes of the heathen, and they tooke the labours of the people in poſſeſſion,

45 That they might [z] keepe his ſtatutes, and obſerue his Lawes. Prayſe ye the Lorde.

a Foraſmuch as the Iſraelites were exempted from the common condemnation of the worlde, and were elected to be Gods people, the Prophet willeth them to ſhewe themſelues mindful by thankes giuing.

b By the ſtrength and face he meaneth the Arke where God declared his power and his preſence.

c Which he hath wrought in the deliuerance of his people.

d Becauſe his power was thereby as liuely declared, as if he ſhould haue declared it by mouth.

e The promes which God made to Abraham to be his God, and the God of his ſeede after him, he renued and repeated it againe to his ſeede after him.

f He ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of his couenant made with their fathers.

g That is, the King of Egypt and the King of Gerar. Gen. 12,17. & 20,3.

h Those whom I haue ſanctified to be my people.

i Meaning the old fathers, to whom God ſhewed him ſelfe plainly, & who were teachers forth of his word.

k Either by ſending ſcarcitie, or by taking away the ſtrength and nouriſhment thereof. So long he ſuffered aduerſitie, as God had appointed, and till hee had tried ſufficiently his patience. That the verie princes of the countrey ſhould be at Ioſephs commandement and learne wiſdome at him.

n So it is in God either to turne the hearts of the wicked to loue or to hate gods children.

Meaning Moſes and Aaron.

Exod. 7,20.

Exod. 8,6.

p So that this wonder came not by fortune, but as God had appointed and his Prophet Moſes ſpake.

q It was ſtrange to ſee raine in Egypt, much more it was fearefull to ſee haile.

r He ſheweth that all creatures are armed agaynſt man, whẽ God is his enemie: as at his commandement the graſhoppers deſtroyed the land.

Exod. 12,29.

When their enemies felt gods plagues, his children by his prouidence were exempted.

t For Gods plagues cauſed them rather to depart with the Iſraelites then with their liues.

u Not for neceſſitie but for ſatiſfying of their luſt.

x Which he confirmeth to the poſteritie, in whom after a ſort the dead liue & enioy the promiſes.

y When the Egyptians lamented and were deſtroyed.

This is the end why God preſerueth his Church, becauſe they ſhould worſhip and call vpon him in this world.

PSAL. CVI.

1 The people diſperſed vnder Antiochus do magnifie the goodnes of God among the iuſt and repentant: 4 Deſiring to be brought againe into the lande by Gods mercifull viſitation. 8 And after the manifolde marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearſed, 47 They do pray and deſire to bee gathered from among the heathen, to the intent they may prayſe the Name of the God of Iſrael.

Prayſe ye the Lord.

PRaiſe[a] ye the Lorde becauſe he is good, for his mercy [endureth] for euer.

2 Who can expreſſe the noble actes of the Lorde, [or] ſhew forth all his prayſe?

3 Bleſſed are they that[b] keepe iudgement, and do righteouſnes at all times.

4 Remember me, O Lord, with the[c] fauour of thy people: viſite mee with thy ſaluation,

5 That I may ſee the felicitie of thy choſen, & reioyce in the ioy of thy people, and glorie with thine inheritance.

6 We haue ſinned with our fathers: we haue committed iniquitie, [and] done wickedly.

7 Our fathers vnderſtoode not thy wonders in Egypt, neither remembred they ẏ multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheleſſe he[e] ſaued them for his Names ſake, that hee might make his power to be knowen.

9 And he rebuked the red Sea, and it was dried vp, and he ledde them in the deepe, as in the wilderneſſe.

10 And he ſaued them from the aduerſaries hande, and deliuered them from the hand of the enemie.

11 *And the waters couered their oppreſſours: not one of them was left.

12 Then[f] beleeued they his wordes, [and] ſang prayſe vnto him.

13 But incontinently they forgate his workes: they waited not for his counſel,

14 But luſted with cõcupiſcence in the wilderneſſe, and tempted God in the deſert.

15 Then he gaue them their deſire: but he ſent leanneſſe into their ſoule.

16 They enuied Moſes alſo in ẏ tents, [and] Aaron the holy one of the Lord.

17 [Therefore] the earth opened and ſwalowed vp Dathan, and couered the companie of Abiram.

18 And the fire was kindled in their aſſemblie: the flame burnt vp ẏ wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their[k] glorie into the ſimilitude of a bullock, that eateth graſſe.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, & fearefull things by the red Sea.

23 Therefore hee minded to deſtroy them, had not Moſes his choſen ſtande in the breach before him to turne away his wrath, leſt he ſhould deſtroy [them.]

24 Alſo they cõtemned that[m] pleaſant land, [and] beleeued not his worde,

25 But murmured in their tents, [&] hearkened not vnto the voice of ẏ Lord.

26 Therefore he lifted vp his hand againſt thẽ, to deſtroy thẽ in ẏ wildernes,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countries.

28 They ioyned themſelues alſo vnto[o] Baal peor, and did eate the offrings of the[p] dead.

29 Thus they[q] prouoked [him] vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas ſtoode vp, and executed iudgement, and the plague was ſtayed.

31 *And it was[s] imputed vnto him for righteouſnes from generation to generation for euer.

32 They angred him alſo at the waters of *Meribah, ſo that[t] Moſes was puniſhed for their ſakes,

33 Becauſe they vexed his ſpirite, ſo that he ſpake vnaduiſedly with his lips.

34 Neither deſtroied they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offred their[u] ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, [euen] the blood of their ſonnes, & of their daughters, whõ they offred vnto the idoles of Canaan, & the land was defiled wᵗ blood.

39 Thus were they ſtained with their owne workes, and went[x] a whoring with their owne inuentions.

40 Therfore was the wrath of ẏ Lord kindled againſt his people, & hee abhor-

a The Prophet exhorteth the people to prayſe God for his benefites paſt, that thereby their mindes may be ſtrengthened againſt all preſent troubles and deſpaire.
b He ſheweth that it is not ynough to prayſe God with mouth, except the whole heart agree thereunto, and all our life bee thereunto framed.
c Let the good will that thou beareſt to thy people, extende vnto me that thereby I may be receiued into the number of them.
d By earneſt confeſſion as well of their owne, as of their fathers ſinnes, they ſhew that they had hope that God according to his promes would pitie them.
e The ineſtimable goodneſſe of God appeareth in this, that he would change the order of nature rather then his people ſhould not be deliuered, although they were wicked.
Exod. 14. 27.
f The wonderfull workes of God cauſed them to beleeue for a time and to prayſe him.
g They would not tarie his wiſdome and prouidence.
h The abundance that God gaue them, profited not, but made them pine away becauſe God curſed it.
i By the greatnes of the puniſhment the heinous offence may bee conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

k He ſheweth that all Idolaters renounce God to bee their glorie, when in ſteade of him they worſhip any creature, much more wood, ſtone, mettall or calues.
l If Moſes by his interceſsion had not obteined Gods fauour againſt their rebellion.
m That is, Canaan, which was as it were an earneſt penie of the heauenly inheritance.
n That is, he ſware. Sometime alſo it meaneth to puniſh.
o Which was the idole of the Moabites.
p Sacrifices offred to the dead idoles.
q Signifying, that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable and prouoketh his anger.
r When all other neglected Gods glorie, he in his zeale killed the adulterers, and preuented Gods wrath.
Num. 25. 13.
s This act declared his liuely faith, and for his faithes ſake was accepted.
Num. 20. 13. pſal. 95. 8
t If ſo notable a Prophet of God eſcape not puniſhment though others prouoked him to ſinne, howe much more ſhall they be ſubiect to gods iudgement, which cauſe Gods children to ſinne?
u Hee ſheweth howe monſtrous a thing idolatrie is, which can bring vs to things abhorring to nature, whereas Gods worde can not obteyne moſt ſmall things.
x Then true chaſtitie is to cleaue wholy and onely vnto God.

red his owne inheritance.

41 And he gaue them into the hande of the heathen: and they that hated thẽ, were lords ouer them.

42 Their enemies alſo oppreſſed thẽ, & they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their coũſels: therefore they were brought downe by their iniquitie.

44 Yet he ſawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant toward them, and repented according to the multitude of his mercies,

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may praiſe thine holy Name, and glorie in thy praiſe.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Praiſe ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered vnto him, to giue thankes. 9 For this mercifull prouidence of God, gouerning all things at his good pleaſure, 20 Sending good and euill, proſperitie and aduerſitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so ſhall the wicked haue their mouthes ſtopped.

PRaiſe [a] the Lord, becauſe he is good: for his mercie [endureth] for euer.

2 Let them, [b] which haue bene redeemed of the Lorde, ſhew how he hath deliuered them from the hand of the oppreſſour,

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the South.

4 When they wandred in the deſert [and] ‖wilderneſſe out of the way, [and] found no citie to dwell in,

5 [c] Both hungrie and] thirſtie, their ſoule fainted in them.

6 Then they cried vnto the Lorde in their trouble, and he deliuered them from their diſtreſſe,

7 And led thẽ forth by the right way, that they might go to a citie of habitatiõ.

8 Let them therfore confeſſe before the Lord his louing kindnes, & his wonderfull works before the ſonnes of men.

9 For he ſatiſfied the thirſtie ſoule, and filled the hungry ſoule with goodnes.

10 They, that dwell in darkenes and in the ſhadowe of death, being bound in miſerie and yron,

11 Becauſe they [d] rebelled againſt the wordes of the Lorde, and deſpiſed the counſell of the moſt high,

12 Whẽ he humbled their heart with heauineſſe, then they fell downe and there was no helper.

13 Then they cryed vnto the Lorde in their trouble, [e] and he deliuered them from their diſtreſſe.

14 He brought thẽ out of darkeneſſe, and [f] out of the ſhadowe of death, and brake their bands aſunder.

15 Let thẽ therefore confeſſe before the Lord his louing kindnes, & his wõderfull workes before the ſonnes of mẽ.

16 For hee hath broken the gates of braſſe, & braſt ẏ barres of yron aſunder.

17 [g] Fooles by reaſon of their tranſgreſſion and becauſe of their iniquities are afflicted.

18 Their ſoule abhorreth all meate, and they are brought to deaths doore.

19 Then they crye vnto the Lord in their trouble, and he deliuereth them from their diſtreſſe.

20 [h] He ſendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them therfore confeſſe before the Lord his louing kindnes & his wonderfull workes before the ſonnes of mẽ,

22 And let them offer ſacrifices of [k] praiſe, and declare his workes with reioycing.

23 They that go downe to the [l] ſea in ſhips, and occupie by ẏ great waters,

24 They ſee the works of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, [and] deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and al their [n] cunning is gone.

28 Then they crye vnto the Lord in their trouble, & he bringeth them out of their diſtreſſe.

29 He turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are quieted, they are glad & hee bringeth them vnto the hauen, where they would be.

31 Let them therfore confeſſe before

---

y The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercie ouercome and paſſe our malice.

z Not ẏ God is changeable in himſelfe, but that then he ſeemeth to vs to repent, whẽ he altereth his puniſhment, & forgiueth vs.

a Gather thy Church, which is diſperſed, and giue vs cõſtancie vnder the croſſe, that with our conſent we may all praiſe thee.

a This notable ſentence was in the beginning vſed, as ẏ foote or tenour of the ſong, which was oftentimes repeated.

b As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

‖Or, from the ſea meaning the red ſea, which is on the South part of the land.

c He ſheweth that there is none affliction ſo grieuous, out of ẏ which God will not deliuer his, and alſo exhorteth them, that are deliuered, to be mindfull of ſo great a benefit.

d Then the true way to obey God, is to followe his ſimple commandement: and that they all are ſubiect to be caſt into theſe miſeries, for as much as none are puniſhed but for their ſinnes.

e He ſheweth that the cauſe why God doth puniſh extremely is becauſe wee can bee brought vnto him by none other meanes.

f When there ſeemeth to mans iudgement no recouerie but all things are brought to diſpaire then God chiefly ſheweth his mightie power.

g They that haue no feare of God by his iuſt rods are made to call vpon him, and finde mercie.

h By healing them he declareth his good will toward them.

i Meaning, their diſeaſes, which had almoſt brought them to the graue and corruption.

k Praiſe and confeſſion of Gods benefites are the true ſacrifices of the godly.

l He ſheweth by this what care God hath ouer man, for in that he deliuereth them from the great dangers of the ſea, he deliuereth them as it were from a thouſande deathes.

m Their feare and danger is ſo great.

n When the naturall meanes faile them, then they are compelled to confeſſe that only Gods prouidence doth preſerue them. o Though before the windes ſeemed to fight one againſt another, yet at his commandement they are as ſtill as though they were frozen.

the Lord his louing kindnes, & his wonderful workes before the ſonnes of men.

32 And let them exalt him in the Congregation of the people, and praiſe him in the aſſemblie of the Elders.

33 Hee turneth the floods into a wilderneſſe, and the ſprings of waters into dryneſſe,

34 And ‖ a frutfull land into barrenneſſe, for the wickedneſſe of them that dwell therein.

35 Againe he [q] turneth the wildernes into pooles of water, and the drie lande into water ſprings.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And ſowe the fieldes, and plant vineyardes, which bring forth fruitfull [r] increaſe.

38 For he bleſſeth them, and they multiplie exceedingly, and hee diminiſheth not their cattell.

39 Againe [ſ] men are diminiſhed, and brought low by oppreſſion, euill and ſorow.

40 He powreth [t] contempt vpon princes, and cauſeth them to erre in deſert places out of the way.

41 Yet he rayſeth vp the poore out of miſerie, and maketh him families like a flocke of ſheepe.

42 The [u] righteous ſhall ſee it, and reioyce, & al iniquitie ſhall ſtop her mouth.

43 Who is wiſe that hee may obſerue theſe things? for they ſhall vnderſtande the louing kindnes of the Lord.

PSAL. CVIII

This Pſalme is compoſed of two other Pſalmes before, the ſeuen & fiftieth, and the ſixtieth. The matter here conteined is, 1 That Dauid prepareth himſelfe with heart & voyce to praiſe the Lord, 7 And aſſureth himſelfe of the promes of God concerning his kingdome ouer Iſrael, and his power againſt other nations. 11 Who though hee ſeeme to forſake vs for a time, yet he alone will in the end caſt downe our enemies.

A ſong or Pſalme of Dauid.

O God, mine heart is [a] prepared, ſo is ‖ my tongue: I wil ſing and giue prayſe.

2 Awake viole and harpe: I will awake early.

3 I will prayſe thee O Lord, among the people, and I will ſing vnto thee among the nations.

4 For thy mercie is great aboue the heauens, and thy truth vnto the clouds.

5 Exalt thy ſelfe, O God, aboue the heauens, and let thy glory be [c] vpon all the earth,

p This great benefite ought not onely to be conſidered particularly but magnified in al places and aſſemblies.

‖ Or, ſaltnes.

q For the loue that he beareth to his Church he changeth the order of nature for their commoditie.

r Continuall increaſe and yeerely.

ſ As God by his prouidence doeth exalt men, ſo doeth he alſo humble them by afflictions to know themſelues.

t For their wickednes and tyrannie he cauſeth the people and ſubiects to contemne them.

u They whoſe faith is lightened by Gods Spirite, ſhall reioyce to ſee Gods iudgements againſt the wicked and vngodly.

a This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhnes ſtayeth him not.

‖ Or, my glory, [illegible] ſetteth forth the glorie of [illegible]

b He propheſieth of the calling of the gentiles: for except they were called, they could not heare the goodneſſe of God. c Let all the worlde ſee thy iudgements, in that thou art God ouer all, and ſo confeſſe that thou art glorious.

6 That thy beloued may bee deliuered: [d] helpe with thy right hande and heare me.

7 God hath ſpoken in his [e] holineſſe: [therfore I will reioyce, I ſhall deuide Shechem and meaſure the valley of Succoth.

8 Gilead [ſhall be] mine, [and] Manaſſeh ſhall be mine: Ephraim alſo [ſhalbe] the ſtrength of mine head: Iuda is my lawgiuer.

9 *Moab ſhalbe my waſhpot: ouer Edom wil I caſt out my ſhoe: vpon Paleſtina will I triumphe.

10 Who will leade me into the ſtrong citie? Who will bring me vnto Edom?

11 Wilt not thou, O God, [f] which hadſt forſakē vs and didest not go forth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhal do valiantly: for he ſhall tread down our enemies.

d When God by his benefites maketh vs partakers of his mercies he admoniſheth vs to be earneſt in prayer to deſire him to continue and finiſhe his graces.

e As he hath ſpoken to Samuel concerning me ſo will he ſhew himſelf conſtant, and true in his promes, ſo that theſe nations folowing ſhall be ſubiect vnto me.

Pſal. 60, 8.

f From the firſt verſe of this Pſalme vnto the laſt, reade the expoſition in the lx. pſalme, and fift verſe.

PSAL. CIX.

1 Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him and to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traytor vnto Ieſus Chriſt, & of all the like enemies of the children of God. 17 And deſireth ſo to be deliuered, that his enemies may know the worke to be of God. 30 Then doeth hee promiſe to giue prayſes vnto God.

To him that excelleth. A Pſalme of Dauid.

HOlde not thy tongue, O God of my [a] praiſe.

2 For the mouth of the wicked, and the mouth [full] of deceit are opened vpon mee: they haue ſpoken to me with a lying tongue.

3 They cōpaſſed me about alſo with wordes of hatred, & fought againſt mee without a cauſe.

4 For my friendſhippe they were mine aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, & let the aduerſarie ſtand at his right hād.

7 When he ſhall be iudged, let him be condemned, and let his prayer bee turned into ſinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widowe.

10 Let his children be vagabundes & begge and ſeeke [bread,] comming out of their places deſtroyed.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a ſufficient prayſe to me.

b To declare that I had none other refuge, but thee, in whome my conſcience was at reſt.

c Whether it were Doeg or Saul or ſome familiar friend that had betrayed him, hee prayeth not of priuate affection, but moued by Gods Spirit, that God woulde take vengeāce vpon him.

d As to the elect all things turne to their profite: ſo to the reprobate euen thoſe things, that are good, turne to their damnation. e This was chiefly accompliſhed in Iudas, Act. 1. 20.

11 Let [f] the extortioner catche all that he hath, and let the ſtranger ſpoyle his labour.

12 Let there be none to extende mercie vnto him: neither let there be any to ſhewe mercie vpon his fatherles children.

13 Let his poſteritie bee deſtroyed, and in the generation following let their name be put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lorde: and let not the ſinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Becauſe [h] hee remembred not to ſhew mercy, but perſecuted the afflicted and poore man, and the ſorowfull hearted to ſlay him.

17 As hee loued curſing, ſo ſhall it come vnto him, [and] as hee loued not bleſſing, ſo ſhall it be farre from him.

18 As hee clothed himſelfe with curſing like a rayment, ſo ſhall [i] it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, & for a girdle, wherewith he ſhall be alway girded.

20 Let this bee the rewarde of mine aduerſarie [k] from the Lorde, and of thẽ, that ſpeake euill againſt my ſoule.

21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercie is good)

22 Becauſe I am poore and needie, & mine heart is wounded within me.

23 I depart like the ſhadowe that declineth, and am ſhaken off as the [m] graſhopper.

24 My knees are weake through faſting, and my fleſh [n] hath loſt al fatnes.

25 I became alſo a rebuke vnto thẽ: they that looked vpon mee, ſhaked their heads.

26 Helpe me, O Lord my God: ſaue me according to thy mercie.

27 And they ſhall knowe, that this is thine hande, [and that] thou, Lorde, haſt done it.

28 Though [o] they curſe, yet thou wilt bleſſe: they ſhall ariſe and bee confounded, but thy ſeruant ſhall reioyce.

29 Let mine aduerſaries be clothed with ſhame, & let thẽ couer them ſelues with their confuſion, as [p] with a cloke.

30 I will giue thankes vnto ẏ Lorde greatly with my [q] mouth, and praiſe him among the multitude.

31 For he will ſtand at the right hand of the poore, to ſaue him from them that would condemne his ſoule.

[r] Hereby he ſheweth, that he had not to doe with them, that were of litle power, but with the Iudges and princes of the worlde.

PSAL. CX.

1 Dauid propheſieth of the power and euerlaſting kingdome giuen to Chriſt, 4 And of his Prieſthoode, which ſhoulde put an ende to the Prieſthood of Leui.

A Pſalme of Dauid.

The [a] Lord ſaid vnto my Lord, Sit thou at my right hande, vntill I make thine enemies thy footeſtoole.

2 The Lord ſhall ſende the rodde of thy power out of [b] Zion: be thou ruler in the middes of thine enemies.

3 Thy people [ſhall come] willingly at the time of aſſembling thine armie in holy beautie: the youth of thy wõbe [ſhalbe] as the morning dewe.

4 The Lorde ſware and will not repent, Thou art a Prieſt for euer after the order of Melchi-zedek.

5 The Lorde, that is at thy right hande, ſhall wounde Kings in the day of his wrath.

6 He ſhall be Iudge among the heathen: he ſhall fill all with dead bodies, [&] ſmite the head ouer great countries.

7 He ſhall [d] drinke of the brooke in the waye: therefore ſhall he lift vp his head.

For the figure of Chriſt was both King and Prieſt: ſo the effect can not be accompliſhed in any King ſaue onely in Chriſt. Ebr. 7, 26. c No power ſhall be able to reſiſt him. d Under the ſimilitude of a captaine [illegible] to deſtroy his enemies that he will not ſcarce drinke by the way, he ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lorde for his mercifull workes towarde his Church, 10 And declareth wherein true wiſdome and right knowledge conſiſteth.

Praiſe ye the Lord.

I will [a] praiſe the Lorde with my whole heart in the aſſembly and Congregation of the iuſt.

2 The workes of ẏ Lord [are] great, and ought to be ſought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteouſneſſe endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: ẏ Lorde is mercifull and full of compaſſion.

5 He hath giuen a portion vnto thẽ that feare him: he will euer be mindeful of his couenant.

[f] He declareth that the curſe of God lyeth vpon ẏ extortioners who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement depriued of al.

[g] Thus puniſheth the Lord to the third and fourth generation the wickednes of the parents in their wicked children.

[h] He ſheweth that God accuſtometh to plague them after a ſtrange ſort, that ſhewe them ſelues cruell toward other.

[i] Thus giueth the Lord to euery man the thing wherein he delighteth, that the reprobate can not accuſe God of wrong when they are giuẽ vp to their luſtes & reprobate mindes.

[k] For being deſtitute of mans helpe, he fully truſted in the Lord, that he would deliuer him.

[l] As thou art named mercifull, gracious and long ſuffring, ſo ſhewe thy ſelfe in effect.

[m] Meaning, that he hath no ſtay nor aſſurance in this world.

[n] For hunger, that came of ſorowe he was leane, and his naturall moyſture failed him.

[o] The more grieuous that Satan aſſayled him, the more earneſt and inſtant was he in prayer.

[p] They ſhall gaine nothing by curſing me.

[q] Not onely in confeſſing it ſecretly in my ſelf, but alſo in declaring it before the Congregation.

[a] Ieſus Chriſt in the [illegible] and [illegible] of [illegible] Matth. 22, 44. giueth the interpretation hereof, and ſheweth that this can not properly be applyed vnto [illegible] but to [illegible] [illegible] power [illegible] [illegible] of [illegible] [illegible] people ſhal be a [illegible] to the Church [illegible] wonderful, as the drops of the dewe.

[b] As [illegible]

[a] The Prophet declareth [illegible] that [illegible] and [illegible] to God.

[b] He declareth that Gods workes are a [illegible] wherefore we [illegible]

Church. c God hath giuen to his people all that was neceſſarie [illegible] euen for his couenants ſake, and in this ſenſe the Ebrewe worde is taken, Prouerb. 30. 8. and 31. 15. [illegible]

6 He hath ſhewed to his people the power of his workes in giuing vnto thē the heritage of the heathen.

7 The workes of his handes [are] trueth and iudgement: all his ſtatutes are true.

8 They are ſtabliſhed for euer and euer, and are done in trueth and equitie.

9 Hee ſent redemption vnto his people: hee hath commaunded his couenant for euer: holie and fearefull is his Name.

10 [e] The beginning of wiſedome [is] the feare of ye Lord. all they that obſerue [f] them, haue good vnderſtanding: his prayſe endureth for euer.

[d] As God promiſed to take the care of his Church: ſo in effect doeth he declare himſelfe iuſt and true in the gouernement of the ſame.

[e] They onely are wiſe that feare God and none haue vnderſtanding, but they that obey his word.

[f] To wit, his commandements, as verſe 7.

PSAL. CXII.

1 Hee prayſeth the felicitie of them that feare God, 10 And condemneth the curſed ſtate of the contemners of God.

Prayſe ye the Lord.

Bleſſed [is] the mā, that [a] feareth the Lorde, and deliteth greatly in his commandements.

2 His ſeede ſhalbe mightie vpon earth: the generation of the righteous ſhalbe bleſſed.

3 [b] Riches and treaſures [ſhall be] in his houſe, and his righteouſneſſe endureth for euer.

4 Vnto the [c] righteous ariſeth light in darkeneſſe: [he is] mercifull and full of compaſſion and righteous.

5 A good man is mercifull and [d] lendeth, and will meaſure his affaires by iudgement.

6 Surely he ſhall neuer be mooued: [but] the righteous ſhall be had in euerlaſting remembrance.

7 He will not bee afraide of euill tidinges: for his heart is fixed, [and] beleeueth in the Lord.

8 His heart is ſtabliſhed: [therefore] he will not feare, vntill he ſee [his deſire] vpon his enemies.

9 He hath diſtributed [and] giuen to the poore: his righteouſneſſe remaineth for euer: his [f] horne ſhalbe exalted with glorie.

10 The wicked ſhall ſee it and be angrie: hee ſhall gnaſh with his teeth and conſume away: the deſire of the wicked ſhall periſh.

[a] He meaneth that reuerent feare, which is in the children of God which cauſeth them to delite onely in the worde of God.

[b] The Godly ſhall haue abundance and contentment, becauſe their heart is ſatiſfied in God onely.

[c] The faithfull in al their aduerſities know that al ſhal goe well with them for God will be mercifull and iuſt.

[d] He ſheweth what is the fruite of mercie, to lende freely and not for gaine and ſo to meaſure his doings, that he may be able to helpe where neede requireth, and not to beſtowe all on himſelfe.

[e] The godly pinch not niggardly but diſtribute liberally as the neceſſitie of the poore requireth, and as his power is able.

[f] His power and proſperous eſtate.

[g] The bleſſings of God vpon his children ſhall cauſe the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to prayſe the Lorde for his prouidence, 7 In that that contrarie to the courſe of nature he worketh in his Church.

Prayſe ye the Lord.

Praiſe, O ye ſeruants of the Lorde, [a] praiſe the Name of the Lorde.

2 Bleſſed be the Name of the Lorde from hence foorth & for euer.

3 The Lords Name is praiſed from the riſing of the ſunne vnto the going downe of the ſame.

4 The Lord is high aboue all [b] nations, [and] his glorie aboue the heauens.

5 Who is like vnto ye Lord our God, that hath his dwelling on high!

6 Who abaſeth him ſelfe to beholde [things] in the heauen and in the earth.

7 He raiſeth the needie out of the duſt, [and] lifteth vp the [c] poore out of the dung,

8 That he may ſet him with the princes, [euē] with the princes of his people.

9 He maketh the barren woman to dwell with a familie, [and] a ioyfull mother of children. Praiſe ye the Lorde.

[a] By this often repetition he ſtirreth vp our colde dulneſſe to praiſe God, ſeeing his workes are ſo wonderfull, and that we are created for the ſame cauſe.

[b] If Gods glorie ſhine through all the world, & therefore of all ought to be praiſed, what great condemnation were it to his people, among whome chiefly it ſhineth, if they ſhould not earneſtly extoll his Name?

[c] By preferring the poore to high honour, and giuing the baren children, he ſheweth that God worketh not onely in his Church by ordinarie meanes, but alſo by miracles.

PSAL. CXIIII.

1 Howe the Iſraelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who, when the courſe of nature faileth, preſerueth his miraculouſly.

When [*] Iſrael went out of Egypt, [and] the houſe of Iaakob from the [a] barbarous people,

2 Iudah was [b] his ſanctification, [&] Iſrael his dominion.

3 The Sea ſawe it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, and the hils as lambes.

5 What ayled thee, O Sea, that thou fleddeſt? O Iorden, [why] waſt thou turned backe?

6 Ye mountaines, [why] leaped ye like rammes, and ye hils as lambes?

7 The [d] earth trembled at the preſence of the Lorde, at the preſence of the God of Iaakob,

8 Which [e] turneth the rocke into waterpooles, [&] the flint into a fountaine of water.

[*] Exod. 13.3.

[a] That is, from them that were of a ſtrange language.

[b] The whole people were witneſſes of his holy maieſtie, in adopting them, and of his mightie power in deliuering them.

[c] Seeing that theſe dead creatures felt Gods power, and after a ſort ſawe it, much more his people ought to conſider it and glorifie him for the ſame.

[d] Ought then his people to be inſenſible, when they ſee his power and maieſtie?

[e] That is, cauſed miraculouſly water to come out of ye rocke in moſt abūdance, Exo. 17.6.

PSAL. CXV.

1 A prayer of the faithfull oppreſſed by idolatrous tyrantes againſt whome they deſire that God woulde ſuccour them. 9 Truſting moſt conſtantly that God will preſerue them in theſe their neede ſeeing that he hath adopted and receiued them to his fauour, 18 Promiſing finally that they will not be vnmindfull of ſo great a benefite, if it woulde pleaſe God to heare their prayer, and deliuer them by his omnipotent power.

NOT[a] vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie [and] for thy trueths ſake.

2 Wherefore ſhall the heathen ſaye, [b]Where is now their God?

3 But our God [is] in heauẽ: he doeth whatſoeuer he[c] will.

4 Their idoles are [d]ſiluer and gold, [euen] the worke of mens hands.

5 They haue a mouth & ſpeake not: they haue eyes and ſee not.

6 They haue eares and heare not: they haue noſes and ſmell not.

7 They haue[e] handes and touche not: they haue feete and walke not: neyther make they a ſounde with their throte.

8 They that make them are[f] like vnto them: [ſo are] all that truſt in thẽ.

9 O Iſrael, truſt thou in the Lord: [for] he is their helpe and their ſhielde.

10 [g]O houſe of Aaron, truſt ye in the Lord: [for] he is their helpe and their ſhield.

11 Ye that feare the Lord, truſt in the Lorde: for hee is their helper and their ſhield.

12 The Lord hath bene mindefull of vs: he will bleſſe, he[h] will bleſſe yͤ houſe of Iſrael, he wil bleſſe yͤ houſe of Aarõ.

13 He will bleſſe them that feare the Lord, both ſmall and great.

14 The Lord will increaſe [his graces] towarde you, [euen] toward you & toward your children.

15 Ye are bleſſed of the Lorde, which [i]made the heauen and the earth.

16 The[k] heauens, euen the heauens [are] the Lords: but he hath giuen the earth to the ſonnes of men.

17 The dead praiſe not the Lorde, neither any that go downe into yͤ [place of] ſilence.

18 But we will praiſe the Lord from henceforth & for euer. Praiſe ye yͤ Lord.

a Becauſe God promiſed to deliuer them, not for their ſakes, but for his name, Iſa. 48.11, therefore they grounde their prayer vpon this promes.

b When the wicked ſee that God accompliſheth not his promes, as they imagine, they thinke there is no God.

c No impediments can let his workes, but he vſeth euen the impediments to ſerue his will.

d Seeing that neither the matter, nor the forme can commende the idoles, it followeth that there is nothing, why they ſhould be eſteemed.

e He ſheweth what great neceſsitie it is to aſke helpe of them, which not onely haue no helpe in thẽ, but lacke ſenſe and reaſon.

f As much without ſenſe, as blockes and ſtones.

g For they were appointed by God as inſtructers and teachers of faith and religion for others to followe.

h That is, he will continue his graces towarde his people.

i And therefore doth ſtil gouerne and continue al things therein. k And they declare ynough his ſufficiencie, ſo that yͤ world ſerueth him nothing, but to ſhew his fatherly care toward men. l Though the dead ſet forth Gods glorie, yet he meaneth here, that they prayſe him not in his Church and Congregation.

PSAL. CXVI

1 Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great and ineſtimable loue of God towarde him magnifieth ſuch great mercies, 13 And proteſteth that he will be thankefull for the ſame.

I[a] Loue the Lord, becauſe he hath heard my voyce [and] my prayers.

2 For hee hath inclined his eare vnto mee, when I did call [vpon him] [b]in my dayes.

3 When the ſnares of death cõpaſſed me, and the griefes of the graue caught me: when I found trouble & ſorowe.

4 Then I called vpon the Name of the Lord, ſaying, I beſeeche thee, O Lord, deliuer my ſoule.

5 The Lord [is] mercifull & righteous, and our God is ful of compaſſion.

6 The Lorde preſerueth the ſimple: I was in miſerie and he ſaued me.

7 Returne vnto thy reſt, O my ſoule: for yͤ Lord hath bin beneficial vnto thee,

8 Becauſe thou haſt deliuered my ſoule from death, mine eyes frõ teares, [and] my feete from falling.

9 I ſhall[e] walke before the Lord in the land of the liuing.

10 [f]I beleeued, therfore did I ſpeake: [for] I was ſore troubled.

11 I ſaid in my[g] feare, All mẽ are lyars.

12 What ſhall I render vnto yͤ Lord for all his benefites toward me?

13 I will[h] take the cup of ſaluation, & call vpon the Name of the Lord.

14 I will pay my vowes vnto yͤ Lord, [euen] now in yͤ preſence of al his people.

15 Precious in the ſight of the Lorde [is] the death of his Saints.

16 Behold, Lord: for I am thy ſeruãt, I am thy ſeruant, [&] the ſonne of thine handmaide. thou haſt brokẽ my bonds.

17 I will offer to thee a ſacrifice of praiſe, & will call vpon the Name of the Lord.

18 I wil pay my[k] vowes vnto yͤ Lord, [euen] now in yͤ preſence of al his people,

19 In the courts of the Lords houſe, [euen] in the middes of thee, O Ieruſalẽ. Prayſe ye the Lord.

a He graunteth that no pleaſure is ſo great as to feele Gods helpe in our neceſsitie, neither that any thing more ſtirreth vp our loue toward him.

b That is, in the extreme time of ſickneſſe, which was whẽ he was in diſtres.

c He ſheweth forth the fruite of his faith in calling vpon him, confeſsing him to be iuſt and mercifull, and to helpe them that are deſtitute of aide & counſel.

d Which waſt vnquieted before, now reſt vpon the Lord: for he hath bin beneficial towards thee.

e The Lord will preſerue me and ſaue my life.

f I felt al theſe things, & therefore was moued by faith to confeſſe them, 2 Cor. 4.13.

g In my great diſtreſſe I thought God would not regarde man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.

h In the Lawe they vſed to make a banket, whẽ they gaue ſolemne thãks to God, and to take the cup & drinke in ſigne of thankeſgiuing.

i I perceiue that God hath a care ouer his, ſo that he both diſpoſeth their death, and taketh an account. k I will thanke him for his benefites: for that is a iuſt payment, to confeſſe that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to prayſe God, becauſe hee hath accompliſhed aſwell to them as to the Iewes, the promes of life euerlaſting by Ieſus Chriſt.

ALL *nations, prayſe yee the Lorde: all yee people, prayſe him.

2 For his louing kindnes is great towarde vs, and the[a] trueth of the Lorde [endureth] for euer. Prayſe ye the Lord.

Rom. 15.11.

a That is, the moſt certaine and continuall teſtimonies of his fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankefull. And vnder his perſon in all this was Chriſt liuely ſet forth, who ſhould bee of his people reiected.

Praiſe

PRayſe[a] yee the Lorde, becauſe hee is good: for his mercie endureth for euer.

2 Let Iſrael nowe ſaye, That his mercie endureth] for euer.

3 Let the houſe of Aaron nowe ſay, That his mercie endureth for euer.

4 Let them, that feare the Lorde, nowe ſaye, That his mercie endureth] for euer.

5 I called vpon the Lorde in[b] trouble, and the Lord heard me, and ſet mee at large.

6 The Lorde [is] with me: therefore I will not feare what[c] man can do vnto me.

7 The Lorde is with mee among them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lorde, then to haue confidence[d] in man.

9 It is better to truſt in the Lorde, then to haue confidence in princes.

10 All nations haue compaſſed mee: but in the Name of the Lord ſhall I deſtroy them.

11 They haue compaſſed mee, yea, they haue compaſſed me: but in the Name of the Lorde I ſhall deſtroye them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lorde I ſhall deſtroye them.

13 Thou haſt thruſt ſore at mee, that I might fall: but the Lorde hath holpen me.

14 The Lord [is] my ſtrength and[f] ſong: for he hath bene my deliuerance.

15 The voyce of ioye and deliuerãce [ſhall be] in the tabernacles of the righteous, ſaying, The right hande of the Lorde hath done valiantly.

16 The right hande of the Lorde is exalted: the right hande of the Lorde hath done valiantly.

17 I ſhall not dye, but liue, & declare the workes of the Lord.

18 The Lorde hath chaſtened mee ſore, but hee hath not deliuered mee to death.

19 Open yee vnto mee the gates of righteouſnes that I may go into thẽ, and praiſe the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will praiſe thee: for thou haſt hearde me, and haſt bene my deliuerãce.

a Becauſe God by creating Dauid King, ſhewed his mercie towarde his afflicted Church, the Prophet doth not onely himſelf thanke God, but exhorteth all the people to doe the ſame.
b We are here taught that the more that troubles oppreſſe vs, the more ought wee to be inſtant in praier.
c Being exalted to this eſtate, he aſſured himſelfe to haue man euer to be his enemie. Yet he doubted not, but God wold maintaine him, becauſe he had placed him.
d He ſheweth that hee had truſted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his truſt in God and obteined.
e He noteth Saul his chiefe enemie.
f In that hee was deliuered, it came not of himſelfe, nor of the power of man, but onely of Gods fauour: therefore hee will praiſe him.
g Hee promiſeth both to render graces himſelfe, and to cauſe others to do the ſame, becauſe that in his perſon the Churche was reſtored.
h So that all, that are both farre & neere, may ſee his mightie power.
i He [illegible] the doores of the Tabernacle to be opened that he [illegible] thanks.

22 *The ſtone, [which] the builders[k] refuſed, is the head of the corner.

23 This was the Lords doing, and] it is marueilous in our eyes.

24 This is the day, which] yͤ Lord hath made: let vs reioyce & be glad in it.

25 O Lord, I pray thee, ſaue now: O Lord, I pray thee now giue proſperitie.

26 Bleſſed be hee, that commeth in the Name of the Lord: we haue bleſſed you out of the houſe of the Lord.

27 The Lord is mightie, and hath giuen vs light: binde the ſacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will prayſe thee, [euen] my God: therefore I will exalt thee.

29 Prayſe ye the Lord, becauſe he is good: for his mercie [endureth] for euer.

Iſa. 28.16. Matth. 21.42. Act. 4.11. Rom. 9.33. 1 Pet. 2.6,7.
k Though Saul and the chiefe powers refuſed me to be King, yet God hath preferred me aboue them all.
l Wherin God hath ſhewed chiefly his mercie, by appointing the King, and deliuering his Church.
m The people praye for the proſperitie of Dauids kingdome, who was the figure of Chriſt.

n Which are the Prieſtes and haue the charge thereof, as Nom. 6. 23. o Becauſe he hath reſtored vs from darkeneſſe to light, we will offer ſacrifices and prayſes vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 7. Alſo he ſheweth wherein the true ſeruice of God ſtãdeth, that is, when we ſerue him according to his word, and not after our owne fantaſies.

ALEPH.

BLeſſed [are] [a] thoſe that are vpright in their way, [and] walke in the lawe of yͤ Lord.

2 Bleſſed are they yͭ keepe his teſtimonies, [and] ſeeke him with their whole heart.

3 Surely they worke[b] none iniquitie, [but] walke in his wayes.

4 Thou haſt commanded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy ſtatutes.

6 Then ſhould I not bee confounded, when I haue reſpect vnto all thy commandements.

7 I will prayſe thee with an vpright[d] heart, when I ſhall learne the[e] iudgements of thy righteouſnes.

8 I will keepe thy ſtatutes: forſake me not[f] ouerlong.

a Here they are not called bleſſed, which thinke themſelues wiſe in their owne iudgement, nor which imagine to themſelues a certaine holines, but they whoſe conuerſation is without hypocryſie.
b For they are ruled by Gods Spirite and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, deſiring God to reforme it, that his life may be conformable to Gods worde. d For true religion ſtandeth in ſeruing God without hypocriſie. e That is, thy precepts, which conteine perfite righteouſnes. f He refuſeth not to be tried by tentations, but he feareth to faint, if God ſuccour not his infirmitie in time.

BETH.

9 Wherewith ſhall a[a] yong man redreſſe his way? in taking heede [therto] according to thy worde.

10 With my whole heart haue I ſought thee: let mee not wander from thy commandements.

11 I haue[b] hid thy promes in mine

a Becauſe youth is moſt giuen to licentiouſnes, hee chiefly warneth them to frame their liues betime to Gods word.
b If Gods word be grauen in our hearts, we ſhalbe more able to reſiſt the aſſaultes of Satan: therefore yͤ prophet deſireth God to inſtruct him daily more & more therin.

heart, that I might not ſinne againſt thee.

12 Bleſſed art thou, O Lord: teache me thy ſtatutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in yͤ way of thy teſtimonies, as in all riches.

15 I will meditate in thy precepts, & conſider thy wayes.

16 I will delite in thy ſtatutes, [and] I will not forget thy worde.

c The Prophet doeth not boaſte of his vertues, but ſetteth forth an example for others to follow Gods worde and leaue worldly vanities.

GIMEL

17 Be beneficiall vnto thy ſeruant, [that I may liue and keepe thy word.

18 Open mine eyes, that I may ſee the wonders of thy Lawe.

19 I am a ſtranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the deſire to thy iudgements alway.

21 Thou haſt deſtroyed the proude: curſed are they that do erre from thy commandements.

22 Remoue from me ſhame and contempt: for I haue kept thy teſtimonies.

23 [d] Princes alſo did ſit, and ſpeake againſt me: but thy ſeruant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies [are] my delite, and my counſellers.

a He ſheweth that wee ought not to deſire to liue but to ſerue God, and that wee cannot ſerue him aright, except he open our eyes & mindes.
b Seeing mans life in this worlde is but a paſſage, what ſhould become of him, if thy word were not his guide?
c In all ages thou haſt plagued all ſuch, which maliciouſly and contemptuouſly depart from thy trueth.
d When the powers of the world gaue falſe ſentence againſt mee, thy worde was a guide and counſeller to teach me what to do, & to comfort me.

DALETH

25 My ſoule cleaueth to yͤ [a] duſt: quicken me according to thy word.

26 I haue declared my wayes, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to vnderſtand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My ſoule melteth for heauines: raiſe me vp according vnto thy word.

29 Take from me the way of lying, and graunt me graciouſly thy Lawe.

30 I haue choſen the way of trueth, [and thy iudgements haue I layed before me.]

31 I haue cleaued to thy teſtimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou ſhalt enlarge mine heart.

a That is, it is almoſt brought to the graue, and without thy word I can not liue.
b I haue confeſſed mine offences, and nowe depende wholy on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Inſtruct me in thy worde, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this he ſheweth that we can neuer choose good, cleaue to Gods word, nor run forward in his way, except he make our heartes large to receiue his grace, and willing to obey.

HE

33 Teach [a] me, O Lord, yͤ way of thy ſtatutes, & I will keepe it vnto the end.

34 Giue me vnderſtanding, & I will keepe thy Lawe: yea, I will keepe it with [my] whole [b] heart.

35 Direct me in the path of thy commandements: for therein is my delite.

36 Incline mine heart vnto thy teſtimonies and not to couetouſnes.

37 Turne away mine eyes frõ regarding vanitie, & quicken me in thy way.

38 Stabliſh thy promes to thy ſeruãt, because he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements are good.

40 Behold, I deſire thy commandements: [f] quickẽ me in thy righteouſnes.

a He ſheweth that he cannot followe on to the end, except God teach him oft times, and leade him forwarde.
b Not onely in outwarde conuerſation, but alſo in the inwarde affection.
c Hereby meaning all other vices because that couetouſnes is the roote of all euill.
d Meaning all his ſenſes.
e Let me not fal to thy diſhonour and let mine heart ſtill delite in thy gracious word.
f Giue me ſtrength to continue in thy word euen to the ende.

VAV

41 And let thy [a] louing kindnes come vnto me, O Lord, and thy ſaluatiõ according to thy promes.

42 So ſhal I make anſwere vnto my blaſphemers: for I truſt in thy word.

43 And take not the worde of trueth vtterly out of my mouth: for I wayte for thy iudgements.

44 So ſhal I alway keepe thy law for euer and euer.

45 And I will [c] walke at libertie: for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies before kings, & wil not be aſhamed.

47 And my delite ſhall be in thy commandements, which I haue loued.

48 Mine hands alſo wil I lift vp vnto thy commandements, which I haue loued, & I will meditate in thy ſtatutes.

a He ſheweth that Gods mercie and loue is the firſt cauſe of our ſaluation.
b By truſting in Gods word he aſſureth himſelfe to be able to confute the ſlaunders of his aduerſaries.
c They, that ſimply walke after Gods word, haue no lets to entangle them, whereas they, that doe contrarie are euer in nets & ſnares.
d He ſheweth that the children of God ought not to ſuffer their Fathers glorie to bee obſcured by the vayne pompe of Princes.

ZAIN

49 Remember [a] the promes made] to thy ſeruant, wherein thou haſt cauſed me to truſt.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The proude haue had mee exceedingly in deriſion: yet haue I not declined from thy Law.

52 I remembred thy [c] iudgements of olde, O Lorde, and haue bene comforted.

53 Feare is come vpon mee for the wicked, that forſake thy Lawe.

54 Thy ſtatutes haue bene my ſongs in the houſe of my [e] pilgrimage.

55 I haue remembred thy Name, O Lord, in the night, & haue kept thy law.

56 This I had because I kept thy precepts.

a Though he feele Gods hande ſtill to lie vpon him, yet he reſteth on his promes and comforteth himſelfe therein.
b Meaning, the wicked, which contemne Gods word, & treade his religion vnder foote.
c That is, the examples, whereby thou declareſt thy ſelfe to bee iudge of the worlde.
d That is, a vehement zeale to thy glorie and indignation againſt the wicked.
e In the courſe of this life and ſorowfull exile.
f Euen when other ſleepe.
g That is, all theſe benefites.

CHETH.

CHETH.

57 O Lord, that art my [a] portion, I haue determined to keepe thy wordes.

58 I made my ſupplicatiõ in thy preſence with my whole heart: bee mercifull vnto me according to thy promiſe.

59 I haue conſidered my wayes, & turned my feete into thy teſtimonies.

60 I made haſte and delayed not to keepe thy commandements.

61 The bandes of the wicked haue [c] robbed me: [but] I haue not forgotten thy Lawe.

62 At midnight will I riſe to giue thankes vnto thee, becauſe of thy righteous iudgements.

63 I am companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: [e] teach me thy ſtatutes.

a I am perſuaded that to keepe thy Law is an heritage and great gaine for me.
b He ſheweth that none can embrace the worde of God, except hee conſider his owne imperfections and wayes.
c They haue gone about to drawe me into their company.
d Not onely in mutual conſent, but alſo with aide and ſuccour.
e For the knowledge of Gods worde is a ſingular token of his fauour.

TETH.

65 O Lord, thou haſt delt [a] graciouſly with thy ſeruant according vnto thy worde.

66 Teache me good iudgement and knowledge: for I haue beleeued thy cõmandements.

67 Before I was [b] afflicted, I went aſtray: but now I keepe thy word.

68 Thou art good & gracious: teach me thy ſtatutes.

69 The proude haue imagined a lye againſt me: but I will keepe thy precepts with my whole heart.

70 [c] Their heart is fat as greaſe: [but] my delite is in thy Lawe.

71 It is good for mee that I haue bene afflicted, that I may learne thy ſtatutes.

72 The Law of thy mouth is better vnto mee, then thouſandes of golde and ſiluer.

a Hauing proued by experience that God was true in his promiſes, he deſireth that he would encreaſe in him knowledge & iudgement.
b So Ieremie ſayth, that before the Lorde touched him, he was like a calfe vntamed ſo that the vſe of Gods rods is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with proſperitie and vaine eſtimation of them ſelues.
d He confeſſeth that before that he was chaſtened, hee was rebellious, as man by nature is.

IOD.

73 Thine handes haue [a] made me & facioned mee: giue mee vnderſtanding therefore, that I may learne thy commandements.

74 So they that [b] feare thee, ſeeing me ſhall reioyce, becauſe I haue truſted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou haſt afflicted me iuſtly.

76 I pray thee that thy mercie may comfort me according to thy promes vnto thy ſeruant.

77 Let thy tender mercies come vnto me, that I may [c] liue: for thy Lawe is my delite.

78 Let the proude bee aſhamed: for they haue dealt wickedly and falſely with mee: [but] I meditate in thy precepts.

79 Let ſuch as feare thee turne vnto me, and they that [e] know thy teſtimonies.

80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

a Becauſe God leaueth not his worke, that he hath begun, he deſireth a newe grace that is that hee [illegible] his [illegible].
b When God ſheweth his grace to any [illegible] that he ſeeketh [illegible] truſt [illegible].
c He declareth that when he felt not Gods mercies, hee was as dead.
d That I be comforted by mine example.
e He ſheweth that there can be no true feare of God without the knowledge of his worde.

CAPH.

81 My ſoule [a] fainteth for thy ſaluation: yet I waite for thy word.

82 Mine eyes fayle for thy promes, ſaying, when wilt thou comfort me?

83 For I am like a [b] bottel in yͤ ſmoke: [yet] do I not forget thy ſtatutes.

84 How many are the dayes of thy ſeruant? when wilt thou execute iudgement on them that perſecute me?

85 The proude haue digged pits for me, which is not after thy Lawe.

86 All thy cõmandements are true: they perſecute me falſely: helpe me.

87 They had almoſt conſumed [f] me vpon the earth: but I forſooke not thy precepts.

88 Quicken me according to thy louing kindneſſe: ſo ſhall I keepe the teſtimonie of thy mouth.

a Though my ſtrength fayle me, yet my ſoule groneth and ſigheth, reſting ſtill in thy worde.
b Like a ſkinne bottell or bladder that is parched in the ſmoke.
c How lõg wilt thou afflict thy ſeruant?
d They haue not onely oppreſſed me violently, but alſo craftely conſpired againſt me.
e He aſſureth himſelfe, that God will deliuer his and deſtroy ſuch as vniuſtly perſecute them.
f Finding no helpe in earth, hee lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy worde endureth for euer in [a] heauen.

90 Thy trueth [is] from generation to generation: thou haſt layde the foundation of the earth, and it abideth.

91 They continue euen to this day by thine ordinances: for all [are] thy ſeruantes.

92 Except thy Law had bene my delite, I ſhoulde nowe haue periſhed in mine affliction.

93 I will neuer forget thy precepts: for by them thou haſt quickened me.

94 I am thine, ſaue me: for I haue ſought thy preceps.

95 The wicked haue wayted for me to deſtroy me: but I will conſider thy teſtimonies.

96 I haue ſeene an ende of all perfection: but thy commandement [is] exceeding large.

a Becauſe none ſhould eſteeme Gods worde according to the changes of things in this worlde, he ſheweth that it abideth in heauen and therefore is immutable.
b Seeing the earth and all creatures remaine in that eſtate, wherein thou haſt created them much more thy trueth remaineth conſtant and vnchangeable.
c He proueth by effect, that hee is Gods childe becauſe he ſeeketh to vnderſtande his worde.
d There is nothing ſo perfect in earth, but it hath an ende: onely Gods worde laſteth for euer.

MEM.

97 Oh how loue I thy Law! [a] it is my meditation continually.

a He ſheweth that we cannot loue Gods word, except we exerciſe our ſelues therein and practiſe it.

98 By thy commaundementes thou haſt made me wiſer then mine enemies: for they are euer with me.

99 I haue had more [b] vnderſtanding then all my teachers: for thy teſtimonies [are] my meditation.

100 I vnderſtoode more then the ancient, becauſe I kept thy precepts.

101 I haue refrayned my feete from euery euill way, that I myght keepe thy word.

102 I haue not declined frō thy iudgements: for [c] thou dideſt teach me.

103 How ſweet are thy promiſes vnto my mouth! [yea, more] then honie vnto my mouth.

104 By thy preceptes I haue gotten vnderſtanding: therefore I hate all the wayes of falſehode.

[b] Whoſoeuer doeth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne more wiſedome, then they that profeſſe it, and are men of experience.

[c] So then of our ſelues we can doe nothing, but when God doeth inwardly inſtruct vs with his Spirit, we feele his graces ſweeter then honie.

NVN

105 Thy worde [is] a [a] lanterne vnto my feete, and a light vnto my path.

106 I haue [b] ſworne & will performe it, that I wil keepe thy righteous iudgements.

107 I am very ſore afflicted: O Lord, quicken me according to thy word.

108 O Lorde, I beſeeche thee accept the [c] free offrings of my mouth, & teache me thy iudgements.

109 My [d] ſoule is continually in mine hand: yet do I not forget thy Lawe.

110 The wicked haue layde a ſnare for me: but I ſwarued not from thy preceptes.

111 Thy teſtimonies haue I taken [as] an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy ſtatutes alway, [euen] vnto the ende.

[a] Of our ſelues we are but darkeneſſe, and cannot ſee, except wee bee lightened with Gods word.

[b] So all the faithful ought to bende themſelues to God by a ſolemne othe and promes, to ſtirre vp their zeale to embrace Gods word.

[c] That is, my prayers and thankeſgiuing, which late ſtee Hoſea calleth the calues of the lippes, Chap. 14. verſ. 3.

[d] That is, I am in continuall danger of my life.

[e] I eſteemed no worldly things, but made thy worde mine inheritance.

SAMECH

113 I hate [a] vaine inuentions: but thy Lawe do I loue.

114 Thou art my refuge and ſhielde, [and] I truſt in thy word.

115 [b] Away from me, ye wicked: for I will keepe ỹ cōmandements of my God.

116 Stabliſh me according to thy promes, that I may liue, & diſappoynt mee not of mine hope.

117 Stay thou me, & I ſhalbe ſafe, & I will delite continually in thy ſtatutes.

118 Thou haſt troden downe al them that depart from thy ſtatutes: for their [d] deceite is vaine.

[a] Whoſoeuer will imbrace Gods worde aright, muſt abhorre all fantaſies and imaginations both of himſelfe and of others.

[b] And hender me not to keep the lawe of the Lord.

[c] He deſireth Gods continual aſſiſtāce leaſt he ſhould faint in this race, which he had begun.

[d] The crafty practiſes of them ỹ contemne thy law, ſhalbe brought to naught.

119 Thou haſt taken away all ỹ wicked of the earth like [e] droſſe: therefore I loue thy teſtimonies.

120 My fleſh [f] trembleth for feare of thee, & I am afraide of thy iudgements.

[e] Which infected thy people, as droſſe doeth the metall.

[f] Thy iudgements do not onely teach me obedience but cauſe mee to feare, conſidering mine owne weakneſſe, which feare cauſeth repentance.

AIN

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſors.

122 [a] Anſwere for thy ſeruant in that, which is good, [and] let not the proude oppreſſe me.

123 Mine eyes haue fayled [in wayting] for thy ſaluation, and for thy iuſt promes.

124 Deale with thy [b] ſeruant according to thy mercie, and teach me thy ſtatutes.

125 I am thy ſeruant: graunt mee [therefore] vnderſtanding, that I may knowe thy teſtimonies.

126 It is [c] time for thee Lorde to worke: [for] they haue deſtroyed thy Lawe.

127 Therefore loue I thy commandementes aboue golde, yea, aboue moſt fine golde.

128 Therefore I eſteeme all thy precepts moſt iuſt, & hate all falſe [d] wayes.

[a] Put thy ſelfe betweene mine enemies & me, as if thou were my pledge.

[b] He boaſteth not that he is Gods ſeruant, but hereby putteth God in minde, that as he made him by his grace, ſo hee would continue his loue toward him.

[c] The Prophet ſheweth that when the wicked haue brought all things to confuſion, and Gods word to vtter contempt, then is it Gods time to helpe and ſende remedie.

[d] That is, whatſoeuer diſſenteth from the puritie of thy word.

PE.

129 Thy teſtimonies [are] [a] wonderfull: therefore doeth my ſoule keepe them.

130 The entrance into thy [b] wordes ſheweth light, [and] giueth vnderſtanding to the ſimple.

131 I opened my mouth and [c] panted, becauſe I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vſeſt to doe vnto thoſe that loue thy Name.

133 Direct my ſteppes in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppreſſion of men, and I will keepe thy preceptes.

135 Shew ỹ light of thy countenance vpon thy ſeruant, and teache me thy ſtatutes.

136 Mine eyes guſh [d] out with riuers of water, becauſe they keepe not thy Lawe.

[a] Conteining high and ſecret myſteries ſo that I am moued with admiration and reuerence.

[b] The ſimple idiots that ſubmit themſelues to God haue their eyes opened, and their mindes illuminated ſo ſoone as they begin to reade Gods worde.

[c] My zeale toward thy word was ſo great.

[d] He ſheweth what ought to be the zeale of Gods children, when they ſee his word contemned.

TSADDI.

137 Righteous art thou, O Lorde, and iuſt are thy iudgements.

138 Thou haſt commaunded [a] iuſtice by thy teſtimonies & trueth eſpecially.

[a] We can not content God to be righteous, except wee liue vprightly and truely, as hee hath commaunded.

139 * My zeale hath euen conſumed me, becauſe mine enemies haue forgotten thy wordes.

140 Thy word is proued [b] moſt pure, and thy ſeruant loueth it.

141 I am [c] ſmall and deſpiſed: [yet] do I not forget thy precepts.

142 Thy righteouſneſſe [is] an euerlaſting righteouſnes, and thy Lawe [is] trueth.

143 Trouble and anguiſh are come vpon me: yet are [thy] commandements my delite.

144 The righteouſneſſe of thy teſtimonies is euerlaſting: graunt me vnderſtanding, and I ſhall [d] liue.

KOPH.

145 I haue [a] cryed with [my] whole heart: heare me, O Lord, [and] I will keepe thy ſtatutes.

146 I called vpon thee: ſaue me, and I will keepe thy teſtimonies.

147 I preuented the morning light, and cryed: for I waited on thy word.

148 Mine eyes [b] preuent the [night] watches to meditate in thy word.

149 Heare my voyce according to thy louing kindneſſe: O Lord, quicken me according to thy ‖ iudgement.

150 They drawe neere, that followe after [c] malice, [and] are farre from thy Lawe.

151 Thou art neere, O Lorde: for all thy commandements [are] true.

152 I haue knowen long ſince [d] by thy teſtimonies, that thou haſt eſtabliſhed them for euer.

RESH.

153 Beholde mine affliction, and deliuer mee: for I haue not forgotten thy Lawe.

154 Pleade my cauſe, and deliuer me: quicken me according vnto thy [a] word.

155 Saluation [is] farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great are thy tender mercies, O Lorde: quicken mee according to thy [l] iudgements.

157 My perſecutours and mine oppreſſours [are] many: yet [doe] I not ſwarue from thy teſtimonies.

158 I ſawe the tranſgreſſours and was [c] grieued, becauſe they kept not thy worde.

159 Conſider, O Lord, howe I [d] loue thy precepts: quickẽ me according to thy louing kindneſſe.

160 The beginning of thy worde is trueth, and all the iudgementes of thy righteouſneſſe [endure] for euer.

SCHIN

161 Princes haue [a] perſecuted me without cauſe, but mine heart ſtood in awe of thy wordes.

162 I reioyce at thy word, as one that findeth a great ſpoyle.

163 I hate falſhode and abhorre it, [but] thy Lawe do I loue.

164 [b] Seuen times a day do I prayſe thee, becauſe of thy righteous iudgements.

165 They, [c] that loue thy Lawe, ſhal haue great proſperitie, & they ſhall haue none hurt.

166 Lord, I haue [d] truſted in thy ſaluation, and haue done thy commandements.

167 My ſoule hath kept thy teſtimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy teſtimonies: [e] for all my wayes [are] before thee.

TAV

169 Let my complaint come before thee, O Lord, [and] giue me vnderſtanding, [a] according vnto thy word.

170 Let my ſupplication come before thee, and deliuer mee according to thy promes.

171 My lips ſhall [b] ſpeake praiſe, whẽ thou haſt taught me thy ſtatutes.

172 My tongue ſhall intreate of thy word: for all thy commandements [are] righteous.

173 Let thine hande helpe me: for I haue choſen thy precepts.

174 I haue longed for thy ſaluation, O Lord, and thy Lawe is my delite.

175 Let my ſoule liue, & it ſhall praiſe thee, & thy iudgements ſhal helpe me.

176 I haue [e] gone aſtray like a loſt ſheepe: ſeeke thy ſeruant, for I doe not forget thy commandements.

PSAL. CXX.

1 The praier of Dauid being vexed by þ falſe reports of Sauls flatterers. 5 And therefore hee lamenteth his long abode among thoſe infidels 7 Who were giuen to all kinde of wickednes and contention.

A ſong of [a] degrees

I Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my ſoule, O Lord, from lying lips, [and]

from

---

* Pſal.69,9. iohn 2,17.

[b] Golde hath neede to be fined but thy word is perfection it ſelfe.

[c] This is the true rule, to prayſe God in aduerſitie.

[d] So that the life of man without the knowledge of God is death.

[a] He ſheweth that al his affections and whole heart were bent to Godward for to haue helpe in his dangers.

[b] Hee was more earneſt in the ſtudie of Gods worde, then they that kept the watch, were in their charge.

‖ Or, cuſtome.

[c] He ſheweth the nature of the wicked to be to perſecute againſt their conſcience.

[d] His faith is grounded vpõ Gods worde, that he would euer be at hande when his children be oppreſſed.

[a] For without Gods promiſes there is no hope of deliuerance.

[l] According to thy promiſes made in the Lawe which becauſe the wicked lacke they can haue no hope of ſaluation.

[c] My zeale conſumed me, when I ſawe [illegible] [illegible]

[d] [illegible] It is a ſure ſigne of our adoption, when we loue the lawe of God.

[e] Since thou firſt promiſedſt, euen to the end al thy ſayings are true.

[a] The threatnings and perſecutions of Princes could not cauſe me to ſhrinke to confeſſe thee, whom I more feare then men.

[b] That is, oft and ſundry times.

[c] For their conſcience aſſureth them, that they pleaſe thee, whereas they, that loue not thee, haue the contrary.

[d] He ſheweth that we muſt firſt haue faith, before we can worke and pleaſe God.

[e] I had no reſpect of men, but ſet thee alwayes before mine eyes, as the iudge of my doings.

[a] As thou haſt promiſed to be the ſcholemaſter vnto all them that depende vpon thee.

[b] The worde ſignifieth to powre forth continually.

[c] All his prayer, and deſire is, to profit in the worde of God.

[d] That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

[e] Being chaſed to and fro by mine enemies, and hauing no place to reſt in.

[a] That is, of lifting vp the tune and riſing in ſinging.

[b] Albeit the children of God ought to reioyce, when they ſuffer for righteouſneſſe ſake, yet it is a great griefe to the fleſh to heare euill for well doing.

from a deceitfull tongue.

3 What doeth thy deceitful tongue bring vnto thee? or what doeth it auaile thee?

4 It is as the [d] ſharpe arrowes of a mightie man, and as the coles of iuniper.

5 Wo is to me that I remaine in [e] Meſhech, & dwell in the tents of Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I ſeeke peace & when I ſpeake thereof, they are bent to warre.

c He aſſureth himſelfe that God wil turne their craft to their owne deſtruction.

d He ſheweth that there is nothing ſo ſharpe to pearce, nor ſo hote to ſet on fier as a ſlaunderous tongue.

e These were people of Arabia which came of Iaphet [illegible] declareth what he meaneth by Meſhech & Kedar: to wit, the Iſmaelites, which had degenerate from their godly fathers, and hated and contended againſt the faithfull.

PSAL. CXXI.

1 This Pſalme teacheth that the faithfull ought onely to looke for helpe at God. 3 Who onely doeth maintaine, preſerue and proſper his Church.

A ſong of degrees.

I Will lift vp mine eyes | vnto the mountaines from whence mine helpe ſhall come.

2 Mine helpe commeth from the Lorde, which hath made the heauen and the earth.

3 He wil not ſuffer thy foote to ſlippe: for he that keepeth thee, wil not ſlumber.

4 Beholde, hee that keepeth Iſrael, wil neither ſlumber nor ſleepe.

5 The Lord is thy keeper: the Lorde is thy [l] ſhadowe at thy right hand.

6 The ſunne ſhall not ſmite thee by day, nor the moone by night.

7 The Lord ſhall preſerue thee from all euill: he ſhall keepe thy ſoule.

8 The Lord ſhal preſerue thy going out, and thy comming in frõ hence forth and for euer.

| Or, aboue the mountaines, meaning, that there is nothing in earth, wherein [illegible] truſt, but [illegible] in God.

a He accuſeth mans ingratitude, which can not depend on Gods power.

l He ſheweth that Gods prouidence not only watcheth ouer his Church in general, but alſo ouer euery member thereof.

c Neither heat nor colde, nor any incommoditie ſhalbe able to deſtroy Gods Church, albeit for a time they may moleſt it.

d Whatſoeuer thou doeſt enterpriſe, ſhall haue good ſucceſſe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull that God hath accompliſhed his promiſes, and placed his Arke in Zion, 5 For the which he giueth thankes, 6 And prayeth for the proſperitie of the Church.

A ſong of degrees, or Pſalme of Dauid.

I [a] Reioyced, when they ſaid to mee, Wee will goe into the houſe of the Lord.

2 Our feete ſhall ſtand in thy gates, O Ieruſalem.

3 Ieruſalẽ is builded as a citie, that is [c] compact together in it ſelfe:

4 Whereunto the tribes, euen the tribes of the Lorde goe vp according to the teſtimonie to Iſrael, to praiſe the name of the Lord.

5 For there are thrones ſet for iudgement euen, the thrones of the houſe of [e] Dauid.

6 Pray for the peace of Ieruſalem: let them proſper that loue thee.

7 Peace be within thy walles, and proſperitie within thy palaces.

8 For my brethren and neighbours ſakes I wil wiſh thee now proſperitie.

9 Because of the houſe of the Lorde our God, I will procure thy wealth.

1.Chron.29.9.

a He reioyceth that God had appointed a place, where the Arke ſhould ſtill remaine.

b Which were wont to wander to and fro, as the Arke remoued,

c By the artificiall ioyning and beautie of the houſes, he meaneth the concorde and [illegible] the citizens.

d All the tribes according to Gods couenant ſhall come and pray there,

e In whoſe [illegible] God placed the throne of iuſtice [illegible] of Dauids kingdome.

f The fauour of God [illegible]

g Not onely for mine owne ſake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlinges and contemners of God.

A ſong of degrees.

I Lift vp mine eyes to thee, that dwelleſt in the heauens.

2 Behold as the eyes of [a] ſeruants looke vnto the hande of their maſters, and as the eyes of a maidẽ vnto the hand of her miſtreſſe: ſo our eyes waite vpon the Lord our God vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we haue ſuffred too much contempt.

4 Our ſoule is filled too full of the mocking of the welthie, and of the deſpitefulneſſe of the proude.

a He compareth the condition of the godly to ſeruants that are deſtitute of al helpe, [illegible] other helpe [illegible] God [illegible] himſelfe.

b He declareth that when the faithfull are ſo ful, that they can no more endure the [illegible] and mockinges of the wicked, there is alway helpe aboue, if with hungry deſires they call for it.

PSAL. CXXIIII.

1 The people of God, eſcaping a great peril, doe acknowledge themſelues to be deliuered not by their owne force but by the power of God. 4 They declare the greatneſſe of the perill, 6 And praiſe the Name of God.

A ſong of degrees, or Pſalme of Dauid.

IF the Lord had not [a] bene on our ſide, (may Iſrael nowe ſay)

2 If the Lord had not bene on our ſide whẽ men roſe vp againſt vs,

3 They had then ſwallowed vs vp [b] quicke when their wrath was kindled againſt vs.

4 Then the [c] waters had drowned vs, and the ſtreame had gone ouer our ſoule:

5 Then had the ſwelling waters gone ouer our ſoule.

6 Praiſed be the Lord, which hath not giuẽ vs as a pray vnto their teeth.

7 Our ſoule is eſcaped, euen as a bird out of the ſnare of the foulers: the ſnare is broken and we are deliuered.

8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

a He ſheweth that God was readie to helpe at nede and that there was none other [illegible]

b So vnable were we to reſiſt.

c He vſeth moſt proper ſimilitudes to expreſſe the great danger that [illegible] deſtroy them.

PSAL. CXXV.

1 He deſcribeth the aſſurance of the faithfull in their afflictions, 4 And deſireth their welth, 5 And the deſtruction of the wicked.

A ſong of degrees.

THey ÿ truſt in the Lord, ſhal be as mount Zion, which can not bee [a] remoued, [but] remaineth for euer.

2 As the mountaines [are] about Ieruſalem: ſo is the Lorde about his people from hencefoorth and for euer.

3 For the [b] rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put foorth their hande vnto wickedneſſe.

4 Doe well, O Lord, vnto thoſe that be good and true in their hearts.

5 [c] But theſe that turne aſide by their crooked wayes, them ſhall the Lorde leade with the workers of iniquitie: [but] peace ſhalbe vpon Iſrael.

a Though the worlde be ſubiect to mutations, yet the people of God ſhal ſtand ſure and be defended by Gods prouidence.
b Though God ſuffer his to be vnder ÿ croſſe, leaſt they ſhould imbrace wickedneſſe, yet this croſſe ſhal not ſo reſt vpon them, that it ſhould driue them from hope.
c He deſireth God to purge his Church from hypocrites and ſuch as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Pſalme was made after the returne of the people from Babylon and ſheweth that ÿ meane of their deliuerance was wonderfull after the ſeuentie yeeres of captiuitie forſpoken by Ieremie chap. 25. 12. & 29. 10.

A ſong of degrees or Pſalme of Dauid.

WHẽ the Lord brought againe the captiuitie of Zion, wee were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, & our tongue with ioy: then ſayde they among the [c] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, [whereof] we reioyce.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

5 They that ſow in teares, ſhal reape in ioy.

6 They went weeping & caried [e] precious ſeede: but they ſhal returne with ioy and bring their ſheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuſe of ingratitude.
b He ſheweth how the godly ought to reioyce when God gathereth his Church or deliuereth it.
c If the infidels confeſſe Gods wonderful worke, the faithfull can neuer ſhew them ſelues ſufficient thankfull.
d It is no more impoſſible to God to deliuer his people then to cauſe the riuers to runne in the wilderneſſe and barren places.
e That is ſeede which was ſcarce and deare, meaning, that they which truſted in Gods promes to returne, had their deſire.

PSAL. CXXVII.

1 He ſheweth that the whole eſtate of the world, both domeſtical and politicall ſtandeth by Gods meere prouidence & bleſſing, 3 And that to haue children well nurtered is an eſpecial grace and gift of God.

A ſong of degrees or Pſalme of Salomon.

EXcept the Lorde [a] buylde the houſe, they labour in vayne that build it: except the Lord keepe the [b] citie, ÿ keeper watcheth in vayne.

2 It is in vaine for [c] you to riſe earely, [and] to lye downe late, and eate the bread [d] of ſorowe: [but] hee will ſurely giue [e] reſt to his beloued.

3 Behold, childrẽ are the inheritance of the Lord, [and] the fruite of ÿ wombe his reward.

4 As are the arrowes in the hande of the ſtrong man: ſo [are the] children [f] of youth.

5 Bleſſed [is] the man, that hath his quiuer full of them: for they ſhall not bee aſhamed, when they [g] ſpeake with [their] enemies in the gate.

a That is, gouerne and [illegible] things [illegible] to the [illegible].
b [illegible]
c [illegible] watch, & ward, and ar[illegible] ſtrates, and rulers of the citie.
d Either that, which is gotten [illegible] or eaten with griefe of minde.
e Not exempting them from labour but making their labours comfortable, and as it were a reſt.
f That is, indued with ſtrength and vertues from God: for theſe are ſignes of Gods bleſſings, and not the number.
g Such children ſhall bee able to ſtoppe their aduerſaries mouthes, when their godly life is maliciouſly accuſed before Iudges.

PSAL. CXXVIII.

1 He ſheweth that bleſſedneſſe appertaineth not to al vniuerſally, but to them onely that feare the Lorde, and walke in his wayes.

A ſong of degrees.

BLeſſed [is] euery one that feareth the Lorde and walketh in his [a] wayes.

2 When thou eateſt the [b] labours of thine handes, thou ſhalt bee bleſſed and it ſhalbe well with thee.

3 Thy wife ſhalbe as the fruitefull vine on the ſides of thine houſe, and thy [c] children like the oliue plants round about thy table.

4 Loe, ſurely thus ſhall the man bee bleſſed, that feareth the Lord.

5 The Lord out of Zion ſhall [d] bleſſe thee, & thou ſhalt ſee the wealth of [e] Ieruſalem all the dayes of thy life.

6 Yea, thou ſhalt ſee thy childrẽs children, [and] peace vpon Iſrael.

a God approueth not our life, except it be reformed, according to his worde.
b The worlde eſteemeth them happie which haue wealth and riches: but the holy Ghoſt approueth them beſt, that liue of the meane profit of their labours.
c Becauſe Gods fauour appeareth in none outward thing more then in encreaſe of children, he promiſeth to enrich the faithfull with this gift.
d Becauſe of the ſpirituall bleſſing, which God hath made to his Church, theſe temporall things ſhalbe graunted.
e For except God bleſſed his Church publikely, this priuate bleſſing were nothing.

PSAL. CXXIX.

1 He admoniſheth the Church to reioyce though it be afflicted. 4 For, by the righteous Lorde it ſhall bee deliuered, 6 And the enemies for all their glorious ſhewe, ſhall ſuddenly be deſtroyed.

A ſong of degrees.

THey haue often times afflicted me from my youth (may [a] Iſrael nowe ſay)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile againſt me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the [b] righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, ſhall bee all aſhamed and turned backeward.

6 They ſhalbe as the graſſe on the houſe toppes, which withereth afore it [c] commeth forth.

a The Church nowe afflicted ought to remember howe her condition hath euer bene ſuch from the beginning, to be moleſted moſt grieuouſly by the wicked, yet in time it hath euer bene deliuered.
b Becauſe God is righteous, he cannot but plague his aduerſaries, and deliuer his, as oren out of the plowe.
c The enemies that lift themſelues moſt high, and as it were approch neere to the ſunne, are conſumed with the heate of Gods wrath, becauſe they are not grounded in godly humilitie.

7 Whereof the mower filleth not his hand, neither the glaner his lap:

8 [d] Neither they, which go by, ſay, The bleſſing of the Lord be vpon you, [or, We bleſſe you in þ Name of þ Lord.

d That is, the wicked ſhall periſh: & none ſhall paſſe for them.

PSAL. CXXX.

1 The people of God from their bottomleſſe miſeries do crie vnto God and are heard. 3 They confeſſe their ſinnes and flee vnto Gods mercie.

A ſong of degrees.

OUt of the [a] deepe places haue I called vnto thee O Lord.

2 Lorde, heare my voyce: let thine eares attende to the voyce of my prayers.

3 If thou, O Lord, ſtraitly markeſt [b] iniquities O Lord, who ſhall ſtand?

4 But mercie is with thee, that thou [c] mayeſt be feared.

5 I haue waited on the Lorde: my ſoule hath waited, and I haue truſted in his worde.

6 My ſoule waiteth [d] on the Lorde more thē the morning watch watcheth for the morning.

7 Let Iſrael waite on the Lord: for with the Lorde is mercy, & with him is great redemption.

8 And he ſhall redeeme Iſrael from all his iniquities.

a Being in great diſtreſſe and ſorowe.

b He declareth that we cannot be iuſt before God but by forgiueneſſe of ſinnes.

c Becauſe of nature thou art mercifull therefore the faithfull reuerence thee.

d [illegible] to whom the mercie of God doth appertaine to Iſrael, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie deſire to reigne, proteſteth his humilitie and modeſtie before God, and teacheth all [illegible] God.

A ſong of degrees or Pſalme of Dauid.

LOrd, [a] mine heart is not hautie, neither are mine eies lofty, neither haue I walked in [b] great matters & hid frō me.

2 Surely I haue behaued my ſelfe, like one wained from his mother, & kept ſilence: I am in my ſelfe as one that is [c] wayned.

3 Let Iſrael wait on the Lord from henceforth and for euer.

a He ſetteth forth his great humilitie, as an example to all rulers and gouernours.

b Which paſſe the meaſure and limites of his vocation.

c He was voyd of ambition and wicked deſires.

PSAL. CXXXII.

1 The faithfull [illegible] Gods promes made vnto Dauid [illegible] touching his poſt[illegible] of the Temple, to pray there as was forſpoken, Deut. [illegible] 5.

A ſong of degrees.

LOrd, remember Dauid with all his [a] affliction.

2 Who ſware vnto þ Lord, and vowed vnto the mightie God of Iaakob, [ſaying,]

3 I wil not enter into the tabernacle of mine houſe, nor come vpon my pallet or bed,

4 Nor ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber,

5 Untill I finde out a place for the [c] Lorde, an habitation for the mightie God of Iaakob.

6 Lo, we heard of it in Ephrathah, [d] and found it in the fieldes of the foreſt.

7 We wil enter into his Tabernacles, & worſhip before his footeſtoole.

8 Ariſe, O Lorde, to come into thy [e] reſt, thou, & the Arke of thy ſtrength.

9 Let thy Prieſts be clothed wᵗ righteouſnes, and let thy Saints reioyce.

10 For thy ſeruant Dauids ſake refuſe not the face of thine Anoynted.

11 The Lord hath ſworne in trueth vnto Dauid, and he wil not ſhrinke from it, ſaying, Of the fruite of thy body wil I ſet vpon thy throne.

12 If thy ſonnes keepe my couenant, and my teſtimonies, that I ſhall teache them, their ſonnes alſo ſhall ſitte vpon thy throne for euer.

13 For the Lorde hath choſen Zion, [and loued to dwell in it, ſaying,]

14 This is my reſt for euer: here wil I dwell, for I haue a delite therein.

15 I wil ſurely bleſſe her vitailes, [&] wil ſatiſfie her poore with bread,

16 And wil clothe her Prieſtes with [h] ſaluation, and her Saints ſhall ſhoute for ioye.

17 There wil I make the horne of Dauid to bud: [i] for I haue ordeyned a light for mine Anoynted.

18 His enemies wil I clothe wᵗ ſhame, but on him his crowne ſhall flouriſh.

a That is, with how great difficultie he came to þ kingdome and with how great zeale and care he went about to build thy Temple.

b Becauſe the chief charge of þ king was to ſet forth Gods glorie, he ſheweth that he could take no reſt, neither would go about any worldly thing, were it neuer ſo neceſſarie, before he had executed his office.

c That [illegible] of [illegible] that [illegible] Arke [illegible] Dauid [illegible] place [illegible] that [illegible] firſt place [illegible] which [illegible] no certeine [illegible] about [illegible]

e [illegible] ſtrength [illegible] that aft [illegible] his Ark [illegible] to none other place.

g Let the effect of thy grace [illegible] appeare in the [illegible] and in the people.

h As thou didſt make thy promes to Dauid, ſo continue [illegible] to his poſteritie, that whatſoeuer they ſhall aſke to their people, it may be granted.

i Becauſe it cannot [illegible] ſhall [illegible] for the [illegible] [illegible] was [illegible] he [illegible] not ſo [illegible] tulnes of the place [illegible] before that [illegible] barren. k [illegible] hath [illegible] l Though his ſorce for a time [illegible] to be broken [illegible] to [illegible] it.

PSAL. CXXXIII.

1 This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.

A ſong of degrees or Pſalme of Dauid.

BEhold, how good and how comely a thing it is, brethren to dwell euen together.

2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard euen vnto Aarons bearde, which went downe on the border of his garments:

3 And as the dewe of Hermon, which falleth vpon the mountaines of Zion: for there the Lorde appointed the bleſſing and life for euer.

a Becauſe the greateſt part were [illegible] Dauid [illegible] ſome [illegible]

b The oyntment [illegible] vnto his Church. c The [illegible] about Ieruſalem. d Where there [illegible] thereto[illegible]

PSAL. CXXXIIII.

1 He exhorteth the Leuites watching in the Temple, to praiſe the Lorde.

A ſong of degrees.

Behold praiſe ye the Lord, all ye [a] ſeruants of the Lorde, ye that by night ſtande in the houſe of the Lord.

2 Lift vp your [b] handes to the Sanctuarie, and praiſe the Lord.

3 The Lord, that hath made heauen and earth, bleſſe thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe ÿ Temple, but to pray there & to giue God thankes.
c And ye [illegible] power, bleſſe [illegible] thy loue declared in Zion. Thus the Leuites vſed to praiſe ÿ Lord and bleſſe the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull of what eſtate ſoeuer they be, to praiſe God for his marueilous workes, 15 And ſpecially for his graces towarde his people, wherein he hath declared his maieſtie, 15 To the confuſion of all idolaters and their idoles.

Praiſe ye the Lord.

Praiſe the name of the Lord: yee ſeruants of the Lorde, praiſe him.

2 Ye that ſtand in the [a] houſe of the Lord, & in the [b] courts of the houſe of our God,

3 Praiſe ye the Lord: for the Lord is good: ſing praiſes vnto his Name: for it is a comely thing.

4 For ÿ Lord hath [c] choſen Iaakob to himſelf & Iſrael for his chief treaſure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatſoeuer pleaſed the Lord, that [d] did he in heauen and in earth, in the ſea, and in all the depthes.

7 He bringeth vp the clouds from the ends of the earth, and maketh the [*] lightnings with the raine: he draweth forth the wind out of his treaſures.

8 [*] Hee ſmote the firſt borne of Egypt both of man and beaſt.

9 Hee hath ſent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.

10 [*] He ſmote many nations, and ſlew mightie Kings:

11 As Sihon king of the Amorites, & Og king of Baſhan, and all the kingdomes of Canaan:

12 And gaue their land for an inheritance, euen an inheritance vnto Iſrael his people.

13 Thy Name, O Lord, [e] endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord wil iudge his people, and be pacified towards his ſeruants.

15 The idoles of the heathen are ſiluer & gold, euen ÿ worke of mens hãds.

16 They haue a mouth, & ſpeake not: they haue eyes and ſee not.

17 They haue eares & heare not, neither is there any breath in their mouth.

18 They that make thẽ, are like vnto them: ſo are all that truſt in them.

19 Praiſe ÿ Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Leui: ye that feare the Lord, praiſe ÿ Lord.

21 Praiſed be the Lord out of Zion, Which dwelleth in Ieruſalem. Praiſe ye the Lord.

a Ye Leuites that are in his Sanctuarie.
b Meaning the people: for the people and Leuites had their courtes which were places in the Temple ſeparate.
c That is hath freely choſen the poſteritie of Abraham.
d He ſpeaketh Gods power [illegible] to the intent that we ſhould not ſeparate them, and hereby he willeth Gods people to depend on his power [illegible] example [illegible] Iere. 10. 13 [illegible] Nomb. 21. 24.
e He ſheweth what ſeme the godly conceiue of Gods power [illegible] deſtroyed theſe enemies & deliuereth his people
f That is, [illegible] & defend his people.
g [illegible] people [illegible] came not by idoles, but by ÿ mightie power of God, read Pſal. 115. ver. 4.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things, which ſtandeth in cõfeſſion [illegible] liberalitie.

Prayſe ye the Lorde, because he is good: for his mercy [a] endureth [b] for euer.

2 Prayſe ye ÿ God of gods: for his mercie endureth for euer.

3 Prayſe ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doeth great wõders: for his mercy endureth for euer:

5 Which by his wiſedome made ÿ heauẽs: for his mercy endureth for euer:

6 Which hath ſtretched out the earth vpon the waters: for his [c] mercy endureth for euer:

7 Which made great lightes: for his mercy endureth for euer:

8 [*] As the ſunne to rule ÿ day: for his mercy endureth for euer:

9 The moone & the ſtarres to gouerne ÿ night: for his mercy endureth for euer:

10 Which ſmote Egypt with their firſt borne (for his mercy endureth for euer)

11 And brought out Iſrael frõ among them (for his mercy endureth for euer)

12 With a mighty hãd & ſtretched out arme: for his mercy endureth for euer:

13 Which deuided the red Sea in two parts: for his mercy endureth [d] for euer:

14 And made Iſrael to paſſe through the mids of it: for his mercy endureth for euer:

15 And ouerthrew Pharaoh and his hoſte in ÿ red Sea: for his mercy endureth for euer:

16 Which led his people through ÿ wilderneſ: for his [e] mercy endureth for euer

17 Which ſmote great Kings: for his mercy [f] endureth for euer:

18 And ſlewe mighty Kings: for his mercy endureth for euer:

19 As Sihon King of the Amorites: for his mercy endureth for euer:

20 And Og ÿ king of Baſhan: for his

a By this repetition he ſheweth that ÿ leaſt of Gods benefites binde vs to thankeſgiuing: but chiefly his mercie which is principally declared towardes his Church.
b This was a common kinde of thankeſgiuing, which the whole people vſed, when they had receiued any benefite of God: as 2. Chro. 7. 6. and 20. 21. meaning that God was not onely mercifull to their fathers, but alſo continued ÿ ſame to their poſteritie.
c Gods mercifull prouidence toward mã appeareth in all his creatures, but chiefly in ÿ that he preſerued ÿ Church from ÿ thraldome of their enemies.
d In doing ſuch a worke as was neuer done before, nor that any other could doe.
e Where for ÿ ſpace of fourty yeeres he ſhewed continuall and moſt ſtrange wonders.
f Declaring thereby that no power nor authoritie was ſo deare vnto him as the loue of his Church.

mercie [i] endureth for euer:

21 And gaue their lande for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer:

23 Which remembred vs in our [g] baſe eſtate: for his mercie endureth for euer:

24 And hath releeued vs from our oppreſſours: for his mercie endureth for euer:

25 Which giueth foode to all [h] fleſh: for his mercie endureth for euer.

26 Prayſe ye the God of heauen: for his mercie endureth for euer.

g In our greateſt affliction and miſerie, when we looked for nothing leſſe then to haue had any ſuccour.

h Seeing that God prouideth, euen for the beaſtes, muche more hath he care ouer vs.

i Seeing that all ages [illegible] had moſt plaine teſtimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their [illegible] Gods true religion [illegible] in [illegible] of heart: the which [illegible] the Ch[illegible], 7 That they rather [illegible] the [illegible] and blaſp[illegible] God [illegible] to [illegible] God firſt [illegible] who [illegible] the Babylonians [illegible] them, 8 And [illegible] by the Spirit of God prophecie the deſtruction of Babylon, where they were handled ſo [illegible].

By the riuers of Babel we [a] ſate, and there we wept, whẽ we remembred Zion.

2 We hanged our harpes vpon the willowes in ỹ middes [b] thereof.

3 Then they that led vs captiues, required of vs ſongs and mirth, when we had hanged vp our harpes, ſaying, Sing vs one of the ſongs of Zion.

4 How ſhal we ſing ſaid we, a ſong of the Lord in a ſtrange land?

5 If I forget thee, O Ieruſalem, let my right hand forget to play.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea if I preferre not Ieruſalẽ to my [e] chiefe ioy.

7 Remember the children of Edom, O Lorde, in the [f] day of Ieruſalem, which ſaid, Raſe it, raſe it to the foundation thereof.

8 O daughter of Babel, worthy to be deſtroyed bleſſed ſhall he be that rewardeth thee, as thou haſt ſerued vs.

9 Bleſſed ſhall he bee that taketh and daſheth thy children agaynſt the ſtones.

a That is, we abode a long time and [illegible] that the countrey was pleaſant yet coulde it not [illegible] our teares nor turne vs from the true ſeruice of our God.

b To wit, of that countrey.

c The Babylonians [illegible] thus in mocking, as though by our ſilence we ſhould ſignifie that we hoped no more in God.

d Albeit the faithf[illegible] are touched with their particular grieues, yet the common ſorowe of the Church is moſt grieuous vnto [illegible], and to ſuch as they cannot but remember and lament.

e The [illegible] of Gods [illegible] in their countrey was ſo [illegible] that no ioye coulde make them glad [illegible] it were reſtored. f Remember [illegible] der, [illegible] and [illegible] who came of Eſau conſpired [illegible] the [illegible] [illegible] kinſfolke. g When thou didſt [illegible] Ieruſalem. h He alludeth to Iſaies prophecie chap. 13 [illegible] good ſucceſſe to [illegible] moued to fight againſt Babylon but God [illegible] as his rods to puniſh his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiſeth the goodneſſe of God toward him the which is [illegible], 4 That it ſhalbe knowen to forein princes, who ſhall prayſe the Lorde together with him. 7 And he is a[illegible] to haue like comfort of God in the time following as he hath had before.

[illegible]

I Will praiſe thee with my whole heart: euen before the [a] gods will I praiſe thee.

2 I will worſhippe towarde thine holy [b] Temple and praiſe thy Name, becauſe of thy louing kindneſſe and for thy trueth: for thou haſt magnified thy Name aboue all thinges by thy worde.

3 When I called, then thou heardeſt mee, and haſt increaſed ſtrength in my ſoule.

4 All the [c] Kinges of the earth ſhall praiſe thee, O Lorde: for they haue heard the wordes of thy mouth.

5 And they ſhall ſing of the wayes of the Lord, becauſe the glorie of the Lord is great.

6 For the Lorde is high: yet he beholdeth the lowly, but the proude he knoweth [e] a farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt ſtretch foorth thine hande vpon the wrath of mine enemies, and thy right hande ſhall ſaue me.

8 The Lorde will [f] performe his worke towarde me: O Lord, thy mercie endureth for euer: forſake not the workes of thine handes.

a Euen in the preſence of [illegible] of [illegible] haue [illegible]

b [illegible] the Temple and ceremonies [illegible] as Chriſt is [illegible] [illegible] ſo [illegible] God [illegible] wor[illegible] [illegible] and [illegible] ſong

c Thou haſt [illegible] me againſt mine outward and inwarde enemies

d [illegible] would that [illegible] that [illegible] [illegible] the [illegible] and [illegible] the [illegible]

e Diſtance of place can not hinder God to ſhew mercie to his, & to iudge the wicked, though they

f [illegible] mine enemies rage neuer [illegible] much yet the Lord, which hath begun his worke in me, wil continue his grace to the ende.

PSAL. CXXXIX.

1 Dauid to cleare his heart from all hypocriſie ſheweth, that there is nothing ſo hid which God ſeeth not, [illegible] Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God he proteſteth to be enemie to all them that contemne God.

[illegible] A Pſalme of Dauid.

O Lorde, thou haſt tryed me and knowen me.

2 Thou knoweſt my [a] ſitting and my riſing, thou vnderſtandeſt my thought a farre off.

3 Thou compaſſeſt my pathes, and my lying downe, and art accuſtomed to all my [b] wayes.

4 For there is not a worde in my [c] tongue, but lo, thou knoweſt it wholy, O Lorde.

5 Thou holdeſt me ſtraite behinde and before, and layeſt thine [d] hande vpon me.

6 Thy knowledge is too wonderfull for me: it is ſo high that I can not attaine vnto it.

7 Whither ſhall I goe from thy [e] Spirite? or whither ſhall I flee from thy preſence?

a He confeſſeth that no thing, though it be or any part of our life can be hid from God, though he ſeme to be farre off.

b So that they are euidently knowne to thee.

c Thou knoweſt [illegible] before I ſpeake.

d Thou ſo gouerneſt [illegible] thine hande, [illegible] can [illegible]

e [illegible] thy power and [illegible]

8 If I aſcende into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let me take the winges of the morning, and dwel in the vttermoſt parts of the ſea:

10 Yet thither ſhal thine hand leade me, and thy right hand holde me.

11 If I ſay, Yet the darkeneſſe ſhall hide me, euen the night ſhall be light about me.

12 Yea, the darkenes hideth not from thee: but ẏ night ſhineth as the day: the darkenes and light are both alike.

13 For thou haſt poſſeſſed my reines: thou haſt couered mee in my mothers wombe.

14 I wil praiſe thee, for I am fearefully & wonderouſly made: maruelous are thy workes, and my ſoule knoweth it well.

15 My bones are not hid from thee, though I was made in a ſecret place, and facioned beneath in the earth.

16 Thine eyes did ſee mee, when I was without forme: [l]for in thy booke were all things written, which in continuance were facioned, whē there was none of them before.

17 Howe deare therefore are thy thoughts vnto me, O God! howe great is the ſumme of them!

18 If I ſhould count them, they are mo then the ſande: when I wake, [n]I am ſtill with thee.

19 Oh that thou wouldeſt ſlaye, O God, the wicked and bloodie men, to whom I ſay, Depart ye from me.

20 Which ſpeake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Do not I hate thē, O Lord, that hate thee? & do not I earneſtly contende with thoſe that riſe vp againſt thee?

22 I hate thē wͭ an vnfained hatred, as they were mine vtter enemies.

23 Try me, O God and knowe mine heart: proue me & knowe my thoughts,

24 And conſider if there be any way of wickednes in me, and leade me in the way for euer.

t The power doeth ſo ſill [illegible] holde me, that I can eſcape by no meanes from thee.
f Though darkenes be an hinderance to mans ſight, yet it [illegible] thine eyes as wel as ẏ light.
l Thou haſt made me in al partes [illegible] fore all nedes [illegible] [illegible] wonderful [illegible] [illegible] thee [illegible] thy mightie power.
k That is in my mothers wombe which he compareth to the inward partes of the earth.
l Seeing that thou didſt knowe me before I was cōpoſed of any fleſh or bone, much more now muſt thou knowe me when thou haſt facioned me.
n How ought we to eſteme the excellent declaration of thy wiſdome in the creation of man.
n I continually ſe newe occaſions to meditate in thy wiſdome and to prayſe thee.
o He teacheth vs boldly to contemne all the hatred of the wicked, and conſtantly [illegible] Gods ſide, when they wolde let vs to ſerue God ſincerely.
p Or any [illegible] way or [illegible] ous [illegible] that though he were ſubiect to ſinne, yet was he not giuen to wickednes and to prouoke God by rebellion.
q That is, continue thy fauour towardes me to the end.

PSAL. CXL.

1 [illegible] he complaineth of the crueltie, falſehode and iniuries of his enemies. [illegible] Againſt the which he prayeth vnto the Lord [illegible] and [illegible] 12 Therefore he [illegible] the iuſt to prayſe the Lorde, and to aſſure themſelues [illegible]

To him that excelleth. A Pſalme of Dauid.

Deliuer me, O Lorde, from the euill man: preſerue me from the [a]cruell man:

2 Which imagine euill things in their heart, and make warre continually.

3 They haue ſharpened their tōgues like a ſerpent: adders poyſon is vnder their lippes. Selah.

4 Keepe me, O Lorde, from the handes of the wicked: preſerue me from the cruell man, which purpoſeth to cauſe my ſteps to ſlide.

5 The proude haue laid a ſnare for me and ſpred a net with cordes in my pathway, & ſet grennes for me. Selah.

6 Therefore I ſaid vnto the Lord, Thou art my God: heare O Lord, the voyce of my prayers.

7 O Lorde God the ſtrength of my ſaluation, thou haſt couered mine head in the day of battell.

8 Let not the wicked haue his deſire, O Lorde: performe not his wicked thought, leaſt they be proude. Selah.

9 As for the chiefe of them, that compaſſe me about, let the miſcheife of their owne lippes come vpon them.

10 Let coles fall vpon them: let him caſt them into the fire, & into the deepe pits, that they riſe not.

11 For the backebiter ſhall not be eſtabliſhed vpon the earth: euill ſhall hunt the cruell man to deſtruction.

12 I know that the Lord wil auenge the afflicted, and iudge the poore.

13 Surely the righteous ſhall praiſe thy Name, and the iuſt ſhall [k]dwell in thy preſence.

a Which perſecuteth me of malice and without cauſe.
b That is, by their falſe cauillations and lyes they kindle the hatred of the wicked againſt me.
c He ſheweth what weapons the wicked vſe, their power and force falſe [illegible]
d He declareth what is the condition of the godly when they are oppreſſed by the wicked.
e He calleth to God with ſuch faith, being aſſured of his [illegible], becauſe he had before time proued that God helped him in his dangers.
f For it is in Gods hande to ouerthrow the counſels and enterpriſes of the wicked.
g It ſemeth that he alludeth to Saul.
h To wit, God: for Dauid ſawe that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues ſhall light vpon him in ſuch ſort that he ſhall not eſcape.
k That is, ſhall be defended and preſerued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being greuouſly perſecuted vnder Saul, onely fleeth vnto God to haue ſuccour. 3 Deſiring him to bridle his affections, that he may paciently abide til God take vengeance of his enemies.

A Pſalme of Dauid.

O Lorde, I [a]call vpon thee: haſte thee vnto me: heare my voice, when I crie vnto thee.

2 Let my prayer be directed in thy ſight as incenſe, & ẏ lifting vp of mine handes as an euening ſacrifice.

3 Set a watch, O Lorde, before my mouth, and keepe the doore of my lippes.

4 Incline not mine heart to euill, that I ſhould commit wicked workes with men that worke iniquitie: and let mee

a He ſheweth that there is none other refuge in our neceſſities, but onely to flee vnto God for comfort of ſoule.
b He meaneth his earneſt zeale and geſture, which he vſed in prayer: alluding to the ſacrifices, which were by Gods commandement offred in the olde Lawe.
c He deſireth God to keepe his thoughtes and wayes [illegible] from thinking or creating vengeance.

not eate of their delicates.

5 Let the righteous ſmite me: for that is a benefite: and let him reproue me, and it ſhalbe a precious oyle ỷ ſhal not breake mine head: for ŵ in a while I ſhall euen pray in their miſeries.

6 When their iudges ſhall be caſt downe in ſtonie places, they ſhall heare my wordes, for they are ſweete.

7 Our bones lye ſcattered at the [h] graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my truſt: leaue not my ſoule deſtitute.

9 Keepe me from the ſnare, which they haue layde for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fal into [i] his nettes [k] together, whiles I eſcape.

d Let not their proſperitie allure me to be wicked as they are. e He could abide all corrections that came of a louing heart. f By patience I shal. ſee the wicked ſo ſharply handled, that I ſhall for pitie pray for them. g The people, which folowed their wicked rulers in perſecuting the Prophet, ſhal repent, & turne to God when they ſee their wicked rulers puniſhed. h Here appeareth that Dauid was miraculouſly deliuered out of many deathes, as 2 Cor. 1,9. i Into Gods nets wherby he catcheth the wicked in their owne malice. k So that none of them eſcape.

PSAL. CXLII.

1 The Prophet neither aſtonied with feare, nor caryed away with [illegible] nor forced by deſperation, would kil Saul but with a quiet minde directed his earneſt prayer to God, who did preſerue him.

A Pſalme of Dauid to giue inſtruction, and a prayer, when he was in the caue.

I Cryed vnto the Lorde with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his preſence.

3 Though my ſpirit [‡] was in perplexitie in me, yet thou kneweſt my path: in the way wherein I walked, haue they priuily layde a ſnare for me.

4 I looked vpon my right hande, and beheld, but there was none that would knowe me: all refuge failed me, and none cared for my ſoule.

5 [b] Then cryed I vnto thee, O Lord, and ſayde, Thou art mine hope, and my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought very lowe: deliuer me from my perſecuters, for they are to ſtrog for me.

7 Bring my ſoule out of [c] priſon, that I may praiſe thy Name: then ſhall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and conſtant prayer to God condemneth their wicked rage, which in their troubles eyther deſpaire and murmure againſt God, or els ſeeke to others then to God, to haue redreſſe in their miſeries. ‡ Ebr. was folden or wrapped in me meaning, as a thing that could haue none iſſue. ‖ Or, ſought for my ſoule. b Though all meanes fayled him yet he knewe that God would neuer forſake him. c For he was on all ſides beſet with his enemies, as though he had bene in a moſt ſtraight priſon. d Either to reioyce at my wonderfull deliuerance, or to ſet a crowne vpon mine head.

PSAL. CXLIII.

1 An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. 5 He deliteth to be reſtored to grace. 10 To be gouerned by his holy Spirit, that he may ſpende the remnant of his life in the true feare and ſeruice of God.

A Pſalme of Dauid.

HEare my praier, O Lord & hearken vnto my ſupplication: anſwere me in thy trueth and in thy righteouſneſſe.

2 And enter not into iudgemẽt with thy ſeruant: for in thy [b] ſight ſhall none that liueth, be iuſtified.

3 For the enemie hath perſecuted my ſoule: he hath ſmitten my life downe to the earth: he hath layde me in the darkeneſſe, as they that haue bene dead long agoe:

4 And my ſpirite was in perplexitie in me, and mine [c] heart within me was amaſed.

5 Yet do I remẽber the time [d] paſt: I meditate in al thy works yea, I do meditate in the workes of thine hands.

6 I ſtretch foorth mine handes vnto thee: my ſoule deſireth after thee, as the thirſtie land. Selah.

7 Heare me ſpeedily, O Lorde, for my ſpirit faileth: hide not thy face from me, elſe I ſhall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the morning, for in thee is my truſt: [h] ſhewe me the way, ỷ I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for I hid me with thee.

10 [k] Teach me to do thy wil, for thou art my God: let thy good Spirite leade me vnto the lande of righteouſneſſe.

11 Quicken me, O Lorde, for thy Names ſake, and for thy righteouſnes bring my ſoule out of trouble.

12 And for thy mercie ſlay mine enemies, and deſtroy all them that oppreſſe my ſoule: for I am thy ſeruant.

a That [illegible] in thy [illegible] to all that truſt in thee. b That is, according to thy free goodneſſe, [illegible] deſtitute thine. c He knewe that his afflictions were Gods meſſengers to cal him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight al men are ſinners. d He acknowledgeth that God is the onely and true phyſicion to heale him and that he is able to call him to life, though he were dead long ago and turned to aſhes. e So that onely by faith and by the grace of Gods Spirite he was vpholden. f To wit, thy great benefites of olde and the manifolde examples of thy fauour towarde thine. g That is, ſpedily and in due ſeaſon. h Let thine holy Spirit counſel me [illegible] of theſe great cares and troubles. i I hid my ſelfe vnder the ſhadowe of thy wings, that I might be defended by thy power. k He confeſſeth that both the knowledge and obedience of Gods wil commeth by the Spirit of God, [illegible] giueth vnderſtanding by his Spirit & frameth our heartes by his grace to obey him. l That is, ſafe and at reſt, ſo ſoone as we decline from Gods wil we fall into errour. m Thy deliuerance ſhalbe a ſigne of thy fatherly kindneſſe towarde me. n Reſigning my ſelfe wholy vnto thee, and truſting in thy protection.

PSAL. CXLIIII.

1 He praiſeth the Lord with great affection and humilitie for his kingdome reſtored 3 & for his victories obteined. 5 He requireth helpe and the deſtruction of the wicked. 9 Promiſing to acknowledge the ſame with ſongs of praiſes. 15 And declareth wherein the felicitie of any people conſiſteth.

A Pſalme of Dauid.

BLeſſed be the Lorde my ſtrength, which [a] teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnes & my fortreſſe, my towre and [b] my deliuerer my ſhield, and in him I truſt, which ſubdueth

a Who of a poore ſhepeheard hath made me a moſt valiant warriour and mightie conquerour. b [illegible] deliuerer vnto me: for the Prophet can not ſatiſfie him [illegible] my [b] people vnder me.

3 Lorde, what is man that thou [c] regardeſt him? or the ſonne of man that thou thinkeſt vpon him?

4 Man is like to vanitie: his dayes are like a ſhadow that vaniſheth.

5 Bowe thine heauens, O Lorde, & come downe: touch the mountaines and they ſhall ſmoke.

6 [d] Caſt foorth the lighting and ſcatter them: ſhoote out thine arrowes, and conſume them.

7 Sende thine hande from aboue: deliuer me and take me out of the great [e] waters, & from the hãd of ſtrangers,

8 Whoſe mouth talketh vanitie, & their right hand is a right hãd of falſehood.

9 I will ſing a newe ſong vnto thee, O God, and ſing vnto thee vpon a viole, and [f] an inſtrument of ten ſtrings.

10 It is he that giueth deliuerance vnto Kings, and reſcueth Dauid his ſeruant from the hurtfull ſworde.

11 Reſcue me and deliuer me from the hande of ſtrangers, whoſe mouth talketh vanitie and their right hand is a right hande of falſehoode:

12 That our ſonnes may be as the plants growing vp in their youth, and our daughters as the corner ſtones, grauen after the ſimilitude of a palace:

13 That our corners may be ful, & abounding with diuers ſorts, and that our ſheepe may bring foorth thouſands and ten thouſand in our ſtreetes:

14 That our oxen may be ſtrong to labour: that there be none inuaſion nor going out nor no crying in our ſtreetes.

15 Bleſſed [are] the people, that be ſo, yea bleſſed are the people, whoſe God is the Lord.

PSAL. CXLV.

This Pſalme was compoſed, when the kingdome of Dauid floriſhed. 1 Wherein he deſcribeth the wonderfull prouidẽce of God, as well in gouerning man, as in preſeruing all the reſt of his creatures, 17 He praiſeth God for his iuſtice and mercie, 18 But ſpecially for his louing kindneſſe towarde thoſe that call vpon him, that feare him, and loue him: 21 For the which he promiſeth to praiſe him for euer.

A Pſalme of Dauid of praiſe.

MY God and King, I wil extoll thee and wil bleſſe thy Name for euer and euer.

2 I will bleſſe thee daily, and praiſe thy Name for euer and euer.

3 Great is [b] the Lorde, and moſt worthie to be praiſed, and his greatneſſe is incomprehenſible.

4 Generation ſhall praiſe thy works vnto generation, & declare thy power.

5 I wil meditate of the beautie of thy glorious maieſtie, and thy wonderfull workes,

6 And they ſhall ſpeake of the power of thy [d] fearefull Actes, and I will declare thy greatneſſe.

7 They ſhal breake out into the mention of thy great goodnes, and ſhall ſing aloude of thy righteouſneſſe.

8 * The Lorde is gratious and [e] mercifull, ſlowe to anger, and of great mercie.

9 The Lorde is good to all, and his mercies are ouer all his workes.

10 All thy workes praiſe thee, O Lorde, and thy Saintes bleſſe thee.

11 They ſhew the glory of thy kingdome, and ſpeake of thy power,

12 To cauſe his power to be knowen to the ſonnes of men, and the glorious renoume of his kingdome.

13 Thy [g] kingdome is an euerlaſting kingdome, and thy dominiõ endureth throughout all ages.

14 The Lorde vpholdeth all [h] that fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hande, and filleſt all thinges liuing of thy good pleaſure.

17 The Lord is [k] righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, [l] to all that call vpon him in trueth.

19 He will fulfill the [m] deſire of them that feare him: he alſo will heare their crie, and will ſaue them.

20 The Lorde preſerueth all them that loue him: but he will deſtroy all the wicked.

21 My mouth ſhall ſpeake the praiſe of the Lord, and all [n] fleſh ſhal bleſſe his holy Name for euer and euer.

---

[b] He confeſſeth that neither by his owne autoritie, power nor policie his kingdome was quiet, but by the ſecret grace of God.

[c] To giue vnto God iuſt praiſe is to confeſſe our ſelues to be vnworthie of ſo excellent benefites, and that he beſtoweth them vpon vs of his free mercie.

[d] He deſireth God to continue his graces and to ſend helpe for the preſent neceſſitie.

[e] By theſe maner of ſpeaches he ſheweth that all the creatures can not abide Gods power, which is apprehended by faith.

[f] That is, deliuer me from the tumults of them that ſhould be my people & care [illegible] iudgements [illegible] entreat [illegible] as though [illegible] were ſtrangers.

[g] For though they ſhake hand & yet they keepe not [illegible].

[h] That is, a [illegible] ſo [illegible] thy great benefites [illegible] [i] Though wicked kings be called Gods ſeruants, as [illegible] forasmuch as he vſeth them to execute his iudgements: yet Dauid [illegible] of God [illegible] that [illegible] people [illegible], becauſe [illegible] but [illegible] Gods glorie. [k] He deſireth God, to continue his [illegible] people [illegible] the procreation of children and their good education among the chiefeſt of Gods benefites. [l] That the very corners of our houſes may be full of ſtore for the great abundance of thy bleſſings. [m] He attributeth not only the great commodities, but euen the leaſt alſo to Gods fauour. [n] And if God giue not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

[a] He ſheweth [illegible] are pleaſant and acceptable vnto God: euẽ [illegible] ſeeing that God ſtill continueth his benefites towardes vs, we ought neuer to be wearie in praiſing him for the ſame.

[b] Hereby he declareth that all power [illegible] vnto God, and that no worldly promotion ought to obſcure Gods glorie.

[c] Foraſmuch as the ende of [illegible] creation and of his preſeruation in this life, is to praiſe God, therefore he requireth that not onely we our ſelues doe this but cauſe all other to doe the ſame.

[d] Of thy terrible iudgements againſt the wicked.

Exod. 34,6.

[e] He deſcribeth after what ſort God ſheweth him ſelfe to all his creatures, though our ſinnes haue prouoked his vengeance againſt all, to bee mercifull not onely in pardoning the ſinnes of his elect but in doing good euen to the reprobate, albeit they can not feele the ſweete comfort of the ſame.

[f] The praiſe of thy glorie appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are euer mindfull of the ſame.

[g] He ſheweth that all things are out of order but only where God reigneth.

Isa. [illegible] 14. [illegible] 3,3.

[h] Who being in miſerie and affliction would faint & fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth in heauen, & ſuffer them ſelues to be gouerned by him. [i] To wit, as wel of man, as of beaſt. [k] He praiſeth God, not only for þ he is beneficial to al his creatures, but alſo in that that he iuſtly puniſheth þ wicked, & mercifully examineth his by the croſſe, giuing thẽ ſtrength & deliuering thẽ. [l] Which only appertaineth to þ faithful: & this vertue is cõtrarie to [illegible]. [m] For they wil aſke or wiſh for nothing, but according to his wil. 1 Ioh. 5,14. [n] That is, all men ſhalbe bound to praiſe him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praiſe God, 3 And teacheth, not to truſt in man but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the ſtrangers, comforteth the fatherleſſe, and the widowes, 10 And reigneth for euer.

Praiſe ye the Lord.

PRaiſe thou the Lorde, O my [a] ſoule.

2 I will praiſe the Lorde during my life: as long as I haue any being, I will ſing vnto my God.

3 Put not your truſt in [b] princes, [nor] in the ſonne of man, for there is none helpe in him.

4 His breath departeth, [and he returneth to his earth: thē his [c] thoughts periſh.

5 Bleſſed [is he, that hath the God of Iaakob for his help, whoſe hope [is] in the Lord his God.

6 Which made [d] heauen and earth, the ſea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iuſtice [e] for the oppreſſed: which giueth bread to the hungrie: the Lord looſeth the priſoners.

8 The Lord giueth ſight to the blind: the Lorde raiſeth vp the crooked: the Lorde [f] loueth the righteous.

9 The Lord keepeth the [g] ſtrangers: he relieueth the fatherleſſe and widow: but he ouerthroweth the way of the wicked.

10 The Lord ſhall [h] reigne for euer: O Zion, thy God endureth from generation to generation. Praiſe ye the Lorde.

a He ſtirreth vp him ſelfe, and all his affections to praiſe God.

b That God may haue the whole praiſe wherein he forbiddeth all vaine confidence, ſhewing that of nature we are more inclined to put our truſt in creatures, then in God the Creator.

c As their vaine opinions whereby they flattered them ſelues, and ſo imagined wicked enterpriſes.

d He encourageth ỹ godly to truſt onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promes ſake his will is moſt readie to doe it.

e Whoſe faith and patience for a while he tryeth, but at length he puniſheth the aduerſaries, that he may be knowen to be Iudge of the worlde.

f Though he viſite them by affliction, hunger, impriſonment and ſuch like, yet his fatherly loue and pitie neuer fayleth them yea, rather to his theſe are ſignes of his loue.

g Meaning all them that are deſtitute of worldly meanes and ſuccour.

h He aſſureth the Church that God reigneth for euer for the preſeruation of the ſame.

PSAL. CXLVII.

1 The Prophet praiſeth the bountie, wiſdome, power, iuſtice and prouidence of God vpon all his creatures, 2 But ſpecially vpon his Church, which he gathereth togeather after their diſperſion, 19 Declaring his worde and iudgements ſo vnto them as he hath done to none other people.

PRaiſe ye the Lorde, for it is good to ſing vnto our God: for it is [a] a pleaſant thing, [&] praiſe is comely.

2 The Lorde doeth buyld vp [b] Ieruſalem, and gather together the diſperſed of Iſrael.

3 He healeth thoſe that are [c] broken in heart, and bindeth vp their ſores.

4 He [d] counteth the nomber of the ſtarres, [and] calleth them all by their names.

5 Great [is our Lorde, and great is his power: his wiſedome is infinite.

6 The Lord relieueth the meeke, [& [e] abaſeth the wicked to the ground.

7 Sing vnto the Lorde with praiſe: ſing vpon the harpe vnto our God,

8 Which couereth the heauen with cloudes and prepareth raine for the earth, and maketh the graſſe to growe vpon the mountaines:

9 Which giueth to beaſts their foode, [and [f] to the yong rauens that [g] crye.

10 He hath not pleaſure in the ſtrẽgth of an horſe, neither deliteth he in the [h] legges of man.

11 [But] the Lorde deliteth in them that feare him, & attend vpō his mercie.

12 Praiſe the Lorde, O Ieruſalem: praiſe thy God, O Zion.

13 For he hath made the barres of thy [i] gates ſtrong, [and] hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, [and ſatiſfieth thee with the floure of wheat.

15 He ſendeth foorth his [k] commaundement vpon earth, [and] his worde runneth very ſwiftly.

16 He giueth ſnowe like wooll, [and] ſcattereth the hoare froſt like aſhes.

17 He caſteth foorth his yce like morſels: who can abide the colde thereof?

18 He ſendeth his worde and melteth them: he cauſeth his winde to blowe, [and [l] the waters flowe.

19 He ſheweth his [m] worde vnto Iaakob, his ſtatutes and his iudgements vnto Iſrael.

20 He hath not dealt ſo with euery [n] nation, neither haue they knowen [his] iudgements. Praiſe ye the Lorde.

a He ſheweth wherein we ought to exerciſe our ſelues continually, and to take our paſtime: to wit, in praiſing God.

b Becauſe the Lorde is the founder of the Church, it can not be deſtroyed, though the members thereof be diſperſed, and ſeeme, as it were, for a time to be cut off.

c With affliction or ſorowe for ſinne.

d Though it ſeeme to man incredible, that God ſhulde aſſemble his Church, being ſo diſperſed, yet nothing can be too harde to him that can number and name all the ſtarres.

e For the more that the wicked are exalted, ỹ greater is their fall in the end.

f He ſheweth by the examples of Gods mightie power, goodneſſe and wiſdome, ỹ we can neuer want moſt iuſt occaſion to praiſe God.

g For their crying is as it were a confeſſion of their neede, which can not be releued but by God onely: then if God ſhewe him ſelfe mindfull of the moſt contemptible foules, can he ſuffer them to die with famine, whome he hath aſſured of life euerlaſting?

h Though to vſe lawful meanes is both profitable and pleaſant to God, yet to put our truſt in them, is to defraude God of his honour.

i He doeth not onely ſtrength his Church with al things neceſſarie but preſerueth alſo the ſame, and maketh it ſtrong againſt al outwarde forces. [illegible]

k His ſecret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force.

l Forthwith all, and without reſiſting obeyeth him.

m As before he called Gods ſecret working in al his creatures his worde: ſo he meaneth here by his worde the doctrine of life euerlaſting which he hath left to his Church as a moſt precious treaſure.

n The cauſe of this difference is Gods free mercie which hath elected his in his ſonne Chriſt Ieſus to ſaluation: & his iuſt iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praiſe the Lorde in heauen and earth and all places, 14 Specially his Church for the power that he hath giuen to the ſame after that he had choſen them and ioyned them vnto him.

Praiſe ye the Lord.

PRaiſe ye the Lord from the heauen: praiſe ye him in the high places.

2 Praiſe ye him, all ye

his

[a] his Angels: praiſe him, all his armie.

3 Praiſe ye him, ſunne and moone: praiſe ye him all bright ſtarres.

4 Praiſe ye him, [c] heauens of heauens, and [d] waters, that be aboue the heauens.

5 Let them praiſe the Name of the Lorde: for he commanded, and they were created.

6 And he hath eſtabliſhed them for euer and euer: he hath made an ordinance, which ſhall not paſſe.

7 Praiſe ye the Lord from the earth, [ye] [e] dragons and all depths:

8 [f] Fire and haile, ſnowe and vapours, ſtormie winde, which execute his worde:

9 Mountaines and all hilles, fruitful trees and all cedars:

10 Beaſtes and all cattell, creeping things and fethered foules:

11 [g] Kings of the earth and al people, princes and all iudges of the worlde:

12 Yong men and maidens, alſo olde men and children:

13 Let them praiſe the Name of the Lorde: for his Name onely is to be exalted, [and] his praiſe aboue the earth and the heauens.

14 For he hath exalted the [h] horne of his people, [which is] a praiſe for all his Saintes, [euen] for the [i] children of Iſrael, a people [that is] nere vnto him. Praiſe ye the Lorde.

---

a Becauſe they are members of the ſame bodie, he ſetteth them before our eyes, which are moſt willing herevnto, and by their prompt obedience teach vs to doe our duetie.
b In that Gods glorie ſhineth in theſe inſenſible creatures, this their beautie is as a continuall praiſing of God.
c Not that there are diuers heauens, but becauſe of the ſpheres and of the ſituation of the fixed ſtarres and planets, he comprehendeth by this worde the whole heauen.
d That is the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.
e Meaning, the great and monſtrous fiſhes, as whales and ſuch like.
f Which come not by chance or fortune, but by Gods appointed ordinance.
g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bounde is he to praiſe God for the ſame: but neither high nor lowe condition or degree can be exempted from this duetie.
h That is, the dignitie power and glorie of his Church.
i By reaſon of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praiſe the Lorde for his victorie and conqueſt, that he giueth his Saintes againſt all mans power.

Praiſe ye the Lord.

SIng vnto the Lorde [a] a new ſong: let his praiſe [be heard] in þ Cōgregation of Saints.

2 Let Iſrael reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them praiſe his Name with the flute: let them ſing praiſes vnto him with the timbrell and harpe.

4 For the Lord hath pleaſure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyful with glorie: let them ſing loude vpon their [d] beddes.

6 Let the high Actes of God bee in their mouth, and a two edged ſworde in their handes,

7 [e] To execute vengeance vpon the heathen, [and] corrections among the people:

8 To binde [f] their Kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour ſhal be to all his Saints. Praiſe ye the Lorde.

---

a For his rare and manifolde benefites beſtowed on his Church.
b In that that they were preferred before all other nations, it was as a newe creation, and therefore Pſalm.95.7. they were called the ſheepe of Gods handes.
c For God as he is the Creator of the ſoule and bodie, ſo will he that both two ſerue him, and that his people be continually ſubiect vnto him, as to their moſt lawfull King.
d He alludeth to that continuall reſt & quietnes which they ſhoulde haue, if they woulde ſuffer God to rule them.
e This is chiefly accompliſhed in the kingdome of Chriſt, when Gods people for iuſt cauſes execute Gods iudgements againſt his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.
f Not onely the people, but the Kings that were their enemies, ſhoulde be deſtroyed.
g Hereby God bindeth the handes and mindes of all his to enterpriſe no farther then he appointeth.

PSAL. CL.

1 An exhortation to praiſe the Lorde without ceaſe by al maner of wayes, for all his mightie and wonderfull workes.

Prayſe ye the Lord.

PRaiſe ye God in his [a] Sanctuarie: praiſe ye him in the [b] firmament of his power.

2 Praiſe yee him in his mightie Actes: praiſe ye him according to his excellent greatneſſe.

3 Prayſe ye him in the ſounde of the [c] trumpet: praiſe ye him vpon the viole and the harpe.

4 Praiſe ye him with timbrell and flute: praiſe ye him with virginals and organs.

5 Praiſe ye him with ſounding cymbales: praiſe ye him with high ſounding cymbales.

6 Let euery thing that hath [d] breath praiſe the Lorde. Praiſe ye the Lord.

---

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebr. is called a ſtretching out or ſpreading abroad, wherein the mightie workes of God ſhineth.
c Exhorting the people onely to reioyce in praiſing God, he maketh mention of thoſe inſtruments, which by Gods commandement were appointed in the olde lawe, but vnder Chriſt the vſe thereof is aboliſhed in the Church.
d He ſheweth that all the order of nature is bound to this duetie, & much more Gods children, who ought neuer to ceaſe to praiſe him, til they be gathered into that kingdome, which he hath prepared for his, where they ſhall ſing euerlaſting praiſe.

THE ENDE OF THE PSALMES.

The *Prouerbes of Salomon.

The Argvment.

THe wonderfull loue of God toward his Church is declared in this booke: foraſmuch as the ſumme and effect of the whole Scriptures is here ſet foorth in theſe briefe ſentences, which partly conteine doctrine, and partly maners, and alſo exhortations to both. Whereof the nine firſt Chapters are as a preface full of graue ſentences and deepe myſteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a moſt precious iewel to the Church, of thoſe three thouſand parables mentioned, 1.King.4,32. and were gathered and committed to writing by Salomons ſeruants and indited by him.

CHAP. I.

1 The power and vſe of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not conſent to the intiſings of ſinners. 20 Wiſedome complaineth that ſhe is contemned. 24 The puniſhment of them that contemne her.

THe Parables of Salomon the ſonne of Dauid King of Iſrael,

2 To know wiſdome, [a]and inſtruction, to vnderſtand the wordes [b]of knowledge,

3 To receiue [c]inſtruction to doe wiſely, [by] [d]iuſtice and iudgement and equitie,

4 To giue vnto the [e]ſimple ſharpenes of wit, [and] to the child knowledge and diſcretion.

5 A wiſe man ſhall heare and increaſe in learning, & a man of [f]vnderſtanding ſhall attaine vnto wiſe counſels,

6 To vnderſtand a parable, and the interpretation, the wordes of the wiſe, and their darke ſayings.

7 ¶ *The feare of the Lorde [is] the beginning of knowledge: [but] fooles deſpiſe wiſedome and inſtruction.

8 My ſonne, heare thy [g]fathers inſtruction, and forſake not thy [h]mothers teaching.

9 For they ſhall be [i]a comely ornament vnto thine head, and [as] chaines for thy necke.

10 ¶ My ſonne, [k]if ſinners doe intiſe thee, conſent thou not.

11 If they ſay, Come with vs, we wil lay waite for [l]blood, and lie priuilie for the innocent without a cauſe:

12 We will ſwallowe them vp aliue like a [m]graue euen whole, as thoſe that go downe into the pit:

13 We ſhall finde all precious riches, [and] fill our houſes with ſpoyle:

14 Caſt in thy lot among vs: we will all haue one [m]purſe:

15 My ſonne, walke not thou in the way with them: refraine thy foote from their path.

16 For their feete runne to euill, and make haſte to ſhed blood.

17 Certainely [n]as without cauſe the net is ſpred before the eyes of all that hath wing:

18 So they lay waite for blood [and] lie priuily for [o]their liues.

19 Such [p]are the wayes of euery one that is gredy of gaine: he would take away the life of the owners thereof.

20 ¶ [q]Wiſedome crieth without: ſhe vttereth her voyce in the [r]ſtreetes.

21 She calleth in the hie ſtreete, among the preaſe in the entrings of the gates, [and] vttereth her wordes in the citie, [ſaying,]

22 O ye [ſ]fooliſh, howe long will ye loue fooliſhnes? and the ſcornefull take their pleaſure in ſcorning? and the fooles hate knowledge?

23 (Turne you at my correction: lo I wil powre out my minde vnto you, [and] make you vnderſtand my wordes)

24 Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and none would regarde.

25 But ye haue deſpiſed all my counſell, and would none of my correction.

26 I will alſo laugh at your deſtruction, [and] [t]mocke, when your feare commeth.

27 When [u]your feare commeth like [ſudden] deſolation, and your deſtruction ſhall come, like a whirle wind: when affliction and anguiſh ſhall come vpon you,

28 Then ſhall they call vpon me, but I will not anſwere: they ſhall ſeeke me early, but they ſhall not [x]finde me,

29 Becauſe they hated knowledge, and did not chuſe the feare of the Lord.

30 They would none of my counſell, [but] deſpiſed all my correction.

* This worde Prouerbe, or parable ſignifieth a graue and notable ſentence, worthie to be kept in memorie: and is ſome time taken in the ill part for a mocke, or ſcoffe.

a That is, what we ought to knowe and to folowe, and what we ought to refuſe.

b Meaning, the worde of God wherein is the onely true knowledge.

c To learne to frame our ſelues to the correction of thoſe that are wiſe.

d By liuing iuſtly, and rendring to euery man that which appertaineth vnto him.

e To ſuch as haue not diſcretion to rule them ſelues.

f As he ſheweth that theſe parables conteine the effect of religion as touching maners and doctrine, which appertaine to the ſimple people, ſo doeth he declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

Pſal.111.10. eccles.1.16.

g He ſpeaketh this in the name of God which is the onely creator of all creatures, or in the name of the paſtor of the Church, who is as a father. h That is, of the Church, wherein the faithfull are begotten by the incorruptible ſeede of Gods worde. i [illegible] To wit the wicked, which haue not the feare of God. k He noteth not onely of wicked doing of blood with hand, but of all craftie practiſes which tende to the detriment of our neighbour. l As the graue is neuer ſatiat, ſo the auarice of the wicked and their crueltie hath none end.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe euery one hath part of the ſpoyle of the innocent.

n That is, and nothing at al to doe but [illegible].

o He ſheweth that there is no cauſe to moue theſe wicked to ſpoyle the innocent, but their auarice and crueltie.

p Whereby he confirmeth that the [illegible] is a [illegible].

q This wiſdome is the eternall worde of God.

r So that none can pretend ignorance.

ſ He noteth three kindes of men: the fooles or ſimple which erre of ignorance, & the mockers, that can not ſuffer to be taught, and the fooles which are drowned in worldly luſtes, and hate the knowledge of godlines.

t This is ſpoken according to our capacitie, ſignifying that the wicked, which mocke at Gods worde, ſhal haue the iuſt rewarde of their mocking.

u That is, your deſtruction [illegible].

x Becauſe they ſought not with an affection to God, but for eaſe of their [illegible] grief. y Shewing that there is no obedience [illegible] call vpon God aright, 31 Therefore shall they eate of the [z] fruite of their owne way, and be filled with their owne deuises.

32 For [a] ease slaieth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwel safely, and be quiet from feare of euill.

z [illegible] fele [illegible] incouenience the [illegible] wicked life shal [illegible] them.

a That is, the prosperitie, and [illegible] wherein they delite.

CHAP. II

1 Wisedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednesse.

My sonne, if thou wilt receiue my wordes, & [a] hide my commandements within thee,

2 And cause thine eares to hearken vnto wisedome, and [b] encline thine heart to vnderstanding,

3 (For if thou callest after knowledge, [c] [and] criest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for [d] treasures,

5 Then shalt thou vnderstande the feare of the Lord, and finde the [e] knowledge of God.

6 For the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding.

7 He preserueth the state of the righteous: he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and he preserueth the way of his Saints)

9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, and euery good path.

10 ¶ When wisedome entreth into thine heart, and knowledge deliteth thy soule,

11 [Then] shall [f] counsaile preserue thee, [and] vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward things.

13 And from [g] them that leaue the [h] wayes of righteousnes to walke in the wayes of darknes:

14 Which reioyce in doing euill, [and] delite in the frowardnes of the wicked,

15 Whose wayes are crooked & they are lewd in their paths.

16 And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the [k] guide of her youth, and forgetteth the [l] couenant of her God.

18 Surely her [m] house tendeth to death, and her pathes vnto the [n] dead.

19 All they that go vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shal dwell in the [o] land, and the vpright men shall remaine in it.

22 But the wicked shalbe cut off from the earth and the transgressours shalbe rooted out of it.

a That is, keepe them in thine heart.

b If thou giue thy selfe to the true knowledge of God without hypocrisie.

c Meaning that we must seke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This sayeth he is the true wisdome to knowe, & feare God.

[illegible] the [illegible]

f The word of God shal teach thee & counsel thee how to gouerne thy selfe.

g That is, the word of God which is [illegible] onely [illegible] to follow their own fantasies which are darknes.

h When they see any giuen to euill as they are.

i Meaning, that wisdome [illegible] the [illegible] of God [illegible] preserue [illegible] from all [illegible] naming [illegible] of [illegible] into [illegible] most [illegible].

k [illegible] her [illegible] and [illegible] to [illegible] from [illegible] ought [illegible] to depart [illegible] in [illegible] subiection.

l [illegible] the [illegible] made [illegible] mariage.

m There [illegible] her [illegible] them that haunt her.

n To them that are dead in body and soule.

o They shall enioy the temporall & spirituall promises of God, as the wicked shall be depriued of them.

CHAP. III

1 The worde of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the worde of God, all things shall succede well.

My sonne, forget not thou my Lawe, but let thine heart [*] keepe my commandements.

2 For they shall increase the length of thy [a] dayes and the yeeres of life, and thy prosperitie.

3 Let not [b] mercie and trueth forsake thee: binde them on thy [c] necke, and write them vpon the table of thine [d] heart.

4 So shalt thou finde fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: [but] feare the Lorde, and depart from euill.

8 [So] health shalbe vnto thy [e] nauel, and marow vnto thy bones.

9 [f] Honour the Lord with thy riches, and with the first [fruites] of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall [g] burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lorde, neither be grieued with his correction.

12 [*] For the Lorde correcteth him, whom he loueth, euen as the father [doth] the childe in whome he deliteth.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not

Deut.8.1. and 30.16.

a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for them.

b By mercie and trueth he meaneth the commandements of the first and second table: or else the mercie and faithfulnesse that we ought to vse toward our neighbours.

c Keepe them as a most precious iewell.

d Haue them euer in remembrance.

e By this part he comprehendeth the whole body, as by health he meaneth al the benefites promised in the Law both corporall and spirituall.

f As was commanded in the Law Exo.23.19. Deu.26.2, and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithfull obedient God giueth in greater abundance.

Hebr.12.5. reue.3.19.

not to be compared vnto her.

16 Length of dayes is in her right hande, and in her left hande riches and glorie.

17 Her wayes [are] wayes of pleaſure, and all her paths proſperitie.

18 She is a tree of life to them that lay holde on her, and bleſſed is he that retaineth her.

19 The Lord by wiſedome hath laid the fundation of the earth, and hath ſtabliſhed the heauens through vnderſtanding.

2 By his knowledge the depths are broken vp, and the cloudes drop downe the dewe.

21 My ſonne, let not these things depart from thine eyes, but obſerue wiſdome, and counſell.

22 So they ſhall be life to thy ſoule, and grace vnto thy necke.

23 Then ſhalt thou walke ſafely by thy way: and thy foote ſhal not ſtumble.

24 If thou ſleepeſt, thou ſhalt not be afrayde, and when thou ſleepeſt, thy ſleepe ſhalbe ſweete.

25 Thou ſhalt not feare for any ſudden feare, neither for the deſtruction of the wicked when it commeth.

26 For the Lord ſhall be for thine aſſurance, & ſhall preſerue thy foote from taking.

27 ¶ Withholde not the good from [m] the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morowe will I giue thee if thou nowe haue it.

29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doeth dwell without feare by thee.

30 ¶ Striue not with a man cauſeleſſe, when he hath done thee no harme.

31 ¶ Be not enuious for the wicked man, neither chuſe any of his wayes.

32 For the froward is abomination vnto the Lord: but his [p] ſecrete, is with the righteous.

33 The curſe of the Lorde is in the houſe of the wicked: but he bleſſeth the habitation of the righteous.

34 With the ſcornefull he ſcorneth, but he giueth grace vnto the humble.

35 The wiſe ſhall inherite glorie: but fooles diſhonour, though they be exalted.

CHAP. IIII.

1 Wiſedome and her fruites ought to be ſearched. 14 The way of the wicked [illegible] By the worde of God the heart, eyes and courſe of life muſt be guided.

HEare, O ye children, the inſtruction of a father, & giue eare to learne vnderſtading.

2 For I doe giue you a good doctrine: therefore forſake ye not my lawe.

3 For I was my fathers ſonne, tender and deare in the ſight of my mother,

4 When he taught me, and ſayd vnto me, Let thine heart holde faſt my wordes: keepe my commaundements, and thou ſhalt liue.

5 Get wiſedome: get vnderſtanding: forget not, neither decline from ŷ words of my mouth.

6 Forſake her not, and ſhe ſhall keepe thee: loue her and ſhe ſhal preſerue thee.

7 Wiſedome is the beginning: get wiſedome therefore: and aboue all thy poſſeſſion get vnderſtanding.

8 Exalt her, and ſhe ſhall exalt thee: ſhe ſhall bring thee to honour, if thou embrace her.

9 She ſhall giue a comely ornament vnto thine head, yea,] ſhe ſhall giue thee a crowne of glorie.

10 ¶ Heare, my ſonne, and receiue my wordes, and the yeeres of thy life ſhalbe many.

11 I haue [d] taught thee in the way of wiſedome, and led thee in the paths of righteouſnes.

12 When thou goeſt, thy gate ſhall not be [e] ſtraite, and when thou runneſt, thou ſhalt not fall.

13 Take holde of inſtruction, [and] leaue not: keepe her, for ſhe is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euil men.

15 Auoyde it, and go not by it: turne from it, and paſſe by.

16 For they can not ſleepe, except they haue done euill, and their ſleepe departeth, except they cauſe ſome to fall.

17 For they eate the bread of wickednes, and drinke the wine of violence.

18 But the way of the righteous ſhineth as the light that ſhineth more and more vnto the perfite day.

19 The way of the wicked is as the darkenes: they know not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my wordes, incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.

---

h Meaning ŷ he that ſeeketh wiſedome, that is ſo here mentioned to be procured by the worde of God, ſhal haue all proſperitie both ſpirituall and [illegible].

i [illegible] bringeth forth fruite that they that eate it are preſerued, and he alludeth to the tree of life in Paradiſe.

k Hereby he ſheweth that this wiſdome whereof he ſpeaketh is euerlaſting, becauſe it was before all creatures and that all things euen the whole worlde were made by it, [illegible] reade Chap. [illegible]

l For when God deſtroyeth the wicked, he will ſaue his as he did Lot in Sodome.

m Not onely from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keepe it from them, which haue neede of the vſe thereof.

n That is, putteth his truſt in thee.

o Be not deſirous to be like vnto him.

p That is his couenant and fatherly affection which is hid and ſecrete from ŷ worlde.

q He will ſhew by his plagues that their ſcornes ſhall turne to their owne deſtruction, as Chap. 1,26.

a He ſpeaketh this in the perſon of a preacher and a miniſter which is as a father vnto the people, reade Chap. 1,8.

b Meaning, Dauid his father.

c He ſheweth that we muſt firſt begin at Gods worde, if ſo be we will that other things proſper with vs, contrarie to the iudgement of the worlde, which make it their laſt ſtudy, or els care not for it at all.

d Salomō declareth what care his father had to bring him vp in the true feare of God: for this was [illegible]

e Thou ſhalt walke at libertie without offence.

f Meaning [illegible] euill is more proper and naturall to the wicked then to ſleepe, eate or drinke.

g Gotten by wicked meanes and cruel oppreſſion.

h Seeing [illegible] heauens.

12 The vnthriftie man [f] and the wicked man walketh with a frowarde mouth.

13 Hee maketh a ſigne with his eyes: he ſignifieth with his feete: he inſtructeth with his fingers.

14 Lewde things are [g] in his heart: he imagineth euill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhalbe deſtroyed ſuddenly without recouerie.

16 ¶ Theſe ſixe things doth the Lord hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

18 An heart that imagineth wicked enterpriſes, feete that be ſwift in running to miſchiefe,

19 A falſe witnes that ſpeaketh lyes, and him that raiſeth vp contentions among brethren.

20 ¶ My ſonne, keepe thy fathers commaundement, and forſake not thy mothers inſtruction.

21 Binde them alway vpon thine [i] heart, and tye them about thy necke.

22 It ſhal lead thee, when thou walkeſt: it ſhall watch for thee, when thou ſleepeſt, [and] when thou wakeſt, it ſhall talke with thee.

23 For the [k] commaundement [is] a lanterne, and inſtruction a light: and [l] corrections for inſtruction [are] the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a ſtrange woman.

25 Deſire not her beautie in thine heart, neither let her take thee with her [m] eye liddes.

26 For becauſe of the whoriſh woman [a man is brought] to a morſell of bread, and a woman will hunt for the precious life of a man.

27 Can a man take fire in his boſome, and his clothes not be burnt?

28 Or can a man go vpon coles, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, ſhall not be innocent, whoſoeuer toucheth her.

30 Men do not deſpiſe a thiefe, when he ſtealeth, to ſatiſfie his [p] ſoule, becauſe he is hungrie.

31 But if he be founde, he ſhall reſtore ſeuen folde, or he ſhall giue all the ſubſtance of his houſe.

32 But he that committeth adulterie with a woman, he is deſtitute of vnderſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 He ſhall finde [q] a wound and diſhonour, and his reproch ſhall neuer be put away.

34 For ielouſie is the rage of a man: therefore he will not ſpare in the day of vengeance.

35 Hee cannot beare the ſight of any ranſome: neither wil he conſent, though thou augment the giftes.

CHAP. VII.

1 An exhortation to wiſdome, & to the word of God. 5 Which will preſerue vs from the harlot, 6 Whoſe manners are deſcribed.

MY ſonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commaundements, and thou ſhalt liue, and mine inſtruction as the apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon ye table of thine heart.

4 Say vnto wiſdome, Thou art my ſiſter: and call vnderſtanding thy kinſwoman,

5 That they may keepe thee from the ſtrange woman, even from the ſtranger that is ſmooth in her wordes.

6 ¶ As I was in the windowe of mine houſe, I looked through my windowe,

7 And I ſaw among the fooles, [and] conſidered among the children a yong man deſtitute of vnderſtanding,

8 Who paſſed through the ſtreete by her corner, and went toward her houſe,

9 In the twylight in the euening, when the night began to be blacke and darke.

10 And beholde, there met him a woman with an harlots behauiour, and ſubtill in heart.

11 (She is babling and loude: whoſe feete cannot abide in her houſe.

12 Nowe ſhe is without, nowe in the ſtreetes, and lyeth in waite at euery corner)

13 So ſhe caught him and kiſſed him and with an impudent face ſayde vnto him,

14 I haue peace offrings: this day haue I payed my vowes.

15 Therefore came I foorth to meete thee, that I might ſeeke thy face: and I haue found thee.

f He ſheweth to what inconuenience the idle perſons and ſluggards come, by calling them vnthriftie, or the men of Belial and ſlanderous.

g Or, ſpeaketh.

h To all his geſtures tendeth to wickednes.

i Meaning, the running of feete which carie a man away in ſuch ſort that he can not tell what he doeth.

k Or, neighbours.

i Reade Chap. 3.3.

k By the commandement he meaneth the word of God: and by the inſtruction, the preaching and declaration of the ſame which is committed to the Church.

l And reprehenſions, when the word is preached bring vs to life.

m With her wanton lookes and geſture.

n Meaning, that ſhe will neuer ceaſe, till ſhe haue brought thee to beggerie, and then ſeeke thy deſtruction.

o He approueth not theft, but ſheweth that it is not ſo abominable as whoredome, for as much as theft might be redeemed, but adulterie was a perpetuall infamie and death by the Lawe of God.

p Meaning, for very neceſſitie.

[illegible]

q That is, death appointed by [illegible].

r He ſheweth [illegible] and ſo [illegible] Gods Lawe [illegible] for the adulterie.

a By this diuerſitie of wordes he meaneth, that nothing ought to be ſo deare vnto vs as the word of God, nor that we looke on any thing more nor minde any thing ſo much.

b So often [illegible] to declare [illegible], that [illegible] ſeluesto be abuſed by harlots.

c He ſheweth that there was [illegible] they were [illegible] leiſure to be idle, and alſo their owne [illegible] which cauſed them to ſeeke the night to couer their filthines.

d Or, [illegible].

e He deſcribeth the conditions of whores, which haue pleaſure to be abroad, [illegible]

f Becauſe that by peace offrings [illegible] were [illegible] to them that offered, ſhe [illegible] that ſhe ha[illegible] to make good cheere [illegible] ſhe will hide her falſe cloke of holines till ſhe haue [illegible] him in her ſnares. [illegible] Where we ſee that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceiue others, and alſo thinking by obſeruing of ceremonies and other actes to make ſatisfaction for their ſinnes.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cinnamom.

18 Come let vs take our fill of loue vntill the morning: let vs take our pleaſure in daliance.

19 For mine huſband is not at home: he is gone a iourney farre off.

20 He hath taken † with him a bagge of ſiluer, and will come home at the day appointed.

21 Thus with her great craft ſhe cauſed him to yeelde, and with her flattering lippes ſhe entiſed him.

22 And hee followed her ſtraight wayes, as an g oxe that goeth to ẏ ſlaughter, and h as a foole to the ſtockes for correction,

23 Till a dart ſtrike through his liuer, as a bird haſteth to the ſnare, not knowing that ‡ he is in danger.

24 ¶ Heare me nowe therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhe hath cauſed many to fall downe wounded, and the ſtrong men i are all ſlaine by her.

27 Her houſe is the way * vnto the graue, which goeth downe to the chambers of death.

‖ Or, carued worke.

† Ebr. in his hand.

g Which thinking he goeth to paſture, goeth willingly to his owne deſtruction.

h Who goeth cheerefully, not knowing that he ſhall be puniſhed.

‡ [illegible] his life.

i Neither wit nor ſtrength can deliuer them that fall into the handes of the harlot.

* Chap. 2,18.

CHAP. VIII.

1 Wiſdome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

Doeth * not a wiſedome crye? and vnderſtanding vtter her voyce?

2 She ſtandeth in the top of the high places by ẏ way in the place of the paths.

3 She crieth beſides b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and [vtter] my voice to the children of men.

5 O ye fooliſh men, vnderſtand wiſdome, & ye ‖ fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lippes ſhall teach things that be right.

7 For my mouth ſhall ſpeake ẏ truth, and my lippes abhorre wickednes.

8 All the wordes of my mouth are righteous: there is no lewdnes, nor frowardnes in them.

9 They are all c plaine to him that will vnderſtand, and ſtreight to them that would finde knowledge.

* Chap. 1,20.

a Wiſdome declareth that men are in cauſe of their owne perdition, and that ſhe neglecteth no occaſion, for as much as God calleth to all men by his word & by his workes to follow vertue and to flee from vice.

b Where the people moſt reſort, as were the place of iuſtice.

c Meaning, that the word of God is eaſie to them that haue a deſire vnto it and which are not blinded by the prince of this world.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine golde.

11 For wiſdome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſdome dwell with d prudence, and I finde foorth knowledge and ‖ counſels.

13 The feare of the Lorde is to hate e euill: as pride and arrogancie and the euill way: and a mouth that ſpeaketh ‖ lewde things, I do hate.

14 I haue counſell & wiſdome: I am vnderſtanding, and I haue ſtrength.

15 By me, f Kings reigne, and princes decree iuſtice.

16 By me princes rule, and the nobles, [and] all the iudges of the earth.

17 I loue them that loue me: and they that ſeeke me g early, ſhall finde me.

18 Riches and honour are with me: h [euẽ] durable riches and righteouſnes.

19 My fruit is better then gold, euen then fine gold, and my reuenues [better] then fine ſiluer.

20 I i cauſe to walke in the way of righteouſnes, and in the middes of the paths of iudgement,

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed mee in the beginning of his way: I was k before his workes of olde.

23 I was ſet vp from euerlaſting, from the beginning & before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mõtaines were ſetled: [and] before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When he prepared the heauens, I was there, when hee ſet the compaſſe vpon the deepe.

28 When he eſtabliſhed the cloudes aboue, when he cõfirmed the fountaines of the deepe,

29 When he gaue his decree to the ſea, that the waters ſhoulde not paſſe his commaundement, when he appointed the foundations of the earth,

30 Then was I with him [as] a l nouriſher and I was daily his delight reioycing alway before him,

d That is, except a man haue wiſdome, which is the true knowledge of God, he can neither be prudent nor good counſeler.

e So that he that doeth not hate euill feareth not God.

f Whereby he declareth that kingdomes, dignities or riches come not of mans wiſdome nor induſtrie, but by the prouidence of God.

g That is, ſtudie the word of God diligently, and with a deſire to profite.

h Signifying, that he chiefly meaneth the ſpirituall treaſures and heauenly riches.

i For there can be no true iuſtice or iudgement which is not directed by this wiſdome.

k He declareth hereby the diuinitie and eternitie of this wiſdome, which he magnifieth [illegible] Ieſus Chriſt our Sauiour, whom Saint Iohn calleth the word that was in the beginning, Ioh. 1,1.

l He declareth the eternitie of the Sonne of God which is meant by this word Wiſdome, who [illegible] the Father [illegible] that this Wiſdome euen Chriſt [illegible] God [illegible] created, preſerueth, and ſtill worketh with him, as Ioh. 5,17.

31 And tooke my [n] ſolace in the compaſſe of his earth: and my delite is with the children of men.

32 Therefore nowe hearken, O children, vnto me: for bleſſed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poſtes of my doores.

34 For he that findeth me, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt mee, hurteth his owne ſoule: and all that hate me, loue death.

[n] Whereby is declared that the worke of the creation was no paine, but a ſport vnto the wiſdome of God.

[o] By [illegible] he meaneth man, which [illegible] worde of God in his diuine wiſdome tooke [illegible] alſo, much as for mans ſake the Diuine wiſdome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

2 Wiſdome calleth all to her feaſt. 7 The ſcorner wil not be corrected. 10 The feare of God 13 The conditions of the harlot.

WIſedome hath builte her [a] houſe, and hewen out her [b] ſeuen pillars.

2 She hath killed her vitailes, drawen her wine, and [c] prepared her table.

3 She hath ſent foorth her [d] maidens, and cryeth vpon the higheſt places of the citie, ſaying,

4 Who ſo is ſimple, let him come hither and to him that is deſtitute of wiſdome, ſhe ſaith,

5 Come, and eate of my [f] meate and drinke of the wine that I haue drawen.

6 Forſake your way, ye fooliſh, and ye ſhall liue: and walke in the way of vnderſtanding.

7 Hee that reprooueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe [g] a blot.

8 Rebuke not a [h] ſcorner, leaſt he hate thee: but rebuke a wiſe man, and hee will loue thee.

9 Giue admonition to the wiſe, and he will be the wiſer: teache a righteous man, and he will increaſe in learning.

10 The beginning of wiſdome is [i] the feare of the Lord and the knowledge of holy things is vnderſtanding.

11 For thy dayes ſhalbe multiplied by me and the yeeres of thy life ſhalbe augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, and if thou be a ſcorner,

[a] Chriſt hath prepared him a Church.

[b] That is, many chiefe [illegible] and principall partes of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

[c] He compareth wiſdome with great princes that keepe open houſe for all that come.

[d] Meaning true preachers which are not infected with mans wiſdome.

[e] Hee that knoweth his owne ignorance, and is voyd of malice.

[f] By the meat and drinke is meant the worde of God and the [illegible] of [illegible] whereby God nouriſhe[illegible] as [illegible] his [illegible] which is the Church.

[g] [illegible] he that wil [illegible] con[illegible] [illegible] no labo[illegible] far[illegible]

[h] He meaneth them that are incorrigible, which Chriſt ca[illegible] dogges and ſwine: yet he ſpeaketh this in compariſon: not that the wicked ſhould not be rebuked but [illegible] their malice, and the [illegible] hope [illegible] profite [illegible] [i] Hee ſheweth what true vnderſtanding is, to knowe the will of God in his worde, which is meant by holy things. [k] Thou ſhalt haue the chiefe profite and commoditie thereof.

thou alone ſhalt ſuffer.

13 ¶ A fooliſh woman is [l] troubleſome: ſhe is ignorant, and knoweth nothing.

14 But ſhe ſitteth at the doore of her houſe on a ſeat in the hie places of the citie,

15 To call them that paſſe by the way, that go right on their way, ſaying,

16 Who ſo is ſimple, let him come hether, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,

17 Stollen waters are ſweete, and hid bread is pleaſant.

18 But he knoweth not, that the dead are there, and that her gheſtes are in the depth of hell.

[l] By the fooliſh woman, ſome vnderſtand the wicked preachers, who counterfait the worde of God as appeareth verſ. 16, which were the wordes of the true preachers, as verſ. 4: but their doctrine is but as ſtollen waters meaning that they are but mens traditions, which are more pleaſant to the fleſh than the word of God: and therefore they themſelues boaſt thereof.

CHAP. X.

In this Chapter and all that followe vnto the thirtieth, the wiſe man exhorteth by diuers ſentences, which hee calleth parables, to folowe vertue, and flee vice: and ſheweth alſo what profite commeth of wiſedome, and what hinderance procedeth of fooliſhnes.

THE PARABLES OF SALOMON.

A Wiſe * ſonne maketh a glad father: but a fooliſh ſonne is an heauines to his mother.

2 The treaſures of [a] wickednes profit nothing: but righteouſnes deliuereth from death.

3 The Lord wil [b] not famiſh the ſoule of the righteous: but hee caſteth away the ſubſtance of the wicked.

4 A ſlouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in ſommer, is the ſonne of wiſedome: but hee that ſleepeth in harueſt, is the ſonne of confuſion.

6 Bleſſings are vpon the head of the righteous: but iniquitie ſhall couer the mouth of the wicked.

7 The memoriall of the iuſt ſhalbe bleſſed: but the name of the wicked ſhall [d] rotte.

8 The wiſe in heart will receiue commandements: but the fooliſh in [e] talke ſhalbe beaten.

9 He that walketh vprightly, walketh boldly: but he that peruerteth his wayes ſhall be knowen.

10 Hee that [f] winketh with the eye, worketh ſorowe, and he that is fooliſh in talke, ſhall be beaten.

11 The mouth of a righteous man is a welſpring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred ſtirreth vp contentions: * but loue couereth all treſpaſſes.

Chap. 15. 20.

[a] That is, wickedly gotten.

[b] Though he ſuffer [illegible] to want for a time, yet he [illegible] ſende him comfort in due ſeaſon.

[illegible] ſhamefull.

[c] When their [illegible] diſcouered, they ſhall be as dumme and no[illegible] knowe what to ſay.

[d] Shalbe vile and abhorred [illegible] of God and man contrary to the[illegible] owne expectation, which thinke to make their name immortall.

[e] [illegible] lippes.

[f] He that beareth a faire countenance, and imagineth miſchiefe in his heart, as chap. 6. 13.

[g] For the contrary [illegible] beare [illegible] knowe [illegible] but the [illegible]

1.[illegible] 1.pet.4.8.

13 In the lippes of him that hath vnderstanding wisdome is found, and [g] a rod shalbe for the backe of him that is destitute of wisdome.

g That is, God wil finde him out to punish him.

14 Wise men lay vp knowledge: but the mouth of the foole [is] a present destruction.

15 The riche mans goods are his [h] strong citie: but the feare of the needie [is] their pouertie.

h And so maketh him bolde to do euil, whereas pouertie bridleth the poore from many euil things.

16 The labour of the righteous [tendeth] to life: but [the reuenues of the wicked to sinne.

17 He that regardeth instruction, [is in] the way of life: but he that refuseth correction, goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there can not want iniquitie: but hee that refrayneth his lippes, is wise.

20 The tongue of the iust man [is as] fined siluer: but [the heart of the wicked [is] litle worth.

21 The lippes of the righteous doe [i] feed many: but fooles shall die for want of wisdome.

i For they speake trueth and edifie in the worde of exhortation, admonition and counsel.

22 The blessing of the Lorde, it maketh rich, and he doth adde [k] no sorowes with it.

k Meaning, that al worldly things bring care and sorow, whereas they that feele the blessings of God haue none.

23 It is [as a pastime to a foole to do wickedly: but wisdome [is] vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but [God] will grant the desire of the righteous.

25 As the whirlewinde passeth, so [is] the wicked no more: but the righteous [is as] an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so [is] the slouthfull to them that send him.

l He is but a trouble, and grief to him that setteth him about any businesse.

27 The feare of the Lorde increaseth the dayes: but the yeeres of the wicked [m] shalbe diminished.

m The time of their prosperitie shalbe short, because of their great fall, though they seme to liue long.

28 The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lord [is] strength to the vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shall [n] neuer be remoued: but the wicked shall not dwell in the land.

n They enioy in this life by faith and hope the euerlasting life.

31 The mouth of the iust shalbe fruitfull in wisdome: but the tongue of the froward shall be cut out.

32 The lippes of the righteous know what is acceptable: but the mouth of the wicked [speaketh] froward things.

CHAP. XI.

False [a] balances [are] [†] an abomination vnto the Lord, but a perfit weight pleaseth him.

a Under this worde he condemneth all false weights, measures and deceit.

† Ebr. the stone.

2 When pride commeth, then commeth [b] shame: but with the lowly [is] wisdome.

b When man forgetteth himselfe, and claimeth to be exalted aboue his vocation, then God bringeth him to confusion.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressers shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

Ezek. 7, 19. Eccl. 5, 8.

5 The righteousnes of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousnes of the iust shall deliuer them: but the transgressers shall be taken in their owne wickednes.

7 * When a wicked man dyeth, his hope perisheth, and the hope of the vniust shall perish.

Wisd. 5, 15.

8 The righteous escapeth out of trouble, & the wicked shall come in his [c] stead.

c That is, shall enter into trouble.

9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

d A dissembler that pretendeth friendship but is a priuie enemie.

10 In the prosperitie of the righteous the citie [e] reioyceth, and when the wicked perish, there is ioy.

e The countrey is blessed, where there is godly men, and they ought to reioyce, when the wicked are taken away.

[illegible]

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding will keepe silence.

13 He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

f Will not make light report of others.

14 Where no counsell is, the people fall: but where many [g] counsellers are, there is health.

g Where God graunteth store of men of wisdome and counsel.

15 He shalbe sore vexed, that is suretie for a [i] stranger, and he that hateth suretiship, is sure.

i Whose conuersation he knoweth not.

16 A gracious woman atteineth honour, and the strong men atteine riches.

17 He that is mercifull, [k] rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

k He that doth not [illegible] and temperation [illegible] cumstances [illegible] himselfe in [illegible]. Chap. [illegible]

18 The wicked worketh a deceitfull worke: but hee that soweth righteousnes, shall receiue a sure reward.

19 As righteousnes leadeth to life: so he that followeth euill, [seeketh] his owne death.

l Is good to him selfe and to others.

20 They that are of a froward heart, [are]

m Or, neighbour.

are abomination to the Lord: but they that are vpright in [their] way, are his delite.

21 [l] Though [l] hand ioyne in hand, the wicked ſhall not be vnpuniſhed: but the ſeede of the righteous ſhall eſcape.

22 As a iewell of golde in a ſwines ſnoute: ſo is a fayre woman, which lacketh diſcretion.

23 The deſire of the righteous [is] onely good: but the hope of the wicked [m] is indignation.

24 There is that ſcattereth, [o] and is more increaſed. but he that ſpareth more then is right, ſurely [commeth] to pouertie.

25 The [p] liberall perſon ſhall haue plentie: and he that watereth, ſhall alſo haue raine.

26 He that withdraweth the corne, the people wil curſe him: but bleſſing ſhal be vpon the head of him that [q] ſelleth corne.

27 He that ſeeketh good things, getteth fauour: but he that ſeeketh euill, it ſhall come to him.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall floriſh as a leafe.

29 He that troubleth his owne [r] houſe, ſhall inherite the winde, and the foole [ſhalbe] ſeruant to the wiſe in heart.

30 The fruite of the righteous [is as] a tree of life, & he that [ſ] winneth ſoules, [is] wiſe.

31 Beholde, the righteous ſhalbe [t] recompenſed in the earth: howe much more the wicked and the ſinner?

CHAP. XII.

HE that loueth inſtruction, loueth knowledge: but he that hateth correctiō, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot be eſtabliſhed by wickednes: but the [a] roote of the righteous ſhall not be mooued.

4 A vertuous woman [is] ‖ the crowne of her huſband: but ſhe that maketh [him] aſhamed, [is] as corruption in his bones.

5 The thoughts of the iuſt [are] [b] right: but the counſels of the wicked are deceitfull.

6 The talking of the wicked [is] to lie in waite for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhalbe commended for his wiſedome: but the frowarde of heart ſhalbe deſpiſed.

9 He that is deſpiſed, [c] and [is] his owne ſeruant, is better then he that boaſteth himſelfe and lacketh bread.

10 A righteous man [d] regardeth the life of his beaſt: but the mercies of the wicked are cruell.

11 *He that tilleth his land, ſhalbe ſatiſfied with bread: but he that followeth the idle, [is] deſtitute of ‖ vnderſtanding.

12 The wicked deſireth the [e] net of euils: but the [f] roote of the righteous giueth fruite.

13 The euill man is ſnared by the wickednes of his lippes, but the iuſt ſhall come out of aduerſitie.

14 A man ſhalbe ſatiate with good things by the fruite of his mouth, and the recompence of a mans handes ſhall [God] giue vnto him.

15 The way of a foole [is] [g] right in his owne eyes: but he that heareth counſell, [is] wiſe.

16 A foole in a day ſhall be knowen by his anger: but he [h] that couereth ſhame, [is] wiſe.

17 He that ſpeaketh trueth, will ſhew righteouſnes: but a falſe witnes [vſeth] deceite.

18 *There is that ſpeaketh wordes like the prickings of a ſworde: but the tongue of wiſemen is health.

19 The lippe of trueth ſhalbe ſtable for euer: but a lying tongue [varieth] incontinently.

20 Deceite [is] in the heart of them that imagine euill: but to the counſellers of peace ſhalbe ioye.

21 There ſhall none iniquitie come to the iuſt: but the wicked are full of euill.

22 The lying lippes [are] an abomination to the Lord: but they that deale truely are his delite.

23 A wiſe man concealeth knowledge: but the heart of the fooles publiſheth fooliſhnes.

24 *The hand of the diligent ſhall beare rule: but the idle [ſhalbe] vnder tribute.

25 Hea[illegible] heart of man doth bring it [illegible] good worde reioyceth [illegible]

26 T[illegible]s [illegible] is more excellent then his [illegible]our: but the way of the wicked

---

l Though the [illegible] make [illegible] man [illegible] or thinke them ſelues neuer ſo ſure, yet they ſhal not eſcape.

‖ Or, is of vncomely behauiour.

m They can looke for no[illegible] Gods [illegible]

n [illegible]

o That is, the niggarde.

[illegible]

p They proue both in the [illegible] of them that are in neceſſitie.

q The couetous men that ſpare their riches to the hinderance of their families ſhall be [illegible] thereof miſerably.

r For though the wicked be rich, yet are they but ſlaues to the goods, which are the true poſſeſſors of the giftes of God.

ſ That is, bringeth into the knowledge of God.

t Shalbe puniſhed as he deſerueth, 1. Pet.4.18.

a They are ſo grounded in the fauour of God, that their roote ſhal proſper continually.

‖ Or, ſtrong, or painefull

b As their conſcience is vpright, ſo ſhall they be able to ſpeake for the iuſtice againſt their accuſers.

c The poore man that is contemned, and yet eateth of his owne trauaile.

d He is mercifull, euen to his beaſt but [illegible]

Chap.28.19. eccleſ.20.27.

‖ [illegible]

e Continually imagineth meanes whom to do harme to others.

f [illegible] which ſpeaketh and doeth good to all.

g He ſtandeth in his owne conceite, and condemneth al other in reſpect of him ſelfe.

h Which bridleth his affections.

Chap.14.5.

i Which ſeeke nothing more then to prouoke others to anger.

Chap.10.4.

k [illegible]

l [illegible] more [illegible]

wicked will deceiue them.

27 The deceitfull man roſteth not, that he tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteouſnes, and in that [pathway there is] no death.

CHAP. XIII

A wiſe ſonne [will obey] the inſtruction of his father: but a ſcorner will heare no rebuke.

2 A man ſhall eate good things by the fruite of his mouth: but the ſoule of the treſpaſſers [ſhall ſuffer] violence.

3 He that keepeth his mouth, keepeth his life. but he that openeth his lippes, deſtruction ſhalbe to him.

4 The ſluggard [b] luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall haue plentie.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſnes preſerueth ẏ vpright of ‡ life: but wickednes ouerthroweth the ſinner.

7 There is that maketh himſelfe riche, and hath nothing, and that maketh himſelf poore, hauing great riches.

8 A man will giue his riches for the raunſome of his life: but ẏ poore [c] can not heare the reproche.

9 The light of the righteous reioyceth: but the candle of the wicked ſhalbe put out.

10 Onely by pride [d] doeth [man] make contention: but with the well aduiſed is wiſedome.

11 The riches of vanitie ſhall diminiſh: but he that gathereth with [f] the hand, ſhall increaſe them.

12 The hope that is deferred, [is] the fainting of the heart: but when the deſire commeth, it is as a tree of life.

13 He that deſpiſeth the word he ſhalbe deſtroyed: but he that feareth ẏ commandement, he ſhalbe rewarded.

14 The inſtruction of a wiſe man [is] as the welſpring of life, to turne away from the ſnares of death.

15 Good vnderſtanding maketh acceptable: but the way of the diſobedient is hated.

16 Euery wi[illegible] ke by knowledge: b[illegible] ade abroade follie.

17 *A wicked me[illegible] h into euill: but a faythfu[illegible] ur [is] preſeruation.

18 Pouertie & ſhame [is] to him that refuſeth inſtruction: but he that regardeth correction, ſhalbe honoured.

19 A deſire accompliſhed deliteth the ſoule: but it is an abominatiō to fooles to depart from euill.

20 He that walketh with the wiſe, ſhalbe wiſe: but a companion of fooles ſhalbe afflicted.

21 Affliction followeth ſinners: but vnto the righteous [God] will recompenſe good.

22 The good man ſhall giue inheritance vnto his childrens children: & the [k] riches of ẏ ſinner is laide vp for the iuſt.

23 Much foode is in the fielde of the [l] poore: but the field [is] deſtroyed without diſcretion.

24 *He that ſpareth his rodde, hateth his ſonne: but he that loueth him, chaſteneth him betime.

25 The righteous eateth to the contentation of his minde: but the bellie of the wicked ſhall want.

CHAP. XIIII

A wiſe woman [a] buildeth her houſe: but ẏ fooliſh deſtroyeth it with her owne hands.

2 *He that walketh in his righteouſnes, feareth the Lord: but he that is lewde in his wayes, deſpiſeth him.

3 In the mouth of the fooliſh [is] the [c] rod of pride: but the lippes of the wiſe preſerue them.

4 Where none [d] oxen [are,] there the crib is emptie: but much increaſe [commeth] by the ſtrength of the oxe.

5 A faithfull witnes will not lye: but a falſe record will ſpeake lyes.

6 A ſcorner [e] ſeeketh wiſedome, and [findeth] it not: but knowledge [is] eaſie to him that will vnderſtand.

7 Depart from ẏ fooliſh man, when thou perceiueſt not [in him] the lippes of knowledge.

8 The wiſedome of the prudent [is] to vnderſtand his way: but the fooliſhnes of the fooles [is] deceit.

9 The foole maketh a mocke [f] of ſinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitternes of his ſoule, and the ſtranger ſhall not medle with his ioy.

11 The houſe of the wicked ſhalbe deſtroyed: but the tabernacle of the righteous ſhall flouriſh.

12 *There

z Although he get much by vnlawfull meanes, yet wil he not ſpend it vpon himſelfe.

a If he vſe his tongue to Gods glorie, and the profite of his neighbour God ſhal bleſſe him.

b He euer deſireth, but taketh no paines to get any thing.

‡ Ebr. way.

c For his pouertie, he is not able to eſcape threatnings, as [illegible] the [illegible] preſerueth [illegible] againſt him.

d [illegible] euerie man contendeth to haue the preeminence and [illegible] or giue place to another.

e That is, goods euill gotten.

f That is, with his owne labor.

g Meaning, the word of God [illegible] he is admoniſhed of his duetie.

Chap. 25. 13.

h Bringeth [illegible] others.

i As he is partaker of their wickednes & beareth with their vices, ſo ſhall he be puniſhed alike as they are.

k Reade Iob. 27. 16. 17.

l God bleſſeth the labour of the poore, and conſumeth their goodes, which are negligent becauſe they thinke they haue enough.

Chap. 23. 13. eccluſ. 30. 1.

a That is, taketh paine to profite her familie, & to do that which concerneth her duetie in her houſe.

Ch. 12. 4.

b That is, in vprightnes of heart & without hypocriſie.

c His proude tongue ſhall cauſe him to be puniſhed.

d By the oxe is ment labour, and by the crib the barne meaning, without labour there is no profite.

e For ẏ maintenance of his owne ambition, and not for Gods glorie, as Simon Magus.

f Doeth not know ẏ greeuouſnes thereof, nor Gods iudgements againſt ẏ ſame.

g As a mans conſcience is witnes of his owne griefe, ſo another cānot feele the ioye & comfort which a man feeleth in himſelfe.

Chap 16,25.

12 * There is a way that ſeemeth right to a man: but the iſſues thereof [are the wayes of death.

13 Euen in laughing the heart is ſorowfull, [h] and the end of that mirth is heauines.

[h] He ſheweth that the allurement vnto ſinne ſeemeth ſweete, but the ende thereof is deſtruction.

14 The heart that declineth, [i] ſhalbe ſatiate with his owne wayes: but a good man ſhall depart from him.

[i] He that forſaketh God ſhalbe puniſhed, and made wearie of his ſinnes wherein he delited.

15 The fooliſh will beleeue euery thing: but the prudent will conſider his ſteppes.

16 A wiſe man feareth, and departeth from euill: but a foole rageth, and is careleſſe.

17 He that is haſtie to anger, committeth follie, and a ‡ buſie body is hated.

‡Ebr. the man of imaginations.

18 The fooliſh do inherite follie: but the prudent are crowned with knowledge.

19 The euill ſhall bow before ẏ good, and the wicked [k] at the gates of the righteous.

[k] If this come not daily to paſſe, we muſt conſider that it is becauſe of our ſinnes, which let Gods working.

20 The poore is hated euen of his owne neighbour: but the friends of the riche [are] many.

21 The ſinner deſpiſeth his neighbour: but he that hath mercie on the poore, [is] bleſſed.

22 Do not they erre that imagine euil? but to them that thinke on good things, [ſhalbe] mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes [bringeth] onely want.

24 The crowne of the wiſe [is] their riches, & ẏ folly of fooles is fooliſhnes.

25 A faithful witnes deliuereth ſoules: but a deceiuer ſpeaketh lyes.

26 In the feare of the Lord [is] an aſſured ſtrength, and his children ſhall haue hope.

27 The feare of ẏ Lord [is as] a welſpring of life, to auoide ẏ ſnares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people [commeth] the deſtruction of the prince.

[l] That is, the ſtrength of a King ſtandeth in many people.

29 He ẏ is ſlowe to wrath, [is] of great wiſedome: but hee that is of an haſtie minde, exalteth follie.

‖Or, bodie.

30 A ſound heart is ‖ the life of ẏ fleſh: but enuie is the rotting of the bones.

Chap.17.5.

31 * He that oppreſſeth the poore, reproueth him that made him: but he honoureth him, ẏ hath mercie on ẏ poore.

32 The wicked ſhalbe caſt away for his malice: but the righteous [hath] hope in his death.

33 Wiſedome reſteth in the heart of him that hath vnderſtanding, and is [m] knowen in the middes of fooles.

[m] Foraſmuch as they are conuict thereby, and put to ſilence.

34 Iuſtice exalteth a nation, but ſinne is a ſhame to the people.

35 The pleaſure of a King [is] in a wiſe ſeruant: but his wrath ſhalbe toward him that is lewde.

‖ [illegible] the [illegible] is a [illegible] for ſhame.

CHAP. XV.

Chap 25.15.

A * Soft anſwere putteth away wrath: but grieuous wordes ſtirre vp anger.

2 The tongue of the wiſe vſeth knowledge aright: but the mouth of fooles * babbleth out fooliſhnes.

Verſe 28.

3 The eyes of ẏ Lorde in euery place behold the euill and the good.

4 A wholeſome tongue [is as] a tree of life: but the frowardnes thereof [is] the breaking of the minde.

5 A foole deſpiſeth his fathers inſtruction: but he that regardeth correction, is prudent.

6 The houſe of the righteous [hath] much treaſure: but in the reuenues of the wicked is [a] trouble.

[a] For though they haue much, yet it is full of trouble and care.

7 The lippes of the wiſe do ſpread abroade knowledge: but the heart of the fooliſh [doeth] not ſo.

8 The [b] ſacrifice of the wicked [is] abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

[b] That thing is abominable before God, which the wicked thinke to be moſt excellent & which they thinke moſt to be accepted.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteouſnes.

10 Inſtruction is euil to him that [c] forſaketh the way, [and] he that hateth correction, ſhall die.

[c] He that ſwarueth from the worde of God, can not abide to be admoniſhed.

11 [d] Hell and deſtruction [are] before the Lord: howe much more the hearts of the ſonnes of men?

[d] There is nothing ſo deepe, or ſecret that can be hid fro the eyes of God, much leſſe mens thoughtes.

12 A ſcorner loueth not him that rebuketh him, neither wil he go vnto ẏ wiſe.

Chap.17.22.

13 * A ioyfull heart maketh a chereful countenance: but by the ſorowe of the heart the minde is heauie.

14 The heart of him that hath vnderſtanding, ſeeketh knowledge: but the mouth of ẏ foole is fed with fooliſhnes.

15 All the dayes of the afflicted [are] euill: but a good ‡ conſcience [is] a continuall feaſt.

‡Ebr. heart.

Pſal.37.16.

16 * Better [is] a litle with the feare of the Lord, then great treaſure and trouble therewith.

17 Better [is] a dinner of greene herbes where loue is, then a ſtalled oxe and hatred therewith.

Chap.29.22.

18 * An angrie man ſtirreth vp ſtrife:

but he that is ſlowe to wrath, appeaſeth ſtrife.

19 The way of a ſlouthfull man [is] as an hedge of [c] thornes: but the way of the righteous is plaine.

20 *A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.

21 Fooliſhnes is ioy to him that is deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.

22 Without counſell thoughts come to nought: but in the multitude of counſellers there is ſtedfaſtnes.

23 A ioy commeth to a man by the anſwere of his mouth: and howe good [is] a word [g] in due ſeaſon?

24 The way of life is on high to the prudent, to auoide from hell beneath.

25 The Lorde will deſtroy the houſe of the proud men: but he wil ſtabliſh the borders of the widowe.

26 The thoughts of the wicked are abomination to the Lorde: but the pure [haue] [h] pleaſant wordes.

27 He that is greedie of gaine, troubleth his owne houſe: but he that hateth giftes, ſhall liue.

28 The heart of the righteous ſtudieth to anſwere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off frõ the wicked: but hee heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, ſhall lodge among the wiſe.

32 He that refuſeth inſtruction, deſpiſeth his owne ſoule: but he that obeyeth correction, getteth vnderſtanding.

33 The feare of the Lorde is the inſtruction of wiſdome: and before honour [goeth] [k] humilitie.

CHAP. XVI.

The [a] preparations of the heart are in man: but the anſwere of the tongue is of the Lord.

2 All the wayes of a man are [b] cleane in his owne eyes: but the Lord pondereth the ſpirites.

3 Commit thy workes vnto ẏ Lord, and thy thoughts ſhalbe directed.

4 The Lorde hath made all things for his owne ſake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, [are] an abomination to ẏ Lord: though ‡hand [ioyne] in hand, hee ſhall not be vnpuniſhed.

6 By [d] mercie & trueth iniquitie ſhalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man pleaſe the Lord he will make alſo his enemies at peace with him.

8 *Better is a litle with righteouſnes, then great reuenues without equitie.

9 The heart of man [e] purpoſeth his way: but ẏ Lord doeth direct his ſteps.

10 A diuine ſentence ſhalbe in the lippes of the King: his mouth ſhall not tranſgreſſe in iudgement.

11 *A true weight and balance are of the Lord: all the weights of the bagge [are] his [f] worke.

12 It is an abomination to Kings to commit wickednes: for the throne is ſtabliſhed [g] by iuſtice.

13 Righteous lippes are the delite of Kings, and the King loueth him that ſpeaketh right things.

14 The wrath of a King [is as] [h] meſſengers of death: but a wiſe man will pacifie it.

15 In the light of the Kings countenance [is] life: and his fauour [is] [i] as a cloude of the latter raine.

16 *How much better is it to get wiſdome then golde? and to get vnderſtanding, is more to be deſired then ſiluer.

17 The path of the righteous is to decline from euill, [and] he keepeth his ſoule, that keepeth his way.

18 Pride [goeth] before deſtruction, and an high minde before the fall.

19 Better it is to be of humble minde with the lowly, then to deuide ẏ ſpoiles with the proude.

20 He that is wiſe in [his] buſines, ſhal finde good: and *hee that truſteth in the Lord, he is bleſſed.

21 The wiſe in heart ſhalbe called prudent: and [k] the ſweetenes of the lippes ſhall increaſe doctrine.

22 Underſtanding [is] a welſpring of life vnto them that haue it: and the inſtruction [l] of fooles is follie.

23 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lippes.

24 Faire wordes [are as] an honie combe, ſweetenes to the ſoule, & health to the bones.

---

c That is, he euer findeth ſome let or ſtay and dare not go forward.

Chap.10.1.

f Read Chap. 11.14.

g If we will that our talke be comfortable to vſe, we muſt watch time and ſeaſon.

h That is, holſome and profitable to the hearers.

i That ſuffereth himſelfe to be admoniſhed by Gods word, which bringeth life and to amende.

k Meaning, that God exalteth none, but them that are firſt humbled.

a He derideth the preſumption of man, who would take vpon him to prepare his heart or ſuch like, ſeeing he is not able to ſpeake a word except God giue it him.

b He ſheweth that man flattereth himſelfe in his doings: calling that vertue which God condemneth vice. ‡Ebr. role.

c So that the iuſtice of God ſhal appeare to his glorie, euen in the deſtruction of the wicked.

Chap.11.21.

d Their vpright and repenting life ſhalbe a token that their ſinnes are forgiuen.

Chap.15.16. pſal.37.16.

e He ſheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

Chap.11.1.

f If they be true and iuſt, they are Gods worke, and he deliteth therein, but otherwiſe if they be falſe, they are the worke of the deuill, and to their condemnation that vſe them.

g They are appointed by God to rule according to equitie and iuſtice.

h That is, he findeth out many meanes to execute his wrath.

i Which is moſt comfortable to the drie ground. Deut.11.14.

Chap.8.10.

Pſal.125.1.

k The ſweete wordes of conſolation, which come forth of a godly heart.

l Either that which the wicked teache others, or elſe it is folly to teach them that are malicious.

25 *There is a waye that ſeemeth right vnto man: but the yſſue thereof [are the wayes of death.

26 The perſon that trauelleth, trauelleth for himſelfe: for his mouth [l] craueth it of him.

27 A wicked man diggeth vp euill, and in his lippes is like [m] burning fire.

28 A frowarde perſon ſoweth ſtrife: and a tale teller maketh diuiſion among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 He ſhutteth his eyes to deuiſe wickednes: he moueth his lips, [and] [n] bringeth euill to paſſe.

31 Age is a crowne of glorie, [o] when it is found in the way of righteouſnes.

32 He that is ſlowe vnto anger, is better then the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is caſt into the lappe: but the whole diſpoſition thereof [is] [p] of the Lorde.

Chap.14.12.

[l] [illegible] boweth vpon him.

[m] For he conſumeth himſelfe & others.

[n] With his whole indeuour he laboureth to bring his wickednes to paſſe.

[o] That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſell of God, which ſhall come to paſſe.

CHAP. XVII.

BEtter is a drie morſel, if peace be with it, then an houſe full of [a] ſacrifices with ſtrife.

2 *A diſcrete ſeruant ſhall haue rule ouer a lewde ſonne, and he ſhall deuide the [b] heritage among the brethren.

3 As is the fining pot for ſiluer, and the fornace for golde, ſo the Lord tryeth the hearts.

4 The wicked giueth heede to falſe lips, & a lyer hearkeneth to the naughtie tongue.

5 *He that mocketh the poore, reprocheth him that made him: and he that reioyceth at deſtruction, ſhall not be vnpuniſhed.

6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.

7 †Hie talke becommeth not a foole, much leſſe a lying talke a prince.

8 A reward is as a [c] ſtone pleaſant in the eyes of them that haue it: it proſpereth, whither ſo euer it turneth.

9 He that couereth a tranſgreſſion, ſeeketh loue: but hee that repeateth a matter, ſeparateth the [d] prince.

10 A reproofe entreth more into him that hath vnderſtanding, then an hundreth ſtripes into a foole.

11 A ſeditious perſon ſeeketh onely euil, and a cruel [e] meſſenger ſhall be ſent againſt him.

[a] For where as were many ſacrifices, there were many portions giuen to the people, wherewith they feaſted.

Eccluſ.10.26.

[b] That is, ſhall be made gouernour ouer the children.

Chap.14.31.

† Ebr. the lippe of excellencie.

[c] The reward hath great force to gaine the hearts of men.

[d] He that admoniſheth the prince of his fault maketh him his enemie.

12 It is better [f] for a man to meete a beare robbed of her whelpes, then a † foole in his follie.

13 *He that rewardeth euill for good, euill ſhall not depart from his houſe.

14 The beginning of ſtrife is as one that openeth the waters: therefore or the contention be medled with leaue off.

15 *He that iuſtifieth the wicked, and he that condemneth the iuſt, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wiſedome, and [he hath] none heart?

17 A friend loueth at all times: and [h] a brother is borne for aduerſitie.

18 A man deſtitute of vnderſtanding [i] toucheth the hand, & becommeth ſuretie for his neighbour.

19 He loueth tranſgreſſion, that loueth ſtrife: [and he that exalteth his [k] gate, ſeeketh deſtruction.

20 The frowarde heart findeth no good: & he that hath a naughtie tongue, ſhall fall into euill.

21 He that begetteth a foole, [getteth] himſelfe ſorow, and the father of a foole can haue no ioye.

22 *A ioyfull heart cauſeth good health: but a ſorowfull minde drieth the bones.

23 A wicked man taketh a gift out of [l] the boſome to wreſt the wayes of iudgement.

24 *Wiſedome [is] in the face of him that hath vnderſtanding: but the eyes of a foole [are] in the [m] corners of the worlde.

25 A fooliſh ſonne is a griefe vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemne the iuſt, nor that the princes ſhould ſmite [ſuch] [n] for equitie.

27 He that hath knowledge, ſpareth his words, and a man of vnderſtanding [is of an excellent ſpirit.

28 Euen a foole when he holdeth his peace, is counted wiſe, and he that ſtoppeth his lippes, prudent.

[e] By the meſſenger is ment ſuch meanes, as God vſeth to puniſh the rebels.

[f] Whereby he meaneth the wicked in his rage, who hath no feare of God.

Rom.12.17. 1.theſ.5.15. 1.pet.3.9.

Iſa.5.23. chap.24.24.

[g] What auaileth it the wicked to be rich, ſeeing he ſetteth not his minde to wiſdome?

[h] So that he is more then a friend, euen a brother that helpeth in time of aduerſitie.

[i] Read Chap.6.1.

[k] Liſteth vp himſelfe aboue his degree.

Chap.15.13.

[l] That is, ſecretly and out of the boſome of the rich.

Eccleſ.2.14.

[m] That is, wander to and fro and ſeeke not after wiſdome.

Chap.10.1.

[n] For their well doing.

CHAP. XVIII.

FOr the deſire [a] thereof he will ſeparate himſelfe to ſeeke it, and occupie himſelfe in all wiſedome.

2 A foole hath no delite in vnder-

[a] He that loueth wiſdome, will ſeparate himſelfe from all lets, and giue himſelfe wholly to ſeeke it.

ſtanding:

ſtanding: but that his heart may be [b] diſcouered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproche.

4 The wordes of a mans mouth [d] are like deepe waters, and the wellſpring of wiſedome is like a flowing riuer.

5 It is not good to [e] accept the perſon of the wicked, to cauſe the righteous to fall in iudgement.

6 A fooles lippes come with ſtriſe, and his mouth calleth for ſtripes.

7 A fooles mouth is his owne deſtruction, and his lippes [are a ſnare for his ſoule.

8 The wordes of a tale bearer [are] as flatterings, and they go downe into the [f] bowels of the bellie.

9 Hee alſo that is ſlouthfull in his worke, is euen the brother of him that is a great waſter.

10 The Name of the Lorde [is] a ſtrong towre: the righteous runneth [g] vnto it, and is exalted.

11 *The riche mans riches [are] his ſtrong citie: and as an hie wall in his imagination.

12 *Before deſtruction the heart of a man is hautie, and before glorie [goeth] lowlineſſe.

13 *He that anſwereth a matter before he heare it, it is folie and ſhame vnto him.

14 The ſpirite of a man will ſuſteine his infirmitie: but [h] a wounded ſpirite, who can beare it?

15 A wiſe heart getteth knowledge, and the eare of ỷ wiſe ſeeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is firſt in his own cauſe, is iuſt: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] cauſeth contentions to ceaſe, and [m] maketh a partition among the mightie.

19 A brother offended [is harder to winne then a ſtrong city and their contentions are like the [n] barre of a palace.

20 With the fruite of a mans mouth ſhall his belly be ſatiſfied, and with the increaſe of his lippes ſhall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, ſhall eate the fruite thereof.

22 Hee that findeth [p] a wife, findeth a good thing, and receiueth fauour of the Lorde.

23 The poore ſpeaketh with prayers: but the rich anſwereth roughly.

24 A man that hath friends ought to ſhewe him ſelfe friendly: for a friend is neerer [q] then a brother.

b That is, that he may talke [illegible] whatſoeuer commeth to minde.

c Meaning, ſuch one as contemneth all others.

d Which can neuer be drawē emptie, but bring euer profite.

e That is, to fauour him and ſupport him.

f They are ſoone beleeued and enter in moſt deepely.

g He ſheweth what is the refuge of the godly againſt all troubles.

Chap. 10.15.

Chap. 16.18.

Ecclus. 11.8.

h The minde can well beare the infirmitie of the bodie, but when the ſpirit is wounded, the thing is hard to ſuſteine.

i Getteth him libertie to ſpeake, and fauour of them that are moſt in eſtimation.

k He that ſpeaketh firſt is beſt heard of the wicked iudge, but when his aduerſarie inquireth out the matter, it turneth to his ſhame.

l If a controuerſie cannot otherwiſe be [illegible] lots, [illegible] ſtrife.

m [illegible] appeaſeth contro[illegible] which [illegible] cannot otherwiſe be pacified.

n Which for the ſtrength thereof will not breake.

o [illegible] of the [illegible] commeth the fruite thereof [illegible] good or [illegible]

p He that is ioyned to a vertuous woman in mariage, is bleſſed of the Lord, as Chap. 19.14.

q That is oft times men are found which are more ready to do pleaſure then he that is more bound by dutie.

CHAP. XIX.

Better *is the poore that walketh in his vprightnes, then he that abuſeth his lippes, and is a foole.

2 For without knowledge the minde is not good, and he that haſteth with his feete, ſinneth.

3 The fooliſhneſſe of a man peruerteth his way, and his heart freateth againſt the Lord.

4 Riches gather many friends: but the poore is ſeparated from his neighbour.

5 *A falſe witnes ſhall not be vnpuniſhed: and he that ſpeaketh lyes, ſhall not eſcape.

6 Many reuerence the face of ỷ prince, and euery man [is] friend to him that giueth giftes.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be inſtant [a] with wordes, [yet] they will not.

8 He that poſſeſſeth vnderſtanding, [b] loueth his own ſoule, and keepeth wiſdome to finde goodneſſe.

9 A falſe witneſſe ſhall not be vnpuniſhed: and he that ſpeaketh lyes, ſhall periſh.

10 [c] Pleaſure is not comely for a foole, much leſſe for a ſeruant to haue rule ouer princes.

11 The diſcretion of a man deferreth his anger: and his glorie [is] [d] to paſſe by an offence.

12 *The Kings wrath [is like the roaring of a lyon: but his fauour [is] like the dewe vpon the graſſe.

13 *A fooliſh ſonne [is] the calamitie of his father, *and the contentions of a wife [are like] a continuall [e] dropping.

14 Houſe and riches [are] the inheritance of the fathers: but *a prudent wife [commeth] of the Lord.

15 Slouthfulneſſe cauſeth to fall a ſleepe, and a deceitfull perſon ſhall be affamiſhed.

16 He that keepeth the commaundement, keepeth his owne ſoule: but he that deſpiſeth his wayes, ſhall dye.

17 He

Chap. 28.6.

Deut. 19.19. dan. 13.61.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vſe of things are not to be permitted to him that can not vſe them aright.

d That is, to couer it by charitie and to do therein as may moſt ſerue to Gods glory.

Chap. 20.2.

Chap. 17.21.

Chap. 21.9.

e As rayne that droppeth and rotteth the houſe.

Chap. 18.22.

17 He that hath mercie vpon ẏ poore, lendeth vnto the Lorde: and the Lorde wil recompenſe him that which he hath giuen.

18 Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.

19 A man of much anger ſhall ſuffer puniſhment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counſel, and receiue inſtruction, that thou mayeſt be wiſe in thy latter end.

21 Many deuices [are] in a [g] mans heart: but the counſell of the Lord ſhall ſtande.

22 That that is to be deſired of a man, is his [h] goodneſſe, and a poore man is better then a lyer.

23 The feare of the Lord [leadeth] to life: and he that is filled therewith ſhal continue, and ſhall not be viſited with euill.

24 *The ſlouthfull hideth his hand in his boſome, and will not put it to his mouth againe.

25 *Smite a ſcorner, and [i] the fooliſh wil beware: and reproue the prudent, and he will vnderſtand knowledge.

26 He that deſtroyeth his father, [or] chaſeth away his mother, [is] a lewde and ſhamefull childe.

27 My ſonne, heare no more the inſtruction, that cauſeth to erre from the wordes of knowledge.

28 A wicked witneſſe mocketh at iudgement, and the mouth of the wicked [k] ſwalloweth vp iniquitie.

29 [But] iudgements are prepared for the ſcorners, and ſtripes for the backe of the fooles.

CHAP. XX.

VVine [a] [is] a mocker [&] ſtrong drinke is raging: and whoſoeuer is deceiued thereby, is not wiſe.

2 *The feare of the King [is] like the roaring of a lion: he that prouoketh him vnto anger, [b] ſinneth againſt his owne ſoule.

3 *It is a mans honour to ceaſe from ſtrife: but euery foole will be medling.

4 The ſlouthfull will not plowe, becauſe of winter: therefore ſhall he beg in ſommer, but haue nothing.

5 The counſell in the heart of [c] man [is like] deepe waters: but a man that hath vnderſtanding, will drawe it out.

6 Many men will boaſt, euery one of his owne goodnes: but who can finde a faithfull man?

7 He that walketh in his integritie, [is] iuſt: and bleſſed [ſhall] his children [be] after him.

8 A King that ſitteth in the throne of iudgement, [d] chaſeth away all euil with his eyes.

9 *Who can ſay, I haue made mine heart cleane, I am cleane from my ſinne?

10 Diuers [e] weights, and diuers meaſures, both theſe are euen abomination vnto the Lord.

11 A childe alſo is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both theſe, euen the eare to heare, and the eye to ſee.

13 Loue not ſleepe, leſt thou come vnto pouertie: open thine eyes, [and] thou ſhalt be ſatiſfied with bread.

14 It is naught, it is naught, ſaith the byer: but when he is gone apart, he boaſteth.

15 There is golde, and a multitude of precious ſtones: but the lippes of knowledge [are] a precious iewel.

16 *Take his [f] garment, that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

17 The bread of deceite [is] ſweete to a man: but afterward his mouth ſhalbe filled with grauel.

18 Eſtabliſh the thoughts by counſel: and by counſell make warre.

19 He that goeth about [as] a ſlanderer, diſcouereth *ſecrets: therefore meddle not with him that flattereth with his lippes.

20 *He that curſeth his father or his mother his light ſhall be put out in obſcure darkenes.

12 An heritage [is] haſtely gotten at the beginning, but the end thereof ſhall not be bleſſed.

22 Say not thou, *I wil recompenſe euill: but waite vpon the Lord, and he ſhall ſaue thee.

23 *Diuers weightes [are] an abomination vnto the Lorde, and deceitful balances are not good.

24 *The ſteps of man are ruled by the Lord: howe can a man then vnderſtand his owne way?

25 It is a deſtruction for a man to [g] deuoure that which is ſanctified, and after the vowes to inquire.

26 A wiſe King ſcattereth the wic-

[f] Though for a time he giue place to counſell, yet ſoone after will he giue place to his raging affections.

[g] Mans deuiſe ſhall not haue ſucceſſe, except God gouerne it, whoſe purpoſe is vnchangeable.

[h] That is, that he be honeſt: for the poore man that is honeſt, is to be eſteemed aboue the rich which is not vertuous.

Chap. 26. 15.

Chap. 21. 11.

[i] That is, the ſimple and ignorant men learne, when they ſee the wicked puniſhed.

[k] Taketh a pleaſure and delite therein, as gluttons and drunkards in delicate meates and drinkes.

[a] By wine here is meant him that is giuen to wine, & ſo by ſtrong drinke.

Chap. 19. 12.

[b] Putteth his life in danger.

[c] It is hard to finde out: for it is as deepe waters, whoſe bottome can not be found: yet the wiſe man wil know a man either by his wordes or maners.

[d] Where righteous iudgement is executed, there ſinne ceaſeth and vice dare not appeare.

1.K[illegible] 8.46. 2.C[illegible] 6.20 Eccleſ. 7.22. 1.Iohn. 1.8.

[e] [illegible] ſtone and ſtone, ephah and ephah.

[e] Read Chap. 16. 11.

Chap. 27. 13.

[f] Teach him wit, that he caſt not himſelfe raſhly into danger.

Chap. 11. 13.

Exod. 21. 17. Leuit. 20. 9. Matth. 15. 4.

Deut. 32. 35. Chap. 17. 13. [illegible] Rom. 12. 17. 1.Theſ. 5. 15. 1.Pet. 3. 9. [illegible]

[g] That is, to [illegible] or cauſe it to his [illegible] which was appointed to God: and then inquire how they may be exempt from the fault.

ked, and cauſeth the [h] wheele to turne ouer them.

27 The [i] light of the Lorde [is] the breath of man, and ſearcheth all the bowels of the belly.

28 *Mercie and trueth preſerue the King: for his throne ſhall be eſtabliſhed with mercie.

29 The beautie of yong men [is] their ſtrength, and the glorie of the aged [is] the gray head.

30 [k] The blewnes of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly.

CHAP. XXI.

The [a] Kings heart [is] in the hand of the Lord, [as] the riuers of waters: he turneth it whitherſoeuer it pleaſeth him.

2 Euery *way of a man [is] right in his owne eyes: but the Lord pondereth the hearts.

3 *To doe iuſtice & iudgement is more acceptable to the Lord then ſacrifice.

4 A hautie looke, and a proud heart, [which is] the [b] light of the wicked, [is] ſinne.

5 The thoughtes of the diligent [doe] ſurely bring abundance: but [c] whoſoeuer is haſtie, [commeth] ſurely to pouertie.

6 *The gathering of treaſures by a deceytfull tongue is vanitie toſſed to and fro of them that ſeeke death.

7 The robberie of the wicked ſhall deſtroy them: for they haue refuſed to execute iudgement.

8 The way of ſome [is] peruerted and ſtrange: but of the pure man, his worke is right.

9 *It is better to dwell in a corner of the houſe toppe, then with a contentious woman in a wide houſe.

10 The ſoule of the wicked wiſheth euill: [and] his neighbour hath no fauour in his eyes.

11 When the ſcorner is puniſhed, the fooliſh is wiſe: and when one inſtructeth the wiſe, he will receiue knowledge.

12 The righteous [f] teacheth the houſe of the wicked: but God ouerthroweth the wicked for their euill.

13 He that ſtoppeth his eare at the crying of the poore, he ſhall alſo crye and not be heard.

14 [g] A gift in ſecret pacifieth anger, and a gift in the boſome great wrath.

15 It is ioye to the iuſt to doe iudgement: but deſtruction [ſhall be] to the workers of iniquitie.

16 A man that wandereth out of the way of wiſedome, ſhall remaine in the congregation of the dead.

17 He that loueth paſtime, [ſhalbe] a poore man: and he that loueth wine and oyle, ſhall not be riche.

18 The [i] wicked ſhall be a ranſome for the iuſt, and the tranſgreſſour for the righteous.

19 *It is better to dwell in the wilderneſſe, then with a contentious and angrie woman.

20 In the houſe of the wiſe is a pleaſant treaſure and oyle: but a fooliſh man deuoureth it.

21 He that followeth after righteouſnes and mercy, ſhall finde life righteouſneſſe, and glorie.

22 A [k] wiſe man goeth vp into the citie of the mightie, and caſteth downe the ſtrength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his ſoule from afflictions.

24 Proude, hautie [and] ſcornefull [is] his name that worketh in [his] arrogancie wrath.

25 The deſire of the ſlouthfull [l] ſlayeth him: for his hands refuſe to worke.

26 He coueteth euermore greedily, but the righteous giueth, & ſpareth not.

27 The *ſacrifice of the wicked [is an] abomination: how much more when he bringeth it with a wicked minde?

28 *A falſe witnes ſhall periſh: but he that heareth, [m] ſpeaketh continually.

29 A wicked man hardeneth his face: but the iuſt he will direct his way.

30 There is no wiſedome, neither vnderſtanding, nor counſaile againſt the Lorde.

31 The horſe is prepared againſt the day of battell: but ſaluation [is] of the Lorde.

CHAP. XXII.

A *Good name is to be choſen aboue great riches, and [a] louing fauour is aboue ſiluer and aboue golde.

2 *The riche and poore [b] meete together: the Lorde [is] the maker of them all.

3 *A prudent man ſeeth the [c] plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.

4 The

[h] Which was a kinde of puniſhment then vſed.

[i] The worde of God giueth life vnto man, and cauſeth vs to ſee and trie the ſecrets of our darke hearts, Ebr. 4.12.

Chap. 29.14.

[k] Sharpe puniſhment, that perceth euen the inwarde partes, is profitable for the wicked, to bring them to amendement.

[a] Though Kings ſeme to haue al things at commandement, yet are they not able to bring their own purpoſes to paſſe any otherwiſe then God hath appointed: much leſſe are the inferiours able.

Chap. 16.2.

Mic. 6.8.

‖ Or, plowing.

[b] That is, the thing wherby he is guided, or all that he bringeth forth as the frute of his worke.

[c] He y goeth raſhly about his buſines & without counſell.

Chap. [illegible] 11.

[d] He meaneth this chiefly of iudges & princes which leaue that vocation whereunto God hath called them and po[illegible] their labours to maintaine their eſtates.

Chap. 19.13. and 25.24.

[illegible] a great [illegible]

[e] Read Chap. 19.25.

[f] Though the godly admoniſh the wicked both by worde & example of life, yet the wicked will not amende, til God deſtroy them.

[g] To doe a pleaſure to the angrie man pacifieth him.

[h] God ſhall cauſe that to fall on their owne heads, which they intended againſt the iuſt, by deliuering the iuſt and putting the wicked in their places.

Ecclus. 25.18.

[i] Meaning, abundance of al things.

[k] Wiſedome ouercommeth ſtrength and confidence in worldly things.

[l] He thinketh to liue by wiſhing and deſiring all things, but will take no paine to get ought.

Chap. 15.8.

Iſa. 1.13.

Chap. 24.17.

Chap. 19.5.

[m] He may boldly teſtifie the trueth that he hath heard.

Eccles. 7.3.

[a] Which commeth by well doing.

Chap. 29.13.

[b] Liue together and haue neede the one of the other.

Chap. 27.12.

[c] That is, the puniſhment, which is prepared for the wicked, and fleeth to God for ſuccour.

4 The reward of humilitie, and the feare of God is riches and glorie, & life.

5 Thornes & ſnares are in the way of the froward: but he that regardeth his ſoule, will depart farre from them.

d Bring him vp [illegible] and he ſhal ſo continue.

6 Teache a childe ᵈ in the trade of his way, and when he is olde, he ſhall not depart from it.

7 The riche ruleth the poore, and the borower is ſeruant to the man that lendeth.

e His autoritie, whereby he did oppreſſe others ſhall be taken from him.

8 He that ſoweth iniquitie, ſhall reape affliction, and the ᵉ rodde of his anger ſhall faile.

[illegible] 31. 23.

f He that is merciful and liberal.

9 *He that hath a good ᶠ eye, he ſhall be bleſſed: for he giueth of his bread vnto the poore.

10 Caſt out the ſcorner, & ſtrife ſhall go out: ſo contention and reproch ſhal ceaſe.

g He ſheweth that princes ſhould be [illegible] familiar [illegible], whoſe conſcience is good and their talke wiſe & godly.

h Fauour them that loue knowledge.

11 He that loueth pureneſſe of heart ᵍ for the grace of his lippes, the King ſhalbe his friend.

12 The eyes of the Lorde ʰ preſerue knowledge: but he ouerthroweth the wordes of the tranſgreſſour.

i He derideth them that inuent vaine excuſes, becauſe they would not do their duetie.

13 The ſlouthfull man ſaith, A lyon ⁱ is without, I ſhalbe ſlaine in ẏ ſtreete.

14 The mouth of ſtrange women is as a deepe pit: he with whom the Lord is angrie, ᵏ ſhall fall therein.

k So God puniſheth one ſin [illegible] the w[illegible] [illegible] into the acquaintance of an harlot.

l The childe is naturaly giuen vnto it.

15 Fooliſhneſſe is bound in the heart of a childe: but the rod of correction ſhall driue it away from him.

16 He that oppreſſeth the poore to increaſe himſelfe, and giueth vnto the riche, ſhall ſurely come to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wiſe, and applie thine heart vnto my knowledge.

18 For it ſhalbe pleaſant, if thou keepe them in thy bellie, and if they be directed together in thy lippes.

m He ſheweth what the end of wiſdome is, to wit, to direct vs to the Lord.

n That is, ſundrie times.

19 That thy confidence may be in ᵐ the Lorde, I haue ſhewed thee this day: thou therefore take heede.

20 Haue not I writte vnto thee ⁿ three times in counſels and knowledge,

21 That I might ſhew thee the aſſurance of the words of trueth to anſwere the wordes of trueth to them that ſende to thee?

† The [illegible]

* Chap. 23. 11.

o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euil conuerſation.

22 Robbe not the poore, becauſe he is poore, neither oppreſſe the afflicted † in iudgement.

23 For the Lorde *will defend their cauſe, and ſpoyle the ſoule of thoſe that ſpoyle them.

24 Make ᵒ no friendſhip with an angrie mã, neither go with ẏ furious man,

25 Leaſt thou learne his wayes, and receiue deſtruction to thy ſoule.

a Which [illegible]

26 Be not thou of them that ᵃ touch the hande, nor among them that are ſuretie for debts.

27 If thou haſt nothing to pay, why cauſeſt thou that hee ſhould take thy bed from vnder thee?

[illegible]

28 Thou ſhalt not *remoue ẏ ancient bounds which thy fathers haue made.

29 Thou ſeeſt that a diligent man in his buſines ſtandeth before kings, and ſtandeth not before the baſe ſort.

CHAP. XXIII.

a Eate with ſobrietie.

b Bridle thine appetite, as it were by force and violence.

WHen thou ſitteſt to eate with a ruler, ᵃ conſider diligently what is before thee,

2 And put the knife to thy throte, if thou be a man giuen to the appetite.

c For oftentimes the rich [illegible] their tables, it is not for the loue they beare [illegible] their owne ſecret purpoſes.

3 Bee not deſirous of his deintie meates: for it is a deceiuable meate.

4 Trauaile not too much to be riche: but ceaſe from thy wiſdome.

5 Wilt thou caſt thine eyes vpon it, which is nothing: for riches taketh her to her wings, as an eagle, and flieth into the heauen.

d [illegible] to get worldly riches.

6 Eate thou not the bread of him that hath an euil eye, neither deſire his deintie meates.

e [illegible] counted a good [illegible] taken for [illegible]

7 For as though he thought it in his heart, ſo will he ſay vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomite thy ᵉ morſels that thou haſt eaten, and thou ſhalt loſe thy ſweete wordes.

f He will not [illegible] thee [illegible] and his [illegible] wordes [illegible]

9 Speake not in the eares of a foole: for he will deſpiſe the wiſedome of thy wordes.

[illegible] 27. 17. [illegible] 22. 28.

10 *Remoue not ẏ ancient bounds, and enter not into the fields of the fatherles.

Chap. 22. 23.

11 For hee that redeemeth them, is mightie: he will *defend their cauſe againſt thee.

12 Apply thine heart to inſtructiõ, and thine eares to the words of knowledge.

[illegible]

13 *Withhold not correction from the childe: if thou ſmite him with the rod, he ſhall not die.

That is, from [illegible]

14 Thou ſhalt ſmite him with the rod, & ſhalt deliuer his ſoule from hell.

15 My ſonne, if thine heart be wiſe, mine heart ſhall reioyce, and I alſo,

16 And my reines ſhall reioyce, when thy lips ſpeake righteous things.

[illegible]

17 *Let not thine heart be enuious againſt ſinners: but let it be in the feare of the Lord continually.

18 For ſurely there is an ende, [h] and thy hope ſhall not be cut off.

h The proſpe- [illegible] not con[illegible].

19 O thou my ſonne, heare, and be wiſe, and guide thine heart in the way.

20 Keepe not companie with [i] drunkards, [nor] with [*] gluttons.

i [illegible]

21 For the drunkard and the glutton ſhall be poore, and the ſleeper ſhall be clothed with ragges.

22 Obey thy father that hath begotten thee, & deſpiſe not thy mother when ſhe is olde.

23 Bye [k] the trueth, but ſell it not: likewiſe wiſdome, and inſtruction, and vnderſtanding.

k Spare no coſt [illegible] the ſame, neither depart from it for any gaine.

24 The father of the righteous ſhall greatly reioyce, and he that begetteth a wiſe childe, ſhall haue ioy of him.

25 Thy father and thy mother ſhalbe glad and ſhe that bare thee, ſhal reioyce.

26 My ſonne, giue me [l] thine heart, and let thine eyes delite in my wayes.

l Giue thy ſelfe wholy to wiſdo[illegible].

Chap. [illegible] 14.

27 *For a whore is as a deepe ditch, and a ſtrange woman is as a narow pit.

Chap. 7. 12.

28 *Alſo ſhe lyeth in waite as for a praye, [m] and ſhe increaſeth the tranſgreſſers among men.

m [illegible] and [illegible] to offend God.

29 To whom is wo? to whom is ſorowe? to whom is ſtrife? to whome is murmuring? to whome are woundes without cauſe? and, to whome is the rednes of the eyes?

30 Euen to them that tary long at the wine, to them that go, [n] and ſeeke mixt wine.

n Which by arte is made [illegible] ſtronger, and more pleaſant.

31 Looke not thou vpon the wine, when it is red, and when it ſheweth his colour in the cup, [or] goeth downe pleaſantly.

32 In the ende thereof it will bite like a ſerpent, and hurt like a cockatriſe.

33 Thine [o] eyes ſhal looke vpō ſtrange women, and thine heart ſhall ſpeake lewde things.

o That is, [illegible] to adulterie.

34 And thou ſhalt be as one that ſleepeth in the middes of the ſea, and as he that ſleepeth in the top of the maſt.

p In ſuch [illegible]

35 They haue ſtricken me, [ſhalt thou ſay,] but I was not ſicke: they haue beaten me, but I knewe not, when I [p] woke: therefore will I [q] ſeeke it yet ſtill.

q Though [illegible] make them [illegible] yet can they not [illegible].

CHAP. XXIIII.

[illegible] 17.

BE *not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lippes ſpeake miſchiefe.

3 Through wiſedome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious, and pleaſant riches.

5 A wiſe man is ſtrong: for a man of vnderſtanding encreaſeth his ſtrength.

6 *For with counſel thou ſhalt enterpriſe thy warre, and in the multitude of them that can giue counſell, is health.

Chap. 20. 18.

7 Wiſdome is hie to a foole [therfore] he can not open his mouth in the [a] gate.

a In the place where wiſdome ſhould be ſhewed.

8 He that imagineth to do euill, men ſhall call him an authour of wickednes.

9 The wicked thought of a foole is ſinne, and the ſcorner [is] an abomination vnto men.

10 If thou be [b] faint in the day of aduerſitie, thy ſtrength is ſmall.

b Man hath no triall of his ſtrength, till he be in troubles.

11 Deliuer them that are drawen [c] to death: and wilt thou not preſerue them that are led to be ſlaine?

c None can be excuſed, if he helpe not the innocent when he is in danger.

12 If thou ſay, Behold, we knew not of it: he that pondereth the hearts, doth not he vnderſtand it? and hee that keepeth thy ſoule, knoweth he it not? will not he alſo recompenſe euery man according to his workes?

13 My ſonne, eat [d] honie, for it is good, and the honie combe, [for it is] ſweete vnto thy mouth:

d As honie is ſweete and pleaſant to the taſte, ſo wiſdome is to the ſoule.

14 So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou finde it, and there ſhalbe an ende, and thine hope ſhall not be cut off.

Or, rewarde.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoyle not his reſting place.

16 For a iuſt man [e] falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

e He is ſubiect to manie perils: but God deliuereth him.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when he ſtumbleth,

18 Leaſt the Lord ſee it, & it diſpleaſe him, and he turne his wrath [f] from him.

f To be reuenged on thee.

19 *Fret not thy ſelfe becauſe of þ malicious, neither be enuious at the wicked.

Pſal. 37. 1. chap. 23. 17.

20 For there ſhalbe none ende of plagues to the euill man: *the light of the wicked ſhall be put out.

Chap. 13. 9.

21 My ſonne, feare the Lord, and the King, and meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

g Meaning, either of the wicked and ſeditious, as verſe 19 and 21, or of them that feare not God nor obey their King.

23 ALSO THESE THINGS PERTEINE

TEINE TO THE WISE, It is not good [i] to haue reſpect of any perſon in iudgement.

24 He that ſaith to the wicked,* Thou art righteous, him ſhal the people curſe, and the multitude ſhall abhorre him.

25 But to them that rebuke [him,] ſhall be pleaſure, and vpon them ſhall come the bleſſing of goodnes.

26 They ſhall kiſſe the lippes of him that anſwereth vpright wordes.

27 Prepare thy worke without, and make readie thy things in the field, [k] and after, builde thine houſe.

28 Bee not a witneſſe againſt thy neighbour without cauſe: for wilt thou deceiue with thy lippes?

29 * Say not, I will do to him, as he hath done to mee, I [l] will recompence euery man according to his worke.

30 I paſſed by the fielde of the ſlouthfull, and by the vineyarde of the man deſtitute of vnderſtanding.

31 And lo, it was all growen ouer with thornes, [and] nettels had couered the face thereof, and the ſtone wal thereof was broken downe.

32 Then I behelde, [and] I conſidered it well: I looked vpon it, [and] [k] receiued inſtruction.

33 Yet a litle ſleepe, [l] a litle ſlumber, a litle folding of the handes to ſleepe:

34 So thy pouertie commeth [as one] that trauaileth by the way, and thy neceſſitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

2 The glorie of God is to [c] conceale a thing ſecrete: but the Kings honour, is to ſearch out a thing.

3 The heauens in heighte, and the earth in deepenes, and the [e] kings heart can no man ſearch out.

4 Take the [f] droſſe from þ ſiluer, and there ſhall proceede a veſſel for the finer.

5 Take [g] away the wicked from the king, and his throne ſhal be ſtabliſhed in righteouſnes.

6 Boaſt not thy ſelfe before the king, and ſtand not in the place of great men.

7 * For it is better, that it be ſaid vnto thee, Come vp hither, then thou to be put lower in the preſence of the prince whome thine eyes haue ſeene.

8 Go not foorth haſtily to ſtrife, leaſt thou knowe not what to do in the ende thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbour, and diſcouer not the ſecrete to another,

10 Leſt he that heareth it, put thee to ſhame, and thine infamie do not [f] ceaſe.

11 A word ſpoken in his place, is like apples of golde with pictures of ſiluer.

12 Hee that reproueth the wiſe, and the obedient eare is as a golden earing and an ornament of fine golde.

13 As the [g] colde of the ſnowe in the time of harueſt, ſo is a faithfull meſſenger to them that ſende him: for he refreſheth the ſoule of his maſters.

14 A man that boaſteth of falſe liberalitie, [is like] [h] cloudes and winde without raine.

15 A Prince is pacified by ſtaying [i] of anger, and a ſoft tongue breaketh the [k] bones.

16 [If] thou haue founde honie, eate that is [ſufficient] for thee, leaſt thou be ouer full, and vomite it.

17 Withdrawe thy foote frõ thy neighbours houſe, leaſt he be wearie of thee, and hate thee.

18 A man that beareth falſe witnes againſt his neighbour, is like an hammer and a ſworde, and a ſharpe arrowe.

19 Cõfidence in an vnfaithfull man in time of trouble, [is like] a broken toothe and a ſlyding foote.

20 He that taketh away the garment in the cold ſeaſon is like vinegar powred [l] vpon nitre, or like him that ſingeth ſongs to an heauie heart.

21 * If he that hateth thee be hungrie giue him bread to eate, and if he be thirſtie, giue him water to drinke.

22 For thou ſhalt lay [m] coles vpon his head, & the Lord ſhall recompence thee.

23 [As the Northwinde driueth away the raine, ſo doeth an angrie countenance the ſlandering tongue.

24 *It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.

25 [As are the colde waters to a wearie ſoule, ſo is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt ſpring.

27 It is not good to eate much honie:

Fff.iii. *ſo

[i] The to know [illegible]

* Chap. 17.15. Iſa. 5.23.

[k] Be ſure of the meanes howe to compaſſe it before thou take any enterpriſe in hand.

* Chap. 20.22.

[l] He ſheweth what is the nature of the wicked, to reuenge wrong for wrong.

[k] That I might learne by another mans fault.

[l] Read Chap. 6.10.

[a] Whom Hezekiah appoynted for this purpoſe.

[b] That is, gathered out of diuers bookes of Salomon.

[c] God doeth not reueile the cauſe of his iudgements to man.

[d] Becauſe the King ruleth by the reuealed worde of God, the cauſe of his doinges muſt appeare, and therefore he muſt vſe diligence in trying out of cauſes.

[e] He ſheweth that it is to harde for man to atteine to the reaſon of all the ſecret doings of the King, euen when he is vpright, and doeth his duetie. [f] When vice is remooued from a King, hee is a meete veſſell for the Lordes vſe. [g] It is not ynough that he be pure himſelfe, but that he put away others that be corrupted. Luke 14.10.

[f] Leaſt whereas thou thinkeſt by that meanes to haue an ende of the matter, it [illegible] thee trouble.

[g] In the time of great heate when men deſire colde.

[h] Which haue an outwarde appearance, and are nothing within.

[i] By not miniſtring occaſion to prouoke him farther.

[k] That is the heart that is bent to anger, as Chap. 15.1.

[illegible] of this world.

[l] Which melteth it, and con[illegible]

* Rom. 12.20.

[m] Thou ſhalt [illegible] to acknowledge [illegible]

* Chap. 21.9.

[illegible], 22.

*ſo to ſearche their owne glorie [is not] glorie.

28 A man that refraineth not his appetite, is like a citie which is [q] broken downe, and without walles.

q And ſo is in extreme danger.

CHAP. XXVI.

As the ſnowe in the ſommer, and as the raine in the harueſt are not meete, ſo is honour vnſeemely for a foole.

2 As the ſparow by fleeing, and the ſwalow by flying eſcape, ſo the curſe that is cauſeleſſe, ſhall not come.

3 Unto the horſe belongeth a whip, to the aſſe a bridle, and a rod to the fooles backe.

4 Anſwere not a foole [a] according to his fooliſhnes, leaſt thou alſo be like him.

5 Anſwere a foole [b] according to his fooliſhnes, leſt hee be wiſe in his owne [+] conceite.

a Conſent not vnto him in his doings.
b Reproue him as the matter requireth.
+ Ebr. eyes.

6 Hee that ſendeth a meſſage by the hãd of a foole, is as he that cutteth off [c] the feete, [d] and drinketh iniquitie.

c To wit, of the meſſenger, whom he ſendeth.
d That is receiueth domage thereby.

7 As they that lift vp yͤ legges of the lame, ſo is a parable in a fooles mouth.

8 As the cloſing vp of a precious ſtone in an heape of ſtones, ſo [is] he that giueth glorie to a foole.

9 As a thorne ſtanding [e] vp in the hand of a drunkarde, ſo [is] a parable in the mouth of fooles.

e Whereby he hurteth himſelf and others.

10 [f] The excellent that formed all things, both rewardeth the foole and rewardeth the tranſgreſſers.

f Meaning, God.

11 *As a dogge turneth againe to his owne vomit, [ſo] a foole turneth to his fooliſhnes.

2.Pet.2.22.

12 Seeſt thou a man wiſe in his owne conceite? [g] more hope [is] of a foole then of him.

g For the foole will rather be counſelled then he: and ſo the foole ſinneth of ignorance, and the other of malice.

13 The ſlouthfull man ſaith, [h] A lyon is in the way: a lyon is in the ſtreetes.

h Read Chap. 22.13.

14 As the doore turneth vpon his hinges, ſo doeth the ſlouthfull man vpon his bed.

15 *The ſlouthfull hideth his hand in his boſome and it grieueth him to put it againe to his mouth.

Chap.19.24

16 The ſluggard is wiſer in his owne conceite, then ſeuen men that can render a reaſon.

17 He that paſſeth by & medleth with the ſtrife that belongeth not vnto him, is as one that taketh a dog by yͤ eares.

18 As hee that faineth him ſelfe mad, caſteth firebrands, arrowes and mortall things,

19 So dealeth the deceitfull man [i] with his friend and ſaith, Am not I in ſport?

i Which diſſembleth him ſelfe [illegible] he is not.

20 Without wood the fire is quẽched, and without a talebearer ſtrife ceaſeth.

21 *As the cole maketh burning coles, and wood a fire, ſo the contentious man is apt to kindle ſtrife.

Eccluſ.28.10.

22 *The wordes of a talebearer are as flatterings, and they go downe into the bowels of the bellie.

Chap.18.8.

23 As ſiluer droſſe ouerlayd vpon a potſheard, ſo are burning lippes, and [k] an euill heart.

k They will ſoone breake out and bewray themſelues.

24 He that hateth, will counterfaite with his lips, but in his heart he layeth vp deceite.

25 Though he ſpeake fauourably, beleeue him not: for [l] there are [m] ſeuen abominations in his heart.

26 Hatred may be couered by deceite: but the malice thereof ſhalbe diſcouered in the congregation.

l Meaning, many, vſing the number certaine for the vncertaine.
m In the aſſemblie of the godly.

27 *He that diggeth a pit, ſhall fall therein, and he that roleth a ſtone, it ſhal returne vnto him.

Eccleſ.10.8
eccluſ.27.26.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

CHAP. XXVII.

Boaſt not thy ſelfe of to [a] morrowe: for thou knoweſt not what a day may bring forth.

a Delay not the time, but take occaſion when it is offered.

2 Let another man praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lippes.

3 *A ſtone is heauie, and the ſande weightie: but a fooles wrath is heauier then them both.

Eccluſ.22.15.

4 Anger is cruell, and wrath [b] is raging: but who can ſtand before enuie?

b For the enuious are obſtinate and can not be reconciled.

5 Open rebuke is better then ſecret loue.

6 The woundes of a louer are faithful, and yͤ kiſſes of an enemie are [c] pleaſant.

c They are flattering, and ſeeme friendfull.

7 *The perſon that is full deſpiſeth an honie combe: but vnto the hungrie ſoule euery bitter thing is ſweete.

Iob.6.6.

8 As a bird that wandereth from her neſt, ſo is a man that wandereth from his owne place.

9 As ointment and perfume reioyce the heart, ſo doeth the ſweeteneſſe of a mans friend by heartie counſell.

10 Thine owne friend and thy fathers friend forſake thou not: neither enter into thy brothers houſe in yͤ day of thy [d] calamitie: for better is a neighbour that is neere, then a brother farre off.

d Truſt not to any to help thee in the day of thy trouble.

11 My ſonne, be wiſe, and reioyce mine heart, that I may anſwere him that reprocheth me.

12 *A pru-

12 ᶜ A prudent man ſeeth the plague, and hydeth himſelfe: but the fooliſh go on ſtill, and are puniſhed.

c Read Chap. 22.3.

13 * Take his garment that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

Chap. 20.16.

14 He that † prayſeth his friend with a loude voyce, ryſing ᶠ early in the morning, it ſhalbe counted to him as a curſe.

† Ebr. bleſſeth.

f Haſtily and without cauſe.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

Chap. 19.13. and 21.9.

16 He that hideth her, hideth yͤ winde, and ſhe is as the oyle in his right hand, that vttereth it ſelfe.

17 Yron ſharpeneth yron, ſo doeth ᵍ man ſharpen the face of his friend.

g One badde man prouoketh another to anger.

18 He that keepeth the figge tree, ſhall eate yͤ fruite thereof: ſo he that wayteth vpon his maſter, ſhall come to honour.

19 As in water, face anſwereth to face, ſo the heart of man to man.

h There is no difference betweene man and man by nature but only the grace of God maketh the difference.

20 The graue and deſtruction can neuer be full, ſo * the eyes of man can neuer be ſatiſfied.

Eccle. 1.8.

21 * As is the fining pot for ſiluer and the fornace for gold, ſo is euery man according to his dignitie.

Chap. 17.3.

i That is, he is either knowne to be ambitious and glorious, or humble and modeſt.

22 Though thou ſhouldeſt braye a foole in a morter among wheat brayed with a peſtell: yet will not his fooliſhnes depart from him.

23 Be diligent to know the ſtate of thy flocke, and take heede to the heardes.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hey diſcouereth it ſelfe, and the graſſe appeareth, and the herbes of the mountaines are gathered.

26 The lambes are for thy clothing, and the goates are the price of the field.

k This declareth the great goodnes of God towards man, and the diligence that he requireth of him for the preſeruation of his giftes.

27 And let the milke of the goates be ſufficient for thy foode, for the foode of thy familie, and for the ſuſtenance of thy maydes.

CHAP. XXVIII.

The wicked ᵃ flee when none purſueth: but the righteous are bolde as a lyon.

a Becauſe their owne conſcience accuſeth them.

2 For the tranſgreſſion of the land there are many princes thereof: but by a man of vnderſtanding and knowledge a realme likewiſe endureth long.

b The ſtate of the common weale is oftentimes changed.

3 A poore man, if he oppreſſe yͤ poore, is like a raging rayne, that leaueth no foode.

4 They that forſake the Law, praiſe the wicked: but they that keepe yͤ Law, ſet themſelues againſt them.

5 Wicked men vnderſtand not iudgement: but they that ſeeke the Lord, vnderſtand all things.

6 * Better is the poore that walketh in his vprightneſſe, then he that peruerteth his wayes, though he be riche.

Chap. 19.1.

7 He that keepeth yͤ Law, is a childe of vnderſtanding: but he that feedeth the gluttons ſhameth his father.

8 He that increaſeth his riches by vſurie and intereſt gathereth them for him that will be mercifull vnto the poore.

c For God wil take away the wicked vſurer, and giue his goods to him that ſhall beſtow them wel.

9 He that turneth away his eare from hearing the Law, euen his prayer ſhal be abominable.

d Becauſe it is not of faith, which is grounded of Gods word or Lawe, which the wicked contemne.

10 He that cauſeth the righteous to go aſtray by an euill way, ſhall fall into his owne pit, and the vpright ſhall inherite good things.

11 The rich man is wiſe in his owne conceite: but the poore that hath vnderſtanding, can trye ᵉ him.

e And iudge that he is not wiſe.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tryed.

Chap. 29.2.

† He is knowne by his doings to be wicked.

13 He that hideth his ſinnes, ſhall not proſper: but he that confeſſeth, and forſaketh them, ſhall haue mercie.

14 Bleſſed is the man that ᵍ feareth alway: but he that hardeneth his heart, ſhall fall into euill.

g Which ſtandeth in awe of God and is afrayde to offence him.

15 As a roaring lyon, & an hungrie beare, [ſo is] ʰ a wicked ruler ouer the poore people.

h For he can neuer be ſatiſfied, but euer oppreſſeth & ſpoyleth.

16 A prince deſtitute of vnderſtanding, is alſo a great oppreſſour: but he that hateth couetouſnes, ſhall prolong [his] dayes.

17 A man that doeth violence againſt the blood of a perſon, ſhall flee vnto the graue, ⁱ and they ſhall not ſtay him.

i None ſhalbe able to deliuer him.

18 He that walketh vprightly, ſhall be ſaued: but he that is froward in [his] wayes, ſhall once fall.

19 * He that tilleth his land, ſhall be ſatiſfied with bread: but he that followeth the ydle, ſhall be filled with pouertie.

Chap. 12.11. eccluſ. 20.27.

20 A faithfull man ſhall abound in bleſſings, and * he that maketh haſte to be riche, ſhall not be innocent.

Chap. 13.11. and 20.21.

21 To haue reſpect of perſons is not good: for that man will tranſgreſſe for a piece of bread.

22 A man with a wicked ˡ eye haſteth to riches, and knoweth not, that pouertie ſhall come vpon him.

l [illegible]

[illegible] coueteous.

23 He that rebuketh a man, ſhall finde

more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father & mother, and sayth, it is no transgression, is the cõpanion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in þ Lord, shall be [m] fat.

m Shall haue all things in abundance.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdome, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, [shall haue many curses.

Chap.19.2.

28 * When the wicked rise vp, men hide them selues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

Chap.28.12, 28

Or, are increased.

2 * When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

Luke 15.13

3 A man that loueth wisdome, reioyceth his father: *but he that feedeth harlots, wasteth his substaunce.

4 A King by iudgement mainteyneth the countrey: but a man [receiuing] giftes, destroyeth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steppes.

a He that giueth eare to the flatterer, is entangled as the birde is before the fowler: [illegible] readie [illegible] that he layeth for others.

6 In the transgression of an euil man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with [c] a foolish man, whether he be angrie or laugh there is no rest.

c He can beare no admonition in what sort so euer it is spoken.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

Chap.22.2.

13 * The poore and the vsurer meete together, and the Lorde lighteneth both their eyes.

Chap.20.28

14 * A King that iudgeth the poore in trueth, his throne shalbe established for euer.

15 The rod and correction giue wisdome: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 Where there [is] no vision, the people decay: but he that keepeth the Law, is blessed.

Where there are not faithfull ministers of þ worde of God.

19 A seruant wil not be chastised with wordes: though he vnderstand, yet he will not answere.

c He that is of a seruile and rebellious nature.

Or, regarde.

20 Seest thou a man haste in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

Chap.15 18.

22 * An angrie man stirreth vp strife, and a furious man aboundeth in transgression.

Iob 22.29.

23 * The pride of a man shal bring him lowe: but the humble in spirite shall enioy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord, shall be exalted.

f He that feareth man more then God, falleth into a snare and is destroyed.

26 Many do seeke the face of the ruler: but euery mans [g] iudgement [commeth] from the Lord.

g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

27 A wicked man [is] abomination to the iust, and he that is vpright in his [way, is] abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH.

a Who was an excellent man in vertue & knowledge in the tyme of Salomon.

The prophecie [which] the man spake vnto Ithiel, [euen] to Ithiel, and Ucal.

b Which were Agurs schollers or friends.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

c Herein he declareth his great humilitie who would not attribute any knowledge to himselfe but all unto God.

3 For I haue not learned wisedome, nor atteined to the knowledge of holie things.

4 Who hath ascended vp to [d] heauen, and descended? who hath gathered the wind in his fist? who hath bound the waters in a garment? who hath established all the endes of the world? what is his name, and what is his sonnes name, if thou canst tell?

d Meaning, to knowe the secrets of God, as though he would saye, None.

5 * Euery

Pſal.18.

Deut.4.2. and 12.32.

5 *Euery worde of God is pure: he is a ſhielde to thoſe, that truſt in him.

6 *Put nothing vnto his wordes, leaſt he reproue thee, and thou be founde a lyar.

c He maketh this requeſt to God.

7 Two c things haue I required of thee: denie me them not before I dye.

8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for mee,

f Meaning that they that put their truſt in their riches, forget God, and that by too much wealth men haue an occaſion to the ſame.

9 Leaſt I be full, and denye thee, and ſay, f Who is the Lorde? or leaſt I be poore and ſteale, and take the Name of my God in vaine.

g In accuſing him without cauſe.

10 Accuſe not a ſeruant vnto his maſter, leaſt he curſe thee, g when thou haſt offended.

11 There is a generation that curſeth their father, and doeth not bleſſe their mother.

12 There is a generation that are pure in their owne conceit, and yet are not waſhed from their filthines.

13 There is a generation, whoſe eyes are hautie, and their eye liddes are lifted vp.

14 There is a generation, whoſe teethe are as ſwordes and their chawes as kniues to eate vp the afflicted out of the earth, & the poore from among men.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, which ſucketh the blood and is neuer ſatiat: euen ſo are the couetous extortioners inſatiable.

i Which haunt in the valley for carions.

15 The horſeleache hath two daughters which cry, Giue, giue. There be three things that will not be ſatiſfied: yea, foure that ſay not, It is ynough.

16 The graue, & the barren wombe, the earth that can not be ſatiſfied with water, and the fire that ſaith not, It is ynough.

17 The eye that mocketh his father and deſpiſeth the inſtruction of his mother, let the rauens of the valley picke it out, and the yong egles eate it.

18 There be three things hid from me: yea foure that I know not

19 The way of an egle in the aire, the way of a ſerpent vpon a ſtone, the way of a ſhip in the middes of the ſea, and the way of a man with a maide.

k She hath her delites, and after counterfaiteth as though ſhe were an honeſt woman.

20 Such is the way alſo of an adulterous woman: ſhe eateth and k wipeth her mouth, and ſaith, I haue not committed iniquitie.

l These continually abuſe the ſtate whereunto they are called.

21 For three things the earth is moued: yea, for foure it cannot ſuſteine it ſelfe:

22 For a ſeruant when he reigneth, and a foole when he is filled with meat,

n Which is maried to her maſter after the death of her miſtres.

23 For the hatefull woman, when ſhe is married, and for a handmaid that is heire to her miſtres.

24 These be foure ſmall things in the earth, yet they are m wiſe and full of wiſedome:

m They commende their diligence and wiſedome.

25 The piſmires a people not ſtrong, yet prepare they their meate in ſommer:

26 The conies a people not mightie, yet make they their houſes in the rocke:

27 The graſhopper hath no King, yet go they forth all by bandes:

28 The ſpider taketh hold with her hands, and is in Kings palaces.

o If man be not [illegible] wiſedome, we [illegible] come to man but follie.

29 There be three things that order well their going: yea, foure are comely in going,

30 A lyon which is ſtrong among beaſts, & turneth not at the ſight of any:

31 A luſtie grayhounde, and a goate, and a King againſt whom there is no riſing vp.

32 If thou haſt bene fooliſh in lifting thy ſelfe vp, & if thou haſt thought wickedly, lay thine hand p vpon thy mouth.

p Make a ſtay and continue not in doing euil.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his noſe, cauſeth blood to come out: ſo he that forceth wrath, bringeth forth ſtrife.

CHAP. XXXI.

2 He exhorteth to chaſtitie and iuſtice. 10 And ſheweth the conditions of a wiſe and worthy woman.

1 THE WORDES OF KING LEmuel: The prophecie which his mother taught him.

a That is, of Salomon, who was called Lemuel, that is, of God, becauſe God had ordeined him to be King after Dauid.

2 What my ſonne! and what the ſonne of my wombe! and what, O ſonne of my deſires!

3 Giue not thy ſtrength vnto women, nor thy wayes, which is to deſtroy Kings.

b The one [illegible] which [illegible]

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes ſtrong drinke,

5 Leaſt he drinke, and forget the decree, and change the iudgement of al the children of affliction.

[illegible] meaning, that women are the [illegible]

6 Giue ye ſtrong drinke vnto him that is ready to periſh, and wine vnto them that haue griefe of heart.

c That is, the King [illegible] not [illegible] [illegible] to execute iudgement.

7 Let him drinke, that he may forget his pouertie, and remember his miſerie no more.

8 Open thy mouth for the dumme in the cauſe of all the children of deſtruction.

9 Open thy mouth: iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her huſband truſteth in her, & he ſhall haue no neede of ſpoyle.

He ſhal not neede to [illegible] any violence [illegible] meanes to [illegible] his [illegible]

12 She will do him good, and not euil all the dayes of her life.

13 She ſeeketh wooll and flaxe, and laboureth cheerefully with her handes.

14 She is like the ſhippes of marchants: ſhe bringeth her foode from a farre.

15 And ſhe riſeth, whiles it is yet night: and giueth ‖ the portion to her houſholde, and the ordinarie to her maydes.

16 She conſidereth a fielde, and [k] getteth it: [and] with the fruite of her handes ſhe planteth a vineyard.

17 Shee girdeth her loynes with ſtrength, and ſtrengtheneth her armes.

18 She feeleth that her marchandiſe is good: her candle is not put out by night.

19 She putteth her handes to the wherle, and her handes handle the ſpindle.

20 She ſtretcheth out her hand to the poore, and putteth forth her handes to the needie.

21 She feareth not the ſnowe for her familie: for all her familie is clothed with ‖ ſkarlet.

‖ Or, meate, as Pſal.111.5.
i She prepareth their meate betime.
k She purchaſeth it with the gaines of her trauaile.
‖ Or, with double.

22 She maketh her ſelfe carpets: fine linen and purple is her garment.

23 Her huſbãd is knowen in ÿ [l] gates, when he ſitteth with the Elders of the land.

24 She maketh ‖ ſheetes, and ſelleth them, and giueth girdels vnto the marchant.

25 [m] Strength and honour is her clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſdome, and the [n] lawe of grace [is] in her tongue.

27 She ouerſeeth the wayes of her houſhold, and eateth not the bread of ydlenes.

28 Her children ryſe vp, and [o] call her bleſſed: her huſband alſo ſhall prayſe her, ſaying,

29 Many daughters haue done vertuouſly: but thou ſurmounteſt them all.

30 Fauour [is] deceitfull, and beautie [is] vanitie: but a woman that feareth the Lord, ſhe ſhall be prayſed.

31 Giue [p] her of the fruit of her hands, and let her owne workes prayſe her in the [q] gates.

l In the aſſemblies and places of iudgement.
‖ Or, linnen cloth.
m After that he had ſpoken of the apparell of the bodie, he now declareth the apparell of the ſpirit.
n Her tongue is as a booke whereby one might learne many good things, for ſhe delitech to talk of the worde of God.
o That is, do her reuerence.
p Confeſſe her diligent labours and commend her therefore.
q Foraſmuch as the moſt honorable are clad in the apparell that ſhe made.

Eccleſiaſtes, or the Preacher.

THE ARGVMENT.

Salomon, as a preacher and one that deſired to inſtruct all in the way of ſaluation, deſcribeth the deceiuable vanities of this worlde, that man ſhould not be addicted to any thing vnder the ſunne, but rather inflamed with the deſire of the heauenly life: therefore he confuteth their opinions, which ſet their felicitie, either in knowledge, or in pleaſures, or in dignitie & riches, ſhewing that mans true felicitie conſiſteth in this, that he is vnited with God, and ſhall enioye his preſence: ſo that all other things muſt be reiected, ſaue in as much as they further vs to atteine to this heauenly treaſure, which is ſure and permanent, and cannot be found in any other ſaue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wiſedome is but follie and griefe.

The wordes of the [a] Preacher, the ſonne of Dauid king in Jeruſalem.

2 Vanitie of vanities, ſaith the Preacher: vanitie of vanities, all [b] is vanitie.

3 What remaineth vnto man in all his [c] trauaile, which he ſuffreth vnder the ſunne?

4 One generation paſſeth, and another generation ſucceedeth: but the earth remaineth for [d] euer.

5 The ſunne riſeth, and the ſunne goeth downe, and draweth to his place, where he riſeth.

6 The [e] winde goeth towarde the South, and compaſſeth towarde the North: the winde goeth rounde about, and returneth by his circuites.

7 * All the riuers go into the ſea, yet the ſea is not full: [for] ÿ riuers go vnto the place, [f] whence they returne, and go.

8 All things are full of labour: man cannot vtter it: ÿ eye is not ſatiſfied with ſeeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that ſhall be: and what is it that hath beene done? that which ſhall be done: and there [is] no newe thing vnder the ſunne.

a Salomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God and how men ought to paſſe their life in this tranſitorie worlde.
b He condemneth the opinion of all them that ſet their felicitie in [illegible] thinges, but in God alone, ſeing that in this worlde al things are as vanitie and nothing.
c Salomon doth not condemne mans labour or diligence, but ſheweth that there is no contentation in any thing vnder the heauen, nor in any creature, for as much as all things are tranſitorie.
d One man dieth after another, and the earth remaineth longeſt, euen to the laſt day, which yet is ſubiect to corruption.
e By ÿ ſunne, winde and riuers, he ſheweth that the greateſt labour and longeſt hath an ende, and therefore there can be no felicitie in this worlde.
* Ecclus.40.11.
f The ſea which compaſſeth all the earth, filleth the veines thereof, the which poure out ſprings and riuers into the ſea againe.
g He ſpeaketh of times and ſeaſons, and things done in them, which as they haue bene in times paſt, ſo come they to paſſe againe.

10 Is

12 She will do him good, and not euil all the dayes of her life.

13 She ſeeketh wooll and flaxe, and laboureth cheerefully with her handes.

14 She is like the ſhippes of marchants: ſhe bringeth her foode from a farre.

15 And ſhe riſeth, whiles it is yet night: and giueth ‖ the portion to her houſholde, and the ordinarie to her maydes.

16 She conſidereth a fielde, and[k] getteth it: [and] with the frute of her handes ſhe planteth a vineyard.

17 Shee girdeth her loynes with ſtrength, and ſtrengtheneth her armes.

18 She feeleth that her marchandiſe is good: her candle is not put out by night.

19 She putteth her handes to the wherle, and her handes handle the ſpindle.

20 She ſtretcheth out her hand to the poore, and putteth forth her handes to the needie.

21 She feareth not the ſnowe for her familie: for all her familie is clothed with ‖ ſkarlet.

22 She maketh her ſelfe carpets: fine linen and purple is her garment.

23 Her huſbād is knowen in yͤ[l] gates, when he ſitteth with the Elders of the land.

24 She maketh ‖ ſheetes, and ſelleth them, and giueth girdels vnto the marchant.

25 [m] Strength and honour is her clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſdome, and the[n] lawe of grace [is] in her tongue.

27 She ouerſeeth the wayes of her houſhold, and eateth not the bread of ydlenes.

28 Her children riſe vp, and[o] call her bleſſed: her huſband alſo ſhall prayſe her, ſaying,

29 Many daughters haue done vertuouſly: but thou ſurmounteſt them all.

30 Fauour [is] deceitfull, and beautie [is] vanitie: but a woman that feareth the Lord, ſhe ſhall be prayſed.

31 Giue[p] her of the fruit of her hands, and let her owne workes prayſe her in the[q] gates.

‖ Or, meate, as Pſal.111.5.

[i] She prepareth their meate betime.

[k] She purchaſeth it with the gaines of her trauaile.

[l] In the aſſemblies and places of iudgement.

‖ Or, fine cloth.

[m] After that he had ſpoken of the apparell of the body, he now declareth the apparell of the minde.

[n] Her tongue is as a booke whereby one might learne many good things, for ſhe delighteth to talk of the worde of God.

[o] That is, do her reuerence.

[p] Confeſſe her diligent labours and commend her therefore.

[q] Foraſmuch as the moſt honorable are clad in the apparell that ſhe made.

‖ Or, with double.

Eccleſiaſtes, or the Preacher.

THE ARGVMENT.

Salomon, as a preacher and one that deſired to inſtruct all in the way of ſaluation, deſcribeth the deceiuable vanities of this worlde, that man ſhould not be addicted to any thing vnder the ſunne, but rather inflamed with the deſire of the heauenly life: therefore he confuteth their opinions, which ſet their felicitie, either in knowledge, or in pleaſures, or in dignitie & riches, ſhewing that mans true felicitie conſiſteth in that that he is vnited with God, and ſhall enioye his preſence: ſo that all other things muſt be reiected, ſaue in as much as they further vs to atteine to this heauenly treaſure, which is ſure and permanent, and cannot be found in any other ſaue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wiſedome is but follie and griefe.

The wordes of the[a] Preacher, the ſonne of Dauid king in Ieruſalem.

2 Vanitie of vanities, ſaith the Preacher: vanitie of vanities, all[b] is vanitie.

3 What remaineth vnto man in all his[c] trauaile, which he ſuffreth vnder the ſunne?

4 One generation paſſeth, and another generation ſucceedeth: but the earth remaineth for[d] euer.

5 The ſunne riſeth, and the ſunne goeth downe, and draweth to his place, where he riſeth.

6 The[e] winde goeth towarde the South, and compaſſeth towarde the North: the winde goeth rounde about, and returneth by his circuites.

7 * All the riuers go into the ſea, yet the ſea is not full: [for] yͤ riuers go vnto the place,[f] whence they returne, and go.

8 All things are full of labour: man cannot vtter it: yͤ eye is not ſatiſfied with ſeeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that ſhall be: and what is it that hath beene done? that which ſhall be done: and there [is] no newe thing vnder the ſunne.

[a] Salomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God and howe men ought to paſſe their life in this tranſitorie worlde.

[b] He condemneth the opinion of them that ſet their felicitie in the things of this world, but in God alone, ſeeing that in this world al things are as vanitie and nothing.

[c] Salomon doth not condemne mans labour or diligence, but ſheweth that there is no felicitie nor contentation in any thing vnder the heauen, nor in any creature, for as much as all things are tranſitorie.

[d] One man dieth after another, and the earth remaineth longeſt, euen to the laſt day, which yet is ſubiect to corruption.

[e] By yͤ ſunne, winde and riuers, he ſheweth that the greateſt labour and longeſt hath an ende, and therefore there can be no felicitie in this worlde.

* Ecclus.40.11.

[f] The ſea which compaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and riuers into the ſea againe.

[g] He ſpeaketh of times and ſeaſons, and things done in them, which as they haue bene in times paſt, ſo come they to paſſe againe.

10 Is there any thing, whereof one may ſay Beholde this, it is newe: it hath bene alreadie in the olde time that was before vs.

11 There is no memorie of the former, neither ſhall there be a remembrance of the latter that ſhall be, with them that ſhall come after.

12 ¶ I the Preacher haue bene King ouer Iſrael in Ieruſalem:

13 And I haue giuen mine heart to ſearch ⁊ finde out wiſdome by all things that are done vnder the heauen: (this ſore trauaile hath God giuẽ to the ſõnes of men, to humble them thereby)

14 I haue conſidered all the workes that are done vnder the ſunne, ⁊ beholde, all is vanitie, and vexation of the ſpirit.

15 That which is [k] crooked, can none make ſtreight: and that which faileth, cannot be nombred.

16 I thought in mine heart, ⁊ ſaid, Beholde I am become great, and excell in wiſdome all them that haue bene before me in Ieruſalem: and mine heart hath ſeene much wiſdome and knowledge.

17 And I gaue mine heart to knowe wiſdome and knowledge, madnes and fooliſhnes: I knewe alſo that this is a vexation of the ſpirit.

18 For in the multitude of wiſdome [is much] griefe: and he that increaſeth knowledge, increaſeth ſorowe.

h He prooueth that if any could haue atteined to felicitie in this worlde by labor and ſtudie, he chiefly ſhould haue obteined it, becauſe he had giftes and grace of God thereunto aboue all other.

i Man of nature deſireth to knowe, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſinne to humble man and to teach him to depende onely vpon God.

k Man is not able by all his diligence to cauſe things to go otherwiſe then they do: neither can he nomber the faultes that are committed, much leſſe remedie them.

l That is, vaine things, which ſerued vnto pleaſure, wherein was no commoditie, but griefe and trouble of conſcience. m Wiſdome and knowledge cannot be come by without great paine of body and minde: for when a man hath atteined to the beſt, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

CHAP. II.

Pleaſures, ſumptuous buildings, riches and poſſeſſions are but vanitie. 15 The wiſe and the foole haue both one ende, touching the bodelie death.

I Saide in mine heart, Go to now, I wil proue thee with ioy: therefore take thou pleaſure in pleaſant things: and beholde, this alſo is vanitie.

2 I ſaid of laughter, Thou art mad: and of ioy, What is this that thou doeſt?

3 I ſought in mine heart [†] to giue my ſelfe to wine, and to leade mine heart in [b] wiſdome, and to take holde of follie, till I might ſee where is that goodneſſe of the children of men, which they enioy vnder the ſunne, the whole number of the dayes of their life.

4 I haue made my great works: I haue built me houſes: I haue planted me vineyards.

5 I haue made me gardens and [‡] orchards, and planted in them trees of all frute.

a Salomon maketh this diſcourſe with himſelfe, as though hee would trie whether there were contentation in eaſe and pleaſures.

† Eb. draw my fleſh vnto wine.

b Albeit I gaue my ſelfe to pleaſures, yet I thought to kepe wiſdome and the feare of God in mine heart, and gouerne mine affaires by the ſame.

‡ Ebr. do.

‡ Eb. paradiſes.

6 I haue made me ciſterns of water, to water therewith the woods that growe with trees.

7 I haue gotten ſeruants and maids, and had children borne in the houſe: alſo I had great poſſeſſion of beeues and ſheepe aboue al that were before me in Ieruſalem.

8 I haue gathered vnto mee alſo ſiluer and golde, and the chiefe treaſures of Kings and prouinces: I haue prouided me men ſingers and women ſingers, and the delites of the ſonnes of men, [as a woman taken captiue, and women taken captiues.

9 And I was great, and increaſed aboue all that were before me in Ieruſalem: alſo my wiſdome remained with me.

10 And whatſoeuer mine eyes deſired, I withhelde it not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauaile.

11 Then I looked on all my workes that my handes had wrought, and on the trauaile that I had laboured to do: and beholde, all is vanitie and vexation of the ſpirit: and there [is] no profite vnder the ſunne.

12 ¶ And I turned to beholde wiſdome, and madnes and follie: for who is the man that will come after the King in things, which men now haue done?

13 Then I ſawe that there is profite in wiſedome, more then in follie: as the light is more excellent then darknes.

14 *For the wiſe mans eies are in his head, but the foole walketh in darknes: yet I knowe alſo that the ſame condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: why therefore do I then labour to bee more wiſe? And I ſaide in mine heart, that this alſo is vanitie.

16 For there ſhall be no remembrance of the wiſe nor of the foole for euer: for that that nowe is, in the dayes to come ſhall all be forgotten. And [l] how dyeth the wiſe man, as doeth the foole?

17 Therefore I hated life: for [the] worke that is wrought vnder the ſunne is grieuous vnto mee: for all is vanitie, and vexation of the ſpirit.

18 I hated alſo all my labour, wherein I had trauayled vnder the ſunne which I ſhal leaue to the man that ſhal be after me.

Meaning of [illegible], which be borne [illegible] for the [illegible] borne in the houſe were then aſters.

That is, what other men take pleaſure in.

Which were [illegible] let them [illegible] were take[n] [illegible]

[illegible] his God do not [illegible] ſame for him.

[illegible] the fruite of all my labour, a certaine pleaſure mixt with care, which [illegible] vanitie [illegible]

[illegible] to follow wiſdome [illegible] madnes [illegible]

[illegible] the foole [illegible] lacke of wiſdome.

[illegible] both die and are forgotten as verſ. [illegible]

19 And who knoweth whether he ſhal be wiſe or fooliſh? yet ſhall he haue rule ouer al my labour, wherein I haue trauailed, & wherein I haue ſhewed my ſelf wiſe vnder ỷ ſunne. This is alſo vanitie.

20 Therefore I went about to [n]make mine heart abhorre al ỷ labour, wherein I had trauailed vnder the ſunne.

21 For there is a man whoſe trauaile is in wiſdome, and in knowledge, and in equitie: yet to a man that hath not trauailed herein ſhall he giue his [o]portion: this alſo is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the ſunne?

23 For al his dayes are ſorowes, & his trauaile griefe: his heart alſo taketh not reſt in the night. Which alſo is vanitie.

24 There is no profit to man, but that he eat & drinke, and [p]delite his ſoule with the profit of his labour. I ſaw al ſo this that it was of the hand of God.

25 For who could eat, and who could haſte to [q]outward things more then I?

26 Surely to a man that is good in his ſight, God giueth wiſdome, & knowledge, and ioy: but to the ſinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is alſo vanitie, and vexation of the ſpirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite and cause vs to feare him. 17 God ſhall iudge both the iust and vniust.

TO al things there is an [a]appoynted time, and a time to euerie purpoſe vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to ſlay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to caſt away ſtones, and a time to gather ſtones: a time to embrace, and a time to be farre from embracing.

6 A time to ſeeke, and a time to loſe: a time to keepe, and a time to caſt away.

7 A time to rent, and a time to ſowe: a time to keepe ſilence, & a time to ſpeake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue ſeene the trauaile that God hath giuẽ to the ſonnes of men [b]to humble them thereby.

11 He hath made euery thing beautiful in his time: [c]alſo he hath ſet the world in their heart, yet cannot man finde out the worke ỷ God hath wrought from the beginning euen to the ende.

12 I know that there is nothing good in them, but to reioyce, and to do good in his life.

13 And alſo that euery man eateth & drinketh and ſeeth the commoditie of all his labour: this is the [d]gift of God.

14 I knowe that whatſoeuer God ſhall do, it ſhall be for [e]euer: to it can no man adde, and frõ it can none diminiſh: for God hath done it, that they ſhoulde feare before him.

15 What is that that hath bene? that is nowe: and that that ſhall bee, hath now bin: for God [f]requireth that which is paſt.

16 And moreouer I haue ſeene vnder the ſunne the place of iudgement where was wickednes, and the place of iuſtice where was iniquitie.

17 I thought in mine heart, God wil iudge the iuſt and the wicked: [g]for time is there for euery purpoſe and for euery worke.

18 I conſidered in mine heart the ſtate of the children of men that God had [h]purged them: [i]yet to ſee to, they are in themſelues as beaſts.

19 For the condition of the children of men, and the condition of beaſtes are euen as one condition vnto them. As the one dyeth, ſo dyeth ỷ other: for they haue all one breath, and there is no excellencie of man aboue the beaſt: for all is vanity.

20 All go to one place, and all was of the duſt, and all ſhall returne to the duſt.

21 Who [k]knoweth whether the ſpirit of man aſcende vpwarde, and the ſpirit of the beaſt deſcend downewarde to the earth?

22 Therefore I ſee that there is nothing better then that a man ſhould [l]reioyce in his affayres, because that is his portion. For who ſhall bring him to ſee what ſhall be after him?

[n] That I might ſeke the true felicitie which is in God.

[o] Among other griefes this was not the leaſt to leaue that which he had gotten by great trauaile to one that had taken no paine therefore, and whom he knewe not whether hee were a wiſe man or a foole.

[p] When man hath all laboured, he can get no more then foode and refreſhing, yet he confeſſeth alſo that this cometh of Gods bleſſing as Chap. 3,13.

[q] Meaning, to pleaſures.

[a] He ſpeaketh of this diuerſitie of time for two causes: firſt to declare that there is nothing in this worlde perpetual: next to teache vs not to be grieued if we haue not all things at once according to our deſires, neither enioy them ſo long as we would wiſh.

[b] Read Chap. 1,13.

[c] God hath giuen man a deſire and affection to ſeke out the things of this world, and to labour therein.

[d] Read Chap. 2,24 and theſe places declare that we ſhould do al things with ſobrietie, and in the feare of God, for as much as hee giueth not his giftes to the intent that they ſhould be abuſed.

[e] That is, man ſhall neuer be able to let Gods worke, but as he hath determined, ſo it ſhal come to paſſe.

[f] God onely cauſeth that, which is paſt to returne.

[g] Meaning, with God, howſoeuer man neglect his duetie.

[h] And made them pure in their firſt creation.

[i] Man is not able by his reaſon, and iudgement to put difference betwene man and beaſt, as touching theſe things whereunto both are ſubiect: for the eye cannot iudge any otherwiſe of a man being dead then of a beaſt, which is dead: yet by the worde of God and faith we eaſily know the difference, as verſe 21.

[k] Meaning, that reaſon cannot comprehende that which faith beleueth herein.

[l] By the often repetition of this ſentence, as Chap. 2,24. and 3,12,22. and 5,17 and 8,15 he declareth that man by reaſon can comprehende nothing better in this life then to vſe the giftes of God ſoberly and comfortably, for to knowe farther is a ſpeciall gift of God, reueiled by his Spirit.

CHAP. IIII.

1 The innocents are oppreſſed. 4 Mens labours are full of abuſe and vanitie. 9 Mans ſocietie is neceſſarie. 13 A yong man poore and wiſe, is to be preferred to an olde King that is a foole.

SO [a] I turned, and conſidered all the oppreſſions that are wrought vnder the ſunne, & beholde, the teares of the oppreſſed, and none comforteth them: and lo, the ſtrength is of the hand of them that oppreſſe them, & none comforteth them.

2 Wherefore I prayſed the [b] dead which nowe are dead, aboue the liuing, which are yet aliue.

3 And I count him better then them [c] both, which hath not yet bene: for hee hath not ſeene the euil workes which are wrought vnder the ſunne.

4 Alſo I beheld all trauaile, and all [d] perfection of workes that this is the enuie of a man agaynſt his neighbour: this alſo is vanitie and vexation of ſpirit.

5 The foole foldeth his handes, and [e] eateth vp his owne fleſh.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of ſpirit.

7 Againe I returned, and ſawe vanitie vnder the ſunne.

8 There is one alone, [and there [is] not a ſeconde, which hath neither ſonne nor brother, yet is there none ende of all his trauaile, neither can his eye be ſatiſfied with riches: neither doth he thinke, For whom doe I trauaile and defraude my ſoule of pleaſure? this alſo is vanitie, and this is an euill trauaile.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but wo vnto him that is alone: for he falleth, and there is not a ſecond to lift him vp.

11 Alſo if two ſleepe together, then ſhall they haue heate: but to one howe ſhould there be heate?

12 And if one ouercome him, two ſhal ſtand againſt him: and a threefold [g] coard is not eaſily broken.

13 Better is a poore and wiſe childe, then an old and fooliſh King, which wil no more be admoniſhed.

14 For out of the [h] priſon he commeth forth to reigne: when as he that is [i] borne in his kingdome, is made poore.

15 I beheld al the liuing which walke vnder the ſunne, with the [k] ſecond childe, which ſhall ſtand vp in his place.

16 There is [l] none end of al the people, nor of all that were before them, and they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirit.

17 Take heede to thy [m] foote when thou entreſt into the Houſe of God, and bee more neere to heare then to giue the ſacrifice of [n] fooles: for they knowe not that they do euill.

CHAP. V.

1 *Not to ſpeake lightly, chiefly in Gods matters. 9 The couetous can neuer be content. 11 The labourers ſleepe is ſweete. 13 Man when he dieth taketh nothing with him. 18 To reioyce with a contented minde in the giftes of God.*

BE not [a] raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be [b] fewe.

2 For as a dreame commeth by the multitude of buſineſſe: ſo the voyce of a foole is in the multitude of wordes.

3 *When thou haſt vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou haſt vowed.

4 [c] It is better that thou ſhouldeſt not vowe, then that thou ſhouldeſt vowe and not pay it.

5 Suffer not thy mouth to make thy [d] fleſh to ſinne: neither ſay before the [e] Angel, that this is ignorance: wherefore ſhall God be angry by thy voyce, and deſtroy the worke of thine hands?

6 For in the multitude of dreames, & vanities are alſo many wordes: but feare thou God.

7 If in a countrey thou ſeeſt the oppreſſion of the poore and the defrauding of iudgement and iuſtice, be not aſtonied at the matter: for he that is higher then the higheſt, regardeth, [f] and there bee higher then they.

8 And the [g] abundance of the earth is ouer all: the King [h] alſo conſiſteth by the field that is tilled.

9 He that loueth ſiluer, ſhall not be ſatiſfied with ſiluer, and he that loueth riches, ſhalbe without the fruit thereof: this alſo is vanitie.

10 When goods encreaſe, they are encreaſed that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The ſleepe of him that trauaileth, is ſweete, whether he eat litle or much: but the [i] ſacietie of the riche will not ſuf-

a He maketh here another diſcourſe with himſelfe concerning the tyrannie of them that oppreſſed the poore.

b Becauſe they are no more ſubiect to theſe oppreſſions.

c He ſpeaketh according to the iudgement of the fleſh, which cannot abide to feele, or ſee troubles.

d The more perfite that the worke is, the more is it enuied of the wicked.

e For idleneſſe he is compelled to deſtroy himſelfe.

f Forasmuch as when man is alone he can neither helpe himſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie to the intent they may be profitable one to another and that their things may encreaſe.

g By this prouerbe he declareth how neceſſarie it is, that men ſhould liue in ſocietie.

h That is, from a poore & baſe eſtate, or out of trouble, and priſon, as Ioſeph did. Gen. 41.14.

i Meaning, that is borne a King.

k Which followe, and flatter the kings ſonne, or him that ſhall ſucceede to enter into credite with him in hope of gaine.

l They neuer ceaſe by all meanes to creepe into fauour: but when they obteine not their great deſires they thinke themſelues abuſed, as other haue bene in time paſt, and ſo care no more for him.

m That is, be of a pure affection when thou commeſt to heare the worde of God.

n Meaning, of the wicked, who thinke to pleaſe God with their ceremonies and haue neither faith nor repentance.

a Either in vowing or in praying: meaning that we ſhould vſe reuerence to Gods worde.

b He heareth thee not for thy many wordes ſake, or often repetitions, but conſidereth thy faith, and feruent minde.

*Deu. 23.21.

c He ſpeaketh of vowes, which are approued by Gods word, and ſerue to his glorie.

d Cauſe not thy ſelfe to ſin by vowing raſhly, as they doe which make a vowe to liue vnmaried, and ſuch like.

e That is, before Gods meſſenger when he ſhall examine thy doings, as though thy ignorance ſhould be an excuſe.

f Meaning, that God will redreſſe theſe things, and therefore we ſhould depend vpon him.

g The reuenues of the earth are to be preferred aboue al things which perteine to the worlde.

h Kings and princes can not maintaine their eſtate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the ſurfetting, which commeth by his great feeding.

fer him to ſleepe.

12 There is an euill ſicknes that I haue ſeene vnder the ſunne: to wit, riches reſerued to the owners thereof for their euill.

13 And theſe riches periſh by euill trauaile, and hee begetteth a ſonne, and in his hand is nothing.

14 *As hee came forth of his mothers bellie, he ſhall returne naked to go as he came, and ſhall beare away nothing of his labour, which hee hath cauſed to paſſe by his hand.

15 And this alſo is an euill ſickneſſe [that in all poyntes as he came, ſo ſhall he go, and what profit hath he that he hath trauailed for the winde?

16 Alſo al his dayes he eateth in darknes with much griefe, and in his ſorow and anger.

17 Beholde then, what I haue ſeene good, that it is comely to eate, and to drinke, and to take pleaſure in all his labour, wherein hee trauaileth vnder the ſunne the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Alſo to euery man to whome God hath giuen riches and treaſures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, becauſe God anſwereth to the ioy of his heart.

k When couetous men heape vp riches, they obtaine to their deſtruction.

l He doeth not enioy his fathers riches.

Iob 1.21. Pſal.49.17. 1.Tim.6.7.

m Meaning, in vaine and without profite.

n In affliction and griefe of minde.

o Read Chap.3.22.

p He will take no great thought for the paines that he hath indured in time paſt.

CHAP. VI.

The miſerable eſtate of him to whom God hath giuen riches, and not the grace to vſe them.

There is an euill, which I ſawe vnder the ſunne, and it is much among men:

2 A man to whome God hath giuen riches and treaſures & honor, & he wanteth nothing for his ſoule of all that it deſireth: but God giueth him not power to eate thereof, but a ſtrange man ſhal eate it vp: this is vanitie and this is an euill ſicknes.

3 If a man beget an hundreth children and liue many yeeres, & the dayes of his yeeres be multiplied, and his ſoule be not ſatiſfied with good things, and he be not buried, I ſay that an vntimely fruit is better then he.

4 For he commeth into vanitie and goeth into darknes: and his name ſhall be couered with darknes.

5 Alſo hee hath not ſeene the ſunne, nor knowen it: therefore this hath more reſt then the other.

6 And if hee had liued a thouſande yeres twiſe told, and had ſeene no good, ſhall not all go to one place?

7 All the labour of man [is] for his mouth: yet the ſoule is not filled.

8 For what hath the wiſe man more then the foole? what hath the poore that knoweth how to walke before the liuing?

9 The ſight of the eie is better then to walke in the luſts: this alſo is vanitie, and vexation of ſpirit.

10 What is that that hath beene? the name thereof is nowe named: and it is knowen that it is man: & he cannot ſtriue with him that is ſtronger then he.

a He ſheweth that it is a plague of God wherein the rich man hath not a liberal heart to vſe his riches.

b If he can neuer haue ynough.

c As we ſee oftentimes, that the couetous man rather ſeeketh to increaſe that [illegible] death, or [illegible]

d [illegible]

[illegible] ſhall eſteeme of vanitie.

e Meaning, the vntimely fruit whoſe life [illegible] of [illegible].

f His deſire and affection.

That knoweth to vſe his goodes well in the iudgement of men.

To be content with that which God hath giuen, is better then to follow the deſires that neuer can be ſatiſfied.

Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoide the contrarie.

SUrely there be many things that increaſe vanitie, and what auaileth it man?

2 For who knoweth what is good for man in the life and in the nomber of the dayes of the life of his vanitie, ſeeing hee maketh them as a *ſhadowe? For who can ſhewe vnto man what ſhall bee after him vnder the ſunne?

3 *A good name [is] better then a good ointment, and the day of death, then the day that one is borne.

4 It is better to goe to the houſe of mourning, then to goe to the houſe of feaſting, becauſe this is the ende of all men: and the liuing ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad looke the heart is made better.

6 The heart of the wiſe is in the houſe of mourning: but the heart of fooles is in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noiſe of the thornes vnder the pot, ſo is the laughter of the foole: this alſo is vanitie.

9 Surely oppreſſion maketh a wiſe man mad: and the reward deſtroyeth the heart.

10 The ende of a thing is better then the beginning thereof, and the patient in ſpirite is better then the proude in ſpirite.

11 Be not thou of an haſtie ſpirit to be angrie: for anger reſteth in the boſome of

a There is no ſtate, wherein man can liue to haue perfite quietnes in this life.

Iob 14.2. Pſal.144.4. Prou.22.1.

b He ſpeaketh thus after the iudgement of the fleſh which thinketh death to be the ende of all euils: or elſe, becauſe that this corporall death is the entring into life euerlaſting.

c Where we may ſee the hand of God and learne to examine our liues.

d Which crackle for a while and profite nothing.

e A man that is eſteemed wiſe, when he falleth to oppreſſion, becommeth like a beaſt.

f He noteth their lightnes which enterpriſe a thing, and ſuddenly leaue it of againe.

of fooles.

12 Say not thou, why is it that the former dayes were better then theſe? for thou doeſt not enquire [g] wiſely of this thing.

13 Wiſedome is good with an [h] inheritance, and excellent to them that ſee the ſunne.

14 For man ſhall reſt in the ſhadow of wiſedome, and in the ſhadowe of ſiluer: but the excellencie of the knowledge of wiſedome giueth life to the poſſeſſers thereof.

15 Behold the worke of God: for who can make * ſtraight that which hee hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction conſider: God alſo hath made this contrarie to that to the intent that man ſhould find nothing after him.

17 I haue ſeene all thinges in the dayes of my vanitie: there is a iuſt man that periſheth in his iuſtice, and there is a wicked man that continueth long in his malice.

18 Be not thou iuſt [m] ouermuch, neither make thy ſelfe ouerwiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked ouermuch, neither be thou fooliſh: wherfore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay holde on [o] this: but yet withdraw not thine hand from that: for he that feareth God, ſhal come forth of them all.

21 Wiſdome ſhal ſtrengthen the wiſe man more then ten mightie princes that are in the citie.

22 *Surely there is no man iuſt in the earth, that doth good and ſinneth not.

23 Giue not thine [q] heart alſo to al the wordes that men ſpeake leaſt thou doe heare thy ſeruant curſing thee.

24 For oftentimes alſo thine heart knoweth that thou likewiſe haſt curſed others.

25 All this haue I prooued by wiſedome: I thought I will be wiſe but it went farre from me.

26 It is farre off, what may [r] it bee? and it is a profound deepeneſſe, who can finde it?

27 I haue compaſſed about, both I and mine heart to knowe & to enquire and to ſearch wiſedome and reaſon, and to know the wickednes of follie, and the fooliſhnes of madneſſe.

28 And I find more bitter then death the woman whoſe heart is as nettes and ſnares and her hāds as bands: he that is good before God ſhall be deliuered from her, but the ſinner ſhall bee taken by her.

29 Beholde, ſayth the Preacher, this haue I founde, ſeeking one by one to finde the count:

30 And yet my ſoule ſeeketh, but I finde it not. I haue founde one man of a thouſand: but a woman among them all haue I not found.

31 Onely lo this haue I founde, that God hath made mā righteous: but they haue ſought many [t] inuentions.

CHAP. VIII.

2 To obey Princes and Magiſtrates. 17 The workes of God paſſe mans knowledge.

Who is as the wiſe man? and who knoweth the interpretation of a thing? the wiſedome of a man doeth make his [a] face to ſhine: and the [b] ſtrength of his face ſhalbe changed.

2 I aduertiſe thee to take heede to the mouth of the King, & to the worde of the othe of God.

3 Haſte not to go foorth of his ſight: ſtande not in an euill thing: for hee will do whatſoeuer pleaſeth him.

4 Where the worde of the King is, there is power, and who ſhal ſay vnto him, What doeſt thou?

5 He that keepeth the cōmandement, ſhall knowe none euill thing, and the heart of the wiſe ſhall know the time & iudgement.

6 For to euery purpoſe there is a time and iudgement becauſe the miſerie of man is great, vpon him.

7 For hee knoweth not that which ſhalbe: for who can tell him when it ſhalbe?

8 Man is not lorde [g] ouer the ſpirite to reteine the ſpirite: neither hath hee power in the daye of death, nor deliuerance in the battell neither ſhal wickednes deliuer the poſſeſſers thereof.

9 All this haue I ſeene, and haue giuen mine heart to euery worke which is wrought vnder þ ſunne and I ſaw a time that man ruleth ouer man to his owne hurt.

10 And likewiſe I ſawe the wicked buried, and they returned, & they that came from the holy place were yet forgotten in the citie where they had done right: this alſo is vanitie.

11 Becauſe ſentence againſt an euill

g Murmure not againſt God when he ſendeth aduerſities for mans ſinnes.

h He anſwereth to them that eſteeme not wiſdome, except riches be ioyned therwith, ſhewing that both are the giftes of God, but that wiſdome is farre more excellent, & may be without riches.

Chap.1.15.

i Conſider wherefore God doth ſende it and what may comfort thee.

k That man ſhould be able to controle nothing in his workes.

l Meaning, that cruel tyrants put the godly to death and let the wicked go free.

m Boaſt not to much of thine owne iuſtice and wiſdome.

n Tarie not long whē thou art admoniſhed to come out of the way of wickednes.

o To wit on theſe admonitions that go before.

p Cōſider what deſolation and deſtruction ſhall come, if thou do not obey them.

1.king.8.46. 2.chro.6.36. pro.20.9. 1.iohn.1.8.

q Credit them not, neither care for them.

‖Or, ſpoken euil of others.

r Meaning, wiſdome.

That [illegible]

[illegible] tion.

a That is, [illegible]

[illegible]

worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to do euill.

12 Though a ſinner doe euill an hundreth times, and God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lorde, and do reuerence before him.

13 But it ſhall not be well to the wicked, neither ſhall he prolong his dayes: [he ſhalbe] like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iuſt: I thought alſo that this is vanitie.

15 And I prayſed ioy: for there is no goodneſſe to man vnder the ſunne, ſaue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the ſunne.

16 When I applyed mine heart to knowe wiſdome, and to behold the buſines that is done on earth, that neither day nor night ÿ eies of man take ſleepe,

17 Then I beheld the whole worke of GOD, that man cannot finde out the worke that is wrought vnder the ſunne: for the which man laboureth to ſeeke it and cannot find it: yea, & though the wiſe man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his end. 16 Wiſdome excelleth strength.

I haue ſurely giuē mine heart to all this, and to declare all this, that the iuſt, and the wiſe, and their workes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

2 All things come alike to all: and the ſame condition is to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good ſo is the ſinner, he that ſweareth, as he that feareth an oth.

3 This is euill among all that is done vnder the ſunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is full of euil, and madnes [is] in their hearts whiles they liue, and after that, they go to the dead.

4 Surely whoſoeuer is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing know that they ſhall die, but the dead knowe nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Alſo their loue, and their hatred, & their enuie is now periſhed, & they haue no more portion for euer, in all that is done vnder the ſunne.

7 Go, eate thy bread with ioye, and drinke thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garmentes bee [d] white, and let not oyle be lacking vpon thine head.

9 [e] *Reioyce with the wife whome thou haſt loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the ſunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureſt vnder the ſunne.

10 All that thine hand ſhal finde to do, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wiſedome in the graue whether thou goeſt.

11 I returned, and I ſawe vnder the ſunne that the race is not to the ſwift, nor the battel to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of vnderſtanding, neither yet fauour to men of knowledge: but time and [f] chance cōmeth to them all.

11 For neither doth man knowe his [g] time, but as the fiſhes, which are taken in an euill net, and as the birds that are caught in the ſnare: ſo are the children of men ſnared in the euill time when it falleth vpon them ſodenly.

13 I haue alſo ſeene this wiſedome vnder the ſunne, and it is great vnto me.

14 A litle citie and few men in it, and a great King came againſt it, and compaſſed it about, and builded fortes againſt it.

15 And there was founde therein a poore and wiſe man, and hee deliuered the citie by his wiſedome: but none remembred this poore man.

16 Then ſaid I, Better is wiſedome then ſtrength: yet the wiſedome of the poore is deſpiſed, and his wordes are not heard.

17 The wordes of the wiſe are more

heard

[l] Where iuſtice is delayed there ſinne reigneth.

[m] Which are puniſhed as though they were wicked as Chap.7.17.

[n] Read Chap. 3.22.

[a] Meaning, what things he ought to chuſe or refuſe: or, man knoweth not by theſe outwarde things, that is, by proſperitie or aduerſitie, whom God doth fauour or hate: for he ſendeth them as wel to the wicked as to the godlie.

[b] In outward things, as riches and pouertie, ſicknes and health, there is no difference betwene the godlie and the wicked: but the difference is that the godly are aſſured by faith of Gods fauour and aſſiſtance.

[c] He noteth the Epicures, and carnall men, which make their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abiect, and vile perſon in this life, then a man of auctoritie, and ſo to die, which is ment by the dog and lion.

[d] They flatter themſelues to be in Gods fauour becauſe they haue all things in abundance.

[e] Reioyce, be merie, & ſpare for no coſt, thus ſpeake the wicked belly gods.

Or, regarde the life.

* Chap 5.18.

[f] Thus the worldlings ſay to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by ÿ prouidēce of God.

[g] That is, he doth not forſee what ſhall come.

heard in quietneſſe, then the crye of him that ruleth among fooles.

18 Better is wiſdome then weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 The difference of fooliſhnes and wiſdome. 11 A ſlaunderer is like a ſerpent that cannot be charmed. 16 Of fooliſh Kings, and drunken princes, 17 And of good Kings and princes.

Dead flyes cauſe to ſtinke, and putrifie the ointment of the apoticarie: ſo doeth a litle follie him that is in eſtimatiō for wiſdome, and for glory.

2 The heart of a [a] wiſe man is at his right hand: but the heart of a foole, is at his left hand.

[a] So that he doeth all things well & iuſtly where as ÿ foole doeth the contrary.

3 And alſo whē the foole goeth by the way, his heart faileth, & he [b] telleth vnto all that he is a foole.

[b] By his doings he bewrayeth himſelfe.

4 If the [c] ſpirite of him that ruleth, riſe vp againſt thee, leaue not thy place: for gentleneſſe pacifieth great ſinnes.

[c] If thy ſuperiour be angrie with thee, be thou diſcrete, & not moued.

5 There is an euil that I haue ſeene vnder the ſunne, as an [d] errour that proceedeth from the face of him that ruleth.

[d] Meaning, ÿ it is an euill thing when they that are in authoritie, faile and doe not their duetie.

6 Follie is ſet in great excellencie, and the [e] rich ſet in the lowe place.

[e] They ÿ are rich in wiſdom and vertue.

7 I haue ſeene ſeruantes on horſes and princes walking as ſeruants on the ground.

8 *He that diggeth a pit, ſhal fall into it, and hee that breaketh the hedge, a ſerpent ſhall bite him.

Pſal. 7.16. prou. 26.27. eccluſ. 27.26.

9 He that remoueth ſtones, ſhal hurt himſelfe thereby, [f] and hee that cutteth wood, ſhalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he muſt then put too more ſtrength: but the excellencie to direct a thing is wiſedome.

[f] Without wiſdome whatſoeuer a man taketh in hand, turneth to his owne hurt.

11 If the ſerpent bite when hee is not charmed, no better is a babler.

12 The words of the mouth of a wiſe man haue grace: but the lips of a foole deuoure himſelfe.

13 The beginning of the wordes of his mouth is fooliſhnes, and the latter end of his mouth is wicked madneſſe.

14 For the foole multiplieth wordes, [g] [ſaying,] Man knoweth not what ſhall be: and who can tell him what ſhall be after him?

[g] The ignorance & beaſtlines of ÿ wicked is ſuch, that they know not cōmon things, and yet will they diſcuſſe hie matters.

15 The labour of the fooliſh doeth weary him: for he knoweth not to go into the citie.

16 Wo to thee, O land, when thy king [is] [h] a childe, and thy princes [i] eate in the morning.

[h] That is without wiſedome and counſell

[i] Are giuen to their luſtes and pleaſures.

17 Bleſſed art thou, O lande, when thy king is the ſonne [k] of nobles and thy princes eate in time, for ſtrength and not for drunkenneſſe.

[k] Meaning, [illegible] no[illegible] but [illegible] and wiſdome [illegible] giftes of God.

18 By ſlouthfulneſſe the roofe of the houſe goeth to decay, and by the idlenes of the hands ÿ houſe droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but ſiluer anſwereth to all.

20 Curſe not the King, no not in thy thought, neither curſe the rich in thy bedchamber: for the foule of the heauē ſhal cary the voice, and that which hath wings, ſhall declare the matter.

[l] Thou canſt not worke euil ſo ſecretly, but it ſhall be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly proſperitie is but vanitie. 9 God will iudge all.

Caſt thy bread vpon the [a] waters: for after many dayes thou ſhalt finde it.

2 Giue a portion to ſeuen, and alſo to eight: for thou knoweſt not what euill ſhalbe vpon the earth.

[a] That is, be liberall to the poore and though it ſeeme to be a thing [illegible] yet it ſhal [illegible] thee profit.

3 If the [b] cloudes be full, they will powre foorth raine vpon the earth: and if the [c] tree doe fall towarde the South, or towarde the North, in the place that the tree falleth, there it ſhall be.

[b] As ÿ cloudes that are full, powre out raine [illegible] abundance muſt be liberall [illegible]

4 He that obſerueth the [d] winde, ſhal not ſowe, and he that regardeth the cloudes, ſhall not reape.

[c] He exhorteth to be liberall, while we haue time: for after there is no power.

5 As thou knoweſt not which is the [e] way of the ſpirit, [nor] howe the bones [doe growe] in the wombe of her that is with childe: ſo thou knoweſt not the worke of God that worketh all.

[d] He that fea[illegible] when he [illegible] ſhal [illegible] not his duetie

6 In the morning ſowe thy ſeed, and in the euening let not thine hande reſt: for thou knoweſt not whether ſhal proſper, this or [f] that, or whether both ſhall be alike good.

[e] [illegible] of the [illegible]

[f] That is, which of thy workes are moſt agreeable to God.

7 Surely ÿ light is a pleaſant thing: and it is a good thing to the eyes to ſee the ſunne.

8 Though a mā liue many yeres, & in them all he reioyce yet he ſhall remēber the dayes of [g] darknes, becauſe they are many, all that commeth is vanity.

[g] That is of [illegible]

9 Reioyce O yong mā, in thy youth, and let thine heart cheere thee in the dayes of thy youth: & walke in the waies of thine heart, and in the ſight of thine eyes: but knowe ÿ for all theſe thinges, God will bring thee to iudgement.

[illegible]

10 Therefore take away griefe out of thine heart, and cauſe euill to depart from thy fleſh: for childhood and youth [are] vanitie.

CHAP. XII.

1 To thinke on God in youth and not to deferre til age. 7 The ſoule returneth to God. 11 Wiſedome is the gift of God, & conſiſteth in fearing him and keeping his commandements.

REmember nowe thy Creator in ẏ daies of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou ſhalt ſaye, I haue no pleaſure in them:

2 Whiles the ſunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe them ſelues, and the [d] grinders ſhall ceaſe, becauſe they are fewe, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhalbe ſhut without by the baſe ſounde of the [g] grinding, and hee ſhall riſe vp at the voyce of the [h] birde: and all the [i] daughters of ſinging ſhalbe abaſed.

5 Alſo they ſhalbe afraide of the [k] hie thing, and feare [ſhall bee] in [l] the way, and the almonde tree ſhall [m] floriſh and the [n] graſſehopper ſhalbe a burden, and concupiſcence ſhall be driuen away: for man goeth to the houſe of his age, & the mourners go about in the ſtreete.

6 Whiles the [o] ſiluer coard is not lengthened, nor the goldē [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] ciſterne:

7 And duſt returne to the earth as it was, and the [u] ſpirit returne to God that gaue it.

8 Vanitie of vanities, ſaith the Preacher, all is vanitie.

9 And the more wiſe ẏ Preacher was, the more he taught ẏ people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.

10 The Preacher ſought to finde out pleaſant words, and an vpright writing, [euen] the words of trueth.

11 The wordes of the wiſe are like goades, and like nayles [x] faſtened by the maſters of the aſſemblies, [which] are giuen by one [y] paſtour.

12 And of other things beſides theſe, my ſonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearineſſe of the fleſh.

13 Let vs heare the ende of all: feare God and keepe his cōmandementes: for this is the whole [duetie] of man.

14 For God will bring euery worke vnto iudgemēt, with euery ſecret thing, whether it be good or euill.

[a] Before thou come to a continual miſerie: for when the cloudes remaine after the raine, mans griefe is increaſed.
[b] The hands, which keepe the bodie.
[c] The legs.
[d] The teeth.
[e] The eyes.
[f] The lippes, or mouth.
[g] When the chawes ſhall ſcarce open and not be able to chewe no more.
[h] He ſhall not be able to ſleepe.
[i] That is, the winde pipes, or the eares ſhall be deafe and not able to heare ſinging.
[k] To clymbe hie becauſe of their weakenes, or they ſtoupe downe, as though they were afraide leaſt any thing ſhoulde hit them.
[l] They ſhall tremble as they go, as though they were afraide.
[m] Their head ſhall be as white as the bloſſomes of an almonde tree.
[n] They ſhalbe able to beare nothing.
[o] Meaning, the marowe of the backe bone and the ſinewes.
[p] The little ſkinne that couereth the braine, which is in colour like golde.
[q] That is, the veines.
[r] Meaning, the liuer.
[s] Which is, the head.
[t] That is, the heart, out of the which the head draweth the powers of life.
[u] The ſoule incontinently goeth either to ioy or torment, and ſleepeth not as the wicked imagine.
[x] Which are well applied by the miniſters, whom he calleth maſters.
[y] That is, by God.
[z] Theſe things cannot be comprehended in bookes, or learned by ſtudie, but God muſt inſtruct thy heart that thou mayeſt onely knowe that wiſedome is the true felicitie, and the way thereunto is to feare God.

¶An [‡] excellent Song which was Salomons.

‡Ebr. a ſong of ſongs ſo called becauſe it is the chiefeſt of thoſe 1005. which Salomon made as is mentioned, 1.King.4.32.

THE ARGVMENT.

IN this Song, Salomon by moſt ſweete and comfortable allegories & parables deſcribeth the perfite loue of Ieſus Chriſt, the true Salomon and King of peace, and the faithfull ſoule or his Church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte and without reprehenſion. So that here is declared the ſingular loue of the bridegrome towarde the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deſeruings. Alſo the earneſt affection of the Church which is inflamed with the loue of Chriſt deſiring to be more and more ioyned to him in loue, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 The familiar talke and myſticall communication of the ſpirituall loue betweene Ieſus Chriſt and his Church. 5 The domeſticall enemies that perſecute the Church.

LEt [a] him kiſſe me with the kiſſes of his mouth: for thy loue is better thē wine.

2 Becauſe of the [b] ſauour of thy good ointments, thy name [is as] an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Drawe me: we will runne after thee: the king hath brought me into his [e] chābers: we wil reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ieruſalem, but comely, as the fruites of [g] Kedar, [and] as the [h] curtaines of

[a] This is ſpoken in the perſon of the Church, or of the faithful ſoule, inflamed with the deſire of Chriſt whom ſhe loueth.
[b] The feeling of thy great benefites.
[c] They that are pure in heart and conuerſation.
[d] The faithfull confeſſe that they can not come to Chriſt except they be drawen.
[e] Meaning, the ſecret ioye that is not knowen to the worlde.
[f] The Church confeſſeth her ſpots & ſinne, but hath confidence in the fauour of Chriſt.
[g] Kedar was Iſhmaels ſonne, of whom came the Arabians that dwelt in tents.
[h] Which then were all ſet with precious ſtones & iewels.

Salomon.

CHAP. XII.

1 To thinke on God in youth and not to deferre til age. 7 The ſoule returneth to God. 11 Wiſedome is the gift of God, & conſiſteth in fearing him and keeping his commandementes.

REmember nowe thy Creator in ẏ daies of thy youth, whiles the [a] euil dayes come not, nor the yeeres approche, wherein thou ſhalt ſaye, I haue no pleaſure in them:

2 Whiles the ſunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the cloudes returne after the raine.

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe them ſelues, and the [d] grinders ſhall ceaſe, becauſe they are fewe, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhalbe ſhut without by the baſe ſounde of the [g] grinding, and hee ſhall riſe vp at the voyce of the [h] birde: and all the [i] daughters of ſinging ſhalbe abaſed.

5 Alſo they ſhalbe afraide of the [k] hie thing, and feare [ſhall bee] in [l] the way, and the almonde tree ſhall [m] floriſh and the [n] graſſehopper ſhalbe a burden, and concupiſcence ſhall be driuen away: for man goeth to the houſe of his age, & the mourners go about in the ſtreete.

6 Whiles the [o] ſiluer coard is not lengthened, nor the goldē [p] ewer broken, nor the [q] pitcher broken at the well, nor the [s] wheele broken at the [t] ciſterne:

7 And duſt returne to the earth as it was, and the [u] ſpirit returne to God that gaue it.

8 Vanitie of vanities, ſaith the Preacher, all is vanitie.

9 And the more wiſe ẏ Preacher was, the more he taught ẏ people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.

10 The Preacher ſought to finde out pleaſant words, and an vpright writing, [euen] the words of trueth.

11 The wordes of the wiſe are like goades, and like nayles [x] faſtened by the maſters of the aſſemblies, [which] are giuen by one [y] paſtour.

12 And of other things beſides theſe, my ſonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearineſſe of the fleſh.

13 Let vs heare the ende of all: feare God and keepe his cōmandementes: for this is the whole [duetie] of man.

14 For God will bring euery worke vnto iudgemēt, with euery ſecret thing, whether it be good or euill.

---

[a] Before thou come to a continual miſerie: for when the cloudes remaine after the raine, mans griefe is increaſed.

[b] The hands, which keepe the bodie.

[c] The legs.

[d] The teeth.

[e] The eyes.

[f] The lippes, or mouth.

[g] When the chawes ſhall ſcarce open and not be able to chewe no more.

[h] He ſhall not be able to ſleepe.

[i] That is, the winde pipes, or the eares ſhall be deafe and not able to heare ſinging.

[k] To clime hie becauſe of their weakenes, or they ſtoupe downe, as though they were afraide leaſt any thing ſhoulde hit them.

[l] They ſhall tremble as they go, as though they were afraide.

[m] Their head ſhall be as white as the bloſſomes of an almonde tree.

[n] They ſhalbe able to beare nothing.

[o] Meaning, the marowe of the backe bone and the ſinewes.

[p] The litle ſkinne that couereth the braine, which is in colour like golde.

[q] That is, the veines.

[r] Meaning, the liuer.

[s] Which is, the head.

[t] That is, the heart, out of the which the head draweth the powers of life.

[u] The ſoule incontinently goeth either to ioy or torment, and ſleepeth not as the wicked imagine.

[x] Which are well applied by the miniſters, whom he calleth maſters.

[y] That is, by God.

[z] Theſe things cannot be comprehended in bookes or learned by ſtudie, but God muſt inſtruct thy heart that thou mayeſt onely knowe that wiſedome is the true felicitie, and the way thereunto is to feare God.

¶ An ‡ excellent Song vvhich vvas Salomons.

‡ Ebr. a ſong of ſongs ſo called becauſe it is the chiefeſt of thoſe 1005. which Salomon made as is mencioned, 1.King.4.32.

THE ARGVMENT.

IN this Song, Salomon by moſt ſweete and comfortable allegories & parables deſcribeth the perfite loue of Ieſus Chriſt, the true Salomon and King of peace, and the faithfull ſoule or his Church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte and without reprehenſion. So that here is declared the ſingular loue of the bridegrome towarde the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deſeruings. Alſo the earneſt affection of the Church which is inflamed with the loue of Chriſt deſiring to be more and more ioyned to him in loue, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 The familiar talke and myſticall communication of the ſpirituall loue betweene Ieſus Chriſt and his Church. 5 The domeſticall enemies that perſecute the Church.

LEt [a] him kiſſe me with the kiſſes of his mouth: for thy loue is better thē wine.

2 Becauſe of the [b] ſauour of thy good ointments, thy name [is as] an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Drawe me: we will runne after thee: the king hath brought me into his [e] chābers: we wil reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ieruſalem, but comely, as the frutes of [g] Kedar, [and] as the [h] curtaines of

---

[a] This is ſpoken in the perſon of the Church, or of the faithful ſoule, inflamed with the deſire of Chriſt whō ſhe loueth.

[b] The feeling of thy great benefites.

[c] They that are pure in heart and conuerſation.

[d] The faithfull confeſſe that they can not come to Chriſt except they be drawen.

[e] Meaning, the ſecret ioye that is not knowen to the worlde.

[f] The Church confeſſeth her ſpots & ſinne, but hath confidence in the fauour of Chriſt.

[g] Kedar was Iſhmaels ſonne, of whome came the Arabians that dwelt in tentes.

[h] Which than were all ſet with precious ſtones & iewels.

Salomon.

5 Regarde ye me not becauſe [i] I am blacke: for the [k] ſunne hath looked vpō me. The ſonnes of my [l] mother were angrie againſt mee: they made mee the keeper of the vines: but I [m] kept not mine owne vine.

6 Shewe me, [n] O thou, whome my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhe that turneth aſide to the flockes of thy [o] companions?

7 [p] If thou knowe not, O thou the faireſt among women, get thee forth by the ſteppes of the flocke, and feede thy kiddes by the tents of the ſhepheards.

8 I haue compared thee, O my loue, to the troupe of horſes in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

10 We wil make thee borders of gold with ſtuddes of ſiluer.

11 Whiles the King was at his repaſt, my ſpikenard gaue the ſmel thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he ſhal lie betweene my [r] breſts.

13 My welbeloued is as [s] a cluſter of camphire vnto me in ý vines of Engedi.

14 [t] My loue, beholde, thou art faire: beholde, thou art faire: thine eyes [are] like the doues.

15 My welbeloued, beholde, thou art faire & pleaſant: alſo our [u] bed is greene:

16 The beames of our houſe are ceders, our rafters are of firre.

[i] Conſider not the Church by the outwarde appearance.

[k] The corruption of nature through ſinne, and affliction.

[l] Mine owne brethren which ſhould moſt fauoured me.

[m] She confeſſeth her owne negligence.

[n] The ſpouſe feeling her fault, fleeth to her husbande only for ſuccor.

[o] Whom thou haſt called to the dignitie of paſtors, & they ſet forth their owne dreames in ſteade of thy doctrine.

[p] Chriſt ſpeaketh to his Church, bidding them that are ignorant, to go to ý paſtors to learne.

[q] For thy ſpirituall beautie and excellencie there was no worldly treaſure to be compared vnto thee.

[r] The Church reioyceth that ſhe is admitted to the companie of Chriſt.

[s] He ſhalbe moſt deare vnto me.

[t] Chriſt accepteth his Church & commendeth her beautie.

[u] That is, the heart of the faithful wherein Chriſt dwelleth by his Spirit.

CHAP. II.

3 The Church deſireth to reſt vnder the ſhadowe of Chriſt. 8 She heareth his voyce 14 She is compared to the doue, 15 And the enemies to the foxes

I Am the roſe of the field, [&] the lilie of the valleis.

2 Like a lilie among the thornes, ſo is my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the foreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadowe had I delite, and ſate downe: and his fruite [was] ſweete vnto my mouth.

4 He brought me into the wine celler, and loue was his banner ouer me.

5 Stay me with flagons, and cōfort me with apples: for I am ſicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 [c] I charge you, O daughters of Ieruſalem, by the roes & by the hindes of ý fielde, that ye ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

8 [d] It is the voyce of my welbeloued: behold, he commeth leaping by the mountaines, and ſkipping by the hilles.

9 My welbeloued is like a roe, or a yong harte: lo, he ſtandeth behinde our [e] wall, looking foorth of the windowes, ſhewing himſelfe through the [f] grates.

10 My welbeloued ſpake and ſaide vnto me, Ariſe, my loue, my faire one, and come thy way.

11 For beholde, [g] winter is paſt: the rayne is changed, and is gone away.

12 The flowers appeare in the earth: the time of the ſinging of birdes is come, and the voyce of the turtle is hearde in our land.

13 The figtree hath brought foorth her yong figges: and the vines with [their] ſmall grapes haue caſt a ſauour: ariſe my loue, my fayre one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the ſecrete places of the ſtaires, ſhewe me thy ſight, let me heare thy voyce: for thy voyce is ſweete, and thy ſight comely.

15 Take vs the foxes, the [i] litle foxes, which deſtroy the vines: for our vines [haue] ſmall grapes.

16 My welbeloued [is] mine, and I am his: he feedeth among the lilies,

17 Until the day breake, and the ſhadowes flee away: returne, my welbeloued, and be like a [k] roe, or a yong hart vpon the mountaines of Bether.

[a] Thus Chriſt preferreth his Church aboue al other things.

[b] The ſpouſe teſtifieth her great deſire towarde her husbande, but her ſtrength faileth her, and therefore ſhee deſireth to be comforted, and fele it.

[c] Chriſt chargeth thoſe which haue to do in ý Church as it were by a ſolemne othe ý they trouble not the quietneſ thereof.

[d] This is ſpoken of Chriſt, who tooke vpō him our nature to come to help his Church.

[e] For as much as his diuinitie was hid vnder the cloke of our fleſh.

[f] So that wee cannot haue ful knowledge of him in this life.

[g] That is, ſinne & errour is driuen backe by the comming of Chriſt which is here deſcribed by ý ſpring time when all things floriſh.

[h] Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelfe vnto me.

[i] Suppreſſe ý heretikes whiles they are yong, that is, when they begin to ſhewe their malice & deſtroy ý vine of the Lord.

[k] The Church deſireth Chriſt to be moſt readie to helpe her in al dangers.

CHAP. III.

1 The Church deſireth to be ioyned inſeparably to Chriſt her husband 6 Her deliuerance out of the wildernes

I N my bed by night I ſought him that my ſoule loued: I ſought him, but I founde him not.

2 I will riſe [therefore] nowe, and goe about in the citie, by the ſtreetes & by the open places, and [b] will ſeeke him ý my ſoule loueth: I ſought him, but I found him not.

3 The watchmen that went about ý citie, found me: [c] to whom I ſaid, Haue you ſeene him, whom my ſoule loueth?

4 When I had paſt a litle from thē, then I found him whome my ſoule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers

[a] The Church by night, that is, in troubles, ſeeketh to Chriſt, but is not incontinently hearde.

[b] Shewing ý although we be not heard at the firſt, yet we muſt ſtill continue [illegible] [illegible] ſome comfort.

[c] Which declareth that we [illegible] [illegible] [illegible] [illegible] come.

mothers houſe into the chamber of her that conceiued me.

5 I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the field, that ye ſtirre not vp, nor waken [d] my loue vntill ſhe pleaſe.

6 Who is ſhe that commeth vp out of the [e] wilderneſſe like pillars of ſmoke perfumed with myrrhe and incenſe, [and with all the ſpices of the marchant?

7 Beholde his [f] bed, which is Salomons: threeſcore ſtrong men are rounde about it, of the valiant men of Iſrael.

8 They all handle the ſworde, [and are expert in war euery one hath his ſworde vpon his thigh for the [g] feare by night.

9 King Salomon made him ſelfe a palace of the trees of Lebanon.

10 He made the pillars thereof of ſiluer, and the pauement thereof of gold, the hanginges thereof of purple, whoſe middes was paued with the loue of the daughters of Ieruſalem.

11 Come foorth, ye [h] daughters of Zion, and beholde the King Salomon with the [i] crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.

d Read Chap. 2.7.

e This is referred to the Church of Iſrael, which was led by the wilderneſſe fourtie yeeres.

[illegible]

f By the bed is ment the temple, which Salomon made

g He alludeth to the watch which kept the Temple.

[illegible]

h All ye, that are of the number of the faithfull.

i Chriſt become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The prayſes of the Church. 7 She is without blemiſh in his ſight. [illegible] The loue of Chriſt towards her.

BEholde, thou art [a] faire, my loue: beholde, thou art faire thine eyes are like ẏ doue. among thy lockes [illegible] heare is like the [illegible] of goates, which looke [illegible] from the mountaine of [illegible]

2 [illegible], are like a flocke of [illegible] good order, which go vp frō [illegible]thing: which euerie one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threde of ſcarlet and thy talke is comely: thy temples [are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thouſand ſhieldes hang therein, and all the targates of the ſtrong men.

5 Thy two breaſtes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the ſhadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incenſe.

7 Thou art all faire, my loue, & there is no ſpot in thee.

8 [d] Come with mee from Lebanon, [my ſpouſe, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the leopardes.

9 My ſiſter, my [e] ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My ſiſter, my ſpouſe, howe faire is thy loue? howe much better is thy loue then wine? and the ſauour of thine oyntments then all ſpices?

11 Thy [g] lippes, my ſpouſe, droppe as honie combes: honie and milke are vnder thy tongue, and the ſauour of thy garmentes is as the ſauour of Lebanon.

12 My ſiſter my ſpouſe [is as] a garden incloſed, as a ſpring ſhut vp, [and] a fountaine ſealed vp.

13 Thy plantes [are as] an orchard of pomegranates with ſweete fruites, [as] camphire, ſpikenarde,

14 [Euen ſpikenarde, and ſaffran, calamus, and cinnamom with all the trees of incenſe, myrrhe and aloes, with all the chiefe ſpices.

15 [h] O fountaine of the gardens, O well [illegible]ers, and the ſprings of Lebanon.

16 Ariſe, O [i] North, and come O South, and] blowe on my garden that the ſpices thereof may flowe out: let my welbeloued come to his garden, and eate his pleaſant fruite.

a Becauſe Chriſt delighteth in his Church, he commendeth all that is in her.

Chap. 6.4.

b He hath reſpect to the miniſters of the faithfull, [illegible]

c Wherein are knowledge and [illegible]

d Chriſt promiſeth his Church to call the faithfull frō all the corners of the world.

e Chriſt calleth his Church ſiſter in reſpect that he had taken the fleſh of man

f In that he made his Church beautifull and rich, he loued his giftes in her.

g Becauſe of her confeſſion and thankeſgiuing.

h The Church confeſſeth that all her glorie and beautie commeth of Chriſt, who is the true fountaine of all grace

i She deſireth Chriſt to comfort her, and to powre the graces of his ſpirit vpō her, which ſpirit is ment by the North & South winde.

CHAP. V.

1 Chriſt calleth his Church to the participation of all his treaſures. 2 She heareth his voyce 3 She confeſſeth her nakednes. [illegible] She prayſeth Chriſt her huſband.

I Am come into my [a] garden, my ſiſter, my ſpouſe: I [illegible]thered my myrrhe with my [illegible]: I ate mine hony co[illegible] with mine hony, I dranke my wine [illegible]ith my milke: eate, O friendes, drinke, a[illegible] make you mery, O welbeloued.

2 I ſleepe, but [illegible] it is the voyce of [illegible]beloued that knocketh, ſaying, [illegible] mee, my ſiſter, my loue, my doue, my vndefiled: for

a The garden ſignifieth the kingdome of Chriſt where he prepareth the banket for his elect.

[illegible] that ſhe is troubled with the cares of worldlie things which is ment by ſleeping.

for mine head is full of dew, & my lockes with the droppes of the night.

3 I haue put of my coate, howe ſhal I put it on? I haue waſhed my feete, how ſhall I defile them?

4 My welbeloued put in his hande by the hole of ÿ doore, and mine heart was affectioned toward him.

5 I roſe vp to open to my welbeloued, and mine handes did droppe downe myrrhe, and my fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and paſt: mine heart was gone when hee did ſpeake: I ſought him, but I could not finde him: I called him, but hee anſwered me not.

7 The watchmen that went about the citie, founde me: they ſmote me &, wounded mee: the watchemen of the walles tooke away my vayle from me.

8 I charge you, O daughters of Ieruſalem, if you finde my welbeloued, that you tell him that I am ſicke of loue.

9 [g] O the faireſt among women, what is thy welbeloued more then [h] other welbeloued? what is thy welbeloued more then another louer, that thou doeſt ſo charge vs?

10 My welbeloued is white and ruddie, the chiefeſt of ten thouſand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are waſht with milke, and remaine by the ful veſſels. [i]

13 His cheekes are as a bed of ſpices, [and as] ſweet flowers, and his lippes [like] lilies dropping downe pure myrrhe.

14 His hands as rings of golde ſet with the [‡] chryſolite, his bellie like white yuorie couered with ſaphirs.

15 His legges [are as] pillers of marble, ſet vpon ſockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as [ſweete things], and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ieruſalem.

17 [k] O ÿ faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that wee may ſeeke him with thee?

c Declaring ÿ long patience of the Lord toward ſinners.
d The ſpouſe confeſſeth her nakednes, and that of her ſelfe ſhee hath nothing, or ſeeing that ſhe is once made cleane ſhe promiſeth not to defile her ſelfe againe.
[illegible] My bowels were moued towards him.
e The ſpouſe which ſhould be annointed of Chriſt, doth not [illegible] but if ſhe thinke to annoint him with her good workes.
f Theſe are the falſe teachers, which wound the conſcience with their traditions.
g She aſketh of them which are godly: forſomuch as the Lawe and ſaluation ſhould come out of Zion and Ieruſalem, that they would direct her to Chriſt.
h Thus ſay they of Ieruſalem.
i She deſcribeth Chriſt to be of perfite beautie and comelines.
‡ Eb. Tarſhiſh.
k Hearing of the excellencie of Chriſt, the faithfull deſire to knowe howe to finde him.

CHAP. VI.

1 The Church aſſureth her ſelfe of the loue of Chriſt. 3 The prayſes of the Church. 8 She is but one and vndefiled.

My welbeloued is gone downe into his [a] gardē to the beddes of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ieruſalem, terrible as an armie with banners.

4 Turne away thine eyes from me: for they ouercome mee: [c] thine heare is like a flocke of goats, which looke downe from Gilead.

5 Thy teeth [are] like a flocke of ſheepe, which go vp from the waſhing, which euery one bring out twinnes, and none is baren among them.

6 Thy tēples are within thy locks as a piece of a pomegranate.

7 [d] There are threeſcore Queenes and foureſcore concubines, and of the damſels without nomber.

8 But my doue is alone, [and] my vndefiled, ſhe is the onely daughter [of] her mother, and ſhee is deare to her that bare her: the daughters haue ſeene her and counted her bleſſed: euen the Queenes and the concubines, and they haue prayſed her.

9 [e] Who is ſhee that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuttes, to ſee the fruites of the valley, to ſee if the vine budded, and if the pomegranates floriſhed.

11 [g] I knew nothing, my ſoule ſet me [h] as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may beholde thee. What ſhal you ſee in ÿ Shulamite, [but] as the company of an armie?

a That is, is conuerſant here in earth among men.
b Which was a faire & ſtrong citie of the King. 1.King. 14.17.
c Thus declareth the exceeding loue of Chriſt toward his Church. Chap. 4.1.
d Meaning ÿ the preachers are [illegible] Chriſt [illegible] to his Church, [illegible] his faithfull are in a great number.
e He ſheweth that the beginning of the Church was ſmall, but that it grewe vp to a great multitude.
f He went downe into the Synagogue to ſee what fruits came of the Lawe, and the Prophets.
g I founde nothing but rebellion.
h I came as ſwift as the nombers of the people in their charets.
i The people of Ieruſalem: for Ieruſalem was alſo Shalem, which ſignifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is aſſured of Chriſts loue towards her.

How beautifull are thy [a] goings with ſhoes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of ÿ hand of a cunning workmā.

2 Thy nauel is as a round cup that wanteth not licour: thy belly is as an heape of wheat cōpaſſed about wͭ lilies.

3 [b] Thy two breſts are as two yong roes that are twinnes.

4 Thy neck [is] like a towre of yuorie: thine eyes [are like] the fiſh pooles in

Heſhbon

a He deſcribeth the comely beautie of the Church in euery part, which is to be vnderſtande ſpiritually.
b Reade chap. 4.5.

Heſhbon by the gate of Bath rabbim: thy noſe is as the towre of Lebanon, that looketh toward Damaſcus.

5 Thine head vpon thee is as ſkarlet, & the buſh of thine head like purple: the King is tyed in the ‖rafters.

c He deſireth to come neere thee and to bee in thy cōpany.

‖Or, galleries.

6 How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!

7 This thy ſtature is like a palme tree, and thy breſts like cluſters.

8 I ſaid, I will go vp into the palme tree, I will take holde of her boughes: thy breſts ſhall nowe be like the cluſters of the vine: and the ſauour of thy noſe like apples,

9 And the rouſe of thy mouth like good wine, which goeth ſtraight to my welbeloued, and cauſeth the lippes of yͤ ancient to ſpeake.

10 [d] I am my welbeloueds, and his deſire is toward me.

d This the ſpouſe ſpeaketh.

11 Come, my welbeloued, let vs goe foorth into the fielde: let vs remaine in the villages.

12 Let vs get vp earely to the vines, let vs ſee if the [e] vine floriſh, [whether] it hath budded the ſmall grape, [or whether] the pomegranates floriſh: there will I giue thee my loue.

e If the people that are called to Chriſt, bring forth any fruite.

13 The mandrakes haue giuē a ſmel, and in our gates are all ſweete things, new and olde: my welbeloued, I haue kept [them] for thee.

CHAP. VIII.

1 The Church will be taught by Chriſt. 3 She is vpholden by him 6 The vehement loue wherewith Chriſt loueth her. 11 She is the vine that bringeth forth fruite to the Spirituall Salomon, which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſucked yͤ breſts of my mother: I woulde find thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖thee.

a The Church called of the Gentiles ſpeaketh thus to yͤ Church of Ieruſalem.

‖Or, me.

2 I will leade thee [and] bring thee into my mothers houſe: [there] thou ſhalt teach mee: [and] I will cauſe thee to drinke ſpiced wine, [and] newe wine of the pomegranate.

3 [b] His left hand [ſhalbe] vnder mine head, & his right hand ſhal embrace me.

b Read Chap. 2,6.

4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my ‖loue, vntill ſhe pleaſe.

c Reade Chap. 3.5.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tree: there thy mother cōceiued thee: there ſhe conceiued that bare thee.

6 [d] Set me as a ſeale on thine heart, [and] as a ſignet vpon thine arme: for loue [is] ſtrong as death: ielouſie is cruel as the graue: the coles thereof [are] fierie coles, and a vehement flame.

d The ſpouſe deſireth Chriſt to be ioyned in perpetual loue with him.

7 Much water can not quench loue, neither can the floods drowne it: If a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

8 [e] We haue a litle ſiſter, and ſhe hath no breaſts: what ſhal we do for our ſiſter when ſhe ſhalbe ſpoken for?

e The Iewiſh Church ſpeaketh this of the Church of the Gentiles.

9 [f] If ſhe be a wall, we wil builde vpō her a ſiluer palace: & if ſhe be a doore, we will keepe her in with bordes of cedar.

f If ſhe be ſure and faſt, ſhee is meete for the husband to dwell in.

10 [g] I am a wall and my breaſts [are] as towers: then was I in his eyes as one that findeth peace.

g The Church promiſeth fidelitie and conſtancie.

11 [h] Salomon had a vine in Baal-hamon: he gaue yͤ vineyard vnto keepers: euery one bringeth for the fruite thereof a thouſand [pieces] of ſiluer.

h This is the vineyard of the Lord hired out, Matt. 21.33.

12 [But] my vineyard which is mine, [is] before me: to thee, O Salomon, [apperteineth] a thouſand [pieces of ſiluer,] and two thouſand to them that keepe the fruite thereof.

13 O thou that dwelleſt in the [i] gardens, the companions hearkē vnto thy voyce: cauſe me to heare it.

i Chriſt dwelleth in his Church, whoſe voyce the faithfull heare.

14 O my welbeloued, [k] flee away, & be like vnto the roe, or to the yong harte vpon the mountaines of ſpices.

k The Church deſireth Chriſt that if he depart from them, yet yͭ he would haſte to helpe them in their troubles.

Iſaiah.

THE ARGVMENT.

GOd, according to his promes Deut. 18. 15. that he woulde neuer leaue his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare vnto the people the things to come, whereof they had a ſpeciall reuelation, but alſo to interprete and declare the Lawe, and to applie particularly the doctrine, contained briefly therein, to the vtilitie and profite of thoſe, to whome they thought it chiefly to apperteine, and as the time and ſtate of things required. And principally in the declaration of the Lawe they had reſpect to three things, which were the ground of their doctrine: Firſt to the doctrine contained briefly in the two tables: ſecondly to the promiſes and threatnings of the Lawe: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the ende of the Lawe. Whereunto they neither added nor diminiſhed, but faithfully expounded

Heſhbon by the gate of Bath rabbim: thy noſe is as the towre of Lebanon, that looketh toward Damaſcus.

5 Thine head vpon thee is as ſkarlet, & the buſh of thine head like purple: the King is tyed in the ‖rafters.

c He deſireth to come neere thee and to bee in thy cõpany.

‖Or, galeries.

6 How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!

7 This thy ſtature is like a palme tree, and thy breſts like cluſters.

8 I ſaid, I will go vp into the palme tree, I will take holde of her boughes: thy breſts ſhall nowe be like the cluſters of the vine: and the ſauour of thy noſe like apples,

9 And the rouſe of thy mouth like good wine, which goeth ſtraight to my welbeloued, and cauſeth the lippes of ẏ ancient to ſpeake.

10 [d] I am my welbeloueds, and his deſire is toward me.

d This the ſpouſe ſpeaketh.

11 Come, my welbeloued, let vs goe foorth into the fielde: let vs remaine in the villages.

12 Let vs get vp earely to the vines, let vs ſee if the [e] vine floriſh, [whether] it hath budded the ſmall grape, [or whether] the pomegranates floriſh: there will I giue thee my loue.

e If the people that are called to Chriſt, bring foorth any fruite.

13 The mandrakes haue giuẽ a ſmel, and in our gates are all ſweete things, new and olde: my welbeloued, I haue kept [them] for thee.

CHAP. VIII.

1 The Church will be taught by Chriſt. 3 She is vpholden by him 6 The vehement loue wherewith Chriſt loueth her. 11 She is the vine that bringeth foorth fruite to the Spiritual Salomon, which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſucked ẏ breſts of my mother: I woulde find thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖ thee.

a The Church called of the Gentiles ſpeaketh thus to ẏ Church of Ieruſalem.

‖Or, me.

2 I will leade thee [and] bring thee into my mothers houſe: [there] thou ſhalt teach mee: [and] I will cauſe thee to drinke ſpiced wine, [and] newe wine of the pomegranate.

3 [b] His left hand [ſhalbe] vnder mine head, & his right hand ſhal embrace me.

b Read Chap. 2,6.

4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my ‖ loue, vntill ſhe pleaſe.

c Reade Chap. 3,5.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tree: there thy mother cõceiued thee: there ſhe conceiued that bare thee.

6 [d] Set me as a ſeale on thine heart, [and] as a ſignet vpon thine arme: for loue [is] ſtrong as death: ielouſie is cruel as the graue: the coles thereof [are] fierie coles, and a vehement flame.

d The ſpouſe deſireth Chriſt to be ioyned in perpetual loue with him.

7 Much water can not quench loue, neither can the floods drowne it: If a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

8 [e] We haue a litle ſiſter, and ſhe hath no breaſts: what ſhal we do for our ſiſter when ſhe ſhalbe ſpoken for?

e The Iewiſh Church ſpeketh this of the Church of the Gentiles.

9 [f] If ſhe be a wall, we wil builde vpõ her a ſiluer palace: & if ſhe be a doore, we will keepe her in with bordes of cedar.

f If ſhe be ſure and faſt, ſhee is meete for the huſband to dwell in.

10 [g] I am a wall and my breaſts [are] as towers: then was I in his eyes as one that findeth peace.

g The Church promiſeth fidelitie and conſtancie.

11 [h] Salomon had a vine in Baal-hamon: he gaue ẏ vineyard vnto keepers: euery one bringeth for the fruite thereof a thouſand [pieces] of ſiluer.

h This is the vineyard of the Lord hired out, Matt. 21,33.

12 [But] my vineyard which is mine, [is] before me: to thee, O Salomon, [appertaineth] a thouſand [pieces of ſiluer,] and two thouſand to them that keepe the fruite thereof.

13 O thou that dwelleſt in the [i] gardens, the companions hearkẽ vnto thy voyce: cauſe me to heare it.

i Chriſt dwelleth in his Church, whoſe voyce the faithfull heare.

14 O my welbeloued, [k] flee away, & be like vnto the roe, or to the yong harte vpon the mountaines of ſpices.

k The Church deſireth Chriſt that if he depart from thẽ, yet ẏ he would haſte to helpe them in their troubles.

Iſaiah.

THE ARGVMENT.

GOd, according to his promes Deut, 18.15. that he woulde neuer leaue his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare vnto the people the things to come, whereof they had a ſpeciall reuelation, but alſo to interprete and declare the Lawe, and to applie particularly the doctrine, contained briefly therein, to the vtilitie and profite of thoſe, to whome they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Lawe they had reſpect to three things, which were the ground of their doctrine: Firſt to the doctrine contained briefly in the two tables: ſecondly to the promiſes and threatnings of the Lawe: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the ende of the Lawe. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moſes, and ſet forth more liuely Ieſus Chriſt, in whome this couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as he ſawe that the diſeaſe of the people required. He declareth alſo many notable propheſies which he had receiued of God, as touching the promiſe of the Meſſiah, his office & his kingdome: alſo the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as moſt principall points conteined in this booke, and a gathering of his ſermons that he preached. Which after certaine dayes that they had ſtand vpon the Temple doore (for the maner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes that the people might the better marke it, as Iſa. 8.1 and Habak. 2.2.) the Prieſts tooke it downe and reſerued it among their regiſters. And ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon & time, he was of the Kings ſtocke (for Amoz his father was brother to Azariah King of Iudah, as the beſt writers agree) and propheſied more then 64 yeeres from the time of Vzziah vnto the reigne of Manaſſeh, whoſe father in lawe he was (as the Hebrewes write) & of whom he was put to death. And in reading of the Prophets this one thing among others is to be obſerued, that they ſpeake of things to come as though they were nowe paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordeined them in his ſecrete counſell, and ſo reuealed them to his Prophets.

CHAP. I.

2 Iſaiah reprooueth the Iewes of their ingratitude and ſtubburnes, that neither for benefites nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 21 He propheſieth of the deſtruction of Ieruſalem. 25 And of the reſtitution thereof.

A [a] Viſion of [b] Iſaiah, the ſonne of Amoz, which he ſawe concerning Iudah and Ieruſalem: in the dayes of [c] Vzziah, Iotham, Ahaz [&] Hezekiah Kings of Iudah.

2 Heare, O [d] heauens, and hearken, O earth: for the Lord hath ſaid, I haue [e] nouriſhed and brought vp children, but they haue rebelled againſt me.

3 The oxe knoweth his owner, and the aſſe his maſters cribbe, [f] but Iſrael hath not knowen: my people hath not vnderſtande.

4 Ah, ſinnefull nation, a people laden with iniquitie: a [g] ſeede of the wicked, corrupt children: they haue forſaken the Lorde: they haue prouoked the [h] holy one of Iſrael to anger: they are gone backeward.

5 Wherefore ſhoulde ye be [i] ſmitten any more? for ye fall away more & more: the whole [k] head is ſicke, and the whole heart is heauie.

6 From the [l] ſole of the foote vnto the head, there is nothing whole therein, but woundes, & ſwelling, and ſores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your land is waſte: your cities [are] burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrowe [n] of ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cotage in a vineyard, like a lodge in a garden of cucumbers, [and] like a beſieged citie.

9 Except the Lord of hoſtes [p] had reſerued vnto vs, euen a ſmall remnant: we ſhould haue bene [q] as Sodom, and ſhould haue bene like vnto Gomorah.

10 Heare ẏ word of the Lord, O [r] princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your ſacrifices, ſayth the Lord? I am full of the burnt offrings of rams, and of the fat of fed beaſts: and I deſire not ẏ blood of bullockes, nor of lambes, nor of goates.

12 When yee come to appeare before me, who required this of your hands to treade in my courtes?

13 Bring no mo oblatiõs [t] in vaine: incenſe is an abomination vnto me: I can not ſuffer your newe moones, nor ſabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

14 My ſoule hateth your [u] newe moones & your appoynted feaſtes: they are a burden vnto mee: I am wearie to beare them.

15 And whẽ you ſhal ſtretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I

[a] That is, a reuelation or prophecie, which was one of the two meanes whereby God declared himſelfe to his ſeruants in olde time, as Nom. 12.6. and therefore the Prophets were called Seers, 1. Sam. 9.9.

[b] Iſaiah was chiefly ſent to Iudah and Ieruſalem, but not onely: for in this booke are propheſies concerning other nations alſo.

[c] Called alſo Azariah, 2. King. 15.1. of theſe Kings read, 2. King from Chap. 14. vnto Chap. 21. 2. Chro. from Chap. 25. vnto Chap. 33.

[d] Becauſe men were obſtinate and inſenſible, he calleth to ẏ dumme creatures which were more prompt to obey Gods word, as Deut. 32.1.

[e] He declareth his great mercie toward the Iewes, forſomuch as he choſe them aboue all other nations to be his people and children, as Deut. 10.15.

[f] The moſt brute and dull beaſts doe more acknowledge their dutie towards their maſters then my people doe towards me of whom they haue receiued benefites without compariſon.

[g] They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

[h] That is, ẏ ſanctifieth Iſrael.

[i] What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

[k] By naming the chiefe parts of the body, he ſignifieth, ẏ there was no part of the whole body of ẏ Iewes free frõ his rods.

[l] Euery part of ẏ body, as wel ẏ leaſt as ẏ chiefeſt was plagued.

[m] Their plagues were ſo grieuous that they were incurable, and yet they would not repent.

[n] Meaning of them that dwel farre off, which becauſe they looke for no aduantage of that which remaineth, deſtroy all before them.

[o] That is, Ieruſalem.

[p] Becauſe that he will euer haue a Church to call vpon his Name.

[q] That is, all deſtroyed.

[r] Ye that for your ſinnes deſerued all to be deſtroyed as they of Sodom, ſaue that God of his mercie reſerued a litle nõber, Lam. 3.22.

[s] Although God commanded theſe ſacrifices for a time, as aides and exerciſes of their faith, yet becauſe the people had not faith nor repentance God reiecteth them, Pſalm. 50.13. Iere. 6.20. Amos 5.21. Mich. 6.7.

[t] Without faith and repentance.

[u] Your ſacrifices offred in the newe moones & feaſtes he condemneth, becauſe they thought to pleaſe God with ceremonies, and their hearts are voyde of faith and mercie.

wil not heare: for your hands are full [x] of blood.

16 Wash you, make you cleane: take away the euil of your workes from before mine eyes: cease to do euil.

17 Learne to [z] doe well: seeke iudgement, releeue the oppressed: iudge the fatherlesse, and defend the widowe.

18 Come nowe, [a] & let vs reason together, saith the Lord: though your sinnes were as crimsin, they shall bee made [b] white as snowe: though they were red like skarlet, they shalbe as wooll.

19 If yee [c] consent and obey, yee shall eate the good things of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sworde: for the mouth of the Lord hath spoken it.

21 Howe is the [d] faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but nowe [e] they are murtherers.

22 Thy siluer is become drosse: thy wine is mixt with water.

23 Thy princes are rebellious and companions of [g] theeues: euery one loueth giftes, & followeth after rewardes: they iudge not ŷ fatherles, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hostes, the [h] mightie one of Israel, Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies.

25 Then I wil turne mine hand vpon thee, and burne out thy drosse, till it [k] be pure, and take away all thy tinne.

26 And I will restore thy iudges as at the first, & thy counsellers as at the beginning: afterwarde shalt thou be called a citie of righteousnes, & a faithful citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord, shall be consumed.

29 For they shalbe confounded for the [o] okes, which ye haue desired, and ye shal be ashamed of the gardens, that ye haue chosen.

30 For ye shall bee as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as [p] towe, & the maker thereof, as a sparke: and they shall both burne together, and none shal quench them.

CHAP. II.

1 The Church shalbe restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

THe worde that Isaiah the sonne of Amoz sawe vpon Judah and Jerusalem.

2 *[a] It shall bee in the last daies, that the mountaine of the house of the Lord shalbe prepared in the toppe of the mountaines, and shall be exalted aboue the hilles, and all nations shall flowe vnto it.

3 And many people shall go, and say, Come, and let vs goe vp to the mountaine of the Lorde, to the house of ŷ God of Jaakob, & he wil teach vs his waies, and we will walke in his paths: *for the [e] Lawe shall goe forth of Zion, and the worde of the Lord from [f] Jerusalem.

4 And [g] he shal iudge among the nations, & [h] rebuke many people: they shall breake their swords also into mattocks, and their speares into sithes: nation shal not lift vp a sworde against nation, neither shal they learne [k] to fight any more.

5 O house of Jaakob, come yee, & let vs [l] walke in the light of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Jaakob, because they are full of the East maners, and are sorcerers as the Philistims, [o] & abounde with strange children.

7 Their lande also was full of [p] siluer and golde, and there was none ende of their treasures: & their lande was full of horses and their charets were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.

9 And a man bowed him selfe, and a

x He sheweth that where men be giuen to auarice, deceit, crueltie and extortion which is ment by blood, there God wil shewe his anger, and not accept them, though they seme neuer so holy, as Chap. 66. 3.

y By this outward washing, he meaneth the spiritual, exhorting the Jewes to repent and amende their liues.

z This kinde of reasoning, by the seconde table the Scripture vseth in many places against the hypocrites who pretend most holines and religion in worde, but when their charitie & loue toward their brethren shulde appeare, they declare that they haue nether faith nor religion.

a To knowe if I do accuse you without cause.

b Least sinners shulde pretend any rigour on Gods parte he declareth that he wil forgiue al their sinnes, were they neuer so many or great.

c He sheweth that whatsoeuer aduersitie man suffereth, it ought to be attributed to his owne incredulitie and disobedience.

o That is, the trees and pleasant places, where ye committed idolatrie, which was forbidden Deut. 16. 22.

p The false god, wherein ye put your confidence, shal be consumed as easily as a piece of towe.

Mich. 4. 1.

a The better ordinance of God touching the restauration of the Church, which is chiefly ment of ŷ time of Christ.

b In an eminent place to be sene and discerned.

c When ŷ kingdome of Christ shal be enlarged by ŷ preaching of ŷ doctrine. Here also is declared the zeale of ŷ children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was.

Micah. 4. 2.

e Meaning, the whole doctrine of saluation.

f This was accomplished, when ŷ Gospel was first preached in Jerusalem, and from thence went through all the worlde.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes & turne to him.

---

d That is, Jerusalem which had promised fidelitie vnto me, as a wife to her housband. e Giuen to couetousnes & extortion which he signified before by blood, vers. 15. f Whatsoeuer was pure in thee before, is nowe corrupt, though thou haue an outward shewe. g That is, they maintaine ŷ wicked & the extortioners, and not onely do not punish them, but are them selues such. h When God wil shewe him selfe merciful to his Church, he calleth him self The holy one of Israel: but when he hath to do with his enemies, he is called mightie, as against whome no power is able to resist. i I wil take vengeance of mine aduersaries the Jewes, and so ease me by punishment [illegible] couenant. k Lest the faithful among the Jewes shulde be ouercome with this threatening he addeth this consolation. l It is onely the worke of God to purifie the heart of man which thing he doeth because of his promise made concerning the saluation of his Church. m It shalbe Gods faithful promise which is the cause of the deliuerance of his Church. n The wicked shal not be partakers of Gods promes. Psal. [illegible]

i He sheweth the frute of the peace which the Gospel shulde bring, to wit, that men shulde doe good one to another, whereas before they were enemies. k He speaketh not against the vse of weapons and lawful warre, but sheweth howe the heartes of the godlie shal be affected one toward another: which peace and loue doeth begin and growe in this life, but shalbe perfited, when we are ioyned with our head Christ Jesus. l Seeing the Gentiles wil be so readie, make you hast and shewe the the way to worshippe God. m The Prophet seeing the smal hope that the Jewes wolde conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East partes. o They altogether giue them selues to ŷ facions of other nations. p The Prophet first condemneth their superstition and idolatrie: next their couetousnes, and thirdly, their vaine trust in worldlie meanes.

man [q] humbled himſelfe: therfore [r] ſpare them not.

10 Enter into the rocke, and hide thee in the duſt frõ before þ feare of the Lord, and from the glory of his maieſtie.

11 The hie looke of man ſhalbe humbled, and the loftineſſe of men ſhall be abaſed, and the Lord onely ſhalbe exalted in that day.

12 For the day of the Lorde of hoſtes is vpon all the proude and hautie, and vpon all that is exalted: and it ſhall bee made lowe.

13 Euen vpon all the ceders of Lebanon, that are hie and exalted, and vpon all the okes of Baſhan,

14 And vpon all þ high [t] mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery ſtrong wall,

16 And vpon all the ſhippes of Tarſhiſh, and vpon all pleaſant pictures.

17 And the hautineſſe of men ſhall be brought lowe, and the loftineſſe of men ſhalbe abaſed, and the Lord ſhall onely be exalted in that day.

18 And the idoles will hee vtterly deſtroy.

19 Then they ſhal go *into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maieſtie, when he ſhall ariſe to deſtroy the earth.

20 At that day ſhall man caſt away his ſiluer idoles, and his golden idoles (which they had made them ſelues to worſhip them) [x] to the mowles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lorde, and from the glorie of his maieſtie, when he ſhall riſe to deſtroy the earth.

22 Ceaſe you from the man whoſe [y] breath is in his noſtrels: for wherein is he to be eſteemed?

CHAP. III.

1 For the ſinne of the people God wil take away the wiſe men, and giue them fooliſh princes. 14 The couetouſneſſe of the gouernours. 16 The pride of the women.

For lo, the Lord God of hoſts will take away from Ieruſalem and from Iudah the ſtay [a] and the ſtrength: euen all the ſtaye of bread, and all the ſtay of water,

2 The ſtrong man, and the man of warre, [b] the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counſeller, and þ cunning artificer and the eloquent man.

4 And I will appoint children to be their princes, and babes ſhall rule ouer them.

5 The people ſhall be [c] oppreſſed one of another, and euery one by his neighbour: the children ſhall preſume againſt the ancient, and the vile againſt the honorable.

6 When euery one ſhall [d] take hold of his brother of the houſe of his father, & say, Thou haſt clothing: thou ſhalt be our prince, and let this fall bee vnder thine hand:

7 In þ day he ſhall [e] ſweare, ſaying, I can not bee an helper: for there is no bread in mine houſe nor clothing: therefore make me no prince of the people.

8 Doutleſſe Ieruſalem is fallen, and Iudah is fallen downe, becauſe their tongue and workes are againſt the Lorde, to prouoke the eyes of his glory.

9 The [f] tryal of their countenance teſtifieth againſt them, yea, they declare their ſinnes, as Sodom, they hide them not. Wo bee vnto their ſoules: for they haue rewarded euil vnto themſelues.

10 Say yee, Surely it ſhall be well with the iuſt: for they ſhall eate the fruit of their workes.

11 Wo be to the wicked, it ſhall be euill with him: for þ rewarde of his hands ſhall be giuen him.

12 [h] Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee cauſe thee to erre, and deſtroy the way of thy pathes.

13 The Lorde ſtandeth vp to pleade, yea, he ſtandeth vp to iudge the people.

14 The Lorde ſhall enter into [i] iudgement with the Ancients of his people & the princes thereof: for ye haue eaten vp the vineyard: the ſpoyle of the poore is in your houſes.

15 What haue ye to doe, that ye beate my people to pieces, and grinde the faces of the poore ſayth the Lorde, euen the Lord of hoſtes?

16 The Lord alſo ſaith, Becauſe the daughters of Zion are hautie, & walke

q He noteth the nature of the idolaters, which are neuer ſatiſfied in their ſuperſtitions.

r Thus þ Prophet ſpake, being inflamed with the zeale of Gods glory, and to be might feare [illegible] with Gods iudgement.

s Meaning as ſoone as God ſhall begin to execute his iudgements.

t By high trees and mountaines are ment thẽ that [illegible] proude and loftie, and thinke them ſelues moſt ſtrong in this world.

u He condemneth their vain confidence which they had in ſtrong holdes and in their rich marchandiſe, which brought in vaine pleaſures wherewith mens mindes became effeminate.

Hoſe.10,8. luke 23,30. reuel.6,16. and 9,6.

x They ſhall caſt them into moſt vile and filthi places, when they perceiue that they are not able to helpe them.

y Caſt off your vaine confidence of man, whoſe life is ſo fraile, that if his noſe be ſtopped, he is dead, and conſider that you haue to doe with God.

a Becauſe they truſted in their abundance and proſperitie he ſheweth that they ſhould be taken from them.

b The temporall gouernour and the miniſter.

[illegible] ture are ambitious, none ſhal [illegible]

fooles and effeminate. [illegible] Meaning that [illegible] his Church and [illegible] preſerued it according to [illegible] all [illegible] againſt them. [illegible] the people [illegible] and pride of their women, which gaue them [illegible] tion.

with ſtretched out neckes, and with [r] wandring eyes, walking and minſing as they goe, & making a [s] tinkeling with their feete,

17 Therefore ſhal the Lord make the heads of ŷ daughters of Zion balde, and the Lord ſhal diſcouer their ſecret parts.

18 In that day ſhall the Lord take away the ornament of the ſlippers, and the calles, and the round tyers,

19 The ſweete balles, and the braceletes, and the bonnets,

20 The tyres of the head, and the ſloppes, and the head bands, and the tablets, and the earings,

21 The rings and the mufflers,

22 The coſtly apparel and the vailes, and the wimples, & the criſping pinnes,

23 And the glaſſes and the fine linen, and the hoodes, and the launes.

24 And in ſteade of ſweete ſauour, there ſhall be ſtinke, and in ſteade of a girdle, a rent, and in ſtead of dreſſing of the heare, baldnes, and in ſteade of a ſtomacher, a girding of ſackecloth, [and] burning in ſtead of beautie.

25 Thy men ſhall fall by the ſword, and thy ſtrength in the battell.

26 Then ſhal her gates mourne and lament, and ſhee, being deſolate, ſhall ſit vpon the ground.

CHAP. IIII.

1 The ſmall remnant of men after the deſtruction of Ieruſalem. 2 The graces of God vpon them that remaine.

AND in that day ſhall [a] ſeuen women take holde of one man, ſaying, We will eat our owne bread, & we wil weare our owne garments: only let vs be called by thy name, and [b] take away our [c] reproch.

2 In that day ſhall the [d] budde of the Lord be beautifull and glorious, and the fruit of the earth ſhalbe excellent & pleaſant for them that are eſcaped of Iſrael.

3 Then hee that ſhall be left in Zion, and he that ſhal remaine in Ieruſalem, ſhall be called holy, & euery one ſhall be [e] written among the liuing in Ieruſalẽ,

4 When the Lorde ſhall waſh the filthineſſe of the daughters of Zion, and purge the blood of Ieruſalẽ out of the middes thereof by the ſpirit of [f] iudgement, and by the ſpirit of burning.

5 And ŷ Lord ſhal create vpon euery place of mount Zion, & vpon the aſſemblies thereof, a cloud & ſmoke by day, & [h] the ſhining of a flaming fire by night: for vpon all the [i] glory ſhalbe a defence.

6 And a couering ſhalbe for a ſhadow in the day for the heat, & a place of refuge & a couert for the ſtorme [k] & for the raine.

CHAP. V.

1 Under the ſimilitude of the vine hee deſcribeth the ſtate of the people, 8 Of their auarice, 11 Their drunkenneſſe, 1[illegible] Of their captiuitie.

NOwe will [a] I ſing to my [b] beloued a ſong of my beloued to his vineyarde, * My beloued had a [c] vineyarde in a verie fruitfull hill,

2 And he hedged it, and gathered out the ſtones of it, & he planted it with the beſt plants, and he built a towre in the mids therof, & made a wine preſſe therin: thẽ he looked ŷ it ſhould bring forth grapes: but it brought forth wilde grapes.

3 Nowe therefore O inhabitants of Ieruſalem and men of Iudah, iudge, I pray you, [f] betwene me, & my vineyard.

4 What could I haue done any more to my vineyarde that I haue not done vnto it? Why haue I looked ŷ it ſhoulde bring forth grapes, and it bringeth forth wilde grapes?

5 And nowe I tell you what I will do to my vineyarde: I will take away the hedge therof, and it ſhalbe eaten vp: I will breake the wal therof, and it ſhal be troden downe:

6 And I wil lay it waſte: it ſhal not be cut, nor digged but briers, & thornes ſhal grow vp: I will alſo command ŷ clouds that they raine no raine vpon it.

7 Surely the vineyarde of the Lord of hoſtes is the houſe of Iſrael, & the men of Iudah are his pleaſant plant, and hee looked for [i] iudgement, but beholde oppreſſion: for righteouſneſſe, but behold a [k] crying.

8 Woe vnto them that ioyne houſe to houſe, [l] and lay fielde to fielde, till there be no [k] place, ŷ ye may bee placed by your ſelues in the middes of the earth.

9 This is in mine eares, ſaith [the] Lorde of hoſtes. Surely many houſes ſhalbe deſolate, [euen] great, and faire without inhabitant.

10 For ten acres of vines ſhall yeelde one [n] bath, & the ſeede of an [o] homer ſhal yeeld an [o] ephah.

o Which declare their pride.

p As a ſigne, that they were not chaſt.

q Which they wore for their wantonneſſe.

r They delited them in ſlippers that did creake or had little plates ſowed vpon them which tinkled as they went.

s In rehearſing all theſe things particularly, he ſheweth the lightneſſe and vanitie of ſuch as cannot be content with comely apparel according to their degree.

t Meaning, that God will not onely puniſh the women, but their huſbandes, which haue ſuffred this diſſoluteneſſe, and alſo the common weale, which hath not remedied it.

a When God ſhall execute this vengeance there ſhal not be one man found to be the head to many women, and they contrary to womanly ſhamefaſtneſſe, ſhal ſeeke vn to men and offer themſelues to any condition.

b Be thou our huſbande and let vs be called thy wiues.

c For they thought it to be without an head and huſband.

d He comforteth ŷ Church in this deſolation [illegible] ſhall ſpring vp like a bud, ſignifying ŷ Gods graces ſhould be as plentiful [illegible] as though they ſprang out of the earth as Chap. 45, 8. Some by the bud of the Lord meane Chriſt. e He alludeth to the booke of life, whereof reade Exod. 32, 32. meaning Gods ſecret counſel, wherein his elect are predeſtinate to euerlaſting. f That is the crueltie, extortion, auarice, & al wickednes, [illegible] theſe things ſhalbe repelled, that were amiſſe.

h He alludeth to the pillar of the cloud Exo. 13, 21 meaning ŷ Gods fauour & protection ſhoulde appeare in euery place. i The faithful are called the glory of God becauſe his image, and tokens of his grace ſhine in thẽ. k God promiſeth to be the defence of his Church againſt all troubles and dangers.

a The prophet by this ſong bringeth before ŷ peoples eyes their ingratitude and Gods mercies.

b That is, to God.

* Iere. 2, 21. matt. 21, 33.

c Meaning ŷ he had planted his Church in a place moſt plentifull and abundant.

d He ſpared no diligence nor coſt.

e In ŷ ſeuenth verſe he declareth what they were.

f He maketh them the iudges in their owne cauſe, forasmuch as it was euident ŷ they were ŷ cauſe of their owne ruine.

g I will take no more care for it, meaning that he woulde take from thẽ his word & his miniſters, & all other cõforts, & ſend thẽ contrarie plagues.

i Iudgement and righteouſnes are true fruites of the feare of God, and therefore in the cruel oppreſſers there is no religion.

k Of thẽ that are oppreſſed.

k To dwel, for the poore to dwell in.

l I haue heard the complaint & crye of ŷ poore.

m Which conteineth about ten pottels: ſo that euery acre ſhould but yeeld one pottel. n Which conteineth an hundreth pottels. o An Ephah conteineth ten pottels, and is in drie things as much as bath is in liquors.

11 ¶ Wo vnto them, that ᵖriſe vp earely to followe drunkennes, and to them that continue vntill ᵠnight, til the wine do inflame them.

12 And the harpe and viole, timbrell, and pipe, and wine are in their feaſtes: but they regarde not the worke of the Lorde, neither conſider the worke of his handes.

13 Therefore my people is gone into captiuitie, becauſe they had no knowledge, and the glory thereof are men famiſhed, & the multitude thereof is dried vp with thirſt.

14 Therefore ᵘhell hath enlarged it ſelfe, and hath opened his mouth, without meaſure, and their glorie, and their multitude, & their pompe, & he that reioyceth among them, ſhall deſcend into it.

15 And man ſhall be brought downe, and man ſhalbe humbled, euen the eyes of the proude ſhalbe humbled.

16 And the Lord of hoſts ſhalbe exalted in iudgement, and the holy God ſhal be ſanctified in iuſtice.

17 Then ſhall ˣthe lambes feede after their maner, and the ſtrangers ſhal eate the deſolate places of the fat.

18 ¶ Wo vnto them, that drawe iniquitie with cordes of vanitie, and ſinne, as with cart ropes:

19 Which ſay, Let him make ſpeede: let him haſten his worke, that wee may ſee it: and let the counſell of the holy one of Iſrael drawe neere and come, that we may know it.

20 Wo vnto them that ſpeake good of euill, ᵃand euill of good, which put darkeneſſe for light, and light for darkeneſſe, that put bitter for ſweete, and ſweete for ſowre.

21 Wo vnto them that are ᵇwiſe in their owne eyes, and prudent in their owne ſight.

22 Wo vnto them that are ᶜmightie to drinke wine, & to them that are ſtrong to powre in ſtrong drinke:

23 Which iuſtifie the wicked for a reward, and take away the righteouſnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the ſtubble, and as the chaffe is conſumed of the flame: ſo their root ſhall bee as rottennes, and their budde ſhall riſe vp like duſt, becauſe they haue caſt of the Lawe of the Lord of hoſtes, and contemned the word of the holy one of Iſrael.

p That ſpare no paine nor diligence to follow their luſts.
q Which are neuer wearie of their rioting and exceſſiue pleaſures but vſe all meanes to prouoke to the ſame.
r They regard not the prouident care of God ouer them, nor for what end he hath created them.
s That is, ſhall certainly go: for ſo the Prophets vſe to ſpeake, as though ỳ thing which ſhall come to paſſe, were done alreadie.
t Becauſe they would not obey the worde of God.
u Meaning, the graue ſhall ſwallow vp them that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall neuer be ſatiate.
x God comforteth the poore lambes of his Church, which had bene ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places againe, whereof they had bene depriued by the fat, and cruell tyrants.
y Which vſe all argumentes, occaſions and excuſes to harden their conſcience in ſin.
z He ſheweth what are the wordes of the wicked, when they are menaced with Gods iudgements.
2 Pet 3.4
a Which are not aſhamed

25 Therefore is the wrath of the Lorde kindled againſt his people, and he hath ſtretched out his ᵉhande vpon them, and hath ſmitten them that the mountaines did tremble: and their carkaſes were torne in the middes of the ſtreetes, and for al this his wrath was not turned away, but his hande was ſtretched out ſtill.

26 And hee will lift vp a ſigne ᶠvnto the nations afarre, and will hiſſe vnto them from the ende of the earth: and beholde, they ſhall come haſtily with ſpeede.

27 None ſhall ᵍfaint nor fall among them: none ſhall ſlumber nor ſleepe, neither ſhall the girdle of his loynes be looſed, nor ʰthe latchet of his ſhooes bee broken:

28 Whoſe arrowes ſhalbe ſharpe, & all his bowes bent: his horſe hoofs ſhal be thought like flint, and his wheeles like a whirle winde.

29 His roaring ſhalbe ⁱlike a lyon, & he ſhall roare like lyons whelpes: they ſhall roare, and lay holde of the pray: they ſhall take it away, and none ſhall deliuer it.

30 And in that day they ſhall roare vpon them, as the roaring of the ſea: and if ᵏthey looke vnto the earth, behold darkenes, and ſorowe, and the light ſhalbe darkened in their ˡſkie.

e He ſheweth that God ſo ſore puniſhed this people, ỳ the dumme creatures if they had bene ſo plagued, would haue bene more ſenſible, & therfore his plagues muſt continue, till they begin to feel them.
f He wil make the Babylonians to come againſt them at his becke and to fight vnder his ſtandard.
g They ſhalbe prompt & luſty to execute gods vengeance.
h The enemy ſhall haue none impediment.
i Whereby is declared the crueltie of the enemie.
k The Iewes ſhall finde no ſuccour.
l In the land of Iudah.

CHAP. VI.

1 Iſaiah ſheweth his vocation by the viſion of the diuine maieſtie. 9 He ſheweth the obſtinacie of the people. 11 The deſtruction of the land. 13 The remnant reſerued.

IN the yeere of the death of King Vzziah, ᵃI ſawe alſo the Lorde ſitting vpon an high throne and lifted vp, & the lower ᶜparts thereof filled the tẽple.

2 The Seraphims ſtoode vpon it: euery one had ſixe winges: with twaine he couered his face, and with twaine he couered his ᶠfeete, and with twaine he did flie.

3 And one cried to another, and ſaid, ʰHoly, holy, holy is the Lord of hoſtes:

a God ſheweth not himſelfe to man in his maieſtie, but according as mans capacitie is able to comprehende him that is by viſible ſignes as Iohn baptiſt ſawe the holy Ghoſt in the forme of a doue.
b As a iudge ready to giue ſentence.

---

of ſinne nor care for honeſtie, but are growen to a deſperate impietie.
b Which are contemners of all doctrine and admonition. c Which are neuer wearie, but ſhew their ſtrength, and brag in gluttonie and drunkennes. d Both they and their poſteritie, ſo that nothing ſhall be left.

c Of his garment, or of his throne. d They were Angels ſo called, becauſe they were of a fierie colour, to ſignifie that they burne in the loue of God, or were light as fire to execute his will. e Signifying, that they were not able to endure the brightnes of Gods glorie. f Whereby was declared that man was not able to ſee the brightnes of God in them. g Which ſerueth to declare the prompt obedience of the Angels to execute Gods commandement. h This oft repetition ſignifieth that the holy Angels cannot ſatiſfie themſelues in praiſing God, to teach vs that in all our liues we ſhould giue our ſelues to the continuall praiſe of God.

the whole worlde is full of his glorie.

4 And the lintels of the doore cheekes [k] moued at the voyce of him that cryed, and the houſe was filled with ſmoke.

5 Then I ſayde, [l] Wo is mee: for I am vndone, becauſe I am a man of polluted lippes, and I dwell in the midſt of a people of polluted lippes: for mine eyes haue ſeene the King and Lord of hoſtes.

6 Then flewe one of the Seraphims vnto me with an hote cole in his hande, which hee had taken from the [m] altar with the tongs:

7 And he touched my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquitie ſhall bee taken away, and thy [n] ſinne ſhalbe purged.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſende? and who ſhall go for vs? Then I ſaide, Here am I, ſend me.

9 And he ſaide, Go, and ſay vnto this people, [o] Ye ſhall heare in deede, but ye ſhal not vnderſtand: ye ſhal plainly ſee, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and conuert, and hee heale them.

11 Then ſayde I, Lorde, [p] how long? And hee anſwered, Vntill the cities bee waſted without inhabitant, and the houſes without man, and the land be vtterly deſolate,

12 And the Lord haue remoued men farre away, and there be a great deſolation in the middes of the land.

13 But yet in it ſhall be [q] a tenth, and ſhall returne, and ſhall bee eaten vp as an elme or as an oke, which haue a ſubſtance in them, when they caſt their leaues: ſo the holy ſeede ſhalbe the ſubſtance thereof.

i His glorie doth not onely appeare in the heauens but through all the worlde, and therefore all creatures are bounde to praiſe him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the ſmoke was ſignified the blindnes that ſhould come vpon the Iewes.

l He ſpeaketh thus for two cauſes: the one, becauſe he that was a mortall creature and here ſawe God [illegible] the Angel, [illegible]: and the other, becauſe the more that man approcheth to God, the more doth he knowe his owne ſinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till he haue purged vs.

o Whereby is declared that for the malice of men God will not immediately take away his worde, but hee will cauſe it to bee preached to their condemnation, when as they will not learne thereby to obey his will, and bee [illegible]. Hereby he exhorteth the miniſters to doe their duetie, and anſwereth to the wicked murmurers, that through their owne malice their hearts are hardened, Matt. [illegible], Act. [illegible] Rom. [illegible] p As he was moued with the zeale of Gods glorie, ſo was hee touched with a charitable affection towarde the people. q [illegible] it was reueiled to Iſaiah for the confirmation of his propheſie that ten kings ſhould come before the captiuitie, as were from Vzziah to Zedekiah. r For the [illegible] ſeeme to bee eaten vp, yet they ſhall after floriſh as a tree which in winter loſeth his leaues, and ſeemeth to bee drie, yet in ſommer is freſh, and greene.

CHAP. VII.

1 Ieruſalem beſieged. 4 Iſaiah comforteth the king. 14 Chriſt is promiſed.

AND in the dayes of * Ahaz, the ſonne of Iotham, the ſonne of Vzziah King of Iudah, Rezin the King of ‖ Aram [a] came vp, and Pekah the ſonne of Remaliah King of Iſrael, to Ieruſalem to fight againſt it, but hee coulde not ouercome it.

2 And it was tolde the houſe of [b] Dauid, ſaying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] moued, and the heart of his people, as the trees of the foreſt are moued by the winde.

3 ¶ Then ſaide the Lord vnto Iſaiah, Go forth now to meete Ahaz thou and [e] Shear-iaſhub thy ſonne, at the ende of the conduit of the vpper poole, in the path of the fullers fielde,

4 And ſay vnto him, Take heede, and be ſtill: feare not, neither bee faint hearted for the two tailes of the ſmoking [f] firebrands for the furious wrath of Rezin and of Aram, and of Remaliahs ſonne:

5 Becauſe Aram hath taken wicked counſell againſt thee, and Ephraim, and Remaliahs ſonne ſaying,

6 Let vs go vp againſt Iudah, and let vs waken them vp, and make a breach therein for vs, and ſet a king in the middes thereof, euen ‖ the ſonne of [g] Tabeal.

7 Thus ſaith the Lord God, It ſhal not ſtand, neither ſhall it be.

8 For the head of Aram [h] is Damaſcus, and the head of Damaſcus is Rezin: and within fiue and threeſcore yeere, Ephraim ſhall be deſtroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs ſonne. If ye beleeue not, ſurely ye ſhall not be eſtabliſhed.

10 ¶ And the Lord ſpake againe vnto Ahaz ſaying,

11 Aſke a ſigne for thee of the Lorde thy God: aſke it, either in the depth or in the height aboue.

12 But Ahaz ſaide, I will not aſke, neither will I [k] tempt the Lord.

13 Then he ſaid, Heare you nowe, O houſe of Dauid, Is it a ſmall thing for you to grieue [l] men, that yee will alſo grieue my God?

14 Therefore the Lorde [m] himſelfe

* 2 King. 16, 5.

‖ Or, Syria.

a To wit, the ſecond time: for the firſt time Ahaz was ouercome.

b Meaning, the Kings houſe.

c That is, Iſrael, becauſe that Tribe was the greateſt, Gen. 48, 19.

d For feare.

e That is to ſay, the reſt ſhal returne: which name Iſaiah gaue his ſonne, to aſſure, that the reſt of the people ſhould returne out of their captiuitie.

f Which haue but a litle ſmoke, and ſhall ſhortly be quenched.

g Which was an Iſraelite, and as ſeemeth, enemie to the houſe of Dauid.

h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos propheſied this thing, and nowe Iſaiah confirmeth that the Iſraelites ſhould be led into perpetual captiuitie, which thing came to paſſe within twentie yeere after that Iſaiah did this meſſage.

i For the confirmation of this thing, that thine enemies ſhall be deſtroyed and thou preſerued.

k Not to beleeue Gods worde without a ſigne is to tempt God: but to refuſe a ſigne when God offereth it for the aide and helpe of our infirmitie, is to rebell againſt him. l You thinke you haue to doe with men, when ye contemne Gods meſſengers: but it is God, againſt whom you bende your ſelues. m For as much as thou art [illegible] the Lord for his owne promes ſake will giue a ſigne, which ſhalbe, that Chriſt the Sauiour of his Church and the effect of all ſignes and miracles ſhall be reueiled.

wil giue you a ſigne. Behold, the virgine ſhall conceiue and beare a ſonne and ſhe ſhall call his name Immanu el.

15 Butter and honie ſhall he eate, til he haue knowledge to refuſe the euill, & to chuſe the good.

16 For afore ẏ childe ſhal haue knowledge to eſchewe the euill, & to chuſe the good the land that thou abhorreſt, ſhall be forſaken of both her Kings.

17 The Lord ſhall bring vpon thee, & vpon thy people, and vpon thy fathers houſe, the dayes that haue not come frō the daye that Ephraim departed from Iudah euen the King of Aſſhur.

18 And in that day ſhal the Lord hiſſe for the flie that is at the vttermoſt part of the floods of Egypt, & for ẏ bee which is in the land of Aſſhur,

19 And they ſhal come & ſhal light all in the deſolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all buſhie places.

20 In that day ſhal the Lorde ſhaue with a raſor that is hired, euen by thē beyond the Riuer, by ẏ King of Aſſhur, the head and the heare of the fete, and it ſhall conſume the beard.

21 And in the ſame daye ſhall a man nouriſh a yong kowe, and two ſheepe.

22 And for the abundance of milke, that they ſhall giue he ſhall eate butter: for butter and honie ſhal euery one eate, which is left within the land.

23 And at the ſame daye euery place, wherein ſhalbe a thouſande vines, ſhall be at a thouſand pieces of ſiluer. ſo it ſhalbe for the briers and for the thornes.

24 With arrowes & with bowe ſhal one come thither: becauſe all the lande ſhalbe briers and thornes.

25 But on all the mountaines, which ſhalbe digged with the mattocke there ſhall not come thither the feare of of briers and thornes: but they ſhall be for the ſending out of bullockes and for the treading of ſheepe.

CHAP. VIII.

1 The captiuitie of Iſrael and Iudah by the Aſſyrians. 6 The infidelitie of the Iewes. 9 The deſtruction of the Aſſyrians. 14 Chriſt the ſtone of ſtumbling to the wicked. 1[illegible] The worde of [illegible]

MOreouer, the Lord ſaid vnto me, Take thee a great role, and write in it [b] with a mans penne, Make ſpeede to the ſpoyle, haſte to the pray.

2 Then I tooke vnto me faithfull witneſſes to recorde, Vriah the Prieſt, & Zechariah the ſonne of Ieberechiah.

3 After, I came vnto the Propheteſſe, which conceiued, and bare a ſonne. Then ſaid ẏ Lord to me, Call his name, Maher ſhalal haſh baz.

4 For before the childe ſhall haue knowledge to crie, My father, and my mother, he ſhall take away the riches of Damaſcus and the ſpoyle of Samaria, before the king of Aſſhur.

5 ¶ And the Lorde ſpake yet againe vnto me, ſaying,

6 Becauſe this people hath refuſed the waters of Shiloah that runne ſoftly, and reioyce with Rezin, and the ſōne of Remaliah,

7 Nowe therefore behold, the Lord bringeth vp vpon them the waters of the Riuer mightie and great, euen the King of Aſſhur with all his glorie, & he ſhall come vp vpon all their riuers, and goe ouer all their bankes,

8 And ſhal breake into Iudah, and ſhal ouerflowe and paſſe through, and ſhall come vp to the necke and the ſtretching out of his wings ſhall fil ẏ breadth of thy lande, O Immanu el.

9 Gather together on heapes, O ye people, and ye ſhalbe broken in pieces, and hearken all ye of farre countreyes: gird your ſelues, and you ſhalbe broken in pieces, gird your ſelues, and you ſhal be broken in pieces.

10 Take counſel together, yet it ſhall be brought to nought: pronounce a decree, yet ſhall it not ſtande: for God is with vs.

11 For the Lorde ſpake thus to me in taking of mine hande, and taught me, that I ſhould not walke in the way of this people, ſaying,

12 Say ye not A confederacie to all them, to whome this people ſaith a confederacie neither feare you their feare, nor be afrayde of them.

13 Sanctifie the Lord of hoſtes, and let him be your feare, and let him be your dread.

14 And he ſhall be as a [q] Sanctuarie: but as a ſtumbling ſtone, and as a rocke to fall vpon, to both the houſes of

l Or, Lord with [illegible] [illegible] can agree [illegible] [illegible] him, [illegible] both God and man.

n Meaning that Chriſt is not onely God, but man alſo: becauſe he ſhall be nouriſhed as other men vntil the age of diſcretion.

o Not meaning Chriſt, but any childe: for before a childe can come to the yeres of diſcretion the Kings of Samaria and Syria ſhal be deſtroyed.

p [illegible] that [illegible] tribes [illegible] vnder [illegible]

q In whome thou haſt put thy truſt.

r Meaning, the Egyptians for by reaſon the countrey [illegible] moiſt, it is ful of flies, as Aſſyria is ful of Bees.

s Signifying, that no place ſhalbe free from them.

t That is that which is from the head downe ward: meaning, that he would deſtroy both great and ſmall.

u He that before had a great number of cattell ſhalbe content with one cowe and two ſheepe.

x The number of men ſhalbe ſo ſmall that a fewe ſhal haue [illegible] y As they that go to ſeeke wilde beaſts among the buſhes. z The mountaines contrary to their wont ſhall be tilled by ſuch as ſhal flee to them for ſuccour.

a That thou mayeſt write in great letters to the intent it may be more eaſily read.

b Meaning after the common facion: becauſe all men might reade it.

Becauſe the [illegible] of [illegible] tooke the [illegible] were of credite with the people which he ſet vp vpon the doore of the temple: albeit Vriah was a flattering hypocrite [illegible]

b Meaning, to his wife, and this was done in a viſion.

[illegible]

c Before any childe be able to ſpeake.

d That is the armie of Aſſyria.

g Which was a fountaine at the foote of mount Zion, out of the which ranne a ſmal riuer through the citie: meaning that they of Iudah diſtruſting their owne power, which was ſmal, deſired ſuch power and riches as they ſawe in [illegible] & Iſrael.

h That is, the Aſſyrians, which dwell beyonde Euphrates.

i It ſhalbe readie to drowne them.

k He ſpeaketh this to Iſaiah or Chriſt, in whome the faithful were comforted who would not ſuffer his Church to be deſtroyed herein.

l To wit of [illegible] to the [illegible] [illegible], Egyptians, [illegible]

m To receiue [illegible]

---

n Be ye not [illegible] for the infidelitie of this people and [illegible] o Conſent not ye to their wordes, make leagues and friendſhippe with the people of other both ſtrangers and [illegible] p [illegible] ye ſhulde not feare [illegible] that they feare which haue no [illegible] God. q [illegible] your truſt [illegible] calling vpon him [illegible] his people, and fearing to doe any thing [illegible] to his [illegible] [illegible] which are his elect [illegible] whome the Iewes ſhould [illegible], Luke [illegible] 1 Pet 2,8.

Iſrael and as a ſnare and as a net to the inhabitants of Ieruſalem.

15 And many among thẽ ſhall ſtumble, and ſhall fall and ſhalbe broken and ſhalbe ſnared and ſhalbe taken.

16 Binde vp the teſtimonie: ſeale vp the Lawe among my diſciples.

17 Therefore I will waite vpon the Lord y hath hid his face from the houſe of Iaakob and I will looke for him.

18 Beholde, I and the childrẽ whom the Lord hath giuen me are as ſignes and as wonders in Iſrael, by the Lord of hoſtes, which dwelleth in mount Zion.

19 And when they ſhal ſay vnto you, Enquire at them that haue a ſpirit of diuination, and at the ſoothſayers, which whiſper and murmure, Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the Lawe, and to the teſtimonie, if they ſpeake not according to this worde: it is becauſe there is no [z] light in them.

21 Then he that is afflicted and famiſhed, ſhall go to and fro in it: and when he ſhalbe hungrie, he ſhall euẽ freat himſelfe, and curſe his king & his gods, and ſhall looke vpward,

22 And when hee ſhall looke to the earth, beholde trouble, and darkeneſſe, vexation and anguiſh, and he is driuẽ to darkenes.

e Though all forſake me yet ye y are mine keepe my worde ſure ſealed in your heartes.
f Meaning the that were willing to heare and obey the worde of God, who were ſo hated as though they were monſters and not worthy [illegible].
g This was a conſolation in their troubles knowing that nothing could come vnto the, but by the will of the Lord.
h Anſwere the wicked thus, Should not Gods people ſeeke vnto our onely God?
x That is, will they refuſe to be taught of the Prophet, who is y mouth of God, & ſeeke helpe at y dead, which is the illuſion of Satan.
y Seeke remedie in the worde of God where his will is declared.
z They haue no knowledge, but are blinde leaders of the blind.
a That is, in Iudah, where they ſhould haue had reſt, if they had not thus grieuouſly offended God.
b In whom alſo they put their truſt.
c They [illegible] ſee that heauen and earth and al creatures are bent againſt them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A propheſie of Chriſt. 14 The deſtruction of the tenne Tribes for their pride and contempt of God.

Yet [a] the darkeneſſe ſhall not be according to the afflictiõ, that it had when at the firſt he touched lightly the land of Zebulun and the land of Naphtali, nor afterwarde when hee was more grieuous by the way of the ſea beyond Iorden in Galile of the Gentiles.

2 The people that walked in darkneſſe, haue ſeene a great [d] light: they that dwelled in the lande of the ſhadowe of death, vpon thẽ hath the [e] light ſhined.

a He comforteth y Church againſt all theſe great threatnings, promiſing to reſtore them to great glory in Meſſias.
b Wherewith Iſrael was puniſhed, firſt by Tiglath-pileſer, which was a great ſcourge in reſpect of that which they ſuffred after [illegible] which carried the Iſraelites away captiues.
c Where as the Iewes and Ge[illegible] by reaſon of the[illegible] [illegible] Salmanaſſar came [illegible] were captiue in Babylon, and the Prophet ſpeaketh of the thinges [illegible] to paſſe [illegible] as though they were now done [illegible] the comfort [illegible] deliuerance. e This captiuitie and deliuerance [illegible] a figure of our deliuerance by Chriſt through the preaching of the Goſpel. Matth.4.15,16.

3 Thou haſt [g] multiplied the nation, and not increaſed their ioy: they haue reioyced before thee according to the ioy in harueſt, and as men reioyce when they deuide a ſpoyle.

4 For the yoke of their burthen, and the ſtaffe of their ſhoulder and the rod of their oppreſſour haſt thou broken as in the day of Midian.

5 Surely euery battell of the warriour is with noyſe, and with tumbling of garments in blood: but this ſhall be [i] with burning and deuouring of fire.

6 For vnto vs a Child is borne and vnto vs a ſonne is giuen: & the gouernement is vpon his ſhoulder, and he ſhall call his name, Wonderfull, Counſeller, the mightie God, The euerlaſting [k] Father, The prince of peace.

7 The increaſe of his gouernemẽt and peace ſhall haue none end: he ſhal ſit vpon the throne of Dauid, and vpon his kingdome, to order it, and to ſtabliſh it with iudgement and with iuſtice from henceforth, euen for euer: the zeale of the Lord of hoſtes will perfourme this.

8 ¶ The Lord hath ſent a worde into Iaakob, and it hath lighted vpon [m] Iſrael.

9 And all the people ſhall knowe, euen Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of the heart,

10 The brickes are fallen, but we wil builde it with hewen ſtones: the wilde figge trees are cut downe, but we will change them into cedres.

11 Neuertheleſſe the Lord will raiſe vp the aduerſaries of Rezin againſt him, and ioyne his enemies together.

12 Aram before and the Philiſtims behinde, and they ſhall deuoure Iſrael with open mouth: yet for all this his wrath is not turned away, but his hand is ſtretched out ſtill.

13 For the people turneth not vnto him that ſmiteth them, neither doe they ſeeke the Lord of hoſtes.

14 Therefore will the Lorde cut off from Iſrael head and taile, branch and ruſh in one day.

15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lyes, he is the taile.

16 For the leaders of the people cauſe them to erre: and they that are ledde by them, are deuoured.

17 Therefore ſhall the Lorde haue

g Their nomber was greater when they went into captiuitie then when they returned, but their ioy was greater at their returne.
Iudg.7.22.
h Thou gaueſt them perfite ioy by deliuering them and by deſtroying the tyrants that had kept them in cruell bondage, as thou didſt deliuer the by Gideon from the Midianites.
Iudg.7.22.
i He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculouſly from his enemies but ſpecially by the comming of Chriſt of whome he propheſieth in the next verſe.
k The autor of eternitie, and by whome the Church and euery member thereof ſhalbe preſerued for euer, and haue immortall life.
l His ſingular loue and care for his elect.
m This is another propheſie againſt the of Samaria, which were mockers and contemners of Gods promiſes & threatnings.
n We were but weake, when the enemie ouercame vs, but we will make our ſelues ſo ſtrong, that we will neither care for our enemies, nor feare gods threatnings.
o Rezin King of Syria who was in league with Iſrael, was ſlaine by the Aſſyrians, after whoſe death Aram, that is, y Syrians were againſt Iſrael, which on the other ſide were aſſailed by y Philiſtims.

no pleaſure in their yong men, neither wil hee haue compaſſion of their fatherleſſe and of their widowes: for euery one is an hypocrite and wicked, and euery mouth ſpeaketh follie: yet for al this his wrath is not turned away, but his hand is ſtretched out ſtil.

18 For [p]wickednes burneth as a fire: it deuoureth the briers and the thornes and wil kindle in the thicke places of the foreſt: and they ſhall mount vp [like] the lifting vp of ſmoke.

19 By the wrath of ŷ Lorde of hoſtes ſhall the land be darkened, and the people ſhall be as the meate of the fire: no man ſhall [q]ſpare his brother.

20 And he ſhall ſnatch at the right hand, and be hungrie: and he ſhall eate on the left hande, and ſhall not be ſatiſfied: euery one ſhall eate the [r]fleſh of his owne arme.

21 Manaſſeh, Ephraim: and Ephraim Manaſſeh, and they both ſhall be againſt Iudah: yet for all this his wrath is not turned away, but his hand [is] ſtretched out ſtill.

CHAP. X.

1 Of wicked lawmakers. 5 God wil puniſh his people by the Aſſyrians and after deſtroy them. 20 The remnant of Iſrael ſhalbe ſaued.

WOe vnto them that decree wicked decrees, and [a]write grieuous things,

2 To keepe backe ŷ poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may ſpoyle the fatherleſſe.

3 What wil ye do nowe in the day of viſitation and of deſtruction which ſhal come from [b]farre? to whom wil ye flee for helpe? and where wil ye leaue your [c]glorie?

4 [d]Without me [euery one] ſhall fall among them that are bounde, and they ſhall fall downe among the ſlaine: yet, for all this his wrath is not turned away, but his hande [is] ſtretched out ſtil.

5 ¶ O Aſſhur, the rodde of my wrath: and the ſtaffe in their handes is mine indignation.

6 I wil ſende [e]him to a diſſembling nation and I wil giue him a charge againſt the people of my wrath to take ŷ ſpoyle & to take the pray, & to treade thē vnder feete like the mire in the ſtreete.

7 But he thinketh not ſo, neither doeth his heart eſteeme it ſo: but he imagineth to deſtroy and to cut off not a fewe nations.

8 For he ſaith, Are not my princes altogether Kings?

9 Is not Calno as [g]Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hand hath found the kingdomes of the idoles, ſeeing their idoles were aboue Ieruſalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, ſo do to Ieruſalem & to the idoles thereof?

12 ¶ But when the Lorde hath accompliſhed all his worke vpon mount Zion and Ieruſalem, I wil viſite the frute of the proude heart of the King of Aſſhur, and his glorious and proude lookes,

13 Becauſe he ſaide, By the power of mine owne hand haue I done it, and by my wiſdome, becauſe I am wiſe: therefore I haue remoued the borders of the people, & haue ſpoyled their treaſures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a neſt the riches of the people, and as one gathereth egges that are left, ſo haue I gathered al the earth: and there was none to mooue the wing or to open the mouth, or to whiſper.

15 Shall the [k]axe boaſt it ſelfe againſt him that heweth therewith? or ſhall the ſawe exalt it ſelfe againſt him that moueth it? as if the rodde ſhoulde lift vp it ſelfe againſt him that taketh it vp, or [the] ſtaffe ſhoulde exalt it ſelfe, [as it were] no wood.

16 Therefore ſhall the Lorde God of hoſtes ſende among his fatte men, leanneſſe and vnder his glorie he ſhal kindle a burning, like the burning of fire.

17 And the light of Iſrael ſhall be as a [l]fire, and the Holy one thereof as a flame, and it ſhall burne, and deuoure [m]his thornes and his briers in one day:

18 And ſhal conſume the glorie of his foreſt, and of his fruitefull fieldes both [n]ſoule and fleſh: and he ſhall be as the [o]fainting of a ſtandard bearer.

19 And the reſt of the trees of his foreſt ſhall be fewe, that a childe may tell them.

20 ¶ And at that day ſhall the remnant

[p] Wickednes as a bellowſe kindleth the fire of Gods wrath which conſumeth all his obſtinate enemies.

[q] Though there were no forein enemie, yet they ſhall deſtroy one another.

[r] Their greedines ſhall be vnſatiable, ſo that one brother ſhall eate vp another, as though he ſhoulde eate his owne fleſh.

[a] Which write and pronounce a wicked ſentence to oppreſſe the poore, meaning that the wicked magiſtrates, which were the chiefe cauſe of miſchiefe, ſhould be firſt puniſhed.

[b] To wit, from Aſſyria.

[c] Your riches and autoritie, that they may be ſafe, and that ye may receiue them againe.

[d] Becauſe they haue forſaken me, ſome ſhall goe into captiuitie, and the reſt ſhall be ſlaine.

[e] God calleth for the Aſſyrians to be the executioners of his vengeance.

[f] That is, the Aſſyrians againſt ŷ Iewes, which are but hypocrites: & in this ſixt & ſeuenth verſ is declared the difference of the worke of God & of the wicked in one very thing & act: for Gods intētion is to chaſtice thē ſo, their amendment: & the Aſſyrians purpoſe is to deſtroy them to enrich themſelues, thus in reſpect of Gods iuſtice, it is Gods worke, but in reſpect of their owne malice, it is the worke of the deuill.

[g] Seeing that I haue ouercome as well the one as the other ſo that none could reſiſt, ſhal Ieruſalem be able to eſcape mine handes?

When he hath ſufficiently chaſtiſed his people for [illegible] at [illegible] houſe, then wil he burne the rodde.

Bragging of Sanecherib.

[k] Here we ſee that no creature is able to do any thing, but as God [illegible] and that they are all but [illegible] to doe [illegible], though the intentes be diuers, as verſe 6.

[l] Meaning, that God is a light to comfort [illegible] people, & a fire to burne his enemies.

[m] That is, the Aſſyrians.

[n] To wit, bodie and ſoule vtterly.

[o] [illegible] ſtandard bearer [illegible] taken.

nant of Iſrael, & ſuch as are eſcaped of ẏ houſe of Iaakob, ſtay no more vpō him that ſmote them but ſhal ſtay vpon the Lord, the holy one of Iſrael in trueth.

21 The remnant ſhal returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Iſrael, be as the ſand of the ſea, yet ſhall the remnant of them returne. The conſumption decreed ſhal ouerflowe with righteouſneſſe.

23 For the Lord God of hoſtes ſhall make the conſumption, euen determined, in the middes of all the land.

24 Therefore thus ſaith the Lorde God of hoſtes, O my people, that dwel leſt in Zion, be not afraide of Aſſhur: he ſhall ſmite thee with a rod, and ſhall lift vp his ſtaffe againſt thee after the r maner of Egypt:

25 But yet a very litle time, and the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lorde of hoſtes ſhall rayſe vp a ſcourge for him, according to the plague of t Midian in the rocke Oreb: and as his ſtaffe was vpon the u Sea, ſo he will lift it vp after the maner of Egypt.

27 And at that day ſhall his burden be taken away from of thy ſhoulder, & his yoke from of thy necke: & the yoke ſhall be deſtroyed becauſe of x the anoynting.

28 He is come y to Aiath: he is paſſed into Migron: at Michmaſh ſhall he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cauſe Laiſh to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themſelues together.

32 Yet there is a time that he wil ſtay at Nob: he ſhall lift vp his hand toward the mount of the daughter Zion, the hil of Ieruſalem.

33 Beholde, the Lord God of hoſtes ſhall cut off the z bough with feare, and they of high ſtature ſhalbe cut off, and the hie ſhalbe humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhall haue a mightie fall.

CHAP. XI.

1 Chriſt borne of the roote of Iſhai. 2 His vertues and kingdome. 6 The fruites of the Goſpel. 10 The calling of the Gentiles.

BVt there ſhall come a a rodde foorth of the ſtocke of Iſhai, and a graffe ſhall growe out of his rootes.

2 And the Spirite of the Lorde ſhall reſt vpon him: the Spirite of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirite of knowledge and of the feare of the Lorde,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither reproue by the hearing of his eares.

4 But with righteouſneſſe ſhall he iudge the poore, and with equitie ſhal he reproue for the meeke of the earth: and he ſhall b ſmite the earth with the rodde of his mouth, and with the breath of his lippes ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines.

6 The c wolfe alſo ſhall dwell with the lambe and the leopard ſhall lie with the kid, and the calfe, and the lyon, and the fat beaſt together, and a litle childe ſhall leade them.

7 And the kowe and the beare ſhall feede: their yong ones ſhall lye together: and the lyon ſhall eate ſtrawe like the bullocke.

8 And the ſucking childe ſhall play vpon the hole of the aſpe, and the wained childe ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine holineſſe: for the earth ſhall be full of the knowledge of the Lorde, as d the waters that couer the ſea.

10 And in that day ẏ roote of Iſhai, which ſhall ſtand vp for a ſigne vnto the e people, the nations ſhall ſeeke vnto it, and his f reſt ſhalbe glorious.

11 And in the ſame day ſhal the Lord g ſtretch out his hand againe the ſecond time, to poſſeſſe the remnant of his people (which ſhalbe left) of Aſſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam and of Shinear, and of Hamath, and of the yles of the ſea.

12 And

---

p This is the vſe of Gods plagues towardes his, to bring them to him & to forſake al truſt in others.

q This ſmall number which ſeemed to be conſumed, and yet according to Gods decree is left, ſhalbe ſufficient to fil all the worlde with righteouſnes: for God wil deſtroy this land as he hath determined and after leaue a ſmall portion.

r As the Egyptians did puniſh thee.

t Read Chap. 9.4.

u When the Iſraelites paſſed through by the lifting vp of Moſes rodde, and the enemies were drowned, Exod. 14,28.

x Becauſe of the promes made to the kingdome, which by Chriſtes kingdome was prefigured.

y He deſcribeth by what way the Aſſyrians ſhould come againſt Ieruſalem to confirme the faithfull when it ſhould come to paſſe, that as their plague was come, ſo ſhould they be deliuered.

z Feare and deſtruction ſhal come vpon [illegible] the princes and the people that is the lords and captiues.

a Becauſe the captiuitie of Babylon was a figure of the ſpiritual captiuitie vnder Satan, he ſheweth that our true deliuerance muſt come by Chriſt: for as Dauid came out of Iſhai a man without dignitie: ſo Chriſt ſhould come of a poore carpenters houſe as out of a dead ſtocke, Chap. 53.2.

b All theſe properties can agree to none but onely vnto Chriſt: for it is he that toucheth ẏ hearts of the faithful and mortifieth their concupiſcences: and to the wicked he is the ſauour of death and to them that ſhal periſh: ſo that all the worlde ſhalbe ſmitten with this rodde, which is his worde.

c Men becauſe of their wicked affections are named by the names of beaſtes wherein the like affections reigne: but Chriſt by his ſpirit ſhall reforme them, and worke in them ſuch mutual charitie, that they ſhall be like lambes, fauouring and louing one another, and caſt off all their cruell affections, Chap. 65.25.

d It ſhalbe in as great abundance as the waters in the ſea.

e He propheciech of the calling of the Gentiles.

f That is his Church, which he alſo calleth his reſt, Pſal. 132.14.

g For God firſt deliuered his people out of Egypt and now promiſeth to deliuer them out of their enemies hands, as from the Parthians, Perſians Caldeans & them of Arabia, among whom they were ſcatered: and this is chiefly meant of Chriſt, who calleth his people, being diſperſed through all the worlde.

12 And he ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, & gather the ſcattered of Iudah from the foure corners of the world.

13 The hatred alſo of Ephraim ſhall depart, & yͤ aduerſaries of Iudah ſhalbe cut off: Ephraim ſhal not enuie Iudah, neither ſhall Iudah vexe Ephraim:

h Here he deſcribeth the conſent that ſhalbe in his Church, and their victorie againſt their enemies.

14 But they ſhall flee vpon yͤ ſhoulders of the Philiſtims towarde yͤ weſt: they ſhall ſpoyle them of the Eaſt together: Edom and Moab ſhalbe the ſtretching out of their hands, and the childrē of Ammon in their obedience.

i Meaning a corner of the ſea, that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the ſea with ſeuen ſtreames.

15 The Lorde alſo ſhall vtterly deſtroy the tongue of the Egyptians ſea, and with his mightie winde ſhall lift vp his hand [k] ouer the riuer, and ſhall ſmite him in his ſeuen ſtreames, and cauſe men to walke therein with ſhooes.

16 And there ſhalbe a path to the remnant of his people, which are left of Aſſhur, like as it was vnto Iſrael in yͤ day that he came vp out of the lād of Egypt.

CHAP. XII.

A thankeſgiuing of the faithfull for the mercies of God.

a He ſheweth how yͤ Church ſhal praiſe god when they are deliuered from their captiuitie.

AND thou [a] ſhalt ſaye in that day, O Lorde, I will praiſe thee: though thou waſt angrie with me, thy wrath is turned away, and thou comforteſt me.

b Our ſaluation ſtandeth onely in God, who giueth vs an aſſured confidence, conſtancie, and occaſion to praiſe him for the ſame.

2 Behold, God [b] is my ſaluation: I will truſt, and will not feare: for the Lord God is [*] my ſtrength and ſong: he alſo is become my ſaluation.

Exod 15.2 pſal 118.14.

c The graces of God ſhall be ſo abundant that ye may receiue them in as great plentie, as waters out of a fountaine that is full.

3 Therefore with ioy ſhal ye [c] drawe waters out of the welles of ſaluation.

1 Chron. 16.8

4 And ye ſhall ſay in that day, [*] Praiſe the Lord, call vpon his Name: declare his workes among the people: make mention of thē, for his name is exalted.

5 Sing vnto the Lorde, for he hath done excellent things: this is knowen in all the worlde.

d Ye that are of the Church.

6 Crie out and ſhoute, [d] O inhabitāt of Zion: for great is the holy one of Iſrael in the middes of thee.

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

a That is, the great calamitie which was prophecied to come on Babel, as a moſt grieuous burden which they were not able to beare. In theſe twelue Chapters following, he ſpeaketh of the plagues, wherewith God would ſmite theſe ſtrange nations, (whome they knewe) to declare that God chaſtiſeth the Iſraelites as his children, and theſe other as his enemies: and alſo that if God ſpare not theſe that are ignorant, that they muſt not thinke ſtrange, if he puniſhed them, which haue knowledge of his Lawe and keepe it not.

THE [a] burden of Babel, which Iſaiah the ſonne of Amoz did ſee.

2 Lift vp a ſtandard vpon the hie mountaine: lift vp the voyce vnto them: wagge the [b] hand, that they may go into the gates of the nobles.

b To wit, to [illegible] and the Perſians.

3 I haue commanded them, that I haue ſanctified: and I haue called the mightie to my wrath, and them that reioyce in my glorie.

c That is prepared and appointed to execute my iudgements.

d Which will [illegible] not about his [illegible], whereunto I appoint them, but to doe the wicked [illegible], read chap. 10.6

4 The noyſe of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lorde of hoſtes nombreth the hoſte of the battell.

5 They come from a farre countrey, from the ende of the heauen: euen the Lorde with the weapons of his wrath to deſtroy the whole land.

e The armie of the Medes & the Perſians againſt Babel.

f Ye Babylonians.

6 Howle [f] you, for yͤ day of the Lorde is at hand: it ſhall come as a deſtroyer from the Almightie.

g The Babylonians [illegible] ſhalbe ſo [illegible] that [illegible] ſhal burne as fire.

7 Therfore ſhal al hands be weakened, and all mens hearts ſhall melt,

8 And they ſhall be afrayde: anguiſh and ſorowe ſhall take them, and they ſhall haue paine, as a woman that trauelleth: euery one ſhalbe amaſed at his neighbour, and their faces ſhall be like [g] flames of fire.

h They that are [illegible], ſhall thinke that all the powers of heauen and earth are againſt thē. Eze. 32.7. ioel. [illegible]. 15 mat. 24. 29.

9 Beholde, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the lande waſte: and he ſhall deſtroy the ſinners out of it.

i He compareth Babylon to the whole world because they ſo eſtemed themſelues, by reaſon of their great empire.

10 For the [h] ſtarres of heauen and the planets thereof ſhall not giue their light: the ſunne ſhalbe darkened in his going foorth, and the moone ſhal not cauſe her light to ſhine.

k He noteth [illegible] wherein [illegible] were [illegible], as [illegible] bound in [illegible].

11 And I will viſite the wickednes ſe vpon the world and their iniquitie vpon the wicked, and I will cauſe the arrogancie of the [k] proude to ceaſe, and wil caſt downe the pride of tyrants.

l He noteth the great ſlaughter that ſhalbe, ſeeing the enemie ſhall neither for golde, or ſiluer ſpare a mans life as verſe 17.

12 I will make a man more precious then fine golde, euen a man aboue the wedge of golde of Ophir.

13 Therefore I will ſhake the heauen, and the earth ſhall remoue out of her place in the wrath of the Lorde of hoſtes, and in the day of his fierce anger.

m Meaning the power of Babylon with their hired ſouldiers [illegible].

14 And [m] it ſhall be as a chaſed doe, & as a ſheepe that no man taketh vp. euery man ſhall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is founde, ſhall be ſtriken through, and whoſoeuer ioyneth him ſelfe, ſhall fall by the ſworde.

n This was not accompliſhed when [illegible] for [illegible] the great

16 [*] Their children alſo ſhalbe broken in pieces before their eyes: their houſes ſhall be ſpoyled, and their wiues rauiſhed.

17 Beholde, I wil ſtirre vp yͤ Medes againſt them, which ſhall not regarde ſiluer, nor be deſirous of gold.

18 With bowes alſo ſhal they deſtroy the children, and ſhall haue no compaſſion vpon the fruite of the wombe, and their eyes ſhall not ſpare the children.

19 And Babel yͤ glorie of kingdomes, the beautie and pride of the Chaldeans, ſhalbe as the deſtruction of God *in Sodom and Gomorah.

20 It ſhall not be inhabited for euer, neither ſhall it be dwelled in from generation to generatiō: neither ſhal yͤ [o]Arabian pitch his tents there, neither ſhall the ſhepheards make their foldes there.

21 But [p]Ziim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyres ſhall dance there.

22 And Iim ſhall crye in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the dayes thereof ſhall not be prolonged.

Gen. 19,24. Iere. 50,40.

o Who vſeth to go from countrey to countrey to finde paſture for their beaſtes, but there ſhal be found none.

p Which were either wilde beaſtes, or foules, or wicked ſpirits, whereby Satan deluded man, as by the fairies, goblins and ſuch like fantaſies.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The deriſion of the King of Babylon. 12 The death of the King. 29 The deſtruction of the Philiſtims.

For [a]the Lord wil haue compaſſion of Iaakob, and will yet chuſe Iſrael, & cauſe them to reſt in their owne land: and the [b]ſtranger ſhall ioyne him ſelfe vnto them, and they ſhall cleaue to the houſe of Iaakob.

2 And the people ſhall receiue them and bring them to their owne place, and the houſe of Iſrael ſhall poſſeſſe them in the lande of the Lord, for ſeruants & handmaydes: and they ſhall take them priſoners, whoſe captiues they were, and haue rule ouer their oppreſſours.

3 ¶ And in that day when the Lord ſhall giue thee reſt from thy ſorow, and from thy feare, and from the ſore bondage wherein thou diddeſt ſerue,

4 Then ſhalt thou take vp this prouerbe againſt the King of Babel, & ſay, How hath the oppreſſor ceaſed? and the golde thirſtie Babel reſted?

5 The Lorde hath broken the rodde of the wicked, and the ſcepter of the rulers.

6 Which ſmote the people in anger with a continual plague, and ruled the nations in wrath: if any were perſecuted, he did not let.

7 The whole worlde is at [e]reſt and] is quiet: they ſing for ioy.

a He ſheweth why God wil haſte to deſtroy his enemies, becauſe he wil deliuer his Church.

b Meaning that the Gentiles ſhalbe ioyned with the Church to worſhip God.

c Meaning that the Iewes ſhould be ſuperiours to the Gentiles, and that they ſhould be brought vnder the ſeruice of Chriſt by the preaching of the Apoſtles, which are brought to the ſubiection of Chriſt, 2.Cor. 10,5.

d That is, he ſuffred all violence and neuer ceaſed to be done.

e Meaning that when tyrants reigne, there can be no reſt nor quietneſſe and alſo how hatefull a th[illegible] giue occaſion to reioyce at their deſtructiō.

8 Alſo the firre trees reioyced of thee, [and the cedars of Lebanon, ſaying,] Since thou art layde downe, no hewer came vp againſt vs.

9 Hell beneath is mooued for thee to [f]meete thee at thy comming, raiſing vp the dead for thee, euen all the princes of the earth, and hath raiſed from their thrones all the kings of the nations.

10 All they ſhall crye, and ſay vnto thee, Art thou become weake alſo as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the ſound of thy viols: the worme is ſpred vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h]Lucifer, ſonne of the morning? and cut downe to the ground, which diddeſt caſt lots vpon the nations?

13 Yet thou ſaydeſt in thine heart, I wil aſcende into heauen, and exalt my throne aboue beſide the ſtarres of God: I wil ſit alſo vpon the mount of the Cōgregation in the ſides of the North.

14 I wil aſcende aboue the height of the cloudes, and I wil be like the moſt high.

15 But thou ſhalt be brought downe to the graue, to the ſides of the pit.

16 They that ſee thee, ſhal [k]looke vpon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, & that did ſhake the kingdomes?

17 He made the worlde as a wilderneſſe, and deſtroyed the cities thereof, and [l]opened not the houſe of his priſoners.

18 All the Kings of the nations, [euen] they all ſleepe in glorie, euery one in his owne houſe.

19 But thou art [m]caſt out of thy graue like an abominable branche: like the rayment of thoſe that are ſlaine, and thruſt thorow with a ſworde, which go downe to the ſtones of the pit, as a carkeiſe troden vnder feete.

20 Thou ſhalt not be ioyned with them in the graue, becauſe thou haſt deſtroyed thine own land, and ſlaine thy people: the ſeede of the wicked ſhal not be renowmed for euer.

21 [n]Prepare a ſlaughter for his children, for the iniquitie of their fathers: let them not riſe vp nor poſſeſſe the lande, nor fill the face of the worlde with enemies.

22 ¶ For I wil riſe vp againſt them (ſaith

f As though they feared, leaſt thou ſhouldeſt trouble the dead, as thou didſt the liuing: and here he derideth the proud tyrannie of the wicked, which know not that all creatures wiſh their deſtruction that they may reioyce.

g In ſtead of thy coſtly carpets and couerings.

h Thou that thoughteſt thy ſelfe moſt glorious and as it were placed in the heauen: for the morning ſtarre, that goeth before the ſunne, is called Lucifer, to whome Nebuchadnezzar is compared.

i Meaning, Ieruſalem, whereof the Temple was on the North ſide, as Pſal. 48,2. whereby he meaneth that tyrants fight againſt God, whē they perſecute his Church and wolde ſet them ſelues in his place.

k In marueiling at thee.

l To ſet them at libertie, noting his crueltie.

m Thou waſt not buryed in the ſepulchre of thy fathers, thy tyrannie was ſo abhorred.

n He calleth to the Medes and Perſians and all those that ſhould execute Gods vengeance.

(ſaith the Lorde of hoſtes) and will cut off from Babel the name and the remnant and the ſonne, and the nephewe, ſaith the Lord:

23 And I will make it a poſſeſſion to the hedgehog, and pooles of water, and I will ſweepe it with the beſome of deſtruction, ſaith the Lord of hoſtes.

24 The Lord of hoſtes hath ſworne, ſaying, Surely like as I haue purpoſed, ſo ſhall it come to paſſe, & as I haue conſulted it ſhall ſtand:

25 That I will breake to pieces Aſhur in my land, and vpon my mountaines will I tread him vnder foote: ſo that his yoke ſhall depart from [p]them, and his burden ſhall be taken from off their ſhoulder.

26 This is the counſell that is conſulted vpon the whole worlde, and this is the hand ſtretched out ouer all the nations,

27 Becauſe the Lord of hoſtes hath determined it, and who ſhall diſanull it? and his hand is ſtretched out, and who ſhall turne it away?

28 ¶ In the yeere that King Ahaz dyed, was this [q]burden.

29 Reioyce not, (thou whole [r]Paleſtina) becauſe the rod of him that did beate thee, is broken: for out of the ſerpents roote ſhal come forth a cockatriſe, and the fruite thereof ⌜ſhalbe⌟ a fierie flying ſerpent.

30 For the [s]firſt borne of the poore ſhall be fedde, and the needie ſhall lye downe in ſafetie: and I will kill thy roote with famine, and [t]it ſhall ſlay thy remnant.

31 Howle, O gate, crye O citie: thou whole land of Paleſtina art diſſolued, for there ſhall come from the [u]North a ſmoke, and none ſhall be [x]alone, at his time appointed.

32 What ſhall then one anſwere [y]the meſſengers of the Gentiles? That the Lord hath ſtabliſhed [z]Zion, and the poore of his people ſhall truſt in it.

‖Or, tortoiſe.

o As I haue begun to deſtroy the Aſſyrians in Zanecherib ſo will I continue, & deſtroy them whole when I ſhall deliuer you from Babylon.

p From the Iewes.

q Reade chap. [illegible]

r He willeth the Philiſtins not to reioyce becauſe the Iewes are diminiſhed in their power: for the ſtrength ſhalbe greater then euer it was.

s The Iſraelites, which were brought to moſt extreme miſerie.

t To wit, my people.

u That is from the Iewes, by Aſſyrians for they were both North from Paleſtina.

x But they ſhalbe all readie, and ioyne together.

y Which ſhall come to enquire of ȳ ſtate of the Church.

z They ſhall anſwere that the Lord doth defende his Church & thē that ioyne thē ſelues thereunto.

CHAP. XV.

A prophecie againſt Moab.

The [a]burden of Moab. Surely Ar of Moab was deſtroyed, and brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, ⌞and⌟ brought to ſilence in a night.

2 [c]He ſhall goe vp to the temple, and to Dibon to the hye places to weepe: for [d]Nebo and for Medeba ſhall Moab howle: vpon all [e]their heads ſhall be baldnes, and euery beard ſhauen.

3 In their ſtreetes ſhall they be girded with ſackcloth: on the tops of their houſes, and in their ſtreetes euery one ſhall howle, ⌞and⌟ come downe with weeping.

4 And Heſhbon ſhall crye, and Elealeh: their voyce ſhall be heard vnto Iahaz: therefore the warriers of Moab ſhall ſhoute: the ſoule of euery one ſhall lament in him ſelfe.

5 Mine [f]heart ſhall crye for Moab: his fugitiues ſhall flee vnto Zoar, an [g]heiffer of three yeere olde: for they ſhall go vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h]ſhall raiſe vp a crye of deſtruction.

6 For the waters of Nimrim ſhalbe dryed vp: therefore the graſſe is withered, the herbes conſumed, and ⌞there⌟ was no greene herbe.

7 Therefore what euery man hath left, and their ſubſtance ſhall they beare to the [i]brooke of the willowes.

8 For the crye went round about the borders of Moab: and the howling thereof vnto Eglaim, and the ſtriking thereof vnto Beer Elim,

9 Becauſe the waters of Dimon ſhall be full [k]of blood: for I will bring more vpon Dimon, euen lyons [l]vpon him that eſcapeth of Moab, and to the remnant of the land.

a Reade chap. 13,1.

b The chiefe citie, whereby the whole countrey was ment.

c The Moabites ſhall flee to their idoles for ſuccour, but it ſhalbe to late.

d Which were cities of Moab.

e For as in the Weſt partes the people vſed to let their heare growe long whē they mourned ſo in the Eaſt partes they cut it off.

f The Prophet ſpeaketh this in the perſon of ȳ Moabites or as one that felt the great iudgement of God which ſhould come vpon them.

g Meaning ȳ it [illegible] that euer liued in pleaſure, and neuer felt ſorowe.

h He deſcribeth the miſerable diſſipation and flight of ȳ Moabites.

i To hide them ſelues & their goods there.

k Of them that are ſlaine.

l So that by no meanes they ſhal eſcape the hande of God: thus will God [illegible] the enemies of his Church.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed

SEnde [a]ye a lambe to the ruler of the worlde from the rocke of the wilderneſſe, vnto the mountaine of the daughter Zion.

2 For it ſhalbe as a birde that [b]flyeth, and a neſt forſaken: the daughters of Moab ſhall be at the foordes of Arnon.

3 Gather a counſell, execute iudgement: make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwell with thee: Moab be thou their couert from the face of the deſtroyer: for the extortioner ſhall ende: the deſtroyer ſhall be conſumed, ⌜and⌟ the oppreſſour ſhall ceaſe out of the land.

5 And in mercie ſhall the throne be prepared, and [e]he ſhal ſit vpon it in ſted

a That is, offer a ſacrifice whereby he declareth their long delay, which would not repent [illegible]

b There is no [illegible] ſhadow nor comfort, they are now left com[illegible] The Aſſyrians [illegible] oppreſſe the Iſraelites, but for a while.

e Meaning [illegible]

faltnes, in the tabernacle of Dauid, iudging, and ſeeking iudgement, & haſting iuſtice.

6 We haue heard of the pride of Moab, (he is very proude) euen his pride, and his arrogancie and his indignation, but his [f] lyes ſhall not be ſo.

7 Therefore ſhall Moab howle vnto Moab: euery one ſhall howle: for the foundations of Kir hareſeth ſhall ye mourne yet they ſhall be ſtriken.

8 For the vineyardes of Heſhbon are cut downe, and the vine of Sibmah: [i] the lordes of the heathen haue broken the principall vines thereof: they are come vnto Iaazer: they wandred in the wilderneſſe: her goodly [branches ſtretched out themſelues, & went ouer the ſea.

9 Therefore will [k] I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſommer fruits, & vpon thy haruest a ſhowting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull fielde: and in the vineyardes ſhalbe no ſinging nor ſhouting for ioy: the treader ſhall not treade wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inward partes for Ker hareſh.

12 And when it ſhall appeare that Moab ſhalbe wearie of his hie places, then ſhall hee come to his [n] temple to pray, but he ſhall not preuaile.

13 This is the worde that the Lorde hath ſpoken againſt Moab ſince that time.

14 And nowe the Lord hath ſpoken, ſaying, In three yeeres, as the yeeres of an hireling, and the glorie of Moab ſhall be contemned in all the great multitude, and the remnant ſhall be very ſmall and feeble.

CHAP. XVII.

A prophecie of the deſtruction of Damaſcus and Ephraim. 7 Calamitie moueth to repentance.

The [a] burden of [b] Damaſcus. Beholde, Damaſcus is taken away from being a citie, for it ſhalbe a ruinous heape.

2 The cities of Aroer ſhalbe forſaken: they ſhall be for the flockes: for they ſhall lie there, and none ſhall make them afraide.

3 The munition alſo ſhall ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall be as the [e] glorie of the children of Iſrael, ſaith the Lord of hoſtes.

4 And in that day the glorie of [f] Iaakob ſhall be impoueriſhed, and the fatnes of his fleſh ſhalbe made leane.

5 And it ſhall be as when the harueſt man gathereth the corne, and reapeth the eares with his arme, and he ſhall be as hee that gathereth the eares in the valley of Rephaim.

6 Yet a gathering of grapes ſhall be left in it, as the ſhaking of an oliue tree, two or three beries are in the toppe of the vpmoſt boughes and foure or fiue in the hye branches of the fruite thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his [h] maker, and his eyes ſhall looke to the holy one of Iſrael.

8 And he ſhall not looke to the altars, the workes of his owne hands, neither ſhall he looke to thoſe things, which his owne fingers haue made, as groues and images.

9 In that day ſhall the cities of their ſtrength be as the forſaking of boughes and branches, which they did forſake, becauſe of the children of Iſrael, & there ſhalbe deſolation.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plantes, and ſhalt graffe ſtrange [m] vine branches:

11 In the day ſhalt thou make thy plant to growe, and in the morning ſhalt thou make thy ſeede to flouriſh: [but the harueſt ſhall be gone in the day [n] of poſſeſſion, and [there ſhall be] deſperate ſorow.

12 [o] Ah, the multitude of many people, they ſhall make a ſounde like the noyſe of the ſea: for the noyſe of the people ſhall make a ſound like the noyſe of mightie waters.

13 The people ſhall make a ſound like the noyſe of many waters: but God] ſhall [p] rebuke them, & they ſhal flee farre off, & ſhalbe chaſed as the chaffe of the mountaines before the winde, and as a

f Their vaine confidence, and proude brags ſhal not deliuer them as Iere. 48. 2

g For all your mourning yet the cities ſhalbe deſtroyed, euen vnto the foundations.

h That is, the Aſſyrians, and other enemies.

i Meaning, ÿ the countrey of Moab was now deſtroyed and all the precious things thereof were caryed into the borders, yea, into other countreis, and ouer the ſea.

k He ſheweth ÿ their plague was ſo great, that it wolde haue moued any man to lament with them, as Pſal. 4[illegible]

l The enemies are come vpon thee, and ſhout for ioy, when they cary thy commodities from thee, as Iere. 48. 32.

m For very ſorowe and compaſſion.

n They ſhall vſe all meanes to ſeke helpe of their idoles & all in vaine: for Chemosh their great god ſhal not be able to helpe them.

o He appoynted a certaine time to punish the enemies [illegible] he wil obſerue iuſtly the time, for the which he is hired, & ſerue no longer, but wil euer long for it.

a Read Chap. 13. 1.

b The chiefe citie of Syria.

c It was a countrey of Syria by the riuer Arnon.

d It ſemeth that the Prophet wolde comfort the Church in declaring the deſtruction of these two Kings, of Syria and Iſrael, when as they had conſpired the ouerthrow of Iudah.

e The tenne Tribes gloried in their multitude, and alliance with other nations, therefore he ſaith that they ſhalbe broght downe, and the Syrians alſo.

f Meaning, of the ten tribes, which boaſted them ſelues of their nobilitie, proſperitie, ſtrength and multitude.

g As the abundance of corne doth not feare the haruest man that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.

h Which before was plentifull and fertile.

i Becauſe God wolde haue his couenant ſtable, he promiſeth to reſerue ſome of this people, & to bring them to repentance.

k He ſheweth that Gods corrections euer bring forth ſome fruite, and cauſe his to turne from their ſinnes, and to humble themſelues to him.

l As the Canaanites left their cities, when God did place the Iſraelites there: ſo the cities of Iſrael ſhall no more be able to defende their inhabitants, then buſhes, when God ſhall ſende the enemie to plague them.

m Which are excellent, and brought out of other countreys.

n As the Lorde threatneth the wicked in his Lawe. Leuit. 26. 16.

o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number, and gathered of many nations.

p He addeth this for the conſolation of the faithfull, which were in Iſrael.

rolling thing before the whirlewinde.

14 And loe, in the euening there is [q] trouble: but afore the morning it is gone. This is the portion of them that ſpoyle vs, and the lotte of them that robbe vs.

q He compareth the enemies of the Aſſyrians to a tempeſt, which ariſeth ouer night and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

Oh, the [a] land ſhadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambaſſadours by the ſea, euen in veſſels of [b] reedes vpon the waters, [ſaying,] [c] Go, ye ſwifte meſſengers, to a nation that is ſcattered abroad and ſpoyled, vnto a terrible [d] people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whoſe land the [e] floodes haue ſpoyled.

3 All ye the inhabitants of the world and dwellers in the earth, ſhal ſee when [f] he ſetteth vp a ſigne in the mountaines, and when hee bloweth the trumpe, ye ſhall heare.

4 For ſo the Lord ſayde vnto me, I will [g] reſt and beholde in my tabernacle, as [h] the heate drying vp the raine, and as a cloude of dewe in the heate of harueſt.

5 For afore the harueſt when ye floure is finiſhed, and the fruite is riping in the floure, then he ſhall cut downe the branches with hookes, and ſhall take away, and cut off the boughes:

6 They ſhalbe left together vnto the foules of the mountaines, and to the [i] beaſtes of the earth: for the foule ſhall ſommer vpon it, and euery beaſt of the earth ſhall winter vpon it.

7 At that time ſhall a [k] preſent be brought vnto the Lord of hoſtes a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whoſe land the riuers haue ſpoiled, to the place of the Name of the Lorde of hoſtes, euen the mount Zion.

a He meaneth that part of Ethiopia which lyeth toward the ſea which was full of ſhippes that ye ſayles which he compareth to wings ſeemed to ſhadow the Sea.

b Which in thoſe countreys were great, in ſo much as they made ſhippes of them for ſwiftnes.

c This may be taken that they ſent other to comfort the Iewes and to promiſe them helpe againſt their enemies, and ſo ye Lorde did threaten to take away their ſtrength that ye Iewes ſhould not truſt therein: or that they did ſolicite the Egyptians, and promiſe them aide to go againſt Iudah.

d To wit the Iewes, who becauſe of Gods plagues made all other nations afraid of the like as God threatned Deut. 28.37.

e Meaning the Aſſyrians as chap. 8.7.

f When the Lord prepareth to fight againſt the Ethiopians.

---

g I will ſtay a while from puniſhing the wicked. h Which two ſeaſons are moſt profitable for the riping of fruites: whereby hee meaneth, that hee will ſeeme to fauour them and giue them abundance for a time, but he wil ſuddenly cut them off. i Not onely men ſhall contemne them, but the brute beaſtes. k Meaning, that God will pitie his Church, and receiue that litle remnant as an offering vnto himſelfe.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians. 18 Of their conuerſion to the Lorde.

The [a] burden of Egypt. Behold, the Lord [b] rideth vpon a ſwift cloude, and ſhall come into Egypt, and the idoles of Egypt ſhall be mooued at his preſence, and the heart of Egypt ſhall melt in the middes of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhall [c] fight againſt his brother, and euery one againſt his neighbour, citie againſt citie, and kingdome againſt kingdome.

3 And the [d] ſpirit of Egypt ſhall fayle in the middes of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, and at the ſorcerers, and at them that haue ſpirits of diuination, and at the ſoothſayers.

4 And I will deliuer the Egyptians into the hand of cruel lordes, and a mightie King ſhall rule ouer them, ſayeth the Lord God of hoſtes.

5 Then the waters of the ſea ſhall [e] fayle, and the riuer ſhalbe dried vp, and waſted.

6 And the [f] riuers ſhall goe farre away: the riuers of defence ſhalbe emptied and dried vp: the reedes and flagges ſhalbe cut downe.

7 The graſſe in the riuer, and at the [g] head of the riuers, and all that groweth by the riuer, ſhall wither, and be driuen away and be no more.

8 The fiſhers alſo ſhall [h] mourne, and all they that caſt angle into ye riuer, ſhall lament, and they that ſpread their net vpon the waters ſhalbe weakened.

9 Moreouer, they that worke in flaxe of diuers ſortes, ſhalbe confounded, and they that weaue nets.

10 For their nettes ſhalbe broken, and all they, that make pondes, ſhalbe heauie in heart.

11 Surely the princes of [i] Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become fooliſh: how ſay ye vnto Pharaoh, I am the ſonne of the wiſe? I am the ſonne of the ancient Kings?

12 Where are now thy wiſe men, that they may tell thee, or may knowe what the Lorde of hoſtes hath determined againſt Egypt?

13 The princes of Zoan are become

a Reade chap. 13.1.

b Becauſe the Egyptians truſted in the defence of their countrey, he ſheweth that [illegible] and that their idoles ſhal tremble at his comming and that their hearts ſhall faint.

c As he cauſed the Ammonites, Moabites, and Idumeans to kill one another, when they came to deſtroy the Church of God. 2 Chro. 20.22. & chap. 49.26.

d Meaning, their policie, and wiſedome.

e He ſheweth that the ſea and Nilus their great riuer, wherby they thought them ſelues moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them, that ſhould keepe them vnder as ſlaues.

f For Nilus ran into the ſea by ſeuen ſtreames as though they were ſo many riuers.

g The Ebrewe worde is mouth, wherby he meaneth the [illegible] out of the which the water [illegible] as out of a mouth.

---

h The Scriptures vſe to deſcribe the deſtruction of a countrey by the taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other thinges, whereby countreys are enriched. i Called alſo Tanes, a famous citie vpon Nilus. k Hee noteth the flatterers of Pharaoh, who perſwaded the king that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered himſelfe, ſaying, I am wiſe.

fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, [m] euen the corners of the tribes thereof.

14 The Lord hath mingled among them the ſpirit [n] of errours: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither ſhall there be any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the ruſh.

16 In that day ſhall Egypt be like vnto women: for it ſhalbe afraid and feare because of the mouing of the hand of the Lorde of hoſtes, which he ſhaketh ouer it.

17 And the land of Iudah ſhall be a [p] feare vnto Egypt: euery one that maketh mention of it ſhalbe afraid thereat, because of the counſel of ye Lord of hoſts, which he hath determined vpon it.

18 In that day ſhall fiue cities in the land of Egypt [q] ſpeake the language of Canaan, and ſhall [r] ſweare by the Lord of hoſtes: one ſhall be called the citie of [s] deſtruction.

19 In that day ſhall the altar of the Lord be in the middes of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

20 And it ſhalbe for a ſigne and for a witneſſe vnto the Lord of hoſtes in the land of Egypt: for they ſhall crye vnto the Lord, because of the oppreſſers, and he ſhall ſende them [u] a Sauiour, and a great man, and ſhall deliuer them.

21 And ye Lord ſhalbe knowen of the Egyptians, & the Egyptians ſhall know the Lord in that day, & doe [x] ſacrifice and oblation, and ſhall vowe vowes vnto the Lord, and perfourme them.]

22 So the Lord ſhall ſmite Egypt, he ſhall ſmite and heale it: for he ſhall returne vnto the Lorde, and he ſhall be intreated of them and ſhall heale them.

23 In that day ſhall there be a path from Egypt to Aſſhur, & Aſſhur ſhall come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael be the third with Egypt and Aſſhur, euen [y] a bleſſing in the middes of the land.

25 For the Lord of hoſtes ſhall bleſſe it, ſaying, Bleſſed be my people Egypt and Aſſhur, the worke of mine hands, and Iſrael mine inheritance.

CHAP. XX.

1 The three yeeres captiuitie of Egypt and Ethiopia deſcribed by the three yeeres going naked of Iſaiah.

IN the yeere that [a] Tartan came to [b] Aſhdod, (when [c] Sargon king of Aſſhur ſent him, and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lorde by the hand of Iſaiah the ſonne of Amoz, ſaying Go, and looſe the [d] ſackcloth from thy loynes, and put off thy ſhooe from thy foote. And he did ſo, walking naked and barefoote.

3 And the Lord ſayde, Like as my ſeruant Iſaiah hath walked naked, and barefoote three yeeres, as a ſigne and wonder vpon Egypt and Ethiopia,

4 So ſhall the King of Aſſhur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men naked & barefoote, with their buttocks vncouered, to the ſhame of Egypt.

5 And they ſhall feare, and be aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glorie.

6 Then ſhall the inhabitant of this [g] yle ſay in that day, Beholde, ſuch is our expectation, whither we fled for helpe to be deliuered from the King of Aſſhur, and howe ſhall we be deliuered?

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

THe burden of [a] the deſert ſea. As the whirlewinds in the South vſe to paſſe from the wilderneſſe, ſo ſhal it [b] come from the horrible land.

2 A grieuous viſion was ſhewed vnto me, The [c] tranſgreſſour againſt a tranſgreſſour, & the deſtroyer againſt a deſtroyer. Go vp [d] Elam, beſiege Media: I haue cauſed all the mourning [e] thereof to ceaſe.

3 Therefore are my [f] loynes filled with ſorowe: ſorowes haue taken me as the ſorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amaſed when I ſawe it.

4 Mine heart fayled: fearefulneſſe

l Or, Memphis, otherwiſe Alexandria and now called the great Caire.
m The principall vpholders thereof are the chefeſt cauſe of their deſtruction.
n For the ſpirite of wiſdome he hath made them drunken and giddie with the ſpirit of error.
o Neither the great nor the ſmal, ye ſtrong nor the weake.
p To ſoeing that through their occaſion the Iewes made not God their defence, but put their truſt in them, and were therefore nowe puniſhed, they ſhal feare leaſt the like light vpon them.
q Shal make one confeſſion of fayth with the people of God, by the ſpeache of Canaan, meaning the language, wherein God was then ſerued.
r Shall renounce their ſuperſtitions, & proteſt to ſerue God aright.
s Meaning of fiue cities that ſhould ſerue God and the fift remaine in their wickednes: and ſo of the ſixt part there ſhould be but one loſt.
t There ſhalbe euident ſignes and tokens that Gods religion is there, which maner of ſpeach is taken of the Patriarkes and ancient times, when God had not as yet appointed the place and full maner how he would be worſhipped.

a Who was a captaine of Saneherib. 2 King 18,17.
b A citie of the Philiſtims.
c The Ebrewes write that Saneherib was ſo called.
d Which ſignifieth that the Prophet did lament, the miſerie that he ſawe prepared, before the three yeeres, that they were naked and barefooted.
e In whoſe ayde they truſted.
f Of whome they boaſted, and gloried.
g Meaning, Iudea which was compaſſed about with their enemies, as an yle with waters.

a On the ſea ſide betweene Iudea, and Caldea was a wilderneſſe, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes and Perſians.
c The Aſſyrians and Caldeans which had deſtroyed other nations, ſhall be ouercome of the Medes and Perſians, and this he prophecied an hundreth yeeres

---

u This declareth that this prophecie ſhould be accompliſhed in the time of Chriſt.
x By theſe ceremonies he comprehendeth the ſpirituall ſeruice vnder Chriſt.
y By theſe two nations which were then the chiefe enemies of the Church he ſheweth that the Gentiles and the Iewes ſhould be ioyned together in one fayth and religion, and ſhould be all one folde vnder Chriſt their ſhepheard.

before it came to paſſe.
d By Elam, he meaneth ye Perſians.
e Becauſe they ſhall finde no ſuccour, they ſhall mourne no more, or, I haue cauſed them to ceaſe mourning whom Babylon had afflicted.
f Thus the Prophet ſpeaketh in the perſon of the Babylonians.

troubled me: the night [g] of my pleaſures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: [h] ariſe, ye princes, anoynt the ſhielde.

6 For thus hath the Lord ſaid vnto me, Go, ſet a watchman, to tell what he ſeeth.

7 And hee ſawe a charet with two horſemen: [k] a charet of an aſſe, and a charet of a camel: and hee hearkened and tooke diligent heede.

8 And he cryed, A lyon: my lord, I ſtand continually vpon the watch towre in the day time, and I am ſet in my watche euery night:

9 And behold, this mans charet commeth with two horſemen. And he anſwered and ſaide, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O [m] my threſhing, and the corne of my floore. That which I haue heard of the Lorde of hoſtes, the God of Iſrael, haue I ſhewed vnto you.

11 ¶ The burden of Dumah. He calleth vnto me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſaid, The [q] morning commeth, and alſo the night. If ye will aſke, enquire: returne and come.

13 ¶ The burden againſt Arabia. In [r] the foreſt of Arabia ſhall ye tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meete the thirſtie, and preuent him that fleeth with his bread.

15 For they flee from the drawen ſwords, euen from the drawen ſword, and from the bent bowe, and from the grieuouſneſſe of warre.

16 For thus hath the Lord ſaid vnto me, Yet a yere according to the yeres of an hireling, and all the glorie of Kedar ſhall faile.

17 And the reſidue of the nomber of the ſtrong archers of the ſonnes of [x] Kedar ſhall be fewe: for the Lorde God of Iſrael hath ſpoken it.

[g] He propheſieth the death of Belſhazzar, as Dan. 5. [illegible], who in the middes of his pleaſures was deſtroyed.
[h] [illegible] they are at [illegible], and drinking they ſhalbe commanded to run to their weapons.
[i] To wit, in a viſion by the ſpirit of prophecie.
[k] Meaning, charets of men of warre, and others that caried the baggage.
[l] Meaning, Darius which ouercame Babylon.
[m] The watchman whome Iſaiah ſet vp, [illegible], who came to waſte Babylon and the Angel declared that it ſhould be deſtroyed & this was done in a viſion.
Iere. 51. 8. reuel. 14. 8.
[n] Meaning, Babylon.
[illegible]
[o] Which was a citie of the Iſhmaelites, and was ſo named of Dumah. Gen. 25. 14.
[p] A mountaine of the Idumeans.
[q] He deſcribeth the inquietnes of the people of Dumah who were night and day in feare of their enemies, and euer ranne to and fro to enquire newes.
[r] For feare, the Arabians ſhall flee into the woods, and he appointeth what way they ſhall take. [s] Signifying that for feare they ſhall not caſe to eate or drinke. [t] Hee appointeth them reſpite for one yeere onely, and then they ſhould be deſtroyed. Reade Chap. 16. 14. [x] Which was the name of a people of Arabia: and by the horrible deſtruction of all theſe nations, he teacheth the Iewes that there is no place for refuge or to eſcape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He propheſieth of the deſtruction of Ieruſalem by Nebuchadnezzar. 15 A threatning againſt Shebna, 20 To whoſe office Eliakim is preferred.

The burden of the [a] valley of viſion. What ayleth thee nowe that thou art wholy gone vp vnto the houſe tops?

2 Thou that art full of noyſe, a citie ful of brute, a ioyous citie: thy ſlaine men ſhall not be ſlaine with ſword, nor die in battell.

3 All thy princes ſhall flee together from the bowe: they ſhalbe bound: all that ſhalbe found in thee, ſhalbe bound together, which haue fled from [c] farre.

4 Therefore ſaide I, Turne away from me: I wil weepe bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by ye Lord God of hoſtes in the valley of viſion breaking downe the citie: and a crying vnto the mountaines.

6 ¶ And Elam bare the quiuer in a mans charet with horſemen, and Kir vncouered the ſhielde.

7 And thy chiefe valleys were full of charets, and the horſemen ſet themſelues in aray againſt the gate.

8 And he diſcouered the [k] couering of Iudah: and thou didest looke in that day to the armour of the houſe of the foreſt.

9 And ye haue ſeene the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And ye nombred the houſes [m] of Ieruſalem, and the houſes haue ye broken downe to fortifie the wall.

11 And haue alſo made a ditche betweene the two walles, for the waters of the old poole, and haue not looked vnto the maker [o] thereof, neither had reſpect vnto him that formed it of olde.

12 And in that day did ye Lord God of hoſts call vnto weeping and mourning and to baldnes and girding with ſackcloth.

13 And beholde ioy and gladnes ſlaying oxen and killing ſheepe, eating fleſh, and drinking wine, eating and drinking: for to morowe we ſhall die.

14 And it was declared in the eares of the Lord of hoſtes. Surely this iniquitie ſhall not be purged from you, till ye die, ſaith the Lord God of hoſtes.

[a] Meaning, Iudea [illegible] was compaſſed about [illegible] [illegible]
[illegible]
Which were wont to be full of people & ioy. Vnt for hunger.
And ſo into captiue.
Which haue fled from other places to Ieruſalem for ſuccour.
He ſheweth what is the [illegible] of the [illegible], when God plagues [illegible] [illegible]
[k] [illegible] the houſe of the foreſt, [illegible]. [l] The fortified or [illegible] places [illegible] in time of peace [illegible], the whole citie and the citie of Dauid [illegible] was within the compaſſe of the other [illegible] to pull downe [illegible] here, or els to know what men they were able to make. [n] To prouide if there ſhould be of water. [o] To God that made Ieruſalem [illegible] more in theſe worldly meanes then in God. [illegible] Inſtead of repentance [illegible] ioyfull and made great cheere [illegible] ſaying, Let vs eate and drinke for our Prophets ſay [illegible] to morowe.

15 Thus ſaith ŷ Lord God of hoſtes, Go, get thee to that treaſurer, to Shebna, the ſteward of the houſe, and ſay,

16 What haſt thou to doe here? and whom haſt thou here? that thou ſhouldeſt here hewe thee out a ſepulchre, as he that heweth out his ſepulchre in an hie place, or that graueth an habitation for himſelfe in a rocke?

17 Beholde, the Lord will carie thee away with a great captiuitie, and will ſurely couer thee.

18 He wil ſurely rolle and turne thee like a ball in a large countrey: there ſhalt thou die, & there the charets of thy glorie ſhall be the ſhame of thy lords houſe.

19 And I wil driue thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I [x] call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hande, and he ſhall be a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the key of the houſe of Dauid will I lay vpon his ſhoulder: ſo he ſhall open and no man ſhall ſhut: and he ſhall ſhut, and no man ſhall open.

23 And I will faſten him as a [y] naile in a ſure place, & he ſhall be for the throne of glorie to his fathers houſe.

24 And they ſhall hang vpon him all the glorie of his fathers houſe, [z] euen of the nephewes and poſteritie, all ſmall veſſels, from the veſſels of the cuppes, euen to all the inſtruments of muſike.

25 In that day, ſaith ŷ Lord of hoſtes, ſhall the [a] naile, that is faſtened in ŷ ſure place, depart and ſhalbe broken, and fall: and the burden, that was vpon it, ſhalbe cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 A prophecie againſt Tyrus. 17 A promiſe that it ſhalbe reſtored.

The [a] burdē of Tyrus. Howle, ye ſhips of Tarſhiſh: for it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of [b] Chittim: it is [c] reueiled vnto them.

2 Be ſtill ye that dwel in the yles: the marchants of Zidon, and ſuch as paſſe ouer the ſea, haue [d] repleniſhed thee.

3 The ſeede of Nilus growing by the abundance of waters, and the harueſt of the riuer was her reuenues, and ſhe was a marte of the nations.

4 Be aſhamed, thou Zidon: for the ſea hath ſpoken, euen ŷ ſtrength of the ſea, ſaying, I haue not trauailed, nor brought forth childrē, neither nouriſhed yong men, nor brought vp virgins.

5 When the fame commeth to the Egyptians they ſhall be [h] ſore, concerning the rumour of Tyrus.

6 Go you ouer to Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious [i] citie? her antiquitie is of ancient dayes: her owne feete ſhall leade her a farre off to be a ſoiourner.

8 Who hath decreed this againſt Tyrus [k] that crowneth men? whoſe marchants are princes? whoſe chapmen are the nobles of the world?

9 The Lorde of hoſtes hath decreed this, to ſtaine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood (to the daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand vpon the ſea: he ſhooke the kingdomes: the Lord hath giuen a commaundement concerning the place of marchandiſe, to deſtroy the power thereof.

12 And he ſaide, Thou ſhalt no more reioyce when thou art oppreſſed: O virgin daughter of Zidon, riſe vp, go ouer vnto Chittim: yet there thou ſhalt haue no reſt.

13 Beholde the land of the Caldeans: this was no people: Aſſhur founded it by the inhabitants of the wilderneſſe: they ſet vp the towres thereof, they raiſed the palaces thereof and he brought it to ruine.

14 Howle ye ſhippes of Tarſhiſh, for your ſtrength is deſtroyed.

15 And in that day ſhall Tyrus be forgotten ſeuentie yeeres, [t] according to the yeres of one king, at the ende of ſeuentie yeres ſhall Tyrus ſing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that haſt bene forgotten) [u] make ſweete melodie, ſing mo ſongs that thou mayeſt be remembred.

[illegible] Meaning, that he was a [illegible]

[illegible] y I will eſtabliſh him and confirme him [illegible] reade Ezra. 9. z Meaning that both ſmall & great [illegible] of Eliakim, ſhal haue praiſe and glorie by this faithfull officer. a He meaneth Shebna who in mans iudgement ſhould neuer haue fallen.

a Read Chap. [illegible] countrees were [illegible] from Paleſtina. c All men know of their deſtruction.

d Your marchants and [illegible] enriched thee. e Meaning, the corne of Egypt which was fed by the ouerflowing of Nilus. f That is, Cyprus, which was the chiefe port of the ſea. g I am no people: I am as a barren woman that neuer had childe. h Becauſe theſe two countreys were ioyned in league together. i Tyrus which cauſeth other marchants to go to Cilicia, and to come no more there. k Who maketh her marchants like Princes. l The ſtrength will no more ſerue thee: therefore flee to other countreys for ſuccour. m For Tyrus was neuer touched nor afflicted before. n Becauſe Tyrus was built by them of Zidon. o The Caldeans which dwelt in tentes in ŷ wildernes, were gathered by the Aſſyrians into cities. p The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhal theſe two nations of Caldea and Aſſyria be able to ouerthrow Tyrus. q That is, Cyprus, by whom ye are enriched. t Tyrus ſhall lye deſtroyed ſeuentie yeres which he calleth the reigne of one king or a mans age. u Shal uſe all craft & ſubtiltie to entiſe men againe to her. x She ſhal labour by al meanes to recouer her firſt credit, as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers.

17 And at the ende of ſeuentie yeeres ſhall the Lord viſite Tyrus, & ſhe ſhall returne to her wages, and ſhall commit fornication with all the kingdomes of the earth that are in the world.

18 Yet her occupying and her wages ſhall be [z] holy vnto the Lorde: it ſhall not be layed vp nor kept in ſtore, but her marchandiſe ſhalbe for them that dwell before the Lord, to eate ſufficiently, and to haue durable clothing.

y Though ſhe haue bene chaſtiſed of the Lord, yet ſhe ſhal returne to her old wicked practiſes, and for gaine ſhal giue her ſelfe to al mens luſtes like an harlot.

z He ſheweth that God yet by the preaching of the Goſpel will call Tyrus to repentance, & turne her heart from auarice and filthie gaine vnto ẏ true worſhipping of God and liberalitie toward his Saintes.

CHAP. XXIIII.

A prophecie of the curſe of God for the ſinnes of the people. 13 A remnant reſerued ſhall praiſe the Lord.

Beholde, the Lord maketh the earth emptie and he maketh it waſte: he turneth it vpſide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall be like people, like [b] Prieſt and like ſeruant, like maſter, like maid, like miſtreſſe, like byer, like ſeller, like lender, like borower, like giuer, like taker to vſurie.

3 The earth ſhalbe cleane emptied, and vtterly ſpoyled: for the Lorde hath ſpoken this word.

4 The earth lamenteth and fadeth away: the world is feebled & decayed: the proud people of the earth are weakened.

5 The earth alſo deceiueth, becauſe of the inhabitãts thereof: for they tranſgreſſed the lawes: they changed the ordinances, & brake the euerlaſting couenant.

6 Therefore hath the curſe deuoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the lande are [e] burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merie heart, do mourne.

8 The mirth of tabrets ceaſeth: the noyſe of them that reioyce, endeth: the ioy of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth: ſtrong drinke ſhall be bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreetes: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it be in the middes of the earth, among the people, as the ſhaking of an oliue tree, and as the grapes when the vintage is ended.

14 They ſhall lift vp their voyce: they ſhall ſhoute for the magnificence of the Lord: they ſhall reioyce from the ſea.

15 Wherefore praiſe ye the Lord in the valleys, euen the Name of the Lorde God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth we haue heard praiſes euen glorie to the [k] iuſt, and I ſaid, My leaneſſe, my leaneſſe, wo is mee: the tranſgreſſours haue offended: yea, the tranſgreſſours haue grieuouſly offended.

17 Feare, & the pit, and the ſnare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noyſe of the feare ſhall fall into the pit: and he that commeth vp out of the pit, ſhall be taken in the ſnare: for the windowes from on high are open, and the foundations of the earth do ſhake.

19 The earth is vtterly broken downe: the earth is cleane diſſolued: the earth is mooued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhall be remoued like a tent, and the iniquitie thereof ſhalbe heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord [n] viſit the hoſte aboue that is on hie, euen the kings of the world that are vpon the earth.

22 And they ſhalbe gathered together, as the priſoners in the pit: and they ſhalbe ſhut vp in the priſon, and after many dayes ſhall they be viſited.

23 [p] Then the moone ſhalbe abaſhed, and the ſunne aſhamed, when the Lord of hoſtes ſhal reigne in mount Zion and in Ieruſalem: and glorie ſhall be before his ancient men.

a This Prophecie is as a concluſion of that which hath bene threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth thoſe landes, which were before named.

b Becauſe this was a name of dignitie, it was alſo applied to them which were not of Aarons familie and ſo ſignifieth a man of dignitie, as 2 Sam. 8,18. 1 King. 4,5.

[illegible] Chap. 28,7. and as [illegible] wordes, ſo [illegible] ſhould be [illegible] there ſhall be neither religion, order nor policie, Hoſea. 4,9.

c That is, rendreth not her fruite for the ſinne of the people, whome the earth deceiueth of their nourriture, becauſe they deceiued God of his honour.

d Written in the Lawe, as Leuit. 26,14. Deut. 28,16. thus the Prophets vſed to apply particularly the menaces, and promiſes, which are generall in the Lawe.

e With heate ẏ brought or els, that they were conſumed with the fire of Gods wrath.

f Which was without order: ſo now ſhould it be brought to deſolation and confuſion: and this was not onely meant of Ieruſalem but of all the other wicked cities.

g Becauſe they did not vſe Gods benefites aright, their pleaſures ſhould faile, and they fall to mourning.

h He comforteth the faithfull, declaring that in this great deſolation the Lord wil aſſemble his Church, which ſhal praiſe his name, as Chap. 10,22.

i From the vttermoſt coaſtes of the worlde, where the Goſpel ſhall be preached, as verſ. 6.

k Meaning, to God, who wil publiſh his Goſpell through all the world.

l I am conſumed with care, conſidering the affliction of the Church, both by forein enemies and domeſtical. Some reade, my ſecret, my ſecret: that is, it was reueiled to me in Prophecie, that the good ſhould be preſerued and the wicked deſtroyed.

m Meaning, that Gods wrath and vengeance ſhould be ouer and vnder them: ſo that they ſhould not eſcape [illegible] them euen that [illegible].

n There is no power ſo hie or mightie but God will viſite him with his rods.

o [illegible] rods [illegible] but ſhalbe comforted.

p When God ſhall reſtore his Church, the glorie thereof ſhall ſo ſhine and his miniſters (which are called his ancient men) that the ſunne and the moone ſhall be darke in compariſon thereof.

CHAP. XXV.

A thankeſgiuing to God in that that hee ſheweth himſelfe iudge of the worlde, by puniſhing the wicked and mainteyning the godlie.

O Lorde, thou [a] art my God: I will exalte thee, I will praiſe thy Name: for thou haſt done wonderful things,

a Thus the Prophet giueth thankes to God becauſe he will bring vnder ſubiection theſe nations by his corrections, and make them of his Church which before were his enemies.

[according to] the counſels of olde, with a ſtable trueth.

2 For thou haſt made of a [b] citie an heape, of a ſtrong citie, a ruine: [euen] the palace [c] of ſtrangers of a citie, it ſhall neuer be built.

3 Therefore ſhall the [d] mightie people giue glorie vnto thee: the citie of the ſtrong nations ſhall feare thee.

4 For thou haſt bene a ſtrength vnto the poore, [euen] a ſtrength to the needie in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heate: for the blaſt [e] of the mightie is like a ſtorme [againſt] the wall.

5 Thou ſhalt bring downe the noyſe of the ſtrangers, [f] as the heate in a drie place: he will bring downe the ſong of the mightie, [as] [g] the heate in the ſhadow of a cloude.

6 And in this [h] mountaine ſhall the Lord of hoſtes make vnto all people a feaſt of fat things, [euen] a feaſt of fined [wines, and] of fat things ful of marow, of [wines] fined [and] purified.

7 And he will deſtroy in this mountaine [i] the couering that couereth all people, and the vayle that is ſpred vpon all nations.

8 Hee will deſtroye death for euer: and the Lorde God will [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lorde hath ſpoken it.

9 And in that day ſhall men ſay, Lo, this is our God: we haue wayted for him, and hee will ſaue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his ſaluation.

10 For in this mountaine ſhall the hand of the Lord reſt, and [l] Moab ſhall be threſſhed vnder him, euen as ſtraw is threſſhed in [m] Madmenah.

11 And he ſhall ſtretch out his hand in the middes of them (as he that ſwimmeth, ſtretcheth [them] out to ſwimme) and with the ſtrength of his hands ſhall he bring downe their pride.

12 The defence alſo of the height of thy walles ſhall he bring downe and lay lowe, [and] caſt them to the grounde, [euen] vnto the duſt.

---

[b] Not onely of Ieruſalem, but alſo of theſe other cities, which haue bene thine enemies.

[c] That is, a place where as all vagabondes may liue without danger, and as it were, at eaſe, as in a palace.

[d] The arrogant & proude, which before woulde not knowe thee, ſhal by thy corrections feare and glorifie thee.

[e] The rage of the wicked is furious, till God breake the force thereof.

[f] Meaning, that as the heat is abated by the raine, ſo ſhall God bring downe the rage of the wicked.

[g] As a cloude ſhadoweth from the heate of the ſunne, ſo ſhall God aſſwage the reioycing of the wicked againſt the godly.

[h] To wit, in Zion, whereby he meaneth his Church, which ſhoulde vnder Chriſt be aſſembled of the Iewes and the Gentiles, and is here deſcribed vnder the figure of a coſtly banket, as Matth. 22,2.

[i] Meaning, that ignorance and blindnes, whereby we are kept backe from Chriſt.

[k] He will take away all occaſions of ſorowe and fill his with perfite ioy, Reuel.7,17.and 21.4.

[l] By Moab are ment all the enemies of his Church.

[m] There were two cities of this name: one in Iudah, 1.Chro.2.49, and another in the land of Moab, Iere,48,2. which ſeemeth to haue bene a plentifull place of corne, Chap.10,31.

CHAP. XXVI.

A ſong of the faithfull, wherein is declared, in what conſiſteth the ſaluation of the Church, and wherein they ought to truſt.

IN that day ſhall [a] this ſong be ſung in the lande of Iudah, We haue a ſtrong citie: [b] ſaluation ſhall [God] ſet for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an aſſured [d] purpoſe wilt thou preſerue perfite peace, becauſe they truſted in thee.

4 Truſt in the Lord for euer: for in the Lord God [is] ſtrength for euermore.

5 For he will bring downe them that dwell on hie: [e] the hie citie he will abaſe: [euen] vnto the ground will hee caſt it downe, and bring it vnto duſt.

6 The foote ſhall treade it downe, [euen] the feete of the [f] poore, [and] the ſteppes of the needie.

7 The way of the iuſt [is] righteouſneſſe: thou wilt make equall the righteous path of the iuſt.

8 Alſo we, O Lord, haue wayted for thee in the way of thy [g] iudgements: the deſire of [our] ſoule [is] to thy name, and to the remembrance of thee.

9 With my ſoule haue I deſired thee in the night, and with my ſpirite within me will I ſeeke thee in the morning: for ſeeing thy iudgements [are] in the earth, the inhabitants of the world ſhall learne [h] righteouſneſſe.

10 Let mercie [i] be ſhewed to the wicked, [yet] he will not learne righteouſneſſe: in the land of vprightnes will he do wickedly, and wil not behold the maieſtie of the Lord.

11 O Lord, they will not behold thine hie hand: [but] they ſhall ſee it, and be confounded with [k] the zeale of the people, and the fire of thine [l] enemies ſhall deuoure them.

12 Lorde, vnto vs thou wilt ordeine peace: for thou alſo haſt wrought all our workes for vs.

13 O Lord our God, [other] [m] lords beſide thee haue ruled vs, [but] we will remember thee onely, [and] thy Name.

14 The [n] dead ſhall not liue, [neither] ſhall the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroyed all their memorie.

15 Thou haſt increaſed [o] the nation, O Lord: thou haſt encreaſed the nation: thou art made glorious: thou haſt enlarged all the coaſtes of the earth.

16 Lord, in trouble haue they [p] viſited

---

[a] This ſong was made to comfort the faithfull, when their captiuitie ſhould come, aſſuring them alſo of their deliuerance, for the which they ſhould ſing this ſong.

[b] Gods protection and defence ſhall be ſufficiẽt for vs.

[c] He aſſureth the godly to returne after the captiuitie to Ieruſalem.

[d] Thou haſt decreed ſo, and thy purpoſe can not be changed.

[e] There is no power ſo hie, that can let God, when he wil deliuer his.

[f] God will ſet the poore afflicted ouer the power of the wicked.

[g] We haue conſtantly abid in the aduerſities wherewith thou haſt afflicted vs.

[h] Meaning, that by afflictions men ſhall learne to feare God.

[i] The wicked, though God ſhew them euident ſignes of his grace, ſhall be neuer the better.

[k] Through enuie and indignation againſt thy people.

[l] The fire and vengeance, wherwith thou doeſt deſtroy thine enemies.

[m] The Babylonians, which haue not gouerned according to thy word.

[n] Meaning, that the reprobate, euen in this life ſhall haue the beginning of euerlaſting death.

[o] To wit, the companie of the faithfull by the calling of the Gentiles.

[p] That is, the faithful by thy rods were moued to pray vnto thee for deliuerãce.

thee: they powred out a prayer when thy chaſtening [was] vpon them.

17 Like as a woman with child, that draweth neere to the trauayle, is in ſorowe, [and] cryeth in her paynes, ſo haue we bene in thy [q] ſight, O Lorde.

18 We haue conceyued, we haue borne in paine, as though we ſhoulde haue brought foorth [r] winde: there was no helpe in the earth, neither did the inhabitants of [ſ] the world fall.

19 ¶ [t] Thy dead men ſhall liue: [euen] with my body ſhall they ryſe. Awake, and ſing, ye that dwell in duſt: for thy [u] dewe [is as] the dewe of herbes, and the earth ſhall caſt out the dead.

20 Come, my people: [x] enter thou into thy chambers, and ſhut thy doores after thee: hide thy ſelfe for a very litle while, vntill the indignation paſſe ouer.

21 For lo, the Lorde commeth out of his place, to viſite the iniquitie of the inhabitants of the earth vpon them: and the earth ſhall diſcloſe her [y] blood, and ſhall no more hide her ſlayne.

---

[q] To wit, in extreme ſorow.

[r] Our ſorowes had none end, neither did we enioy the comfort that wee looked for.

[ſ] The wicked and men without religion were not deſtroyed.

[t] He comforteth the faithfull in their afflictions, ſhewing them that euen in death they ſhall haue life: and that they ſhould moſt certainely riſe to glory: the cõtrary ſhould come to the wicked, as verſe 14.

[u] As herbes dead in winter floriſh againe by the raine in the ſpring time: ſo they that lie in the duſt, ſhall riſe vp to ioy when they feele the dewe of Gods grace.

[x] He exhorteth the faithfull to be pacient in their afflictions, and to waite vpon Gods worke.

[y] The earth ſhall vomit and caſt out the innocent blood, which it hath drunke, that it may crie for vengeance againſt the wicked.

CHAP. XXVII.

A propheſie againſt the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

In that [a] day the Lorde with his ſore and great and mightie [b] ſword ſhall viſite Liuiathan, that pearcing ſerpent, euen Liuiathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyarde [c] of red wine.

3 I the Lord do keepe it: I will water it euery moment: leſt any aſſayle it, I will keepe it night and day.

4 Anger [d] is not in me: who would ſet the briers and the thornes [againſt] me in battel? I would go through them, I would burne them together.

5 Or will he [e] feele my ſtrength, that he may make peace with me, [and] be at one with me?

6 [f] Hereafter ; Iaakob ſhall take roote: Iſrael ſhall floriſh and growe, and the world ſhall be filled with fruite.

7 Hath he ſmitten [g] him as he ſmote thoſe that ſmote him? or is he ſlayne according to the ſlaughter of them that were ſlaine by him?

8 In [h] meaſure in the branches thereof wilt thou contend with it, [when] he bloweth with his rough winde in the day of the Eaſt winde.

9 By this therefore ſhall the iniquitie of Iaakob be purged, and this is all the [i] fruite, the taking away of his ſinne: when he ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, [that] the groues and images may not ſtand vp.

10 Yet the [k] defenſed citie [ſhalbe] deſolate, [and] the habitation [ſhalbe] forſaken, and left like a wilderneſſe. There ſhall the calfe feede, and there ſhal he lie, and conſume the branches thereof.

11 When the boughes of it are drye, they ſhall be broken: the [l] women come, and ſet them on fire: for it is a people of none vnderſtanding: therefore he that made them, ſhall not haue compaſſion of them, and he that formed them, ſhall haue no mercie on them.

12 And in that day ſhall yͤ Lord threſh from the chanell of the [m] Riuer vnto the riuer of Egypt, and ye ſhalbe gathered, one by one, O children of Iſrael.

13 In that day alſo ſhall the great trumpe be [n] blowen, and they ſhal come, which periſhed in the land of Aſſhur: and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy Mount at Ieruſalem.

---

[a] At the time appointed.

[b] That is, by his mightie power and by his worde. He propheſieth here of the deſtruction of Satan and his kingdome vnder yͤ name of Liuiathan, Aſſhur and Egypt.

[c] Meaning, of the beſt wine, which this vineyard, that is the Church, ſhould bring foorth as moſt agreeable to the Lord.

[d] Therefore he will deſtroy the kingdome of Satan, becauſe he loueth his Church for his owne mercies ſake, and cannot be angrie with it, but wiſheth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.

[e] He marueyleth, that Iſrael will not come by gentlenes, except God make them to feele his roddes, and ſo bring them vnto him.

[f] Though I afflict and diminiſh my people for a time, yet ſhall the roote ſpring againe, and bring foorth in great abundance.

[g] Hee ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.

[h] That is, thou wilt not deſtroy the roote of thy Church, thogh the branches thereof ſeeme to periſh by the ſharpe winde of affliction.

[i] He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monumẽts thereof deſtroyed.

[k] Notwithſtanding his fauour that he wil ſhew them after, yet Ieruſalem ſhall be deſtroyed, and graſſe for cattell ſhall growe in it.

[l] God ſhal not haue neede of mightie enemies: for the very women ſhall do it, to their great ſhame.

[m] He ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

[n] In the time of Cyrus, by whom they ſhould be deliuered: but this was chiefely accõpliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntowardnes of them that ſhould learne the worde of God. 24 God doeth all things in time and place.

Woe to the [a] crowne of pride, the drunkardes of Ephraim: for his glorious beautie [ſhall be] a fading floure, which is vpon yͤ head of the [b] valley of them that be fatte, [and] are ouercome with wine.

2 Beholde, the Lorde hath a mightie and [c] ſtrong [hoſte,] like a tempeſt of hayle, [and] a whirlewind that ouerthroweth, like a tempeſt of mightie waters that ouerflowe, which throw to the ground mightily.

3 They ſhall be troden vnder foote, [euen] the crowne [and] the pride of the drunkardes of Ephraim.

4 For his glorious beautie ſhall be a

---

[a] Meaning, the proude kingdome of the Iſraelites, which were drunken with worldly proſperitie.

[b] Becauſe the Iſraelites for the moſt part dwelt in plentifull valleyes, he meaneth hereby the valley of them, that had abundãce of worldly proſperitie, and were, as it were, crowned therewith, as with garlands.

[c] He ſeemeth to meane yͤ Aſſyrians, by whom the ten tribes were caried away.

fading floure, which is vpon the head of the valley of them that be fat, [and] as [d] the haſtie fruite afore ſommer, which when he that looketh vpon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall yͤ Lord of hoſtes be for a crowne of glory, and for a diademe of beautie vnto the [e] reſidue of his people:

6 And for a ſpirite of iudgement to him that ſitteth in iudgement, and for [f] ſtrength vnto them that turne away the battell to the gate.

7 But [g] they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the Prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all [their] tables are full of filthie vomiting: no place [is cleane.]

9 [h] Whom ſhall he teach knowledge? and whom ſhall he make to vnderſtand the things that he heareth? them that are weined from the milke, [&] drawen from the breaſtes.

10 For [i] precept [muſt be] vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [&] there a litle.

11 For with a ſtammering [k] tongue and with a ſtrange language ſhall he ſpeake vnto this people.

12 Vnto whom [l] he ſaid, [m] This is the reſt: [n] giue reſt to him that is weary: and this is yͤ refreſhing, but they would not heare.

13 Therefore ſhall the worde of the [o] Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [and] there a litle, that they may go, & fall backward, and be broken & be ſnared and be taken.

14 Wherefore, heare the worde of the Lorde, ye ſcornefull men that rule this people, which is at Ieruſalem.

15 Becauſe ye haue ſaid, We haue made a [p] couenant with death, and with hell are we at agreement: though a ſcourge runne ouer, and paſſe through, it ſhall not come at vs: for we haue made [q] falſhoode our refuge, and vnder vanitie are we hid,

16 Therefore thus ſayth the Lorde God, Beholde, I will laye in Zion a ſtone, a [r] tryed ſtone, a precious corner ſtone, a ſure foundation. He that beleeueth, [ſ] ſhall not make haſte.

17 Iudgement alſo will I lay to the rule, and [t] righteouſnes to the balance, and the [u] haile ſhall ſweepe away the vaine confidence, and the waters ſhall ouerflow [x] the ſecret place.

18 And your couenant with death ſhall be diſanulled, and your agreement with hell ſhal not ſtand: when a ſcourge ſhal runne ouer and paſſe through, then ſhall ye be trode downe by it.

19 When it paſſeth ouer, it ſhall take you away: for it ſhall paſſe through, euery morning in the day, and in the night, and there ſhall be onely [y] feare to make [you] to vnderſtand the hearing.

20 For the bed is [z] ſtreight that it can not ſuffice, and the couering narow that one can not wrap himſelfe.

21 For yͤ Lord ſhal ſtand as in mount [a] Perazim: he ſhalbe wroth as in the valley [b] of Gibeon, that he may do his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act.

22 Nowe therefore be no mockers, leaſt your bondes increaſe: for I haue heard of yͤ Lord of hoſtes a conſumptiõ, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my ſpeach.

24 Doeth the plowe man plowe all the day, to ſowe? doeth he open, & breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then ſowe the fitches, and ſowe cummin, and caſt in wheate by meaſure, and the appointed barly and rye in their place?

26 For his God doeth inſtruct him to haue diſcretion, [and] doeth teache him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neither ſhall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a ſtaffe, and cummin with a rod.

28 Bread [corne] when it is threſhed, he doeth not alway threſh it, neither doeth the wheele of his cart [ſtill] make a noyſe, neither will he breake it with the teeth thereof.

29 This alſo commeth from yͤ Lorde of hoſtes, which is wonderfull in counſell, [and] excellent in workes.

CHAP. XXIX.

1 A prophecie againſt Ieruſalem. 13 The vengeance of God on them that followe the traditions of men.

---

[d] Which is not of long cõtinuance, but is ſoone ripe, and firſt eaten.

[e] Signifying, that the faithfull, which put not their truſt in any worldly proſperitie, but made God their glory, ſhalbe preſerued.

[f] He will giue counſell to the gouernour, and ſtrength to yͤ captaine, to driue the enemies in at their owne gates.

[g] Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here ment by drunkennes and vomiting.

[h] For there was none that was able to vnderſtand any good doctrine: but were fooliſh, and as vnmeete as yong babes.

[i] They muſt haue one thing oft times told.

[k] Let one teach what hee can, yet they ſhall no more vnderſtand him, then if he ſpake in a ſtrange language.

[l] That is, the Prophet, whõ God ſhoulde ſende.

[m] This is the doctrine, whereupon ye ought to ſtay and reſt.

[n] Shewe to them that are wearie & haue neede of reſt, what is the true reſt.

[o] Becauſe they will not receiue the word of God when it is offred, it commeth of their owne malice, if after their hearts be ſo hardened, that they care not for it, as before Chap. 6.9.

[p] They thought they had ſhiftes to auoyde Gods iudgements, and that they could eſcape though all other periſhed.

[q] Though the Prophets condemned their idoles, and vaine truſt, of falſehood, and vanitie, yet the wicked thought in themſelues that they would truſt in theſe things.

[r] That is, Chriſt, by whõ all the building muſt be tried and vpholden, Pſal. 118.22. mat. 21.42. acts 4.11. rom. 9.33. 1.pet. 2.6.

[ſ] He ſhall be quiet, and ſeeke none other remedies, but be content with Chriſt.

[t] In the reſtitution of his Church, iudgement and iuſtice ſhall reigne.

[u] Gods corrections and affliction.

[x] Affliction ſhall diſcouer their vaine confidence, which they kept ſecret to themſelues.

[y] Terrour and deſtruction ſhall make you to learne that, which exhortations and gentlenes could not bring you vnto.

[z] Your affliction ſhalbe ſo ſore, that you are not able to endure it.

[a] When Dauid ouercame yͤ Philiſtims, 2.Sam. 5.20. 1.chro. 14.11.

[b] Where Ioſhua diſcomfited fiue Kings of yͤ Amorites, Ioſh. 10.12.

[c] As the plowman hath his appointed time, and diuers inſtruments for his labour, ſo hath the Lord for his vengeances: for he puniſheth ſome at one time and ſome at another, ſome after one ſort and ſome after another, ſo that his choſen ſeede is beaten, and tried, but not broken, as are the wicked.

Ah [a]altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b]let them kill lambes.

2 But I will bring the altar into diſtreſſe, & there ſhalbe heauines and ſorow, & it ſhalbe vnto me like [c]an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, & wil caſt vp ramparts againſt thee.

4 So ſhalt thou be humbled, [and] ſhalt ſpeake out of the [d]ground, and thy ſpeache ſhalbe [as] out of the duſt: thy voyce alſo ſhall be out of the ground like him that hath a ſpirit of diuination, and thy talking ſhal whiſper out of the duſt.

5 Moreouer, the multitude of thy [e]ſtrangers ſhall be like ſmall duſt, and the multitude of ſtrong men ſhall be as chaffe that paſſeth away, and it ſhalbe in a moment, [euen] ſuddenly.

6 Thou ſhalt be viſited of the Lorde of hoſtes with thunder, & ſhaking, and a great noyſe, a whirlewinde, and a tempeſt, and a flame of a deuouring fire.

7 And the [f]multitude of all the nations that fight againſt the altar, ſhall be as a dreame [or] viſion by night: euen all they that make the warre againſt it, and ſtrong holdes againſt it, and laye ſiege vnto it.

8 And it ſhalbe like as an hungry man dreameth, and behold, [g]he eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, he is drinking, and when he awaketh, beholde, hee is faint, and his ſoule longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 [h]Stay your ſelues, and wonder: they are blind, and make [you] blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lorde hath couered you with a ſpirite of ſlumber, and hath ſhut vp your eyes: the Prophets and your chiefe Seers hath he couered.

11 And the viſion of them all is become vnto you, as the wordes of a booke that is ſealed vp, which they deliuer to one that can reade, ſaying, Reade this, I pray thee. Then ſhall he ſay, I can [i]not: for it is ſealed.

12 And the booke is giuen vnto him that can not reade, ſaying, Reade this, I pray thee. And he ſhall ſay, I can not reade.

13 Therefore the Lord ſaide, Becauſe this people [k]come neere vnto me with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l]feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, [euen] a marueilous worke, and a wonder: for the wiſedome of their wiſe men ſhall [m]periſh, and the vnderſtanding of their prudent men ſhalbe hid.

15 Woe vnto them that [n]ſeeke deepe to hide [their] counſell from the Lorde: for their workes are in darkeneſſe, and they ſay, Who ſeeth vs? and who knoweth vs?

16 Your turning [of deuiſes] ſhall it not be eſtemed [o]as the potters clay? for ſhall the worke ſay of him that made it, He made me not? or the thing formed, ſay of him that facioned it, He had none vnderſtanding?

17 Is it not yet but a litle whyle, and Lebanon ſhalbe [p]turned into Carmel? and Carmel ſhalbe counted as a foreſt?

18 And in that day ſhall yͤ deafe heare the wordes of the booke, and the eyes of the blind ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meeke in yͤ Lorde ſhal receiue ioye againe, and the poore men ſhall reioyce in the holy one of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornefull ſhalbe conſumed: and all that haſted to iniquitie, ſhalbe cut off:

21 Which made a man to ſinne in the [q]word, and tooke him in a ſnare: which reproued [them] in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſayeth the Lorde vnto yͤ houſe of Iaakob, [euen] he that redeemed Abraham, Iaakob ſhall not now be confounded, neither nowe ſhall his face be pale.

23 But when he ſeeth his children, the worke of mine hands, in the middes of him, they ſhall ſanctifie my Name, and ſanctifie the holie one of Iaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirite, [r]ſhall haue vnderſtanding, and they that murmured, ſhall learne doctrine.

CHAP. XXX.

1 He reproueth the Iewes which in their aduerſitie vſed their owne counſels, 2 and ſought helpe of the Egyptians, 10 Deſpiſing the Prophets. 16 Therefore hee ſheweth what deſtruction ſhall come vpon them, 18 But offreth mercie to the repentant.

---

[a] The Ebrew worde Ariel ſignifieth the Lion of God, and ſignifieth the altar, becauſe the altar ſeemed to deuour the ſacrifice that was offred to God, as Eze.43.16.

[b] Your vaine confidence in your ſacrifices ſhall not laſt long.

[c] Your citie ſhall not be full of blood, as an altar whereon they ſacrifice.

[d] Thy ſpeach ſhall be no more ſo loftie, but abaſed, and lowe as the very charmers, which are in low places, and whiſper, ſo that their voyce can ſcarce be heard.

[e] Thine hired ſouldiers, in whom thou truſteſt, ſhalbe deſtroyed, as duſt or chaffe in a whirle winde.

[f] The enemies that I will bring to deſtroy thee, and that, which thou makeſt thy vaine truſt, ſhall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to yͤ Church for the deſtruction of their enemies.

[g] That is, hee thinketh that he eateth.

[h] Muſe hereon as long as ye liſt, yet ſhall ye finde nothing, but occaſion to be aſtonied: for your Prophets are blinde, and therefore can not direct you.

[i] Meaning, yͭ it is all alike, either to reade, or not to reade, except God open the heart to vnderſtand.

[k] Becauſe they are hypocrites and not ſyncere in heart, as Mat. 15.8.

[l] That is, their religion was learned by mans doctrine, and not by my word.

[m] Meaning, that where as God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles, and without vnderſtanding.

[n] This is ſpoken of them, which in heart deſpiſed Gods worde, and mocked at the admonitions, but outwardly bare a good face.

[o] For all your craft, ſayth the Lord, you can not be able to eſcape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it ſelfe.

[p] Shall there not be a chãge of all things? and Carmel, that is a plentifull place in reſpect of that it ſhalbe then, may be taken as a foreſt, as Chap.32.15. and thus he ſpeaketh to comfort the faithfull.

[q] They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

[r] Signifying, not but ſtill that except God giue vnderſtanding, and knowledge, man can erre, and murmure againſt him.

VO to yͤ [a] rebellious children, ſayth the Lorde, that take counſell, but not of me, and [b] couer with a couering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to go downe into Egypt (and haue not aſked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadowe of Egypt your confuſion.

4 For his [c] princes were at Zoan, and his Ambaſſadours came vnto Hanes.

5 They ſhall be all aſhamed of the people that can not profite them, nor helpe nor doe them good, but [ſhall be] a ſhame and alſo a reproche.

6 ¶ The [d] burden of the beaſts of the South, in a land of trouble & anguiſhe, from whence ſhall come the yong and olde lyon, the viper and fierie flying ſerpent [againſt them] that ſhal beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bounches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they ſhal helpe in vaine. Therfore haue I cryed vnto [e] her, Their ſtrength [f] [is] to ſit ſtill.

8 Now go, [and] write [g] it before them in a table, and note it in a booke that it may be for the [h] laſt day for euer & euer:

9 That it is a rebellious people, lying children, [and] children that woulde not [i] heare the Lawe of the Lorde.

10 Which ſay vnto yͤ Seers, See not: and to yͤ Prophets, Propheſie not vnto vs right things: [but] ſpeake flattering things vnto vs: prophecie [k] errours.

11 Depart out of the way: go aſide out of the path: cauſe the holy one of Iſrael to ceaſe from vs.

12 Therefore thus ſaieth the holy one of Iſrael, Becauſe you haue caſt off this worde, and truſt in [l] violence, and wickednes, and ſtay thereupon,

13 Therefore this iniquitie ſhalbe vnto you as a breach yͭ falleth, [or] a ſwelling in an hie wall, whoſe breaking commeth ſuddenly in a moment.

14 And yͤ breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a ſhearde to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaid the [n] Lorde God, the holy one of Iſrael, In reſt & quietnes ſhall ye be ſaued: in quietnes and in confidence ſhalbe your ſtrength, but ye would not.

16 For ye haue ſaide, No, but we will flee away vpon [o] horſes. Therefore ſhal ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſand [as] one [ſhall flee] at the rebuke of one: at the rebuke of fiue ſhall ye flee, til ye be left as a ſhippe maſt vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wayte, that he may haue [q] mercie vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for yͤ Lorde [is] the God of [r] iudgemēt. Bleſſed [are] all they that wayte for him.

19 Surely a people ſhall dwell in Zion, [&] in Ieruſalem: thou ſhalt weepe no more: he will certeinely haue mercie vpon thee at the voyce of thy crie: when he heareth thee, he will anſwere thee.

20 And when the Lorde hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhalbe no more kept backe, but thine eyes ſhall ſee thy ‖ rayne.

21 And thine eares ſhall heare a word behind thee, ſaying, This is the way, [ſ] walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhall [t] pollute the couering of the images of ſiluer, and the rich ornament of thine images of gold, [and] caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, [u] Get thee hence.

23 Then ſhall he giue rayne vnto thy ſeede, when thou ſhalt ſow the ground, and bread of the encreaſe of the earth, and it ſhalbe fatte and as oyle: in that day ſhall thy cattell be fed in large paſtures.

24 The oxen alſo and the yong aſſes, that till the ground, ſhal eate cleane prouender, which is winowed with the ſhouell and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill ſhall there be riuers [and] ſtreames of waters, in the day of the great ſlaughter, when the towers ſhall fall.

26 Moreouer, yͤ light of yͤ moone ſhall be

[a] Who contrary to their promes, take not me for their protectour, and contrary to my cōmandement, ſeeke helpe at ſtrangers.

[b] They ſeeke ſhifts to cloke their doings, and not godly meanes.

[c] The chiefe of Iſrael went into Egypt in Ambaſſie to ſeeke helpe, and abode at theſe cities.

[d] That is, a heauie ſentence or prophecie againſt the beaſts that caried their treaſures into Egypt, by the wildernes, which was South from Iudah: ſignifying, that if the beaſtes ſhould not be ſpared, yͭ men ſhould be puniſhed much more grieuouſly.

[e] To wit, to Ieruſalem.

[f] And not to come to & fro to ſeeke helpe.

[g] That is, this propheſie.

[h] That it may be a witnes againſt thē for all poſteritie.

[i] He ſheweth what was the cauſe of their deſtruction, and bringeth alſo all miſerie to man: to wit, becauſe they woulde not heare the word of God, but delited to be flattered, and led in errour.

[k] Threaten vs not by yͤ worde of God, neither be ſo rigorous, nor talke vnto vs in the name of the Lorde, as Iere. 11,21.

[l] Meaning, in their ſtubbernes againſt God, & the admonitions of his Prophets.

[m] Signifying, yͭ the deſtructiō of yͤ wicked ſhalbe wͭout recouerie.

[n] Oft times by his Prophets he put you in remembrance of this, that you ſhould onely depend on him.

[o] We will truſt to eſcape by our horſes.

[p] Whereas al the trees are cut downe ſaue two or three to make maſtes.

[q] He commendeth the great mercies of God, who with patience wayteth to call ſinners to repentance.

[r] Not onely in puniſhing, but in vſing moderation in the ſame, as Iere. 10,24. and 30,11.

‖ Or, inſtructour.

[ſ] God ſhall direct all thy wayes, and appoint thee how to go eyther hither or thither.

[t] Ye ſhall caſt away your idoles, which you haue made of golde, and ſiluer, with all that belongeth vnto them, as a moſt filthy thing, and polluted.

[u] Shewing that there can be no true repentance, except both in heart and deed we ſhewe our ſelues enemies to idolatrie.

[x] By theſe diuers maners of ſpeache he ſheweth that the felicitie of the Church ſhall be ſo great, that none is able ſufficiently to expreſſe it,

VO to yͤ [a] rebellious children, ſayth the Lorde, that take counſell, but not of me, and [b] couer with a couering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to go downe into Egypt (and haue not aſked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadowe of Egypt your confuſion.

4 For his [c] princes were at Zoan, and his Ambaſſadours came vnto Hanes.

5 They ſhall be all aſhamed of the people that can not profite them, nor helpe nor doe them good, but [ſhall be] a ſhame and alſo a reproche.

6 ¶ The [d] burden of the beaſts of the South, in a land of trouble & anguiſhe, from whence ſhall come the yong and olde lyon, the viper and fierie flying ſerpent [againſt them] that ſhal beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bounches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they ſhal helpe in vaine. Therfore haue I cryed vnto [e] her, Their ſtrength [f] [is] to ſit ſtill.

8 Now go, [and] write [g] it before them in a table, and note it in a booke that it may be for the [h] laſt day for euer & euer:

9 That it is a rebellious people, lying children, [and] children that woulde not [i] heare the Lawe of the Lorde.

10 Which ſay vnto yͤ Seers, See not: and to yͤ Prophets, Propheſie not vnto vs right things: [but] ſpeake flattering things vnto vs: prophecie [k] errours.

11 Depart out of the way: go aſide out of the path: cauſe the holy one of Iſrael to ceaſe from vs.

12 Therefore thus ſaieth the holy one of Iſrael, Becauſe you haue caſt off this worde, and truſt in [l] violence, and wickednes, and ſtay thereupon,

13 Therefore this iniquitie ſhalbe vnto you as a breach yͭ falleth, [or] a ſwelling in an hie wall, whoſe breaking commeth ſuddenly in a moment.

14 And yͤ breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a ſhearde to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaid the [n] Lorde God, the holy one of Iſrael, In reſt & quietnes ſhall ye be ſaued: in quietnes and in confidence ſhalbe your ſtrength, but ye would not.

16 For ye haue ſaide, No, but we will flee away vpon [o] horſes. Therefore ſhal ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſand [as] one [ſhall flee] at the rebuke of one: at the rebuke of fiue ſhall ye flee, til ye be left as a ſhippe maſt vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wayte, that he may haue [q] mercie vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for yͤ Lorde [is] the God of [r] iudgemēt. Bleſſed [are] all they that wayte for him.

19 Surely a people ſhall dwell in Zion, [&] in Ieruſalem: thou ſhalt weepe no more: he will certeinely haue mercie vpon thee at the voyce of thy crie: when he heareth thee, he will anſwere thee.

20 And when the Lorde hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhalbe no more kept backe, but thine eyes ſhall ſee thy ‖ rayne.

21 And thine eares ſhall heare a word behind thee, ſaying, This is the way, [ſ] walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhall [t] pollute the couering of the images of ſiluer, and the rich ornament of thine images of gold, [and] caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, [u] Get thee hence.

23 Then ſhall he giue rayne vnto thy ſeede, when thou ſhalt ſow the ground, and bread of the encreaſe of the earth, and it ſhalbe fatte and as oyle: in that day ſhall thy cattell be fed in large paſtures.

24 The oxen alſo and the yong aſſes, that till the ground, ſhal eate cleane prouender, which is winowed with the ſhouell and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill ſhall there be riuers [and] ſtreames of waters, in the day of the great ſlaughter, when the towers ſhall fall.

26 Moreouer, yͤ light of yͤ moone ſhall

---

[a] Who contrary to their promes, take not me for their protectour, and contrary to my cōmandement, ſeeke helpe at ſtrangers.

[b] They ſeeke ſhifts to cloke their doings, and not godly meanes.

[c] The chiefe of Iſrael went into Egypt in Ambaſſie to ſeeke helpe, and abode at theſe cities.

[d] That is, a heauie ſentence or prophecie againſt the beaſts that caried their treaſures into Egypt, by the wildernes, which was South from Iudah: ſignifying, that if the beaſtes ſhould not be ſpared, yͭ men ſhould be puniſhed much more grieuouſly.

[e] To wit, to Ieruſalem.

[f] And not to come to & fro to ſeeke helpe.

[g] That is, this propheſie.

[h] That it may be a witnes againſt thē for all poſteritie.

[i] He ſheweth what was the cauſe of their deſtruction, and bringeth alſo all miſerie to man: to wit, becauſe they woulde not heare the word of God, but delited to be flattered, and led in errour.

[k] Threaten vs not by yͤ worde of God, neither be ſo rigorous, nor talke vnto vs in the name of the Lorde, as Iere.11,21.

[l] Meaning, in their ſtubbernnes againſt God, & the admonitions of his Prophets.

[m] Signifying, yͭ the deſtructiō of yͤ wicked ſhalbe woutrecouerie.

[n] Oft times by his Prophets he put you in remembrance of this, that you ſhould onely depend on him.

[o] We will truſt to eſcape by our horſes.

[p] Whereas al the trees are cut downe ſaue two or three to make maſtes.

[q] He commendeth the great mercies of God, who with patience wayteth to call ſinners to repentance.

[r] Not onely in puniſhing, but in vſing moderation in the ſame, as Iere. 10,24. and 30,11.

‖ Or, inſtructour.

[ſ] God ſhall direct all thy wayes, and appoint thee how to go eyther hither or thither.

[t] Ye ſhall caſt away your idoles, which you haue made of golde, and ſiluer, with all that belongeth vnto them, as a moſt filthy thing, and polluted.

[u] Shewing that there can be no true repentance, except both in heart and deed we ſhewe our ſelues enemies to idolatrie.

[x] By theſe diuers maners of ſpeache he ſheweth that the felicitie of the Church ſhall be ſo great, that none is able ſufficiently to expreſſe it.

be as the light of the [y] ſunne, and the light of the ſunne ſhalbe ſeuen folde, and like the light of ſeuen dayes in the day that the Lorde ſhall binde vp the breach of his people, and heale the ſtroke of their wound.

27 Beholde, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof [is] heauie: his lippes are full of indignation, and his tongue [is] as a deuouring fire.

28 And his ſpirit [is] as a riuer that ouerfloweth vp to the necke: it deuideth a ſunder, to fanne the nations with the fanne of [a] vanitie, and there [ſhall be] a bridle to cauſe them to erre in yͤ chawes of the people.

29 [But] there ſhall be a ſong vnto you as in the [b] night, when a ſolemne feaſt is kept: and gladnes of heart, as he that commeth with a pipe to go vnto the mount of the Lord, to the mightie one of Iſrael.

30 And the Lorde ſhall cauſe his glorious voyce to be heard, and ſhal declare the lighting down of his arme with the anger of [his] countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and hayle ſtones.

31 For with the voyce of the Lorde ſhall Aſſhur be deſtroyed, which ſmote with the [c] rod.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall [d] cleaue faſt, which the Lord ſhall lay vpon him with [e] tabrets and harpes: and with battels, [&] lifting vp [of hands] ſhall he fight [f] againſt it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof [is] fire and much wood: the breath of the Lorde, like a riuer of brimſtone, doeth kindle it.

[y] When the Church ſhall be reſtored, the glory thereof ſhall paſſe ſeuen times the brightneſſe of the ſunne: for by the ſunne and moone, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdome of Chriſt.

[z] This threatning is againſt the Aſſyrians, the chiefe enemies of the people of God.

[a] To driue thẽ to nothing: and thus God conſumeth the wicked by that meanes, whereby he clenſeth his.

[b] Ye ſhall reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.

[c] Gods plague

[d] It ſhall deſtroy.

[e] With ioye and aſſurance of the victorie.

[f] Againſt Babel: meaning, the Aſſyrians & Babylonians.

[g] Here it is taken for hell, where the wicked are tormented, read 2.King.23.10.

[h] So that their eſtate or degree can not exempt the wicked.

[i] By theſe figuratiue ſpeaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curſeth them that forſake God, and ſeeke for the helpe of men.

WO vnto them that [a] go down into Egypt for helpe, and ſtay vpon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they be very ſtrong: but they looke not vnto the holy one of Iſrael, nor [b] ſeeke vnto the Lorde.

2 But he yet is [c] wiſeſt: therefore he will bring euill, and not turne backe his worde, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians [are] men, and not God, and their horſes fleſh, and not ſpirite: and when the Lord ſhall ſtretch out his hand, the [d] helper ſhall fall, and he that is holpen ſhall fal, and they ſhall altogether fayle.

4 For thus hath the Lorde ſpoken vnto me, As the lyon or lyons whelpe roareth vpon his praye, againſt whome [if] a multitude of ſhepheards be called, he will not be afraide at their voyce, neither wil humble himſelfe at their noyſe: ſo ſhall the Lord of hoſtes come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, ſo ſhall the Lord of hoſtes defend Ieruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in aſmuch as ye are [f] ſunken deepe in rebellion.

7 For in that day euery man ſhall [g] caſt out his idoles of ſiluer, & his idoles of golde, which your hands haue made you, [euen] a ſinne.

8 [h] Then ſhall Aſſhur fall by yͤ ſword, not of man, neither ſhall the ſword of man deuoure him, and he ſhall flee from the ſword, and his yong men ſhall faint.

9 And hee ſhall goe for feare to his [i] towre, and his princes ſhall be afraide of the ſtandard, ſaith the Lorde, whoſe [k] fire is in Zion, and his fornace in Ieruſalem.

[a] There were two ſpeciall cauſes, why the Iſraelites ſhoulde not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them neuer to returne thither, Deut.17.16.and 28.68, leaſt they ſhould forget the benefite of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatrie of the Egyptians, and ſo forſake God, Iere.2.18.

[b] Meaning, that they forſake the Lorde, that put their truſt in worldly thinges: for they can not truſt in both.

[c] And knowe their craftie enterpriſes and will bring all to nought.

[d] Meaning, both yͤ Egyptians and the Iſraelites.

[e] He ſheweth the Iewes, that if they woulde put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull ouer thẽ, as a birde ouer her yong, which euer flyeth about them for their defence: which ſimilitude yͤ ſcripture vſeth in diuers places, as Deut.32.11. Matt.23.37.

[f] He toucheth their cõſcience that they might earneſtly feele their grieuous ſinnes and ſo truely repent, foraſmuch as nowe they are almoſt drowned and paſt recouerie.

[g] By theſe fruits your repentance ſhall be knowen, as Chap.2.18.

[h] When your repentance appeareth.

[i] This was accompliſhed ſoone after when Saneheribs armie was diſcomfited, and he fled to his caſtell in Nineueh for ſuccour.

[k] To deſtroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers deſcribed by the gouernement of Hezekiah, who was the figure of Chriſt.

BEholde, [a] a King ſhall reigne in iuſtice, and the princes ſhal rule [b] in iudgement.

2 And [that] man ſhalbe as an hiding place from the winde, and as a refuge for the tempeſt: as riuers of water in a drie place, [and] as the ſhadowe of a great rocke in [c] a weary land.

3 The eyes of [d] the ſeeing ſhall not be ſhut, and the eares of them that heare,

[a] This Propheſie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

[b] By iudgement and iuſtice is meant an vpright gouernement, both in policie and religion.

[c] Where men are wearie with traueiling, for lacke of water.

[d] Hee promiſeth to giue the true light, which is the pure doctrine of Gods worde, and vnderſtanding, and zeale of the ſame, contrarie to the threatnings againſt the wicked, Chap.6.9.and 29.10.

ſhall hearken.

4 And the heart of the fooliſh ſhall vnderſtand knowledge, and the tongue of the ſtutters ſhall be ready to ſpeake diſtinctly.

5 A [e] nigarde ſhall no more be called liberall, nor the churle riche.

6 But the nigarde will ſpeake of nigardnes, and his heart will worke iniquitie, and doe wickedly, & ſpeake falſely againſt the Lorde, to make emptie the hungrie ſoule, and to cauſe the drinke of the thirſtie to faile.

7 For the weapons of the churle [are] wicked: he deuiſeth wicked counſailes, to vndoe the poore with lying words: and to ſpeake [againſt] the poore in iudgement.

8 But the liberall man will deuiſe of liberall things, and he wil continue [his] liberalitie.

9 ¶ Riſe vp, ye women that are at eaſe: heare my voyce, ye [f] careles daughters: hearken to my wordes.

10 Ye women, that are careles, ſhalbe in feare [g] aboue a yeere in dayes: [h] for the vintage ſhall faile, [and] the gathering ſhall come no more.

11 Ye women that are at eaſe, be aſtonied: feare, O ye careles women: put off the clothes: make bare, and girde [ſackecloth] vpon the loynes.

12 Men ſhall lament for the [i] teates, [euen] for the pleaſant fieldes, [and] for the fruitfull vine.

13 Upon the land of my people ſhall growe thornes [and] briers: yea, vpon all the houſes of ioye in the citie of reioycing,

14 Becauſe the palace ſhall be forſaken, [and] the ‖ noyſe of the citie ſhall be left: the towre & fortreſſe ſhalbe dennes for euer, [and] the delite of wilde aſſes, [and] a paſture for flockes,

15 Until the [k] Spirit be powred vpon vs from aboue, and the wilderneſſe become a fruitfull field, and the [l] plenteous fielde be counted as a foreſt.

16 And iudgement ſhall dwell in the deſert, and iuſtice ſhall remaine in the fruitfull fielde.

17 And the worke of iuſtice ſhall be peace, euen the worke of iuſtice and quietnes, and aſſurance for euer.

18 And my people ſhall dwell in the tabernacle of peace & in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the foreſt, and the [m] citie ſhall be ſet in the lowe place.

20 Bleſſed are ye [n] that ſowe vpon all waters, and [o] driue [thither] the feete of the oxe and the aſſe.

[e] Uice ſhall no more be called vertue, nor vertue eſteemed by power and riches.

[f] He propheſieth of ſuch calamitie to come, that they will not ſpare the wome̅ and children, and therefore willeth them to take heede and prouide.

[g] Meaning, that the affliction ſhoulde continue long, and when one yere were paſt, yet they ſhould looke for newe plagues.

[h] God wil take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goodes.

[i] By the teates, he meaneth the plentifull fields, whereby men are nouriſhed as children with the teate: or, the mothers for ſorowe, and leannes ſhall lacke milke.

‖ Or, multitude.

[k] That is, whe̅ the Church ſhalbe reſtored: thus the Prophets after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhoulde faint.

[l] The fielde which is nowe fruitfull, ſhall be but as a baren foreſt in compariſon of that it ſhall be then, as Chap. 29. 17. which ſhall be fulfilled in Chriſtes time: for then they that were before as the baren wilderneſſe, being regenerate, ſhall be fruitfull, and they that had ſome beginning of godlines, ſhall bring forth fruites in ſuch abundance, that their former life ſhall ſeeme but as a wildernes, where no fruites were.

[m] They ſhall not neede to builde it in hie places for feare of the enemie: for God will defende it, and turne away the ſtormes from hurting of their commodities.

[n] That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made drie for your vſes.

[o] The fieldes ſhall be ſo ranke, that they ſhall ſende out their cattell to eate vp the firſt croppe, which abundance ſhall be ſignes of Gods fauour and loue towards them.

CHAP. XXXIII.

The deſtruction of them, by whome God hath puniſhed his Church.

WO to thee that [a] ſpoyleſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [b] ceaſe to ſpoyle, thou ſhalt be ſpoyled: when thou ſhalt make an end of doing wickedly, [c] they ſhall doe wickedly againſt thee.

2 [d] O Lord, haue mercie vpon vs, we haue waited for theee: be thou, [which waſt] [e] their arme in the morning, our helpe alſo in time of trouble.

3 At the noyſe of the tumult, the [f] people fled: at thine [g] exalting the nations were ſcattered.

4 And your ſpoyle ſhall be gathered [like] the gathering of [h] caterpillers: and [i] he ſhall go againſt him like the leaping of graſhoppers.

5 The Lorde is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iuſtice.

6 And there ſhall be ſtabilitie of [k] thy times, ſtrength, ſaluation, wiſdome and knowledge: [for] the feare of the Lorde ſhalbe his treaſure.

7 Beholde, [l] their meſſengers ſhall crie without, and the [m] ambaſſadours of peace ſhall weepe bitterly.

8 The [n] paths are waſte: the wayfaring man ceaſeth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, & hewen downe: [o] Sharon is like a wilderneſſe, and Baſhan is ſhaken and Carmel.

[a] Meaning the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefly of Saneherib, but not onely.

[b] When thine appointed time ſhall come that God ſhall take away thy power: and ẏ which thou haſt wrongfully gotten, ſhalbe giuen to others, as Amos. 5. 11.

[c] The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes, and Perſians ſhall doe the ſame to the Caldeans.

[d] He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and ſeeke helpe of God.

[e] Which helpedſt our fathers ſo ſoone as they called vpon thee.

[f] That is, the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

[g] When thou, O Lorde, diddeſt lift vp thine arme to puniſh thine enemies.

[h] Ye that as Caterpillers deſtroyed with your nomber the whole worlde, ſhall haue no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heape and deſtroyed.

[i] Meaning the Medes and Perſians againſt the Caldeans.

[k] That is, in the dayes of Hezekiah.

[l] Sent from Saneherib.

[m] Whome they of Ieruſalem ſent to intreate of peace.

[n] Theſe are the wordes of the Ambaſſadours, when they returne from Saneherib.

[o] Which was a plentifull countrey, meaning, that Saneherib woulde deſtroy all.

10 Now wil I [p] ariſe, ſaith the Lord: nowe will I be exalted, nowe wil I lift vp my ſelfe.

11 [q] Ye ſhall conceiue chaffe, [&] bring forth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhalbe [as] the burning of lime: [and as] the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, ye that are [r] farre off, what I haue done, & ye that are neere, knowe my power.

14 The [ſ] ſinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 He that walketh in iuſtice, & ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands from taking of giftes, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

16 He ſhall dwell on [t] hie: his defence [ſhall be] the munitions of rockes: bread ſhall be giuen him, [and] his waters ſhall be ſure.

17 Thine eyes ſhall [u] ſee the King in his glorie: they ſhall beholde the land [x] farre off.

18 Thine heart [y] ſhall meditate feare, Where is the ſcribe? Where is yͤ receiuer? Where is he that counted the towres?

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeach, that thou canſt not perceiue, [&] of a ſtammering tongue that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſts: thine eyes ſhal ſee Ieruſalem a quiet habitation, a Tabernacle that can not be remoued: and the ſtakes thereof can neuer be takẽ away, neither ſhall any of the cords thereof be broken.

21 For ſurely there the mightie Lord [will be] vnto vs, [as] a place [z] of floods [and] broad riuers, whereby ſhall paſſe no ſhippe with oares, neither ſhal great ſhippe paſſe thereby.

22 For the Lorde [is] our iudge, the Lord [is] our lawe giuer: the Lorde [is] our King, he will ſaue vs.

23 Thy [a] cordes are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the [b] praye be deuided for a great ſpoyle: [yea,] the lame ſhall take away the praye.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall haue their iniquitie forgiuen.

CHAP. XXXIIII.

1 He ſheweth that God puniſheth the wicked for the loue that he beareth towarde his Church.

COme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord [is] vpon all nations, & [his] wrath vpon all their armies: hee hath [b] deſtroyed them [and] deliuered them to the ſlaughter.

3 And their ſlaine ſhalbe caſt out, and their ſtincke ſhall come vp out of their bodies, and the mountaines ſhalbe melted with their blood.

4 And all the hoſte of heauen [c] ſhalbe diſſolued, and the heauens ſhall be folden like a booke: and all their hoſtes ſhall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my ſworde ſhalbe [d] drunken in the heauen: behold, it ſhall come downe vpon Edom, euen vpon the people of [e] my curſe to iudgement.

6 The ſworde of the Lorde is filled with blood: it is made fat with the fat [and] with the blood of the [f] lambes and the goates, with the fat of the kidneis of the rammes: for the Lorde hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Edom.

7 And the [h] vnicornes ſhall come downe with them and the heiffers with the bulles, and their land ſhall be drunken with blood, and their duſt made fat with fatnes.

8 For [it is] the day of the Lords vengeance, [and] the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtone, and the land thereof ſhall be burning pitch.

10 It ſhall not be quenched night nor day: the ſmoke thereof ſhall go vp euermore: it ſhalbe deſolate from generation to generation: none ſhall paſſe through it for euer.

11 But the pelicane [k] and the hedgehog ſhall poſſeſſe it, and the great owle, and the rauen ſhall dwell in it, and hee ſhall ſtretch out vpon it the line of [l] vanitie, and the ſtones of emptines.

---

[p] To helpe and deliuer my Church.

[q] This is ſpoken againſt the enemies, who thought all was their owne: but he ſheweth that their enterpriſe ſhall be in vaine, and that the fire, which they had kindled for others, ſhould conſume them.

[r] His vengeance ſhalbe ſo great, that all the world ſhall talke thereof.

[ſ] Which doe not beleeue the wordes of the Prophet & the aſſurance of their deliuerance.

[t] Meaning, that God will be a ſure defence to all them that liue according to his worde.

[u] They ſhall ſee Hezekiah deliuered from his enemies and reſtored to honor & glorie.

[x] They ſhalbe no more ſhut in as they were by Saneherib, but go where it pleaſeth them.

[y] Before that this libertie cōmeth, thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo ſharply aſſaile you, that one ſhall crye, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall crie for him that valeweth the riche houſes, but God will deliuer you from this feare.

[z] Let vs be content with this ſmall riuer of Shiloah, & not deſire the great ſtreames & riuers, whereby the enemies may bring in ſhippes & deſtroy vs.

[a] He derideth the Aſſyrians & enemies of the Church, declaring their deſtruction as they that periſh by ſhipwracke.

[b] He comforteth the Church, and ſheweth that they ſhalbe enriched with all benefites both of body and ſoule.

[a] He propheſieth of the deſtruction of the Edomites and other nations which were enemies to the Church.

[b] God hath determined in his counſell, & hath giuen ſentence for their deſtruction.

[c] He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles thinketh that heauen & earth periſheth.

[d] I haue determined in my ſecret cõſell and in the heauens to deſtroy them, till my ſworde be wearie with ſheding blood.

[e] They had an opinion of holines becauſe they came of the Patriarke Izhak, but in effect were accurſed of God, & enemies vnto his Church, as the Papiſts are.

[f] That is both of yong [illegible], poore & rich of his enemies.

[g] That famous citie ſhal be conſumed as a ſacrifice burnt to aſhes.

[h] The mightie and rich ſhalbe aſwel deſtroyed as the inferiours.

[i] He alludeth to the deſtructiō of Sodom and Gomorah, Gen. 19. 24.

[k] Read Chap. 13. 21. and Zephan. 2. 14.

[l] In vaine ſhal any man goe about to build it againe.

12 [m] The nobles thereof ſhall call to the kingdome, and there ſhall be none, and all the princes thereof ſhall be [as] nothing.

13 And it ſhall bring forth thornes in the palaces thereof, nettles and thiſtles in the ſtrong holdes thereof, and it ſhall be an habitation for dragons and a court for oſtriches.

14 There ſhall [n] meete alſo Ziim and Jim, and the Satyre ſhall crie to his fellow, & the ſhricheowle ſhall reſt there, & ſhall finde for her ſelfe a quiet dwelling.

15 There [o] ſhall the owle make her neſt, and lay, and hatch, & gather them vnder her ſhadowe: there ſhall the vultures alſo be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lorde, and reade: none of [q] theſe ſhall faile, none ſhall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath caſt the [ſ] lot for them, and his hand hath deuided it vnto them by line: they ſhall poſſeſſe it for euer: from generation to generation ſhall they dwell in it.

CHAP. XXXV.

1 The great ioye of them that beleeue in Chriſt. 3 Their office which preach the Goſpel. 8 The fruites that followe thereof.

The [a] deſert and the wildernes ſhall reioyce: and the waſte ground ſhall be glad and floriſh as the roſe.

2 It ſhall floriſh abundantly & ſhall greatly reioyce alſo and ioye: the glorie of Lebanon ſhall be giuen vnto it: the beautie of [b] Carmel, and of Sharon, they ſhall [c] ſee the glorie of the Lorde, [and] the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you ſtrong, feare not: beholde, your God commeth with [e] vengeance: [euen] God with a recompence, he will come and ſaue you.

5 Then ſhall the eyes of the [f] blinde be lightened, and the eares of the deafe be opened.

6 Then ſhall the lame man leape as an hart, & the dumme mans tongue ſhal ſing: for in the [g] wildernes ſhall waters breake out, and riuers in the deſert.

7 And the drie ground ſhall be as a poole, and the thirſtie as ſprings of water: in the habitation of dragons, where they lay: [ſhall be] a place for reedes and ruſhes.

8 And there ſhalbe a path and a way, and the way ſhalbe called [h] holy: the polluted ſhall not paſſe by it: for [i] he ſhall be with them, and walke in the way, and the fooles ſhall not erre.

9 There ſhall be [k] no lyon, nor noyſome beaſtes ſhall aſcend by it, neither ſhall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lorde ſhall returne and come to Zion with prayſe: and euerlaſting ioy ſhall be vpon their heads: they ſhall obtaine ioy and gladnes, and ſorowe and mourning ſhall flee away.

CHAP. XXXVI.

1 Saneherib ſendeth Rabſhakeh to beſiege Jeruſalem. 15 His blaſphemies againſt God.

NOw [a] in the [b] fourtenth yere of King Hezekiah, Saneherib king of Aſſhur came vp againſt all the ſtrong cities of Judah, and tooke them.

2 And the King of Aſſhur ſent Rabſhakeh from Lachiſh towarde Jeruſalem vnto King Hezekiah, with a great hoſte, and he ſtood by the conduite of the vpper poole in yͤ path of the fullers field.

3 Then came forth vnto him Eliakim the ſonne of Hilkiah the [c] ſteward of the houſe, and Shebna [d] the chanceler, and Joah the ſonne of Aſaph the recorder.

4 And [e] Rabſhakeh ſaid vnto them, Tell you Hezekiah, J pray you, Thus ſaith the great King, the King of Aſſhur, what confidence is this, wherein thou truſteſt?

5 J ſay, [f] Surely [J haue] eloquence, [but] counſell and ſtrength [are] for the warre: on whom then doeſt thou truſt, that thou rebelleſt againſt me?

6 Loe, thou truſteſt in this broken ſtaffe of reede on Egypt, whereupon if a man leane, it will go into his hand, and pearce it: ſo [is] [g] Pharaoh King of Egypt, vnto all that truſt in him.

7 But if thou ſay to mee, We truſt in the Lorde our God, Js not that he, whoſe hie places and whoſe altars

---

[m] Meaning, there ſhall be neither order nor policie, nor ſtate of common weale.

[n] Read Chap. 13,21.

[o] Signifying, that Idumea ſhould be an horrible deſolation and baren wildernes.

[p] That is, in the Lawe where ſuch curſes are threatned againſt the wicked.

[q] To wit, beaſtes and foules.

[r] That is, the mouth of the Lorde.

[ſ] He hath giuen the beaſts and foules Idumea for an inheritance.

[a] He propheſieth of the full reſtauration of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhalbe fully accompliſhed at the laſt day: albeit as yet it is cōpared to a deſert and wildernes.

[b] The Church which was before compared to a baren wilderneſſe, ſhall by Chriſt be made moſt plenteous and beautifull.

[c] He ſheweth that the preſence of God is the cauſe that yͤ Church doeth bring foorth fruite and floriſh.

[d] He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weake, that they may patiently abide the comming of God, which is at hande.

[e] To deſtroy your enemies.

[f] When the knowledge of Chriſt is reueiled.

[g] They that were baren and deſtitute of the graces of God, ſhall haue them giuen by Chriſt.

[h] It ſhalbe for the Saints of God and not for the wicked.

[i] God ſhall lead and guide them, alluding to the bringing foorth of Egypt.

[k] As he threatned to the wicked to be deſtroied hereby, Chap. 30.6.

[l] Whom the Lord ſhall deliuer from the captiuitie of Babylon.

[a] This hiſtorie is rehearſed, because it is as a ſeale & confirmation of the doctrine afore, both for yͤ threatnings and promiſes: to wit, that God woulde ſuffer his Church to be afflicted, but at length would ſend deliuerance.

[b] When he had aboliſhed ſuperſtition, and idolatrie, and reſtored religion, yet God would exerciſe his Church to trie their faith and patience.

[c] For he was nowe reſtored to his office, as Iſaiah had propheſied, Chap. 22,20.

[d] This declareth that there were few godly to be found in the Kings houſe, when he was driuen to ſend this wicked man in ſuch a weightie matter.

[e] Saneheribs chiefe captaine.

[f] He ſpeaketh this in the perſon of Hezekiah, falſly charging him, that he put his truſt in his wit and eloquence, whereas his onely confidence was in the Lorde.

[g] Satan laboured to pull the godly king from one vaine confidence to another: to wit, from truſt in the Egyptians, whoſe power was weake and would deceiue them: to yeelde himſelfe to the Aſſyrians, and ſo not to hope for any helpe of God.

Hezekiah tooke downe, and ſaid to Iudah and to Ieruſalem, Ye ſhall worſhip before this altar?

8 Now therefore giue hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able on thy part to ſet riders vpon them.

9 For how canſt thou ‖ deſpiſe any captaine of the [h] leaſt of my lords ſeruants? and put thy truſt on Egypt for charets and for horſemen?

10 And am I now come vp without the Lord to this land to deſtroy it? The Lord ſaid vnto me, [i] Go vp againſt this land and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna & Ioah vnto Rabſhakeh, [k] Speake, I pray thee, to thy ſeruants in the Aramites language, (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then ſaide Rabſhakeh, Hath my maſter ſent me to thy maſter, and to thee to ſpeake theſe wordes, and not to the men that ſit on the wall? that they may eate their owne doung, and drinke their owne ‡ piſſe with you?

13 So Rabſhakeh ſtood, and cryed with a loude voyce in the Iewes language, and ſaid, Heare the wordes of the great King, of the king of Aſſhur.

14 Thus ſaith the king, Let not Hezekiah deceiue you: for hee ſhall not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs: this citie ſhall not be giuen ouer into the hand of the king of Aſſhur.

16 Hearken not to Hezekiah: for thus ſaith the King of Aſſhur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land like your owne land, [euen] a land of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, ſaying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hande of the King of Aſſhur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of mine hand?

20 Who is hee among all the gods of theſe landes, that hath deliuered their coũtrey out of mine hand, that the Lord ſhould deliuer Ieruſalem out of mine hand?

21 Then they [n] kept ſilence, and anſwered him not a word: for the Kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiah the ſtewarde of the houſe, and Shebna the chanceller, and Ioah the ſonne of Aſaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabſhakeh.

CHAP. XXXVII.

2 Hezekiah aſketh counſell of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is ſlaine of the Angel, 38 And he himſelfe of his owne ſonnes.

AND * when the king Hezekiah heard it, he [a] rent his clothes, and put on ſackcloth & came into the Houſe of the Lord.

2 And he ſent Eliakim the ſtewarde of the houſe, and Shebna the chanceler, with the Elders of the Prieſtes, clothed in ſackcloth vnto [b] Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſaid vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the [c] birth, and there is no ſtrength to bring forth.

4 If ſo be the Lorde thy God hath [d] heard yͤ wordes of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then [e] lift thou vp [thy] prayer for the remnant that are left.

5 So the ſeruants of the King Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto them, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraide of the wordes that thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Beholde, I will ſende a blaſt vpon him, and he ſhall heare a [f] noyſe, and returne to his owne land, and I will cauſe him to fall by the ſworde in his owne lande.

8 ¶ So Rabſhakeh returned, and founde the King of Aſſhur fighting againſt [g] Libnah: for he had heard that

‖ Or, turne backe.

[h] He reprocheth to Hezekiah his ſmall power, which is not able to reſiſt one of Saneheribs leaſt captaines.

[i] Thus the wicked to deceiue vs, will pretende the Name of the Lord: but we muſt trie the ſpirits, whether they be of God or no.

[k] They were afraide, leaſt by his wordes he ſhould haue ſtirred the people againſt the King, and alſo pretended to growe to ſome appointment with him.

‡ Ebr. the water of their feete.

[l] The Ebrewe word ſignifieth bleſſing: whereby this wicked captaine would haue perſwaded the people, that their condition ſhould be better vnder Saneherib then vnder Hezekiah.

[m] That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how euery towne had his peculiar idole, and how the wicked make God an idole, becauſe they doe not vnderſtand that God maketh them his ſcourge, and puniſheth cities for ſinne.

[n] Not that they did not ſhewe by euident ſignes that they did deteſt his blaſphemie: for they had now rent their clothes, but they knewe it was in vaine to vſe long reaſoning with this infidel, whoſe rage they ſhould haue ſo much more prouoked.

* 2.King.19.1.

[a] In ſigne of griefe and repentance.

[b] To haue comfort of him by the word of God, that his faith might be confirmed and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the only remedies, to ſeeke vnto God and his miniſters.

[c] We are in as great ſorow as a woman that trauaileth of childe, and cannot be deliuered.

[d] That is, will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that he knoweth not the ſinne, or heareth not the cauſe.

[e] Declaring, that the miniſters office doth not onely ſtand in comforting by the word, but alſo in praying for the people.

[f] Of the Egyptians, and Ethiopians, that ſhall come and fight againſt him.

[g] Which was a citie toward Egypt, thinking thereby to haue ſtayed the force of his enemies.

he was departed from Lachiſh.

9 Hee heard alſo men ſay of Tirhakah, king of Ethiopia, [Beholde,] he is come out to fight againſt thee: and when he heard it, he ſent [other] meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeake to Hezekiah king of Judah, ſaying, Let not thy God [h] deceiue thee, in whome thou truſteſt, ſaying, Jeruſalem ſhall not be giuen into the hand of the king of Aſſhur.

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all landes in deſtroying them, and ſhalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue deſtroyed? [as] [i] Gozan, and [k] Haran, and Rezeph, and the childrẽ of Eden, which were at Telaſſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Juah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers and read it, and he went vp into the Houſe of the Lord, and Hezekiah ſpread it before the Lord.

15 And Hezekiah prayed vnto the Lord, ſaying,

16 O Lord of hoſtes, God of Iſrael, which [l] dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

17 Encline thine eare, O Lorde, and heare: open thine eyes, O Lord, and ſee, and heare all the wordes of Saneherib, who hath ſent to blaſpheme the liuing God.

18 Trueth it is, O Lord, that yͤ kings of Aſſhur haue deſtroyed all landes, and [m] their countrey,

19 And haue caſt their gods in the fire: for they were no gods, but the worke of mans handes, [euen] wood or ſtone: therefore they deſtroyed them.

20 Now therefore, O Lord our God, ſaue thou vs out of his hand, that [n] all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Iſaiah the ſonne of Amoz ſent vnto Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, Becauſe thou haſt prayed vnto me, concerning Saneherib king of Aſſhur,

22 This is the word that the Lord hath ſpoken againſt him, O [o] virgine, daughter of Zion, he hath deſpiſed thee, [and] laughed thee to ſcorne: O daughter of Jeruſalem, hee hath ſhaken his head at thee.

23 Whome haſt thou rayled on and blaſphemed? and againſt whome haſt thou exalted [thy] voyce, and lifted vp thine eyes on hie? [euen] againſt the [p] holie one of Iſrael.

24 By thy ſeruants haſt thou railed on the Lord, and ſaid, By the multitude of my charets I am come vp to the top of the mountaines to the ſides of Lebanon, and will cut downe the hie ceders thereof, [and] the faire firre trees therof, and I wil go vp to the heights of his top [and] to the foreſt of his fruitfull places.

25 I haue digged [q] and drunke the waters, and with the plant of my feete haue I dried all the riuers cloſed in.

26 Haſt thou not heard how I haue of olde time made it, [r] and haue formed it long ago? and ſhould I nowe bring it, that it ſhould be deſtroyed, [and layed] on ruinous heapes, [as] cities defenſed?

27 Whoſe inhabitants ‡ haue ſmall power, [and] are afraid and cõfounded? they are like the graſſe of the fielde and greene herbe, [or] graſſe on the houſe tops, or corne blaſted [ſ] afore it be growen.

28 But I knowe thy dwelling, and thy [t] going out, and thy comming in, and thy furie againſt me.

29 Becauſe thou rageſt againſt me, and thy tumult is come vp vnto mine eares, therefore will I put mine [u] hooke in thy noſtrels, & my bridle in thy lippes, and wil bring thee backe againe the ſame way thou [x] cameſt.

30 And this ſhalbe a [y] ſigne vnto thee, [O Hezekiah,] Thou ſhalt eat this yere ſuch as groweth of it ſelfe: and the [z] ſecond yere, ſuch things as grow without ſowing: and in the thirde yere, ſowe ye and reape, and plant vineyardes, and eate the fruite thereof.

31 And [a] the remnant that is eſcaped of the houſe of Judah, ſhall againe take roote downewarde and beare fruite vpward.

32 For out of Jeruſalem ſhall goe a remnant, and they that eſcape out of mount Zion: the zeale of the Lorde of hoſtes ſhall do this.

[h] Thus God would haue him to vtter a moſt horrible blaſpheme before his deſtruction: as to call the author of all trueth, a deceiuer: ſome gather hereby that Shebnah had diſcloſed vnto Saneherib the anſwere that Iſaiah ſent to the king.

[i] Which was a citie of the Medes.

[k] Called alſo Charre, a citie in Meſopotamia, whence Abraham came after his fathers death.

[l] He groundeth his prayer on Gods promes, who promiſed to heare them from betweene the Cherubims.

[m] Meaning, of the ten tribes.

[n] He declareth for what cauſe he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

[o] Whom God had choſen to himſelfe, as a chaſte virgin, and ouer whom he had care to preſerue her from the luſtes of the tyrant, as a father would haue ouer his daughter.

[p] Declaring hereby that they that are enemies to Gods Church, fight againſt him, whoſe quarell his Church onely maintaineth.

[q] He boaſteth of his policie, in that that he can finde meanes to nouriſh his armie: and of his power, in that that his armie is ſo great that it is able to drie vp whole riuers, and to deſtroy the waters, which the Jewes had cloſed in.

[r] Signifying, that God made not his Church to deſtroy it, but to preſerue it, and therefore he ſaith that he formed it of olde, euen in his eternall counſell, which can not be changed.

‡ Ebr. are ſhort in hand.

[ſ] He ſheweth that the ſtate and power of moſt floriſhing cities endureth but a moment in reſpect of the Church, which ſhall remaine for euer becauſe God is the maintainer thereof.

[t] Meaning, his cõſels and enterpriſes.

[u] Becauſe Sancherib ſhewed himſelfe, as a deuouring fiſhe and furious beaſt, he vſeth theſe ſimilitudes, to teach howe he will take him and guide him. [x] Thou ſhalt loſe thy labour. [y] God giueth ſignes after two ſorts: ſome go before the thing, as the ſignes that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome goe after the thing as the ſacrifice, which they were commanded to make three dayes after their departure: and theſe latter are to keepe the benefites of God in our remembrance, of the which ſort this here is. [z] He promiſeth that for two yeeres the ground of it ſelfe ſhould feede them. [a] They whom God had deliuered out of the handes of the Aſſyrians, ſhall proſper: and this properly belongeth to the Church.

33 Therefore thus ſaith the Lorde, concerning the king of Aſſhur, He ſhall not enter into this citie, nor ſhoote an arrowe there, nor come before it with ſhield, nor caſt a mount againſt it.

34 By the ſame way that he came, he ſhall returne, and not come into this citie, ſaith the Lord.

35 For I will defend this citie to ſaue it, for mine owne ſake, & for my ſeruant [b] Dauids ſake.

36 ¶ *Then the Angel of the Lorde went out, and ſmote in the campe of Aſſhur an hundreth, foureſcore, and fiue thouſande: ſo when they aroſe earely in the morning, beholde, they were all dead corpſes.

37 So Saneherib king of Aſſhur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the temple worſhipping of Niſroch his God, Adramelech and Sharezer his ſonnes *ſlew him with the ſworde, and they eſcaped into the land of ‖ Ararat: and [d] Eſarhaddon his ſonne reigned in his ſteade.

CHAP. XXXVIII.

1 Hezekiah is ſicke. 5 He is reſtored to health by the Lord, and liueth fiftene yeres after. 10 He giueth thanks for his benefit.

About *that [a] time was Hezekiah ſicke vnto the death, and the Prophet Iſaiah ſonne of Amoz came vnto him, and ſaid vnto him, Thus ſaith yͤ Lord, Put thine houſe in an order, for thou ſhalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And ſaid, I beſeech thee, Lord, remember now howe I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came yͤ word of the Lord to Iſaiah, ſaying,

5 Go, and ſay vnto Hezekiah, Thus ſaith the Lorde God of Dauid thy father, I haue heard thy prayer, [and] ſeene thy teares: behold, I wil adde vnto thy dayes fiftene yeres.

6 And I will deliuer thee [c] out of the hand of the king of Aſſhur, and this citie: for I will defend this citie.

7 And [d] this ſigne ſhalt thou haue of the Lord, that the Lord will doe this thing, that he hath ſpoken,

8 Beholde, I will bring againe the ſhadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] ſunne) ten degrees backeward: ſo the ſunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah King of Iudah, whẽ he had bene ſicke, and was recouered of his ſickenes.

10 I ſaide in the [g] cutting off of my dayes, I ſhall goe to the gates of the graue: I am depriued of the reſidue of my yeres.

11 I ſaide, [h] I ſhall not ſee the Lord, [euen] the Lord in the land of the liuing: I ſhall ſee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me, like a ſhepheards tent: I [i] haue cut off like a weauer my life: he will cut me off from the height: from day [k] to night, thou wilt make an ende of me.

13 I reckoned [l] to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an ende of me.

14 Like a crane [or] a ſwallow, ſo did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [n] it hath oppreſſed me, comfort me.

15 What ſhall I ſay? [o] for he hath ſaid it to mee, and he hath done it: I ſhall walke [p] weakely all my yeres in the bitternes of my ſoule.

16 O Lord, [q] [to them] that ouerliue them, and to all [that are] in them, the life of my ſpirite [ſhalbe knowen,] that thou cauſedſt me to [r] ſleepe and haſt giuen life to me.

17 Beholde, for [ſ] felicitie I had bitter griefe, but it was thy pleaſure [to deliuer] my ſoule from the pit of corruption: for thou haſt caſt all my [t] ſinnes behinde thy backe.

18 For [u] the graue can not confeſſe thee: death can not praiſe thee: they that goe downe into the pit, can not hope for thy trueth.

---

[b] For my promes ſake made to Dauid.

2.King.19.35. 2.chro.32.21. tobit.1.18. ecclus.48.22. 1.mac.7.41. 2.mac.8.19.

[c] Which was the chiefeſt citie of the Aſſyrians.

Tobit.1.21.

‖ Or, Armenia.

[d] Who was alſo called Sardanapalus, in whoſe dayes ten yeres after Saneheribs death the Caldeãs ouercame the Aſſyrians by Merodach their king.

2.King.20.1. 2.chron.32.24.

[a] Soone after that the Aſſyrians were ſlaine: ſo that God will haue the exercise of his children continuall, that they may learne onely to depende vpon God and aſpire to the heauens.

[b] For his heart was touched with feare of Gods iudgement, ſeeing he had appointed him to die, ſo quickly after his deliuerance from ſo great calamitie, as one vnworthie to remaine in that eſtate, and alſo foreſeeing the great change, that ſhould come in the Church, foraſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not borne: and when he reigned, we ſee what a tyrant he was.

[c] He doeth not onely promiſe to prolong his life, but to giue him reſt and quietneſſe from the Aſſyrians, who might haue renued their armie to reuenge their former diſcomfiture.

[d] For Hezekiah had aſked for the confirmation of his faith a ſigne, as verſe 22. and 2.King.20,8: whereunto hee was mooued by the ſingular motion of Gods ſpirite.

[e] Reade 2.King.20.10.

[f] He left this ſong of his lamentation and thankeſgiuing to all poſteritie, as a monumẽt of his owne infirmitie and thankfull heart for Gods benefites, as Dauid did, Pſal. 51.

[g] At what time it was tolde me, that I ſhould die.

[h] I ſhall no more praiſe the Lord here in his Temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterwarde may the more appeare whẽ they feele their owne weakenes.

[i] By my ſinne I haue prouoked God to take my life from me.

[k] That is, in one day, or ſhortly.

[l] Ouer night I thought that I ſhould liue till morning, but my pangs in yͤ night perſwaded me the contrarie: he ſheweth the horrour that the faithfull haue when they apprehende Gods iudgement againſt their ſinne.

[m] I was ſo oppreſt with ſorowe, that I was not able to vtter my wordes, but onely to grone and ſigh.

[n] To wit, ſorow and griefe both of bodie and minde.

[o] God hath declared by his Prophet that I ſhall die, and therefore I will yeelde vnto him.

[p] I ſhall haue no releaſe, but continuall ſorowes whiles I liue.

[q] They that ſhall ouerliue the men that are nowe aliue, and all they that are in theſe yeres ſhall accompliſh this benefite.

[r] That after that thou hadſt condemned me to death, thou reſtoredſt me to life.

[ſ] Whereas I thought to haue liued in reſt and eaſe, being deliuered from mine enemie, I had griefe vpon griefe.

[t] Hee eſteemeth more the remiſſion of his ſinnes, and Gods fauour then a thouſand liues.

[u] Foraſmuch as God hath placed man in this worlde to glorifie him, the godly take it as a ſigne of his wrath when their dayes were ſhortened, either becauſe that they ſeemed vnworthie for their ſinnes to liue longer in his ſeruice, or for their zeale to Gods glorie, ſeeing that there are ſo fewe in earth that do regard it, as Pſal.6.5. and 115.17.

19 [But] the liuing, the liuing, he ſhall confeſſe thee, as I [do] this day: the father to the [x] children ſhall declare thy trueth.

20 The Lorde [was readie] to ſaue me: therefore we will ſing my ſong, all the dayes of [y] our life in the Houſe of the Lord.

21 Then ſaid Iſaiah, Take a lumpe of drie figs and [z] lay it vpon the boyle, and he ſhall recouer.

22 Alſo Hezekiah [a] had ſaide, What is the ſigne, that I ſhall go vp into the Houſe of the Lord?

[x] All poſteritie ſhall acknowledge, and the fathers according to their duetie towarde their children ſhall inſtruct them in thy graces, and mercies toward me.

[y] He ſheweth what is the vſe of the Congregation and Church: to wit, to giue the Lord thankes for his benefites.

[z] Reade 2.King.20.7.

[a] As verſe 7.

CHAP. XXXIX.

Hezekiah is reproued, becauſe he ſhewed his treaſures vnto the ambaſſadours of Babylon.

AT *the ſame time, [a] Merodach Baladan, the ſonne of Baladan, king of Babel, ſent [b] letters, and a preſent to Hezekiah: for hee had heard that hee had bene ſicke, and was recouered.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of the treaſures, the ſiluer, and the golde, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was founde in his treaſures: there was nothing in his houſe, nor in all his kingdome that Hezekiah ſhewed them not.

3 Then came Iſaiah the Prophet vnto King Hezekiah, and ſayde vnto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaide, They are come from a farre countrey vnto me, from Babel.

4 Then ſaide he, What haue [d] they ſeene in thine houſe? And Hezekiah anſwered, All yͤ is in mine houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

5 And Iſaiah ſaid to Hezekiah, Heare the word of the Lord of hoſtes,

6 Beholde, the dayes come that all that is in thine houſe, and which thy fathers haue layed vp in ſtore vntill this day, ſhalbe [e] caried to Babel: nothing ſhalbe left, ſaith the Lord.

7 And of thy ſonnes, that ſhall proceede out of thee, [and] which thou ſhalt beget, ſhall they take away, & they ſhalbe [f] eunuches in the palace of the king of Babel.

8 [g] Then ſaide Hezekiah to Iſaiah, The word of the Lord is good, which thou haſt ſpoken: and he ſaide, Yet let there be peace, and trueth in my dayes.

* 2.King.20.12.

[a] This was the firſt king of Babylon, which ouercame the Aſſyrians in the tenth yere of his reigne.

[b] Partly moued with the greatnes of the miracle, partly becauſe he ſhewed himſelfe enemie to his enemies, but chiefly, becauſe he would ioyne with them whome God fauoured, and haue their helpe, if occaſion ſerued.

[c] Reade, 2.King.20.13. and 2.chro.32.25,31.

[d] He aſketh him of the particulars to make him vnderſtand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not ſee.

[e] By the grieuouſnes of the puniſhment is declared how greatly God deteſteth ambition & vaine glorie.

[f] That is, officers and ſeruants.

[g] Reade, 2.King.20.19.

CHAP. XL.

2 Remiſſion of ſinnes by Chriſt. 3 The comming of Iohn Baptiſt. 18 The Prophet reproueth the idolaters and them that truſt not in the Lord.

COmfort [a] ye, comfort ye my people, will your God ſay.

2 Speake comfortably to Ieruſalem, & crie vnto her, that her [b] warrefare is accompliſhed, that her iniquitie is pardoned: for ſhe hath receiued of the Lords hand [c] double for all her ſinnes.

3 A [d] voyce crieth in the [e] wildernes, [f] Prepare ye the way of the Lord: make ſtreight in the deſert a path for our God.

4 Euery valley ſhalbe exalted, and euery [g] mountaine and hill ſhalbe made lowe: and the crooked ſhalbe ſtreight, and the rough places plaine.

5 And the glorie of the Lord ſhalbe reueiled, and all [h] fleſh ſhall ſee it together: for the mouth of yͤ Lord hath ſpoken it.

6 A [i] voyce ſaide, Crie. And he ſaid, What ſhall I crie? All fleſh [is] graſſe, and all the [k] grace thereof [is] as yͤ floure of the fielde.

7 The graſſe withereth, the floure fadeth, becauſe the [l] Spirit of the Lord bloweth vpon it: ſurely the people [is] graſſe.

8 The graſſe withereth, the floure fadeth: but the [m] word of our God ſhall ſtand for euer.

9 ¶ O Zion, that bringeſt good tidings, get thee vp into the hie [n] mountaine: O Ieruſalem, that bringeſt good tidings, lift vp thy voyce with ſtrength: lift it vp, be not afraid: ſay vnto the cities of Iudah, Beholde [o] your God.

10 Beholde, the Lord God will come with power, and [p] his arme ſhal rule for him: beholde, his reward [is] with him, and his worke before him.

11 He ſhall feede his flocke like a ſhepheard: he ſhall gather the lambes with his arme, and carie them in his boſome, [and] ſhall guide them with [q] yong.

12 Who hath meaſured the waters in his [r] fiſt? and counted heauen with the ſpan, and comprehended the duſt of the

[a] This is a conſolation for the Church, aſſuring them that they ſhalbe neuer deſtitute of Prophets, whereby he exhorteth yͤ true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliuerance both of bodie and ſoule.

[b] The time of her affliction.

[c] Meaning, ſufficient, as chap.61.7. and ful correctiõ, or double grace, where as ſhe deſerued double puniſhmẽt.

[d] To wit, of the Prophets.

[e] That is, in Babylon, and other places where they were kept in captiuitie, and miſerie.

[f] Meaning, Cyrus & Darius which ſhould deliuer Gods people out of captiuitie, and make them a readie way to Ieruſalem: and this was fully accompliſhed, when Iohn the Baptiſt brought tydings of Ieſus Chriſtes comming, who was the true deliuerer of his Church from ſinne and Satan, Mat.3.3.

[g] Whatſoeuer may let or hinder this deliuerance, ſhalbe remoued.

[h] This miracle ſhalbe ſo great, that it ſhalbe knowen through all the worlde.

[i] The voyce of God, which ſpake to the Prophet Iſaiah.

[k] Meaning, all mans wiſdome & natural powers, Iam.1.10. 1.pet.1.24.

[l] The Spirit of God ſhall diſcouer the vanitie in all that ſeeme to haue any excellencie of themſelues.

[m] Though cõſidering the frailtie of mans nature many of the Iewes ſhoulde periſh and ſo not be partakers of this deliuerance, yet Gods promes ſhould be fulfilled, & they that remained, ſhould feele the fruit thereof.

[n] To publiſh this benefite through all the world.

[o] He ſheweth at one word the perfection of all mans felicitie, which is to haue Gods preſence.

[p] His power ſhalbe ſufficient without helpe of any other, & ſhal haue all meanes in himſelfe to bring his will to paſſe.

[q] He ſhall ſhew his care and fauour ouer them that are weake, and tender.

[r] Declaring that as God only hath all power, ſo doeth he vſe the ſame for the defence and maintenance of his Church.

earth in a meaſure? and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath inſtructed the Spirite of the Lord? or [was] [f] his counſeler [or] taught him?

14 Of whom tooke he counſell, and [who] inſtructed him and taught him in the way of iudgement? or taught him knowledge, and ſhewed vnto him the way of vnderſtanding?

15 Beholde, the nations [are] as a droppe of a bucket, and are counted as the duſt of the balance: beholde, he taketh away the yles as a litle duſt.

16 And Lebanon [is] not ſufficient for fire, nor the beaſts thereof ſufficient for a burnt offring.

17 All nations before him [are] as [t] nothing, and they are counted to him, leſſe then nothing, and vanitie.

18 To whom then [u] wil ye liken God? or what ſimilitude will ye ſet vp vnto him?

19 The workeman melteth an image, or the goldſmith beateth it out in golde, or the goldſmith [maketh] ſiluer plates.

20 Doeth not [x] the poore chuſe out a tree that will not rot, for an oblation? he ſeeketh alſo vnto him a cunning workeman, to prepare an image, that ſhall not be moued.

21 Knowe ye nothing? haue ye not heard [y] it? hath it not bene told you from the beginning? haue ye not vnderſtand it by the [z] foundation of the earth?

22 He ſitteth vpon yͤ circle of the earth, and the inhabitants thereof [are] as graſhoppers, he ſtretcheth out the heauens, as a curtaine, and ſpreadeth them out, as a tent to dwell in.

23 He bringeth the princes to nothing, [and] maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not ſowen, as though their ſtocke tooke no roote in the earth: for he did euen [a] blow vpon them, and they withered, and the whirlewind will take them away as ſtubble.

25 To whom nowe will ye liken me, that I ſhould be like [him,] ſaith the holy one?

26 Lift vp your eyes on hie, and behold who hath created theſe things, and bringeth [b] out their armies by nomber, and calleth them all by names: by the greatnes of [his] power and mightie ſtrength nothing faileth.

[f] He ſheweth Gods infinite wiſedome for the ſame end and purpoſe.

[t] He ſpeaketh all this to the intent that they ſhoulde neither feare man, nor put their truſt in any, ſaue onely in God.

[u] Hereby he armeth them againſt the idolatrie, wherewith they ſhoulde be tempted in Babylon.

[x] He ſheweth the rage of the idolaters, ſeeing that the poore that haue not to ſuffice their owne neceſſities, will defraude themſelues to ſerue their idoles.

[y] Haue ye not the worde of God, which plainely condemneth idolatrie?

[z] Can you not learne by the viſible creatures whom God hath made to ſerue your vſe, that you ſhould not ſerue them nor worſhip them?

[a] So that his power appeareth in euery place whereſoeuer we turne our eyes.

[b] Who hath ſet in order the infinite nomber of the ſtarres.

27 Why ſayeſt thou, O Iaakob, and ſpeakeſt O Iſrael, [c] My way is hid from the Lorde, and my iudgement is paſſed ouer of my God?

28 Knoweſt thou not? [or] haſt thou not heard, that the euerlaſting God, the Lord hath created the [d] ends of yͤ earth? he neither fainteth, nor is weary: there [is] no ſearching of his [e] vnderſtanding.

29 [But] he giueth ſtrength vnto him that fainteth, and vnto him that hath no ſtrength, he encreaſeth power.

30 [f] Euen the yong men ſhall faint, and be wearie, and the yong men ſhall ſtumble and fall.

31 But they that waite vpon yͤ Lorde, ſhal renue [their] ſtrength: they ſhal lift vp the wings as the eagles: they ſhall runne, and not be wearie, and they ſhall walke and not faint.

[c] He rebuketh the Iewes, becauſe they did not reſt on the prouidence of God, but thought that he had forſaken them in their troubles.

[d] And therefore all power is in his hād to deliuer whē his time commeth.

[e] Shewing yͤ man muſt paciently abide, & not curiouſly ſeeke out the cauſe of Gods delay in our afflictions.

[f] They that truſt in their owne vertue, and do not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chuſing his people. 6 Their idolatrie. 27 Deliuerance promiſed to Zion.

Keepe [a] ſilence before me, O ylands, and let the people [b] renue [their] ſtrength: let them come neere, & let thē ſpeake: let vs come together into iudgement.

2 Who raiſed vp [c] iuſtice from yͤ Eaſt, [and] called him to his foote? [and] gaue the nations before him, and ſubdued the Kings? hee gaue them as duſt to his ſworde, [and] as ſcattered ſtubble vnto his bowe.

3 He purſued them, and paſſed ſafely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the [d] generations from the beginning. I the Lord [am] the [e] firſt, and with the laſt I am the ſame.

5 The yles ſawe it, and did [f] feare, [and] the endes of the earth were abaſhed, drew neere, and [g] came.

6 Euery man helped his neighbour and ſaid to his brother, [h] Be ſtrong.

7 So the workeman comforted the founder, [and] hee that ſmote with the hammer, him that ſmote by courſe, ſaying, It is readie for the ſodering, and he faſtened it with nailes that it ſhould not be moued.

8 ¶ But thou, Iſrael, art my [i] ſeruāt, [and] thou Iaakob, whom I haue choſen, the ſeede of Abraham my friend.

9 For I haue taken thee from yͤ ends of the earth, and called thee before the

[a] God, as though hee pleaded his cauſe with all nations, requireth ſilence that he may be heard in his right.

[b] That is, gather all their power and ſupports.

[c] Who called Abraham (who was the paterne of Gods iuſtice in deliuering his Church) from the idolatrie of the Chaldeans to go to & fro at his commandement, and placed him in the lande of Canaan?

[d] Who hath created man & maintained his ſucceſſion.

[e] Though the worlde ſet vp neuer ſo many gods, yet they diminiſh nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and ſhalbe for euer.

[f] Conſidering mine excellent workes among my people.

---

[g] They aſſembled thēſelues, & conſpired againſt me to maintaine their idolatrie.

[h] He noteth the obſtinacie of yͤ idolaters to maintaine their ſuperſtitions.

[i] And therefore oughteſt not to pollute thy ſelfe with the ſuperſtition of the Gentiles.

thiefe

chiefe thereof, and ſaid vnto thee, Thou art my ſeruant: I haue choſen thee, and not caſt thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and helpe thee, and will ſuſteine thee with the [k] right hand of my iuſtice.

11 Behold, all they that prouoke thee, ſhalbe aſhamed, and confounded: they ſhalbe as nothing, and they that ſtriue with thee, ſhall periſh.

12 Thou ſhalt ſeeke them and ſhalt not [l] finde them: [to wit,] the men of thy ſtrife, [for] they ſhalbe as nothing, and the men that warre againſt thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Iaakob, [and] ye men of Iſrael: I wil helpe thee, ſaith the Lorde and thy redeemer the holy one of Iſrael.

15 Behold, I will make thee a roller, and a new threſhing inſtrument hauing teeth: thou ſhalt threſh yͤ [n] mountaines, and bring them to pouder, & ſhalt make the hilles as chaffe.

16 Thou ſhalt fanne them, and the winde ſhall carie them away, and the whirlewinde ſhall ſcatter them: & thou ſhalt reioyce in the Lorde, [and] ſhalt glory in the holy one of Iſrael.

17 [When] [o] the poore and the needie ſeeke water, and there [is] none (their tongue faileth for thirſt: I the Lorde will heare them: I the God of Iſrael will not forſake them)

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I will make the wildernes as a poole of water, and the waſte [p] land as ſprings of water.

19 I will ſet in the wildernes the ceder, the ſhittah tree, and the mirre tree, and the pine tree, [and] I will ſet in the wildernes yͤ firre tree, the elme and the boxe tree together.

20 Therefore let them ſee and know, and let them conſider and vnderſtand together that yͤ hand of the Lorde hath done this, and the holy one of Iſrael [q] hath created it.

21 [r] Stand to your cauſe, ſaith yͤ Lord: bring forth your ſtrong reaſons, ſaith the King of Iaakob.

22 Let them bring them forth, and let them tell vs what ſhall come: let them ſhewe the former things what they be, that we may conſider them, and knowe the latter ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may knowe that you are gods: yea, do good or do euil, that we may declare it, and behold it together.

24 Beholde, ye are of no value, and your making is of naught: [man] hath [s] choſen an abomination by them.

25 ¶ I haue raiſed vp [t] from yͤ North, and he ſhall come: from the Eaſt ſunne ſhall [u] he call vpon my Name, and ſhall come vpon [x] princes as vpon claye, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that we may knowe? or before time, that we may ſay, He is righteous? Surely there is none yͭ ſheweth: ſurely there is none yͭ declareth: ſurely there is none that heareth [y] your wordes.

27 [I am] the firſt, [that ſaith] to Zion, Behold, beholde [z] them: and I will giue to Ieruſalem [a] one that ſhall bring good tydings.

28 But when [b] I beholde, there was none, and when I inquired of them, there [was] no counſelour, and when I demaunded of them, they anſwered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confuſion.

[k] That is, by the force of my promes, in the performance whereof I wil ſhewe my ſelfe faithful & iuſt.

[l] Becauſe they ſhalbe deſtroyed.

[m] Thus he calleth them becauſe they were contemned of all the worlde, & that they conſidering their own poore eſtate, ſhould ſeeke vnto him for helpe.

[n] I will make thee able to deſtroy all thine enemies, be they neuer ſo mightie: and this chiefely is referred to the kingdome of Chriſt.

[o] That is, they that ſhalbe afflicted in the captiuitie of Babylon.

[p] God wil rather change the order of nature, then they ſhoulde want any thing, that crie to him by true faith in their miſeries: declaring to thẽ hereby that they ſhall lacke nothing by the way, when they returne from Babylõ.

[q] That is, hath appointed, and determined yͭ it ſhall come ſo to paſſe.

[r] He biddeth yͤ idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

[s] So yͭ a man cannot make an idole, but he muſt do that which God deteſteth, and abhorreth: for he chuſeth his owne deuiſes, and forſaketh the Lordes.

[t] Meaning, the Chaldeãs.

[u] That is, Cyrus, who ſhall do all thing in my Name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance ſhalbe ordered by Gods prouidence and appointment.

[x] Both of the Chaldeãs and others.

[y] Meaning, that none of the Gentiles gods can worke any of theſe things.

[z] That is, the Iſraelites, which returne from the captiuitie.

[a] To wit, a continuall ſucceſſion of Prophets and miniſters.

[b] When I looked whether the idoles could doe theſe things, I found that they had neither wiſedome nor power to doe any thing: therefore hee concludeth that all are wicked that truſt in ſuch vanitie.

CHAP. XLII.

1 The obedience and humilitie of Chriſt. 6 Why he was ſent into the world. 11 The vocation of the Gentiles.

Beholde, [a] my ſeruant: [b] I wil ſtay vpon him: mine elect, [in whom] my ſoule [c] deliteth: I haue put my Spirit vpon him: he ſhall bring forth [d] iudgement to the Gentiles.

2 He ſhall not [e] crie, nor lift vp, nor cauſe his voyce to be heard in the ſtreete.

3 A [f] bruiſed reede ſhal he not breake, and yͤ ſmoking [g] flax ſhal he not quench: he ſhall bring forth iudgemẽt in [h] trueth.

[a] That is, Chriſt, who in reſpect of his manhode is called here ſeruant. The Prophets vſe to make mention of Chriſt, after that they haue declared any great promes, becauſe he is the foundation whereupon all the promiſes are made and ratified.

[b] For I haue committed all my power to him, as to a moſt faithfull ſteward. Some reade, I will eſtabliſh him: to wit, in his office, by giuing him the fulnes of my Spirite.

[c] He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12, 18, ephe. 1. 4.

[d] He ſhall declare himſelfe gouernour ouer the Gentiles, and call them by his word, & rule them by his Spirite.

[e] His comming ſhall not be with pompe and noyſe, as earthly princes.

[f] He will not hurt the weake and feeble, but ſupport and comfort them.

[g] Meaning, the weeke of a lampe, or candle which is almoſt out, but he will cheriſh it and ſnuffe it, that it may ſhine brighter.

[h] Although he fauour the weake, yet will hee not ſpare the wicked, but will iudge them according to trueth and equitie.

4 He ſhal not faile nor be diſcouraged till he haue [i] ſet iudgement in the earth: and the [k] yles ſhall waite for his lawe.

5 Thus ſaith God the Lord (he that created the heauens and ſpread them abroade: he that ſtretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and ſpirit to them that walke therein)

6 I yͤ Lord haue called thee in [l] righteouſnes, and will hold [m] thine hand, and I will keepe thee , and giue thee for a [n] couenant of the people, [and] for a light of the Gentiles,

7 That thou mayeſt open the eyes of the blind, [and] bring out yͤ priſoners from the priſon: and them that ſit in darkenes, out of the priſon houſe.

8 I am the Lord, this is my Name, and my [o] glorie will I not giue to another, neither my praiſe to grauē images.

9 Behold, yͤ former things are [p] come to paſſe, and newe things do I declare: before they come forth, I tell you of thē.

10 Sing vnto the Lord a newe ſong, [and] his praiſe frō the end of the earth: ye that go downe to the ſea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderneſſe and the cities thereof lift vp [their voyce,] the townes that [q] Kedar dweth inhabite: let the inhabitants of the rockes ſing: let them ſhoute from the top of the mountaines.

12 Let them giue glory vnto yͤ Lord, and declare his praiſe in the ylands.

13 The Lorde ſhall go forth as a [r] gyant: he ſhall ſtirre vp [his] courage like a man of warre: he ſhall ſhoute & crie, [and] ſhall preuaile againſt his enemies.

14 I haue a long time holdē my peace: I haue bene ſtil [and] refrained my ſelfe: [now] will I crie like a [s] trauailing woman: I will deſtroy & deuoure at once.

15 I will make waſte mountaines, and hilles, and drie vp all their herbes, and I will make the floods ylands, and I will drie vp the pooles.

16 ¶ And I will bring the [t] blind by a way, that they knewe not, [and] leade them by paths that they haue not knowen: I will make darkenes light before them , and crooked things ſtreight. Theſe things will I do vnto them, and not forſake them.

17 They ſhalbe turned backe: they ſhalbe greatly aſhamed, that truſt in grauen images, and ſay to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and ye blind, regard, that ye may ſee.

19 Who is blind but my [u] ſeruant? or deafe as my [x] meſſenger, that I ſent? Who is blind as the [y] perfite, and blind as the Lords ſeruant?

20 Seeing many things, but thou keepeſt them not? opening the eares, but he heareth not?

21 The Lord is willing for his righteouſnes ſake [that] he may magnifie the Lawe, and exalt it.

22 But this people is [z] robbed & ſpoyled, and ſhalbe all ſnared in dongeons, and they ſhalbe hid in priſon houſes: they ſhalbe for a pray, and none ſhall deliuer: a ſpoile, & none ſhall ſay, [a] Reſtore.

23 Who among you ſhall hearken to this, [and] take heede, and heare for [b] afterwards?

24 Who gaue Iaakob for a ſpoyle, and Iſrael to the robbers? Did not the Lorde, becauſe we haue ſinned againſt him? for they woulde not walke in his wayes, neither be obedient vnto his Lawe.

25 Therefore he hath powred vpon him his fierce wrath, and the ſtrength of battell: and it ſet him on fire rounde about, and he knewe not, and it burned him vp, yet he conſidered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promiſeth deliuerance to the Iewes. 11 There is no God but one alone.

BUt nowe thus ſaith yͤ Lord, [a] that created thee, O Iaakob: and he that formed thee, O Iſrael, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou paſſeſt through yͤ [c] waters, I will be with thee, and through the floods, that they doe not ouerflowe thee. When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.

3 For I am the Lorde thy God, the holy one of Iſrael, thy Sauiour: I gaue [d] Egypt for thy ranſome, Ethiopia, and Seba for thee.

4 Becauſe thou waſt precious in my ſight, [and] thou waſt honorable, and I loued thee, therefore will I giue [e] man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeede from the [f] Eaſt, and

[i] Till he haue ſet all things in good order.

[k] The Gentiles ſhalbe deſirous to receiue his doctrine.

[l] Meaning, vnto a lawfull and iuſt vocation.

[m] To aſſiſt & guide thee.

[n] As him, by whom the promiſe, made to all nations in Abraham, ſhalbe fulfilled.

[o] I will not ſuffer my glorie to be diminiſhed: which I ſhould do, if I were not faithful in performing the ſame, and the idolaters thereby would extoll their idoles aboue me.

[p] As in time paſt I haue bene true in my promiſes, ſo will I be in time to come.

[q] Meaning, the Arabians vnder whom he comprehendeth all the people of the Eaſt.

[r] He ſheweth the zeale of the Lord, and his power in the conſeruation of his Church.

[s] I will haſte to execute my vengeance, which I haue ſo long deferred, as a woman that deſireth to be deliuered when ſhe is in trauaile.

[t] That is, my poore people, which are in perplexitie and care.

[u] To wit, Iſrael, which ſhould haue moſt light becauſe of my Lawe.

[x] The Prieſt to whom my worde is committed, which ſhould not onely heare it himſelfe, but cauſe others to heare it.

[y] As yͤ Prieſts and Prophets that ſhould be lights to others?

[z] Becauſe they will not acknowledge this benefite of the Lorde, who is readie to deliuer them, he ſuffreth them to be ſpoyled of their enemies through their owne fault and incredulitie.

[a] There ſhalbe none to ſuccour them, or to will the enemie to reſtore that, which he hath ſpoyled.

[b] Meaning, Gods wrath.

[a] After theſe threatnings he promiſeth deliuerance to his Church, becauſe hee hath regenerate them, adopted them, & called them.

[b] When thou ſeeſt dangers and conſpiracies on all ſides, remember this benefite & the loue of thy God, & it ſhall encourage thee.

[c] By water and fire, hee meaneth all kind of troubles and perils.

[d] I turned Sancheribs power againſt theſe countreis, & made them to ſuffer yͤ affliction which thou ſhouldeſt haue done, & ſo were as the payment of thy ranſome, Chap. 37.9.

[e] I wil not ſpare any man rather then thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, then all yͤ wicked in the world.

[f] He prophesieth of their deliuerance from yͤ captiuitie of Babylō, & ſo of yͤ calling of yͤ vniuerſal Church, alluding to yͤ which is writtē, Deu. 30.3.

gather thee from the weſt.

6 I will ſay to the North, Giue: and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Euery one ſhalbe called by my [g] Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they ſhall haue eyes, and the deafe, and they ſhall haue eares.

9 Let all yͤ nations be gathered [h] together, and let the people be aſſembled: who among them can declare this and ſhew vs former things? let them bring forth their [i] witneſſes, that they may be iuſtified: but let them [k] heare, and ſay, It [is] trueth.

10 You [l] are my witneſſes, ſaith the Lord, and my [m] ſeruant, whom I haue choſen: therefore ye ſhall know and beleeue me and ye ſhall vnderſtand that I am: before me there was no God formed, neither ſhall there be after me.

11 I, [euen] I am the Lord, and beſide me there is no Sauiour.

12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange [god] among you: therefore you are my witneſſes, ſaith the Lorde, that I am God.

13 Yea, before the day [was,] I am, and there is none that can deliuer out of mine hand: I will do it, and who ſhall let it?

14 Thus ſaith the Lorde your redeemer, the holy one of Iſrael, For your ſake I haue ſent to Babel, and [n] brought it downe: they are all fugitiues and the Chaldeans crie in [o] the ſhippes.

15 I am the Lord your holy one, the creator of Iſrael, your King.

16 Thus ſaith the Lorde which maketh a way in [p] the Sea, and a path in the mightie [q] waters.

17 When he [r] bringeth out the [ſ] charet and horſe, the armie and the power lye together, [and] ſhall not riſe: they are extinct, and quenched as towe.

18 Remember ye not yͤ former things, neither regard the things of olde.

19 Beholde, I do a new thing: nowe ſhall it come forth: ſhall you not knowe it? I will euen make a way in the [t] deſert [and] floods in the wildernes.

20 The wilde [u] beaſtes ſhall honour me, the dragons and the oſtriches, becauſe I gaue water in the deſert [and] floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my ſelfe: they ſhall ſhew forth my praiſe.

22 And thou haſt not [x] called vpon me, O Iaakob, but thou haſt [y] wearied me, O Iſrael.

23 Thou [z] haſt not brought me the ſheepe of thy burnt offrings, neither haſt thou honored me with thy ſacrifices. I haue not cauſed thee to ſerue with an offring, nor wearied thee with incenſe.

24 Thou boughteſt me no ſweete [a] ſauour with money, neither haſt thou made me drunke with the fat of thy ſacrifices, but thou haſt made me [b] to ſerue with thy ſinnes, [and] wearied me with thine iniquities.

25 I, [euen] I am he that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou maieſt be iuſtified.

27 Thy [d] firſt father hath ſinned, and thy [e] teachers haue tranſgreſſed againſt me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Iaakob a curſe, and Iſrael a reproche.

CHAP. XLIIII.

5 The Lorde promiſeth comfort and that he will aſſemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beaſtlines of idolaters.

Yet nowe heare, O Iaakob my ſeruant, & Iſrael, whom I haue choſen.

2 Thus ſaith the Lorde, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my ſeruant, and thou righteous, [b] whom I haue choſen.

3 For I will powre water vpon the [c] thirſtie, and floodes vpon the drie ground: I will powre my Spirit vpon thy ſeede, and my bleſſing vpon thy buddes,

4 And they [d] ſhall growe as among the graſſe, [and] as the willowes by the riuers of waters.

5 One ſhall ſay, I am the Lordes:

---

[g] Meaning, that he coulde not be vnmindfull of them, except he would neglect his owne Name & glory.

[h] Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.

[i] To proue that yͭ things, which are ſpoken of them are true.

[k] Shewing, yͭ the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God ſpeaketh by his worde.

[l] The Prophets and people to whom I haue giuen my Lawe.

[m] Meaning ſpecially Chriſt, and by him, all the faithfull.

[n] By Darius and Cyrus.

[o] They ſhall crie when they would eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie.

[p] When he deliuered Iſrael from Pharaoh, Ex.14.22.

[q] When the Iſraelites paſſed through Iorden, Ioſh. 3.17.

[r] When he deliuered his people out of Egypt.

[ſ] Pharaoh & his mightie armie.

[t] Meaning, that their deliuerance out of Babylō ſhould be more famous then that from Egypt was, Iere.23.7.hag.2.10.2.cor.5.17.reuel.21.5.

[u] They ſhall haue ſuch abundance of all things as they returne home, euen in the drie and barren places, that the very beaſtes ſhall feele my benefites, and ſhall acknowledge them: much more men ought to be thankfull for the ſame.

[x] Thou haſt not worſhipped me as thou oughteſt to haue done.

[y] Because thou haſt not willingly receiued that which I did commande thee, thou didſt grieue me. Whereby he ſheweth that his mercies were the onely cauſe of their deliuerance, foraſmuch as they had deſerued the contrarie.

[z] Meaning, in true faith and obedience.

[a] Eyther for the compoſition of yͤ ſweete oyntment, Ex.30.34. or for the ſweete incenſe, Ex.30.7.

[b] Thou haſt made me to beare an heauie burthen by thy ſinnes.

[c] If I forget any thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe.

[d] Thine anceſters.

[e] Thy Prieſtes and thy Prophets.

[f] That is, reiected, abhorred and deſtroyed them in the wildernes, and at other times.

[a] He created and choſe thee from the beginning of his owne mercie, and before thou couldeſt merite any thing.

[b] Whom God accepteth as righteous: or which hadſt occaſion thereunto because of the Lawe, and of thine holy vocation.

[c] Because man of himſelfe is as the drie and baren lande, hee promiſeth to moyſten him with the waters of his holy Spirite, Ioel,2.28.iohn 7.38.acts 2.17.

[d] That is, thy children and poſteritie ſhall increaſe wonderfully after their deliuerance from Babylon.

another [e] ſhall be called by the name of Iaakob: & another ſhall ſubſcribe with his hand vnto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſaith the Lorde the King of Iſrael and his redeemer, the Lorde of hoſts, [f] I am the firſt, and I am the laſt, and without me [is] there no God.

7 And who is like me, that ſhal [g] call, and ſhal declare it, & ſet [h] it in order before me, ſince I appointed yͤ [i] ancient people? and what is at hande, and what things are to come? let [k] them ſhew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? [l] you are euen my witneſſes, whether there be a God beſide me, and that there is no God that I know not.

9 Al they that make an image, are vanitie, and [m] their delectable things ſhall nothing profite: and they are their owne witneſſes, [n] that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] felowſhip thereof, ſhall be confounded: for the workmen themſelues are men: let them all be gathered together, and [r] ſtand vp, [yet] they ſhall feare, and be confounded together.

12 The ſmith [taketh] an inſtrument, and worketh in the coles, and facioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an [ſ] hungred, and his ſtrength faileth: hee drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he facioneth it with a red thread, he planeth it, and he purtreyeth it with the cōpaſſe, and maketh it after the figure of a man, [and] according to the beautie of a man that it may remaine in [t] an houſe.

14 He will hewe him downe ceders, and take the pine tree and the oke, & taketh courage among the trees of the foreſt: hee planteth a firre tree, and the raine doeth nouriſh it.

15 And man burneth therof: for he will take therof and [u] warme himſelfe: he alſo kindleth it and baketh bread, yet he maketh a god, and worſhippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, [and] vpon the halfe thereof he [x] eateth fleſh: he roſteth the roſt and is ſatiſfied: alſo hee warmeth himſelfe and ſayth, Aha, I am warme, I haue bene at the fire.

17 And the reſidue thereof he maketh a god, [euen] his idole: he boweth vnto it and worſhippeth & prayeth vnto it, and ſayth, Deliuer me: for thou art my god.

18 They haue not knowen, nor vnderſtande: [y] for [God] hath ſhut their eyes that they cannot ſee, [and] their hearts, that they cannot vnderſtand.

19 And none [‡] conſidereth in his heart, neither [is] there knowledge nor vnderſtanding to ſay, I haue burnt halfe of it, euen in the fire, and haue baked bread alſo vpon the coles thereof: I haue roſted fleſh, and eaten it, and ſhall I make the reſidue therof an abomination? ſhall I bow to the ſtocke of a tree?

20 Hee feedeth [z] of aſhes: a ſeduced heart hath deceiued him, that he cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hand?

21 [a] Remember theſe (O Iaakob and Iſrael) for thou art my ſeruant: I haue formed thee: thou art my ſeruant: O Iſrael forget me not.

22 I haue put away the tranſgreſſions like a cloud, and thy ſinnes as a miſt: turn vnto me, for I haue redeemed thee.

23 [b] Reioice, ye heauens: for the Lord hath done it: ſhout, ye lower parts of the earth: braſt forth into prayſes, ye mountaines, O foreſt and euery tree therein: for the Lorde hath redeemed Iaakob & will be glorified in Iſrael.

24 Thus ſaith yͤ Lord thy redeemer and he that formed thee frō the wombe, I am the Lorde, that made all things, that ſpread out the heauens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the [c] tokens of the ſoothſayers and make them that coniecture, fooles, & turne the wiſe men backward, and make their knowledge fooliſhnes.

26 ¶ He confirmeth the worde of his [d] ſeruant and performeth the counſell of his meſſengers, ſaying to Ieruſalem, Thou ſhalt be inhabited: & to the cities of Iudah, Ye ſhal be built vp, and I wil repaire the decayed places thereof.

---

[e] By this diuerſitie of ſpeach he meaneth one thing, that is, that the people ſhalbe holy & receiue the true religiō of God, as Pſal.87.5.

[f] I am alwaies like my ſelfe, that is, mercifull toward my Church, and moſt able to maintaine it, as Chap.41.4. and 48.12. reuel.1.17. and 22.13.

[g] And appoint them that ſhall deliuer the Church.

[h] That is, declare vnto me how I ought to procede herein.

[i] God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternall election.

[k] Meaning, their idoles.

[l] Read Chap.43.10.

[m] Whatſoeuer they beſtow vpō their idoles to make them to ſeeme glorious.

[n] That is, the idolaters ſeeing their idols blind, muſt needes be witneſſes of their owne blindneſſe, & feeling that they are not able to help them, muſt cōfeſſe that they haue no power.

[o] Meaning, that whatſoeuer is made by the hande of man, if it be eſteemed as God, is moſt deteſtable.

[p] Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not onely here called vnprofitable, but Cha.41.24. abominable: and Ieremie calleth them the worke of errours, Iere.10.15, Habakkuk, a lying teacher. 2.18.

[q] That is, which by any way conſent either to yͤ making or worſhipping.

[r] Signifying, that the multitude ſhall not then ſaue the idolaters, when God wil take vengeance, although they excuſe themſelues therby among men.

[ſ] He deſcribeth the raging affection of the idolaters, which forget their own neceſſities to ſet forth their deuotiō toward their idols.

[t] To place it in ſome temple.

[u] He ſetteth forth the obſtinacie & malice of yͤ idolaters, which though they ſee by dayly experience that their idols are no better then the reſt of the matter whereof they are made, yet they refuſe the one part and make a god of the other, as the Papiſts make their cake god, and the reſt of their idoles.

[x] That is, he either maketh a table or trenchers.

[y] The Prophet giueth here an anſwere to all them that wonder how it is poſſible that any ſhould be ſo blind to commit ſuch abomination, ſaying, that God hath blinded their eyes, and hardened their hearts.

[‡] Ebr. turneth.

[z] He is abuſed as one that would eate aſhes, thinking to ſatiſfie his hunger.

[a] Shewing that mans heart is moſt inclined to idolatrie, and therefore he warneth his people by theſe examples, that they ſhould not cleaue to any but to the liuing God, when they ſhould be among the idolaters.

[b] He ſheweth that the worde of the Lord toward his people ſhalbe ſo great, that the inſenſible creatures ſhall be moued therewith.

[c] He armeth them againſt the ſoothſayers of Babylon, which would haue borne them in hande, that they knewe by the ſtarres that God would not deliuer them, and that Babylon ſhould ſtand.

[d] Of Iſaiah and the reſt of his Prophets, which did aſſure the Church of Gods fauour and deliuerance.

27 He ſaith to the [e] deepe, Be drie and I will drie vp thy floods.

28 He ſaith to [f] Cyrus, [Thou art] my ſhepheard: and he ſhal performe all my deſire: ſaying alſo to Jeruſalem, Thou ſhalt be built: and to the Temple, Thy foundation ſhalbe ſurely laid.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iuſt in all his workes. 20 The calling of the Gentiles.

Thus ſaieth the Lorde vnto [a] Cyrus his [b] anointed, whoſe right hande I haue holden [c] to ſubdue nations before him: therfore wil I weaken the loines of kings & open the doores before him, and the gates ſhall not be ſhut.

2 I will go before thee and make the [d] crooked ſtreight: I wil breake the braſen doores, and burſt the yron barres.

3 And I will giue thee the treaſures of darknes, and the things hid in ſecrete places, that thou mayeſt [e] knowe that I am the Lorde which call thee by thy name, euen the God of Jſrael.

4 For Jaakob my ſeruants [f] ſake, and Jſrael mine elect, J will euen call [thee] by thy name [&] name thee, though thou haſt not knowen me.

5 J am the Lord and there is none other: there is no God beſides me: J [g] girded thee though thou haſt not knowen mee,

6 That they may knowe from the riſing of the ſunne and from the weſt, that there is none beſides me. J am yͤ Lord, and there is none other.

7 J forme the [h] light and create darknes: J make peace and create euil: J the Lord do all theſe things.

8 Ye heauens, ſend the dewe from aboue, and let the cloudes droppe downe [i] righteouſnes: let the earth open, and let ſaluation and iuſtice growe forth: let it bring them forth together: J the Lord haue [k] created him.

9 [l] Wo be vnto him that ſtriueth with his maker, the potſherd with the potſherds of the earth: ſhall the clay ſay to him yͭ facioneth it, What makeſt thou? or thy worke, [m] It hath none hands?

10 Wo vnto him that ſaieth to [his] father, What haſt thou begottẽ? or to [his] mother, What haſt thou brought forth?

11 Thus ſaith the Lord, the holie one of Jſrael, and his maker, Aſke mee [n] of things to come concerning my ſonnes, & concerning the workes of mine hands: command you me.

12 J haue made the earth, and created man vpon it: J, whoſe hands haue ſpred out the heauens, J haue euen commanded all their [o] armie.

13 J haue raiſed [p] him vp in righteouſnes, and J will direct all his wayes: he ſhall build my citie, and he ſhal let go my captiues, not for [q] price nor reward, ſaith the Lord of hoſtes.

14 Thus ſaith the Lord, The labour [r] of Egypt, and the marchandiſe of Ethiopia, & of the Sabeans, men of ſtature ſhall come vnto thee, and they ſhall bee [ſ] thine: they ſhall follow thee, [and] ſhal go in chaines: they ſhall fall downe before thee, & make ſupplication vnto thee, [ſaying,] Surely God is in thee, & there [is] none other God beſides.

15 Verely thou, O God, [t] hideſt thy ſelfe, O God, the Sauiour of Jſrael.

16 All they ſhalbe aſhamed & alſo confounded: they ſhal go to confuſion together, that are the makers of images.

17 [But] Jſrael ſhall bee ſaued in the Lord, with an euerlaſting ſaluation: ye ſhall not bee aſhamed nor confounded world without end.

18 For thus ſaith the Lord (that created heauen, God himſelfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) J am the Lorde, and there [is] none other.

19 J haue not ſpoken in ſecrete, [neither] [x] in a place of darknes in the earth: J ſaid not in vaine vnto the ſeed of Jaakob, Seeke you me: J yͤ Lord do ſpeake righteouſneſſe, and declare righteous things.

20 Aſſemble your ſelues, and come: drawe neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that ſet vp the wood of their idole, and pray vnto a god, that cannot ſaue them.

21 Tell yee and bring them, and let them take counſell together, who hath declared this from the beginning? [or] hath told it of old? Haue not J the Lord? and there [is] none other God beſide me, a iuſt God, and a Sauiour: there [is] none beſide me.

22 Looke vnto me, & ye ſhalbe ſaued:

---

[e] He ſheweth that Gods worke ſhauld be no leſſe notable in this their deliuerance, then when he brought them out of Egypt through the ſea.

[f] To aſſure them of their deliuerance, he nameth the perſon by whom it ſhould be, more then an hundreth yere before he was borne.

[a] To aſſure the Jewes of their deliuerance againſt the great tentations that they ſhould abide, he nameth the perſon and the meanes.

[b] Becauſe Cyrus ſhould execute the office of a deliuerer, God called him his annointed for a time, but after another ſort then he called Dauid.

[c] To guide him in the deliuerance of my people.

[d] J will take away all impediments and lets.

[e] Not that Cyrus did knowe God to worſhip him aright, but he had a certaine particular knowledge, as profane men may haue of his power, and ſo was compelled to deliuer Gods people.

[f] Not for any thing that is in thee, or for thy worthineſſe.

[g] J haue giuẽ thee ſtrength, power, and authoritie.

[h] J ſend peace and warre, proſperitie and aduerſitie, as Amos 3.6.

[i] He comforteth yͤ Jewes, as if he would ſay though when ye looke to the heauens and earth for ſuccour, ye ſee nothing nowe but ſignes of Gods wrath, yet J will cauſe them to bring forth moſt certaine tokens of your deliuerance, and of the performance of my promes, which is ment by righteouſneſſe.

[k] J haue appointed Cyrus to this vſe and purpoſe.

[l] Hereby he brideleth their impacience, which in aduerſitie and trouble murmure agaynſt God and will not tarie his pleaſure: willing that man ſhould match with his like and not contende agaynſt God.

[m] That is, it is not perfitely made.

[n] In ſtead of murmuring, humble your ſelues, & aſke what ye will for the conſolation of my children, & you ſhal be ſure of it, as ye are of theſe things which are at your cõmandement. Some reade it with an interogation, & make it the application of the ſimilitude.

[o] That is, the ſtarres.

[p] To wit, Cyrus, yͭ J may ſhewe by him the faithfulnes of my promes in deliuering my people.

[q] Meaning, freely & without ranſome, or any grieuous condition.

[r] Theſe people were tributaries to yͤ Perſians, & ſo King Artahſhaſhte gaue this money toward the building of the Temple, Ezra 7.21.

[ſ] Whereas tofore they were thine enemies, they ſhall nowe honour thee, & thou ſhalt rule them: which was accompliſhed in yͤ time of Chriſt.

[t] Hereby he exhorteth the Jewes to pacience, though their deliuerãce be deferred for a time: ſhewing yͭ they ſhould not repẽt their long pacience, but the wicked & idolaters ſhal be deſtroyed.

[u] To wit, of man, but chiefly of his Church.

[x] As do yͤ falſe gods, which giue vncertain anſweres.

[y] All ye idolaters, which though you ſeeme to haue neuer ſo much worldly dignitie, yet in gods ſight you are vile & abiect.

all[z] the ends of the earth ſhall be ſaued: for I am God, and there [is] none other.

23 I haue ſworne by my ſelfe: the worde is gone out of my mouth in [a]righteouſnes, and ſhall not returne, That euery [b]knee ſhall bowe vnto mee, [and] euery tongue ſhall ſweare [by me.]

24 Surely [c]he ſhall ſay, In the Lord haue I righteouſnes and ſtrength: hee ſhall come vnto him, and all that [d]prouoke him, ſhall be aſhamed.

25 The whole ſeede of Iſrael ſhalbe iuſtified, and glorie in the Lord.

CHAP. XLVI.

1 The deſtruction of Babylon and of their idoles. 3 He calleth the Iewes to the conſideration of his workes.

BEl is bowed downe: [a] Nebo is fallen; their idoles were vpon the [b]beaſtes, and vpon the cattell: they which did beare you, [were] laden with a wearie burthen.

2 [c]They are bowed downe, [and] fallen together: for they could not rid them of the burden, and their [d]ſoule is gone into captiuitie.

3 Heare ye me, O houſe of Iaakob, & all that remaine of the houſe of Iſrael, which are [e]borne of me [from] yͤ wombe, and brought vp of me [from] the birth.

4 Therefore vnto olde age, I the ſame, euen I will beare [you] vntill the hoare heares: I haue made [you:] I will alſo beare [you,] & I will cary [you] [f]and I will deliuer [you.]

5 ¶ To whom will ye make me like, or make me equal, or [g]compare me, that I ſhould be like him?

6 They draw golde out of the bagge and weigh ſiluer in the balance, [&] hire a goldſmith to make a god of it, [and] they bow downe, and worſhip it.

7 They beare it vpon the ſhoulders: they carie him and ſet him in his place: ſo doeth he ſtand, [and] cannot remoue frō his place. Though one cry vnto him, yet can he not anſwere, nor deliuer him out of his tribulation.

8 Remember this, & be aſhamed: bring it againe [h]to mind, O ye tranſgreſſers.

9 Remēber the former things of old: for I am God, and there [is] none other God, and there [is] nothing like me,

10 Which declare the laſt thing from the beginning: & from of old, the things that were not done, ſaying, My counſell ſhall ſtande, and I will do whatſoeuer I will.

11 I call a [i]birde from the Eaſt, [and] the man of my [k]counſell from farre: as I haue ſpoken, ſo wil I bring it to paſſe: I haue purpoſed it, and I wil do it.

12 Heare mee, ye ſtubburne hearted, that are farre from [l]iuſtice.

13 I bring [m]neere my iuſtice: it ſhall not bee farre off, and my ſaluation ſhall not tarie: for I will giue ſaluation in Zion, [and] my glorie vnto Iſrael.

CHAP. XLVII.

The deſtruction of Babylon and the cauſes wherefore.

COme downe and ſitte in the duſt: O [a]virgine, daughter Babel, ſitte on the grounde: there is no [b]throne, O daughter of the Caldeans: for thou ſhalt no more be called, Tender and delicate.

2 Take the mill ſtones, and [c]grinde meale: looſe thy lockes: [d]make bare the feete: vncouer the legge, [and] paſſe through the floods.

3 Thy filthineſſe ſhall be diſcouered, and thy ſhame ſhall bee ſeene: I will take vengeance, and I will not meete [thee as] a [e]man.

4 [f]Our redeemer, the Lord of hoſts [is] his Name, the holy one of Iſrael.

5 [g]Sit ſtill, and get thee into darkenes, O daughter of the Chaldeans: for thou ſhalt no more be called, The ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hande: thou didſt ſhew them no [h]mercie, but thou diddeſt lay thy verie heauie yoke vpon the ancient.

7 And thou ſaydeſt, I ſhalbe a ladie for euer, ſo that thou diddeſt not ſet thy mind to theſe things, neither didſt thou remember the latter ende thereof.

8 Therefore now heare, thou that art giuen to pleaſures, & dwelleſt careleſſe, She ſayth in her heart, I am and none els: I ſhall not ſit [as] a widow, neither ſhal know the loſſe of children.

9 But theſe two things ſhal come to thee ſuddenly on one day, the loſſe of children & widowhood: they ſhal come vpō thee in their [i]perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou haſt truſted in thy wicked-

---

[z] He calleth the idolaters to repentance, willing them to looke vnto him with the eye of fayth.

[a] That is, that the thing, which I haue promiſed ſhall be faithfully perfourmed.

[b] The knowledge of God and the true worſhipping ſhalbe through all the world, Rom.14.11. Philip.2.10. whereby he ſignifieth that we muſt not onely ſerue God in heart, but declare the ſame alſo by outward profeſſion.

[c] Meaning, the faythfull ſhall feele and confeſſe this.

[d] All the contemners of God.

[a] Theſe were the chiefe idols of Babylon.

[b] Becauſe they were of golde and ſiluer, the Medes & Perſians caried them away.

[c] The beaſts that caried the idoles, fell downe vnder their burthen.

[d] He derideth the idoles, which had neither ſoule nor ſenſe.

[e] He ſheweth the difference betwene the idoles and the true God: for they muſt be caried of others, but God himſelfe carieth his, as Deut.32.11.

[f] Seeing I haue begotten you, I wil nouriſh & preſerue you for euer.

[g] The people of God, ſeeing their owne calamitie and the floriſhing eſtate of the Babylonians, ſhuld be tempted to thinke that their god was not ſo mightie as the idoles of their enemies: therefore he deſcribeth the originall of all the idoles, to make them to bee abhorred of all men: ſhewing that the moſt that can bee ſpoken in their commendation is but to proue them vile, Bar.6.25.

[h] Become wiſe, meaning that all idolaters are without wit, or ſenſe, like mad men.

[i] That is, Cyrus, which ſhall come, as ſwift as a bird and fight againſt Babylon.

[k] Him by whō I haue appointed to execute yͤ, which I haue determined.

[l] Which by your incredulitie would let the performāce of my promes.

[m] He ſheweth that mans incredulitie can not aboliſh the promes of god, Rom.3.3.

[a] Which haſt liued in welth, and wantonneſſe, and haſt not yet bene ouercome by any enemie.

[b] Thy gouernment ſhall be taken frō thee.

[c] Thou ſhalt be brought to moſt vile ſeruitude: for to turne the mille was the office of ſlaues.

[d] The things wherein ſhe ſetteth her greateſt pride ſhall be made vile, euen from the head to the foote.

[e] I wil vſe no humanitie nor pitie towarde thee.

[f] The Iſraelites ſhall confeſſe, that the Lord doth this for his churches ſake.

[g] For verie ſhame, and hide thy ſelfe.

[h] They abuſed Gods iudgements thinking that he puniſhed the Iſraelites, becauſe he would vtterly caſt thē off, & therefore in ſtead of pitying their miſerie, thou didſt increaſe it.

[i] So that thy puniſhment ſhalbe ſo great, as is poſſible to be imagined.

nes: thou haſt ſaid, None ſeeth me. Thy [k] wiſedome & thy knowledge, they haue cauſed thee to rebel, and thou haſt ſaid in thine heart, I am, and none els.

11 Therfore ſhal euil come vpon thee, and thou ſhalt not knowe the morning thereof: deſtruction ſhal fal vpon thee, which thou ſhalt not bee able to put away: deſtruction ſhal come vpon thee ſuddainly, or thou beware.

12 Stand nowe among thine inchanters, and in the multitude of thy ſoothſayers (with whom thou haſt [l] wearied thy ſelfe from thy youth) if ſo bee thou maiſt haue profite, [or] if ſo be thou maiſt haue ſtrength.

13 Thou art wearied in the multitude of thy counſels: let now the aſtrologers, the ſtarre gaſers, and prognoſticatours ſtand vp, & ſaue thee from theſe things, that ſhal come vpon thee.

14 Behold, they ſhalbe as ſtubble: the fire ſhal burne them: they ſhal not deliuer their owne liues from the power of the flame: there [ſhal bee] no coles [m] to warme at, [nor] light to ſit by.

15 Thus ſhal they ſerue thee, with whom thou haſt wearied thee, [euen] thy marchants from thy youth: euery one ſhal wander to his owne [n] quarter: none ſhal ſaue thee.

CHAP. XLVIII.

1 The hypocriſie of the Iewes is reproued. 11 The Lorde alone will be worſhipped. 20 Of their deliuerance out of Babylon.

HEare yee this, O houſe of Iaakob, which are [a] called by the name of Iſrael, and are come out of [b] the waters of Iudah: which ſweare by the Name of the Lorde, and make mention of the God of Iſrael, [but] not in trueth, nor in righteouſnes.

2 For they are called of the holy citie, and ſtay themſelues [c] vpon the God of Iſrael, whoſe Name [is] the Lorde of hoſtes.

3 I haue declared the former things of olde, and they went out of my mouth, and I ſhewed [d] them: I did them ſuddenly, and they came to paſſe.

4 Becauſe I knew, that [e] thou art obſtinate, and thy necke [is] an yron ſinew, and thy brow braſſe,

5 Therfore I haue declared it to thee of old: before it came to paſſe, I ſhewed [f] it thee, leaſt thou ſhouldeſt ſay, Mine idole hath done them, and my carued image, and my molten image haue commanded them.

6 Thou haſt heard, beholde all this, & will not ye [g] declare it? I haue ſhewed thee new things, euē now, & hid things, which thou kneweſt not.

7 They are created now, & not of old, and euen before this thou heardeſt them not, leaſt thou ſhouldſt ſay, Beholde, I [h] knew them.

8 Yet thou heardeſt them not, neither didſt know them, neither yet was thine eare opened of olde: for I knewe that thou wouldeſt grieuouſly tranſgreſſe: therefore haue I called thee a tranſgreſſour from the [i] wombe.

9 For my Names ſake wil I deferre my wrath, & for my praiſe wil I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, but [l] not as ſiluer: I haue [m] choſen thee in the fornace of affliction.

11 For mine owne ſake, for mine owne ſake wil I do it: for howe ſhoulde [my Name] [n] be polluted? [o] ſurely I wil not giue my glorie vnto another.

12 Heare me, O Iaakob and Iſrael, my called, [p] I am, I am the firſt, and I am the laſt.

13 Surely mine hand hath laid ẏ foūdation of the earth, and my right hande hath ſpanned the heauens: when I cal them, [q] they ſtand vp together.

14 Al you, aſſemble your ſelues, and heare: which among them hath declared theſe things? The Lord hath loued [r] him: he wil do his wil in Babel, and his arme [ſhalbe] againſt the Chaldeans.

15 I, [euen] I haue ſpoken it, and I haue called him: I haue brought him, and his way ſhall proſper.

16 Come neere vnto me: heare ye this: I haue not ſpoken it in ſecret from the [ſ] beginning: from the time that the thing was, I was there, and now the Lorde God and his Spirit hath [t] ſent me.

17 Thus ſaith the Lorde thy redeemer, the Holy one of Iſrael, I am the Lord thy God, which teach thee [u] to profit, and leade thee by the way, that thou ſhouldeſt go.

18 Oh that thou haddeſt hearkened to my commandements! then had thy proſperitie bene as the flood, & thy righteouſnes as the waues of the ſea.

19 Thy ſeed alſo had bene as the ſand, and the fruit of thy bodie like the grauel thereof: his [x] name ſhould not haue bene cut off nor deſtroyed before me.

---

[k] Thou didſt thinke that thine owne wiſedome and policie would haue ſaued thee.

[l] He derideth their vaine confidence, that put their truſt in any thing, but in God, cōdemning alſo ſuch vaine ſciences, which ſerue to no vſe, but to delude the people, and to bring them frō depending onely in God.

[m] They ſhall vtterly periſh and no part of them remaine.

[n] They ſhall flee euery one to that place, which bee thought by his ſpeculations to be moſt ſure: but that ſhall deceiue them.

[a] He detecteth their hypocriſie, which vaunted themſelues to be Iſraelites and were not ſo in deede.

[b] Meaning, the fountaine and ſtocke.

[c] They make a ſhewe, as though they would haue none other God.

[d] He ſheweth that they could not accuſe him in any thing, forasmuch as he had perfourmed whatſoeuer hee had promiſed.

[e] I haue done for thee more then I promiſed, that thy ſtubburnes and impudencie might haue bene ouercome.

[f] How thou ſhouldeſt be deliuered out of Babylon.

[g] Will ye not acknowledge this my benefit & declare it vnto others?

[h] Shewing ẏ mans arrogancie is the cauſe why God doth not declare all things at once, leſt they ſhould attribute this knowledge to their owne wiſdome.

[i] Frō the time ẏ I brought thee out of Egypt: for ẏ deliuerance was as the birth of the Church.

[k] As it was my free mercy ẏ I did chuſe thee: ſo is it my free mercie that muſt ſaue thee.

[l] For I had reſpect to thy weaknes & infirmitie: for in ſiluer there is ſome purenes, but in vs there is nothing, but droſſe.

[m] I tooke thee out o[illegible] fornace where thou ſhouldeſt haue bene cōſumed.

[n] God ioyneth the ſaluation of his with his owne honour: ſo that they can not periſh, but his glory ſhuld be diminiſhed, as Deu. 32, 27.

[o] Read Chap. 42. 8.

[p] Read Chap. 41. 4.

[q] To obey me, and to doe whatſoeuer I cōmand them.

[r] Meaning, Cyrus, whom he had choſen to deſtroy Babylon.

[ſ] Since the time that I declared my ſelfe to your fathers.

[t] Thus the Prophet ſpeaketh for himſelfe, and to aſſure them of theſe things.

[u] What things ſhall do thee good.

[x] That is, the proſperous eſtate of Iſrael

20 [y] Go ye out of Babel: flee ye from the Chaldeans, with a voyce of ioy: tell and declare this: ſhew it forth to the end of the earth: ſay ye, The Lord hath redeemed his ſeruant Iaakob.

21 And they [z] were not thirſtie: he led them through the wildernes: he cauſed the waters to flowe out of the rocke for them: for hee claue the rocke, and the water guſhed out.

22 There is no [a] peace, ſaith the Lord, vnto the wicked.

[y] After that he had forewarned them of their captiuitie, and of the cauſe thereof, he ſheweth them the great ioy, that ſhall come of their deliuerance.

[z] He ſheweth that it ſhall be as eaſie to deliuer them, as he did their fathers out of Egypt.

[a] Thus he ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promes, in whom was neither fayth nor repentance, as Chap.57.21.

CHAP. XLIX.

1 The Lorde exhorteth all nations to beleeue his promiſes. 6 Chriſt is the ſaluation of all that beleeue, & will deliuer them from the tyrannie of their enemies.

Heare ye me, O yles, & hearken, yee people from farre. The Lorde hath called [a] me from [b] the wombe, & made mention of my name from my mothers bellie.

2 And he hath made my mouth like a ſharpe [c] ſword: vnder the ſhadow of his hand hath he [d] hid mee, and made me a choſen ſhaft [and] hid me in his quiuer,

3 And ſayde vnto me, Thou art my ſeruant, [e] Iſrael, for I will bee glorious in thee.

4 And I ſayde, I haue [f] laboured in vaine: I haue ſpent my ſtrẽgth in vaine and for nothing: but my iudgement [is] with yͤ Lord, & my worke with my God.

5 And now ſaith the Lord, that fourmed mee from the wombe to be his ſeruant, that I may bring Iaakob againe to him (though Iſrael be not gathered, [g] yet ſhal I be glorious in the eyes of the Lord: and my God ſhalbe my ſtrength)

6 And he ſaid, It is a ſmall thing that thou ſhouldeſt be my ſeruant, to raiſe vp the tribes of Iaakob, and to reſtore the deſolations of Iſrael: I will alſo giue [h] thee for a light of the Gentiles, that thou mayeſt bee my ſaluation vnto the end of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, [and] his holy one, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a [i] ſeruant of rulers, Kings ſhall ſee, and [k] ariſe, & princes ſhall worſhip, becauſe of the Lorde, that is faithfull: and the Holy one of Iſrael, which hath choſen thee.

[a] This is ſpoken in the perſon of Chriſt to aſſure the faithfull, that theſe promiſes ſhould come to paſſe: for they were all made in him, and in him ſhould be performed.

[b] This is ment of the time that Chriſt ſhould be manifeſted to the worlde, as Pſal.2.7.

[c] By the ſword and ſhaft, he ſignifieth the vertue and efficacie of Chriſts doctrine.

[d] God hath taken me to his protection and defence: this chiefly is ment of Chriſt, and may alſo be applied to the miniſters of his worde.

[e] By Iſrael is ment Chriſt, and all the bodie of the faithfull, as the members and their head.

[f] Thus Chriſt in his members complaineth, that his labour, and preaching take none effect, yet he is contented that his doings are approued of God.

[g] Though the Iewes refuſe my doctrine, yet God will approue my miniſterie.

[h] To declare my Goſpel to the Gentiles, Chap.42.6. acts 13.47. luke 2.32.

[i] Meaning, the Iewes whom tyrants kept in bondage.

[k] The benefite of their deliuerance ſhalbe ſo great, that great and ſmall ſhall acknowledge it, and reuerence God for it.

8 Thus ſaith the Lord, [l] In an acceptable time haue I heard thee, & in a day of ſaluation haue I helped thee: and I will preſerue thee, & will giue [m] thee for a couenant of yͤ people, that thou maieſt raiſe vp the [n] earth, and obtaine the inheritance of the deſolate heritages:

9 That thou maieſt ſay to the [o] priſoners, Go foorth: and to them that are in darkeneſſe, Shewe your ſelues: they ſhall feede in the wayes, and their [p] paſtures ſhalbe in all yͤ toppes of yͤ hilles.

10 They ſhal not be hungrie, neither ſhall they bee thirſtie, neither ſhall the heate ſmite them, nor the ſunne: for hee that hath compaſſion [q] on them, ſhall leade them: euen to the ſprings of waters ſhall he driue them.

11 And I wil make al my moũtains, as a way, and my paths ſhalbe exalted.

12 Beholde, theſe ſhall come from farre: and lo, theſe from the North and from the Weſt, and theſe from the lande of [r] Sinim.

13 Reioyce, O [ſ] heauens: & be ioyfull, O earth: braſt forth into praiſe, O moũtains: for God hath cõforted his people, and will haue mercie vpon his afflicted.

14 But Zion ſaid, The Lorde hath [t] forſaken mee, and my Lorde hath forgotten me.

15 Can a woman forget her childe, & not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpõ the palme of [mine] [u] hands: thy [x] walles [are] euer in my ſight.

17 Thy builders make [y] haſte: thy deſtroyers & they that made thee waſte, are departed from thee.

18 Lift vp thine eyes round about & beholde: all theſe gather themſelues together [&] come to thee: as I liue, ſaith the Lord, thou ſhalt ſurely [z] put them al vpon thee as a garmẽt, and gird thy ſelf with them like a bride.

19 For thy deſolations, and thy waſte places, and thy land deſtroied, ſhal ſurely be nowe narowe for them that ſhall dwell in it, and they that did deuoure thee, ſhalbe farre away.

20 The childrẽ of thy barrennes ſhal ſay againe in thine eares, The place is ſtrait for mee: giue place to mee that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten mee theſe, ſeeing I am baren and deſolate, a captiue and a

[l] Thus he ſpeaketh of his Church, when he would ſhew his mercie toward it, 2.Cor.6.2.

[m] Meaning, Chriſt alone.

[n] Signifying, yͭ before Chriſt renue the earth by his worde, there is nothing, but confuſion and diſorder.

[o] To thẽ that are in the priſon of ſinne, & death.

[p] Being in Chriſtes protection, they ſhall be ſafe againſt all dangers, and free from the feare of the enemies.

[q] Meaning, yͭ there ſhould be nothing in their way from Babylon, yͭ ſhould hinder or hurt them: but this is accõpliſhed ſpiritually.

[r] Meaning, the South countrey, ſo that Chriſt ſhall deliuer his from all the parts of the worlde.

[ſ] Reade Chap. 44.23.

[t] He obiecteth what the faithfull might ſay in their long affliction, & anſwereth thereunto to cõfort them, with a moſt proper ſimilitude, & full of conſolation.

[u] Becauſe I would not forget thee.

[x] Meaning, the good order of policie and diſcipline.

[y] I haue a cõtinuall care to builde thee vp againe, and to deſtroy thine enemies.

[z] He ſheweth what are the ornaments of yͤ Church: to haue many children which are aſſembled by yͤ word of God & gouerned by his Spirite.

wanderer to & fro? and who hath nouriſhed them? behold, I was left alone: whence are theſe?

22 Thus ſaith the Lorde God, Beholde, I will lift vp mine hande to the [a] Gentiles and ſet vp my ſtandart to the people, and they ſhal bring thy ſonnes in [their] armes: and thy daughters ſhalbe caried vpon [their] ſhoulders.

23 And Kings [b] ſhall be thy nourcing fathers, and Queenes ſhalbe thy nources: they ſhal worſhip thee with [their] faces toward the earth, and licke vp the [c] duſt of thy feete: and thou ſhalt knowe that I am the Lord: for they ſhal not be aſhamed that waite for me.

24 Shall the pray be [d] taken from the mightie? or the iuſt captiuitie deliuered?

25 But this ſaith the Lorde, [e] Euen the captiuitie of the mighty ſhalbe taken away: and the pray of the tyrant ſhall be deliuered: for I will contend with him that contendeth with thee, and I will ſaue thy children,

26 And will feede them that ſpoyle thee, with [f] their owne fleſhe, and they ſhal be drunken with their owne blood, as with ſweete wine: and all fleſh ſhall knowe that I the Lorde am thy ſauiour and thy redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forſaken for a time. 2 Yet the power of God is not diminiſhed. 5 Chriſts obedience and victorie.

Thus ſayth the Lord, Where is that [a] bill of your mothers diuorcemēt, [b] whom I haue caſt off? or Who is the creditour [c] to whom I ſolde you? Behold, for your iniquities are ye ſolde, and becauſe of your tranſgreſſions is your mother forſaken.

2 Wherefore [d] came I, and there was no man? I called, and none anſwered: is mine hande ſo [e] ſhortened, that it cannot helpe? or haue I no power to deliuer? Beholde, at my rebuke I drie vp the ſea: I make the floods deſert: their fiſh rotteth for want of water, and dieth for thirſt.

3 I clothe the heauens with darknes, and make a [f] ſacke their couering.

4 The Lord God hath giuen [g] me a tongue of the learned, that I ſhoulde know [to miniſter] a worde in time to him that is [h] wearie: he will raiſe me vp in the morning: in the morning hee will wakē mine eare to heare, [i] as yͤ learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my back vnto the [k] ſmiters, and my cheekes to the nippers: I hidde not my face from ſhame and ſpitting.

7 For the Lord God will helpe me, therfore ſhal I not be confounded: therfore haue I ſet my face like a flint, & I know that I ſhall not be aſhamed.

8 He is neere that iuſtifieth me: Who will contend with me? Let vs ſtand together: Who is mine aduerſarie? let him come neere to me.

9 Beholde, the Lord God will helpe me: Who is he that can condemne mee? loe, they ſhal waxe old as a garment: the mothe ſhall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his ſeruant: he that walketh in darkenes, & hath no light, let him truſt in the Name of the Lord, and ſtay vpon his God.

11 Beholde, all you kindle [m] a fyre, and are cõpaſſed about with ſparkes: walke in the light of your fire, & in the ſparkes that yee haue kindled. This ſhall yee haue of mine hande: ye ſhall lye downe in ſorowe.

CHAP. LI.

1 To truſt in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ieruſalem, 22 And her deliuerance.

Heare me, ye [a] that followe after righteouſnes, [&] ye that ſeeke the Lorde: looke vnto the [b] rocke, [whence] ye are hewen, and to yͤ hole of the pit, [whence] ye are digged.

2 Conſider Abraham your father, & Sarah that bare you: for I called him alone, and bleſſed him, & increaſed him.

3 Surely the Lord ſhall comfort Zion: he ſhall comfort all her deſolations, and he ſhall make her deſert [c] like Eden, and her wildernes like the garden of the Lord: ioy & gladnes ſhalbe found therein: prayſe, and the voyce of ſinging.

4 Hearken ye vnto me, my people, & giue eare vnto mee, O my people: for a [d] Lawe ſhall proceede from me, and I will bring foorth my iudgement for the light of the people.

5 My [e] righteouſnes is neere: my ſal-

---

[a] He ſheweth, that Chriſt wil not onely gather this great nomber of the Iewes, but alſo of yͤ Gentiles.

[b] Meaning, that kings ſhal be conuerted to the Goſpel, and beſtowe their power, and authoritie for the preſeruation of the Church.

[c] Being ioyned with the Church, they ſhall humble themſelues to Chriſt their heade, and giue him al honour.

[d] He maketh this as an obiection, as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion.

[e] This is the anſwere to their obiection, that none is ſtronger then the Lord, neither hath a more iuſt title vnto them.

[f] I will cauſe them to deſtroy one another, as Iudg. 7, 22. 2. Chro. 20. 22. Chap. 19, 2.

[a] Meaning, that he had not forſaken her, but through her owne occaſion, as Hoſea. 2, 2.

[b] Which ſhould declare that I haue cut her off: meaning, that they could ſhewe none.

[c] Signifying that he ſolde them not for any det or pouertie, but that they ſolde them ſelues to ſins to buy their owne luſts, and pleaſures.

[d] He came by his Prophets and miniſters, but they would not beleeue their doctrine and conuert.

[e] Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the red Sea, & killed the fiſh in the riuers, and alſo afterward in Iorden?

[f] As I did in Egypt in token of my diſpleaſure, Exod. 10, 21.

[g] The Prophet doth repreſent here the perſon & charge of them that are iuſtly called to the miniſtery of Gods word.

[h] To him that is oppreſſed by affliction and miſerie.

[i] As they that are taught, and made meete by him.

[k] I did not ſhrinke from God for any perſecution or calamitie. Whereby he ſheweth, that yͤ true miniſters of God can looke for none other recompence of the wicked but after this ſort, & alſo what is their comfort.

[l] Shewing yͭ it is a rare thĩg that any ſhould obey aright Gods true miniſters, though they labour to bring them frō hell to heauen.

[m] You haue ſought conſolation by your own deuiſes, & haue refuſed yͤ light, and conſolation, which God hath offered: therefore ye ſhal remaine in ſorow, & not be comforted.

[a] He comforteth yͤ Church, that they ſhould not be diſcouraged for their ſmall nomber.

[b] That is, to Abraham, of whom ye were begotten, & to Sarah, of whō ye were borne.

[c] As plentifull as Paradiſe, Gen. 2, 3.

[d] I will rule & gouerne my Church by my worde, and doctrine.

[e] The time, that I will accompliſh my promes.

uation goeth forth, & mine [f] armes ſhall iudge the people: the yles ſhall waite for me, and ſhall truſt vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpõ the earth beneath: for the [g] heauens ſhal vaniſh away like ſmoke, and the earth ſhall waxe olde like a garment, and they that dwell therein, ſhall periſh in like maner: but my ſaluation ſhalbe for euer, & my righteouſnes ſhall not be aboliſhed.

7 Hearken vnto me, yee that knowe righteouſnes, the people in whoſe heart [is] my Lawe. Feare ye not the reproch of men, neither be ye afraide of their rebukes.

8 For the moth ſhall eat them vp like a garment, and the worme ſhall eate thẽ like wooll: but my righteouſneſſe ſhalbe for euer, and my ſaluation from generation to generation.

9 Riſe vp, riſe vp, and put on ſtrength, O arme of the Lorde: riſe vp, as [h] in the old time in the generations of the world. Art thou not yͤ ſame, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the ſame, which hath dried the ſea, [euen] the waters of the great deepe, making yͤ depth of the ſea a way for the redeemed to paſſe ouer?

11 Therefore the redeemed of yͤ Lord ſhall [l] returne, and come with ioye vnto Zion, and euerlaſting ioy ſhall be vpon their head: they ſhall obtaine ioy, and gladneſſe: [and] ſorowe and mourning ſhall flee away.

12 I, [euen] I am hee, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, & the ſonne of man, which ſhalbe made as graſſe?

13 And forgetteſt yͤ Lorde thy maker, that hath ſpread out the heauens, & laide the foundations of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is readie to deſtroy? where is nowe the rage of the oppreſſour?

14 The captiue [m] haſteneth to be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fayle.

15 And I am the Lord thy God that deuided the Sea, when his waues roared: the Lord of hoſts [is] his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the ſhadow of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and ſay vnto Zion, Thou art my people.

17 Awake, awake, and ſtande vp, O Ieruſalem, which haſt drunke at the hand of the Lord the [p] cup of his wrath: thou haſt drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the ſonnes, whom ſhe hath brought foorth: there [is] none that taketh her by the hande of all the ſonnes that ſhee hath brought vp.

19 Theſe two [q] things are come vnto thee: who will lament thee? deſolation & deſtruction, and famine, & the ſworde: by whome ſhal I comfort thee?

20 Thy ſonnes haue fainted, and lye at the head of all the ſtreetes as a wilde bull in a net, and are full of the wrath of the Lord, [and] rebuke of thy God.

21 Therefore heare now this, yͧ miſerable and drunken, but [r] not with wine.

22 Thus ſaith thy Lorde God, euen God that pleadeth the cauſe of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, [euen] the dregges of the cuppe of my wrath: thou ſhalt drinke it no more.

23 But I will put it into their hande that ſpoyle thee: which haue ſayd to thy ſoule, Bowe downe, that we may goe ouer, and thou haſt layde thy bodie as the grounde, and as the ſtreete to them that went ouer.

CHAP. LII.

1 A conſolation to the people of God. 7 Of the meſſengers thereof.

ARiſe, ariſe: put on thy ſtrength, O Zion: put on the garments of thy beautie, O Ieruſalem, the holy citie: for hence forth there ſhal no [a] more come into thee yͤ vncircumciſed & the vncleane.

2 Shake thy ſelfe from the [b] duſt: ariſe, and ſit downe, O Ieruſalem: looſe the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus ſaith the Lorde, Ye were ſolde for [c] nought: therefore ſhall ye be redeemed without money.

4 For thus ſaith the Lord God, My people went [d] downe aforetime into Egypt to ſoiourne there, and Aſſhur [e] oppreſſed them without cauſe.

5 Now therefore what haue I here, ſaith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, ſayeth the Lorde? & my Name all the day continu-

---

[f] My power, and ſtrength.

[g] He forewarneth them of the horrible changes and mutations of all things, and howe he will preſerue his Church in the middes of all theſe dangers.

[h] He putteth them in remẽbrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to truſt in him conſtantly.

[i] Meaning, Egypt, Pſalm. 87.4.

[k] To wit, Pharaoh, Ezek. 29.3.

[l] From Babylon.

[m] He comforteth them by the ſhort time of their baniſhment: for in ſeuentie yeeres they were reſtored, and the greateſt empire of yͤ world deſtroyed.

[n] Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.

[o] That all things may be reſtored in heauen, and earth, Ephe. 1,10.

[p] Thou haſt bene iuſtly puniſhed and ſufficiently, as Chap. 40.2. and this puniſhment in the elect is by meaſure, and according as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue them to an inſenſiblenes and madnes, as Iere. 25.15,16.

[q] Whereof the one is outwarde, as of the things that come to the bodie: as warre and famine: and the other is inwarde, and appertaineth to the minde: that is, to be without comfort: therefore he ſayeth, howe ſhalt thou be comforted?

[r] But with trouble and feare.

[a] No wicked tyrant, which ſhall ſubuert Gods true religion, and oppreſſe the conſciences.

[b] Put off the garments of ſorowe and heauineſſe, and put on the apparell of ioy and gladneſſe.

[c] The Babylonians payed nothing to me for you: therefore I wil take you againe without ranſome.

[d] When Iaakob went thither in time of famine.

[e] The Egyptians might pretende ſome cauſe to oppreſſe my people becauſe they went thither and remained among them, but the Aſſyrians haue no title to excuſe their tyrannie by: and therefore will I puniſh them more then I did the Egyptians.

ally is [f] blaſphemed?

6 Therfore my people ſhal know my Name: therefore [they ſhall knowe] in that day, that I am he that doe ſpeake: beholde, it is I.

7 Howe [g] beautifull vpon the mountaines are the feete of him, that declareth [and] publiſheth peace! that declareth good tidings, [and] publiſheth ſaluation, ſaying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen [ſhal be heard:] they ſhall lift vp their voyce, and ſhoute together: for they ſhall ſee eye to eye, when the Lord ſhall bryng againe Zion.

9 O ye deſolate places of Ieruſalem, be glad and reioyce together: for yͤ Lord hath comforted his people: hee hath redeemed Ieruſalem.

10 The Lorde hath made [i] bare his holy arme in the ſight of al the Gentiles, & all the ends of the earth ſhal ſee the ſaluation of our God.

11 [k] Depart, depart ye: goe out from thence and touch no vncleane thing: goe out of the middes of her: bee yee cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhal not go out [m] with haſte, nor depart by fleeing away: but yͤ Lorde will go before you, and the God of Iſrael will gather you together.

13 Behold, my [n] ſeruant ſhal proſper: he ſhall bee exalted and extolled, and bee very hie.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, & his forme of the ſonnes of men) ſo [p] ſhall he ſprinkle many nations: the Kinges ſhal ſhut their [q] mouthes at him: for yͤ which had not byn told them, ſhal they ſee, and that which they had not heard, ſhal they [r] vnderſtand.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.

g Signifying, that the ioy and good tydings of their deliuerance ſhoulde make their affliction in the meane time more eaſie: but this is chiefly ment of the ſpirituall ioy, as Nahum.1,15. rom.10,15

h The Prophets which are thy watchmen, ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accompliſhed vnder Chriſt.

i As readie to ſmite his enemies and to deliuer his people.

k He warneth yͤ faithfull not to pollute thē ſelues with the ſuperſtitions of the Babylonians, Chap.48,20. 2.Cor.6,17.

l For the [illegible] is at hande, [illegible]at the Prieſts and Leuites chiefly (and ſo by thē all the people which ſhall be as Le[illegible] in this of[illegible]) ſhal cary home the veſſels of the temple, which Nebuchadnezzar had taken away.

m As your fathers did out of Egypt.

n Meaning Chriſt, by whom our ſpirituall deliuerance ſhould be wrought, whereof this was a figure.

o In the corrupt iudgement of man Chriſt in his perſon was not eſteemed.

p He ſhall ſpread his word through many nations.

q In ſigne of reuerence, and as being aſtoniſhed at his excellencie.

r By the preaching of the Goſpel.

CHAP. LIII.

1 Of Chriſt and his kingdome, whoſe worde fewe will beleeue 6 All men are ſinners. 11 Chriſt is our righteouſnes, 12 And is dead for our ſinnes.

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lord reueiled?

2 But he ſhall grow vp before him as a branche, and as a [c] roote out of a drie [d] ground: he hath neither forme nor beautie: whē we ſhal ſee him, there ſhall be no forme that we ſhould deſire him.

3 He is deſpiſed and reiected of men: he is a man full of ſorowes and hath experience of [e] infirmities: we hidde as it were our faces from him: he was deſpiſed and we eſteemed him not.

4 Surely he hath borne our infirmities, and caryed [f] our ſorowes: yet we did iudge him, as [g] plagued, and ſmitten of God, and humbled.

5 But he was woūded for our tranſgreſſions, he was broken for our iniquities: the [h] chaſtiſement of our peace [was] vpon him, and with his ſtripes we are healed.

6 All we like ſhepe haue gone aſtray: we haue turned euery one to his owne way, and the Lord hath layd vpon him the [i] iniquitie of vs all.

7 He was oppreſſed and he was afflicted, yet did he not [k] open his mouth: he is brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumme, ſo he openeth not his mouth.

8 He was taken out from [l] priſon, and from iudgement: [m] and who ſhall declare his age? for he was cut out of the land of the liuing: for the tranſgreſſion of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the riche in his death, though he had done no wickedneſſe, neither [was] any deceit in his mouth.

10 Yet the Lorde would breake him, and make him ſubiect to infirmities: when [o] he ſhall make his ſoule an offring for ſinne, he ſhall ſee [his] ſeede [&] ſhall prolong [his] dayes, and the will of the Lorde ſhall proſper in his hand.

11 He ſhall ſee of the [p] trauaile of his ſoule, [&] ſhall be ſatiſfied: by his knowledge ſhal my [q] righteous ſeruant iuſtifie many: for he ſhal beare their iniquities.

12 Therefore will I giue him a portion with the great, and he ſhall deuide the ſpoyle with the ſtrong, becauſe he [r] hath powred out his ſoule vnto death: and he was counted with the tranſgreſſers, and he bare the ſinne [ſ] of many, and prayed for the treſpaſſers.

a The Prophet ſheweth, that very fewe ſhall receiue this their preaching of Chriſt, and of their deliuerance by him, Iohn.12,38. rom.10,16.

b Meaning, that none can beleeue, but whoſe heartes GOD toucheth with the vertue of his holie Spirite.

c The beginning of Chriſts kingdome ſhall be ſmall, and contemptible in the ſight of man, but it ſhall growe wonderfully, and floriſh before God.

d Reade Chap.11,1.

e Which was by Gods ſingular prouidence for the comfort of ſinners, Hebr.4,15.

f That is, the puniſhment due to our ſinnes: for the which he hath both ſuffred, and made ſatiſfaction, Matth.8,17. 1.pet.2,24.

g We iudged euill, thinking that he was puniſhed for his owne ſins, and not for ours.

h He was chaſticed for our reconciliation, 1.Cor.15,3.

i Meaning, the puniſhmēt of our iniquitie, and not the fault it ſelfe.

k But willingly, and paciently obeyed his fathers appointment, Matth.26,63. actes.8,32.

l From the croſſe, & graue, after that he was condemned.

m Though he dyed for ſinne, yet after his reſurrection he ſhall liue for euer: and this his death is to reſtore life to his members, Rom.6,9.

n God the Father deliuered him into the handes of the wicked, and to the powers of the worlde to doe with him what they woulde.

o Chriſt by offering vp him ſelfe ſhall giue life to his Church, and ſo cauſe them to liue with him for euer.

p That is, the fruite and effect of his labour, which is the ſaluation of his Church.

q Chriſt ſhall iuſtifie by faith through his worde, whereas Moſes coulde not iuſtifie by the Lawe.

r Becauſe he humbled him ſelfe, therefore he ſhall be exalted to glorie, Philip.2,7,8.

ſ That is, of all that beleeue in him.

CHAP. LIIII.

1 Mo of the Gentiles ſhall beleeue the Goſpell then of the Iewes. 7 God leaueth his for a time, to whome afterward he ſheweth mercy.

REioyce, O [a] baren that diddeſt not beare: breake foorth into ioy and reioyce, thou that didſt not trauaile with child: for the [b] deſolate hath mo children then the maried wife, ſaith the Lord.

2 [c] Enlarge the place of thy tentes, & let them ſpreade out yͤ curtaines of thine habitations: ſpare not, ſtretche out thy cordes, and make faſt thy ſtakes.

3 For thou ſhalt increaſe on the right hand and on the left, and thy ſeede ſhall poſſeſſe the Gentiles and dwell in the deſolate cities.

4 Feare not: for thou ſhalt not be aſhamed, neither ſhalt thou be confounded: for thou ſhalt not be put to ſhame: yea, thou ſhalt forget the ſhame of thy [d] youth, and ſhalt not remember the reproche of thy [e] widdowhode any more.

5 For he that [f] made thee, [is] thine huſbande (whoſe Name [is] the Lorde of hoſtes) and thy redeemer the holy one of Iſrael, ſhalbe called the God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, & [as] a [h] yong wife when thou waſt refuſed, ſaith thy God.

7 For a litle while haue I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment, in [mine] anger, I hid my face from thee for a litle ſeaſon, but with euerlaſting mercy haue I had compaſſion on thee, ſaith the Lorde thy redeemer.

9 For this is vnto mee [as] the [i] waters of Noah: for as I haue ſworne that the waters of Noah ſhoulde no more go ouer yͤ earth, ſo haue I ſworne that I would not be angrie with thee, nor rebuke thee.

10 For the mountaine ſhall remoue and the hilles ſhall fall downe: but my mercie ſhall not depart from thee, neither ſhall the couenant of my peace fall away, ſaith the Lorde, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with [k] the carbuncle, and lay thy foundation with ſaphirs,

[a] After that he hath declared the death of Chriſt, he ſpeaketh to the Church, becauſe it ſhould feele the fruite of the ſame, and calleth her baren, becauſe that in the captiuitie ſhe was as a widowe without hope to haue any children.

[b] The Church in this her affliction and captiuitie ſhall bring foorth mo children then when ſhe was at libertie: or this may be ſpoken by admiration, conſidering the great number that ſhould come of her. Her deliuerance vnder Cyrus was as her childehoode, & therefore this was accompliſhed, when ſhe came to her age, which was vnder the Goſpell.

[c] Signifying that for yͤ great nomber of children, that God ſhould giue her, ſhee ſhould ſeeme to lacke roume to lodge them.

[d] The afflictions which thou ſufferedſt at the beginning.

[e] When as thou waſt refuſed for thy ſinnes, Chap. 50.1.

[f] That did regenerate thee by his holy Spirit.

[g] His glorie ſhall ſhine through the whole worlde, which ſeemed before to be ſhut vp in Iudea.

[h] As a wife which waſt forſaken in thy youth.

[i] As ſure as the promes that I made to Noah, that the waters ſhould no more ouerflowe the earth.

[k] Hereby he declareth the excellent eſtate of the Church vnder Chriſt.

12 And I will make thy windowes of ‖ emeraudes, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And al thy children [ſhalbe] [l] taught of the Lorde, and much peace ſhalbe to thy children.

14 In [m] righteouſneſſe ſhalt thou be eſtabliſhed, [and] be farre from oppreſſion: for thou ſhalt not feare it: and from feare, for it ſhall not come neere thee.

15 Beholde, [the enemie] ſhal gather himſelfe, but without [n] me: whoſoeuer ſhall gather himſelfe in thee, [o] againſt thee, ſhall fall.

16 Beholde, I haue created the [p] ſmith that bloweth the coles in the fire, and him that bringeth foorth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But al the weapōs that are made againſt thee, ſhall not proſper: and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lordes ſeruants, and their righteouſnes [is] of me, ſaith the Lord.

‖ Or, iaſpar, or pearle.

[l] By the hearing of his worde and inward mouing of his ſpirit.

[m] In ſtabilitie and ſurenes, ſo that it ſhall ſtande for euer.

[n] And therefore ſhall not preuayle.

[o] Meaning, the domeſticall enemies of the Church as are the hypocrites.

[p] Signifying hereby that mā can do nothing but ſo farre as God giueth power: for ſeeing that all are his creatures, he muſt needes gouerne and guide them.

CHAP. LV.

1 An exhortation to come to Chriſt. 8 Gods counſels are not as mans. 12 The ioy of the faithfull.

HO, euery one that [a] thirſteth, come yee to the waters, and ye that haue [b] no ſiluer, come, bye and eate: come, I ſay, bye [c] wine and milke without ſiluer and without money.

2 Wherefore do ye laye out ſiluer [&] not for bread? [d] & your labour without beeing ſatiſfied? hearken diligently vnto me, and eate that which is good, and let your ſoule delite in [e] fatnes.

3 Encline your eares, and come vnto mee: heare, and your ſoule ſhall liue, and I will make an euerlaſting couenant with you, [euen] the [f] ſure mercies of Dauid.

4 Beholde, I gaue [g] him for a witnes to the people, for a prince & a maſter vnto the people.

5 Beholde, thou ſhalt call a nation that thou knoweſt not, [h] and a nation that knew not thee, ſhal rūne vnto thee, becauſe of the Lord thy God, & the holie one of Iſrael: for he hath glorified thee.

[a] Chriſt by propoſing his graces and giftes to his church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly luſtes and ſo thirſt not after theſe waters.

[b] Signifying, that Gods benefits can not be bought for money.

[c] By waters, wine, milke and bread, he meaneth all things neceſſarie to the ſpirituall life, as theſe are neceſſarie to this corporal life.

[d] He reproueth their ingratitude, which refuſe thoſe things that God offereth willingly, and in the meane time ſpare neither coſt nor labour to obtaine thoſe, which are nothing profitable.

[e] You ſhalbe fed abundantly.

[f] The ſame couenant, which through my mercie I ratified and confirmed to Dauid that it ſhould be eternall, 2. Sam.7.13. act.13.34.

[g] Meaning Chriſt, of whome Dauid was a figure.

[h] To wit, the Gentiles, which before thou diddeſt not receiue to be thy people.

6 Seeke ye ẏ Lord while he may [i] be found: call ye vpō him while he is neere.

7 Let ẏ wicked [k] forſake his wayes, and the vnrighteous his own imaginations, and returne vnto the Lorde, & he will haue mercie vpon him: and to our God, for he is very readie to forgiue.

8 For my [l] thoughtes [are] not your thoughts, neither [are] your wayes my wayes, ſaith the Lord.

9 For as the heauens are hier then ẏ earth, ſo are my wayes hier then your waies, and my thoughts aboue your thoughts.

10 Surely as the raine cōmeth down and the ſnow from heauen, and returneth not thither, but watereth the earth and maketh it to bring foorth and bud, that it may giue ſeede to the ſower, and bread vnto him that eateth,

11 So ſhall my [m] word be, that goeth out of my mouth: it ſhal not returne vnto me voyde, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore yee ſhall goe out with ioye, and bee led foorth with peace: the [n] mountaines and the hilles ſhall breake forth before you into ioye, & all the trees of the fielde ſhall clappe [their] hands.

13 For thornes there ſhall grow firre trees: for nettles ſhall grow the myrrhe tree, and it ſhall bee to the Lorde [o] for a name, [&] for an euerlaſting [p] ſigne that ſhall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iuſtice. 10 Againſt Shepheards that deuoure their flocke.

Thus ſaith the Lord, [a] Keepe iudgement and do iuſtice: for my ſaluation is at hande to come, and my [b] righteouſnes to be reueiled.

2 Bleſſed [is] the man that doth this, and the ſonne of man which layeth hold on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hande from doing any euill.

3 And let not the ſonne of the ſtranger, which [d] is ioyned to ẏ Lord, ſpeake and ſay, The Lord hath ſurely ſeparate me from his people: neither let the Eunuch ſay, Behold, I am a drie tree.

4 For thus ſaith the Lord vnto the Eunuches, that keepe my Sabbaths, & chuſe the thing that pleaſeth mee, and take holde of my couenant,

5 Euē vnto them will I giue in mine [c] Houſe and within my walles, a place & a [f] name better then of the ſonnes and of the daughters: I will giue thē an euerlaſting name, that ſhall not be put out.

6 Alſo the ſtrangers that cleaue vnto the Lorde, to ſerue him, and to loue the Name of the Lorde, and to bee his ſeruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

7 Them will I bring alſo to mine holie mountaine, and make them ioyful in mine Houſe of prayer: their burnt [g] offrings & their ſacrifices [ſhalbe] accepted vpon mine altar: for mine Houſe ſhalbe called an Houſe of prayer for [h] all people.

8 The Lorde God ſaith, which gathereth the ſcattered of Iſrael, Yet will I gather to them thoſe that are to bee gathered to them.

9 All ye [i] beaſtes of the fielde, come to deuoure, [euen] all ye beaſts of ẏ foreſt.

10 Their [k] watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they can not barke: they lie and ſleepe and delite in ſleeping.

11 And theſe greedie dogges can neuer haue ynough: and theſe ſhepheards cannot vnderſtand: [for] they all looke to their owne way, euery one for his aduantage, [and] for his owne purpoſe.

12 Come, I will bring wine, and we will fill our ſelues with ſtrong drinke, and to [l] morowe ſhalbe as this day, [&] much more abundant.

CHAP. LVII.

1 God taketh away the good, that he ſhould not ſee the horrible plagues to come. 3 Of the wicked Idolaters. 9 And their vaine confidence.

The righteous periſheth, and no man cōſidereth it in heart: and mercifull men are taken away, and no man vnderſtādeth that the righteous is taken away [a] from the euill [to come.]

2 [b] Peace ſhall come: they ſhall reſt in their beddes, [euery one] that walketh before him.

3 But you [c] witches children, come hither, the ſeede of the adulterer and of the whore.

4 On whome haue ye ieſted ? vpon

---

[i] When he offereth himſelfe by ẏ preaching of his worde.

[k] Hereby he ſheweth that repentāce muſt be ioyned with faith, and howe we can not call vpon God aright, except ẏ fruites of our faith appeare.

[l] Although you are not ſoone reconciled one to another, and iudge me by your ſelues, yet I am moſt eaſie to be reconciled, yea I offer my mercies to you.

[m] If theſe ſmall things haue their effect, as daily experiēce ſheweth, much more ſhall my promes which I haue made and confirmed, bring to paſſe ẏ thing which I haue ſpoken for your deliuerance.

[n] Read Chap. 44.23. and 49.13.

[o] To ſet forth his glorie.

[p] Of Gods deliuerance, and that he will neuer forſake his Church.

[a] God ſheweth what he requireth of them after that he hath deliuered thē: to wit, ẏ works of charitie, whereby true faith is declared.

[b] Which I wil declare toward you and powre into your hearts by my Spirit.

[c] Vnder the Sabbath hee comprehēdeth the whole ſeruice of God & true religion.

[d] Let none thinke himſelf vnmeete to receiue the graces of ẏ Lord: for the Lord will take away all impediments, and will forſake none which will keepe his true religion and beleeue in him.

[e] Meaning, in his Church.

[f] They ſhalbe called after my people and be of the ſame religion: yea, vnder Chriſt the dignitie of the faithfull ſhalbe greater then ẏ Iewes were at that time.

[g] Hereby he meaneth the ſpirituall ſeruice of God, to whom ẏ faithfull offer continuall thankeſgiuing, yea thēſelues and all that they haue as a liuely and acceptable ſacrifice.

[h] Not only for the Iewes but for all others, Mat. 21, 13.

[i] Meaning, ẏ enemies of the Church, as the Babylonians, Aſſyrians, &c. thus he ſpeaketh to feare the hypocrites and to aſſure ẏ faithfull, that when this commeth, they may know it was told thē before.

[k] He ſheweth that this affliction ſhall come through the fault of the gouernours, Prophets and Paſtours, whoſe ignorance, negligence, auarice and obſtinacie prouoked Gods wrath againſt them.

[l] We are wel yet, and to morowe ſhalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

[a] From the plague that is at hand, and alſo becauſe God will puniſh the wicked.

[b] The ſoule of the righteous ſhall be in ioye and their body ſhall reſt in the graue vnto the time of the reſurrection, becauſe they walked before the Lord.

[c] He threateneth ẏ wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word and his promiſes: boaſting openly that they were the childrē of Abraham, but becauſe they were not faithfull and obediēt as Abraham was, he calleth them baſtards, and the children of ſorcerers, which forſooke God and fled to wicked meanes for ſuccour.

Whome haue yee gaped and thruſt out your tongue? are not ye rebellious children,[and] a falſe ſeede?

5 Inflamed with idoles vnder euery greene tree? and ſacrificing the [d] children in the valleyes vnder the toppes of the rockes?

6 Thy portion [is] in the ſmoothe ſtones [e] of the riuer: they, they are thy lot: euen to them haſt thou powred a drinke offering: thou haſt offered a ſacrifice. Should I delite in [f] theſe?

7 Thou haſt made thy [g] bedde vpon a very hie mountaine: thou wenteſt vp thither, euen thither wenteſt thou to offer ſacrifice.

8 Behind the [h] doores alſo and poſtes haſt thou ſet vp thy remembrance: for thou haſt diſcouered thy ſelfe [to another] then mee, and wenteſt vp, [and] dideſt [i] enlarge thy bedde, and make a couenant betweene thee and them, and louedſt their bed in [euery] place where thou ſaweſt it.

9 Thou wenteſt [k] to the Kings with oyle, & dideſt increaſe thine oyntmẽts [&] ſende thy meſſengers farre off, & dideſt humble thy ſelfe vnto hell.

10 Thou weriedſt thy ſelfe in thy manifolde iourneyes, [yet] ſaweſt thou not, [l] There is no hope: thou [m] haſt foũd life by thine hande, therefore thou waſt not grieued.

11 And whome diddeſt thou reuerẽce or feare, ſeeing thou haſt [n] lyed vnto me, and haſt not remembred me, neither ſet thy minde thereon? is it not [becauſe] I hold my peace, and that of long [o] time? therefore thou feareſt not me.

12 I will declare thy [p] righteouſnes & thy workes, & they ſhall not profite thee.

13 When thou cryeſt, let them yͭ thou haſt gathered together deliuer thee: but the winde ſhall [q] take them all away: vanitie ſhall pull them away: but hee that truſteth in me, ſhall inherit yͤ lande, & ſhall poſſeſſe mine holy Mountaine.

14 [r] And he ſhall ſay, Caſt vp, caſt vp: prepare the way: take vp the ſtumbling blockes out of the way of my people.

15 For thus ſayth he, that is hie and excellent, he that inhabiteth the eternitie, whoſe Name is yͤ Holy one, I dwell in the hie and holy place: with him alſo that is of a contrite and humble ſpirit to reuiue the ſpirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contende for euer, neither will I be alwayes wroth, [s] for yͤ ſpirit ſhould faile before me: and I haue made the breath.

17 For his wicked [t] couetouſnes I am angry with him, and haue ſmitten him: I hid me and was angrie, yet hee wẽt away, and turned after the way of his owne heart.

18 I haue ſeene his wayes, and will [u] heale him: I will leade him alſo, and reſtore comfort vnto him, and to thoſe yͭ lament him.

19 I create the [x] fruite of the lippes [to be] peace: peace vnto them that are [y] farre off, and to them that are neere, ſaith the Lord: for I will heale him.

20 But the wicked [are] like the raging ſea, that can [z] not reſt, whoſe waters caſt vp mire and dirt.

21 There is no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 The office of Gods miniſters. 2 The workes of the hypocrites. 6 The faſt of the faithfull. 13 Of the true Sabbath.

CRye [a] aloude, ſpare not: lift vp thy voyce like a trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of Iaakob, their ſinnes.

2 Yet they [b] ſeeke me daily, and will knowe my wayes, euen as a nation that did righteouſly, & had not forſaken the ſtatutes of their God: they aſke of me yͤ ordinances of iuſtice: they will drawe neere vnto God, [ſaying,]

3 [c] Wherefore haue we faſted, & thou ſeeſt it not? We haue puniſhed our ſelues, and thou regardeſt it not. Behold, in the day of your faſt you will ſeeke [d] [your] will, and require all your dettes.

4 Behold, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickednes: ye ſhal not faſt as [ye do] to day, to make your voyce to be [e] heard aboue.

5 Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bowe downe his head, as a bull ruſh, and to lye downe in ſackecloth and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

6 Is not this yͤ faſting, that I haue choſen, to looſe the bands of wickednes, to take off the heauie burdens, and to let the oppreſſed go free, and that ye breake euery [f] yoke?

---

[d] Read Leuit. 18,21. 2.King. 23,10.

[e] Meaning, euery place was polluted with their idolatrie: or euery faire ſtone that they founde, they made an idole of it.

[f] In the ſacrifices which you, offring before theſe idoles, thought you did ſerue God.

[g] To wit, thine altars, in an open place like an impudent harlot that careth not for yͤ ſight of her huſband.

[h] In ſteade of ſetting vp the worde of God in the open places on the poſts & doores to haue it in remembrance, Deut.6,9, and 27.1. thou haſt ſet vp ſignes and markes of thine idolatrie in euery place.

[i] That is, didſt increaſe thine idolatrie more and more.

[k] Thou didſt ſeeke the fauour of the Aſſyrians by giftes and preſents, to helpe thee againſt the Egyptians: and when they fayled, thou ſoughteſt to the Babylonians, & more & more didſt torment thy ſelf.

[l] Although thou ſaweſt all thy labours to be in vaine, yet wouldeſt thou neuer acknowledge thy fault and leaue off.

[m] He derideth their vnprofitable diligence which thought to haue made all ſure, and yet were deceiued.

[n] Broken promes with me.

[o] Meaning, that the wicked abuſe Gods lenitie and growe to farther wickednes.

[p] That is, thy naughtines, idolatries and impieties: which the wicked call Gods ſeruice: thus he derideth their obſtinacie.

[q] Meaning, the Aſſyrians and other, whoſe helpe they looked for.

[r] God ſhall ſay to Darius, and Cyrus.

[s] I will not vſe my power againſt fraile man whoſe life is but a blaſt.

[t] That is, for the vices and faultes of the people, which is ment here by couetouſnes.

[u] Though they were obſtinate, yet I did not withdrawe my mercie from them.

[x] That is, I frame yͤ ſpeach and words of my meſſengers, which ſhall bring peace.

[y] As well to him that is in captiuitie as to him that remaineth at home.

[z] Their euill conſciẽce doth euer torment them, and therefore they can neuer haue reſt, reade Chap.48,22.

[a] The Lord thus ſpeaketh to the Prophet, willing him to vſe al diligence and ſeueritie to rebuke the hypocrites.

[b] They will ſeeme to worſhip me & haue outward holines.

[c] He ſetteth foorth the malice & diſdaine of yͤ hypocrites: which grudge againſt God, if their works be not accepted.

[d] Thus he conuinceth the hypocrites by the ſecond table & by their duetie toward their neighbour, that they haue neither faith nor religion.

[e] So long as you vſe contention & oppreſſion, your faſting & prayer ſhall not bee heard.

[f] That you leaue of al your extortions.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine houſe? When thou ſeeſt the naked, that thou couer him, and hyde not thy ſelfe from [g] thine owne fleſh?

8 Then ſhall thy [h] light breake forth as the morning, and thine health ſhall grow ſpeedily: thy [i] righteouſneſſe ſhal goe before thee, [and] the glorie of the Lord ſhall embrace thee.

9 Then ſhalt thou call, and the Lord ſhall anſwere: thou ſhalt crie and hee ſhall ſay, Here I am: if thou take away from the middes of thee the yoke, the putting foorth of the [k] finger, and wicked ſpeaking:

10 If thou [l] powre out thy ſoule to yͤ hungry, and refreſh the troubled ſoule: then ſhall thy light ſpring out in the [m] darkenes, and thy darkenes [ſhalbe] as the noone day.

11 And the Lord ſhall guide thee continually, & ſatiſfie thy ſoule in drought, and make fat thy bones: and thou ſhalt bee like a watred garden, and like a ſpring of water, whoſe waters fayle not.

12 And they ſhalbe of thee, that ſhall builde the olde [n] waſte places: thou ſhalt rayſe vp the foundations for many generations, and thou ſhalt bee called the repairer of the breach [and] the reſtorer of the paths to dwell in.

13 If thou [o] turne away thy foote frō the Sabbath, from doing thy will on mine holie day, and call the Sabbath a delite, to cōſecrate it, [as] glorious to the Lord, and ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine word,

14 Then ſhalt thou delite in the Lorde, and I will cauſe thee to mount vpon the hie places of the earth, & feede thee with the heritage of Iaakob thy father: for the mouth of the Lorde hath ſpoken it.

[g] For in him thou ſeeſt thy ſelfe as in a glaſſe.

[h] That is, the proſperous eſtate, wherewith God will bleſſe thee.

[i] The teſtimony of thy goodnes ſhall appeare before God and man.

[k] Whereby is ment al maner of iniurie.

[l] That is, haue compaſſion on their miſeries.

[m] Thine aduerſitie ſhal be turned into proſperitie.

[n] Signifying, that of the Iewes ſhould come ſuch, as ſhould builde againe the ruines of Ieruſalem and Iudea: but chiefly this is ment of the ſpirituall Ieruſalem: whoſe builders were the Apoſtles.

[o] If thou refraine thy ſelfe from thy wicked workes.

CHAP. LIX.

1 The wicked periſh through their owne iniquities. 12 The confeſſion of ſinnes. 16 God alone wil preſerue his Church, though all men faile.

BEhold, * the Lordes hand is not ſhortened, that it cannot ſaue: neither is his eare heauie, that it cannot heare.

2 But * your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid [his] face from you, that he will not heare.

Nomb. 11. 23. chap. 50. 2.

Iere. 5. 25.

3 For your handes are defiled with [a] blood, and your fingers with iniquitie: your lippes haue ſpoken lies [and] your tongue hath murmured iniquitie.

4 No man calleth for iuſtice: no man [b] contendeth for trueth: they truſt in vanitie, and ſpeake vayne things: they cōceiue miſchief, and [c] bring forth iniquitie.

5 They hatch cockatrice [d] egges, and weaue the ſpiders [e] webbe: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a ſerpent.

6 Their webbes ſhalbe no garment, neither ſhal they couer themſelues with their labours: [for] their workes [are] workes of iniquitie, and the worke of crueltie [is] in their hands.

7 Their feete runne to euill, & they make haſte to ſhed innocent blood: their thoughts are wicked thoughtes: deſolation and deſtruction [is] in their paths.

8 The way of peace they know not, and there [is] none equitie in their goings: they haue made them crooked paths: whoſoeuer goeth therein, ſhall not knowe peace.

9 Therefore is [f] iudgement farre frō vs, neither doeth [g] iuſtice come neere vnto vs: we waite for light, but lo, it [is] darkenes: for brightnes, [but] we walke in darkenes.

10 Wee grope for the wall like the [h] blinde, and wee grope as one without eyes: we ſtumble at the noone day as in the twilight: [we are] in ſolitarie places, as dead men.

11 We roare all like [i] beares, & mourne like doues: wee looke for equitie, but there [is] none: for health, [but] it is farre from vs.

12 For our treſpaſſes are manie before thee, and our [k] ſinnes teſtifie againſt vs: for our treſpaſſes [are] with vs, and we knowe our iniquities.

13 In treſpaſſing and lying againſt the Lord, and we haue departed away from our God, [&] haue ſpoken of crueltie and rebellion, cōceiuing and vttering out of the heart falſe [l] matters.

14 Therefore [m] iudgement is turned backewarde, and iuſtice ſtandeth farre off: for trueth is fallen in the ſtreete, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himſelfe [n] a pray: and when the Lord ſawe it, it diſpleaſed him, yͤ there [was] no iudgemēt.

16 And whē he ſaw that there [was] no man, he wondred that none woulde offer

[a] Reade Chap. 1, 15.

[b] Āl mē winke at the iniuries and oppreſſiōs, and none go about to remedy them.

[c] According to their wicked deuiſes, they hurt their neighbours.

[d] Whatſoeuer cōmeth from them is poyſon and bringeth death.

[e] They are profitable to no purpoſe.

[f] That is, Gods vengeance to puniſh our enemiës.

[g] Gods protection to defende vs.

[h] We are altogether deſtitute of counſell and can finde no ende of our miſeries.

[i] We expreſſe our ſorowes by outward ſignes, ſome more ſome leſſe.

[k] This confeſſion is general to the Church to obtaine remiſſiō of ſinnes and the Prophets did not exempt themſelues from the ſame.

[l] To wit, againſt our neighbours.

[m] There is neither iuſtice nor vprightnes among men.

[n] The wicked will deſtroy him.

offer himſelfe. [o] Therefore his arme did [p] ſaue it, and his righteouſnes it ſelfe did ſuſtaine it.

17 For he put on righteouſneſſe, as an habergeon, and an [q] helmet of ſaluation vpon his head, & he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As [to make] recompence, as to requite the furie of the aduerſaries [with] a recompence to his enemies: he wil fully repay the [r] ylands.

19 So ſhal they feare the name of the Lord from the Weſt, and his glory from the riſing of the ſunne: for yͤ enemie ſhall [ſ] come like a flood: [but] the Spirite of the Lord ſhall chaſe him away.

20 And the redeemer ſhal come vnto Zion, and vnto [t] them that turne from iniquitie in Jaakob, ſaith the Lord.

21 And I wil [make] this my couenãt with them, ſaith the Lord, My Spirite that is vpon thee, and my words, which I haue put in thy mouth, [u] ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeede of thy ſeede, ſaith the Lorde, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles ſhall come to the knowledge of the Goſpel. 8 They ſhal come to the Church in abundance. 16 They ſhal haue abundance, though they ſuffer for a time.

ARyſe, [O Jeruſalem:] bee bryght, for thy [a] light is come, and the glory of the Lorde is riſen vpon thee.

2 For behold, darknes ſhal couer the [b] earth, and groſſe darkenes the people: but the Lord ſhall ariſe vpon thee, & his glory ſhalbe ſeene vpon thee.

3 And the Gentiles ſhal walke in [c] thy light, and Kings at the brightnes of thy riſing vp.

4 Lift vp thine eyes rounde about, and behold: al [d] theſe are gathered, [and] come to thee: thy ſonnes ſhal come from farre, and thy daughters ſhall be nouriſhed at [thy] ſide.

5 Then thou ſhalt ſee and ſhine: thine heart ſhalbe aſtonied [e] and enlarged, becauſe the multitude of the ſea ſhalbe conuerted vnto thee, and the riches of the Gentiles ſhall come vnto thee.

6 The [f] multitude of camels ſhall couer thee: and yͤ dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhewe forth the praiſes of the Lord.

7 All the ſheepe [g] of Kedar ſhalbe gathered vnto thee: the rammes of Nebaioth ſhall ſerue thee: they ſhall come vp to be accepted vpon mine [h] altar: and I will beautifie the houſe of my glory.

8 Who are theſe [i] that flee like a cloud, and as the doues to their windowes?

9 Surely the yles ſhall waite for me, and the ſhippes [k] of Tarſhiſh, as at the beginning, yͭ they may bring thy ſonnes from farre, [and] their ſiluer, and their golde with them, vnto the Name of the Lorde thy God, & to the holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſonnes of ſtrangers ſhall buylde vp thy walles, and their [l] Kings ſhall miniſter vnto thee: for in my wrath I ſmote thee, but in my mercy I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they bee ſhut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation & the [m] kingdome, that will not ſerue thee, ſhall periſh: and thoſe nations ſhalbe vtterly deſtroyed.

13 The [n] glory of Lebanon ſhal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

14 The ſonnes alſo of them that afflicted thee, ſhal come & bowe vnto thee: and all they that deſpiſed thee, ſhall fall [p] downe at the ſoles of thy feete: & they ſhall call thee, The citie of the Lord, Zion of the holy one of Iſrael.

15 Where as thou haſt bene forſaken & hated, ſo that no man went [by thee,] I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, & ſhalt ſucke the [q] breaſtes of Kings: and thou ſhalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Jaakob.

17 For braſſe will I bring golde, and for yron wil I bring ſiluer, and for wood braſſe, and for ſtones yron. I will alſo make thy gouernemẽt [r] peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of

[o] Meaning, to do iuſtice, and to remedie the things that were ſo farre out of order.

[p] That is, his Church: or his arme did helpe it ſelfe, and did not ſeeke aide of any other.

[q] Signifying, that God hath all meanes at hand to deliuer his Church and to puniſh their enemies.

[r] To wit, your enemies, which dwell in diuers places, and beyond the ſea.

[ſ] He ſheweth that there ſhall be great affliction in the Church, but God will euer deliuer his.

[t] Whereby he declareth that the true deliuerance from ſinne and Satan belongeth to none, but to the children of God, whom he iuſtifieth.

[u] Becauſe the doctrine is made profitable by the vertue of the ſpirite, he ioyneth the one with the other, and promiſeth to giue them both to his Church for euer.

[a] The time of thy proſperitie and felicitie: whereas ſpeaking of Babylon he commanded her to go downe, Chap.47.1.

[b] Signifying, that all men are in darkenes till God giue them the light of his ſpirit, and that this light ſhineth to none but to thoſe that are in his Church.

[c] Meaning, that Judea ſhoulde be as the morning ſtarre and that the Gentiles ſhoulde receiue light of her.

[d] An infinite nomber from all countreys, as Chap.49.18.

[e] For ioy, as the heart is drawen in for ſorowe.

[f] Meaning, that euery one ſhal honour the Lord with that, wherewith he is able: ſignifying, that it is no true ſeruing of God, except wee offer our ſelues to ſerue his glory, and all that we haue.

[g] That is, the Arabians that haue great abundance of cattell.

[h] Becauſe the altar was a figure of Chriſt Hebr.13.10: he ſheweth that nothing can be acceptable to him, which is not offred to him by this altar, who was both yͤ offring and the altar it ſelfe.

[i] Shewing what great nomber ſhall come to the Church and with what great diligence and zeale.

[k] The Gentiles that are now enemies, ſhall become friendes and ſetters forth of the Church.

[l] Meaning, Cyrus and his ſucceſſours: but chiefly this is accompliſhed in them that ſerue Chriſt, being conuerted by his Goſpel.

[m] He ſheweth that God hath giuen all power and authoritie here in the earth for yͤ vſe of his Church: and that they which will not ſerue and profit yͤ ſame, ſhall be deſtroyed.

[n] There is nothing ſo excellent which ſhal not ſerue the neceſſitie of the Church.

[o] Signifying, that Gods maieſtie is not included in the temple, which is but yͤ place for his feete, yͭ we may learne to riſe vp to the heauens.

[p] To worſhip their head Chriſt by obeying his doctrine.

[q] Both hie & lowe ſhall be readie to helpe and ſuccour thee.

[r] Thy gouernours ſhall loue thee and ſeeke thy wealth and proſperitie.

in thy lande, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call [ſ] ſaluation, thy walles, & praiſe, thy gates.

19 Thou ſhalt haue no more ſunne to ſhine by day, neither ſhall the brightnes of the [t] moone ſhine vnto thee: for the Lord ſhalbe thine euerlaſting light, and thy God, thy glory.

20 Thy ſunne ſhall neuer go downe, neither ſhall thy moone bee hid: for the Lord ſhalbe thine euerlaſting light, and the dayes of thy ſorowe ſhalbe ended.

21 Thy people alſo ſhall be all righteous: they ſhal poſſeſſe yͤ land for euer, the [u] graffe of my planting ſhalbe the worke of mine hands, that I may be glorified.

22 A litle one ſhal become as a [x] thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

CHAP. LXI.

1 He propheſieth that Chriſt ſhalbe anoynted and ſent to preach. 10 The ioy of the faithfull.

The * Spirit of the Lord God [is] [a] vpon me, therefore hath the Lord anoynted mee: hee hath ſent me to preache good tidinges vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bounde, the opening of the priſon,

2 To preach the [d] acceptable yeere of the Lorde, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoynt vnto thẽ that mourne in Zion, [and] to giue vnto them beautie for [f] aſhes, the oyle of ioy for mourning, the garment of gladnes for the ſpirite of heauines, yͭ they might be called [g] trees of righteouſnes, yͤ planting of the Lord, that he might be glorified.

4 And they ſhall build the olde waſte places, [and] raiſe vp the former deſolations, & they ſhall repaire the cities that were deſolate and waſte through many [h] generations.

5 And the ſtrangers ſhall [i] ſtand and feede your ſheepe, & the ſonnes of yͤ ſtrãgers ſhalbe your plowmen and dreſſers of your vines.

6 But ye ſhall be named [k] the Prieſts of the Lord, and men ſhall ſay vnto you, The miniſters of our God: Ye ſhall eate the riches of the [l] Gentiles, and ſhall be exalted with their glory.

7 For your ſhame [you ſhall receiue] [m] double, and for confuſion [n] they ſhal reioyce in [o] their portion: for in their lande they ſhal poſſeſſe yͤ [p] double: euerlaſting ioy ſhalbe vnto them.

8 For I the Lorde loue iudgement [and] hate [q] robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlaſting couenant with them.

9 And [r] their ſeede ſhalbe knowen among the Gentiles, and their buddes among the people. All that ſee them, ſhall knowe thẽ, that they are the ſeed which the Lord hath bleſſed.

10 [ſ] I will greatly reioyce in yͤ Lord, [and] my ſoule ſhalbe ioyful in my God: for hee hath clothed mee with the garments of ſaluatiõ, and couered me with the robe of righteouſneſſe: hee hath decked me like a bridegrome, and as a bride tireth her ſelfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth to grow that which is ſowen in it: ſo the Lorde God will cauſe righteouſneſſe to growe and prayſe before all the heathen.

CHAP. LXII.

The great deſire that the Prophets haue had for Chriſts comming. 6 The diligence of the Paſtours to preach.

For Zions ſake I will not [a] hold my tongue, and for Ieruſalems ſake I will not reſt, vntill the righteouſnes therof breake forth as the [b] light, and ſaluation thereof as a burning lampe.

2 And the Gentiles ſhal ſee thy righteouſneſſe, and all Kings thy glory: and thou ſhalt bee called by [c] a newe name, which yͤ mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It ſhall no more be ſaid vnto thee, [e] Forſaken, neither ſhall it bee ſayde any more to thy lande, Deſolate, but yͧ ſhalt be called ‖ Hephzi-bah, & thy land ‖ Beulah: for the Lord deliteth in thee, and thy land ſhall haue an [f] huſband.

5 For [as] a yong man marieth a virgine, [ſo] ſhall thy ſonnes [g] marry thee: & [as] a bridegrome is glad of the bride, [ſo] ſhall thy God reioyce ouer thee.

6 I haue ſet [h] watchmen vpon thy walles, O Ieruſalem, which al the day and all the night continually ſhall not ceaſe: [i] ye that are mindeful of the Lord,

---

[ſ] Meaning, not a temporall felicitie, but a ſpirituall, which is fulfilled in Chriſts kingdome.

[t] Signifying, yͭ all worldly meanes ſhall ceaſe, and that Chriſt ſhallbe all in all, as Reuel. 21, 22, and 22, 5.

[u] The children of the Church.

[x] Meaning, yͭ the Church ſhould be miraculouſly multiplied.

Luke 4.18.

[a] This apperteineth to all the Prophets and miniſters of God, but chiefely to Chriſt, of whoſe abundant graces euery one receiueth according as it pleaſeth him to diſtribute.

[b] To thẽ that are liuely touched with the feeling of their ſinnes.

[c] Which are in the bondage of ſinne.

[d] The time when it pleaſed God to ſhewe his good fauour to mã, which Saint Paul calleth the fulnes of time, Gal. 4. 4.

[e] For when God deliuereth his church, he puniſheth his enemies.

[f] Which was the ſigne of mourning.

[g] Trees that bring foorth good fruites, as Matth. 3. 8.

[h] That is, for a long time.

[i] They ſhalbe ready to ſerue you in all your neceſſities.

[k] This is accompliſhed in the time of Chriſt, by whom al the faithful are made Prieſts and Kings, 1. Pet. 2. 9. reue. 1. 6. & 5. 10.

[l] Reade Chap. 60. 11, 16.

[m] Abundant recompence, as this word is vſed, Chap. 40. 2.

[n] That is, the Iewes.

[o] To wit, of yͤ Gentiles.

[p] Where as the Gentiles had dominion ouer the Iewes in times paſt, nowe they ſhall haue double autoritie ouer them and poſſeſſe twiſe ſo much.

[q] I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.

[r] That is, of the Church.

[ſ] He ſheweth what ſhalbe the affection, when they feele this their deliuerance.

[a] The Prophet ſaith yͭ hee will neuer ceaſe to declare vnto the people the good tidings of their deliuerance.

[b] Til they haue ful deliuerãce: and this yͤ Prophet ſpeaketh to incourage al other miniſters to the ſetting forth of Gods mercies towarde his Church.

[c] Thou ſhalt haue a more excellent fame then thou haſt had hitherto.

[d] He ſhall eſteeme thee as deere and precious, as a King doth his crowne.

[e] Thou ſhalt no more be cõtemned as a woman forſaken of her huſband.

‖ Or, my delite in her.

‖ Or, maried.

[f] That it may be repleniſhed with children.

[g] Forasmuch as they confeſſe one faith and religion with thee, they are in yͤ ſame bond of mariage with thee: and they are called the children of the Church, in as much as Chriſt maketh her plentifull to bring forth children vnto him.

[h] Prophets, paſtors, and miniſters.

[i] He exhorteth the miniſters neuer to ceaſe to call vpon God by prayer for the deliuerance of his Church, and to teach others to do the ſame.

keepe not ſilence,

7 And giue him no reſt, till he repaire and vntill he ſet vp Ieruſalem ẏ [k] prayſe of the world.

8 The Lorde hath ſworne by his right hand & by his ſtrong arme, Surely I will no more giue thy corne to bee meate for thine enemies, and ſurely the ſonnes of the ſtrangers ſhall not drinke thy wine, for the which thou haſt laboured.

9 But they that haue gathered it, ſhal eate it, and prayſe the Lord, and the gatherers thereof ſhal drinke it in ẏ courts of my Sanctuarie.

10 [l] Goe through, goe through the gates: prepare you the way for the people: caſt vp, caſt vp the way, and gather out the ſtones [and] ſet vp a ſtandart for the people.

11 Beholde, the Lorde hath proclaymed vnto the endes of the worlde: [m] tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages [is] with him, and [n] his woorke [is] before him.

12 And they ſhall call them, The holy people, the redeemed of the Lord, and thou ſhalt be named, A [o] citie ſought out [and] not forſaken.

CHAP. LXIII.

1 God ſhall deſtroy his enemies for his Churches ſake. 7 Gods benefites towardes his Church.

Who is this that commeth [a] frō Edom, with red garmentes from Bozrah? he is glorious in his apparell and walketh in his great ſtrength. [b] I ſpeake in righteouſneſſe, [and] am mightie to ſaue.

2 [c] Wherefore is thine apparel redde, and thy garmēts like him that treadeth in the wine preſſe?

3 I haue trodē the wine preſſe alone, and of all people there [was] none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood ſhalbe ſprinkled vpon my garments, and I will ſtayne all my raiment.

4 For the daye of vengeance [is] in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to vpholde: therefore mine owne [e] arme helped me, and my wrath it ſelfe ſuſtained me.

6 Therfore I will treade downe the people in my wrath, & make thē [f] drunken in mine indignation, and will bring downe their ſtrength to the earth.

7 I will [g] remember the mercies of the Lord [and] the prayſes of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodneſſe towarde ẏ houſe of Iſrael, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For hee ſaide, Surely they are my [h] people, children that will not lie: ſo hee was their Sauiour.

9 In all their troubles he was [i] troubled, and ẏ Angell [k] of his preſence ſaued them: in his loue and in his mercie he redeemed them, and hee bare them & caried them alwayes continually.

10 But they rebelled & vexed his holy ſpirit: therfore was he turned to be their enemie [and] he fought againſt them.

11 Then he [l] remembred the olde time of Moſes and his people, ſaying, Where is hee that brought them vp out of the Sea with ẏ [m] ſhephearde of his ſheepe? where is he ẏ put his holy Spirit within [n] him?

12 He led [them] by the right hand of Moſes with his own glorious arme, deuiding the water before them, to make himſelfe an euerlaſting Name.

13 He led them through the deepe, as an [o] horſe in the wilderneſſe, that they ſhould not ſtumble.

14 As the beaſt goeth downe into the valley, the ſpirit of the Lorde gaue them reſt: ſo diddeſt thou leade thy people, to make thy ſelfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holineſſe, and of thy glory. Where is thy [q] zeale and thy ſtrength, the multitude of thy mercies, & of thy compaſſions? they are reſtrained from [r] me.

16 Doubtleſſe thou art our Father: though [ſ] Abrahā bee ignorant of vs, and Iſrael knowe vs not, [yet] thou, O Lorde, art our Father, [and] our redeemer: thy Name [is] for euer.

17 O Lord, why haſt [t] thou made vs

---

[k] For the reſtauration whereof al the worlde ſhall praiſe him.

[l] Signifying the great nōber that ſhould come to the Church, and what meanes he would prepare for the reſtitution of the ſame, as Chap. 57.14.

[m] Yee Prophets and miniſters ſhewe the people of this their deliuerance: which was chiefly meant of our ſaluation by Chriſt, Zach.9.9. matth.21.5.

[n] He ſhal haue all power to bring his purpoſe to paſſe, as Chap.40.10.

[o] That is, one ouer whome God hath had a ſingular care to recouer her when ſhe was loſt.

[a] This Propheſie is againſt the Idumeans, and enemies which perſecuted the Church, on whom God will take vengeance, and is here ſet foorth all bloody after that he hath deſtroyed them in Bozrah, the chiefe citie of the Idumeans: for theſe were their greateſt enemies, and vnder the title of circumciſion, and the kinred of Abraham claimed to them ſelues the chiefe religion, and hated the true worſhippers, Pſa. 137.7.

[b] God anſwereth them that aſked this queſtion, Who is this? &c. and ſayeth, Yee ſee nowe perfourmed in deede the vengeance, which my Prophetes threatned.

[c] Another queſtion, to the which the Lorde anſwereth.

[d] Shewing, that when God puniſheth his enemies, it is for the profit and deliuerance of his Church.

[e] God ſheweth that he hath no neede of mans helpe for the deliuerāce of his, and though men refuſe to do their duetie through negligence and ingratitude, yet he himſelfe wil deliuer his Church, and puniſh the enemies, Reade Chap.59.16.

[f] I will ſo aſtonie them, and make them ſo giddie, that they ſhall not knowe, which way to go.

[g] The Prophet ſpeaketh this to moue ẏ people to remember Gods benefites in times paſt, that they may be cōfirmed in their troubles.

[h] For I dyd chuſe thē to be mine, that they ſhould be holy, & not deceiue mine expectation.

[i] He bare their afflictions and griefes as though they had bene his owne.

[k] Which was a witnes of gods preſence: & this may be referred to Chriſt, to whom belongeth ẏ office of ſaluation.

[l] That is, ẏ people of Iſrael being afflicted, called to remēbrance Gods benefits which he had beſtowed vpō their fathers in times paſt.

[m] Meaning, Moſes.

[n] That is, in Moſes, that he might well gouerne ẏ people: ſome referre this giuing of the Spirit to the people.

[o] Peaceably & gently, as an horſe is led to his paſture.

[p] Hauing declared Gods benefits ſhewed to their forefathers, he turneth himſelf to God by prayer, deſiring him to continue the ſame graces toward thē.

[q] Thy great affection which thou bareſt towards vs.

[r] Meaning, from ẏ whole body of the Church.

[ſ] Though Abrahā would refuſe vs to be his children, yet thou wilt not refuſe to be our father.

[t] By taking away thy holy ſpirit from vs, by whom we were gouerned, & ſo for our ingratitude didſt deliuer vs vp to our owne concupiſcence, and didſt puniſh ſinne by ſinne according to thy iuſt iudgement.

to erre from thy wayes? [and] hardened our heart from thy feare? Returne for thy [u] ſeruantes ſake, [and] for the tribes of thine inheritance.

18 The people of thine holineſſe haue poſſeſſed it, but a litle [x] while: for our aduerſaries haue trodē downe thy Sanctuarie.

19 We haue byn [as they,] ouer whom thou neuer bareſt rule, and vpon whom thy Name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the ſinnes of the people. 6 Mans righteouſneſſe is like a filthie cloth.

OH, that thou wouldeſt [a] breake the heauens, [and] come downe, [and] that the mountaines might melt at thy preſence!

2 As the melting fire burned, [as] the fire cauſed [b] yͤ waters to boyle, (that thou mighteſt declare thy Name to thy aduerſaries) the people did tremble at thy preſence.

3 When thou diddeſt terrible things, which wee looked not for, thou cameſt downe, [and] the mountaines melted at thy preſence.

4 For ſince the beginning of the world they haue not [c] heard nor vnderſtande with the eare, neither hath the eye ſeene [an other] God beſide thee, which doeth [ſo] to him that waited for him.

5 Thou dideſt meete him, [d] that reioyced [in thee,] & dyd iuſtly: they remēbred thee in thy [e] waies: behold, thou art angry, for we haue ſinned: [yet] in [f] them [is] continuance, and we [g] ſhalbe ſaued.

6 But we haue al byn as an vncleane thing and all our [h] righteouſneſſe [is] as filthie clouts, & we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there [is] none that calleth vpon thy Name, neyther that ſtirreth vp himſelf to take hold of thee: for thou haſt hid thy face from vs, and haſt conſumed vs becauſe of our iniquities.

8 But nowe, O Lorde, thou art our father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angrie, O Lorde, [k] aboue meaſure, neither remember iniquitie for euer: loe, we beſeech thee beholde, we are all thy people.

10 [l] Thine holie cities lie waſte: Zion is a wildernes, [and] Ieruſalē a deſert.

11 The houſe of our Sanctuarie and of our glorie, [m] where our fathers praiſed thee, is burnt vp with fire, and al our pleaſant things are waſted.

12 Wilt thou hold thy ſelf ſtil [n] at theſe thinges, O Lorde? wilt thou holde thy peace and afflict vs aboue meaſure?

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect and the puniſhment of the wicked.

I haue bene ſought of thē that [a] aſked not: I was founde of them that ſought me not: I ſaid, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue [b] ſpred out mine handes all the day vnto a rebellious people, which walked in a way that was not good, [euen] after their owne [c] imaginations:

3 A people that prouoked me euer vnto my face: that ſacrificeth in [d] gardens, and burneth incenſe vpon [e] brickes.

4 Which remaine among yͤ [f] graues, & lodge in yͤ deſerts, which eate [g] ſwines fleſh, and the broth of things polluted [are] in their veſſels.

5 Which ſay, [h] Stand apart, come not neere to mee: for I am holier then thou: theſe are a ſmoke in my wrath [and] a fire that [i] burneth all the day.

6 Behold, it is [k] written before me: I will not keepe ſilence, but will render it and recompence it into their boſome.

7 Your iniquities & the iniquities of your fathers [ſhall be] [l] together (ſayth the Lord) which haue burnt incenſe vpon the mountaines, and blaſphemed me vpon the hilles: therfore will I meaſure their old worke into their boſome.

8 Thus ſaith the Lord, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a [m] bleſſing [is] in it, ſo wil I do for my ſeruants ſakes, that I may not deſtroy them whole.

9 But I will bring a ſeed out of Iaakob, and out of Iudah, that ſhall inherite my mountaine: and mine elect ſhall

---

[u] Meaning, for the couenants ſake made to Abrahā, Izhak and Iaakob his ſeruants.

[x] That is, in reſpect of the promes, which is perpetuall: albeit they had nowe poſſeſſed the lande of Canaan, a thouſand and foure hundreth yere: and thus they lament, to moue God rather to remember his couenant then to puniſh their ſinnes.

[a] The Prophet continueth his prayer, deſiring God to declare his loue towarde his Church by miracles, and mightie power as he did in Mount Sinai.

[b] Meaning, the raine, haile, fire, thunder, & lightnings.

[c] Saint Paule vſeth the ſame kinde of admiration, 1. Cor. 2.9. marueiling at Gods great benefite ſhewed to his Church by the preaching of the Goſpel.

[d] Thou ſhewedſt fauour towarde our fathers, when they truſted in thee, and walked after thy commandements.

[e] They conſidered thy great mercies.

[f] That is, in thy mercies, which he calleth the wayes of the Lord.

[g] Thou wilt haue pitie vpon vs.

[h] We are iuſtly puniſhed and brought into captiuitie, becauſe we haue prouoked thee to anger, and though we woulde excuſe our ſelues, yet our righteouſneſſe and beſt vertues are before thee as vile clouts, or, (as ſome reade) like the menſtruous clothes of a woman.

[i] Albeit, O Lord, by thy iuſt iudgement thou mayeſt vtterly deſtroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleaſed thee to adopt vs to be thy children.

[k] For ſo the fleſh iudgeth when God doeth not immediatly ſende ſuccour.

[l] Which we dedicated to thy ſeruice and to call vpon thy Name.

[m] Wherein we reioyced & worſhipped thee.

[n] That is, at the contempt of thine owne glorie: though our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

[a] Meaning, the Gentiles which knewe not God, ſhould ſeeke after him when he had moued their hearts with his holy Spirit, Rom. 10.20.

[b] He ſheweth the cauſe of the reiection of the Iewes, becauſe they would not obey him for any admonition of his prophets, by whom he called them cōtinually, and ſtretched out his hande to drawe them.

[c] He ſheweth that to delite in our owne fantaſies is the declining from God and the beginning of all ſuperſtition and idolatrie.

[d] Which were dedicate to idoles.

[e] Meaning their altars, which he thus nameth by contempt.

[f] To conſult with ſpirits and to coniure deuils, which was forbidden, Deut. 18.11.

[g] Which was contrary to Gods cōmandement, Leui. 11.7. deut. 14.8.

[h] He ſheweth that hypocriſie is euer ioyned with pride & contempt of others.

[i] Their puniſhment ſhall neuer haue ende.

[k] So that the remembrance thereof cannot be forgotten.

[l] Shall be both puniſhed together: and this declareth how the children are puniſhed for their fathers faults: to wit, when the ſame faults or like are founde in them.

[m] That is, it is profitable: meaning, that God will not deſtroy the faithful branches of his vineyard, when he deſtroyeth the rotten ſtockes, that is, the hypocrites.

inherit it, & my ſeruāts ſhall dwel there.

10 And [n] Sharon ſhalbe a ſheepefold, and the valley of Achor ſhall be a reſting place for the cattell of my people, that haue ſought me.

11 But ye are they that haue forſaken the Lord, & forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furniſh the drinke offerings vnto the number.

12 Therefore will I [p] number you to the ſword, and all you ſhall bow downe to the ſlaughter, becauſe I called, and ye did not anſwere: I [q] ſpake, and ye heard not, but did euill in my ſight & did chuſe that thing which I would not.

13 Therfore thus ſaith the Lord God, Behold, my ſeruants ſhall [r] eate, and ye ſhalbe hungrie: beholde, my ſeruants ſhal drinke, and ye ſhalbe thirſty: behold, my ſeruants ſhall reioyce, and ye ſhalbe aſhamed.

14 Behold, my ſeruants ſhal ſing for ioy of heart, and ye ſhall crie for ſorowe of heart, and ſhall howle for vexation of minde.

15 And ye ſhal leaue your name as a curſſe vnto my [ſ] choſen: for the Lorde God ſhal ſlay you and call his ſeruants by [t] another name.

16 He that ſhal bleſſe in the [u] earth, ſhal bleſſe himſelfe in the true God, and hee that ſweareth in the earth, ſhal ſweare by the true God: for the former [x] troubles are forgotten, and ſhal ſurely hide themſelues from mine eyes.

17 For lo, I wil create [y] new heauens and a newe earth: and the former ſhal not be remembred nor come into minde.

18 But bee you glad & reioyce for euer in the things that I ſhal create: for behold, I wil create Ieruſalem [as] a reioycing and her people [as] a ioy,

19 And I wil reioyce in Ieruſalem, & ioy in my people, and the voice of weeping ſhalbe no more heard in her, nor the voyce of crying.

20 There ſhalbe no more there a child of yeeres, nor an olde man that hath [z] not filled his dayes: for he that ſhalbe an hūdreth yeeres old, ſhal die [as] a yong mā: but the ſinner being [a] an hundreth yeeres old ſhalbe accurſed.

21 And they ſhall [b] build houſes and inhabit them, and they ſhall plant vineyardes, and eate the fruite of them.

22 They ſhall not build, and another inhabit: they ſhall not plant, & another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall inioy in old age the work of their hands.

23 They ſhall not labour in vayne, nor bring forth in feare: for they are the ſeede of the bleſſed of the Lorde, & their buds with them.

24 Yea, before they cal, I wil anſwere, and whiles they ſpeake, I will heare.

25 The [c] wolfe and the lambe ſhall feede together, and the lyon ſhall eate ſtrawe like the bullock: and to the ſerpent duſt [ſhall be] his meate. They ſhal no more hurt nor deſtroy in all mine holie Mountaine, ſaith the Lord.

c Read Chap. 11,6.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He deſpiſeth ſacrifices done without mercie and faith. 5 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The puniſhment of the wicked is euerlaſting.

Thus ſaith the Lorde, * The [a] heauen [is] my throne, & the earth [is] my footeſtoole: where is that houſe that yee will builde vnto mee? and where is that place of my reſt?

2 For all theſe thinges hath myne hande made, [b] and all theſe things haue bene, ſayeth the Lord: and to him will I looke, euen to him, that is poore, and of [c] a contrite ſpirite and trembleth at my wordes.

3 He that killeth a bullocke, [is as] if he [d] ſlewe a man: hee that ſacrificeth a ſheepe, [as] if he cut off a dogges neck: he that offereth an oblation, [as] if he offered ſwines blood: he that remēbreth incēſe, [as] if he bleſſeth an idole: yea, they haue choſen their own wayes, and their ſoule deliteth in their abominations.

4 Therefore will I [e] chuſe out their deluſions, and I will bring their feare vpon them, becauſe I called, and none woulde anſwere: I ſpake and they would not heare: but they did euill in my ſight, and choſe the things which I would not.

5 Heare the worde of the Lord, al ye that tremble at his [f] word, Your brethrē that hated you, and caſt you out for my

* Act.7.48,49.

---

n Which was a plentifull place in Iudea to feede ſheepe as Achor was for cattell.

o By the multitude & nomber he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.

p Seeing you cannot nomber your gods, I will nomber you with the ſworde.

q By my Prophets, whom ye wold not obey.

r By theſe words, Eate & drinke, he meaneth the bleſſed life of the faithful, which haue alwayes conſolation, and full contentment of all things in their God, though ſometimes they lack theſe corporall things.

ſ Meaning, that he would call the Gentiles, who ſhould abhorre, euen the very name of the Iewes for their infidelities ſake.

t Then by the name of the Iewes.

u By bleſſing, & by ſwearing, is ment yͤ praysing of God for his benefites, & the true worſhipping of him, which ſhal not be onely in Iudea, but through all the worlde.

x I will no more ſuffer my Church to be deſolate as in times paſt.

y I wil ſo alter & change the ſtate of my Church, that it ſhall ſeeme to dwel in a new world.

z Meaning, in this wonderful reſtauration of yͤ Church, there ſhould be no weaknes of youth, nor infirmities of age, but al ſhould be freſh and flouriſhing: & this is accompliſhed in the heauēly Ieruſalem, when al ſinnes ſhal ceaſe, and the teares ſhalbe wiped away.

a Whereby he ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.

b He propoſeth to the faithful the bleſſings which are conteyned in the Lawe, and ſo vnder temporal things comprehendeth the ſpiritual promiſes.

a My maieſtie is ſo great that it filleth both heauē & earth, and therefore can not be included in a Tēple like an idole: condemning hereby their vaine cōfidence, which truſted in the Temple and ſacrifices.

b Seeing that both the Temple & yͤ things therein, with yͤ ſacrifices, were made and done by his appointment, he ſheweth that he hath no neede thereof, and that he can be without them, Pſal.50,10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerēce & feare.

d Becauſe the Iewes thought themſelues holy by offring of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance, God ſheweth that hee doth no leſſe deteſt theſe ceremonies, then he doeth the ſacrifices of the heathen, who offered men, dogges and ſwine to their idoles, which things were expreſſely forbidden in the Lawe.

e I wil diſcouer their wickedneſſe & hypocriſie, wherwith they thinke to blinde mine eyes, to all the world.

f Hee incourageth the faithfull by promiſing to deſtroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

Names ſake, ſaid, Let the Lord be glorified: but hee ſhall appeare to your ioy, and they ſhalbe aſhamed.

6 [g] A voyce soundeth from the citie, [euen] a voyce from the Temple, the voice of the Lorde, that recompenceth his enemies fully.

7 Before [h] ſhe trauailed, ſhee brought forth: and before her paine came, ſhee was deliuered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one [i] day? or ſhal a nation bee borne at once? for aſſoone as Zion trauailed, ſhe brought forth her childrẽ.

9 Shall I [k] cauſe to trauaile, and not bring forth? ſhall I cauſe to bring forth and ſhall be barren, ſaith thy God?

10 Reioyce ye with Ieruſalem, and be glad with her, all ye that loue her: reioyce for ioy with her, al ye that mourne for her,

11 That ye may ſucke [l] and be ſatiſfied with the breaſts of her conſolation: that ye may milke out and bee delited with the brightnes of her glorie.

12 For thus ſaith the Lord, Beholde, I wil extend [m] peace ouer her like a flood & the glorie of the [n] Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be [o] borne vpon [her] ſides, and be ioyfull vpon [her] knees.

13 As one whom his mother comforteth, ſo wil I comfort you, and ye ſhalbe comforted in Ieruſalem.

14 And when ye ſee this, your heart ſhall reioyce, and your [p] bones ſhal floriſh like an herbe: and the hande of the Lorde ſhall bee knowen among his ſeruants, and [his] indignation againſt his enemies.

15 For beholde, the Lorde will come with fire, and his charets like a whirlewinde, that he may [q] recompence his anger with wrath, & his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſworde all fleſh, and the ſlaine of the Lord ſhalbe many.

17 They that ſanctifie [r] themſelues, and purifie them ſelues in the gardens behinde one [tree] in the middes eating [s] ſwines fleſh, and ſuch abomination, euẽ the mouſe, ſhall be conſumed together, ſaith the Lord.

18 For I [will viſite] their workes, and their imaginations: [for] it ſhall come that I will gather al nations, and tongues, and they ſhal come, and ſee my [t] glorie.

19 And I wil ſet a [u] ſigne among thẽ, and wil ſend thoſe that [x] eſcape of them, vnto the nations of [y] Tarſhiſh, [z] Pul, and [a] Lud, [and] to them that drawe the [b] bow, to [c] Tubal and [d] Iauan, yles afarre off, that haue not heard my fame, neither haue ſeene my glorie, and [e] they ſhall declare my glorie among the Gentiles.

20 And they ſhal bring all your [f] brethren for an offring vnto the Lorde out of all nations, vpon [g] horſes, and in charets, and in horſe litters, & vpon mules, and ſwift beaſtes, to Ieruſalem mine holy Mountaine, ſaith the Lord, as the children of Iſrael, offer in a cleane veſſel in the Houſe of the Lord.

21 And I will take of them for [h] Prieſtes, [and] for Leuites, ſaith the Lord.

22 For as the newe [i] heauens, and the newe earth which I will make, ſhall remaine before me, ſaith the Lord, ſo ſhall your ſeede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath ſhall all fleſh come to worſhip before mee, ſaith the Lord.

24 And they ſhall goe foorth, and looke vpõ the [k] carkaſes of the men that haue tranſgreſſed againſt me: for their [l] worme ſhall not die, neither ſhall their fire be quenched, and they ſhalbe an abhorring [m] vnto all fleſh.

[g] The enemies ſhall ſhortly heare a more terrible voyce, euen fire and ſlaughter, ſeeing they woulde not heare the gentle voice of the Prophets which called them to repentance.

[h] Meaning, that the reſtauration of the Church ſhould be ſo ſudden and contrarie to all mens opinion: as when a womã is deliuered before ſhe looke for it, and that without paine in trauaile.

[i] This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhal come vp at once, meaning, vnder the preaching of the Goſpel, whereof they that came out of Babylon, were a figure.

[k] Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: ſo hath he power to bring forth his Church at his time appoynted.

[l] That ye may reioyce for all the benefites that God beſtoweth vpon his Church.

[m] I will giue her felicitie, and proſperitie in great abundance.

[n] Read Chap. 60.16.

[o] Ye ſhall be cheriſhed, as her dearly beloued children.

[p] Ye ſhall haue new ſtrength and newe beautie.

[q] This vengeance God began to execute at the deſtruction of Babylon, and hath euer continued it againſt the enemies of his Church and will do till the laſt day, which ſhall be the accompliſhment thereof.

[r] Meaning, the hypocrites.

[s] Wherby are ment them that did maliciouſly tranſgreſſe the Law, by eating beaſtes forbidden, euen to the mouſe which nature abhorreth.

[t] The Gẽtiles ſhalbe partakers of ẏ glory, which before I ſhewed to the Iewes.

[u] I wil marke theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſts of his people, whõ he preſerued, Exod. 12.7.

[x] I will ſcatter the reſt of the Iewes, which eſcape deſtruction, into diuers nations.

[y] That is, Cilicia.

[z] Meaning, Affrica.

[a] To wit, Lydia, or Aſia minor.

[b] Signifying the Parthians.

[c] Italie.

[d] Grecia.

[e] Meaning, ẏ Apoſtles, Diſciples, & others which he did firſt chuſe of the Iewes to preach vnto the Gentiles.

[f] That is, the Gẽtiles, which by faith ſhalbe made the children of Abrahã as you are.

[g] Whereby he meaneth that no neceſſarie meanes ſhall want when God ſhall call the Gentiles to the knowledge of the Goſpel.

[h] To wit, of the Gentiles, as he did Luke, Timothie and Tite firſt, and others after to preach his word.

[i] Hereby hee ſignifieth the kingdome of Chriſt wherein his Church ſhalbe renued, and where as before there were appointed ſeaſons to ſacrifice: in this there ſhalbe one continuall Sabbath ſo that all times and ſeaſons ſhall be meete.

[k] As hee hath declared the felicitie that ſhall be within the Church for the comfort of the godly, ſo doeth hee ſhewe what horrible calamitie ſhall come to the wicked, that are out of the Church.

[l] Meaning, a continuall torment of conſcience, which ſhal euer gnawe them and neuer ſuffer them to be at reſt, Marke. 9.44.

[m] This is the iuſt recompence for the wicked, which contemning God and his worde, ſhalbe by Gods iuſt iudgement abhorred of all his creatures.

Ieremiah.

Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the ſonne of Hilkiah, whom ſome thinke to be he that founde out the booke of the Lawe, and gaue it to Ioſiah. This Prophet had excellent giftes of God, and moſt euident reuelations of propheſie, ſo that by the commandement of the Lord he began very yong to propheſie, that is, in the thirteenth yere of Ioſiah, & continued eighteene yeere vnder the ſayde King, and three monethes vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three monethes vnder Iehoiachin, and vnder Zedekiah eleuen yeres vnto the time that they were caryed away into Babylon. So that this time amounteth to aboue fourtie yeere, beſides the time that he propheſied after the captiuitie. In this booke he declareth with teares, and lamentation, the deſtruction of Ieruſalem, and the captiuitie of the people, for their idolatrie, couetouſneſſe, ſubtiltie, crueltie, exceſſe, rebellion, and contempt of Gods worde, and for the conſolation of the Church, reuealeth the iuſt time of their deliuerance. And here chiefely are to be conſidered three things, Firſt the rebellion of the wicked, which waxe more ſtubburne and obſtinate, when the Prophetes doe admoniſh them moſt playnely of their deſtruction. Next howe the Prophets and Miniſters of God ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhewe his iuſt iudgement againſt the wicked, yet will he euer ſhewe himſelfe a preſeruer of his Church, and when all meanes ſeeme to mans iudgement to be aboliſhed, then will he declare himſelfe victorious in preſeruing his.

CHAP. I.

1 In what time Ieremiah propheſied. 6 He acknowledgeth his imperfection, and is ſtrengthened of the Lorde. 11 The Lord ſheweth him the deſtruction of Ieruſalem. 17 He commandeth him to preach his word without feare.

THe [a] Wordes of Ieremiah the ſonne of [b] Hilkiah one of the Prieſtes that were at Anathoth in the lande of Beniamin.

2 To whom the [d] word of the Lorde came in the dayes of Ioſiah the ſonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And alſo in the daies of Iehoiakim the [e] ſonne of Ioſiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah, ÿ ſonne of Ioſiah King of Iudah, euen vnto the carying away of Ieruſalem captiue in the fift moneth.

4 Then the worde of the Lord came vnto me, ſaying,

5 Before I [g] fourmed thee in the wombe, I knewe thee, and before thou cameſt out of the wombe, I ſanctified thee, and ordeined thee to be a Prophet vnto the [h] nations.

6 Then ſaid I, [i] Oh, Lord God, behold, I can not ſpeake, for I am a child.

7 But the Lord ſaid vnto me, Saye not, I am a childe: for thou ſhalt goe to all that I ſhall ſende thee, & whatſoeuer I commande thee, ſhalt thou ſpeake.

8 Be not afrayde of their faces: for I am with thee to deliuer thee, ſaith the Lorde.

9 Then the Lorde ſtretched out his hand and [k] touched my mouth, and the Lorde ſaid vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I ſet thee ouer the nations & ouer the kingdomes to plucke vp, and to roote out, and to deſtroy and throwe downe, to builde, and to plant.

11 After this the worde of the Lorde came vnto me, ſaying, Ieremiah, what ſeeſt thou? And I ſaide, I ſee a [m] rodde of an almonde tree.

12 Then ſaide the Lorde vnto me, Thou haſt ſeene aright: for I will haſten my worde to performe it.

13 Againe the word of the Lord came vnto me the ſecond time, ſaying, What ſeeſt thou? And I ſaide, I ſee a ſeething [n] pot looking out of the North.

14 Then ſaid ÿ Lorde vnto me, Out of the [o] North ſhall a plague be ſpred vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, ſayeth the Lorde, and they ſhall come and euery one ſhall ſet his throne in the entring of the gates of Ieruſalem, & on all the walles thereof rounde about, and in all the cities of Iudah.

16 And I will declare vnto them my

---

[a] That is, the ſermons and propheſies.

[b] Which is thought to be he that founde the booke of the Law vnder King Ioſiah, 2.King.22.8.

[c] This was a citie about three miles diſtant from Ieruſalem, & belonged to the Prieſtes the ſonnes of Aaron, Ioſh.21.18.

[d] This is ſpoken to confirme his vocation and office: forasmuch as he did not preſume of himſelfe to preach, and propheſie but was called thereunto by God.

[e] Meaning, the nephew of Ioſiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin ÿ reigned no longer.

[f] Of the eleuenth yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Iewes were caryed away into Babylon by Nebuchadnezzar.

[g] The Scripture vſeth this maner of ſpeach to declare that God hath appointed his miniſters to their offices before they were borne, as Iſa.49.1. gal.1.15.

[h] For Ieremiah did not onely propheſie againſt ÿ Iewes, but alſo againſt ÿ Egyptians, Babylonians, Moabites, & other nations.

[i] Conſidering ÿ great iudgements of God, which according to his threatnings ſhould come vpon ÿ world, he was moued with a certaine compaſſion on the one ſide to pitie them that ſhould thus periſh, and on the other ſide by the infirmitie of mans nature, knowing howe harde a thing it was to enterpriſe ſuch a charge, as Iſa.6.11, exodus 3.11. and 4.1.

[k] Which declareth, that God maketh them meete, and aſſureth them, whome he calleth to ſet foorth his glorie, giuing them al meanes neceſſarie for the ſame, Exod.4.12. Iſa.6.7.

[l] He ſheweth, what is the authoritie of Gods true miniſters, which by his worde haue power to beat downe whatſoeuer lifteth it ſelfe vp againſt God: and to plant and ſet vp the humble and ſuch as giue themſelues to the obedience of Gods worde, 2.Cor.10.4. Ebr.4.12. and theſe are the keyes which Chriſt hath left to looſe and binde, Matth.18.18.

[m] He ioyneth the ſigne with the worde for a more ample confirmation: [illegible] of the rodde of the almonde tree which firſt buddeth, ÿ haſtie comming of the [illegible] againſt the Iewes.

[n] Signifying that the Caldeans and Aſſyrians ſhould be as a pot to ſeeth the Iewes which boyled in their pleaſures and luſtes.

[o] Syria and Aſſyria were Northwarde in reſpect of Ieruſalem, which were the Caldeans dominion.

[p] iudgementes touching all the wickedneſſe of them that haue forſaken me, and haue burnt incenſe vnto other gods, and worſhipped the workes of their owne hands.

17 Thou therefore truſſe vp thy loynes, and aryſe and ſpeake vnto them all that I cõmande thee: be not afraide of their faces, leſt I [q] deſtroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an yron pillar and walles of braſſe againſt the whole lande, againſt the Kinges of Iudah, and againſt the princes thereof, againſt the Prieſts therof and againſt the people of the land.

19 For they ſhal fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to deliuer thee, ſaith the Lord.

[p] I wil giue them charge and power to execute my vengeance againſt the idolaters, which haue forſaken me for their idoles.

[q] Which declareth ẏ Gods vengeance is prepared againſt them, which dare not execute their duetie faithfully, either for feare of man, or for any other cauſe, 1. Cor.9,16.

[r] Signifying on ẏ one part, that the more that Satan & the world rage againſt Gods miniſters, the more preſent will he be to helpe them Ioſh.1.5. heb.13.5. & on the other part, that they are vtterly vnmeete to ſerue God, and his Church, which are afraide, and doe not reſiſt wickedneſſe, whatſoeuer danger depende thereon, Iſa.50,7. Ezek.3,8.

CHAP. II.

2 God rehearſeth his benefites done vnto the Iewes. 8 Againſt the Prieſts and falſe prophets. 12 The Iewes are deſtroyed, becauſe they forſake God.

MOreouer, ẏ worde of the Lord came vnto me, ſaying,

2 Goe and crie in the eares of Ieruſalem, ſaying, Thus ſayth the Lord, I remember thee, with the kindnes of thy youth [a] and the loue of thy marriage, when thou wenteſt after me in the wildernes [b] in a lande that was not ſowen.

3 Iſrael was as [c] a thing [d] halowed vnto the Lord, and his firſt fruites: all they that eate it, ſhall offend: euill ſhall come vpon them, ſaith the Lord.

4 Heare ye the worde of the Lord, O houſe of Iaakob, and all the families of the houſe of Iſrael.

5 Thus ſaith the Lord, What iniquitie haue your fathers founde in me, that they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they ſayde not, Where is the Lord that brought vs vp out of the land of Egypt? that led vs through the wilderneſ, through a deſert, & waſte lande, through a drie lande, & [g] by the ſhadowe of death, by a lande that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful countrey, to eate the fruite thereof, and the commodities of the ſame: but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The Prieſts ſaid not, Where is the Lord? and they that ſhould miniſter the [k] Lawe, knewe me not: the paſtours alſo offended againſt me, and the Prophets propheſied in Baal, and went after things that did not profite.

9 Wherefore I will yet pleade with you, ſaith the Lorde, and I will pleade with your childrens children.

10 For goe ye to the yles of [o] Chittim, and beholde, and ſende vnto [p] Kedar, and take diligent heed, and ſee whether there be ſuch things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their [q] glorie, for that which doeth not profite.

12 O ye heauens, be aſtonied at this: be afraid and vtterly counfounded, ſaith the Lord.

13 For my people haue cõmitted two euils: they haue forſaken me the fountaine of liuing waters, to digge them pittes, euen broken pittes, that can holde no water.

14 Is Iſrael a [u] ſeruãt, or is he borne in the houſe? why then is he ſpoyled?

15 The [x] lyons roared vpon him & yelled, and they haue made his lande waſte: his cities are burnt [y] without an inhabitant.

16 Alſo the children of [z] Noph & Tahapanes haue [a] broken thine head.

17 Haſt not thou procured this vnto thy ſelfe, becauſe thou haſt forſaken the Lorde thy God, when he [b] ledde thee by the way?

18 And what haſt thou nowe to doe in the way of Egypt? to drinke the water of Nilus? or what makeſt thou in the way of Aſſhur? to drinke the water of the [d] Riuer?

19 Thine owne wickedneſſe ſhall [e] correct thee, & thy turnings backe ſhall reproue thee: know therefore & behold,

[a] According to that grace, and fauour, which I ſhewed thee from the beginning when I did firſt chuſe thee to be my people, & maried thee to my ſelfe. Ezek. 16,8.

[b] When I had deliuered thee out of Egypt.

[c] Choſe aboue all other to ſerue the Lord onely and the firſt offered to the Lord of all other nations.

[d] Who euer did [illegible] this people or els did [illegible] them was puniſhed.

[e] That is fallen to moſt vile idolatrie.

[f] Altogether giuen to vanitie, and are become vaine & inſenſible as the idoles that they ſerue.

[g] [illegible] for lacke of all things neceſſarie for life, ye could looke for nothing euery houre but preſent death.

[h] By your idolatrie, and wicked maners, Pſal.78,58. & 106,38.

[i] They taught not the people to ſeeke after God.

[k] As the Scribes, which ſhoulde haue expounded the Law to the people.

[l] Meaning, the princes and miniſters ſignifying that al eſtates were corrupt.

[m] That is, ſpake vaine things, and brought the people from the true worſhip of God to ſerue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

[n] Signifying, that he would not as he might, ſtreight way condemne them but ſheweth them by euident examples their great ingratitude, that they might be aſhamed, & repent.

[o] Meaning, the Grecians and Italians.

[p] Unto Arabia.

[q] That is, God which is their glorie, and who maketh them glorious aboue all other people: reprouing ẏ Iewes, that they were leſſe diligent to ſerue the true God, then were the idolaters to honour their vanities.

[r] Meaning, the idoles, which were their deſtruction Pſal.106,36.

[s] He ſheweth that the inſenſible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements againſt the ſame.

[t] Signifying, that when men forſake Gods worde, which is the fountaine of life, they reiect God him ſelfe, and ſo fall to their owne inuentions, and vaine confidence and procure to them ſelues deſtruction Ionah 2,8. Zach.10,2.

[u] Haue I ordered them like ſeruants, and not like deerly beloued children? Exod 4.22 therefore it is their fault onely, if the enemie ſpoile them.

[x] The Babylonians, Caldeans, and Aſſyrians.

[y] Not one ſhall be left to dwell there.

[z] That is, the Egyptians for theſe were two great cities in Egypt.

[a] Haue greuouſly vexed thee at ſundry times.

[b] Shewing that God would haue ſtill led them aright, if they would haue followed him.

[c] To ſeeke helpe of man, as though God were not able inough to defende thee, which is to drinke of the puddels, and to leaue the fountaine, read Iſa.31,1.

[d] To wit, Euphrates.

[e] Meaning, that the wicked are inſenſible till the puniſhment for their ſinne waken them, as verſe 26. Iſa.3,9.

that it is an euill thing, and bitter, that thou haſt forſaken the Lorde thy God, and that my feare is not in thee, ſaith the Lord God of hoſtes.

20 For of olde time I haue broken thy yoke, [and] burſt thy bondes, and thou ſaideſt ‡I wil no more trāſgreſſe, but like an harlot ỷ runneſt about vpō all hie hilles and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whoſe plants were all naturall: how then art thou turned vnto me into the plants of a ſtrange vine?

22 Though thou waſh thee with [g] nitre, and take thee much ſope, yet thine iniquitie is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, neither haue I followed Baalim? beholde thy wayes in the valley, and knowe, what thou haſt done: thou art like a ſwift dromedarie, that runneth by his wayes:

24 And as a wilde [k] aſſe, vſed to the wilderneſſe, that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not wearie them ſelues, but [l] will finde her in her moneth.

25 Keepe thou thy feete from [m] bareneſſe, and thy throte from thirſt: but thou ſaidſt deſperately, No for I haue loued ſtrangers, & them will I folowe.

26 As the theefe is aſhamed, when he is founde, ſo is the houſe of Iſrael aſhamed they, their Kings, their princes and their Prieſtes, and their Prophets,

27 Saying to a tree, Thou art my [o] father, and to a ſtone, Thou haſt begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will ſaye, Ariſe, and helpe vs.

28 But where are thy gods, that thou haſt made thee? let them ariſe, if they can helpe thee in the time of thy trouble: for according to the nōber of thy cities, are thy gods, O Iudah.

29 Wherefore wil [q] ye pleade with me? ye al haue rebelled againſt me, ſaith the Lorde.

30 I haue ſmitten your children in vaine, they receiued no correction: your [r] owne ſword hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take heede to the worde of the Lord: haue I bene as a wilderneſſe vnto Iſrael? or a lande of darkeneſſe? wherefore ſaith my people then We are lordes, [t] we will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me dayes without nomber.

33 Why doeſt thou prepare thy way, to [u] ſeeke amitie? euen therefore will I teach thee, that thy wayes are wickedneſſe.

34 Alſo in thy [x] wings is founde the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe places.

35 Yet thou ſayeſt, Becauſe I am giltleſſe, ſurely his wrath ſhall turne from me: beholde, I will enter with thee into iudgement, becauſe thou ſayſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt be confounded of Egypt, [y] as thou art confounded of Aſſhur.

37 For thou ſhalt go forth frō thence, & [z] thine hands vpon thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promiſeth the reſtitution of his Church. 20 He reproueth Iudah & Iſrael, comparing them to a woman that is diſobedient to her huſband.

They ſay, If a man put away his wife, and ſhe goe from him, and become another mans, ſhall he returne againe vnto her? ſhall not this land [b] be polluted? but thou haſt played the harlot with manie louers: yet [d] turne againe to me, ſaith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou haſt not played ỷ harlot: thou haſt ſit waiting for them in the wayes, as the Arabian in the wilderneſſe: and thou haſt polluted the lande with thy whoredomes, & with thy malice.

3 Therefore the ſhowres haue bene reſtrained, and the [f] latter raine came not, and thou haddeſt a whores forehead: thou wouldeſt not be aſhamed.

f When I deliuered thee out of Egypt. Exod.19.8. Deut.5.27. Ioſh.24.16. Ezra.10.12. Nehem.8.6.

‡Ebr. I will not ſerue. Ebr. true.

g Though thou vſe all the purifications & ceremonies of the Law thou ſhalt not eſcape puniſhment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worſhip the idoles, but that they honour God in them and therfore they call their doings Gods ſeruice.

i He compareth the idolaters to theſe beaſts, becauſe they neuer ceaſe running to and fro: for both their eyes and hilles are full of their idolatrie.

k He compareth the idolaters to a wilde aſſe, for ſhe can neuer be tamed, nor yet wearyed: for as ſhe runneth, ſhe can take her winde at euery occaſion.

l That is, when ſhe is with fole, and therefore the hunters waite their time: ſo though thou canſt not be turned backe now frō thine idolatrie, yet when thine iniquitie ſhall be at the full, God will meete with thee.

m Hereby he warneth them that they ſhulde not go into ſtrange countreis to ſeke helpe: for they ſhulde but ſpend their labour, and hurt them ſelues which is here meant by the bare foote and thirſt. Iſa.57.10.

n As a theefe will not acknowledge his faute til he be taken with the dede, and readie to be puniſhed, ſo they wil not confeſſe their idolatrie til the plague come to the ſame light vpon them.

o Meaning that idolaters ſpoile God of his honour: & whereas he hath taught to call him the father of all, they attribute this title to their idoles.

p Thou thoughteſt that thy gods of blockes & ſtones could haue holpen thee, becauſe they were manie in nomber and preſent in euerie place: but nowe let vs ſe whether either the multitude or their preſence can deliuer thee from my plague. Chap.11.13.

q As though I did you iniurie in puniſhing you, ſeeing that your faultes are ſo euident.

r That is, you haue killed your Prophets that rebuked you to repentance, as Zechariah, Iſaiah, &c.

s Haue I not giuen them abundance of all things?

t But will truſt in our owne power and policie.

u With ſtrangers.

x The Prophets and the faithfull are ſlaine in euery corner of your countrey.

y For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Iudah, euen vnto Ieruſalem: and the Egyptians ſlewe Ioſiah, and vexed ỷ Iewes in ſundrie ſortes.

z In ſigne of lamentation, as 2 Sam. 13.19.

a According as it is writen Deut.24.4.

b If he take ſuch one to wife againe.

c That is, with idoles, and ſuch, in whome thou haſt put thy confidence.

d And I will not caſt thee off but receiue thee according to my mercie.

e Which dwell in tentes, & waite for them that paſſe by to ſpoyle them.

f As God threatned by his lawe. Deuteronomie.28.24.

g Thou wouldeſt neuer be aſhamed of thine actes and repent: and this impudencie is common to idolaters which will not giue off, though they be neuer ſo manifeſtly conuicted.

4 Dideſt thou not ſtill crie [h] vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe [his anger] for euer? Will he reſerue it to the ende? thus haſt thou ſpoken, but thou doeſt euill, euen more and more.

6 The Lord ſaid alſo vnto me, in the dayes of Joſiah the King, haſt thou ſeene what this rebell Iſrael hath done? for ſhe hath gone vp vpon euery high mountaine, & vnder euery greene tree, and there played the harlot.

7 And I ſaide, when ſhe had done al this, Turne thou vnto me: but ſhe returned not, as her rebellious ſiſter Judah ſawe.

8 When I ſaw, how that by all occaſions rebellious Iſrael had played the harlot, I caſt [k] her away and gaue her a bill of diuorcement: yet her rebellious ſiſter Judah was not afraide, but ſhe went alſo, and played the harlot.

9 So that for the lightneſſe of her whoredome ſhe hath euen defiled the lande: for ſhe hath committed fornication with ſtones and ſtockes.

10 Neuertheles for al this, her rebellious ſiſter Judah hath not returned vnto me with her whole heart, but feinedly, ſaith the Lord.

11 And the Lorde ſaid vnto me, The rebellious Iſrael hath iuſtified her ſelfe more then the rebellious Judah.

12 Goe and crie theſe wordes toward [o] the North and ſay, Thou diſobedient Iſrael, returne, ſaith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, ſaith the Lorde, and I will not alway keepe mine anger.]

13 But knowe thine iniquitie: for thou haſt rebelled againſt the Lord thy God, and haſt ſcattered thy wayes to the ſtrange gods vnder euery greene tree, but ye woulde not obey my voyce, ſaith the Lorde.

14 O ye diſobedient children, turne againe, ſaith the Lorde, for I am your Lord, and I will take you one of a citie, and two of a tribe and will bring you to Zion,

15 And I will giue you paſtors according to mine heart, which ſhall feed you with knowledge and vnderſtanding.

16 Moreouer, when ye be increaſed & multiplyed in the lande, in thoſe dayes, ſaith the Lorde, they ſhall ſay no more, The Arke of the couenant of the Lord: for it ſhall come no more to minde, neyther ſhall they remember it, neither ſhal they viſite it, for ÿ ſhall be no more done.

17 At that time they ſhall call Jeruſalem, The throne of the Lord, & al the nations ſhall be gathered vnto it, euen to the Name of the Lord in Jeruſalē: and thence foorth they ſhall followe no more ÿ hardneſſe of their wicked heart.

18 In thoſe dayes the houſe of Judah ſhall walke with the houſe of Iſrael, and they ſhall come together out of the lande of the [s] North, into the lande, that I haue giuen for an inheritance vnto your fathers.

19 But I ſayde, howe did I take thee for children & giue thee a pleaſant lande, euen the glorious heritage of the armies of the heathen, and ſayde, Thou ſhalt call me, [ſaying,] My father, and ſhalt not turne from me?

20 But as a womā rebelleth againſt her [t] huſbād: ſo haue ye rebelled againſt me, O houſe of Iſrael, ſaith the Lord.

21 A voyce was heard vpon the hie places, weeping and ſupplications of the children of Iſrael: for they haue peruerted their way, and forgotten the Lorde their God.

22 O ye diſobedient children, returne [and] I will heale your rebellions. [x] Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely [the hope] of the hilles [is] but vaine, [nor] the multitude of mountaines: but in the Lord our God is the health of Iſrael.

24 For confuſion hath deuoured our [y] fathers labour, from our youth their ſheepe and their bullockes, their ſonnes and their daughters.

25 We lie downe in our confuſion, & our ſhame couereth vs: [z] for we haue ſinned againſt the Lorde our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumciſion of the heart. 5 The deſtruction of Judah is propheſied, for the malice of their heartes. 19 The Prophet lamenteth it.

O Iſrael, if thou returne, [a] returne vnto me, ſaith ÿ Lord: and if thou put away thine abominations out of my ſight, then ſhalt thou not remoue.

2 And thou ſhalt ſweare, The Lord liueth in trueth, in iudgement, and in righteouſ-

h He ſheweth that the wicked in their miſeries will crie vnto God and vſe outwarde prayer as the godly do, but becauſe they turne not from their euill, they are not heard, Iſa. 58.4.

i Meaning, the ten tribes.

k And gaue her vnto the handes of the Aſſyrians.

l The Ebrewe worde may eyther ſignifie lightneſſe and wantonnes of whoredome, or noyſe & brute.

m Judah fayned for a time that ſhe did returne, as vnder Joſiah, and other good Kings, but ſhe was neuer truely touched, or wholy reformed as appeared when occaſion was offred by any wicked prince.

n Iſrael hath not declared her ſelfe ſo wicked as Judah, [illegible] admonitions and examples to call her to repentance.

o Whereas the Iſraelites were now kept in captiuitie by the Aſſyrians, to whome he promiſeth mercie, if they will repent.

p There was no way, which thou didſt not haunt to ſeeke after the idols, and to make a pilgrimage.

q This is to be vnderſtande of the comming of Chriſt, for then they ſhall not ſeeke the Lord by ceremonies and figures that ceaſe.

r Meaning the Church, where the Lorde will be preſent to the worldes ende, Mat. 28.20.

s Where they are nowe in captiuitie.

t The Ebrewe worde ſignifieth a friende or companion, and here may be taken for an huſband, as it is uſed alſo Hoſe 3.1.

u Signifying, that God which they had forſaken, woulde bring their enemies vpon them who ſhoulde leade them captiue and make them to crie and lament.

x This is ſpoken in the perſon of Iſrael to the ſhame of Judah, who ſtayed ſo long to turne vnto God.

y For their idolatrie Gods vengeance hath light vpon them & theirs.

z They iuſtifie not themſelues, or ſay that they woulde followe their fathers, but condemne their wicked doings & deſire forgiueneſſe of the ſame, as Ezra. 9.7. Pſal. 106.6. Iſa. 64.6.

a That is, wholy and without hypocriſie, Joel 2.12. not diſſembling to turne and ſerue God as they doe which ſerue him by halues as Hoſe 7.16.

b Thou ſhalt deteſt the name of Idoles, Pſal. 16.4. and ſhalt with reuerence ſweare by the liuing God, when thine othe may aduance Gods glorie, and profite others. and here, by ſwearing he meaneth the true religion of God.

righteouſneſſe,and the nations ſhall be bleſſed in him,and ſhall glorie in him.

3 For thus ſaith the Lord to the men of Iudah,and to Ieruſalem,

4 Breake vp [c]your fallow ground, and ſowe not among the thornes: be circumciſed to the Lord,and take away the foreſkinnes of your hearts, ye men of Iudah, and inhabitants of Ieruſalem,leſt my wrath come foorth like fire, & burne,that none can quench it, becauſe of the wickedneſſe of your inuentions.

5 [d]Declare in Iudah, and ſhewe foorth in Ieruſalem,and ſay,Blowe the trumpet in the land: crie,and gather together, and ſay, Aſſemble your ſelues, and let vs go into ſtrong cities.

6 Set vp the ſtandart in Zion: [e]prepare to flee, and ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f]lyon is come vp from his denne,and the deſtroyer of the Gentiles is departed and gone foorth of his place to lay thy lande waſte, & thy cities ſhal be deſtroyed without an inhabitant.

8 Wherefore girde you with ſackecloth: lament,and howle, for the fierce wrath of the Lorde is not turned backe from vs.

9 And in that day, ſaith the Lorde, the heart of the King ſhall periſh,and the heart of the princes, and the Prieſts ſhall be aſtoniſhed, and the [g]Prophets ſhall wonder.

10 Then ſaid I,Ah,Lord God,ſurely thou haſt [h]deceiued this people & Ieruſalem,ſaying,Ye ſhal haue peace,and the ſworde perceth vnto the heart.

11 At that time ſhall it be ſaide to this people and to Ieruſalem,A [i]drie winde in the hie places of the wildernes cometh toward ẏ daughter of my people, but neither [k]to fanne,nor to clenſe.

12 A mightie winde ſhall come vnto me from thoſe places,and now will I alſo giue ſentence vpon them.

13 Beholde, he ſhall come vp as the cloudes, and his charets ſhall be as a tempeſt: his horſes are lighter thẽ eagles. [m]Woe vnto vs,for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaued: howe long ſhall thy wicked thoughtes remaine within thee?

15 For a voyce declareth from [n]Dan, and publiſheth affliction from mount [o]Ephraim.

16 Make ye mention of the heathen, and [p]publiſh in Ieruſalem, Beholde, the ſkoutes come from a farre countrey, & crye out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the fielde, becauſe it hath prouoked me to wrath, ſayth the Lorde.

18 Thy wayes and thine inuentions haue procured thee theſe things ſuch is thy wickedneſſe: therefore it ſhall be bitter, therefore it ſhall perce vnto thine heart.

19 My bely, [q]my bely, I am pained, euen at the very heart: mine heart is troubled within me: I can not be ſtill: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cryed,for the whole land is waſted: ſuddenly are my tents deſtroyed, and my curteines in a moment.

21 How long ſhall I ſee the ſtandart, and heare the ſound of the trumpet?

22 For my people is fooliſh,they haue not knowen me: they are fooliſh children, and haue none vnderſtanding: [s]they are wiſe to do euill, but to do well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t]voyde: and to the heauens, and they had no light.

24 I behelde the mountaines: and loe, they trembled, and all the hilles ſhooke.

25 I behelde, and loe,there was no man, and all the birdes of the heauen were departed.

26 I behelde, and loe, the frutefull place was a wilderneſſe,& all the cities thereof were broken downe at the preſence of the Lorde,& by his fierce wrath.

27 For thus hath the Lorde ſayde, The whole lande ſhall be deſolate: yet will I [u]not make a full ende.

28 Therfore ſhal the earth mourne, and the heauens aboue ſhall be darkened, becauſe I haue pronounced it: I haue thought it, and wil not repent,neither will I turne backe from it.

29 The whole citie ſhall flee,for the noyſe of the horſemen and bowe men: they ſhall go into thickets, and clime vp vpon the rockes: euery citie ſhall be forſaken,and not a man dwell therein.

30 And whẽ thou ſhalt be deſtroyed,

What

---

c He willeth them to plucke vp the impietie and wicked affection and worldly reſpectes out of their heart, that the true ſeede of Gods worde may be ſowen therein, Hoſe 10.12. and this is the true circumciſion of the heart, Deut. 10.16. rom. 2.29 col. 2.11

d He warneth them of the great dangers that ſhal come vpon them by the Caldeans, except they repent,and turne to the Lorde.

e He ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue him ſelfe, but it ſhal be to late, 2.King. 25.4

f Meaning, Nebuchadnezzar King of Babylon,2.King.24 1.

g That is, the falſe Prophets which ſtill propheſied peace and ſecuritie.

h By the falſe Prophetes, which promiſed peace and tranquillitie: and thus thou haſt puniſhed their rebellious ſtubbernes by cauſing them to hearken vnto lyes which would not beleue the trueth, 1 King.22.23. Ezek 14.9. 2.Theſſ 2.11.

i The North [illegible] whereby he meaneth Nebuchadnezzar.

k But to carie away both corne & chaffe.

l Meaning, that Nebuchadnezzar ſhoulde come as ſuddenly as a cloude that is caried with the winde.

m This is ſpoken in the perſon of all the people who in their affliction ſhoulde crie thus.

n Which was a citie in ẏ vtmoſt border of Iſrael Northward toward Babylon.

o [illegible] which was [illegible] was betweene [illegible] [illegible] ke ye the [illegible] to [illegible] at [illegible] [illegible] come [illegible] [illegible] ſhoulde [illegible] and compaſſe Iudah.

q He ſheweth that the true miniſters are [illegible] touched with the [illegible] for all the paines of the bodie [illegible] griefe of [illegible] heart. [illegible] to Gods [illegible] then [illegible] his [illegible] [illegible] caſt downe as a tent.

s Their wiſedome and policie tende to their owne deſtruction and [illegible] them from God. [illegible] [illegible] [illegible] that [illegible] land, [illegible] [illegible] [illegible] repent not [illegible] feare of theſe terrible [illegible] ſeeing that [illegible] are [illegible] as [illegible] of [illegible] be [illegible], Iſa. 10. and [illegible] Ezek. [illegible] Ioel. [illegible] and [illegible] earth, Iſa 2.9.

What wilt thou do? Though thou [x] clotheſt thy ſelfe with ſcarlet, though thou deckeſt thee with ornaments of golde, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers will abhorre thee and ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt childe, euen the voyce of the daughter Zion þ ſigheth & ſtretcheth out her handes: Wo is me now: for my ſoule fainteth becauſe of þ murtherers.

[x] Neither thy ceremonies nor rich giftes ſhall deliuer thee.

[y] As the Prophets were moued to pitie the deſtruction of their people ſo they declared it to the people to moue them to repentance, Iſa.22.4. chap.9.1.

CHAP. V.

1 In Iudah no righteous man founde, neither among the people nor the rulers. 15 Wherefore Iudah is deſtroyed of the Caldeans.

Runne to & fro by the ſtreetes of Ieruſalem, and beholde now, and knowe, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and ſeeketh the trueth, and I will ſpare [a] it.

2 For though they ſay, The [b] Lorde liueth, yet do they ſweare falſely.

3 O Lorde, are not thine eyes vpon the trueth? thou haſt [d] ſtriken them, but they haue not ſorowed: thou haſt conſumed them, but they haue refuſed to receiue correction: they haue made their faces harder then a ſtone, [and] haue refuſed to returne.

4 Therefore I ſaid, Surely they are poore, they are fooliſh, for they knowe not the way of þ Lorde, nor the iudgement of their God.

5 I will get me vnto the [e] great men, and wil ſpeake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but theſe haue altogether broken the yoke, [and] burſt the bonds.

6 Wherefore [f] a lyon out of the foreſt ſhall ſlay them, and a wolfe of the wilderneſſe ſhall deſtroy them: a leoparde ſhall watch ouer their cities: euery one that goeth out thence, ſhall be torne in pieces, becauſe their treſpaſſes are many, and their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken me, & [g] ſworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning [like] fed horſes: for euery man * neyed after his neighbours wife.

9 Shall I not viſite for theſe things,

[a] That is, the citie.

[b] Though they pretende religion and holines, yet all is but hypocriſie, for vnder this kinde of ſwearing is conteined the true religion.

[c] Doeſt not thou loue vprightneſſe and faithfull dealing?

[d] Thou haſt oft times puniſhed them, but all is in vaine, Iſa. 9.13.

[e] He ſpeaketh this to the reproch of them, which ſhould gouerne and teach others, and yet are farther out of the way then the ſimple people.

[f] Meaning, Nebuchadnezzar and his armie.

[g] He ſheweth that to ſweare by any thing then [illegible] God, is to forſake him.

* Ezek.22.11.

ſaith the Lorde? Shall not my ſoule be auenged on ſuch a nation as this?

10 Clime vp vpon their walles, and deſtroy them, but make not a full ende: take away their batilments, for they are not the Lordes.

11 For the houſe of Iſrael, and the houſe of Iudah haue grieuouſly treſpaſſed againſt me, ſaith the Lorde.

12 They haue [k] denyed the Lorde, and ſaide, It is not he, neither ſhall the plague come vpon vs, neither ſhall we ſee ſworde nor famine.

13 And the Prophets ſhall be as [l] winde, and the worde is [m] not in them: thus ſhall it come vnto them.

14 Wherefore thus ſaith the Lorde God of hoſtes, Becauſe ye ſpeake ſuch wordes, behold, I will put my wordes into thy mouth, like a fire, and this people ſhall be [as] wood, and it ſhall deuoure them.

15 Lo, I wil bring a nation vpon you [o] from farre, O houſe of Iſrael, ſayeth the Lorde, which is a mightie nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither vnderſtandeſt what they ſay.

16 Whoſe quiuer is as an open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harueſt and thy bread: they ſhall deuoure thy ſonnes and thy daughters: they ſhall eate vp thy ſheepe & thy bullockes: they ſhall eate thy vines & thy figtrees: they ſhall deſtroy with the ſworde thy fenſed cities, wherein thou diddeſt truſt.

18 Neuertheleſſe at thoſe dayes, ſayeth the Lorde, I will not make a ful ende of you.

19 And when * ye ſhall ſay, Wherefore doeth the Lord our God doe theſe thinges vnto vs? then ſhalt [r] thou anſwere them, Like as ye haue forſaken me and ſerued ſtrange gods in your lande, ſo ſhall ye ſerue ſtrangers in a land that is not yours.

20 Declare this in the houſe of Iaakob, and publiſh it in Iudah ſaying,

21 Heare now this, O fooliſh people, and [s] without vnderſtanding, which haue * eyes & ſee not, which haue eares and heare not.

22 Feare ye not me, ſaith the Lorde? or will ye not be afraide at my preſence, which haue placed the ſande for the * boundes of the ſea by the perpetuall decree that it can not paſſe it, & though the waues thereof rage, yet can they not preuaile,

[h] He commandeth the Babylonians and enemies to deſtroy them.

[i] Reade Chap. 4.27.

[k] Becauſe they gaue no credite to the wordes of the Prophets, as Iſa.28.15.

[l] Their wordes ſhalbe of none effect, but vaine.

[m] They are not ſent of the Lorde, and therefore that which they threaten to vs, ſhall come vpon them.

[n] Meaning, Ieremiah.

[o] To wit, the Babylonians and Caldeans.

[p] Who ſhall kil many with their arrowes.

[q] Here the Lord declareth his vnſpeakable fauour toward his Church, as Chap. 4.27.

* Chap.16.10.

[r] Meaning, the Prophet Ieremiah.

[s] Ebr. without heart.

* Iſa.6.9. mat.13.14. actes 28.27. rom.11.8.

* Iob.26.10.

preuaile, though they roare, [yet can they not paſſe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs nowe feare the Lorde our God, that giueth raine both early and late in due ſeaſon: he reſerueth vnto vs the appointed weekes of the harueſt.

25 Yet your iniquities haue turned away theſe things and your ſinnes haue hindred good things from you.

26 For among my people are found wicked perſons, that lay waite as hee that ſetteth ſnares: they haue made a pit to catch men.

27 As a cage is full of birdes, ſo are their houſes full of deceit: thereby they are become great and waxen riche.

28 They are waxen fat and ſhining: they doe ouerpaſſe the deeds of the wicked: *they execute no iudgement, no not the iudgement of the fatherles: yet they [t]proſper, though they execute no iudgement for the poore.

29 Shall I not viſit for theſe things, ſaith the Lorde? or ſhall not my ſoule be auenged on ſuch a nation as this?

30 An horrible & filthie thing is committed in the land.

31 The Prophets propheſie lies, and the Prieſtes receiue giftes in their hands, and my people delite therein. What wil ye then doe in the end thereof?

If there be any thing that we receiue not Gods bleſsings in abundance, we muſt conſider that it is for our owne iniquities, Iſa. 59.1,2.

Iſa. 1.23, zech. 7.10.

t They feele not the plague of God for it.

u Meaning, that there coulde be nothing but diſorder where the miniſters were wicked perſons and corrupt.

‖Or, beare rule.

CHAP. VI.

1 The comming of the Aſſyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Ye children of [a] Beniamin, prepare to flee out of ẏ mids of Ieruſalem and blowe the trumpet in [b]Tekoa: ſet vp a ſtandart vpon [c]Beth haccerem: for a plague appeareth out of the North and great deſtruction.

2 I haue compared the daughter of Zion to [d]a beautifull and daintie woman.

3 The paſtors wͭ their flockes [e]ſhall come vnto her: they ſhall pitch their tents round about by her, [and euery one ſhall feede in his place.

4 [f]Prepare warre againſt her: ariſe, and let vs goe vp towarde the South: wo vnto vs: for the day declineth, and the ſhadowes of the euening are ſtretched out.

5 Ariſe, and let vs go vp by night, and deſtroy her palaces.

6 For thus hath the Lorde of hoſtes ſayde, Hewe downe wood, and caſt a mount againſt Ieruſalem: this citie muſt be viſited: all oppreſſion is in the middes of it.

7 As the fountaine caſteth out her waters, ſo ſhe caſteth out her malice: [g]crueltie and ſpoyle is continually heard in her before mee with ſorowe and ſtrokes.

8 Be thou inſtructed O [h] Ieruſalem, leaſt my ſoule depart from thee, leaſt I make thee deſolate as a land that none inhabiteth.

9 Thus ſaith the Lorde of hoſtes, [i]They ſhall gather as a vine, the reſidue of Iſrael: turne backe thine hand as the grape gatherer into the baſkets.

10 Vnto whome ſhall I ſpeake, and admoniſh that they may heare? behold, their eares are [k] vncircumciſed, and they can not hearken: behold the worde of the Lord is vnto them as a reproche: they haue no delite in it.

11 Therefore I am full of the wrath of the Lorde: I am wearie with holding it: I will powre it out vpon the [l]children in the ſtreete, and likewiſe vpon the aſſemblie of the yong men: for the husband ſhall euen be taken with the wife, [m]and the aged with him that is full of dayes.

12 And their houſes with their lands, and wiues alſo ſhall be turned vnto ſtrangers: for I will ſtretch out mine hand vpon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſnes, and from the Prophet euen vnto the Prieſt, they all deale falſely.

14 They haue healed alſo the hurt of the daughter of my people with ſweete wordes, ſaying, Peace, peace, when there is no peace.

15 Were they aſhamed when they had committed abomination? nay they were not aſhamed, no neither could they haue any ſhame: therefore they ſhall fall among the ſlaine: when I ſhall viſit them, they ſhall be caſt downe, ſaith the Lord.

16 Thus ſaith the Lorde, Stand in the wayes and beholde and aſke for the [o]olde way, which is the good way and

a He ſpeaketh to them chiefly becauſe they ſhoulde take heede by the example of their brethren the other halfe of their tribe, which were nowe caried away priſoners.

b Which was a citie in Iudah ſixe miles from Bethlehem, 2. Chro. 11.6.

c Read Nehe. 3.14.

d I haue intreated her gently and giuen her abundance of all things.

e She ſhalbe ſo deſtroyed, that the ſheepe may be fed in her.

f He ſpeaketh this in the perſon of the Babylonians which complaine that the time faileth them before they haue brought their enterpriſes to paſſe.

g He ſheweth the cauſe why it ſhould be deſtroyed and howe it commeth of them ſelues.

h He warneth them to amend by his correction & to turne to him by repentance.

i He exhorteth the Chaldeans to be diligent to ſearch out all and to leaue none.

k They delite to heare vaine things and to ſtop their eares to true doctrine.

l As the Lorde had giuen him his worde, to be as a fire of his indignation to burne the wicked, Chap. 1.9, [illegible] nowe [illegible] that [illegible] paſt.

m None ſhall be ſpared.

When the people erre [illegible] Gods [illegible], the falſe prophets [illegible] that God would ſend peace and not warre.

[illegible] wherein [illegible] and Prophets [illegible] in the worde of God: [illegible] there is no true way, but that which God preſcribeth.

heare me, neither when I called, would [f] ye anſwere:

14 Therefore wil I doe vnto this Houſe, whereupon my Name is called, wherein alſo ye truſt, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil caſt [g] you out of my ſight, as I haue caſt out all your brethren, euẽ the whole ſeede of Ephraim.

16 Therefore thou ſhalt not [h] pray for this people, neither lift vp crye or prayer for them neither intreate me, for I will not heare thee.

17 Seeſt thou not what they doe in the cities of Iudah and in the ſtreetes of Ieruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knede the dough to make cakes to [i] the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, ſaith the Lorde, and not themſelues to the confuſion of their owne faces?

20 Therefore thus ſaith the Lorde God, Beholde, mine anger & my wrath ſhall be powred vpon this place, vpon man and vpon beaſt, and vpon the tree of the fielde, and vpon the fruite of the ground, and it ſhall burne and not be quenched.

21 Thus ſaith the Lorde of hoſtes, the God of Iſrael, Put your burnt offrings vnto your ſacrifices, and eate the fleſh.

22 For [k] I ſpake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings & ſacrifices.

23 But this thing commaunded I them, ſaying, Obey my voyce, and I will be your God, and ye ſhall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counſels and the ſtubberneſſe of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt vnto [l] this day, I haue euen ſent vnto you all my ſeruants the Prophets, [m] riſing vp early euery day, and ſending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke, & did worſe then their fathers.

27 Therefore ſhalt thou ſpeake all theſe wordes vnto them, but they [n] will not heare thee: thou ſhalt alſo crie vnto them, but they will not anſwere thee.

28 But thou ſhalt ſay vnto them, This is a nation that heareth not the voyce of the Lorde their God nor receiueth diſcipline: trueth is periſhed, and is cleane gone out of their mouth.

29 Cut off thine [o] heare, O Ieruſalem, and caſt it away, and take vp a complaint on the hie places: for the Lorde hath reiected and forſaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my ſight, ſaith the Lorde: they haue ſet their abominations in the Houſe, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of [q] Topheth, which is in the valley of Ben-hinnom to burne their ſonnes and their daughters in the fire, which I [r] commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, ſaith the Lorde, that it ſhall no more be called Topheth, nor the valley of Ben hinnom, but y valley of ſlaughter: for they ſhall burie in Topheth till there be no place.

33 And the carkeſſes of this people ſhall be meate for the foules of the heauen and for the beaſtes of the earth, and none ſhall fray them away.

34 * Then I will cauſe to ceaſe from the cities of Iudah and from the ſtreets of Ieruſalem the voyce of mirth and the voyce of gladneſſe, the voyce of the bridegrome and the voyce of the bride: for the land ſhalbe deſolate.

CHAP. VIII.

1 The deſtruction of the Iewes. 4 The Lord moueth the people to amendement. He reprehendeth the lying doctrine and the couetouſnes of the Prophets and Prieſts.

AT that time, ſaith the Lord, they ſhal bring out the bones of the Kings of Iudah and the bones of their princes, and the bones of the Prieſtes and the bones of the Prophets, and the bones of the inhabitants of Ieruſalem out of their [s] graues.

2 And they ſhall ſpread them before the ſunne & the moone, and all the hoſte of heauen, whome they haue loued, and whome they haue ſerued, and whome they haue followed, and whome they haue

[f] He ſheweth what is y only remedie to redreſſe our faultes to ſuffer God to leade vs into y way & to obey his calling.

1.Sam.4.10.

[g] I wil ſend you into captiuitie, as I haue done Ephraim, y is, the ten tribes.

[h] To aſſure them that God had determined with himſelfe to puniſh their wickednes, he ſheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obſtinacie againſt God and wil not vſe the meanes that he vſeth to call them to repentance, Chap.11.14.& 14.11.

[i] That is, they ſacrifice to the ſunne, moone & ſtarres, which they called the Queene of heauen, Chap.44.17, 2.king.23,5.

[k] Meaning that it was not his chiefe purpoſe and intent, that they ſhulde offer ſacrifices but that they ſhoulde regard wherefore they were ordeined, to wit, to be ioyned to the worde, as ſeales and confirmations of remiſſion of ſinnes in Chriſt: for without the worde they were vaine and vnprofitable.

[l] Which was about foureteene hundreth yeeres.

[m] Reade verſ. 13.

[n] Whereby he ſheweth that the paſtors ought not to leaue their flockes, albeit the Lorde wil vſe the meanes of his ſeruants to make the wicked more faultie & to proue his.

[o] In ſigne of mourning, as Iob.1.20. mich.1.16.

[p] Againſt who he had all occaſion to powre out his wrath.

[q] Of Topheth reade 2.king.23.10.

[r] But commanded the contrarie, as Leuit.18.21.& 20.2. deut.18.10.

Ezek.26.13.

[s] The enemie for gaine ſhall [illegible] your graues and [illegible] before thoſe idoles, which ye worſhipped, to ſee if they can helpe you.

haue ſought, and whom they haue worſhipped: they ſhall not be gathered nor be buried, but ſhall be as doung vpon the earth.

3 And death ſhall be deſired [b] rather then life of all the reſidue that remaineth of this wicked familie, which remaine in all the places where I haue ſcattered them, ſaith the Lord of hoſtes.

4 Thou ſhalt ſay vnto them alſo, Thus ſaith the Lorde, Shall they fall and not ariſe? ſhall he turne away and not turne againe?

5 Wherefore is this people of Ieruſalem turned backe by a perpetuall rebellion? they gaue themſelues to deceite, [and would not returne.

6 I hearkened and heard, [but] none ſpake aright: no man repented him of his wickednes, ſaying, What haue I done? euery one turned to their race, as the horſe ruſheth into the battell.

7 Euen the ſtorke in the aire knoweth her appointed times, and the turtle and the crane and the ſwallowe obſerue the time of their comming, but my people knoweth not the [e] iudgement of the Lorde.

8 How doe ye ſay, We are wiſe, and the Lawe of the Lord is with vs? Lo, certainely in vaine made he it, the pen of the ſcribes is in vaine.

9 The wiſe men are aſhamed: they are afraid and taken. lo, they haue reiected the worde of the Lorde, and what wiſedome is in them?

10 Therefore will I giue their wiues vnto others, and their fieldes to them that ſhall poſſeſſe them: *for euery one from the leaſt euen vnto the greateſt is giuen to couetouſneſſe, and from the Prophet euen vnto the Prieſt, euery one dealeth falſely.

11 For they haue healed the hurt of the daughter of my people with ſweete wordes, ſaying, [h] Peace, peace, when there is no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they haue any ſhame: therefore ſhall they fall among the ſlaine: when I ſhall viſite them, they ſhall be caſt downe, ſaith the Lord.

13 I will ſurely conſume them, ſaith the Lord: there ſhalbe no grapes on the vine nor figs on the figtree, and the leafe ſhall fade, and the things that I haue giuen them, ſhall depart from them.

14 Why doe we ſtay? aſſemble your ſelues, and let vs enter into the ſtrong cities & let vs be quiet there: for the Lord our God hath put vs to ſilence and giuen vs water with [k] gall to drinke, becauſe we haue ſinned againſt the Lord.

15 *We looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horſes was heard from [l] Dan, the whole land trembled at the noiſe of yͤ neying of his ſtrong horſes: for they are come and haue deuoured the land with all that is in it, the citie, and thoſe that dwell therein.

17 For behold, I wil ſend ſerpents, [and cockatriſes among you which wil not be charmed, and they ſhal ſting you, ſaith the Lord.

18 I would haue [n] comforted my ſelfe againſt ſorowe, but mine heart is heauie in me.

19 Beholde, the voyce of the crie of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her King in her? Why haue they prouoked me to anger with their grauen images, and with the vanities of a ſtrange god?]

20 The [p] harueſt is paſt, the ſommer is ended and we are not holpen.

21 I am ſore vexed for the hurt of the daughter of my people: I am heauie, [and aſtoniſhment hath taken me.

22 Is there no balme [r] at Gilead? is there no Phyſition there? Why then is not the health of the daughter of my people recouered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumciſion of the heart.

Oh, that mine head were full of [a] water and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of yͤ daughter of my people.

2 Oh, that I had in the wilderneſſe a [b] cottage of wayfaring men, that I might leaue my people, and goe from them: for they be all adulterers and an aſſemblie of rebels,

3 And they bend their tongues [like

their

---

b Becauſe of the afflictions that they ſhall feele through Gods iudgements.

c Is there no hope that they wil returne?

d They are ful of hypocriſie and euery one followeth his owne fantaſie without any conſideration.

e He accuſeth them in that they are more ignorant of Gods iudgements then theſe birdes are of their appointed ſeaſons, to diſcerne the colde and heate, as Iſa.1.3.

f The Lawe doeth not profite you, neither needed it to haue bene written for ought that you haue learned by it.

g They that ſeme wiſe, may be aſhamed of their ignorance for all wiſedome conſiſteth in Gods worde.

* Iſa.56.11. chap.6.13.

h Read Chap.6.14.

i He ſpeaketh in the perſon of the people, who when the enemie commeth wil run about to hide themſelues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction and thus they ſhall not attribute this plague to fortune, but to Gods iuſt iudgement, Chap.9.15. and 23.15.

* Chap.14.19.

l Reade Chap.4.15.

m God threatneth to ſende the Babylonians among them, who ſhal vtterly deſtroy them in ſuch ſort, as by no meanes they ſhal eſcape.

n Read Chap.4.19.

o Thus the Lord ſpeaketh.

p The people wonder that they haue ſo long time looked for ſuccour in vaine.

q The Prophet ſpeaketh this.

r Meaning, that no maner helpe or meanes coulde ſaue them: for in Gilead was precious balme, Chap.46.11 or els deriding the vaine confidence of the people who looked for helpe at their Prieſtes, who ſhould haue bene the Phyſitions of their ſoules, and dwelt at Gilead, Hoſ.6.8.

a The Prophet ſheweth the great compaſſion that he bare towarde this people, ſeeing that he could not ceaſe to weepe for the deſtruction that ſhould come vpon them, which is a ſpecial note to diſcerne the true paſtours from the hirelings. Reade Chap.4.19.

b He ſheweth that this were more quietnes and greater ſafetie for him to dwell among the wilde beaſts then among this wicked people, ſaue that God hath enioyned him this charge.

c Vtterly turned from God.

their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceede from euil to worſe, and they haue not knowen me, ſaith the Lord.

4 Let euery one take heede of his [e] neighbour, and truſt you not in any brother: for euery brother will vſe deceite, and euery friend will deale deceitfully.

5 And euery one will deceiue his friẽd, and will not ſpeake the trueth: for they [f] haue taught their tongues to ſpeake lies, & take great paines to do wickedly.

6 Thine habitation is in the middes of deceiuers: [g] becauſe of their deceite they refuſe to know me, ſaith the Lord.

7 Therefore thus ſaith the Lord of hoſtes, Beholde, I wil [h] melt them, and trie them: for what ſhould I els do for the daughter of my people?

8 Their tongue * is as an arrowe ſhot out and ſpeaketh deceit: one ſpeaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not viſite them for theſe things, ſaith the Lord? or ſhall not my ſoule be auenged on ſuch a natiõ as this?

10 Vpon the mountaines wil I take [i] vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, becauſe they are burnt vp: ſo that none can paſſe through them, neither can men heare the voyce of ẏ flocke: both the foule of the aire, and the beaſt are fled away and gone.

11 And I will make Ieruſalem an heape, and a den of dragons, and I wil make the cities of Iudah waſte, without an inhabitant.

12 Who is [k] wiſe, to vnderſtand this? and to whom ẏ mouth of the Lord hath ſpoken, euen he ſhal declare it. Why doth the land periſh, and is burnt vp like a wildernes, that none paſſeth through?

13 And the Lord ſaith, Becauſe they haue forſaken my Lawe, which I ſet before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the ſtubbernes of their owne heart, & after Baalims, which their fathers taught them,

15 Therefore thus ſaith the Lord of hoſtes, ẏ God of Iſrael, Beholde, I wil feede this people with wormewood, and giue them waters of gall [m] to drinke:

16 I will ſcatter them alſo among the heathen [n] whome neither they nor their fathers haue knowen, and I will ſende a ſworde after them, till I haue conſumed them.

17 Thus ſaith the Lorde of hoſtes, Take heede, and call for [o] the mourning women, that they may come and ſend for ſkilfull women that they may come,

18 And let them make haſte, and let them take vp a lamentation for vs, that our eyes may caſt out teares and our eye liddes guſh out of water.

19 For a lamentable noyſe is heard out of Zion, How are we deſtroyed, [and vtterly confounded, for we haue forſaken the lande, and our dwellings [p] haue caſt vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regarde the wordes of his mouth, and [q] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windowes, and is entred into our palaces, to deſtroy the children without, and the yong men in the ſtreetes.

22 Speake, thus ſaith the Lord, The carkeiſes of men ſhall lie, euen as the doung vpon the fielde, and as the handfull after the mower, and none ſhall gather [r] them.

23 Thus ſaith the Lord, Let not the [s] wiſe man glorie in his wiſdome, nor the ſtrong man glorie in his ſtrength, neither the riche man glorie in his riches.

24 But let him that glorieth glorie in this, that he vnderſtandeth, and knoweth me: for I am the Lord which ſhew mercie, iudgement, and righteouſnes in the earth: for in theſe things I delite, ſaith the Lord.

25 Beholde, the dayes come, ſaith the Lord, that I will viſite all them which are circumciſed with the vncircumciſed:

26 Egypt and Iudah and Edom, and the children of Ammon, and Moab and all the vtmoſt corners of them that dwel in the wildernes: for all theſe [t] nations are vncircumciſed, and all the houſe of Iſrael are vncircumciſed in the heart.

which [illegible] which he executed generally againſt the wicked [illegible] the faithful. [u] Meaning both Iewes and Gentiles, as in the next verſe he ſheweth the cauſe. read Chap.4.4.

CHAP. X.

1 The conſtellations of the ſtarres are not to be feared. 5 The weakenes of idoles and of the power of God. 21 Their paſtours are become brute beaſts.

HEare ye ẏ word of the Lord that he ſpeaketh vnto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learne not the way of the heathen, and

d To belie, and ſlander their neighbours.

e Meaning, that al were corrupt and none could finde an honeſt man.

f They haue ſo practiſed deceit that they cannot forſake it.

g They had rather forſake God, then leaue their wicked trade.

h With the fire of affliction.

Pſal.28.3. and 120.4.

i Signifying, that all the places about Ieruſalem ſhould be deſtroyed.

k Meaning, that they are all without ſenſe, and vnderſtanding, and that God hath taken his Spirit from them.

l He ſheweth that the children can not excuſe themſelues by their fathers: for both father, and childe if they be wicked, ſhall periſh.

m Reade Chap.8.14.

o Seeing you cannot lament your owne [illegible] for [illegible] women whom of a [illegible] the [illegible] teares [illegible] prouoke teares to you.

p As tho gh [illegible] of vs because of our iniquities Leuit.18. and [illegible] 22.

q He derideth [illegible] the women, which made an arte of mourning, and [illegible] teares.

r Meaning, there is [illegible] the [illegible] from [illegible] be vnburied: but when they [illegible] to be waſted here and moſt farre off, then are they ſooneſt taken.

s For aſmuch as none can ſaue himſelf by his owne labour or any worldly meanes, hee [illegible] that it is [illegible] put our truſt [illegible] but that we truſt in the Lord, [illegible] who onely can deliuer vs. 1.Cor.1.31.

t Theſe three [illegible]

be not afraide for the [a] ſignes of heauen, though the heathen be afraide of ſuch.

3 For the cuſtomes of the people are vaine: for one cutteth a tree out of the foreſt (which is the worke of the hands of the carpenter) with the axe,

4 And another decketh it [c] with ſiluer, and with golde: they faſten it with nailes, and hammers, that it fall not.

5 The idoles ſtand vp as the palme tree, but ſpeake not: they are borne becauſe they can not goe: feare them not, for they can not do euill, neither can they do good.

6 There is none like vnto thee, O Lorde: thou art great, and thy name is [d] great in power.

7 Who would not feare thee, O king of nations? for to thee apperteineth the dominion: for among all the wiſe men of the Gentiles, & in all their kingdomes there is none like thee.

8 But altogether they dote, and are fooliſh: for [e] the ſtocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarſhiſh, and golde from Vphaz, for the worke of the workman, & the hands of the founder: the blewe ſilke, and the purple is their clothing: all theſe things are made by cunning men.

10 But yͤ Lord is the God of trueth: he is the liuing God, and an euerlaſting king: at his anger yͤ earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay vnto them, The gods that haue not made the heauens and the earth, ſhall periſh from the earth, and from vnder theſe heauens)

12 Hee hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

13 He giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcend from the ends of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

14 Euery man is a [h] beaſt by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falſehood, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their viſitation they ſhall periſh.

16 The portion of Iaakob is not like them: for he is yͤ maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

17 ¶ [k] Gather vp thy wares out of the lande, O thou that dwelleſt in the ſtrong place.

18 For thus ſaith the Lord, Beholde, at this time I wil throw as with a ſling the inhabitants of the lande, and will trouble them and they ſhall finde it ſo.

19 Wo is me for my deſtruction, and my grieuous plague: but I thought, [l] Yet it is my ſorowe, and I will beare it.

20 [m] My tabernacle is deſtroyed, and all my coardes are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet vp my curtaines.

21 For yͤ [n] Paſtors are become beaſts, and haue not ſought the Lord: therefore haue they none vnderſtanding: & all the flockes of their paſtures are ſcattered.

22 Beholde, the noyſe of the brute is come, and a great commotion out of the [o] North countrey to make the cities of Iudah deſolate, and a den of dragons.

23 O Lord, I know, that [p] the way of man is not in himſelfe, neither is it in man to walke and to direct his ſteppes.

24 O Lorde, correct mee, but with [q] iudgement, not in thine anger, leſt thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and cōſumed him, and haue made his habitation deſolate.

[a] God forbiddeth his people to giue credit or feare [illegible] and [illegible] of [illegible] and planets, which haue no power of [illegible], but are gouerned by him, and [illegible] and [illegible] are not knowen to man, and therefore there can be no certaine iudgement thereof.

[b] Meaning, not onely in the obſeruation of the ſtarres, but their Lawes and ceremonies whereby they confirme their [illegible], which is forbidden Deut. 12, [illegible].

[c] The Prophet doth thus plaine and ſimply [illegible] the [illegible] of the idolaters, that men might learne to be aſhamed of that, whereunto their corrupt nature is moſt ſubiect, reade Iſa. 44, [illegible].

[d] He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared, and here in he derideth them not onely [illegible] that they ought to eſchew, but the good, which they ought to folow Reuel. 15, 4.

[e] Becauſe the people thought that to haue images was a meane to ſerue God and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth men into greater errour and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verſ. 15. and Habak. 2, 18 calleth them the teachers of lies, contrarie to that wicked opinion, that they are the bookes of the lay people.

[f] Where as the founde the beſt golde: ſhewing, that they ſhould ſpare nothing to decke their idoles: ſome reade Ophaz, as [illegible] 10, 5.

[g] This declareth, that all that hath bene here ſaid againſt idoles, was to arme the Iewes when they ſhould be in Caldea among the idolaters: and nowe with one ſentence he wil arme them both howe to proteſt their owne religion againſt the idolaters, and how to anſwer them to their ſhame which ſhould exhort them to idolatrie: and therefore he writeth this ſentence in the Caldeans tongue for a memorial, whereas all the reſt of his writing is Ebrewe.

[h] The more that man thinketh to do any thing well by his owne wiſdome, and not as God inſtructeth him, the more doeth he proue himſelfe to be a vile beaſt.

By theſe wordes, portion and rod, he ſignifieth the inheritance, meaning that God ſhould be all ſufficient for them, and that their felicitie conſiſted in him alone, & therefore they ought to renounce all other helpes, and ſuccours, as of idoles, &c. Deut. 32, 9. Pſal. 16, 5.

[k] The Prophet willeth the Iewes to prepare them ſelues to their captiuitie, ſhewing that it was nowe at hand, that they ſhould feele the things, whereof he had tolde them.

[l] It is my iuſt plague, and therefore I wil take it paciently: whereby he teacheth the people how to behaue them ſelues towarde God.

[m] He ſheweth how Ieruſalem ſhall lament.

[n] The gouernours and miniſters.

[o] Reade Chap. 4, 15.

[p] He ſpeaketh this becauſe Nebuchadnezzar purpoſed to haue made warre againſt the Moabites and Ammonites, but hearing of Zedekiahs rebellion, hee turned his power to go againſt Ieruſalem, Ezek. 21, 21. therefore the Prophet ſaith, that this was the Lords direction.

[q] Conſidering that God had reueiled vnto him the certitude of their captiuitie, Chap. 7, 16. hee onely prayeth, that he would puniſh them with mercie, which Iſaiah calleth in meaſure Chap. 27, 8 meaſuring his rods by their infirmitie, 1. Cor. 10, 13. for here by iudgement is ment not onely the puniſhment, but alſo the mercifull moderation of the ſame, as Chap. 30, 11.

[r] For as much as God can not onely be knowen and glorified by his mercie, that hee vſeth towarde his Church, but alſo by his iuſtice in puniſhing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Pſal. 79, 6.

CHAP. XI.

3 A curſe of them that obey not the worde of Gods couenant. 10 The people of Iudah following the ſteps of their fathers, worſhip ſtrange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The worde that came to Ieremiah from the Lord, ſaying,

2 Heare ye the wordes of this couenant, and ſpeake vnto the men of Iudah, and to the inhabitants of Ieruſalem,

3 And ſay thou vnto them, Thus ſaith the Lord God of Iſrael, [a] Curſed be the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the lande of Egypt, from ẏ yron fornace, ſaying, Obey my voyce, and doe according to all theſe things, which I commaunde you: ſo ſhall ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue ſworne vnto your fathers, to giue them a land, which floweth with milke and honie, as appeareth this day. Then anſwered [b] I and ſaide, So be it, O Lord.

6 Then the Lord ſaid vnto me, Crie all theſe wordes in the cities of Iudah, and in the ſtreetes of Ieruſalem, ſaying, Heare ye the wordes of this couenant, and do them.

7 For I haue proteſted vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] riſing earely and proteſting, ſaying, Obey my voyce.

8 Neuertheles they would not obey, nor encline their eare: but euery one walked in the ſtubbernes of his wicked [d] heart: therfore I wil bring vpon them all the [e] wordes of this couenant, which I commaunded them to doe, but they did it not.

9 And the Lord ſaid vnto me, A [f] conſpiracie is found among the men of Iudah, and among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my wordes: and they went after other gods to ſerue them: [thus] the houſe of Iſrael, & the houſe of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus ſaith the Lord, Beholde, I will bring a plague vpon them, which they ſhall not be able to eſcape, and though they crie vnto me, [g] I will not heare them.

12 Then ſhal the cities of Iudah, and the inhabitants of Ieruſalem go, and crie vnto the gods vnto whome they offer incenſe, but they ſhall not be able to helpe them in time of their trouble.

13 For according to the nomber of thy cities were thy gods, O Iudah, and according to the nomber of the ſtreetes of Ieruſalem haue ye ſet vp altars of confuſion, [euen] altars to burne incenſe vnto Baal.

14 Therefore thou ſhalt not praye [i] for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What ſhould my [k] beloued [tarie] in mine houſe, ſeeing they haue committed abomination with many [l] and the holy fleſh goeth away from thee: yet when thou doeſt euill, thou reioyceſt.

16 The Lorde called thy name, A greene oliue tree, faire, [and] of goodly fruite: but with [m] noyſe and great tumult he hath ſet fire vpon it, & the branches of it are broken.

17 For the Lord of hoſtes that planted thee, hath pronounced a plague againſt thee, for ẏ wickednes of the houſe of Iſrael, and of the houſe of Iudah, which they haue done againſt themſelues to prouoke me to anger in offring incenſe vnto Baal.

18 And the Lord hath taught me, and I knowe it, [euen] then thou ſhewedſt me their practiſes.

19 But I was like a lambe, [or] a bullocke, that is brought to the ſlaughter, and I knewe not that they had deuiſed thus againſt me, [ſaying,] Let vs [o] deſtroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lorde of hoſtes, that iudgeſt righteouſly, and trieſt the reines and the heart, let me ſee thy [p] vengeance on them: for vnto thee haue I opened my cauſe.

21 The Lord therefore ſpeaketh thus of the men of [q] Anathoth, (that ſeeke thy life, and ſay, [r] Propheſie not in the Name of the Lord, that thou die not by our handes)

22 Thus therefore ſaith the Lord of hoſtes, Beholde, I will viſite them: the yong men ſhall die by the ſword: their ſonnes and their daughters ſhall die by famine,

23 And none of them ſhall remaine: for I will bring a plague vpon the men of Anathoth, [euen] the yeere of their viſitation.

[a] He calleth the Iewes to the conſideration of Gods mercies, who freely choſe them, made a couenant of eternal felicitie with them, and howe he euer performed it on his behalfe, and how they euer ſhewed themſelues rebellious and ingrate toward him and brake it on their part, and ſo are ſubiect to the curſe of the Lawe, Deut. 27.26.

[b] Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

[c] Read Chap. 7.13.

[d] According to his owne fantaſie, and not as my word appointed him.

[e] Meaning, the menaces and curſes conteined in the Lawe, Leuit. 26.14. deut. 28.16.

[f] That is, a general conſent to rebel againſt me.

[g] Becauſe they will not pray with true faith and repentance, but for the ſmart and griefe, which they feele, Prou. 1.28.

[h] Read Chap. 2.28.

[i] Read Chap. 7.16. & 14.11.

[k] My people of Iſrael whom I haue [illegible] ſo greatly loued.

[l] Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and ſo reioyced in their wickednes.

[m] Of the Babylonians and Caldeans.

[n] Which were about priuily to conſpire my death.

[o] Let vs deſtroy the Prophet and his doctrine. Some reade, let vs corrupt his meate with wood, meaning poyſon.

[p] Thus he ſpake not for hatred, but being moued with the ſpirit of God, he deſireth the aduancement of Gods glorie and the verifying of his word, which is by the deſtruction of his enemies.

[q] To wit both the Leuites and the reſt of the people: for this towne was the Prieſtes, & they dwelt there, read Chap. 1.1.

[r] Not that they could not abide to heare God named: for herein they would ſhewe themſelues moſt holy, but becauſe they could not abide to be ſharpely reproued and therefore deſired to be flattered, and to be mainteined in their pleaſures, Micah. 2.11. & not to heare their vice condemned, Amos. 7.13.

CHAP. XII.

1 The Prophet marueileth at the proſperitie of the wicked, although he confeſſe God to be righteous. 7 The Iewes are forſaken of the Lorde. 10 He propheſieth againſt paſtors and preachers, that haue [illegible] the people. 14 The Lord threatneth deſtruction vnto the nations that troubled Iudah.

O Lord if I diſpute with thee, thou art [a] righteous: yet let me talke with thee of thy [b] iudgements. Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe?

2 Thou haſt planted them, and they haue taken roote: they grow, and bring forth fruit: thou art nere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knoweſt me: thou haſt ſeene me, and tried mine heart toward thee: pull them out like ſheepe for the ſlaughter, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourne, and the herbes of euery fielde wither, for the wickednes of them that dwel therein? the beaſtes are conſumed and the birds, becauſe they ſaid, [d] He will not ſee our laſt ende.

5 If thou haſt runne with the [e] footemen, and they haue wearied thee, then howe canſt thou match thy ſelfe with horſes? and if thou thoughteſt thy ſelfe ſafe in a peaceable land what wilt thou do in the ſwelling of Iorden?

6 For euen thy brethren, & the houſe of thy father euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpõ thee: but beleeue them not, though they ſpeake faire to thee.

7 I haue forſaken [f] mine houſe: I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the handes of her enemies.

8 Mine heritage is vnto me, as a [h] lyon in the foreſt: it crieth out againſt me, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a bird of diuers colours? are not ŷ birds about her, ſaying, Come, aſſemble all the beaſtes of the field, come to eate her?

10 Many paſtors haue deſtroyed my [k] vineyarde, and troden my portion vnder foote: of my pleaſant portion they haue made a deſolate wildernes.

11 They haue laide it waſte, and it, being waſte, mourneth vnto me: and the whole land lieth waſte, becauſe no man ſetteth his minde on it.

12 The deſtroyers are come vpon all the high places in the wildernes: for the ſworde of the Lord ſhall deuoure from the one ende of the lande, euen to the other ende of the lande: no fleſh ſhall haue peace.

13 [n] They haue ſowen wheate, and reaped thornes: they were ſicke, and had no profite: and they were aſhamed of your fruites, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all mine euill [p] neighbours, that touche the inheritance, which I haue cauſed my people Iſrael to inherite, Beholde, I will plucke them out of their lande, and plucke out the houſe of Iudah from among them.

15 And after that I haue plucked them out, I wil returne, and haue compaſſion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to ſweare by my Name, ([ſ] The Lord liueth) as they taught my people to ſweare by Baal, then ſhall they be built [t] in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

The deſtruction of the Iewes is prefigured. 11 Why Iſrael was receiued to be the people of God and why they were forſaken. 15 He exhorteth them to repentance.

Thus ſaith the Lord vnto me, Go, and bie thee a linen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is vpon thy loynes, and ariſe, go towarde [a] Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lorde ſaid vnto me, Ariſe, go toward Perath, and take the girdle from thence, which I com-

---

[a] The Prophet confeſſeth God to be iuſt in all his doings, although man be not able to giue a reaſon of all his actes.

[b] This queſtion hath bene alwaies a tentation to the godly to ſe the wicked enemies of God in proſperitie and [illegible], as Iob 21,7. Pſal. 37,1. and 73,3. Habak. 1,3.

[c] They profeſſe God in mouth but denie him in heart, which is here meant by the reines, Iſa. 29,13. Matth. 15,8.

[d] [illegible] whom God for [illegible] proſperitie that afterward they [illegible] till at length the [illegible] and inſenſible creatures felt the puniſhment of their ſtubberne rebellion againſt God.

[e] Some thinke that God reproueth Ieremiah [illegible], ſaying, that if he were not able to [illegible] were vnable to diſpute with God. Others by the footmen vnderſtand the men of Anathoth and by the horſemen them of Ieruſalem [illegible].

[f] God [illegible] againſt Ieruſalem, not [illegible] and flatteries labour to put him to [illegible] againſt me and my Prophetes.

[i] Inſteade of wearing my liuerie and wearing onely my colours, they haue [illegible] their idoles and ſuperſtitions: therefore their enemies, as thicke as the foules of the aire, ſhal come about them to deſtroy them.

[k] The prophet ſpeaketh of the deſtruction of Ieruſalem by the captaines of Nebuchadnezzar, whome he calleth paſtors.

[l] Becauſe no man regardeth the word, or the plagues that I haue ſent vpon the land.

[m] To wit, the Prophets.

[n] They [illegible] the ſinnes of her people.

[o] For in ſteade of amendment you grewe worſe & worſe, as Gods plagues teſtified.

[p] Meaning, the wicked enemies of his Church which blaſpheme his name, & whom he would puniſh after that he hath deliuered his people.

[q] After that I haue puniſhed the Gentiles I wil haue mercie vpon them.

[r] The true doctrine & maner to ſerue God.

[ſ] Reade Chap. 4,2.

[t] They ſhalbe of ŷ nomber of the faithful, and haue a place in my Church.

[a] Becauſe this riuer Perath or Euphrates was far from Ieruſalem, it is euident, that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiue in Babylon, and there for length of time ſhould ſeeme to be rotten although they were ioyned to the Lord before as a girdle about a man.

I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it and beholde, the girdle was corrupt, [and] was profitable for nothing.

8 Then the worde of the Lorde came vnto me ſaying,

9 Thus ſaith the Lorde, After this maner will I deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue refuſed to heare my worde, and walke after the ſtubbernes of their owne heart, & walke after other gods to ſerue them & to worſhip them: therefore they ſhalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tied to me the whole houſe of Iſrael, and the whole houſe of Iudah, ſayth the Lorde, that they might be my people: that they might haue a name and praiſe, and glory, but they would not heare.

12 Therfore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Euery [b] bottell ſhalbe filled with wine, and they ſhall ſay vnto thee, Do we not knowe that euery bottell ſhalbe filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Beholde, I will fill all the inhabitants of this land, euen the Kings that ſit vpon the throne of Dauid, and the Prieſts & the Prophets and all the inhabitants of Ieruſalem with drunkennes.

14 And I [c] will daſh them one againſt another, euen ỹ fathers and the ſonnes together, ſayth the Lorde: I will not ſpare, I will not pitie nor haue compaſſion, but deſtroy them.

15 Heare and giue eare, be not proude: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God before he bring [d] darkenes, and or euer your feete ſtumble in the darke mountaines, and whiles you looke for [e] light, he turne it into the ſhadowe of death [and] make it as darkenes.

17 But if ye will not heare this, my ſoule ſhall [f] weepe in ſecrete for your pride, and mine eye ſhal weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King and to the Queene, Humble your ſelues, ſit downe, for the crowne of your glory ſhall come downe from your heads.

19 The cities of [h] the South ſhalbe ſhut vp, and no man ſhall open them: al Iudah ſhall be caried away captiue: it ſhalbe wholy caried away captiue.

20 Lift vp your eyes & beholde them that come from the North: where is the [i] flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou ſay, when he ſhall viſite thee? for thou haſt [k] taught them to be captaines and as chiefe ouer thee ſhall not ſorow take thee as a woman in trauaile?

22 And if thou ſay in thine hearte, Wherefore come theſe things vpon me? For the multitude of thine iniquities are thy ſkirts [l] diſcouered [and] thy heeles made bare.

23 Can the blacke More change his ſkin? or the leopard his ſpottes? then may ye alſo do good, that are accuſtomed to do euill.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South wind.

25 This is thy portion, [and] the part of thy meaſures from me, ſaith ỹ Lord, because thou haſt forgotten me and truſted in lies.

26 Therefore I haue alſo diſcouered thy ſkirts vpõ thy face, [m] that thy ſhame may appeare.

27 I haue ſeene thine adulteries, and thy [n] neyings the filthines of thy whoredome on the hilles in the fields, & thine abominations. Wo vnto thee, O Ieruſalem: Wilt thou not be made cleane? when ſhall it once be?

CHAP. XIIII.

1 Of the dearth that ſhoulde come. 7 The prayer of the people aſking mercie of the Lord. 10 The vnfaithfull people are not heard. 13 Of prayer, faſting, and of falſe prophets that ſeduce the people.

The worde of the Lorde that came vnto Ieremiah, concerning the [a] dearth.

2 Iudah hath mourned, and the gates thereof are deſolate, they haue bene [c] brought to heauines vnto the grounde, and the crie of Ieruſalem goeth vp.

3 And their nobles haue ſet their inferiours to ỹ water, who came to ỹ welles: [and] found no water. they returned with their veſſels emptie: they were aſhamed and confounded, & couered their heads.

4 For the ground was deſtroyed, because there was no raine in the earth: the plowmen were aſhamed, [and] couered their heads.

5 Yea.

b Euery one of you ſhall be filled to the ſpirituall drunkenneſſe, and be without all knowledge to ſeke howe to helpe your ſelues.

c It ſhalbe as eaſie for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to breake earthen bottels.

d That is, affliction and miſerie by the Babylonians, Iſa. 8. 22.

e Meaning, for helpe and ſupport of the Egyptians.

f You ſhall ſurely be led away captiue, and I, according to mine affection toward you, ſhall weepe and lament for your ſtubbernes.

g For Iehoiachin and his mother rendred themſelues by Ieremiahs counſell to the king of Babylon, 2. King. 24. 12.

h That is of Iuda, which [illegible] Southe [illegible] Babylon.

i Or, aſketh the [illegible] where [illegible] people [illegible]

k [illegible] ſeeking to ſtra[illegible] for helpe, thou haſt [illegible] to be ſtrong againſt thee.

l The cloke of hypocriſie ſhall be plucked off and thy ſhame ſeene.

m As thine iniquities haue bene [illegible] to all the world, ſo ſhall thy ſhame, and puniſhment.

n Or, compare them to horſes neying after mares.

[illegible] There is no place ſo free nor alone, whereas the tokens, and ſignes of thine idolatrie appeare not.

a Which came for lacke of raine, as verſe 4.

b [illegible]

c The word [illegible] to be made blacke, and ſo are taken for extreme ſorowe.

d To wit, with [illegible], of ſorowe.

5 Yea, the hinde alſo calued in ẏ field, and forſooke [c] it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, and drewe in their winde like [e] dragons: their eyes did fayle, becauſe there was no graſſe.

7 O Lorde, though our iniquities teſtifie againſt vs, deale with vs according to thy Name: for our rebellions are many, we ſinned againſt thee.

8 O the hope of Iſrael, the ſauiour thereof in the time of trouble, why art thou as a [g] ſtranger in the land, as one that paſſeth by to tarie for a night?

9 Why art thou as a man aſtonied, and as [h] a ſtrong man that cannot helpe? yet thou, O Lorde, art in the middes of vs, and thy Name is called vpon vs: forſake vs not.

10 Thus ſaith the Lorde vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delite in them: [i] but hee will nowe remember their iniquitie, and viſite their ſinnes.

11 Then ſaid ẏ Lord vnto me, Thou ſhalt not pray to do this people good.

12 When they faſt, I will not heare their crie, and when they offer burnt offring and an oblation, I will not accept them: but I will conſume them by the ſword, & by the famine & by ẏ peſtilence.

13 Then anſwered I, Ah Lord God, beholde, the [k] Prophets ſay vnto them, Ye ſhall not ſee the ſworde, neither ſhall famine come vpon you, but I will giue you aſſured peace in this place.

14 Then the Lord ſaid vnto me, The Prophets propheſie lies in my Name: *I haue not ſent them, neither did I command them, neither ſpake I vnto them, but they propheſie vnto you a falſe viſion, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus ſaith the Lorde, Concerning the Prophets that propheſie in my Name whom I haue not ſent, yet they ſay, Sword & famine ſhall not be in this land, by ſworde & famine ſhall thoſe Prophets be conſumed.

16 And the people to whom theſe Prophets do propheſie, ſhalbe caſt out in the ſtreetes of Ieruſalem, becauſe of the famine, and the ſworde, and there ſhalbe none to burie them, both they, & their wiues, and their ſonnes, & their daughters: for I will powre their wickednes vpon them.

17 Therefore thou ſhalt ſay this word vnto them, Let mine eyes drop downe [l] teares night and day without ceaſing: for the virgine daughter of my people is deſtroyed with a great deſtruction, & with a ſore grieuous plague.

18 For if I go into the fielde, beholde the ſlaine with the ſworde, and if I enter into the citie, beholde them that are ſicke for hunger alſo: moreouer the Prophet alſo and the Prieſt go a wandring [m] into a land that they knowe not.

19 Haſt thou vtterly reiected [n] Iudah, or hath thy ſoule abhorred Zion? why haſt thou ſmitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We [o] acknowledge, O Lorde, our wickednes and the iniquitie of our fathers: for we haue ſinned againſt thee.

21 Do not abhorre vs: for thy Names ſake caſt not downe ẏ throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heauens giue ſhowres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou haſt made all theſe things.

CHAP. XV.

1 The Lorde would heare no prayer for the Iewes, 3 But threatneth to deſtroy them with foure plagues.

Then ſaid the Lorde vnto me, [a] Though Moſes and Samuel ſtoode before me, yet mine affection coulde not be toward this people: caſt them out of my ſight, and let them depart.

2 And if they ſay vnto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, *Such as are appointed to death, vnto death: and ſuch as are for the ſword, to the ſworde: and ſuch as are for the famine, to the famine: & ſuch as are for the captiuitie, to the captiuitie.

3 And I wil appoint ouer them foure kindes, ſayth the Lorde, the ſworde to ſlay, and the [b] dogges to teare in pieces, and the foules of the heauen, and the beaſtes of the earth to deuoure, and to deſtroy.

4 I will [c] ſcatter them alſo in al kingdomes of the earth, becauſe of Manaſſeh [d] ẏ ſonne of Hezekiah King of Iudah, for

[c] Meaning, that the wilde beaſtes for drought were compelled to forſake their young contrary to nature and to ſeeke [illegible] which they could not finde.

[e] [illegible] which are ſo hote of nature, but they cannot be cooled with the [illegible] king of water, but [illegible] gape for [illegible] to refreſh them.

[f] [illegible] the ordinarie way to remedie Gods anger, which is by vnfained confeſſion of our ſins and returning to him by repentance.

[g] That taketh no care for vs.

[h] As one that hath ſtrength to helpe and yet [illegible] to put to his hand.

[i] Read Chap. 7.16. and 11. 14.

[k] He pitieth the people, and accuſeth the falſe prophets which deceiued them: but the Lord anſwered that both the Prophets which deceiued and the people, which ſuffered them ſelues to be deceiued, ſhall periſh.

Chap. [illegible] 5. and [illegible] 8.9. [illegible] 9.8.

Chap. [illegible] 21 and [illegible] 10,15 [illegible]

[l] The falſe Prophets promiſed peace, and aſſurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lament. 1.16. and 2.18.

[m] Or, ſhal [illegible], and ſo ſhall be led captiue into Babylon.

[n] Though the prophet knewe that God had caſt off the multitude, which were hypocrites, & baſtard children, yet he was aſſured that for his promiſes ſake he would haue [illegible] a Church, for the which he prayeth.

[o] He teacheth the Church a forme of prayer to humble themſelues to God by true repentance, which is the only meane to ſtoppe this famine, which was the beginning of Gods plagues.

[p] Meaning their idoles, reade Chap. 10. 15.

[a] Meaning, that if there were any man [illegible] moued with ſo great zeale toward the people as were theſe two, yet that he would not graunt their requeſt, forasmuch as he had determined the contrary. [illegible] ch. 14. 14.

[illegible]

[b] The dogges, crowes and [illegible] ſhould deuoure them that were ſlaine.

[c] The worde ſignifieth to runne to and fro for feare and vnquietnes of conſcience as did Kain.

[d] Not that the people was puniſhed for the Kings ſinne onely, but for their owne ſinnes alſo, becauſe they conſented to his wickednes, 2. Kin. 21. 9.

for that which he did in Jeruſalem.

5 Who ſhall then haue pitie vpon thee, O Jeruſalem? or who ſhalbe ſorie for thee? or who ſhall go to pray for thy peace?

6 Thou haſt forſaken me, ſaith the Lord, and gone backeward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: for I [e] am wearie with repenting.

7 And I will ſcatter them with the fanne [f] in the gates of the earth: I haue waſted, and deſtroyed my people, yet] they woulde not returne from their wayes.

8 Their widowes [g] are increaſed by me aboue the ſande of the ſea: I haue brought vpon them, and againſt the aſſemblie of the yong men a deſtroyer at noone day: I haue cauſed him to fall vpon them, and the citie ſuddenly, and ſpeedily.

9 She that hath borne [h] ſeuen, hath bene made weake: her heart hath fayled: the ſunne hath fayled her, whiles it was day: ſhe hath bene confounded, and aſhamed, and the reſidue of them will I deliuer vnto the ſworde before their enemies, ſaith the Lord.

10 ¶ [k] Wo is me, my mother, that thou haſt borne me, a contentious man, and a man that ſtriueth with ẏ whole earth: I haue neither [l] lent on vſury, nor men haue lent vnto me on vſurie: [yet euery one doth curſe me.

11 The Lord ſaid, [m] Surely thy remnant ſhall haue wealth: ſurely I will cauſe thine enemie to intreate thee in the time of trouble, & in ẏ time of affliction.

12 Shall the [n] yron breake the yron, and the braſſe [that commeth] from the North?

13 Thy ſubſtance and thy treaſures wil I giue to be ſpoyled without gaine, and that for all thy ſinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a lande that thou knoweſt not: for a fire is kindled in mine anger, which ſhall burne you.

15 O Lord, thou knoweſt, remember me, and viſite me, and reuenge me of my [o] perſecuters: take me not away in the continuance of thine anger: knowe that for thy ſake I haue ſuffred rebuke.

16 Thy wordes were found [by me,] and I did [p] eate them, and thy worde was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoſtes.

17 I ſate not in ẏ aſſembly of the mockers, neither did I reioyce, but ſate alone becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heauines continuall? and my plague deſperate and cannot be healed? why art thou vnto me [r] as a lyer, and as waters that fayle?

19 Therefore thus ſayth the Lorde, If thou returne, then wil I bring thee againe, and thou ſhalt ſtand before me: and if thou take away ẏ [t] precious from the vile, thou ſhalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to ſaue thee & to deliuer thee, ſaith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

[e] That is, I will not call backe my plagues, or ſpare thee any more.

[f] Meaning, the cities.

[g] Becauſe I haue ſlaine their huſbands.

[illegible]

[h] Shee that had many, for all her children.

[i] Who was deſtroyed in the middes of her proſperitie.

[k] Theſe are the prophets wordes complaining of the obſtinacie of the people, and that he was reſerued to ſo wicked a time wherein alſo he ſheweth what is the condition of Gods miniſters to wit, to haue all the world againſt them, though they giue none occaſion.

[l] Which is an occaſion of contention and hatred.

[m] In this perplexitie the Lord comforted me, and ſaide that my laſt dayes ſhould be quiet: and by the enemie he meaneth here Nebuzardan the captaine of Nebuchadnezzar, who gaue Jeremiah a choiſe either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Jewes, which ſhould afterward knowe Jeremiahs fidelitie, & therefore fauour him.

[n] As for the people though they ſeemed ſtrong as yron, yet ſhoulde they not be able to reſiſt the hard yron of Babylon, but ſhould be led captiues. [illegible] [o] Hee ſpeaketh not this for deſire of reuengeance but wiſhing that God would deliuer his Church of them whom he knewe to be hardened, and incorrigible.

[p] I receiued them with as great ioy as he, that is affamiſhed, eateth meate.

[q] I had nothing ado with the wicked contemners of thy worde but lamented bitterly for thy plagues ſhewing what the faithfull ſhould do when they ſee tokens of Gods anger.

[r] And haſt not a filled me according to thy promiſe wherein appeareth, that in ẏ ſaintes of God is imperfection of faith which through impatience oft times aſſailed, as Chap. [illegible] 7.

[s] If thou forget this carnall feare, and faithfully execute thy charge.

[t] That is, ſeeke to winne the good from the bad. [u] To wit, as my mouth hath pronounced Chap. 1, 18, and as here followeth verſe 20. [x] Conforme not thy ſelfe to their wickednes, but let them folow thy godly example. [y] I will arme thee with an inuincible ſtrength & conſtancie, ſo that all the powers of the world ſhall not ouercome thee.

CHAP. XVI.

2 The Lord forbidding Jeremiah to marrie, ſheweth him what ſhould be the afflictions vpon Judah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

The worde of the Lorde came alſo vnto me, ſaying,

2 Thou ſhalt not take [a] thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning the ſonnes, and concerning the daughters that are borne in this place, & concerning their mothers that beare them, and concerning their fathers, that beget them in this land,

4 They ſhall die of deaths and diſeaſes: they ſhall not be lamented, neither ſhall they be buried, but they ſhall be as dongue vpon the earth, and they ſhall be conſumed by the ſworde, and by famine, & their carkeiſes ſhall be meate for the foules of the heauen, and for the beaſts of the earth.

5 For thus ſaith the Lord, [b] Enter not into the houſe of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people, ſaith

[a] Meaning, that the affliction ſhould be ſo horrible in Jeruſalem, that wife and children ſhould but increaſe his ſorowe.

[b] Signifying that the affliction ſhould be ſo great, that one ſhould not haue leyſure to comfort another.

ſaith the Lorde, [euen] mercie and compaſſion.

6 Both the great, and the ſmall ſhall dye in this land: they ſhal not be buried, neither ſhall men lament for them nor [c] cut themſelues, nor make themſelues balde for them.

c That is, should not teare their clothes in ſigne of mourning.

7 They ſhall not ſtretch out [the] hands for them in ỳ mourning to comfort them for the dead, neither ſhall they giue them ỳ [d] cup of conſolation to drinke for their father or for their mother.

d For in theſe great extremities al conſolation and comfort ſhalbe in vaine.

8 Thou ſhalt not alſo go into ỳ houſe of feaſting to ſit with them to eate and to drinke.

9 For thus ſaith the Lorde of hoſtes, the God of Iſrael, Beholde, I wil cauſe to ceaſe out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladneſſe, the voyce of the bridegrome & the voyce of the bride.

10 And when thou ſhalt ſhewe this people all theſe wordes, and they ſhall ſay vnto thee, *Wherefore hath ỳ Lorde pronounced al this great plague againſt vs: or what is [e] our iniquitie: and what is our ſinne that we haue committed againſt the Lord our God?

Chap. 5,19.
e Becauſe the wicked are alwayes rebellious and offended [illegible] and murmure againſt Gods iudgements [illegible] had no iuſt cauſe to puniſh them, he ſheweth them [illegible]

11 Then ſhalt thou ſay vnto them, Becauſe your fathers haue forſaken mee, ſayeth the Lord, and haue walked after other gods, and haue ſerued them, and worſhipped them, & haue forſaken me, and haue not kept my Lawe,

12 *And ye haue done worſe then your fathers: for beholde, you walke euery one after the ſtubbernes of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that ye knowe not, [neither] you, nor your fathers, & there ſhall ye ſerue other gods day and night: for I will ſhew you no grace.

Chap. [illegible]
[illegible]
i Signifying that the benefit of their deliuerance out of Babylon ſhoulde be ſo great, that it ſhould aboliſh the remembrance of their deliuerance from Egypt: but [illegible] here [illegible] after ſpeak[illegible] the ſpirituall deliuerance [illegible] Chriſt.

14 *Behold therefore, ſayth the Lord, the dayes come that it ſhall no more be ſayde, The Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

15 But the Lord liueth, that brought vp the children of Iſrael from the land of the North, and from all the landes where he had ſcattered them and I wil bring them againe into their land that I gaue vnto their fathers.

16 Behold ſaith the Lord, I wil ſend out many [k] fiſhers, and they ſhall fiſh them, and after will I ſend out many hunters, and they ſhall hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

k By the fiſhers and hunters are meant the Babylonians and Caldeans, who ſhould deſtroy them in ſuch ſort [illegible] ſhould [illegible] take them.

h That is, their ſonnes and daughters, which they offered to Moloch.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And firſt I will recompence their iniquitie and their ſinne double, becauſe they haue defiled my land, and haue filled mine inheritance with their filthy [h] carions and their abominations.

i He wondreth at ỳ great mercie of God in this prophecie, which ſhal not onely extend to the Iewes but alſo ỳ Gentiles.

19 O Lord, thou art my force, and my ſtrength and my refuge in the day of affliction: the [i] Gentiles ſhall come vnto thee from the ends of the worlde, and ſhall ſay, Surely our fathers haue inherited [k] lies, and vanitie, wherein there was no profite.

k Our fathers were moſt vile idolaters, therefore it commeth onely of Gods mercie, that he performeth his promes, & hath not vtterly caſt vs off.

20 Shall a man make gods vnto him ſelfe, and they are no gods?

21 Beholde, therefore I will this once [l] teache them: I will ſhewe them mine hand and my power, & they ſhall know that my Name is the Lord.

l They ſhall once againe feele my power, and mercy for their deliuerance that they may learne to worſhip me.

CHAP. XVII.

1 The frowardnes of the Iewes. 5 Curſed be thoſe that put their confidence in man. 9 Mans heart is wicked. 10 God is the ſearcher of the heart. 13 The liuing waters are forſaken. 21 The right keeping of the Sabbath commanded.

The ſinne of Iudah is [a] written with a pen of yron, and with the point of a diamond, and grauen vpon the [b] table of their heart, and vpon the hornes of your altars.

a The remembrance of their contempt of God cannot paſſe, albeit for a time hee deferre the puniſhment, for it ſhall be manifeſt to men and Angels.

b In ſtead of the Lawe of God, they haue written idolatrie and all abominations in their heart.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the hie hilles.

c Your ſinnes appeare in all the altars that you haue erected to idoles.

d Some read, So that their children remember their altars, [illegible] to obey their fathers wickedneſſe.

3 O my mountaine in the fielde, I will giue thy ſubſtance and al thy treaſures to be ſpoyled, for the ſinne of thy high places throughout all my borders.

4 And thou ſhalt reſt, [f] and in thee [ſhall be a reſt] from thine heritage that I gaue thee, and I will cauſe thee to ſerue thine enemies in the land, which thou knoweſt not: for ye haue kindled a fire in mine anger, [which] ſhall burne for euer.

5 ¶ Thus ſayeth the Lord, [g] Curſed [be] the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

6 For he ſhall be like the heath in the wildernes,

e [illegible] that was in [illegible] ſhal now be left as a waſte fielde.

f Becauſe thou wouldeſt not [illegible] the land reſt at ſuch times, dayes, and yeeres as I appointed, thou ſhalt hereafter be caried away, and it ſhall reſt for lacke of labourers. g The Iewes were giuen to worldly policies and thought to make themſelues ſtrong by the friendſhip of the Egyptians, [illegible] and ſtrangers, and in the meane ſeaſon did not depende on God, and therefore he denounceth Gods plagues againſt them ſhewing that they preferre corruptible man to God, which is immortal. [illegible] Chap. 48,6,7.

wildernes, and ſhall not ſee when any good commeth, but ſhall inhabite the parched places in the wildernes, in a ſalt land, and not inhabited.

7 Bleſſed be the man, that truſteth in the Lorde & whoſe hope the Lord is.

8 For hee ſhall be as a tree that is planted by the water, which ſpreadeth out her rootes by the riuer and ſhall not feele when the heate commeth, but her leafe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruite.

9 The heart is deceitfull and wicked aboue all things, who can knowe it?

10 I the Lord ſearch the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 [k] As the partriche gathereth the yong, which ſhee hath not brought forth: ſo he that getteth riches, & not by right, ſhall leaue them in the midſt of his dayes, and at his end ſhalbe a foole.

12 As a glorious throne [l] exalted from the beginning, ſo is the place of our Sanctuarie.

13 O Lord, the hope of Iſrael, all that forſake thee, ſhall be confounded: they that depart from thee, ſhall be written in the earth, because they haue forſaken the Lorde, the fountaine of liuing waters.

14 Heale me, O Lorde, and I ſhalbe whole: ſaue me, and I ſhall be ſaued: for thou art my prayſe.

15 Behold, they ſay vnto me, where is the worde of the Lord? let it come now.

16 But [p] I haue not thruſt in my ſelfe for a paſtour after thee, neither haue I deſired the day of miſery, thou knoweſt: that which came out of my lippes, was right before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduerſitie.

18 Let them be confounded, that perſecute me, but let not me be confounded: let them be afrayde, but let not me be afraid: bring vpon them the day of aduerſitie, [r] and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me, Go, and ſtand in the gate of the children of the people whereby the kings of Iudah come in and by the which they goe out, and in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the worde of the Lord, ye Kings of Iudah, and all Iudah, & all the inhabitants of Ieruſalem that enter in by theſe gates.

21 Thus ſaith the Lord Take heede to your ſoules and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ieruſalem.

22 Neither carie foorth burdens out of your houſes in the Sabbath day: neither doe ye any worke, but ſanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ſtiffe and would not heare, nor receiue correction.

24 Neuertheles if ye will heare me, ſaith the Lorde, and beare no burden through the gates of the citie in the Sabbath day, but ſanctifie the Sabbath day, ſo that ye doe no worke therein,

25 Then ſhall the Kings and the Princes enter in at the gates of this citie, and ſhall ſit * vpon the throne of Dauid, and ſhall ride vpon charets, and vpon horſes, both they and their princes, the men of Iudah, and the inhabitants of Ieruſalem: and this citie ſhall remaine for euer.

26 And they ſhall come from the cities of Iudah, and from about Ieruſalem, and from the land of Beniamin, & from the plaine, and from the mountaines, and from the South, which ſhall bring burnt offrings, and ſacrifices, and meat offrings, and incenſe, and ſhall bring ſacrifice of prayſe into the houſe of the Lorde.

27 But if ye will not heare mee to ſanctifie the Sabbath day, and not to beare a burden nor to goe through the gates of Ieruſalem in the Sabbath day, then wil I kindle a fire in the gates thereof, & it ſhall deuoure the palaces of Ieruſalem, and it ſhall not be quenched.

CHAP. XVIII.

a God ſheweth by the example of a potter, that it is in his power to deſtroy [illegible] of his worde. 18 The conſpiracie of the Iewes againſt Ieremiah. 19 His prayer againſt his aduerſaries.

THe worde which came to Ieremiah from the Lord, ſaying,

2 Ariſe, and go downe into the potters houſe, and there ſhall I ſhewe thee my wordes.

3 Then I went downe to the potters houſe, and beholde, he wrought a worke on the wheeles.

4 And the veſſell that hee made of

h Reade Iob. [illegible] 2.

i Becauſe the wicked haue euer ſome excuſe to defende their doings, he ſheweth, that their owne lewde imagination deceiueth them & bring them to theſe inconueniences, but God will examine their deedes by the malice of their hearts.

1. Sam. 16.7. 1. Chron. 28.9. Pſalm. 7.10. Chap. 11.20. and 20.12. Reue. 2.23.

k As the partrich by calling gathereth others, which forſake her, when they ſee that ſhe is not their damme: ſo the couetous man is forſaken of his riches, becauſe he commeth by them falſly.

l Shewing that the godly ought to glorie in nothing, but in God who doth exalt his, & hath left a ſigne of his fauour in his Temple.

m Their names ſhall not be regiſtred in the booke of life.

n He deſireth God to preſerue him that he fall not into tentation conſidering the great contempt of Gods worde and the multitude that fall from God.

o The wicked ſay, that my prophecie ſhall not come to paſſe becauſe thou deferreſt the time of thy vengeance.

p I am aſſured of my vocation, and therefore know that the thing which thou ſpeakeſt by me, ſhall come to paſſe, & that I ſpeake not of any worldly affection. q Howſoeuer the wicked deale rigorouſly with me, yet let me finde comfort in thee. r Read Chap. 11.20. s Whereas thy doctrine may be beſt vnderſtand both of hie & low.

t By naming the Sabbath day, he comprehendeth the whole, & whereby [illegible] that they tranſgreſſed in the ceremonie, they muſt needes be culpable of the reſt, as in Exo. 20. 8. & by the breaking of this one commandement, he maketh them tranſgreſſours of the whole Lawe, foraſmuch as the firſt and ſecond table are conteined herein.

Chap. 22.4.

clay, was broken in the hand of the potter, ſo he returned, and made it another veſſell, as ſeemed good to the potter to make it.

5 Then the worde of the Lord came vnto me ſaying,

6 O houſe of Iſrael, cannot I doe with you as this potter, ſaith the Lord? beholde, as the clay is in the potters hand ſo are you in mine hand, O houſe of Iſrael.

7 I will ſpeake ſuddenly againſt a nation or againſt a kingdome to plucke it vp and to roote it out and to deſtroy it.

8 But if this nation, againſt whome I haue pronounced, turne from their wickednes I will [b] repent of the plague that I thought to bring vpon them.

9 And I will ſpeake ſuddenly concerning a nation, ⁊ concerning a kingdome to build it and to plant it.

10 But if it doe euill in my ſight and heare not my voyce, I wil repent of the good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lord Beholde, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they ſayd deſperately, Surely we will walke after our owne imaginations, and doe euery man after [c] the ſtubburnnes of his wicked heart.

13 Therefore thus ſaith the Lorde, Aſke nowe among the heathen, who hath heard ſuch things? the virgine of Iſrael hath done very filthily.

14 Will a man forſake the ſnowe of Lebanon, which commeth from the rocke of the fielde? [d] or ſhall the colde flowing waters, that come from another place be forſaken?

15 Becauſe my people hath forgotten me, ⁊ haue burnt incenſe to vanitie, and their Prophets haue cauſed them to ſtumble in their wayes from the [e] ancient wayes, to walke in the pathes [and] way that is not troden,

16 To make their land deſolate [and] a perpetuall deriſion, ſo that euery one that paſſeth thereby, ſhall be aſtoniſhed and wagge his head,

17 I will ſcatter them with an Eaſt winde before the enemie: I will ſhewe them the backe, and not the face in the day of their deſtruction.

18 Then ſayd they Come and let vs imagine ſome deuice againſt Ieremiah: for the Lawe [g] ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the worde from the Prophet: come and let vs ſmite him with the [h] tongue, ⁊ let vs not giue heede to any of his wordes.

19 Hearken vnto me, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill be recompenſed for good? for they haue digged a pit for my ſoule: remember that I ſtoode before thee, to ſpeake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the ſworde, and let their wiues be robbed of their children, and be widdowes: and let their huſbands be put to death and let their yong men be ſlaine by the ſworde in the battell.

22 Let the crye be heard from their houſes, when thou ſhalt bring an hoſte ſuddenly vpon them: for they haue digged a pit to take me, and hid ſnares for my feete.

23 Yet Lorde thou knoweſt all their counſaile againſt me tendeth to death: forgiue not their iniquitie, neither put out their ſinne from thy ſight, but let them be ouerthrowen before thee: deale [i] thus, with them in the time of thine anger.

b When the [illegible] ſpeaketh [illegible] of God [illegible] that he doeth [illegible] contrary to that [illegible] which he had [illegible] but when he [illegible] repentance and when [illegible] to repent [illegible] when [illegible] a condition in [illegible] the [illegible] repentance in God, becauſe it ſo appeareth to mans iudgement.

c As men that haue no remedie, but are reſolued to goe on and continue [illegible].

d As a man would not leaue the ſnowe [illegible] which commeth from the rocke [illegible] to goe and ſeeke waters [illegible] ſo ought not the Iewes to haue left God [illegible].

e [illegible] which God had [illegible] ſhewed [illegible] of their fathers [illegible].

g This argument the wicked haue euer vſed againſt the ſeruants of God, The Church can not erre, wee are the Church, therefore whoſoeuer ſpeaketh againſt vs, they ought to dye, 1 King. 22. 24. chap. [illegible] 20. [illegible] thus the falſe Church perſecuteth the true Church which ſtandeth not in outwarde pompe and in multitude, but is knowen by the grace of the holy ghoſt.

h Let vs ſlander him ⁊ accuſe him for he ſhall be beleeued.

i Seeing the obſtinate malice of hys aduerſaries, which grewe daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their deſtruction, becauſe he knewe that it ſhoulde tende to Gods glorie and profite of his Church.

CHAP. XIX.

He propheſieth the deſtruction of Ieruſalem for the contempte and deſpiſing of the worde of God.

Thus ſaith the Lord, Go, and bye an earthen bottell of a potter, and take [b] of the ancients of the people, and of the ancients of the Prieſts,

2 And goe foorth vnto the valley of Ben-hinnom, which is by the entrie of the [l] Eaſt gate: and thou ſhalt preache there the wordes, that I ſhall tell thee,

3 And ſhalt ſay, heare ye the worde of the Lord, O [a] Kings of Iudah, and inhabitants of Ieruſalem, Thus ſaith the Lorde of hoſtes the God of Iſrael, Beholde, I will bring a plague vpon this place, the which whoſoeuer heareth, his eares ſhall [c] tingle.

4 Becauſe they haue forſaken mee, and prophaned this place, ⁊ haue burnt incenſe in it vnto other gods, whome [neither] they, nor their fathers haue knowen,

l Or, gate of the ſunne.

a By Kinges here and in other places are ment [illegible] of the people.

b Which be called the Ancients vers. 1.

c Read of this phraſe 1 Sam. 3. 11.

knowen, nor the Kings of Iudah (they haue filled this place alſo with the blood of innocents,

5 And they haue built the hie places of Baal to burne their ſonnes with fire for burnt offrings vnto Baal, which I [c] commaunded not, nor ſpake it, neither came it into my minde)

6 Therefore behold, the dayes come, ſaith the Lorde, that this place ſhall no more be called [d] Topheth, nor the valley of Ben hinnom, but the valley of ſlaughter.

7 And I will bring the counſell of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſworde before their enemies, and by the hand of them that ſeeke their liues: and their carkeiſes will I giue to be meate for the foules of the heauen, and to the beaſts of the fielde.

8 *And I wil make this citie deſolate and an hiſſing, ſo that euery one that paſſeth thereby, ſhall be aſtoniſhed and hiſſe becauſe of all the plagues thereof.

9 *And I will feede them with the fleſh of their ſonnes and with the fleſh of their daughters, and euery one ſhall eate the fleſh of his friend in the ſiege and ſtreitnes, wherewith their enemies that ſeeke their liues, ſhall holde them ſtreit.

10 Then ſhalt thou breake the bottell in the ſight of the men that go with thee,

11 And ſhalt ſay vnto them, Thus ſaith the Lord of hoſtes, Euen ſo will I breake this people and this citie, as one breaketh a [e] potters veſſell, that can not be made whole againe, and they ſhall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, ſaith the Lorde, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houſes of Ieruſalem, and the houſes of the Kings of Iudah ſhall be defiled as the place of Topheth, becauſe of all the [f] houſes vpon whoſe [g] roofes they haue burnt incenſe vnto all the hoſte of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lorde had ſent him to propheſie, and he ſtoode in the court of the Lords houſe, & ſaid to all the people,

15 Thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced againſt it, becauſe they haue hardned their neckes, and would not heare my wordes.

c Whereby is declared that whatſoeuer is not commanded by Gods word touching his ſeruice is againſt his worde.

d Read Chap. 7,31 & 2.king. 23,10, Iſa, 30, 33.

Chap. 18.16. and 49.13 & 50.13.

Deut 28 53. lamen 4.10.

e This viſible ſigne was to confirme them touching the aſſurance of this plague, which ŷ Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their owne houſes therewith, as we ſee yet among the Papiſts.

g Read Deut. 22,8.

CHAP. XX.

1 Ieremiah is ſmitten and caſt into priſon for preaching of the worde of God. 4 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking ſtocke for the worde of God. 9 He is compelled by the Spirit to preach the worde.

When Paſhur, the ſonne of Immer, ŷ Prieſt, which was appointed gouernour in the houſe of the Lord, heard that Ieremiah propheſied theſe things,

2 Then Paſhur ſmote Ieremiah the Prophet and put him in the ſtocks that were in the hie gate of Beniamin which was by the houſe of the Lord.

3 And on ŷ morning Paſhur brought Ieremiah out of the ſtocks. Then ſayd Ieremiah vnto him, The Lorde hath not called thy name Paſhur, but Magor miſſabib.

4 For thus ſaith the Lord, Beholde, I will make thee to be a terrour to thy ſelfe, and to all thy friends and they ſhal fall by the ſworde of their enemies, and thine eyes ſhall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he ſhall carie them captiue into Babel, and ſhal ſlay them with the ſword.

5 Moreouer I wil deliuer all the ſubſtance of this citie, and all the labours thereof & all the precious things thereof, and all the treaſures of the Kings of Iudah will I giue into the hand of their enemies, which ſhall ſpoyle them, and take them away and carie them to Babel.

6 And thou Paſhur, & all that dwell in thine houſe, ſhall goe into captiuitie, and thou ſhalt come to Babel, and there thou ſhalt die, and ſhalt be buried there, thou and all thy friends to whom thou haſt propheſied lyes.

7 O Lord thou haſt deceiued me and I am deceiued: thou art ſtronger then I, and haſt preuailed: I am in deriſion dayly: euery one mocketh me.

8 For ſince I ſpake, I cryed out of wrong & proclaymed deſolation: therefore the worde of the Lord was made a reproch vnto me and in deriſion dayly.

9 Then I ſaid I wil not make mention of him, nor ſpeake any more in his Name. But his worde was in mine heart as a burning fire ſhut vp in my bones, and I was wearie with forbearing, and I could not ſtay.

a Thus we ſe by the thing which was, that neither the Prieſtes, nor the people durſt enterpriſe againſt the Prophet of God, thus Paſhur as a chiefe inſtrument of Satan firſt attempted reade Chap. 18,18.

b [illegible]

Which haue ſuffered themſelues to be abuſed by thy falſe prophecies.

c Peter appeareth the whole, then it when oftentymes ouercommeth the ſeruants of God when they ſe not their labours to proſper, and alſo feele their owne weakenes read Chap. 15,18.

d Thou didſt thruſt me forth to this worke againſt my will.

e He ſheweth that he did his office in that he reproued the people of their vices and threatned them with Gods iudgements, but becauſe he was derided and perſecuted for this, he was diſcouraged, and thought to haue ceaſed to preache, but that Gods Spirit did force him thereunto.

10 For I had heard the railing of many, and feare on euery ſide.[f] Declare, ſayd they, and we will declare it: all my familiars watched for mine halting, ſaying, It may be that he is deceiued: ſo we ſhall preuaile againſt him, and we ſhall execute our vengeance vpon him.

11 [g] But the Lorde is with me like a mightie gyant: therefore my perſecutours ſhall be ouerthrowen, and ſhall not preuaile, and ſhall be greatly confounded: for they haue done vnwiſely, and their euerlaſting ſhame ſhall neuer be forgotten.

12 *But, O Lord of hoſtes, that trieſt the righteous, and ſeeſt the reines and the heart, let me ſee thy vengeance on them: for vnto thee haue I opened my cauſe.

13 Sing vnto the Lord, prayſe ye the Lord: for he hath deliuered the ſoule of the poore from the hand of the wicked.

14 ¶ [h] Curſed be the day wherein I was borne: and let not the day wherein my mother bare me be bleſſed.

15 Curſed be the man, that ſhewed my father, ſaying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lorde hath ouerturned & repented not: and let him heare the crye in the morning, and the ſhouting at noone tide,

17 Becauſe hee hath not ſlaine mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall [k] conception.

18 How is it that I came forth of the wombe, to ſee labor and ſorow, that my dayes ſhould be conſumed with ſhame?

f Thus the enemies conferred together to know [illegible] had [illegible] that [illegible] might accuse him thereof. [illegible]

g [illegible] ouercome [illegible] againſt [illegible] to the Lord for ſtrength.

[illegible] 11.20 & 17.10.

h Howe the [illegible] zeale of God are ouercome in [illegible] of the fleſh and the ſpirit [illegible] to what inconueniences they [illegible] God [illegible] againe reade Iob [illegible] and chap. [illegible]

i According to the deſtruction of Sodom and Gomorah, Gen. 19.25

k Meaning, that [illegible] ſhould neuer come to profite.

CHAP. XXI.

Hee propheſieth that Zedekiah ſhall be taken, and the citie burned.

The Worde which came vnto Ieremiah from the Lorde, when King Zedekiah ſent vnto him Paſhur, the ſonne of Malchiah, and Zephaniah, the ſonne of Maaſeiah the Prieſt, ſaying,

2 [a] Inquire I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre againſt vs) if ſo be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then ſayd Ieremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſaith the Lorde God of Iſrael, Beholde, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight againſt the King of Babel, and againſt the Caldeans, which beſiege you without the walles, and I will aſſemble them into the middes of this citie.

5 And I my ſelfe will fight againſt you with an outſtretched hand, & with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man, and beaſt: they ſhall dye of a great peſtilence.

7 And after this, ſaith the Lorde, I will deliuer Zedekiah the King of Iudah, and his ſeruants, and the people, and ſuch as are left in this citie from the peſtilence, from the ſword and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies and into the hand of thoſe that ſeeke their liues, and he ſhall ſmite them with the edge of the ſword: he ſhal not ſpare them, neither haue pitie nor compaſſion.

a Not that the king was touched [illegible] repentance of his ſinnes and [illegible] God as did [illegible] the [illegible] ſent to Iudah. 2. King. [illegible] Iſa. [illegible] but [illegible] Prophet [illegible] God [illegible] Pharaoh [illegible] Moſes, Exod. [illegible]

b To wit, from your enemies to deſtroy your ſelues.

8 ¶ And vnto this people thou ſhalt ſay, Thus ſaith the Lorde, Beholde, I ſet before you the [c] way of life, and the way of [d] death.

9 *He that abideth in this citie, ſhall dye by the ſword and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans, that beſiege you, he ſhall liue, and his life ſhall be vnto him for a [e] pray.

10 For I haue ſet my face againſt this citie, for euill and not for good, ſaith the Lord: it ſhall be giuen into the hand of the King of Babel, and he ſhall burne it with fire.

11 ¶ And [ſay] vnto the houſe of the King of Iudah, heare ye the worde of the Lord.

12 O houſe of Dauid, thus ſaith the Lord, *Execute iudgement [f] in the morning, and deliuer the oppreſſed out of the hand of the oppreſſor, leſt my wrath go out like fire and burne, that none can quench it, becauſe of the wickedneſſe of your workes.

13 Behold, I come againſt thee, [g] O inhabitant of the valley, and rocke of the playne, ſaith the Lorde, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

14 But I will viſit you according to the fruit of your workes, ſaith the Lord, and I wil kindle a fire [h] in ye foreſt thereof, and it ſhall deuoure round about it.

c By yelding your ſelues to Nebuchad-nezzar.

d By reſiſting him.

Chap. 38.2.

e As a thing recouered from extreme danger, Chap. 37.2 & 39.18. and 45.5.

Chap. 22.3.

f Be diligent to doe iuſtice.

g Meaning Ieruſalem, which was builded part on the [illegible] and part in the valley, and was compaſſed about with mountaines.

h That is, in the houſes thereof which ſtood as thicke, as trees in the foreſt.

CHAP

CHAP. XXII.

2 He exhorteth the King to iudgement & righteouſnes. 9 Why Ieruſalem is brought into captiuitie. 11 The death of Shallum the ſonne of Ioſiah is prophecied.

Thus ſaid ẏ Lord, Go downe to the houſe of the King of Iudah, and ſpeake there this thing,

2 And ſay, Heare the worde of the Lord, O king of Iudah, that ſitteſt upon the throne of Dauid, thou and thy ſeruants, and thy people that enter in by theſe gates.

3 Thus ſaith the Lord, *Execute ye iudgement and righteouſneſſe, and deliuer the oppreſſed from the hand of the oppreſſor, and vexe not the ſtranger, the fatherleſſe, nor the widowe: do no violence, nor ſhead innocent blood in this place.

4 For if ye do this thing, then ſhall the kings ſitting vpon the throne of Dauid enter in by the gates of this houſe, *and ride vpon charets, & vpon horſes, [both] he and his ſeruants and his people.

5 But if ye wil not heare theſe words, I [b]ſweare by my ſelfe, ſaith the Lord, that this houſe ſhalbe waſte.

6 For thus hath the Lorde ſpoken vpon the kings houſe of Iudah, Thou art [c]Gilead vnto me, and the head of Lebanon, yet ſurely I wil make thee a wildernes and as cities not inhabited,

7 And I will [d]prepare deſtroyers againſt thee, euery one with his weapons, and they ſhal cut downe thy chiefe [e]ceder trees, and caſt them in the fire.

8 [f]And many nations ſhall paſſe by this citie, and they ſhall ſay euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then ſhall they anſwere, Becauſe they haue forſaken the couenant of the Lord their God, and worſhipped other gods and ſerued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him [g]that goeth out: for he ſhall returne no more, nor ſee his natiue countrey.

11 For thus ſaith the Lord, As touching [h]Shallum ẏ ſonne of Ioſiah king of Iudah, which reigned for Ioſiah his father, which went out of this place, he ſhall not returne thither,

12 But he ſhall die in the place, whither they haue led him captiue, and ſhall ſee this land no more.

13 ¶ Wo vnto him that buildeth his houſe by [i]vnrighteouſnes, & his chambers without equitie: he vſeth his neighbour without wages and giueth him not for his worke.

14 Hee ſaith, I will builde me a wide houſe and large chambers: ſo he will make himſelfe large windowes, and ſeling with ceder and paint them with vermilion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in ceder? did not thy [k]father eate and drinke and proſper, when he executed iudgement and iuſtice?

16 When he iudged the cauſe of the afflicted and the poore, he proſpered: was not this becauſe he knewe me, ſaith the Lord?

17 But thine eyes and thine heart are but onely for thy couetouſnes, and for to ſhead innocent blood, and for oppreſſion, and for deſtruction, euen to do this.

18 Therefore thus ſaith the Lord againſt Iehoiakim, the ſonne of Ioſiah king of Iudah, They ſhall not lament him, [ſaying, Ah, my brother, or ah, ſiſter: neither ſhall they mourne for him, [ſaying, Ah, lord, or ah, his glorie.

19 He ſhalbe buried as an aſſe [m]is buried, [l]euen drawen and caſt forth without the gates of Ieruſalem.

20 ¶ Go vp to [n]Lebanon, and crie: ſhowte in [o]Baſhan and crie by the paſſages: for all thy louers are deſtroyed.

21 I ſpake vnto thee when thou waſt in proſperitie: but thou ſaydſt, I will not heare: this hath bene thy maner from thy youth, that thou wouldeſt not obey my voyce.

22 The winde ſhall feede all thy paſtors, [p]and thy louers ſhall go into captiuitie: and then ſhalt thou be aſhamed and confounded of all thy wickednes.

23 Thou that dwelleſt in Lebanon, [q][and makeſt thy neſt in the ceders, howe beautifull ſhalt thou be when ſorowes come vpon thee, as the ſorow of a woman in trauaile?

24 As I liue, ſaith the Lord, though [r]Coniah the ſonne of Iehoiakim king of Iudah, were the ſignet of my right hand, yet would I plucke thee thence.

25 And I wil giue thee into the hand of them that ſeeke thy life, and into the hande of them, whoſe face thou feareſt, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I wil cauſe them to carie thee away, and thy mother that bare thee,

Chap.21.12.

[a] This was his ordinarie maner of preaching before the king from Ioſiah vnto Zedekiah, which was about fourtie yeres.

Chap.7.23.

[b] Shewing that there is none greater then he is, Ebr.6,13, and that he will moſt certeinly performe his othe.

[c] He compareth Ieruſalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.

[d] The Ebrew word ſignifieth to ſanctifie, becauſe the Lord doth dedicate to his vſe and purpoſe ſuch as he prepareth to execute his worke, Iſa.13,3. Chap.6,4. and 12,3.

[e] Thy buildings made of Ceder trees.

[f] As they that wonder at a thing which they thought would neuer haue come to paſſe, Deut.29,24. 1.King.9,8.

[g] Meaning that they ſhould loſe their king (for Iehoahaz went forth to meete Nebuchad-nezzar, and yelded himſelfe & was caried into Babylon, 2.King.24,12.

[h] Whom ſome thinke to be Iehonachin, and that Ioſiah was his grandfather: but as ſeemeth, this was Iehoakim, as verſ.18.

[i] By bribes and extorſion.

[k] Meaning Ioſiah who was not giuen to ambition and to ſuperfluitie, but to do his dutie, and did onely delite in ſetting foorth Gods glorie and to do iuſtice to all.

[l] For euery one ſhal haue ynough to lament for himſelfe.

[m] Not honourably among his fathers, but as carions are caſt in a hole becauſe their ſtinke ſhould not infect, read 2.King.24,6. Ioſephus Antiq.10,8. writeth that ẏ enemie ſlewe him in the citie and commanded him to be caſt before the walles vnburied. looke Chap.36,30.

[n] Crie to the Aſſyrians for helpe.

[o] For this was the way out of Iudea to Aſſyria, whereby is ment that al helpes ſhould faile: for the Caldeans haue ſubdued both them and the Egyptians.

[p] Both thy gouernours and they that ſhould helpe thee, ſhal be- ruſh away as winde.

[q] Thou that art built of the faire Ceder trees of Lebanon.

[r] Who was alſo called Iehoiachin & Ieconiah, whome he calleth here Coniah in contempt: who thought his kingdome could neuer depart from him, becauſe hee came of the ſtocke of Dauid, and therefore for the promes ſake could not be taken from his houſe: but he abuſed Gods promes, and therefore was iuſtly depriued of the kingdome.

into another countrey, where ye were not borne, and there ſhall ye die.

27 But to the lande, whereunto they deſire to returne, they ſhall not returne thither.

28 Is not this man Coniah as a deſpiſed ꝛ broken idole? or as a veſſell, wherein is no pleaſure? wherefore are they caried away, he and his ſeede, and caſt out into a land that they know not?

29 O earth, earth, earth, heare the worde of the Lord.

30 Thus ſaith the Lord, Write this [t] man deſtitute of children, a man that ſhall not proſper in his dayes: for there ſhall be no man of his ſeede that ſhall proſper and ſit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Againſt falſe Paſtors. 5 A prophecie of the great Paſtor Ieſus Chriſt.

WO bee vnto [a] the Paſtors that deſtroy and ſcatter the ſheepe of my paſture, ſaith the Lord.

2 Therefore thus ſaith the Lord God of Iſrael vnto the Paſtors that feede my people, Ye haue ſcattered my flocke and thruſt them out, and haue not viſited them: beholde, I will viſite you for the wickednes of your workes, ſaith the Lord.

3 And I will gather the [d] remnant of my ſheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they ſhall growe and encreaſe.

4 And I will ſet vp ſhepheards ouer them, which ſhall feede them: and they ſhall dread no more nor be afraide, neither ſhall any of them be lacking, ſaith the Lord.

5 Beholde, the dayes come, ſaith the Lorde, that I will raiſe vnto Dauid a righteous branche, and a King ſhall reigne, and proſper, and ſhall execute iudgement and iuſtice in the earth.

6 In his dayes Iudah ſhalbe ſaued, and *Iſrael ſhall dwell ſafely, and this is the Name whereby they ſhall call him, The Lord our righteouſnes.

7 Therefore beholde, the dayes come, ſaith the Lorde, that they ſhall no more ſay, The Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the ſeed of the houſe of Iſrael out of the North countrey and from all countreys where I had ſcattered them, and they ſhall dwell in their owne land.

9 Mine heart breaketh within mee, becauſe of the [x] prophets, all my bones ſhake: I am like a drunken man and like a man whom wine hath ouercome, for the preſence of the Lorde and for his holy wordes.

10 For the lande is full of adulterers, and becauſe of othes the land mourneth, the pleaſant places of the wilderneſſe are dryed vp, and their courſe is euil, and their force is not right.

11 For both the Prophet and the Prieſt doe wickedly: and their wickedneſſe haue I founde in mine [a] houſe, ſaith the Lord.

12 Wherefore their way ſhalbe vnto them as ſlipperie wayes in the darkeneſſe: they ſhalbe driuen foorth and fall therein: for I will bring a plague vpon them, euen the yere of their viſitation, ſaith the Lord.

13 And I haue ſeene fooliſhneſſe in the Prophets of Samaria, that propheſied in Baal and cauſed my people Iſrael to erre.

14 I haue ſeene alſo in the Prophets of Ieruſalem [b] filthines: they commit adulterie and walke in lies: they ſtrengthen alſo the handes of the wicked that none can returne from his wickednes: they are all vnto [c] me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus ſaith the Lord of hoſtes cōcerning the prophets, Beholde, I will feede them with wormewood, and make them drinke the water of gall: for from the Prophets of Ieruſalem is wickednes gone forth into all the land.

16 Thus ſaith the Lorde of hoſtes, Heare not the wordes of the prophets that propheſie vnto you, and teache you vanitie: they ſpeake the viſion of their owne heart, and not out of the mouth of the Lord.

17 They ſay ſtill vnto them that deſpiſe me, The Lord hath ſaid, Ye ſhall haue peace: and they ſay vnto euery one that walketh after the ſtubbernes of his owne heart, No euil ſhal come vpō you.

18 For who hath ſtand in the counſell of the Lord that he hath perceiued and heard his word? who hath marked his word and heard it?

19 Beholde, the tempeſt of the Lord goeth forth in his wrath and a violent whirlewinde ſhall fall downe vpon the head of the wicked.

20 The

---

[s] He ſheweth that [illegible] poſteritie [illegible] wickedneſſe [illegible] iuſt plague as though he were regiſtred for perpetual memorie.

[t] Not that he had no children (for after he begat Salathiel in the captiuitie, Matth. 1, 12) but that none ſhould reigne after him as King.

[a] Meaning the princes, gouernours and falſe prophetes, as Ezek. 34, 2.

[b] For ẏ which I haue taken all care and haue prepared good paſtures for them.

[c] Whoſe charge is to feed the flocke, but they eate the fruit thereof, Ezek. 34, 3.

[d] Thus the Prophetes euer vſe to mixe the promiſes with the threatnings, leſt the godlie ſhould be too much beaten downe, and therefore he ſheweth how God will gather his Church after their diſperſion.

[e] This prophecie is of the reſtitution of the Church in the time of Ieſus Chriſt, who is the true branche, reade Iſa. [illegible] and 45, 8. chap. 33, 15. Dan. 9, 24. Iohn [illegible]

[f] Reade Chap. 16, 14.

[x] Meaning, the falſe prophetes which deceiue the people whoſe [illegible] appeareth his great [illegible] toward the nation, read Chap. 14, 14.

[illegible]

[a] My Temple [illegible] idoles and ſuperſtitions.

[b] They which ſhould haue profited by thy rods againſt Samaria, are become worſe then they.

[c] Though to the world they ſeme godlie, there yet I deteſt them as I did thoſe abominable cities.

[d] Read Chap. 8, 14.

[e] Or, hypocriſie.

[n] Which they haue inuented of their owne braine.

[o] Read Chap. 6, 14 and 8, 11.

[p] Thus they derided Ieremiah as though the worde of God were not reueiled to him: ſo did Zedekiah to Micaiah 1. King. 22, 24.

20 The anger of the Lord ſhall not returne vntill he haue executed, and till he haue performed the thoughtes of his heart: in the latter dayes ye ſhall vnderſtand it plainely.

21 *I haue not ſent theſe prophets, ſaith the Lord, yet they ran: I haue not ſpoken to them, and yet they propheſied.

22 But if they had ſtand in my counſell and had declared my wordes to my people, then they ſhould haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God at hand, ſaith the Lord, and not a God farre off?

24 Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Do not I fill heauen and earth, ſaith the Lord?

25 I haue heard what the prophets ſaid, that propheſie lies in my Name, ſaying, I haue dreamed, I haue dreamed.

26 How long? [u] Do the prophets delite to propheſie lyes, euen propheſying the deceite of their owne heart?

27 Thinke they to cauſe [x] my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him [y] tell a dreame, and he that hath my word, let him ſpeake my word faithfully: what is the chaffe to the wheate, ſaith the Lord?

29 Is not my worde euen like a fire, ſaith the Lorde? and like an hammer, that breaketh the ſtone?

30 Therefore beholde, I [z] will come againſt the Prophets, ſaith the Lorde, that ſteale my word euery one from his neighbour.

31 Beholde, I will come againſt the Prophets, ſaith the Lord, which haue ſweete tongues and ſay, [a] He ſaith.

32 Beholde, I will come againſt them that propheſie falſe dreames, ſaith the Lord, and do tell them, and cauſe my people to erre by their lyes, and by their flatteries, and I ſent them not, nor commaunded them: therefore they bring no profite vnto this people, ſaith the Lord.

33 And when this people, or the Prophet, or a Prieſt ſhall aſke thee, ſaying, What is the [b] burden of the Lord? thou ſhalt then ſay vnto them, What burden? I will euen forſake you, ſaith the Lord.

34 And the Prophet, or the Prieſt, or the people that ſhall ſay, The burden [c] of the Lord, I wil euen viſite euery ſuch one, and his houſe.

35 Thus ſhall ye ſay euery one to his neighbour, and euery one to his brother, What hath the Lorde anſwered? and What hath the Lord ſpoken?

36 And the burden of the Lord ſhall ye mention no more: for euery mans [d] worde ſhall be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hoſtes our God.

37 Thus ſhalt thou ſay to the Prophet, What hath the Lorde anſwered thee? and what hath the Lord ſpoken?

38 And if you ſay, The burden of the Lord, Then thus ſaith the Lord, Becauſe ye ſay this word, The burdē of the Lord, and I haue ſent vnto you, ſaying, Ye ſhal not ſay, the burden of the Lord,

39 Therefore beholde, I euen I will vtterly ‖ forget you, & I will forſake you, and the citie that I gaue you & your fathers, and caſt you out of my preſence,

40 And will bring *an euerlaſting reproch vpon you, and a perpetuall ſhame which ſhall neuer be forgotten.

CHAP. XXIIII.

1 The viſion of the baſkets of figges. 5 Signifieth that part of the people ſhould be brought againe from captiuitie, 8 And that Zedekiah & the reſt of the people ſhould be caried away.

1 THe Lord ſhewed me, and beholde, two [a] baſkets of figges were ſet before the Temple of the Lord after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the ſonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ieruſalem, and had brought them to Babel.

2 One baſket had very good figges, euen like the figges that are firſt ripe: and the other baſket had very naughtie figges which could not be eaten, they were ſo euill.

3 Then ſaid the Lord vnto me, What ſeeſt thou, Ieremiah? And I ſayde, Figges: the good figges very good, and the naughtie very naughtie, which can not be eaten, they are ſo euill.

4 Againe the word of the Lord came vnto me, ſaying,

5 Thus ſaith the Lord, the God of Iſrael, Like theſe good figges ſo will I knowe them that are caried away captiue of Iudah to be good, whom I haue

Ooo.iii. ſent

---

q Both that God hath ſent me, and that my wordes ſhall be true.

Chap.14.14. and 27.15. and [illegible]

r He ſheweth the difference betwene the true Prophets and the falſe, betwene the hireling and the true miniſter.

s Do not I ſee your falſhood, how euer you cloke it and wherſoeuer you commit it?

t I haue a propheſie reueiled vnto me, as Nom.12.6.

[illegible]

u He ſheweth that Satan raiſeth vp falſe prophets to draw the people from God.

x Let the falſe prophet declare that it is his owne fantaſie, & not flatter my word as though it were a cloke to couer his lies.

y Meaning, that it is not ſufficient for Gods miniſters to abſtaine from lies, and to ſpeake ẏ worde of God, but that there be iudgement in alledging it, and that it may appeare to be applied to the ſame purpoſe that it was ſpoken. Ezek.3,17. 1.Cor.2,13. and 4,2. 2.Tim.2,15. 1.Pet.4,10,11.

z Which ſet foorth in my name that which I haue not commanded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden which the ſinners were not able to ſuſteine: therefore the wicked in deriding the worde, would aſke of the Prophets what was the burden, as though they would ſay, you ſeeke nothing els but to lay burdens on our ſhoulders, and thus they reiected the worde of God, as a grieuous burden.

c Becauſe this worde was [illegible] to con[illegible] [illegible] with [illegible] the Lord.

d [illegible] which they mock and contemne, ſhall come vpon them.

‖ Or, take you away.

Chap.10,15.

a The good figges ſignifie them that were gone into captiuitie, and ſo ſaued their liues, as Chap.21,8 and the naughtie figges them that remained which were yet ſubiect to the ſworde, famine and peſtilence.

ſent out of this [b] place, into the lande of the Caldeans.

6 For I wil ſet mine eyes vpon them for good, and I will bring them againe to this land, and I will builde them, and not deſtroy them, and I wil plant them, and not roote them out,

7 And I will giue them [c] an heart to know me, that I am the Lord, and they ſhalbe my *people, and I will be their God: for they ſhall returne vnto mee with their whole heart.

8 *And as the naughtie figges which cannot be eaten, they are ſo euill, ſurely thus ſaith the Lord, ſo will I giue Zedekiah the king of Iudah, and his princes, and the reſidue of Ieruſalem, that remaine in this lande, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to al the kingdomes of the earth, and for a reproche, and for a prouerbe, for a common talke, and for a curſe, in all places, where I ſhall caſt them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He propheſieth that they ſhalbe in captiuitie ſeuentie yeeres, 12 And that after the ſeuentie yeres the Babylonians ſhould be deſtroyed, 15 The deſtruction of all nations is propheſied.

The word that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yere of Iehoiakim the ſonne of Ioſiah king of Iudah that was in the firſt yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet ſpake vnto all the people of Iudah, & to all the inhabitãts of Ieruſalem, ſaying,

3 From the thirtenth yere of Ioſiah the ſonne of Amon king of Iudah, euen vnto this day ([b] that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue ſpoken vnto you riſing early and ſpeaking, but ye would not heare.

4 And the Lorde hath ſent vnto you all his ſeruants yͤ Prophets, riſing early and ſending them, but ye would not heare, nor encline your eares to obey.

5 They ſaide, Turne againe now euery one from his euill way, and from the wickednes of your inuentions, and ye ſhall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And go not after other gods to ſerue them and to worſhip them, and prouoke me not to anger with the workes of your hands, and I will not puniſh you.

7 Neuertheleſſe ye would not heare me, ſaith the Lorde, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus ſaith the Lorde of hoſtes, Becauſe ye haue not heard my wordes,

9 Beholde, I will ſende and take [to me] all the families of the North, ſaith the Lord, & Nebuchad-nezzar the king of Babel my [f] ſeruant, & will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, & will deſtroy them, and make them an aſtoniſhment and an hiſſing, and a continuall deſolation.

10 *Moreouer I wil take from them the voyce of mirth and the voyce of gladneſſe, the voyce of the bridegrome and the voyce of the bride, the noyſe of the [h] milſtones, and the light of the candle.

11 And this whole lande ſhalbe deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the king of Babel ſeuentie yeres.

12 And when the [i] ſeuentie yeres are accompliſhed, I will viſite [k] the king of Babel and that nation, ſaith the Lorde, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall deſolation,

13 And I wil bring vpon that land all my words which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath propheſied againſt all nations.

14 For many nations, & great kings ſhall euen [l] ſerue themſelues of them: thus will I recompence them according to their deedes, and according to the workes of their owne handes.

15 For thus hath the Lorde God of Iſrael ſpoken vnto me, [m] Take the cup of wine of this [mine] indignation at mine hand, and cauſe all the nations, to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and be madde, becauſe of the ſword, that I will ſend among them.

17 Then tooke I the cup at yͤ Lords hand, and made all people to drinke, vnto whome the Lord had ſent me:

18 [Euen] Ieruſalem, and the cities

---

[b] Whereby he approoueth the yeelding of Ieconiah, and his company, becauſe they obeyed the Prophet who exhorted them thereunto.

[c] Whereby he declareth that man of himſelfe can know nothing till God giue the heart and vnderſtanding.

Chap. 31. 33. hebr. 8. 10.

Chap. 29. 17.

[d] Which fled thither for ſuccour.

[a] That is, in the third yere accompliſhed, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yere of Iehoiakims reigne, yet that yeere is not here counted, becauſe it was almoſt expired, Dan. 1. 1.

[b] Which was the fiſt yere and the ninth moneth of Iehoiakims reigne.

[c] That is, I haue ſpared no diligence or labour Chap. 7. 13.

[d] He ſheweth that the Prophets wholy with one conſent did labour to pull the people from thoſe vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder theſe two all other were conteined, 2. King. 17. 13. chap. 18. 11. and 35. 15. Ionah 3. 8.

[e] The Caldeans, and all their power.

[f] So the wicked and Satan himſelfe are Gods ſeruants, becauſe he maketh them to ſerue him by conſtraint, and turneth that which they do of malice, to his honour and glorie.

[g] As the Philiſtims, Ammonites, Egyptians and others.

Chap. 16. 9.

[illegible]

[h] Meaning, that bread and all things that ſhould ſerue vnto their feaſtes ſhould be taken away.

[i] This reuelation was for the confirmation of his propheſie, becauſe he tolde them of yͤ time, that they ſhould enter and remaine in captiuitie 2. Chron. 36. 21. ezra 1. 1. chap. 29. 10. dan. 9. 2.

[k] For ſeeing the iudgement began at his owne houſe, the enemies muſt needes be puniſhed moſt greuouſly, Ezek. 9. 6. 1. Pet. 4. 17.

[l] That is, of the Babylonians, as Chap. 27. 7.

[m] Signifying the extreme affliction that God had appointed for euery one, as Pſal. 75. 8. Iſa. 51. 17. and this cup which the wicked drinke is more bitter then that which he giueth to his children: for he meaſureth the one by mercie, and the other by iuſtice.

of Judah, and the Kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, as appeareth this day:

19 Pharaoh alſo, King of Egypt, and his ſeruants, and his princes, and al his people:

20 And all ſortes of people, and all the kings of the land of [o] Uz: and all yͤ kings of the land of the [p] Philiſtims, and Aſhkelon and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, & the Ammonites,

22 And all the kings of Tyrus, and al the kings of Zidon, and the kings of the [r] Yles, that are beyond the Sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the kings of Arabia, and all the kings of Arabia, that dwell in the [t] deſert,

25 And all the kings of Zimri, and all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and yͤ king of [u] Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſaith the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpew and fall, & riſe no more, becauſe of yͤ ſword, which I will ſend among you.

28 ¶ But if they refuſe to take yͤ cuppe at thine hand to drinke, then tell them, Thus ſayth the Lord of hoſtes, Ye ſhal certainely drinke.

29 For lo, I begin to plague the [x] citie, where my Name is called vpon, and ſhould you go free? Ye ſhal not go quite: for I will call for a ſworde vpon all the inhabitants of the earth, ſayth the Lord of hoſtes.

30 Therefore propheſie thou againſt them all theſe wordes, & ſay vnto them, *The Lord ſhall roare from aboue and thruſt out his voyce from his holy habitation: he ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhall come to the endes of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, and hee will giue them that are wicked, to the ſword, ſayth the Lord.

32 ¶ Thus ſayth the Lord of hoſtes, Beholde, a plague ſhall goe forth from nation to nation, and a *great whirle winde ſhall be rayſed vp from yͤ coaſtes of the earth,

33 And the ſlaine of the Lord ſhalbe at that day, from one end of the earth, euen vnto the other ende of the earth: they ſhall not be mourned, neither gathered nor buried, but ſhalbe as the dongue vpon the ground.

34 Howle, ye ſhepherds, and crye, and wallowe your ſelues in the aſhes, ye principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like precious veſſels.

35 And the flight ſhall fayle from the ſhepheards, and the eſcaping from the principall of the flocke.

36 A voyce of yͤ crie of the ſhepheards, and an howling of the principall of the flocke ſhalbe heard: for the Lord hath deſtroyed their paſture.

37 And the ‡ beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lyon: for their land is waſte, because of the wrath of the oppreſſor, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah moueth the people to repentance. 7 He is taken of the falſe Prophets and Prieſtes and brought to iudgement. 22 Uriah the Prophet is killed of Jehoiakim contrary to the word of God.

IN the beginning of yͤ reigne of Jehoiakim yͤ ſonne of Joſiah king of Judah, came this word from the Lord, ſaying,

2 Thus ſayth the Lorde, Stand in the [a] court of the Lords houſe, & ſpeake vnto al the cities of Judah, which come to worſhip in the Lords houſe, all the words that I command thee to ſpeake vnto them: [b] keepe not a word backe,

3 If ſo be they will hearken, & turne euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpō them, becauſe of the wickednes of their workes.

4 And thou ſhalt ſay vnto thē, Thus ſaith the Lord, If ye will not heare me to walke in my lawes, which I haue ſet before you,

5 And to heare the wordes of my ſeruants the Prophets, whom I ſent vnto you, both riſing vp early, and ſending them, and will not obey them,

6 Then

n For now it beginneth and ſhall ſo continue [illegible] accompliſhed.

o Reade Job 1,1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey and Uz for a part thereof.

r As Grecia, Italie, and the reſt of thoſe countries.

s Theſe were people of Arabia, which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreys ſo named, the one called happie or fruitful, and the other baren, or deſert.

‖ Or, Perſia.

u That is, of Babylon as Chap. 51,41.

x That is, Jeruſalem, reade ver. 12.

Joel 3,16. amos 1,2.

Chap. [illegible]

‖ Or, chiefe and noble.

‡ Ebr. peaceable.

a That is, in that place of the Temple where unto the people reſort out of al Judah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, as Act. 20,27.

c Read Chap. 18,8.

6 Then wil I make this houſe like [d] Shiloh, & wil make this citie [e] a curſe to all the nations of the earth.

7 So the Prieſts, and the Prophets, and al the people heard Ieremiah ſpeaking theſe wordes in the houſe of ÿ Lord.

8 Now when Ieremiah had made an end of ſpeaking all that the Lord had commanded him to ſpeake vnto al the people, then the Prieſtes, and the Prophets, and all the people tooke him, and ſaid, Thou ſhalt dye the death.

9 Why haſt thou propheſied in the [f] Name of ÿ Lorde, ſaying, This Houſe ſhalbe like Shiloh, and this citie ſhalbe deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the Houſe of the Lord.

10 And when the princes of Iudah heard of theſe things, they came vp frõ the Kings houſe into the Houſe of the Lorde, & ſate downe in the entrie of the [g] newe gate of the Lords Houſe.

11 Then ſpake the Prieſts, & the Prophets vnto the princes, and to al the people, ſaying, This man is worthy to die: for he hath propheſied againſt this citie, as ye haue heard with your eares.

12 Then ſpake Ieremiah vnto al the princes, and to all the people, ſaying, The Lord hath [h] ſent me to propheſie againſt this houſe and againſt this citie al the things that ye haue heard.

13 Therefore now amend your waies and your workes, and heare the voyce of the Lord your God, that the Lorde may repent him of the plague, that hee hath pronounced againſt you.

14 As for me, beholde, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye ſhall ſurely bring innocent blood vpon your ſelues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lorde hath ſent me vnto you, to ſpeake all theſe wordes in your eares.

16 Then ſaid the princes & all the people vnto the Prieſts & to the Prophets, This man is not worthie to die: for he hath ſpoken vnto vs in the Name of the Lord our God.

17 ¶ Then roſe vp certaine of the Elders of the land, and ſpake to all the aſſemblie of the people, ſaying,

18 Michah the Moraſhite *propheſied in the dayes of Hezekiah King of Iudah, and ſpake to all ÿ people of Iudah, ſaying, Thus ſaith the Lorde of hoſtes, Zion ſhalbe plowed like a fielde, and Ieruſalem ſhalbe an heape, & the mountaine of the [i] Houſe ſhalbe as the high places of the foreſt.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lorde, and prayed before the Lord and the Lord repented him of the [k] plague, that he had pronounced againſt them? thus might we procure great euil againſt our ſoules.

20 And there was alſo a man that propheſied in the Name of the Lord, one Vriah the ſonne of Shemaiah, of Kiriath-iearim, who propheſied againſt this citie, and againſt this land, according to all the wordes of Ieremiah.

21 Now when Iehoiakim the King with all his men of power, and all the princes heard his wordes, ÿ king ſought to ſlay him. But when Vriah heard it, he was afraide and fled, and went into Egypt.

22 Then Iehoiakim the King [l] ſent men into Egypt, euen Elnathan the ſonne of Achbor, and certaine with him into Egypt.

23 And they fet Vriah out of Egypt, and brought him vnto Iehoiakim the King, who ſlew him with the ſworde, and [m] caſt his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] ÿ ſonne of Shaphan was with Ieremiah that they ſhould not giue him into the hande of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lord ſendeth bondes to the king of Iudah and to ÿ other kings that were neere, whereby they are moniſhed to be ſubiect vnto Nebuchad-nezzar. 9 He warneth the people and the kings and rulers that they beleeue not falſe prophets.

IN the beginning of ÿ reigne of [a] Iehoiakim the ſonne of Ioſiah king of Iudah came this worde vnto Ieremiah from the Lord, ſaying,

2 Thus ſaith the Lord to me, Make thee [b] bondes, and yokes, and put them vpon thy necke,

3 And ſend them to ÿ King of Edom, and to the King of Moab, and to the

King

[d] Read Chap. 7.12.

[e] So that when they would curſe any, they ſhall ſay, God do to thee as to Ieruſalem.

[f] Becauſe of Gods promes to the Temple, Pſal. 132.14. that he would for euer remaine there, the hypocrites thought the Temple could neuer periſh, and therefore thought it blaſphemie to ſpeake againſt it, Mat. 26.61. Act. 6.13. not conſidering that it was meant of the Church, where God will remaine for euer.

[g] So called, becauſe it was repaired by Iotham, 2 King. 15.35. [illegible]

[h] He both ſheweth the cauſe of his doings plainely, and alſo threatneth them that they ſhoulde nothing [illegible], though they ſhould put him to death, but heape greater vengeance vpon their heads.

Mich. 3.12.

[i] That is, of the houſe of the Lorde, to wit, Zion and the Temple. Theſe examples the godly alledged to deliuer Ieremiah out of their handes whoſe rage would not haue bene ſatiſfied but by his death.

[k] So that the citie was not deſtroyed, but by miracle was deliuered out of the handes of Sennacherib.

[l] Here is declared the furie of tyrants, who can not abide to heare Gods worde declared, but perſecute the miniſters thereof, and yet in the end preuaile nothing, but prouoke Gods iudgements ſo much the more.

[m] As in the firſt Hezekiahs example is to be folowed, ſo in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him and his houſholde.

[n] Which declareth that nothing coulde haue appeaſed their furie, if God had not moued this noble man to ſtand valiantly in his defence.

[a] As touching the diſpoſition of the propheſies, they that gathered them into a booke, did not altogether obſerue the order of times, but ſet ſome afore, which ſhould be after, and contrariwiſe: which if the reader marke well, it ſhall take away many doubtes and make the reading much more eaſie.

[b] By ſuch ſignes the Prophets vſed ſometimes to confirme their propheſies: which thing notwithſtanding they could not doe of themſelues, but in aſmuch as they had a reuelation for the ſame, Iſa. 20.2. and therefore the falſe prophets to get more credit, did vſe alſo ſuch viſible ſignes, but they had no reuelation, 1. King. 22.11.

King of the Ammonites, and to yͤ King of Tyrus, and to the King of Zidon, by the hand of the meſſengers which come to Ieruſalem vnto Zedekiah the King of Iudah,

4 And commande them to ſay vnto their maſters, Thus ſayth the Lord of hoſtes the God of Iſrael, Thus ſhall ye ſay vnto your maſters,

5 I haue made the earth, the man, and the beaſt that are vpon the ground, by my great power, and by my outſtretched arme, & haue giuen it vnto whom it pleaſed me.

6 But nowe I haue giuen all theſe lands into the hand of Nebuchad-nezzar the King of Babel my [c] ſeruant, and the beaſtes of the field haue I alſo giuen him to ſerue him.

[c] Read Chap. 25.9.

7 And all nations ſhal ſerue him, and his [d] ſonne, and his ſonnes ſonne vntill the very time of his land come alſo: then many nations and great Kings ſhall [e] ſerue them ſelues of him.

[d] Meaning, Euil-merodach, and his ſonne Belſhazar.

[e] They ſhall bring him, and his kingdome in ſubiection, as Chap. 25.14.

8 And the nation & kingdome which will not ſerue the ſame Nebuchad-nezzar King of Babel, and that wil not put their necke vnder the yoke of the King of Babel, the ſame nation will I viſite, ſayth the Lorde, with the ſworde, and with the famine, and with yͤ peſtilence, vntill I haue wholly giuen them into his hands.

9 Therfore heare not your Prophets nor your ſouthſayers, nor your dreamers, nor your inchanters, nor your ſorcerers, which ſay vnto you thus, Ye ſhal not ſerue the King of Babel.

10 For they propheſie a lye vnto you to cauſe you to goe farre from your land, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their necks vnder the yoke of the King of Babel, and ſerue him, thoſe will I let remaine ſtill in their owne land, ſaith the Lorde, and they ſhall occupie it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah King of Iudah according to all theſe wordes, ſaying, Put your neckes vnder the yoke of the King of Babel, and ſerue him and his people that ye may liue.

13 Why will ye die, thou, and thy people by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation, that will not ſerue the King of Babel?

14 Therefore heare not the words of the Prophets, that ſpeake vnto you, ſaying, Ye ſhall not ſerue the King of Babel: for they propheſie a lye vnto you.

15 For I haue not * ſent them, ſayeth the Lorde yet they propheſie a lye in my Name, that I might caſt you out, and that ye might periſh both you, and the Prophets that propheſie vnto you.

* Chap. 14.14. and 23.21 and 29.9.

16 ¶ Alſo I ſpake to the Prieſts, and to all this people ſaying, Thus ſaith the Lord, Heare not the words of your Prophets that propheſie vnto you, ſaying, Behold, * the veſſels of the houſe of the Lord ſhall nowe ſhortly be [f] brought againe from Babel, for they propheſie a lie vnto you.

* Chap. 28.3.

[f] Which were taken when Ieconiah was led captiue into Babel.

17 Heare them not, but ſerue yͤ King of Babel, that ye may liue: wherefore ſhould this citie be deſolate?

18 But if they be Prophets, and if the worde of the Lorde be with them, let them [g] intreate the Lord of hoſtes, that the veſſels, which are left in the houſe of the Lorde, and in the houſe of the King of Iudah, and at Ieruſalem, goe not to Babel.

[g] For it was not one of the Prophets office to ſhewe the worde of God, but alſo to pray for the ſinnes of the people. Gene. 20.7. which theſe could not doe becauſe they had no expreſſe worde: for God had pronounced the contrarie.

19 For thus ſayth the Lord of hoſtes, concerning the * pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this citie,

* 2 King. 25.13.

20 Which Nebuchad-nezzar King of Babel tooke not when he caryed * away captiue Ieconiah the ſonne of Iehoiakim King of Iudah from Ieruſalem to Babel, with all the nobles of Iudah and Ieruſalem.

* 2 King. 24.12, 15.

21 For thus ſayth the Lord of hoſtes the God of Iſrael, concerning the veſſels yͭ remaine in the houſe of the Lord, and in the houſe of the King of Iudah, and at Ieruſalem,

22 They ſhall be brought to Babel, and there they ſhal be vntill the day that I viſite [h] them, ſayth the Lord. then wil I bring them vp, and reſtore them vnto this place.

[h] That is for the ſpace of ſeuentie yeeres, til I haue cauſed the Medes and Perſians to ouercome the Caldeans.

CHAP. XXVIII.

1 The falſe prophecie of Hananiah. 12 Ieremiah reproueth Hananiah and prophecieth his death.

AND that ſame yeere in the beginning of the [a] reigne of Zedekiah king of Iudah in the fourth yeere, and in the [b] fifth moneth Hananiah the ſonne of Azur the Prophet, which was of [c] Gibeon ſpake to me in the houſe of the Lord in the preſence of the Prieſts, and of all the people, and ſayd,

[a] When Ieremiah began to beare theſe bandes and yokes.

[b] After that the land had reſted as Leuit. 25.

[c] This was a citie in Beniamin belonging to the ſonnes of Aaron. Ioſh. 21.17.

2 Thus ſpeaketh the Lord of hoſtes, the God of Iſrael, ſaying, I haue broken the yoke of the King of Babel.

3 ᵃWithin two yeeres ſpace I will bring into this place all the veſſels of the Lords houſe, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the ſonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, ſaith ẏ Lord: for I wil breake the yoke of ẏ King of Babel.

5 Then the Prophet Ieremiah ſaid vnto the ᵃProphet Hananiah in the preſence of the Prieſts, and in the preſence of all the people that ſtoode in the houſe of the Lord.

6 Euen the Prophet Ieremiah ſayd, ᵇSo be it: the Lord ſo do, the Lord confirme thy wordes which thou haſt prophecied to reſtore the veſſels of ẏ Lords houſe, and all that is caryed captiue, from Babel, into this place.

7 But heare thou nowe this worde that I will ſpeake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me & before thee in time paſt, ᶜprophecied againſt many countreys, and againſt great kingdomes, of warre, and of plagues, and of peſtilence.

9 And ẏ Prophet which propheſieth of peace, when the word of the Prophet ſhall come to paſſe, then ſhall the Prophet be knowen that ẏ Lord hath truely ſent him.

10 Then Hananiah ẏ Prophet tooke the yoke from the Prophet, Ieremiahs necke, and ᵈbrake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Euen ſo wil I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the ſpace of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) ſaying,

13 Go, & tell Hananiah, ſaying, Thus ſayth the Lorde, Thou haſt broken the yokes of wood, but thou ſhalt make for them ᵉyokes of yron.

14 For thus ſaith the Lord of hoſtes the God of Iſrael, I haue put a ʰyoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzar King of Babel: for they ſhall ſerue him, and I haue giuen him the ⁱbeaſts of the field alſo.

15 Then ſaid the Prophet Ieremiah vnto ẏ Prophet Hananiah, Heare nowe Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lye.

16 Therefore thus ſayth the Lorde, Beholde, I will caſt thee from off the earth: this yeere thou ſhalt dye, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the Prophet ᵏdyed the ſame yeere in the ſeuenth moneth.

a Chap. [illegible]

a He was ſo eſteemed though hee was a falſe Prophet.

b This is I would wiſh the ſame for Gods honor, and wealth of the people but he hath appointed the contrary.

c Meaning, that the Prophets that did threaten warre or peace were tried to be true or falſe by the ſucceſſe of their prophecies. Albeit God maketh to come to paſſe ſometime that which the falſe Prophet ſpeaketh, to trie the faith of his, Deut. 13.

d This declareth the impudence of the wicked hirelings which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might diſcredit them, but burſt foorth into rages, and contrary to their owne conſcience, [illegible]

e Yokes a hard and cruell ſeruitude.

i Signifying, that all ſhould be his, as Dan. 2. 38.

k Seeing this thing was euident in ẏ eyes of the people, and yet they returned not to ẏ Lord, it is manifeſt, that miracles cannot moue vs, neither the worde it ſelfe except God touch the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne after ſeuentie yeeres. 16 He prophecieth ẏ deſtruction of the King & of the people that remained in Ieruſalem. 21 He threatneth the prophets ẏ ſeduce ẏ people. 25 The death of Shemaiah prophecied.

Now theſe are the wordes of the ᵃbooke that Ieremiah the Prophet ſent from Ieruſalem vnto ᵇthe reſidue of the Elders which were caryed away captiues, and to the Prieſts, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ieruſalem to Babel:

2 (After that Ieconiah the King, and the ᶜQueene, and the eunuches, the *princes of Iudah, and of Ieruſalem, and the workemen, and cunning men were departed from Ieruſalem)

3 By the hand of Elaſah the ſonne of Shaphan and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Iudah ſent vnto Babel to Nebuchad-nezzar king of Babel) ſaying,

4 Thus hath the Lord of hoſtes the God of Iſrael ſpoken vnto all that are caryed away captiues, whom I haue ᵈcauſed to be caried away captiues from Ieruſalem vnto Babel:

5 Builde you houſes to dwell in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget ſonnes and daughters, and take wiues for your ſonnes, and giue your daughters to huſbands, that they may beare ſonnes and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeeke ẏ proſperitie of ẏ citie, whither I haue cauſed you to be caryed away captiues, & ᵉpray vnto ẏ Lord for it: for in ẏ peace thereof ſhal you haue peace.

8 ¶ For

a Or, letter.

b For ſome died in the way.

c Meaning, Ieconias mother.

Chap. 24. 1.

To increaſe of ſome equall conditions

d To wit, the Lord, whoſe worke this was.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhoulde pray for the common reſt, and quietnes, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance, which God had appointed moſt certainely [illegible] ly the Iſraelites, but all the [illegible], and the inſenſible creatures ſhould reioyce when their tyrance ſhould be deſtroyed, as Iſa. 14. 4.

8 ¶ For thus ſaith the Lord of hoſts the God of Iſrael, Let not your prophets, and your ſoothſayers that bee among you, deceiue you neither giue eare to your dreames, which you dreame.

9 For they propheſie you a lie in my Name: I haue not ſent them, ſayth the Lorde.

10 But thus ſaith the Lord, That after ſeuentie yeeres bee accompliſhed at Babel, I will viſite you, and performe my good promes toward you, and cauſe you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towardes you, ſayeth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then ſhall you crie vnto mee, and ye ſhall go and pray vnto me, and I will heare you,

13 And ye ſhal ſeeke me and find[me,] becauſe ye ſhall ſeeke me with all [f] your heart.

14 And I will be found of you, ſayth the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue caſt you, ſayeth the Lord, and wil bring you againe vnto the place, whence I cauſed you to be caryed away captiue.

[f] When your oppreſſion ſhal be great, and your afflictiōs cauſe you to repent your diſobedience, and alſo when the ſeuentie yeeres of your captiuitie ſhall be expired, 2.Chro.36.22 Ezra.1.1. Chap.25.12. Dan.9.2.

15 ¶ Becauſe ye haue ſaid, The Lord hath raiſed vs vp [g] Prophets in Babel,

[g] As Ahab, Zedekiah, and Shemaiah.

16 Therefore thus ſaith the Lorde of the King that ſitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euē thus ſaith the Lord of hoſts, Beholde, I will ſende vpon them the [h] ſworde, the famine, and the peſtilence, & wil make them like vile figges, that can not be eaten, they are ſo naughtie.

18 And I will perſecute them with the ſworde, with the famine, & with the peſtilence: and I will make them a terror to all kingdomes of the earth, and [i] [k] a curſe, & aſtoniſhment and an hiſſing, and a reproch amōg al the nations whither I haue caſt them,

[h] Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

[i] According to the compariſon, Chap.24.1,2.

[k] Reade Chap.26.6.

19 Becauſe they haue not heard my words, ſaith the Lord, which I ſent vnto them by my ſeruants the Prophetes, [l] riſing vp early, and ſending them, but ye would not heare, ſaith the Lord.

[l] Reade Chap 7.13.and 25.3 and 26.5.

20 ¶ Heare ye therefore the word of the Lorde all ye of the captiuitie, whome I haue ſent from Ieruſalem to Babel.

21 Thus ſaith the Lord of hoſtes, the God of Iſrael, of Ahab the ſonne of Kolaiah and of Zedekiah the ſonne of Maaſeiah, which propheſie lyes vnto you in my Name, Behold, I wil deliuer them into the hand of Nebuchad-nezzar king of Babel, and hee ſhall ſlay them before your eyes.

22 And al they of the captiuitie of Iudah, that are in Babel, ſhall take vp this curſſe againſt them, and ſay, The Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt [m] in the fire,

23 Becauſe they haue committed [n] villenie in Iſrael, and haue committed adulterie with their neighbours wiues, & haue ſpoken lying wordes in my Name, which I haue not cōmanded them, euē I know it, and teſtifie it, ſaith the Lord.

[m] Becauſe they gaue the people hope of ſpeedie returning

[n] Which was adulterie and falſifying the word of God.

24 ¶ Thou ſhalt alſo ſpeake to Shemaiah the ‖ Nehelamite ſaying,

‖ Or, dreamer.

25 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy Name vnto al the people, that are at Ieruſalem, & to Zephaniah the ſōne of Maaſeiah the prieſt, and to all the Prieſts ſaying,

26 The Lord hath made thee Prieſt, for [o] Iehoiada the Prieſt, that ye ſhould be officers in the houſe of the Lord, for euery man that raueth and maketh him ſelfe a Prophet, to put him in priſon and in the ſtockes.

27 Now therefore why haſt not thou reproued Ieremiah of Anathoth, which propheſieth vnto you?

28 For for this cauſe he ſent vnto vs in Babel ſaying This captiuity is lōg: build houſes to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Prieſt read this letter in the eares of Ieremiah the Prophet.

[o] Shemaiah the falſe prophet flattereth Zephaniah the chief Prieſt, as though God had giuen him the power and zeale of Iehoiada to puniſh who ſo euer ſhould be preſſed againſt the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a falſe prophet.

30 Then came the word of the Lord vnto Ieremiah ſaying,

31 Sende to all them of the captiuitie, ſaying, Thus ſayeth the Lorde of Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied vnto you, and I ſent him not, and he cauſed you to truſt in a lie,

32 Therefore thus ſaith the Lord, Behold, I wil viſite Shemaiah the Nehelamite, and his ſeede: he ſhal not haue a man to dwell amōg this people, neither ſhall he behold the good, that I will do for my people, ſaith the Lord, becauſe he hath ſpokē rebelliouſly againſt ẏ Lord. [p]

[p] He and his ſeede ſhall be deſtroyed ſo that none of them ſhould ſee the benefite of their deliuerance

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

THe word, that came to Ieremiah frõ the Lord ſaying,

2 Thus ſpeaketh the Lord God of Iſrael ſaying, Write thee all the wordes, that I haue ſpoken vnto thee in [a] a booke.

a Because they ſhould be aſſu[illegible] red [illegible] poſt[illegible] confirmed in the hope of this deliuerance promiſed.

3 For lo the dayes come ſaith ẏ Lord, that I will bring againe the captiuitie of my people Iſrael and Iuda, ſayth the Lord. for I will reſtore them vnto the land, that I gaue to their fathers, and they ſhall poſſeſſe it.

4 Againe, theſe are the wordes ẏ the Lord ſpake concerning Iſrael, and concerning Iudah.

5 For thus ſayth the Lord, We haue heard a [b] terrible voyce, of feare and not of peace.

b He ſheweth ẏ before that this deliuerance ſhall come, the Caldeans ſhould be extreamely affli[illegible] ted by [illegible] that they ſhould be in ſuch perp[illegible] [illegible] as a woman in her trauaile, as Iſa. 13. 8.

6 Demande now and behold, if man trauaile with child? wherefore do I behold euery man with his handes on his loines as a woman in trauaile, and all faces are turned into a paleneſ?

7 Alas, for this [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet ſhall he be deliuered from it.

c Meaning, that the time of their captiuitie ſhould be grieuous.

8 For in that [d] day, ſaith the Lorde of hoſts, I will breake [e] his yoke frõ of thy necke, and breake thy bonds, & ſtrangers ſhal no more ſerue themſelues of [f] him.

d When I ſhal viſite Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

9 But they ſhall ſerue the Lord their God and [g] Dauid their King, whom I will raiſe vp vnto them.

g That is, Meſſias, which ſhould come of the ſtocke of Dauid a cor[illegible] ding to the fleſh & ſhould be the true paſtor, as Ezek. [illegible] [illegible] who is [illegible] his [illegible] [illegible] latter [illegible] perfection of Dauid [illegible]

h Read Chap. 10. 24.

10 Therefore feare not, O my ſeruant Iaakob ſaith ẏ Lord, neither be afraid, O Iſrael for lo, I wil deliuer thee frõ a farre coutrey, & thy ſeed from the land of their captiuitie, & Iaakob ſhall turne againe and ſhalbe in reſt and proſperitie and none ſhal make him afraid.

11 For I am with thee, ſaith the Lord, to ſaue thee: though I vtterly deſtroy all the nations where I haue ſcattered thee, yet will I not vtterly deſtroy thee, but I will correct thee by [h] iudgement, & not vtterly cut thee off.

12 For thus ſaith the Lord, Thy bruiſing is incurable, [i] & thy wounde is dolorous.

i Meaning, that no man is able to find out a meane to deliuer them but that it ſhalbe the worke of God.

13 There is none to iudge thy cauſe, or to lay a plaiſter: there are no medicines nor helpe for thee.

14 All thy [k] louers haue forgottẽ thee: they ſeeke thee not: for I haue ſtriken thee with the wound of an enemie, and with a ſharpe chaſtiſement for the multitude of thine iniquities, because thy ſinnes were increaſed.

k The Aſſyrians [illegible] thine affliction.

15 Why crieſt thou for thine affliction? thy ſorow is incurable, for the multitude of thine iniquities: becauſe thy ſinnes were increaſed, I haue done theſe things vnto thee.

16 [l] Therefore all they that deuoure thee, ſhalbe deuoured, & al thine enemies euery one ſhall go into captiuitie: & they that ſpoile thee, ſhalbe ſpoiled, & all they that rob thee, will I giue to be robbed.

l Herein is cõteined Gods great mercie towarde his, who doeth not deſtroy them for their ſinnes but correcteth them, & he haue pardoned and pardoned them, and ſo burneth the rods by the which he did puniſh them, Iſa. 33. 1.

17 For I wil reſtore health vnto thee, and I will heale thee of thy woundes, ſaith the Lorde, becauſe they called thee, The caſt away, ſaying. This is Zion, whom no man ſeeketh after.

18 Thus ſaith the Lord. Beholde, I will bring againe the captiuitie of Iaakobs tents and haue compaſſion on his dwelling places: & the citie ſhall be builded vpon her owne heape, [m] & the palace ſhall remaine after the maner thereof.

m Meaning, that the citie & the Temple ſhould be reſtored to their former ſtate.

19 And out of them ſhall procede [n] thankeſgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they ſhall not be fewe: I will alſo glorifie them, and they ſhall not be diminiſhed.

n He ſheweth how the people ſhal with praiſe & thankeſgiuing acknowledge this benefite.

20 Their children alſo ſhalbe as afore time, and their congregation ſhalbe eſtabliſhed before me: and I will viſite all that vexe them.

21 And their noble [o] ruler ſhall be of themſelues, & their gouernour ſhall proceede from the mids of them, and I will cauſe him to draw neere, & approch vnto mee: for who is this that directeth his [p] heart to come vnto me, ſaith the Lord?

o Meaning Zerubbabel, who was the figure of Chriſt in who this was accompliſhed.

p Signifying, that Chriſt ſhould willingly ſubmit himſelf to the obedience of God his father.

22 And ye ſhall be my people, and I will be your God.

23 Behold, the [q] tempeſt of the Lord goeth forth with wrath, the whirlewind that hangeth ouer, ſhall light vpon the head of the wicked.

q Leſt the wicked hypocrites ſhould flatter themſelues with theſe promiſes, the prophet ſheweth what ſhalbe their portion.

24 The fierce wrath of the Lord ſhal not returne, vntil he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes yee ſhall vnderſtand it.

r When this Meſſiah ẏ deliuerer is ſent.

CHAP. XXXI.

1 He rehearſeth Gods benefites after their returne from Babylon. 23 And the ſpirituall ioy of the faythfull in the Church.

AT the [a] ſame time, ſayth the Lord, will I be the God of al the families of Iſrael, and they ſhalbe my people.

a When that noble gouernour ſhall come, meaning Chriſt not onely Iudah and Iſrael, but the reſt of the worlde ſhall be called.

2 Thus ſaith the Lorde, The people which eſcaped the ſworde, found grace in the wildernes. hee walked before Iſrael to cauſe him to reſt.

3 The Lord hath appeared vnto me [c] of old, ſay they. Yea, I haue loued thee with an euerlaſting loue, therefore with mercie I haue drawen thee.

4 Againe I will build thee, and thou ſhalt be builded, O virgine Iſrael: thou ſhalt ſtill be adorned with thy timbrels, and ſhalt go forth in the dance of them that be ioyfull.

5 Thou ſhalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them, [h] ſhall make them common.

6 For the dayes ſhall come that the [i] watchmen vpō the mount of Ephraim ſhall crie, Ariſe and let vs go vp vnto *Zion to the Lord our God.

7 For thus ſaith the Lorde, Reioyce with gladnes for Iaakob, and ſhout for ioy among the chiefe of the Gentiles: publiſh praiſe, and ſay O Lord, ſaue thy people the remnant of Iſrael.

8 Behold, I wil bring them from the North cōtrey, ⁊ gather them from the coaſts of the world, with the blind and the lame among them, with the womā with child ⁊ her that is deliuered alſo: a great companie ſhall returne hither.

9 They ſhall come [m] weeping, ⁊ with mercie will I bring them againe: I wil leade them by the riuers of waters in a ſtraight way, wherein they ſhal not ſtūble: for I am a father to Iſrael, and Ephraim is my firſt borne.

10 ¶ Heare the worde of the Lord, O ye Gentiles, ⁊ declare in the yles afarre of, and ſay, He that ſcattered Iſrael, wil gather him ⁊ will keepe him, as a ſhepheard doth his flocke.

11 For the Lord hath redeemed Iaakob, and ranſomed him from the hande [p] of him, that was ſtronger then he.

12 Therefore they ſhall come, and reioyce in the height of Zion, and ſhall run to the bountifulneſſe of the Lord, euen [q] for the wheate and for the wine and for the oyle, and for the increaſe of ſheepe, and bullockes: and their ſoule ſhalbe as a watered garden, and they ſhall haue no more ſorowe.

13 Then ſhal the virgine reioyce in the dance and the yong men, ⁊ the old men together: for I will turne their mourning into ioy, and wil comfort them, and giue them ioy for their ſorowes.

14 And I will repleniſh the ſoule of the Prieſts with fatnes and my people ſhall be ſatiſfied with my goodnes, ſaith the Lord.

15 Thus ſaith the Lord, A voice was heard on hie, a mourning and bitter weeping. Rahel weeping for her children, refuſed to be comforted for her children, becauſe they were not.

16 Thus ſaith the Lord Refraine thy voice from weeping and thine eies from teares: for thy worke ſhalbe rewarded, ſaith the Lord, ⁊ they ſhall come againe from the land of the enemie:

17 And there is hope in thine end, ſaith the Lord, that thy children ſhal come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou haſt corrected mee, and I was chaſtiſed as an vntamed calfe: conuert thou me, and I ſhalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea euen cōfounded, becauſe I did beare the reproch of my youth.

20 Is Ephraim my deare ſonne or pleaſant childe? yet ſince I ſpake vnto him, I ſtill remembred him: therefore my bowels are troubled for him: I will ſurely haue compaſſion vpon him, ſayth the Lord.

21 Set thee vp [y] ſignes: make thee heapes: ſet thine heart toward the path and way, that thou haſt walked: turne againe, O virgin of Iſrael: turne again to theſe thy cities.

22 How long wilt thou go aſtray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN ſhall compaſſe a man.

23 Thus ſaith the Lord of hoſts, the God of Iſrael, Yet ſhall they ſay this thing in the land of Iudah and in the cities thereof, when I ſhall bring againe their captiuity The Lord bleſſe thee, O habitation of iuſtice ⁊ holy mountaine.

24 And Iudah ſhal dwel in it, and all

---

b Which were deliuered from the crueltie of Pharaoh.

c To wit, God

d The people thus reaſon as though he were not ſo beneficiall to them now, as he had bene of olde

e Thus the Lord anſwereth, that his loue is not changeable.

f Thou ſhalt haue ſuch occaſion to reioyce, which is ment by taborets and dancing as their cuſtome was after notable victories, Exod.15.20. iudg. [illegible] and Chap.11.14.

g Becauſe the Iſraelites, which were the ten tribes, neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtand vnder the kingdome of Chriſt which was the reſtauration of the true Iſrael.

h That is, ſhal eate the fruite thereof, as Leu.19.23, deut.20.6.

i The miniſters of the worde

k They ſhall exhort all to the imbracing of the Goſpel, as Iſa.2.3.

l He ſheweth what ſhall be the concorde and loue of all vnder the Goſpel where none ſhall be refuſed for their infirmities and euery one ſhall exhort one another to imbrace it

m That is, lamenting their ſinnes, which had not giuen eare to the Prophets and therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they ſhould weepe for ioy.

n Where they found no impediments but abundance of all things.

o That is my dearely beloued, as the firſt childe is to the father.

p That is from the Babylonians, and other enemies.

q By theſe temporall benefites he meaneth the ſpirituall graces, which are in the Church, and whereof there ſhoulde bee euer plentie, Iſai.58.11,12.

r For the company of the faithfull which [illegible] God to his children.

s Weeping, the [illegible] knowledge & zeale.

t To declare the greatnes of Gods mercie toward the Iewes, he ſheweth that they that were next to ye Beniamites [illegible] carried [illegible] that [illegible] deſtroyed and caried away in ſorte that it was thought ye mother of Beniamin could haue [illegible] to ſeke for her children. God would ſaue [illegible] warning.

u That is the people that were led captiue.

x Which was wanton and could not be tamed to the yoke.

y He ſheweth [illegible] [illegible] as [illegible] God to [illegible] as they can not [illegible] of their [illegible]

z In ſigne of repentance, and deteſtation of their [illegible]

a As though he would ſay, [illegible] in his [illegible] in him to caſt me off.

b To wit, a [illegible] ones [illegible]

c Marke by what [illegible] God [illegible] to [illegible] the [illegible]

their deliuerance from Babylon was a figure of their deliuerance fr[illegible] he ſheweth how this ſhould be procured to vs by Ieſ[illegible] ſhould conceiue and beare in her wombe. Which [illegible] cauſe it ſhould be borne of a virgin without man [illegible] lem which was like a barren woman in her captiuitie [illegible] God that is ioyned in mariage, and whom God bleſſeth with children.

the cities thereof together, the huſbandmen & they that go forth with the flocke.

25 For I haue ſaciate the wearie ſoule, and I haue repleniſhed euery ſorowfull ſoule.

26 Therefore I awaked and beheld, and my ſleepe [e]was ſweete vnto me.

27 Beholde, the dayes come, ſayth the Lord that I will ſow the houſe of Iſrael, and the houſe of Iudah [f]with the ſeed of man and with the ſeed of beaſt.

28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throw downe, and to deſtroy, & to plague them, ſo will I watch ouer them to build & to plant them, ſaith the Lord.

29 In thoſe dayes ſhall they ſay no more, [g]The fathers haue eaten a ſowre grape & yͤ childrẽs teeth are ſet on edge.

30 But euery one ſhal die for his owne iniquitie: euery man that eateth yͤ ſowre grape, his teeth ſhalbe ſet on edge.

31 ¶ Beholde, the daies come, ſaith the Lord that I will make a [h]new couenãt with the houſe of Iſrael, and with the houſe of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt the which my couenant they [i]brake, although I was an huſband vnto them, ſaith the Lord.

33 But this ſhalbe the couenant that I will make with the houſe of Iſrael, After thoſe daies, ſaith the Lord, I wil put my [k]Law in their inward parts, and write it in their hearts, and will be their God, and they ſhalbe my people.

34 And they ſhal teach no more euery man his neighbour and euery man his brother, ſaying, Knowe the Lord: [l]for they ſhall all knowe me from the leaſt of them vnto the greateſt of them, ſaith the Lord: for I will forgiue their iniquitie, & will remember their ſinnes no more.

35 Thus ſaith the Lord which giueth [m]the ſunne for a light to the day, & the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waues thereof roare: his Name is the Lord of hoſts.

36 If theſe ordinances depart out of my ſight ſayeth the Lord, then ſhall the ſeede of Iſrael ceaſe from being a nation before me for euer.

37 Thus ſaith the Lord, If the heauens can be meaſured, [n]or the foundations of yͤ earth bee ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they haue done, ſaith yͤ Lord.

38 Beholde, the dayes come, ſayth the Lord, that the [o]citie ſhall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the meaſure ſhal go forth in his preſence vpon the hil Gareb, and ſhall compaſſe about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and al the fields vnto the brooke of Kidron, and vnto the corner of the horſegate towarde the Eaſt ſhalbe holy vnto the Lorde, neither ſhall it be plucked vp nor deſtroyed any more for euer.

CHAP. XXXII.

Ieremiah is caſt into priſon becauſe he prophecied that the citie ſhould be taken of the king of Babylon. 7 He ſheweth, that the people ſhal returne againe to their owne poſſeſſion. 38 The people of God are his ſeruants, and he is their Lord.

THe worde that came vnto Ieremiah from the Lorde, in the [a]tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the King of Babels hoſte beſieged Ieruſalem: and Ieremiah the Prophet was ſhut vp in the court of the priſon, which was in the King of Iudahs houſe.

3 For Zedekiah King of Iudah had ſhut him vp, ſaying, Wherefore doſt thou prophecie, and ſay, Thus ſayeth the Lord, *Beholde, I will giue this citie into the handes of the King of Babel, and he ſhall take it?

4 And Zedekiah the King of Iudah ſhall not eſcape out of yͤ hand of the Caldeans, but ſhall ſurely be deliuered into the hands of the king of Babel, and ſhal ſpeake with him mouth to mouth, and his eyes ſhall beholde his face,

5 And he ſhall lead Zedekiah to Babel, and there ſhall he be, vntill I [b]viſite him, ſaith yͤ Lord: though ye fight with the Caldeans ye ſhal not proſper.

6 ¶ And Ieremiah ſaid, The worde of the Lord came vnto me ſaying,

7 Beholde, Hanameel the ſonne of Shallum thine vncle, ſhall come vnto thee and ſay, Bye vnto thee my fielde, that is in Anathoth: for the [d]title by kindred

[e] Hauing vnderſtand the viſion of the Meſſiah to come in whom the two houſes of Iſrael and Iudah ſhould be ioyned, I reioyced.

[f] I will multiplie and enrich them with people and cattel.

[g] The wicked vſed this prouerbe when they did murmure againſt Gods iudgements pronounced by the Prophetes, ſaying, That their fathers had committed the faute and the children were puniſhed, Ezek. 18, 2.

[h] Though the couenant of redemption made to the fathers, and that which was giuen after, ſeeme diuers, yet they are all one & grounded on Ieſus Chriſt, ſaue that this is called newe becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy Ghoſt giuen to his Church vnder the Goſpel.

[i] And ſo were the occaſion of their owne diuorcement through their infidelitie, Iſa. [illegible]
Or, [illegible].

[k] In the time of Chriſt my Lawe ſhal in ſtead of tables of ſtone be written in their hearts by mine holy Spirit, Ebr. 8, 10.

[l] Vnder the kingdome of Chriſt there ſhall be none blinded with ignorance but I will giue them faith and knowledge of God for remiſſion of their ſinnes, & daily increaſe the ſame: not that it ſhall not be meete to come [illegible] by the preaching of my miniſters as by the miniſtration of the holy Spirit Iſa. 54, 13. but the ful accompliſhment hereof is referred to the kingdome of Chriſt when we ſhal be ioyned with our head. [m] If the ſunne, moone and ſtarres ceaſe not but remaine according to mine ordinance, ſo long as this world laſteth ſo ſhall mine church neuer faile, neither ſhal there be any thing better [illegible] and as ſure as I will haue a people, ſo certaine is it that I will haue my worde for euer to gouerne them with.

[n] The one and the other is impoſſible.

[o] As it was performed, Nehemiah 3,1. By this deſcription he ſheweth that the citie ſhould be as ample, & beautifull as euer it was: but he alludeth to the ſpiritual Ieruſalem, whoſe beautie ſhould be incomparable.

[a] So that Ieremiah had now prophecied from the thirteenth yeere of Ioſiah vnto the laſt yeere ſaue one of Zedekiahs reigne, which was almoſt fourtie yeres.

Chap. 19. 16, 17. & 34. 2.

[b] Til I take Zedekiah away by death: for he ſhall not die by the ſworde, as Chap. 34. 4.

[c] Whereby was ment that the people ſhould returne againe out of captiuitie and enioy their poſſeſſions & vineyardes, as verſ. 15 & 44.

[d] Or, right to redeeme it.

dred appertaineth vnto thee[d] to bye it.

8 So Hanameel mine vncles ſonne, came to me in the court of the priſon according to the word of the Lorde, & ſaide vnto me, Bie my field I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the poſſeſſion[e] is thine, and the purchaſe belongeth vnto thee: bye it for thee. Then I knewe that this was ẏ word of the Lord.

9 And I bought ẏ field of Hanameel, mine vncles ſone, that was in Anathoth and weighed him the ſiluer, euen ſeuen [f]ſhekels, and ten pieces of ſiluer.

10 And I writ it in the booke & ſigned it, and tooke witneſſes, & weighed him the ſiluer in the balances.

11 So I tooke the booke of the poſſeſſion, being ſealed [g]according to ẏ Law, and cuſtome, with the booke that was open,

12 And I gaue the booke of the poſſeſſion vnto Baruch ẏ ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine vncles ſonne, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſō.

13 And I charged Baruch before thē, ſaying,

14 Thus ſaith the Lord of hoſts, the God of Iſrael, Take the writings, euē this booke of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen [h]veſſel, that they may continue a long time.

15 For the Lord of hoſtes, the God of Iſrael ſayth thus, Houſes and fieldes, and vineyardes ſhalbe poſſeſſed againe in this land.

16 ¶ Now when I had deliuered the booke of the poſſeſſion vnto Baruch, the ſonne of Neriah, I prayed vnto the Lord ſaying,

17 Ah Lord God, beholde, thou haſt made the heauen and the earth by thy great power, and by thy ſtretched out arme, & there is nothing ‖hard vnto thee.

18 *Thou ſhewest mercie vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their children[i] after thē. O God the great & mightie, whoſe Name is the Lord of hoſts,

19 Great in counſell, and mightie in worke, (for thine eies are open vpon all the wayes of the ſonnes of men, to giue to euery one according to his waies, and according to the fruit of his workes)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this[k] day, and in Iſrael, & amōg all men & haſt made thee a Name, as appeareth this day,

21 And haſt brought thy people Iſrael out of ẏ land of Egypt with ſignes, and with wonders, and with a ſtrong hand, with a ſtretched out arme, & with great terrour,

22 And haſt giuen them this lande, which thou dideſt ſweare to their fathers to giue them, euen a lande, that floweth with milke and hony,

23 And they came in and poſſeſſed it, but they obeyed not thy voyce, neyther walked in thy Law: all that thou commandedſt thē to do, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the[l] mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight againſt it by meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaide vnto mee, O Lord God, Bye vnto thee the fielde for ſiluer, and take witneſſes: for the citie ſhalbe giuen into ẏ hand of the Caldeās.

26 ¶ Then came the word of ẏ Lord vnto Ieremiah, ſaying,

27 Beholde, I am the LORD GOD of all[m] fleſh: is there any thing to hard for mee?

28 Therefore thus ſaith the Lorde, Behold, I will giue this citie into the hande of the Caldeans, & into the hande of Nebuchad nezzar, King of Babel, & he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, & ſet fire on this citie and burne it, with the houſes, vpon whoſe roufes they haue offred incēſe vnto Baal, & powred drinke offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Iſrael and the children of Iudah haue ſurely done euil before me from their[n] youth: for the children of Iſrael haue ſurely prouoked me to anger with ẏ workes of their hands, ſaith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, & of my wrath, from the daye, that they built it, euē vnto this day, that I ſhould remoue it out of my ſight,

32 Becauſe of all the euill of the children of Iſrael, and of the childrē of Iudah, which they haue done to prouoke

d Becauſe he was next of the kinred, as Ruth.4.4.

e Of the poſſeſſion of the Leuites, read Leu.25.32.

f Which mounteth to of our money, about ten ſhillings ſixe pence, if this ſhekel were the common ſhekel, read Gen.23.15. for the ſhekel of the Temple was of double value, and ten pieces of ſiluer were halfe a ſhekel for twentie made the ſhekel.

g According to the cuſtome, the inſtrument or euidence was ſealed vp with the common ſeale, and a copie thereof remained, which conteyned the ſame in effect, but was not ſo authentical as the other, but was left open to be ſeene if any thing ſhulde be called into doubt.

h And ſo to hide them in the ground, that they might be preſerued as a token of their deliuerance.

‖Or, hid.

Exod.34.7. deut.5.9.

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie, which by nature are vnder this malediction, ſhal be puniſhed both for their owne wickednes, and that the iniquitie of their fathers, which is likewiſe in them, ſhalbe alſo reuenged on their heads.

k Meaning, that his miracles in deliuering his people ſhould neuer be forgotten.

l The worde ſignifieth any thing that is caſt vp, as a mount or rampart: & is alſo vſed for engines of warre, which were layde on an hie place to ſhoote into a citie, before that gunnes were in vſe.

m That is, of euerie creature: who as they are his worke, ſo doeth he gouerne & guide them as pleaſeth him: whereby he ſheweth that as he is the author of this their captiuitie for their ſinnes, ſo will he for his mercies be their redeemer to reſtore them againe to libertie.

n From ẏ time that I brought them out of Egypt & made them my people and called them my firſt borne.

me to anger, euen they, their Kings, their princes, their prieſts and their prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto me the backe and not the face: though I taught them, [o] riſing vp early, and inſtructing them, yet they were not obedient to receyue doctrine,

34 But they ſet their abominations in the houſe whereupon my name was called to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of Benhinnom, to cauſe their ſonnes, and their daughters to [q] paſſe through the fire vnto [r] Molech, which I commaunded them not, neither came it into my mind, that they ſhould do ſuch abomination, to cauſe Iudah to ſinne.

36 And nowe therefore, thus hath the Lord God of Iſrael ſpoken, concerning this citie, whereof ye ſay, [s] It ſhalbe deliuered into the hande of the king of Babel by the ſword, and by the famine, and by the peſtilence,

37 Beholde, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, & in my wrath, and in great indignation, & I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

38 And they ſhalbe my people, and I will be their God.

39 And I will giue them [t] one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

40 And I wil make an [u] euerlaſting couenant with them, that I will neuer turne away from them to do thē good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I will delite in them to doe them good, & I will plant them in this lande aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I haue brought al this great plague vpon this people, ſo wil I bring vpon them al the good that I haue promiſed them.

43 And the fieldes ſhalbe poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhalbe giuen into the hand of the Caldeans.

44 [x] Men ſhal bye fields for ſiluer, and make writings, and ſeale them, and take witneſſes in the land of Beniamin, and rounde about Ieruſalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſaith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, whiche the Lord promised. 8 God forgiueth sinnes to his owne people. 15 The birth of Christ. 20 The kingdome of Christ in the Church shal neuer be ended.

MOreouer, the word of ye Lord came vnto Ieremiah the ſeconde time (while hee was yet ſhut vp in the [a] court of ye priſon, ſaying,

2 Thus ſaith the Lorde, the maker [b] thereof, the Lorde that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto me, and I will anſwere thee, and ſhewe thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lorde God of Iſrael, concerning the houſes of this citie, and concerning the houſes of ye Kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword,

5 They come to [d] fight with the Caldeans, but it is to fill them ſelues with the dead bodies of men, whome I haue ſlaine in mine anger and in my wrath: for I haue hid my face from this citie, becauſe of all their wickednes.

6 ¶ Beholde, [e] I will giue it health & amendement: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cauſe the [f] captiuitie of Iudah, & the captiuitie of Iſrael to returne, & wil builde them as at the firſt.

8 And I will clenſe them from all their iniquitie, wherby they haue ſinned againſt me: yea, I will pardon all their iniquities, whereby they haue ſinned againſt me, and whereby they haue rebelled againſt me.

9 And it ſhalbe to me a name, a [h] ioy, a praiſe, and an honour before al the nations of the earth, which ſhall heare all the good that I do vnto them: and they ſhall feare, and tremble for all the goodnes, and for all the wealth, that I ſhew vnto this citie.

10 Thus ſaith ye Lorde, Againe there ſhalbe heard in this place (which ye ſay ſhalbe deſolate, without mā, and without beaſt, euen in the cities of Iudah, & in the ſtreetes of Ieruſalem, that are deſolate without man, and without inhabitant, and without beaſt)

11 The voyce of ioye and the voyce of gladneſſe

[o] Read Chap. 7,13. and 11,7. and 25,3. and 26,5. & 29,19. and 35,14. and 44,4. 2.Chro.36,15.

[p] That is the altars, which were made to offer ſacrifice vpon to their idoles.

[q] Read Chap. 7,31. 2.King. 23,10.

[r] Read 2.Kin. 16,3.

[s] Read Chap. 30,16.

Deut. 30,3.

Chap. 30,22.

[t] One conſent and one religion as Ezek. 11,19. & 36,27.

[u] Read Chap. 31,31,33.

[x] This is the declaration of that which was ſpoken, verſe 15.

[a] Which was in the Kings houſe at Ieruſalem as chap. 32,2.

[b] To wit, of Ieruſalem: who as he made it, ſo wil he preſerue it. Reade Iſa. 37,26.

[c] Read Chap. 32,24.

[d] The Iewes thinke to ouercome the Caldeans but they ſeeke their owne deſtruction.

[e] He ſheweth that Gods fauour is cauſe of all proſperitie as his anger is of all aduerſitie.

[f] In the middes of his threatnings God remembreth his, and comforteth them.

[g] Declaring that there is no deliuerance nor ioy, but where as we fele remiſſion of ſinnes.

[h] Whereby he ſheweth that the Church where is remiſſion of ſinnes, is Gods honour and glorie, ſo that whoſoeuer is enemie to it, laboureth to diſhonour God.

gladneſſe, the voyce of the bridegrome, & the voyce of the bride, the voyce of them that ſhall ſay, ⁱ Praiſe the Lord of hoſts, becauſe the Lord is good: for his mercie endureth for euer, and of them that offer the ſacrifice of praiſe in the houſe of the Lorde, for I will cauſe to returne the captiuitie of the lande, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſtes, Againe in this place, which is deſolate, without man, and without beaſt, and in all the cities thereof there ſhall be dwelling for ſhepheards to reſt their flockes.

13 In the cities of the ᵏ mountaines, in the cities in the plaine, and in the cities of the South, and in the lande of Beniamin, and about Ieruſalem, and in the cities of Iudah ſhall the ſheepe paſſe againe, vnder ÿ hande of him that telleth them ſaith the Lord.

14 Behold, the dayes come, ſayth the Lord that I wil performe ÿ good thing, which I haue promiſed vnto the houſe of Iſrael, and to the houſe of Iudah.

15 In thoſe dayes and at that time, will I cauſe ˡ the branch of righteouſnes to growe vp vnto Dauid, and hee ſhall execute iudgement, and righteouſneſſe in the land.

16 In thoſe dayes ſhall Iudah be ſaued, and Ieruſalem ſhall dwell ſafely, and he that ſhall call ᵐ her, is the Lorde our ⁿ righteouſneſſe.

17 For thus ſayeth the Lorde, Dauid ſhall neuer want a man to ſit vpon the throne of the houſe of Iſrael.

18 Neither ſhal the Prieſts & Leuites want a man before mee to offer ᵒ burnt offrings and to offer meat offrings, and to do ſacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, ſaying,

20 Thus ſaith the Lord, If you can breake my couenant of the ᵖ day, and my couenant of the night, that there ſhould not be day, and night in their ſeaſon,

21 Then may my couenant be broken with Dauid my ſeruant ÿ he ſhould not haue a ſonne to reigne vpon his throne, and with the Leuites, and Prieſts my miniſters.

22 As the armie of heauen can not be nombred, neither ÿ ſande of the ſea meaſured: ſo will I multiplie the ſeede of Dauid my ſeruant, & the Leuites, that miniſter vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, ſaying,

i Which was a ſong appointed for the Leuites to praiſe God by, 1. Chro 16.8, pſal. 105.1. iſa. 12.4. pſal. 106.1. & 107.1. and 118.1. & 136.1.

k Meaning, that all ÿ countrey of Iudah ſhalbe inhabited againe.

l That is, I will ſende the Meſſiah which ſhal come of ÿ houſe of Dauid, of whome this propheſie is ment, as reſiſte all the Iewes, & that which is written Chap. 23.5.

m To wit, Chriſt that ſhall call hes Church.

n That is, Chriſt is our Lord God our righteouſnes, ſanctification, and redemption, 1. Cor. 1.30.

o This is chiefly meant of the ſpirituall ſacrifice of thankeſgiuing which is left to the Church in the time of Chriſt, who was the euerlaſting Prieſt and the euerlaſting ſacrifice figured by ÿ ſacrifices of the Law.

p Read Chap. 31.35.

24 Conſidereſt thou not what ᑫ this people haue ſpoken, ſaying, The two families, which the Lorde hath choſen, he hath euen caſt them off: thus they haue deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lorde, If my couenant be not with day and night and if I haue not appointed the order of heauen and earth,

26 Then will I caſt away the ſeede of Iaakob and Dauid my ſeruant, and not take of his ſeede to be rulers ouer the ſeede of Abraham Iſhak, and Iaakob: for I will cauſe their captiuitie to returne, and haue compaſſion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah ſhalbe giuen into the handes of the king of Babylon. 11 He rebuketh their crueltie towarde their ſeruants.

The Worde which came vnto Ieremiah from the Lorde when ᵃ Nebuchad-nezzar King of Babel, and all his hoſte, & all the kingdomes of the earth, that were vnder ÿ power of his hand, and al people fought againſt Ieruſalē, & againſt all the cities thereof ſaying,

2 Thus ſaith the Lord God of Iſrael, Goe, and ſpeake to Zedekiah king of Iudah, and tell him, Thus ſayeth the Lorde, Beholde, * I will giue this citie into the hand of the King of Babel, and he ſhall burne it with fire,

3 And thou ſhalt not eſcape out of his hande, but ſhalt ſurely be taken, and deliuered into his hande, and thine eyes ſhal beholde the face of the King of Babel, and he ſhal ſpeake with thee mouth to mouth, and thou ſhalt goe to Babel.

4 Yet heare the worde of the Lorde, O Zedekiah, King of Iudah: thus ſaith the Lorde of thee, Thou ſhalt not die by the ſworde,

5 But thou ſhalt die in ᵇ peace: and according to the burning for thy fathers the former Kings which were before thee, ſo ſhall they burne odours for thee, and they ſhall ᶜ lament thee, ſaying, Oh lorde: for I haue pronounced the worde ſaith the Lord.

6 Then Ieremiah ÿ Prophet ſpake all theſe wordes vnto Zedekiah King of Iudah in Ieruſalem,

7 (When the King of Babels hoſte fought againſt Ieruſalem, and againſt all the cities of Iudah, that were left, euen againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah)

q Meaning, the Caldeans and other [illegible] which thought God had [illegible] caſt of Iudah no [illegible] for [illegible], becauſe he did [illegible] for a time for their amendment.

a Who commonly of Ieremiah was called Nebuchadrezzar, and of others Nebuchadnezzar.

2.Chro.36.19. chap.29.16, 17. and 32.3.

b Not of any violent death.

c The Iewes ſhal lament for their lorde and King.

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah made a couenant with all the people, which were at Ieruſalẽ, [d] to proclaime libertie vnto them,

9 That euery man ſhould let his [e] ſeruant goe free, and euery man his handmaide, which was an Ebrue or an Ebrueſſe, and that none ſhould ſerue himſelfe of thẽ, to wit, of a Iewe his brother.

d When the enemie was at hande, and they ſaw thẽſelues in danger, they would ſeeme holy, and ſo began ſome kinde of reformatiõ but ſoone after they vttered their hypocriſie

e According to the Law Exo. 21.2. Deu. 15. 12.

10 Nowe when all the princes, and al the people which had agreed to the couenant, heard that euery one ſhoulde let his ſeruant goe free, and euery one his handmaide, and that none ſhoulde ſerue them ſelues of thẽ any more, they obeyed and let them goe.

11 But afterward they † repented and cauſed the ſeruãts and the handmaides, whome they had let goe free, to returne, and held them in ſubiection as ſeruants and handmaides.

† Ebr. returned.

12 Therefore the worde of the Lorde came vnto Ieremiah from the Lorde, ſaying,

13 Thus ſaith the Lord God of Iſrael, I made a couenãt with your fathers, when I brought them out of the lande of Egypt, out of the houſe of ‖ ſeruantes, ſaying,

‖ Or, bondage.

14 *At the terme of ſeuen yeeres let yee goe, euery man his brother an Ebrue which hath bene ſolde vnto thee: and whẽ he hath ſerued thee ſixe yeres, thou ſhalt let him go free from thee: but your fathers obeyed mee not, neither inclined their eares.

* Deut. 15.1,12.

15 And ye were now turned, and had done right in my ſight in proclaiming libertie, euery man to his neighbour, & ye had made a couenant before mee in [f] the houſe, whereupon my name is called.

f Meaning, in the Temple, to declare that it was a moſt ſolemne and ſtrait couenant made in the Name of the Lorde.

16 But ye repented, and polluted my name: for ye haue cauſed euery man his ſeruant, and euery man his handmaide, whom ye had ſet at libertie at their pleaſure, to returne, and hold them in ſubiection to bee vnto you as ſeruantes and as handmaides.

17 Therefore thus ſaith the Lord, Ye haue not obeyed mee, in proclaiming fredome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, ſaith the Lorde, [g] to the ſword, to the peſtilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the ſworde libertie to deſtroy you.

18 And I will giue thoſe men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they [h] cut the calfe in twaine, and paſſed betweene the partes thereof:

h As touching this maner of ſolemne couenant which the ancient vſed by paſſing betweene the two partes of a beaſt, to ſignifie that the tranſgreſſor of the ſame couenant ſhould be ſo deuided in pieces, reade Gen. 15.10.

19 The princes of Iudah, and the princes of Ieruſalem, the Eunuches, and the Prieſtes, and all the people of the lande, which paſſed betweene the partes of the calfe,

20 I will euen giue them into the hande of their enemies, and into the handes of them that ſeeke their life: and their dead bodies ſhalbe for meate vnto the foules of the heauen, and to the beaſtes of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hãd of their enemies, and into the hande of them that ſeeke their life, and into the hande of yͤ King of Babels hoſte, which [i] are gone vp from you.

i To fight againſt the Egyptians, as Chap. 37.11.

22 Beholde, I wil commaund, ſaith the Lorde, and cauſe them to returne to this citie, and they ſhall fight againſt it, and take it, and burne it with fire: and I will make the cities of Iudah deſolate without an inhabitant.

CHAP. XXXV.

He propoſeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The worde which came vnto Ieremiah from the Lorde, in the dayes [a] of Iehoiakim the ſonne of Ioſiah King of Iudah, ſaying,

a For the diſpoſition and order of theſe prophecies, reade Chap. 27.1

2 Go vnto the houſe of the [b] Rechabites, & ſpeake vnto them, & bring them into the houſe of the Lorde into one of yͤ chambers, & giue them wine to drinke.

b They came of Hobab Moſes father in lawe, who was no Iſraelite, but after ioyned with them in the ſeruice of God.

3 Then tooke I Iaazaniah, yͤ ſonne of Ieremiah the ſonne of Habazziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites,

4 And I brought thẽ into the houſe of the Lorde, into the chamber of the ſonnes of Hanan, the ſonne of Igdaliah a man of God, which was by the chamber of the princes which was aboue the chamber of Maaſeiah the ſonne of Shallum, the keeper of the ‖ treaſure.

c That is, a Prophet.

‖ Or, [illegible].

5 And I ſet before the ſonnes of the houſe of the Rechabites, pottes full of wine, and cuppes, and [d] ſaide vnto them, Drinke wine.

d The Prophet ſaith not, The Lord ſaith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, ſeeing the Iewes would not obey God himſelfe.

6 But they ſaide, We will drinke no wine: for [e] Ionadab yͤ ſonne of Rechab our father commanded vs, ſaying, [f] Ye ſhall drinke no wine, [neither] you nor

e Whome Iehu the King of Iſrael fauoured for his zeale, 2. King. 10.15.

f Teaching them hereby to flee all occaſion of intemperancie, ambition and auarice, and that they might knowe that they were ſtrangers in the earth, & be readie to depart at al occaſions.

your ſonnes for euer.

7 Neither ſhall yee builde houſe, nor ſowe ſeede nor plant vineyard, nor haue any, but all your daies ye ſhall dwell in tentes, that ye may liue a lōg time in the lande where ye be ſtrangers.

8 Thus haue wee obeyed the voyce of Ionadab the ſonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, neither we our wiues, our ſonnes, nor our daughters.

9 Neither builde we houſes for vs to dwell in, neither haue we vineyard, nor fielde, nor ſeede,

10 But we haue remained in tents, & haue obeied, & done according to [g] al that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we ſaid, Come, & let vs go to Ieruſalem, from ŷ hoſte of the Caldeans, and from the hoſte of Aram: ſo we [h] dwel at Ieruſalē.

12 Then came the word of the Lord vnto Ieremiah, ſaying,

13 Thus ſaith the Lord of hoſtes, the God of Iſrael, Goe, and tell the men of Iudah and the inhabitants of Ieruſalem will ye not receiue doctrine to obey my wordes, ſaith the Lord?

14 The commandemēt of Ionadab the ſonne of Rechab that he commāded his ſonnes, that they ſhould drinke no wine, is ſurely kept: for vnto this daye they drinke none, but obey their fathers commandement: notwithſtanding I haue ſpoken vnto you, [k] riſing early, and ſpeaking but ye would not obey me.

15 I haue ſent alſo vnto you all my ſeruants the Prophets, riſing vp earely, and ſending them, ſaying, *Returne now euery man from his euill way, and amend your workes, and go not after other gods to ſerue them & ye ſhall dwell in the lande which I haue giuen vnto you, and to your fathers, but ye woulde not encline your eare, nor obey me.

16 Surely the ſonnes of Ionadab the ſonne of Rechab, haue kept the commandement of their father, which hee gaue them, but this people hath not obeyed me.

17 Therefore thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I will bring vpon Iudah and vpon al the inhabitants of Ieruſalem, all the euill ŷ I haue pronounced againſt them, becauſe I haue ſpokē vnto them, but they would not heare, & I haue called vnto them, but they would not anſwere.

18 And Ieremiah ſaid to the houſe of the Rechabites, Thus ſaith the Lord of hoſtes the God of Iſrael, Becauſe ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus ſaith the Lord of hoſtes, the God of Iſrael, Ionadab the ſonne of Rechab ſhal [m] not want a man, to ſtand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah telleth, the booke of the curſes againſt Iudah, and Iſrael. 9 He is ſent with the booke vnto the people and readeth it before them all. 14 Hee is called before the princes and readeth it before them alſo. 23 The King cauſeth it to be burnt. 32 There is another written at the commandement of the Lorde.

AND in the fourth [a] yeere of Iehoiakim the ſonne of Ioſiah King of Iudah, came this worde vnto Ieremiah from the Lord, ſaying,

2 Take thee a roule or booke, and write therein all the words that I haue ſpoken to thee againſt Iſrael, & againſt Iudah, & againſt all the nations, from ŷ day that I ſpake vnto thee, [b] euen frō the dayes of Ioſiah vnto this day.

3 It may bee that the houſe of Iudah will heare of all the euill, which I determined to doe vnto them that they may returne euery man from his euill way, that I may forgiue their iniquitie and their ſinnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all ŷ words of the Lord, which hee had ſpoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, ſaying, I am [d] ſhut vp, and can not go into the houſe of the Lord.

6 Therefore go thou, and reade the roule, wherein thou haſt written at my mouth the wordes of the Lorde, in the audience of the people in the Lordes houſe vpon the [e] faſting day: alſo thou ſhalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will pray before the Lorde, and euerie one returne from his euil way for great is the anger and the wrath that the Lorde hath declared againſt this people.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes houſe.

9 And

[g] Which was nowe for the ſpace of three hundreth yeres from Iehu to Iehoiakim.

[h] Which declareth that they were not ſo bounde to their vowe, ŷ it could not be broken for any neceſſitie: for where they were commanded to dwel in tentes, they dwell now at Ieruſalem for feare of the warres.

[i] Whome I haue choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandement of their father.

[k] I haue moſt diligently exhorted & warned you both by my ſelf and my Prophets

Chap. 18.11 and 25.5

[l] That is, by his Prophets and miniſters which ſheweth that it is as much as though he ſhould ſpeak to vs him ſelfe, whē he ſendeth his miniſters to ſpeake in his Name.

[m] The poſteritie ſhall continue and be in my fauour for euer.

[a] Read Chap. 25.1.

[b] Which were twentie & three yeeres as Chap. 25.3. counting from the thirtenth yeere of Ioſiahs reigne.

[c] As he did indite.

[d] Meaning, in priſon through the malice of the Prieſts.

[e] Which was proclaimed for feare of ŷ Babylonians, as their cuſtome was when they feared warre or any great plague of God: the which faſting without praier and repentance are but mocking but a meere hypocriſie.

9 ¶ And in the fift yeere of Iehoiakim the ſonne of Ioſiah King of Iudah, in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the houſe of the Lord, in the chamber of Gemariah the ſonne of Shaphan the ſecretarie, in the hier court at the entrie of the newe gate of the Lordes houſe, in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, ÿ ſonne of Shaphan had heard out of ÿ book all the wordes of the Lord,

12 Then he went downe to the kings houſe into the Chancellours chamber, & lo, all the princes ſate there, euen Eliſhama the Chancellour and Delaiah ÿ ſonne of Shemaiah, and Elnathan the ſonne of Achbor, and Gemariah ÿ ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto thẽ all the wordes that he had heard when Baruch read in the booke in the audiẽce of the people.

14 Therefore all the princes ſent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Chuſhi, vnto Baruch, ſaying, Take in thine hande the roule, wherein thou haſt read in the audience of the people, & come. So Baruch the ſonne of Neriah, tooke ÿ roule in his hande, and came vnto them.

15 And they ſaid vnto him, Sit downe nowe, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard al the wordes they were afraid both one and other, & ſaid vnto Baruch, We wil certifie the King of all theſe wordes.

17 And they examined Baruch, ſaying, Tell vs nowe, howe dideſt thou write all theſe wordes at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe wordes vnto mee with his mouth, and I wrote them with ynke in the booke.

19 Then ſaid ÿ princes vnto Baruch, Go, hide thee thou and Ieremiah, and let no man knowe where ye be.

20 ¶ And they went in to the King to the court but they layde vp the roule in the chamber of Eliſhama the Chancellour & tolde the King all the wordes, that he might heare.

21 So the king ſent Iehudi to fet the roule, and he tooke it out of Eliſhama the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the princes, which ſtoode beſide the king.

22 Now the king ſate in the winter houſe, in the [l] ninth moneth, and there was a fire burning before him.

23 And whẽ Iehudi had read three, or foure ſides he cut it with the penknife and caſt it into the fire, that was on the hearth vntil all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rẽt [m] their garmẽts, neither ÿ king, nor any of his ſeruants, ÿ heard all theſe words.

25 Neuertheles, Elnathan, and Delaiah, and Gemariah had beſought the king, that hee would not burne ÿ roule: but he would not heare them.

26 But the king commanded Ierahmeel the ſonne of Hammelech, and Seraiah the ſonne of Azriel, & Shelemiah the ſonne of Abdiel, to take Baruch the ſcribe, and Ieremiah the Prophet, but the Lord hid them.

27 ¶ Then the worde of the Lorde came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe [o] another roule and write in it all the former words that were in ÿ firſt roule which Iehoiakim the king of Iudah hath burnt,

29 And thou ſhalt ſay to Iehoiakim king of Iudah, Thus ſaith the Lorde, Thou haſt burnt this roule, ſaying, [p] Why haſt thou written therein, ſaying, that the king of Babel ſhall certainely come & deſtroy this land, and ſhall take thence both man and beaſt?

30 Therefore thus ſaith the Lord of Iehoiakim King of Iudah, Hee ſhall haue none to ſit vpon the throne of Dauid, and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will viſite him & his ſeede, and his ſeruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all the euill that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the ſcribe the ſonne of Neriah, which wrote therein at the

---

[g] The faſt was then proclaimed, and Baruch red this roule which was a litle before that Ieruſalem was firſt taken, and then Iehoiakim and Daniel & his companions were led away captiues.

[h] Which is the Eaſt gate of ÿ Temple.

[i] The godly were afraide, ſeing God ſo offended and the wicked were aſtonied for the horror of the puniſhment.

[k] They that were good among the princes, gaue this counſel, by whoſe meanes it is like that Ieremiah was deliuered: for they knewe the rage of ÿ king, and of [illegible] that [illegible] in danger of their liues.

[l] Which conteined part of Nouember and part of December.

[m] Shewing, that the wicked in ſteade of repenting when they heare Gods iudgements, growe into farther malice againſt him and his worde.

[n] Thus we ſee the continuall care, that God hath euer ouer his to preſerue them from the rage of the wicked.

[o] Though the wicked thinke to haue aboliſhed the worde of God when they haue burnt ÿ booke therof, yet this declareth that God will not onely raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſ. 32.

[p] Theſe are Iehoiakims wordes.

[q] Though Iehoiachin his ſonne ſucceded him, yet becauſe he reigned but three monethes it was eſteemed as no reigne.

[r] Read Chap. 22.19.

the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added beſides them many like wordes.

CHAP. XXXVII.

Zedekiah ſucceeded Ieconiah. 3 He ſendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken, 15 He is beaten and put in priſon.

2.King.24.17. 2.Chro.36.10. chap.22.24.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah where as before his name was Mattaniah, 2.King. 24.17.

†Ebr. hande.

AND ⁎ King Zedekiah the ſonne of Ioſiah reigned for [a] Coniah the ſonne of Iehoiakim, whome Nebuchad-nezzar King of Babel [b] made King in the land of Iudah.

2 But neither hee, nor his ſeruants, nor the people of the lande would obeye the wordes of the Lord, which he ſpake by the † miniſterie of the Prophet Ieremiah.

c Becauſe he was afrayde of the Caldeans that came againſt him.

3 And Zedekiah yͤ king [c] ſent Iehucall the ſonne of Shelemiah, & Zephaniah the ſonne of Maaſeiah the Prieſt to the Prophet Ieremiah, ſaying, Pray now vnto the Lord our God for vs.

d That is, was out of priſon and at libertie.

4 ([d] Now Ieremiah went in & out among the people: for they had not put him into the priſon.

e To helpe the Iewes.

†Ebr. went vp.

5 Then Pharaohs hoſte was [e] come out of Egypt: and when the Caldeans that beſieged Ieruſalem, heard tidings of them, they † departed from Ieruſalem)

6 Then came the worde of the Lord vnto the Prophet Ieremiah, ſaying,

7 Thus ſaith the Lord God of Iſrael, Thus ſhall yee ſay to the King of Iudah, that ſent you vnto mee to inquire of me, Behold, Pharaohs hoſte, which is come foorth to helpe you, ſhall returne to Egypt into their own land.

8 And yͤ Caldeans ſhall come againe, and fight againſt this citie, and take it & burne it with fire.

†Or, lift not vp your mindes.

9 Thus ſaieth the Lorde, † Deceiue not your ſelues, ſaying, The Caldeans ſhal ſurely depart from vs: for they ſhal not depart.

10 For though yee had ſmitten the whole hoſte of the Caldeans that fight againſt you, and there remained but † wounded men amõg them, yet ſhould euery man riſe vp in his tent, and burne this citie with fire.

11 ¶ When the hoſte of the Caldeans was brokẽ vp from Ieruſalem, becauſe of Pharaohs armie,

f As ſome thinke to go to Anathoth his owne towne.

12 Thẽ Ieremiah went out of Ieruſalẽ to go into yͤ [f] land of Beniamin, ſeparating himſelf thẽce frõ amõg yͤ people.

g For he would goe into the countrey of Beniamin.

†Ebr. a lie.

13 And when he was in the [g] gate of Beniamin, there was a chiefe officer, whoſe name was Iriah, the ſonne of Shelemiah, the ſonne of Hananiah, and he tooke Ieremiah yͤ Prophet, ſaying, Thou † fleeſt to the Caldeans.

14 Then ſaid Ieremiah, That is falſe, I flee not to the Caldeans: but he would not heare him: ſo Iriah tooke Ieremiah & brought him to yͤ princes.

15 Wherefore the Princes were angrie with Ieremiah, and ſmote him, & laide him in priſon in the houſe of Iehonathan the ſcribe: for they had made that the [h] priſon.

h Becauſe it was a more ſtraight priſon.

16 When Ieremiah was entred into the dungeon, and into the priſons, & had remained there a long time,

17 Then Zedekiah the King ſent, and tooke him out, and the King aſked him ſecretly in his houſe, and ſaide, Is there any worde from the Lorde? And Ieremiah ſaid, Yea: for, ſaid hee, thou ſhalt be deliuered into the hande of the King of Babel.

18 Moreouer, Ieremiah ſaide vnto King Zedekiah, What haue I offended againſt thee, or againſt thy ſeruãts, or againſt this people, that yee haue put me in priſon?

Chap.28.4.

19 ⁎ Where are now your Prophets, which prophecied vnto you, ſaying, The King of Babel ſhall not come againſt you nor againſt this land?

†Ebr. fall.

20 Therefore heare nowe, I pray thee, O my Lord yͤ King: let my prayer † be accepted before thee, that thou cauſe me not to returne to the houſe of Iehonathan the ſcribe leaſt I die there.

i That is ſo long as there was any bread in the citie: thus God prouideth for his that he will not let them want, to preſerue them to that end whereunto he hath appointed thẽ.

21 Then Zedekiah the King commanded, that they ſhould put Ieremiah in the court of the priſon, & that they ſhould giue him daily a peece of breade out of the bakers ſtreete [i] vntill all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the requeſt of Ebed-melech the king commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah ſheweth the king how he might eſcape death.

a For Zedekiah had [illegible] Ieremiah [illegible] the Lord [illegible] ſtate of [illegible] now [illegible] as Chap. [illegible]

THen Shephatiah the ſonne of Mattan, and Gedaliah the ſonne of Paſhur, and Iucall the ſonne of Shelemiah, and Paſhur yͤ ſonne of Malchiah, heard the wordes that Ieremiah had ſpoken vnto all the people, ſaying, 2 Thus ſaith the Lorde, Hee that remaineth in this citie, ſhal die by ẏ ſworde, by the famine and by the peſtilence: but he that goeth foorth to the Caldeans, ſhal liue: for he ſhall haue his life for a pray, and ſhall liue.

3 Thus ſaith ẏ Lord, This citie ſhall ſurely be giuen into the hand of the king of Babels armie, which ſhall take it.

4 Therfore the princes ſaid vnto the King, Wee beſeeche you let this man be put to death: for thus he weakeneth the hands of the men of warre ẏ remayne in this citie, and the hands of all the people, in ſpeaking ſuch wordes vnto them: for this man ſeeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king ſaid, Beholde, hee is in your handes, for the king can denie you nothing.

6 Then tooke they Ieremiah, & caſt him into the dungeon of Malchiah the ſonne of Hammelech, ẏ was in the court of the priſon: and they let downe Ieremiah with coardes: and in the dungeon there was no water but myre: ſo Ieremiah ſtacke faſt in the myre.

7 Now when Ebed melech ẏ ‖blacke More one of the Eunuches, which was in the Kings houſe, heard that they had put Ieremiah in the dungeon (then the King ſate in the gate of Beniamin)

8 And Ebed melech went out of the kings houſe, & ſpake to the king, ſaying,

9 My lorde the king, theſe men haue done euill in all that they haue done to Ieremiah ẏ Prophet, whom they haue caſt into the dungeon, and hee dyeth for hũger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebedmelech the blacke More, ſaying, Take frõ hence thirtie men with thee, & take Ieremiah the Prophet out of the dungeon before he dye.

11 So Ebed melech tooke ẏ men with him and went to the houſe of the King vnder the treaſurie, and tooke there old rotten ragges, & olde worne cloutes, and let them downe by coardes into the dungeon to Ieremiah.

12 And Ebed melech the blacke More ſaid vnto Ieremiah, Put now theſe old rotten ragges, and worne, vnder thine arme holes, betweene the coards. And Ieremiah did ſo.

13 So they drewe vp Ieremiah with coardes & tooke him vp out of the dungeon, and Ieremiah remained in ẏ court of the priſon.

14 ¶ Then Zedekiah the King ſent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the houſe of the Lorde, & the King ſaid vnto Ieremiah, I will aſke thee a thing: hide nothing from me.

15 Then Ieremiah ſaide to Zedekiah, If I declare it vnto thee, wilt not thou ſlay me? and if I giue thee counſel, thou wilt not heare me.

16 So the King ſware ſecretly vnto Ieremiah, ſaying, As the Lorde liueth, that made vs theſe ſoules, I will not ſlay thee, nor giue thee into the handes of thoſe men that ſeeke thy life.

17 Then ſaide Ieremiah vnto Zedekiah, Thus ſaith the Lorde God of hoſtes, the God of Iſrael, If thou wilt go foorth vnto the King of Babels [h] princes then thy ſoule ſhall liue, and this citie ſhall not bee burnt vp with fire, and thou ſhalt liue, and thine houſe.

18 But if thou wilt not goe foorth to the King of Babels princes, then ſhall this citie be giuen into the hande of the Caldeans, and they ſhall burne it with fire, & thou ſhalt not eſcape out of their handes.

19 And Zedekiah the King ſaid vnto Ieremiah, I am carefull for ẏ Iewes that are fled vnto the Caldeans, leſt they deliuer me into their handes, and they [i] mocke me.

20 But Ieremiah ſaid, They ſhall not deliuer thee: hearken vnto ẏ voyce of the Lord, I beſeeche thee, which I ſpeake vnto thee. ſo ſhall it be well vnto thee, and thy ſoule ſhall liue.

21 But if thou wilt refuſe to go forth, this is the worde that the Lorde hath ſhewed me.

22 And beholde, all the women that are [k] left in the king of Iudahs houſe, ſhalbe brought foorth to the King of Babels princes: and thoſe women ſhal ſaye, thy friendes haue perſuaded thee, and haue preuailed againſt thee: thy feete are faſtened in the myre, [and] they are turned backe.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeãs, and thou ſhalt not eſcape out of their handes, but ſhalt be taken by the hande of the king of Babel: and this citie ſhalt thou cauſe to be burnt with fire.

24 Then ſaide Zedekiah vnto Ieremiah, Let no mã know of theſe words, and thou ſhalt not dye.

25 But

b Read Chap. 21, 9. [illegible]

‖Or, diſcouraged.

c Thus we ſee howe the wicked when they can not abide to heare the trueth of Gods worde, ſeeke to put the miniſters to death as tranſgreſſours of policie.

d Wherein he [illegible] of [illegible] that not onely he would not heare the trueth ſpoken by the Prophet but alſo [illegible] to the luſtes of the wicked to be cruelly intreated.

‖Or, Chuſite, or Ethiopian.

e To heare matters and giue ſentence.

f Hereby is declared that the Prophet found more fauour [illegible]

g Where the King had ſet him before to be at more libertie as chap. 37, 21.

h And yeelde thy ſelfe vnto them.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

k When Iechoniah and his mother with others were caried away, theſe women of the Kings houſe were left which ſhal be taken, ſaith the Prophet, & tel the King of Babel howe Zedekiah hath bene ſeduced by his familiar friendes and falſe prophets, which haue left him in the mire

25 But if the princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſaye vnto thee, Declare vnto vs nowe, what thou haſt ſayde vnto the King, hide it not from vs, and we wil not ſlay thee: alſo what the king ſaid vnto thee,

26 Then ſhalt thou ſay vnto them, I [f] humbly beſought ẏ king that he would not cauſe me to returne to Iehonathans houſe, to dye there.

f Herein appeareth the infirmitie of the Prophet who did diſſemble to ſaue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and aſked him. And he tolde them according to all theſe wordes that the King had commanded: ſo they left off ſpeaking with him, for ẏ matter was not perceiued.

28 So Ieremiah abode ſtil in ẏ court of the priſon, vntill the day that Ieruſalem was taken: & he was [there,] when Ieruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

2.King.25.1. chap.52.4.

IN [*] ẏ ninth yere of Zedekiah king of Iudah in ẏ tenth moneth, came Nebuchad-nezzar king of Babel and all his hoſt againſt Ieruſalem, and they beſieged it.

2 [And] in the eleuenth yere of Zedekiah in ẏ fourth moneth, the ninth [day] of the moneth, the citie was [a] broken vp.

a The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, & ſate in the middle gate, [euen] Neregal, Sharezer, Samgar-nebo, Sarſechim, Rab ſaris, Neregal, Sharezer, Rab mag with all the reſidue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah ſawe them, and all the men of warre, then they fled, & went out of the citie by night, through the kings gardē, [&] by the [b] gate betwene ẏ two walles, and he went toward the wilderneſſe.

b Which was a poſterne doore, reade 2.King.25.4.

5 But the Caldeans hoſt purſued after thē, and ouertooke Zedekiah in the deſert of Iericho: & when they had takē him, they brought him to Nebuchad-nezzar King of Babel vnto [c] Riblah in ẏ land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the King of Babel ſlewe the ſonnes of Zedekiah in Riblah before his eyes: alſo the King of Babel ſlew all the nobles of Iudah.

7 Moreouer hee put out Zedekiahs eyes, and bounde him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings houſe, & the houſes of the people wͭ fire, & brake downe the walles of Ieruſalē.

9 Then Nebuzar adan the [*] chiefe ſtewarde caried away captiue into Babel the remnant of the people, that remained in the citie, and thoſe that were fled and fallen vnto him, with the reſt of the people that remained.

* Or, captaine of the garde.

10 But Nebuzar adan the chiefe ſtewarde left the [d] poore that had nothing in the lande of Iudah, and gaue them vineyards and fields at the ſame time.

d For the rich and the mightie which put their truſt in their riches and meanes, were by Gods iuſt iudgements moſt rigorouſly handled.

11 Nowe Nebuchad nezzar King of Babel gaue charge concerning Ieremiah vnto Nebuzar adan the chiefe ſtewarde, ſaying,

12 Take him, and [*] looke wel to him, and do him no harme, but doe vnto him [*] euen as he ſhall ſay vnto thee.

* Ebr. [illegible]

* Ebr. [illegible]

13 So Nebuzar adan the chiefe ſtewarde ſent, and Nebuſhazban, Rabſaris, and Neregal, Sharezer, Rab-mag, and al the King of Babels princes:

14 Euen they ſent, and tooke Ieremiah out of the courte of the priſon, and cōmitted him vnto [f] Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhould cary him home: ſo he dwelt among the people.

e Thus God preſerued his Prophet by his meanes, whom he made the ſcourge to puniſh the King, and them that were his enemies.

f Whome the King of Babel had nowe appointed gouernour ouer the reſt of the Iewes that he left behind.

15 Nowe the word of the Lord came vnto Ieremiah, while hee was ſhut vp in the court of the priſon ſaying,

16 Go and ſpeake to Ebed melech the blacke More, ſaying, Thus ſaith ẏ Lord of hoſtes the God of Iſrael, Behold, I will bring my wordes vpon this citie for euill, and not for good, and they ſhall be accompliſhed in that day before thee.

17 But I will deliuer thee in that day, ſaith the Lorde, and thou ſhalt not be giuen into ẏ hande of the men whome thou feareſt.

18 For I will ſurely deliuer thee, and thou ſhalt not fal by ẏ ſword but thy life ſhalbe for a pray vnto thee, becauſe thou [g] haſt put thy truſt in me, ſaith the Lord.

g Thus God recompenſed his zeale & fauour which he ſhewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to go whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord after that Nebuzar adan ẏ chiefe ſtewarde had let him goe frō Ramath, when he had taken him being bounde in chaines among all that were caried away captiue of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe ſteward tooke Ieremiah, and ſaide vnto him, The Lorde thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, & done according as he hath ſaide: becauſe ye haue ſinned againſt the Lorde, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I looſe thee this day frõ the chaines which were on thine handes: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with me into Babel, tarie ſtil: behold, all the lande is before thee: whither it ſeemeth good, and conuenient for thee to go, thither go.

5 For yet he was not returned: therefore he ſaide, Returne to Gedaliah the ſonne of Ahikam, ÿ ſonne of Shaphan, whome the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or go whereſoeuer it pleaſeth thee to go. So the chiefe ſteward gaue him vitailes and a reward and let him go.

6 Then went Ieremiah vnto Gedaliah the ſonne of Ahikam, [c] to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoſt, [d] which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam gouernour in the lande, and that hee had committed vnto him, men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Thẽ they came to Gedaliah to Mizpah, euen [e] Iſhmael the ſonne of Nethaniah, and Iohanan, and Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanchumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan *ſware vnto thẽ, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the lande, and ſerue the King of Babel, and it ſhal be well with you.

10 As for me, behold, I will dwell at Mizpah to ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſommer fruites, and oyle and put them in your veſſels, & dwell in your cities, that ye haue taken.

11 Likewiſe when al the Iewes that were in Moab and among the Ammonites, and in Edom, and that were in all the countreys, heard ÿ the King of Babel had left a remnant of Iudah, & that hee had ſet ouer thẽ Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuẽ, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and ſommer fruites, very much.

13 Moreouer Iohanan the ſonne of Kareah, & all the captaines of the hoſte, that were in the fieldes, came to Gedaliah to Mizpah,

14 And ſaid vnto him, Knoweſt thou not that Baalis the king of the Ammonites hath ſent Iſhmael ÿ ſonne of Nethaniah to ſlay thee? But Gedaliah the ſonne of Ahikam beleeued them not.

15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me goe, I pray thee, & I will ſlay Iſhmael ÿ ſonne of Nethaniah, & no man ſhall know it. Wherefore ſhould he kill thee, ÿ all ÿ Iewes, which are gathered vnto thee, ſhould be ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah ÿ ſonne of Ahikam ſaide vnto Iohanan the ſonne of Kareah, Thou ſhalt [h] not doe this thing: for thou ſpeakeſt falſly of Iſhmael.

CHAP. XLI.

2 Iſhmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Iſhmael.

BUt in the [a] ſeuenth moneth came Iſhmael the ſonne of Nethaniah the ſonne of Eliſhama of the ſeede royal, and the princes of the King, & ten men with him, vnto Gedaliah the ſonne of Ahikã to Mizpah, and there they did [c] eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe tenne men that were with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſworde, and ſlewe him, whom the king of Babel had made gouernour ouer the lande.

3 Iſhmael alſo ſlewe all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, and the men of warre.

4 Nowe the ſeconde day that he had ſlaine Gedaliah and no man knewe it,

5 There came men from Shechem, from

a From this ſecond verſe vnto Chap. 42. 7 it ſeemeth to be as a parentheſis, & the ſtorie is continued, and there this word which came vnto Ieremiah is declared what it was.

b God moued this infidel to ſpeake thus to declare ÿ great rebellion & obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

Or, at thy commandement.

c Which was a citie of Iudah.

d Which were ſcattered abroad for feare of the Caldeans.

e Who was of ÿ Kings blood and after ſlewe him, Chap. 41. 2.

* 2 King. 25. 24.

[illegible]

Or, choſen to dwell in.

Which were fledde al of for feare of the Caldeans.

c For vnder the colour of entertaining of Iſhmael he ſought onely to make them to deſtroy one another.

h That is godly, which think no harme to others, are ſooneſt deceiued, and neuer ſuſpect ſuch as ſeeke their deſtruction.

a The citie was deſtroyed in the fourth moneth: and in the ſeuenth moneth, which conteined part of September, and part of October, was the gouernor Gedaliah ſlaine.

Meaning, Gedaliah.

They did eat together as familiar friends.

from Shiloh, & from Samaria, euen foure ſcore men hauing their beardes ſhauē, and their clothes rent & cut with [d]offrings and incenſe in their handes to offer in the houſe of the Lord.

6 And Iſhmael the ſonne of Nethaniah went forth from Mizpah to meet thē, weeping as he went: & whē he met thē, he ſaid vnto them Come to Gedaliah the ſonne of Ahikam.

7 And when they came into the middes of the citie, Iſhmael ỹ ſonne of Nethaniah ſlewe them, [and caſt them] into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that ſayd vnto Iſhmael, Slay vs not: for wee haue treaſures in the fielde, of wheat, and of barley, and of oyle and of honie: ſo he ſtayed, and ſlew them not among their brethren.

9 Now the pit wherin Iſhmael had caſt the dead bodies of the men (whome he had ſlayne becauſe of Gedaliah) is it, which Aſa the King had [f]made becauſe of Baaſha king of Iſrael, and Iſhmael the ſonne of Nethaniah filled it with them that were ſlayne.

10 Then Iſhmael caryed awaye captiue all the reſidue of the people that were in Mizpah, [euen the Kinges daughters, and all the people that remayned in Mizpah, whom Nebuzar-adan the chiefe ſtewarde had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, & all the captaines of the hoſte that were with him, heard of all the euil that Iſhmael the ſonne of Nethaniah had done,

12 Then they all tooke [g]their men, and went to fight with Iſhmael ỹ ſonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Nowe when all the people whom Iſhmael caried away captiue, ſaw Iohanan the ſonne of Kareah and all the captaines of the hoſte, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned and came again, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah eſcaped from Iohanan with eight men, and went to the [h]Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoſte that were with him, all the remnant of the people whom Iſhmael the ſonne of Nethaniah had caried awaye captiue frō Mizpah, (after that hee had ſlayne Gedaliah the ſonne of Ahikam) euen the ſtrong men of warre, and the women, and the children, and the Eunuches, whome he had brought againe from Gibeon:

17 And they departed and dwelt in [i]Geruth Chimham, which is by Bethlehem, to go and [to enter into Egypt,

18 Becauſe of the Caldeans: for they feared them becauſe Iſhmael the ſonne of Nethaniah had ſlayne Gedaliah the ſonne of Ahikam, whome ỹ king of Babel made gouernour in the lande.

CHAP. XLII.

1 The captaines aske counſell of Ieremiah what they ought to doe. 7 Hee admoniſheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoſt and Iohanan the ſonne of Kareah, & Iezaniah the ſonne of Hoſhaiah, and all the people from the leaſt vnto the moſt came,

2 And ſaide vnto Ieremiah the Prophet, Heare our prayer, wee beſeeche thee, and pray for vs vnto the Lord thy God, euē for al this remnant (for we are left, but a fewe of many, as thine eyes doe beholde,)

3 That the Lord thy God may ſhew vs the way wherin we may walke, and the thing that we may [a]doe.

4 Then Ieremiah the Prophet ſaid vnto them I haue heard [you:] behold, I wil pray vnto the Lord your God according to your words, and whatſoeuer thing the Lorde ſhall anſwere you, I will declare it vnto you: I wil keepe nothing backe from you.

5 Thē they ſaid to Ieremiah, [b]The Lorde be a witneſſe of trueth and fayth betweene vs, if wee doe not, euen according to al things for the which the Lord thy God ſhall ſende thee to vs.

6 Whether it be good or euill, we will obey ỹ voyce of the Lord God, to whom we ſende thee that it may bee well with vs, when we obey the voyce of the Lord our God.

7 ¶ And ſo after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the ſonne of Kareah, and all the captaines of the hoſte, which were with him, and all the

[d] For they thought that the Temple had not bene deſtroyed, and therefore came vp to the feaſt of Tabernacles: but hearing of the burning thereof in the way they ſhewed theſe ſignes of ſorowe.

[e] For his death was kept ſecret, and he fained that he lamented for the deſtruction of Ieruſalem and the Temple, but after ſlewe them whē they ſeemed to lament Gedaliah.

[f] Aſa fortified Mizpah for feare of the enemie, and caſt ditches & trenches, 1.King. 15,22.

[g] Which had bene captaines vnder Zedekiah.

[h] For Baalis the King of the Ammonites was the cauſe of this murther.

[i] Which place Dauid of olde had giuen to Chimham the ſonne of Barzillai the Gileadite, 2.Sam. 19,38.

Ebr. let our prayer fal before thee, as Chap. 36,7.

[a] This declareth ỹ nature of hypocrites, which would know of Gods worde what they ſhould do, but wil not followe it, but in as much as it agreeth with the thing which they haue purpoſed to doe.

[b] There are none more readie to abuſe the name of God and take it in vaine, then the hypocrites, which to colour their falſehoode vſe it without all reuerence, and make it a meanes for the to deceiue the ſimple and the godly.

[c] Here is declared the viſion & the occaſion thereof, whereof mention was made, Chap. 40,1.

people from the leaſt to the moſt,

9 And ſaide vnto thẽ, Thus ſaith the Lord God of Iſrael vnto whom ye ſent me to preſent your prayers before him,

10 If ye will dwell in this land, then I will build you, and not deſtroy you, and I will plant you, & not roote you out: for I [d] repent me of the euill that I haue done vnto you.

d Read Chap. 18,8.

11 Feare not for the King of Babel, of whome ye are afraide: bee not afraide of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you from his hande.

12 And I will graunt you mercy, ẏ he may haue copaſſion vpon you, & he ſhall cauſe you to [e] dwell in your owne land.

e Becauſe all mens heartes [illegible] are in his han[illegible] he can [illegible] them [illegible] pleaſ[illegible] him, and there fore they nede not to [illegible] man but one ly God, Pro. 21,1 [illegible] Pſ. [illegible]

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 And now therefore heare ẏ worde of the Lord, ye remnant of Iudah: thus ſaith the Lorde of hoſtes the God of Iſrael, If ye ſet your faces to enter into Egypt, and go to dwell there,

16 Then the ſworde ẏ ye feared, [f] ſhall take you there in the land of Egypt, and the famine, for the which yee care, ſhall there hang vpon you in Egypt, & there ſhall ye dye.

f Thus God turneth the policie of the wicked to their owne deſtruction: for they thought them ſelues ſure in Egypt, and [illegible] the [illegible] that [illegible] be [illegible] and the [illegible] Chap. 46,25.

17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall dye by the ſworde, by the famine and by the peſtilence and none of them ſhall remaine nor eſcape from the plague, that I will bring vpon them.

18 For thus ſaith ẏ Lord of hoſts the God of Iſrael, As mine anger and my wrath hath bene powred forth vpon the inhabitantes of Ieruſalem: ſo ſhall my wrath be powred forth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and [g] a curſe and a reproche, and yee ſhall ſee this place no more.

g Read Chap [illegible]

19 O ye remnant of Iudah the Lord hath ſaide concerning you, Goe not into Egypt: knowe certainely that I haue admoniſhed you this day.

20 Surely yee [h] diſſembled in your heartes when ye ſent me vnto the Lorde your God, ſaying, Praye for vs vnto the Lord our God and declare vnto vs euẽ according vnto all that ẏ Lord our God ſhall ſay, and we will do it.

h [illegible]

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of ẏ Lord your God nor any thing for the which he hath ſent me vnto you.

22 Nowe therefore, know certainely that ye ſhall die by ẏ ſword, by ẏ famine, and by the peſtilence, in the place [i] whither ye deſire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrarie to the worde of Ieremiah. [illegible] Ieremiah prophecieth the deſtruction of Egypt.

Nowe when Ieremiah had made an ende of ſpeaking vnto the whole people all the wordes of ẏ Lorde their God, for the which the Lorde their God had ſent him to them, euen al theſe wordes,

a Who was alſo called Iezaniah, Chap. 4[illegible]

2 Then ſpake Azariah the ſonne of Hoſhaiah, & Iohanan the ſonne of Kareah, and all the [illegible] proud men ſaying vnto Ieremiah, Thou ſpeakeſt falſly: the Lord our God hath not ſent thee to ſay, Go not into Egypt to dwel there.

Thus declareth that pride is the cauſe of rebellion and contempt of Gods miniſters.

3 But Baruch the ſonne of Neriah [c] prouoketh thee againſt vs, for to deliuer vs into the hande of the Caldeans, that they might ſlay vs, and carry vs away captiues into Babel.

b When the hypocrites of [illegible] proceed [illegible] into Egypt [illegible] further [illegible]

c He ſheweth what is the nature of the hypocrites to [illegible] obey God and imbrace his worde, if they were aſſured that his meſſengers ſpake the trueth though in dede they be farre from all obedience.

4 So Iohanan the ſonne of Kareah, and all the captaines of the hoſte, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanã the ſonne of Kareah, and all the captaines of the hoſt tooke al the remnant of Iudah ẏ were returned from all [d] nations, whither they had byn driuen, to dwell in the land of Iudah:

Thus the wicked do not onely contemne and hate the [illegible] of God, but ſlaunder and ſpeake wicked of all them that ſupport or fauour the godly.

6 Euen [e] men and women, and children, and ẏ kings daughters, and euery perſon, that Nebuzar-adan the chiefe ſteward had left with Gedaliah ẏ ſonne of Ahikam, the ſonne of Shaphan, and Ieremiah the Prophet, and Baruch the ſonne of Neriah.

d As from the Moabites Ammonites and Edomites, Chap. 4[illegible]

e Whom theſe wicked led away by force.

7 So they came into ẏ land of Egypt: for they obeyed not ẏ voyce of ẏ Lorde: thus came they to [f] Tahpanhes.

f A citie in Egypt nere to Nilus.

8 ¶ Thẽ came the worde of the Lord vnto Ieremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hande, and [g] hide them in the claye in the bricke kill, which is at the entrie of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah,

10 And ſay vnto thẽ, Thus ſaith the Lord of hoſts ẏ God of Iſrael, Behold,

g Which ſignified that Nebuchad-nezzar ſhould come euen to the gates of Pharaoh, where were hes bricke kiles for his building.

I will ſende and bring Nebuchad-nezzar the King of Babel ᵏ my ſeruant, and wil ſet his throne vpon theſe ſtones that I haue hid, and he ſhall ſpread his pauilion ouer them.

11 And when hee ſhall come, hee ſhall ſmite the land of Egypt. ˡ ſuch as are appointed for death, to death, and ſuch as are for captiuitie, to captiuitie, and ſuch as are for the ſword, to the ſword.

12 And I wil kindle a fire in the houſes of the gods of Egypt, and hee ſhall burne them and carie them away captiues, and he ſhal aray himſelfe with the land of Egypt, as a ᵐ ſhepheard putteth on his garment, and ſhall depart from thence in peace.

13 He ſhall breake alſo the images of ‖Beth-ſhemeſh, that is in the land of Egypt, and the houſes of the gods of the Egyptians ſhall he burne with fire.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that ſet light by the threatning of the Lord are chaſtened. 26 The deſtruction of Egypt and of the Iewes therein, is propheſied.

The Word that came to Ieremiah cōcerning al yͤ Iewes, which dwell in the lande of Egypt, & remained at ᵃMigdol and at Tahpanhes, and at Noph, & in the countrey of Pathros, ſaying,

2 Thus ſaith the Lord of hoſtes the God of Iſrael, Ye haue ſeene all the euil that I haue brought vpon Ieruſalem, and vpon all the cities of Iudah: and behold, this day they are deſolate, and no man dwelleth therein,

3 Becauſe of their wickednes which they haue committed, to prouoke me to anger in that they wēt to burne incenſe, [& to ſerue other gods, whō they knewe not, neither they, nor you, nor your fathers.

4 Howbeit I ſent vnto you al my ſeruants the Prophets ᵇ riſing early and ſending them ſaying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickedneſſe, and to burne no more incenſe vnto other gods.

6 Wherefore my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the ſtreets of Ieruſalem, and they are deſolate, [&] waſted, as appeareth this day.

7 Therfore now thus ſaith the Lord of hoſtes the God of Iſrael, Wherefore commit ye ᶜ this great euill againſt your ſoules, to cut off from you man and woman, childe and ſuckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your handes, burning incenſe vnto other gods in the land of Egypt whither ye bee gone to dwell: that yee might bring deſtruction vnto your ſelues, and that ye might be a curſe and a reproche among all nations of the earth.

9 Haue ye forgottē the wickednes of your fathers, and the wickednes of the ᵈ Kings of Iudah, & the wickednes of their wiues, & your owne wickednes & yͤ wickednes of your wiues, which they haue committed in the land of Iudah & in the ſtreetes of Ieruſalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my Law nor in my ſtatutes, that I ſet before you & before your fathers.

11 Therefore thus ſaieth the Lord of hoſtes the God of Iſrael, Beholde, I will ſet my face againſt you * to euill and to deſtroy all Iudah,

12 And I will take the remnant of Iudah, that ᵉ haue ſet their faces to goe into the land of Egypt there to dwell, & they ſhall all be conſumed and fall in yͤ land of Egypt: they ſhall euen be conſumed by the ſword and by the famine: they ſhall die from yͤ leaſt vnto the moſt, by the ſworde, and by the famine, & they ſhal be a deteſtation and an aſtoniſhmēt and a curſe and a reproch.

13 For I will viſite them that dwell in the lande of Egypt, as I haue viſited Ieruſalem by the ſword, by yͤ famine, & by the peſtilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, ſhall eſcape or remaine, that they ſhould returne into the lande of Iudah to the which they haue a deſire to returne to dwell there ᶠ for none ſhall returne, but ᵍ ſuch as ſhall eſcape.

15 Then all yͤ men which knewe that their wiues had burnt incēſe vnto other gods, and all the women that ſtoode by, a great multitude, euen all yͤ people that dwelt in the lande of Egypt in Pathros, anſwered Ieremiah ſaying,

16 The worde that thou haſt ſpoken vnto vs in the Name of the Lorde, wee will ʰ not heare it of thee,

17 But we will doe whatſoeuer thing goeth out of our owne mouth, as to

Qqq.iii. burne

k Read Chap. 25.9.

l Euery one ſhalbe ſlaine by that meanes that God hath appointed, chap.15.2.

m Meaning, moſt eaſily, and ſuddenly ſhall he carie the Egyptians away.

‖Or, the houſe of the ſunne.

a Theſe were all famous and ſtrong cities in Egypt where the Iewes that were fled dwelt for their ſafetie but the Prophet declareth that there is no holde ſo ſtrong that can preſerue them from Gods vengeance.

b Read Chap. 7.25. & 25. [illegible] and 26. [illegible] 19. [illegible]

c He ſetteth before their eyes Gods iudgements againſt Iudah and Ieruſalem for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they ſhould be double puniſhed.

d He ſheweth that we ought to keepe in memorie Gods plagues from the beginning, that conſidering them we might liue in his feare and knowe that he haue not ſpared our fathers kings, princes and rulers, and alſo whole countreis and nations for their ſinnes, that we but worſe cannot looke to eſcape puniſhment for ours.

[illegible]

* Amos.9.4.

e Which haue fully ſet their mindes & are gone thither on purpoſe. Whereby he excepteth the innocents as Ieremiah and Baruch that were forced: therefore the Lord ſheweth, that he will ſet his face againſt them whoſe hearts [illegible]

f Read Chap. [illegible]

g Meaning, but a fewe.

h This declareth how dangerous a thing it is to decline once from God, and [illegible] lies: for Satan [illegible] and not [illegible] them [illegible] he haue brought them to extreme impudencie, and made to turne to vtter their wickednes againſt God, & his Prophets.

burne incenſe vnto the Queene of heauen, & to powre out drinke offrings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, & in the ſtreets of Ieruſalem: for then [i] had we [k] plentie of vitailes and were wel and felt none euill.

18 But ſince we left of to burne incenſe to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had ſcarceneſſe of all things, and haue bene conſumed by the ſworde and by the famine.

19 And when we burnt incenſe to the Queene of heauen & powred out drinke offerings vnto her, did wee make her cakes to make her glad, and powre out drinke offrings vnto her without [l] our huſbands?

20 Then ſaid Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that anſwere, ſaying,

21 Did not the Lord remember the incenſe, that yee burnt in the cities of Iudah, and in the ſtreetes of Ieruſalem, ‖both you, & your fathers, your Kings, and your princes, and the people of the land, and hath he not conſidered it?

22 So that the Lord could no longer forbeare, becauſe of the wickedneſſe of your inuentions, & becauſe of the abominations, which ye haue committed: therefore is your land deſolate and an aſtoniſhment, and a curſe and without inhabitant, as‖ appeareth this day.

23 Becauſe ye haue burnt incenſe and becauſe ye haue ſinned againſt the Lord, and haue not obeyed the voyce of the Lord nor walked in his Law, nor in his ſtatutes nor in his teſtimonies, therfore this plague is come vpon you, as‖ appeareth this day.

24 Moreouer Ieremiah ſaid vnto al the people and to all the women, heare the worde of the Lorde, all Iudah that are in the land of Egypt.

25 ¶ Thus ſpeaketh the Lorde of hoſts, the God of Iſrael, ſaying, Ye and your wiues haue both ſpoken with your mouths, and fulfilled with your [m] hand, ſaying, Wee will performe our vowes that we haue vowed to burne incenſe to the Queene of heauen and to powre out drinke offrings to her: ye will performe your vowes and doe the things that yee haue vowed.

26 Therfore heare the word of yͤ Lord, all Iudah that dwel in yͤ land of Egypt. Beholde, I haue ſworne by my great Name, ſaith the Lorde, that my Name [n] ſhall no more bee called vpon by the mouth of any man of Iudah, in all the lande of Egypt, ſaying, The Lord God liueth.

27 Beholde, I will [o] watche ouer them for euill and not for good, and all men of Iudah that are in yͤ land of Egypt, ſhall be conſumed by the ſworde, and by yͤ famine, vntill they be vtterly deſtroyed.

28 Yet a ſmal nomber that eſcape the ſworde, ſhall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, ſhal knowe whoſe wordes ſhall ſtand, mine or theirs.

29 And this ſhalbe a ſigne vnto you, ſaith the Lord, whē I viſite you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for euill.

30 Thus ſaith the Lord, Beholde, I will [p] giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hande of them that ſeeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemie, who alſo ſought his life.

[h] Read Chap. 7,18. It is meet that the Papiſts gathered of this place their Salue Regina, & Regina [illegible] by calling the virgin Marie queene of heauen, and ſo of the bleſſed virgin, and mother of our Sauiour Chriſt make an idole: for here the Prophet condemneth their idolatrie.

[i] Ebr. we were [illegible] with bread.

[k] This is ſtill the argument of idolaters, which eſteeme religion by the bellie, and in ſteade of acknowledging Gods workes, who ſendeth both plentie and dearth, health & ſickneſ, they attribute it to their idoles, and ſo diſhonor God.

‖Or, [illegible]

‖Or, [illegible]

‖Or, to appeaſe her.

[l] This teacheth how great danger it is for the huſbands to permit their wiues any thing whereunto they be not aſſured by Gods word: for hereby they take an occaſion to iuſtifie their doings, & their huſbands ſhall giue an anſwere thereof before God. Read Num. 30,8. [illegible]

[m] You haue committed [illegible]

[n] This declareth an horrible plague toward idolaters ſeeing yͤ God will not vouchſafe to haue his Name mentioned by ſuch as haue polluted it.

[o] We ſee therefore that God hath a perpetual care ouer his wherſoeuer they are ſcattered: for though they be but two or three, yet he will deliuer the when hee deſtroyeth his enemies.

[p] He ſheweth the meanes whereby they ſhould be deſtroyed, to aſſure them of the certaintie of the plague, and yet they remaine ſtill in their obſtinacie til they periſhe: for Ioſephus lib. 10. de Antiq. cap. 11. writeth that fiue yeere after the taking of Ieruſalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went againſt Egypt, and ſlew the King, & ſo brought theſe Iewes, and other into Babylon.

CHAP. XLV

2 Ieremiah comforteth Baruch, aſſuring him that he ſhould not periſh in the deſtruction of Ieruſalem.

The worde that Ieremiah the Prophet ſpake vnto Baruch [a] the ſonne of Neriah, when he had written theſe words in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim [b] the ſonne of Ioſiah King of Iudah, ſaying,

2 Thus ſaith the Lorde God of Iſrael vnto thee, O Baruch,

3 Thou [c] dideſt ſay, Wo is me now: for the Lord hath layed ſorow vnto my ſorowe: I fainted in my mourning, and I can finde no reſt.

4 Thus ſhalt thou ſay vnto him, The Lord ſaith thus, Behold, that which I haue built, will I [d] deſtroy, & that which I haue planted, will I plucke vp, euen this whole lande.

5 And ſeekeſt [e] thou great things for thy ſelfe? ſeeke them not: for beholde, I will bring a plague vpon all fleſh, ſaith yͤ Lorde: but thy life will I giue thee for [f] a pray in al places, whither thou goeſt.

[a] Which was Ieremiahs diſciple, and wrote his prophecies vnder him.

[b] Whereof read Chap. 36, 10.

[c] Baruch was moued with an inconſiderate zeale of Ieremiahs impriſonment, but chiefly for the deſtruction of the people and the Temple, maketh this lamentation, as Pſal. 6,6.

[d] Meaning, that God might deſtroy this people becauſe he had planted them.

[e] Thinkeſt thou to haue honour and credit? wherein he ſheweth his infirmitie.

[f] Read Chap. 21,9.

CHAP. XLVI.

1 He propheſieth the deſtruction of Egypt. 27 Deliuerance is promiſed to Iſrael.

1 The wordes of yͤ Lorde, which came to Ieremiah the Prophet againſt the a Gentiles,

2 b As againſt Egypt, againſt the armie of Pharaoh Necho King of Egypt, which was by yͤ riuer Perath in Carchemiſh, which Nebuchad-nezzar king of Babel ſmote in the fourth yere of Iehoiakim yͤ ſonne of Ioſiah king of Iudah.

3 c Make readie buckler and ſhielde, and go forth to battell.

4 Make readie the horſes, and let the horſemen get vp ⁊ ſtand vp with your ſallets, furbiſh the ſpeares, & put on the brigandines.

5 Wherefore haue I ſeene them d afraide, and driue backe? for their mightie men are ſmitten, and are fled away, and looke not backe: for feare [was] round about, ſaith the Lord.

6 The ſwift ſhall not flee away, nor the ſtrong man eſcape: they ſhall ſtumble, and fall towarde the e North by the riuer Perath.

7 Who is this, that commeth vp, as f a flood, whoſe waters are moued lyke the riuers?

8 Egypt riſeth vp like the flood, and [his] waters are moued like the riuers, and he ſaith, I will go vp, and will couer the earth: I will deſtroy yͤ citie with them that dwell therein.

9 Come vp, ye horſes, & rage yee charets, and let the valiant men come forth, g the blacke Mores, ⁊ the Lybians that beare the ſhielde, and the Lydians that handle and bende the bowe.

10 For this is yͤ day of the Lord God of hoſtes, and a day of vengeance, that he may auenge him of his enemies: for the ſword ſhall deuour, & it ſhalbe ſatiat, and made drunke with their blood: for the Lord God of hoſtes hath a ſacrifice in yͤ North countrey by yͤ riuer Perath.

11 Go vp vnto Gilead, k ⁊ take balme, O l virgine, the daughter of Egypt: in vaine ſhalt thou vſe many medicines: [for] thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, ⁊ thy cry hath filled the land: for the ſtrong hath ſtūbled againſt yͤ ſtrong [and] they are fallen both together.

13 ¶ The word that the Lorde ſpake to Ieremiah the Prophet, howe Nebuchad-nezzar king of Babel ſhould come and ſmite the lande of Egypt.

14 Publiſh in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and ſay Stande ſtil and prepare thee: for the ſworde ſhall deuoure rounde about thee.

15 Why are thy valiant men put backe? they coulde not ſtande, becauſe the Lorde did driue them.

16 Hee made many to fall, and one fell vpon another: and they ſaid, Ariſe, let vs goe againe to our owne people, and to the land of our natiuitie from the ſworde of the violent.

17 They did crye there, Pharaoh King of Egypt, and of a great multitude hath paſſed the time appointed.

18 As I liue, ſayth the King, whoſe Name is the Lorde of hoſtes, ſurely as Tabor is in the mountaines, and as Carmel is in the ſea: ſo ſhal it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt is like a faire calfe, but deſtruction commeth: out of the North it commeth.

21 Alſo her hired men [are] in the middes of her like fatte calues: they are alſo turned backe and fled away together: they coulde not ſtande, becauſe the day of their deſtruction was come vpon them, and the time of their viſitation.

22 The voyce thereof ſhall goe forth like a ſerpent: for they ſhal march with an armie, and come againſt her with axes, as hewers of wood.

23 They ſhall cut downe her foreſt, ſaith the Lord: for they can not be counted, becauſe they are more then the graſhoppers, and are innumerable.

24 The daughter of Egypt ſhall be confounded: ſhe ſhall be deliuered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I will viſite the common people of No, ⁊ Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that truſt in him,

26 And I will deliuer them into the handes of thoſe, that ſeeke their liues, ⁊ into the hande of Nebuchad-nezzar King of Babel, and into the handes of his ſeruants, and afterwarde ſhe ſhall dwel as in the old time ſaith the Lord.

27 ¶ But feare not thou O my ſeruant Iaakob, and be not thou afrayde,

Qqq.iiii. O Iſrael:

a That is, nine nacions, which are rounde about the land of Egypt.

b Read, 2.King. 23.29. & 24.7. and 2.chro.35. 20.

c He warneth the Egyptians to prepare themſelues to war.

d The prophet had this viſion of the Egyptians which ſhould be put to flight by the Babylonians at Carchemiſh.

e The Babylonians ſhall diſcomfite the at yͤ riuer Euphrates.

f He deriſeth the boaſtings of the Egyptians, who thought by their riches, & power to haue ouercome all the world, alluding to yͤ riuer Nilus, which at certayne times ouerfloweth the countrey of Egypt.

g For theſe nations toke part with the Egyptians.

h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doeth pleaſe him, Iſa. 34.6.

i That is at Carchemiſh.

k For at Gilead did growe moſt ſoueraigne balme for woundes.

l So called becauſe Egypt had not yet bene ouercome by the enemie.

m He ſheweth that no ſalue or medicine can preuaile where as God ſmiteth the wound.

n As they that ſhould deſtroye that they helped the Egyptians.

o He derideth the Idolaters that impute their ouerthrowe to lacke of counſel and policie, to fortune and not obſeruing of time, not conſidering that it is Gods iuſt iudgement.

p To wit, that the Egyptians ſhall be deſtroyed.

q They haue abundance of all things, and therefore are both riche and proude.

r As verſe 9.

s They ſhalbe [illegible] to ſpeake [illegible] of the Caldeans.

t [illegible] meaning, Egypt.

u Thus is they [illegible] the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Ebrewe word to be Amon for the kings name of No, [illegible] of A[illegible].

z [illegible] that are the [illegible] people of E[illegible] gypt [illegible] ſhould be reſtored, Iſa. 19 [illegible].

a God comforteth all thoſe that were in captiuitie but ſpecially the ſmall church of the Iewes, whereof were Ieremiah and Baruch which remained among the Egypt[illegible] and for the Lord neuer to take his [illegible] chap[illegible]

O Iſrael: for behold, I wil deliuer thee from a farre countrey, and thy ſeede from the land of their captiuitie, & Iaakob ſhall returne and be in reſt, and proſperitie, and none ſhal make him afraid.

28 Feare thou not, O Iaakob my ſeruant ſaith the Lorde: for I am with thee, and I will vtterly deſtroye all the nations, whither I haue driuen thee: but I will not vtterly deſtroye thee, but [b] correct thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The worde of the Lorde againſt the Philiſtims.

The wordes of the Lord that came to Ieremiah the Prophet, againſt the Philiſtims, before that Pharaoh ſmote [a] Azzah.

2 Thus ſaith the Lord, Behold, waters riſe vp out of the North, and ſhall be as a ſwelling flood, & ſhall ouerflowe the lande, and all that is therein, and the cities with them that dwell therein: the the men ſhal crie, and al the inhabitants of the land ſhall howle,

3 At the noyſe and ſtamping of the hoofes of his ſtrong horſes, at ẏ noyſe of his charets, and at the rumbling of his wheeles: the fathers ſhal not looke backe to their [c] children, for feebleneſſe of [d] handes,

4 Becauſe of the daye that commeth to deſtroy all the Philiſtims, and to deſtroy Tyrus, & Zidon, and all the reſt that take their part: for the Lord wil deſtroy the Philiſtims, the remnant of the yle of Caphtor.

5 Baldneſſe is come vpon Azzah: Aſhkelon is cut of [with] the reſt of their valleys. Howe long wilt [g] thou cut thy ſelfe?

6 O thou ſworde of the Lord, howe long wil it be or thou ceaſe? turne againe into thy ſcaberd, reſt and be ſtill.

7 Howe can it ceaſe, ſeeing the Lord hath giuē it a charge againſt Aſhkelon, and againſt the ſea banke? euen there hath he appoynted it.

CHAP. XLVIII.

The worde of the Lorde againſt the Moabites, 26 Becauſe of their [illegible]

Concerning Moab, thus ſaith the Lorde of hoſtes, the God of Iſrael, Woe vnto Nebo: for it is waſted: Kiriathaim is confounded and taken: Miſgab is confounded and afraide.

2 Moab ſhall boaſt no more of Heſhbon: for they haue deuiſed euil againſt it. [b] Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, O Madmen, [and] the ſworde ſhall purſue thee.

3 A voyce of crying ſhalbe from [d] Horonaim [with] deſolation and great deſtruction.

4 Moab is deſtroyed: her litle ones haue cauſed their crie to be heard.

5 For at the going vp of Luhith, the mourner ſhall go vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of deſtructiō.

6 Flee, and ſaue your liues, and be like vnto the [e] heath in the wilderneſſe.

7 For becauſe thou haſt truſted in thy [f] works and in thy treaſures, thou ſhalt alſo be taken, and [h] Chemoſh ſhall goe foorth into captiuitie with his Prieſtes and his princes together.

8 And the deſtroyer ſhall come vpon all cities, and no citie ſhall eſcape: the valley alſo ſhall periſh, & the plaine ſhal be deſtroyed as the Lord hath ſpoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [i] Curſed [be he] that doeth the worke of the Lorde [k] negligently, and curſed [be he] that keepeth backe his ſworde from blood.

11 Moab hath bene at reſt from his youth, and he hath ſetled on his lees, and hath not bene powred from veſſell to veſſell, neither hath he gone into captiuitie: therefore his taſte remained in him and his ſent is not changed.

12 ¶ Therefore beholde, the dayes come, ſaith the Lorde, that I will ſende vnto him ſuch as ſhall cary him away, and ſhall emptie his veſſels, and breake their bottels.

13 And Moab ſhall be aſhamed of Chemoſh as the houſe of Iſrael was aſhamed of [m] Beth-el their confidence.

14 Howe thinke you [thus,] We are mightie and ſtrong men of warre?

15 Moab is deſtroyed, and his cities [n] burnt vp, and his choſen yong men are gone downe to ſlaughter, ſayeth the King, whoſe name [is,] The Lorde of hoſtes.

16 The deſtruction of Moab is ready to come and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all ye that know his name, ſay, Howe is the ſtrong ſtaffe broken,

How are they deſtroyed that put their truſt in their ſtrength and riches!

[and]

b Read Chap. 10,24.

a Which was alſo called Gaza a citie of the Philiſtims.

b He meaneth the armie of the Caldeans, Iſa. 8,7.

c The great feare ſhall take away their naturall affection.

d Their heart ſhall ſo faile them.

e For ẏ Caphtorims which are alſo called Capadocians had deſtroyed in old time the Philiſtims and dwelt in their land, euen to Gaza, Deut. 2,23.

f They haue pulled of their heare for ſorow and heauines.

g As the heathen vſed in their mourning, which the Lord forbade his people to doe, Deut. 14,1.

h Meaning, that it is not poſſible that the wicked ſhould by any meanes to eſcape [illegible] ẏ Lord, when he will take vengeāce.

a Theſe were cities of ẏ Moabites which Nebuchad-nezzar tooke before he went to fight againſt [illegible] king of Egypt.

b Thus ſhall the Babylonians encourage one another.

c Reade Iſa. 15,1.

d Horonaim & Luhith were two places whereby ẏ Moabites ſhoulde flee, Iſa. 15,5.

e Lurke your ſelues in barren places where the enemie wil not purſue after you, Chap. 17,6.

f That is, the idoles which are the workes of thine hands.

g Some reade in thy poſſeſſions, for the worde may ſignifie as 1. Sam. 25,2.

h Both thy great idole and his maintainers ſhalbe led away captiues, ſo ẏ they ſhall then know ẏ it is in vaine to looke for helpe at idoles, Iſa. 15,2.

i He ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this executing of his vengeance againſt his enemies, his worke, though the Caldeans ſought another ende, Iſa. 10,12.

k Or, deceitfully.

l Hath not bene remoued as the Iewes haue, but hath liued at eaſe and as a wine that kepeth it ſelfe on his lees.

m As the calfe of Beth-el was not able to deliuer the Iſraelites: no more ſhal Chemoſh deliuer ẏ Moabites.

n Or, gone vp, or deſtroyed.

[and] the beautifull rodde?

18 Thou daughter that doeſt inhabite Dibon, come downe from thy glorie, and ſit in thirſt: for the deſtroyer of Moab ſhall come vp vpon thee, and he ſhall deſtroy thy ſtrong holdes.

19 Thou that dwelleſt at Aroer, ſtand by the way, and beholde: aſke him that fleeth and that eſcapeth, and ſay, What is done?

20 m Moab is confounded: for it is deſtroyed: howle and cry, tell ye it in Arnon, that Moab is made waſte,

m Thus they that flee, ſhall anſwere.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the houſe of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth gamul, and vpon Beth meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

25 The n horne of Moab is cut off, & his arme is broken ſaith the Lord.

n That is, his power and ſtrength.

26 Make ye him o drunken: for he magnified him ſelfe againſt the Lorde: Moab ſhall wallowe in his vomite, and he alſo ſhall be in deriſion.

o He willed the Caldeans to lay afflictions enough vpon them, till they be like drunken men that fal downe to their ſhame and are derided of all.

27 For diddeſt not thou deride Iſrael, as though he had bene found among theeues? for when thou ſpakeſt of him, thou art p moued.

|O[illegible]

p Thou reioyceſt to heare of his miſerie.

29 *We haue heard the pride of Moab (he is exceeding proude) his ſtoutneſſe, and his arrogancie, and his pride, and the hautineſſe of his heart.

* Iſa.16.6.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her neſt in the ſides of the holes mouth.

30 I knowe his wrath, ſayeth the Lorde, q but it ſhal not [be ſo: [and] his diſſimulations, for they doe not right.

q He ſhall not execute his malice againſt his neighbours.

31 Therefore will I howle for Moab, and I will crye out for all Moab: r mine heart ſhall mourne for the men of Kir heres.

r Reade Iſa. 16.7.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plantes are gone ouer the ſea, they are come to the ſea ſ of Iazer: the deſtroyer is fallen vpon thy ſommer fruites, and vpon thy vintage,

ſ Which citie was in the vtmoſt border of Moab: and hereby he ſignifieth that the whole land ſhould be deſtroyed and the people caryed away.

33 And ioy, and gladneſſe is taken from the plentifull fielde and from the lande of Moab: & I haue cauſed wine to faile from the wine preſſe: none ſhall treade with ſhowting: their ſhowting ſhall be no ſhowting.

34 From the crie of Heſhbon vnto Elaleh and vnto Iahaz haue they made their noiſe: from Zoar vnto Horonaim, the t heiffer of three yeere olde ſhall goe lowing: for the waters alſo of Nimrim ſhalbe waſted.

t Reade Iſa. 15.5.

35 Moreouer, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offered in the hie places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like a u ſhawme, & mine heart ſhall ſound like a ſhawme for the men of Kir heres, becauſe the riches that hee hath gotten, is periſhed.

u Their cuſtome was to [illegible] or [illegible], bells and [illegible] at burials and in time of mourning, as Mat. [illegible]

37 *For euery head ſhall be balde, and euery beard plucked: vpon all the handes ſhall be cuttings, and vpon the loynes ſackecloth.

* [illegible]

38 And mourning ſhall be vpon all the houſe toppes of Moab and in all the ſtreetes thereof: for I haue broken Moab like a veſſell wherein is no pleaſure, ſaith the Lorde.

39 They ſhall howle, ſaying, How is he deſtroyed? howe hath Moab turned the backe with ſhame? ſo ſhall Moab be a deriſion, and a feare to all them about him.

40 For thus ſayeth the Lorde, Beholde, he ſhall flee as an egle, and ſhall ſpread his x wings ouer Moab.

x Chaſing, Nebuchadnezzar. Chap.49.22.

41 The cities are taken & the ſtrong holdes are wonne, & the mightie mens heartes in Moab at that day ſhall be as the heart of a woman in trauaile.

42 And Moab ſhalbe deſtroyed from being a people, becauſe he hath ſet vp him ſelfe againſt the Lorde.

43 y Feare and pit and ſnare ſhalbe vpon thee, O inhabitant of Moab, ſaith the Lord.

y He that eſcapeth one danger, ſhal be taken in another. Iſa. 24.17.

44 He that eſcapeth from the feare, ſhall fall in the pitte and he that getteth vp out of the pitte, ſhall be taken in the ſnare: for I will bring vpon it, euen vpon Moab, the yeere of their viſitation, ſayeth the Lorde.

45 They that fledde, z ſtoode vnder the ſhadowe a of Heſhbon, becauſe of the force: for the fire came out of Heſhbon, and a flame from Sihon and deuoured the corner of Moab and the toppe of the ſeditious children.

z They fled thether thinking to haue ſuccour of the Amorites.

a The Amorites [illegible] deſtroyed by the Moabites in time paſt, ſhal now be cauſe [illegible] when the Moabites ſhal ſeeke to them for helpe.

46 Woe be vnto thee, O Moab: the people of b Chemoſh periſheth: for thy ſonnes are taken captiues, and thy daughters ledde into captiuitie.

b [illegible] ted themſelues of their idole, [illegible] could not defende them.

47 Yet will I bring againe the captiuitie of Moab in the [z] latter dayes, ſayeth the Lorde. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The worde of the Lorde againſt the Ammonites. 7 Idumea [illegible] Damaſcus [illegible] Kedar, 34 and Elam

VNto the children of [a] Ammon thus ſayeth the Lorde, Hath Iſrael no ſonnes? or hath he none heire? why then hath their [b] king poſſeſſed Gad? and his people dwelt in [c] his cities?

2 Therefore behold, the dayes come, ſayeth the Lorde, that I will cauſe a noyſe of warre to be heard in [d] Rabbah of the Ammonites, and it ſhall be a deſolate heape, and her daughters ſhal be burnt wᵗ fire: then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord.

3 Howle, O Heſhbon, for Ai is waſted: crye ye daughters of Rabbah: gird you with ſackecloth: mourne and runne to and fro by the hedges: for their King ſhall go into captiuitie, and his Prieſts, and his princes likewiſe.

4 Wherefore glorieſt thou in the [e] valleyes? thy valley floweth away, O rebellious daughter: ſhe truſted in her treaſures, ſaying, [f] Who ſhall come vnto me?

5 Beholde, I will bring a feare vpon thee ſaith the Lord God of hoſtes, of all thoſe that be about thee, and ye ſhall be ſcattered euery man [g] right forth, and none ſhall gather him that fleeth.

6 And [h] afterwarde I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus ſaith the Lorde of hoſtes, Is wiſedome no more in [i] Teman? is counſell periſhed from their children? is their wiſedome vaniſhed?

8 Flee ye inhabitãts of Dedan [k] they are turned backe, and haue conſulted to dwell for I haue brought the deſtruction of Eſau vpon him, and the time of his viſitation.

9 If the [l] grape gatherers come to thee, woulde they not leaue ſome grapes? if theeues come by night, they will deſtroy til they haue ynough.

10 For I haue diſcouered Eſau: I haue vncouered his ſecrets, and he ſhall not be able to hide himſelfe: his ſeede is waſted, and his brethren and his neighbours, and there ſhalbe none to ſay,

[z] That is ſome ſhalbe reſtored by the Meſſiah.

[a] They were ſeparated from the Iſraelites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.

[b] To wit, of ẏ Ammonites.

[c] [illegible], of ẏ [illegible].

[d] Which was one of the chief cities of the Ammonites as were Heſhbon and Ai: there was alſo a citie called Heſhbon among the Moabites.

[e] In your plentiful countrey.

[f] Signifying, that no power and riches can not preuaile when as God will execute his iudgements.

[g] That is, without looking backe and as euery one can finde away to eſcape.

[h] Such time of Chriſt when the Gentiles ſhalbe [illegible].

[i] Which was a citie of Edom called by the name of Teman Eliphaz ſonne who came of Eſau.

[k] The enemies [illegible] ſhall [illegible] they [illegible] ſhall [illegible]

[l] [illegible] that God [illegible] deſtroye [illegible] not ſpare one though the grape gatherers leaue ſome grapes, and theeues [illegible] but till they haue ynough, Obad.1 5.

11 Leaue thy [m] fatherleſſe children, and I will preſerue them aliue, and let thy widowes truſt in me.

12 For thus ſaith the Lord, [n] Behold, they whoſe iudgemẽt was not to drinke of the cuppe, haue aſſuredly drunken, and art thou he that ſhall eſcape free? thou ſhalt not goe free, but thou ſhalt ſurely drinke of it.

13 For I haue ſworne by my ſelfe, ſaith the Lorde, that [o] Bozrah ſhall be waſte, and for a reproch, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetuall deſolations.

14 I haue heard a rumor from the Lord, and an ambaſſadour is ſent vnto the heathen, ſaying, Gather you together, and come againſt [p] her, and riſe vp to the battell.

15 For loe, I will make thee but ſmal among the heathen, and deſpiſed amõg men.

16 Thy |feare,| and the pride of thine heart hath deceiued thee, thou that dwelleſt in the cleftes of the rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neſt as hie as the egle, I will bring thee downe from thence, ſaith the Lord.

17 ¶ Alſo Edom ſhall be deſolate: euery one ẏ goeth by it, ſhalbe aſtoniſhed, and ſhal hiſſe at all the plagues thereof,

18 As in the ouerthrowe of Sodom, and of Gomorah and the places thereof neere about, ſaith the Lorde: no man ſhall dwel there, neither ſhal the ſonnes of men remaine in it.

19 Beholde, [q] he ſhall come vp like a lyon from the ſwelling of Iorden vnto the ſtrong dwelling place: for I will make Iſrael to reſt, euẽ I will make [r] him to haſte away from her and who is a choſen man that I may appoint againſt her? for who is like me? and who will appoint me the time? and who is the [s] ſhepherd that will ſtand before me?

20 Therefore heare the counſel of the Lorde that he hath deuiſed againſt Edom, and his purpoſe that he hath conceyued againſt the inhabitants of Teman: ſurely the leaſt [t] of the flocke ſhall drawe them out: ſurely [u] he ſhall make their habitations deſolate with them.

21 The earth is moued at the noyſe of their fall: the crye of their voyce is heard in the redde Sea.

22 Beholde, he ſhall come vp, & flye as the Egle [x] and ſpread his wings ouer Bozrah, & at that day ſhall the heart of the

[m] The deſtruction ſhall be ſo great that there ſhalbe none left to take care ouer the widowes, and fatherles.

[n] I haue not ſpared mine owne people, and howe ſhould I ſpare thee?

[o] Which was a chiefe citie of Edom.

[p] That is, Bozrah.

| Or, idole.

[q] To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is ment by the ſwelling of Iorden, ſhall come againſt mount Seir and Edom.

[r] That is, the Iſraelites, whome the Edomites kept as priſoners, to haſte away from thence.

[s] The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

[t] They ſhall not be able to reſiſt his petie captaines

[u] To wit, the enemie.

[x] As Chap. 48.40 was ſaide of Moab.

of the ſtrong men of Edom be as the heart of a woman in trauaile.

23 ¶ Unto [y] Damaſcus he ſayeth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearfull ſea that can not reſt.

24 Damaſcus is diſcouraged, [and] turneth her ſelfe to flight, [z] & feare hath ſeaſed her: anguiſh and ſorowes haue taken her as a woman in trauaile.

25 How is the glorious [a] citie not reſerued, the citie of my ioy?

26 Therefore her yong men ſhall fal in her ſtreetes, and all her men of warre ſhall be cut off in that day, ſayeth the Lorde of hoſtes.

27 And I wil kindle a fire in ÿ wall of Damaſcus, which ſhall conſume the palaces of [b] Ben hadad.

28 ¶ Unto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar, king of Babel ſhall ſmite, thus ſaith the Lorde, Ariſe, and goe vp vnto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes ſhal they take away: yea, they ſhall take to them ſelues their [d] curtaines, & all their veſſels, and their camels, and they ſhall crie vnto them, Feare is on euery ſide.

30 Flee, get you farre off ([e] they haue conſulted to dwell) O ye inhabitants of Hazor, ſayeth the Lord: for Nebuchadnezzar King of Babel hath taken counſell againſt you, and hath deuiſed a purpoſe againſt you.

31 [f] Ariſe, [and] get you vp vnto the welthie nation that dwelleth without care, ſaith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels ſhalbe a bootie, and the multitude of their cattel a ſpoile, and I will ſcatter them into all windes, and to the vtmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſaith the Lorde.

33 And Hazor ſhall be a dwelling for dragons, and deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The wordes of the Lorde that came to Ieremiah the Prophet, concerning [g] Elam, in the beginning of ÿ reigne of Zedekiah King of Iudah ſaying,

35 Thus ſaith ÿ Lorde of hoſtes, Beholde, I will breake the [h] bow of Elam, euen the chiefe of their ſtrength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will ſcatter them towardes all theſe windes, and there ſhal be no nation, whither the fugitiues of Elam ſhall not come.

37 For I will cauſe Elam to be afrayde before their enemies, and before them that ſeeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, ſayeth the Lorde, and I will ſende the ſworde after them till I haue conſumed them.

38 And I wil ſet my [i] throne in Elã, & I will deſtroy both the King and the princes from thence, ſaith the Lord. but

[k] in the latter dayes I will bring againe the captiuitie of Elam ſaith the Lord.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When she heard the ſodeine comming of the enemie.

a He ſpeaketh this in the perſon of the King and of them of the countrey, who ſhould wonder to ſee Damaſcus the chiefe citie deſtroyed.

b Who was king of Syria, 1 King. 20.16. and had built theſe palaces, which were ſtil called the palaces of Ben hadad.

c Meaning, the Arabians, and their neighbours.

d Becauſe they vſed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He ſheweth that they of Hazor will flee to the Arabians for ſuccour but that ſhall not auaile them.

g That is, Perſia, ſo called of Elam the ſonne of Shem.

h Becauſe the Perſians were good archers, he ſheweth that the thing wherein they put their truſt, ſhould not proffite them.

i I will place [illegible] there. And in theſe [illegible] ſhal [illegible] of [illegible] countries which [illegible] be ſubdued vnder the firſt of thoſe foure Monarchies, whereof Daniel maketh mention.

k This may be referred to the [illegible] of the Perſians, and Medes after the Caldeans, or vnto the time of Chriſt, as Chap. 48.47.

CHAP. L.

He prophecieth the deſtruction of Babylon, and the deliuerance of Iſrael which was in captiuitie.

The worde that the Lorde ſpake, concerning Babel, [&] concerning the lande of the Caldeans by the ‡ miniſterie of Ieremiah the Prophet.

2 Declare among the nations, and publiſh it, & ſet vp a ſtandart, proclaime it and conceale it not: ſay, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confoũded, [and] their images are burſt in pieces.

3 For out of the North there [c] commeth vp a nation againſt her, which ſhall make her lande waſte, and none ſhall dwell therein: they ſhal flee, and depart, both man and beaſt.

4 In thoſe dayes, and at that time, ſayeth the Lorde, the children of Iſrael ſhal [d] come, they, and the children of Iudah together, going and weeping ſhall they go, and ſeeke the Lorde their God.

5 They ſhal aſke the way to Zion, wt their faces thitherward ſaying Come & let vs cleaue to the Lord in a perpetuall couenant that ſhall not be forgotten.

6 ¶ My people haue bene as loſt ſheepe: their [e] ſhepheards haue cauſed them to goe aſtray, and haue turned thẽ away to the mountaines: they haue gone from [f] mountaine to hill, and [g] forgotten their reſting place.

7 All that founde them, haue deuoured them, and their enemies ſaide, We offend not, becauſe they haue ſinned againſt ÿ Lord, the habitation of iuſtice, euen the Lord the hope of their fathers.

8 [i] Flee from the middes of Babel, and depart out of the lãd of the Caldeans, & be ye as ÿ hee goates [k] before the flocke.

9 For

‡ Ebr. hande.

a After that God hath vſed the Babylonians ſeruice to puniſh other nations, he ſheweth that their turne ſhall come to be puniſhed.

b Theſe were two of their chiefe idoles.

c To wit the Medes and the Perſians.

d When Cyrus ſhal take Babel.

e Read Chap.

e Their gouernours and miniſters [illegible] temples [illegible] them to idolatrie.

f They haue committed idolatrie in euery place.

g To the Lord [illegible] in his Temple.

h God ſhould haue [illegible] them [illegible] their [illegible].

i [illegible]

k [illegible]

9 For loe, I will raiſe, and cauſe to come vp againſt Babel a multitude of mightie nations from the North countrey, and they ſhall ſet them ſelues in aray againſt her, whereby ſhe ſhall be taken: their arrowes ſhall be as of a ſtrong man, which is expert, for none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoyle: all that ſpoyle her, ſhall be ſatiſfied, ſayeth the Lorde.

11 Becauſe ye were glad and reioyced in deſtroying mine heritage, & becauſe ye are growen fatte, as the calues in the graſſe, and neyed like ſtrong horſes,]

12 Therefore your mother ſhall be ſore confounded, and ſhe that bare you, ſhall be aſhamed: behold, the vttermoſt of the nations ſhall be a deſert, a drye lande, and a wilderneſſe.

13 Becauſe of the wrath of the Lorde it ſhall not be inhabited, but ſhalbe wholy deſolate: euery one that goeth by Babel, ſhall be aſtoniſhed, [n] and hiſſe at all her plagues.

14 [o] Put your ſelues in aray againſt Babel round about: all ye that bend the bow, ſhoot at her, ſpare no arrowes: for ſhe hath [p] ſinned againſt the Lord.

15 Cry againſt her round about: ſhe hath giuen her hand: her foundations are fallen, and her walles are deſtroyed: for it is the vengeance of the Lorde: take vengeance vpon her: as ſhe hath done, doe vnto her.

16 Deſtroy the [q] ſower from Babel, and him that handleth the ſieth in the time of harueſt: becauſe of the ſworde of the oppreſſour they ſhall turne euery one to his people, and they ſhall flee euery one to his owne land.

17 Iſrael is like ſcattered ſheepe: the lyons haue diſperſed them: firſt the King of Aſſhur hath deuoured him, and laſt this Nebuchad nezzar King of Babel hath broken his bones.

18 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Beholde, I wil viſite the King of Babel, & his land, as I haue viſited the King of Aſſhur.

19 And I will bring Iſrael againe to his habitation: he ſhall feede on Carmel and Baſhan, & his ſoule ſhall be ſatiſfied vpon the mount Ephraim and Gilead.

20 In thoſe dayes, and at that time, ſaith the Lorde, the iniquitie of Iſrael ſhall be ſought for, and there ſhall be none: and the ſinnes of Iudah, and they ſhall not be founde: for I will be merciful vnto them, whome I reſerue.

21 Go vp againſt the land of ye rebels, [euen] againſt it, & againſt ye inhabitants *of Pekod: deſtroy & lay it waſte after them ſaith the Lorde, and do according to all that I haue commaunded thee.

22 A crie of battel [is] in the land, and of great deſtruction.

23 How is the [u] hammer of the whole world deſtroied, & broken how is Babel become deſolate among the nations!

24 I haue ſnared thee, and thou art take, O Babel, & thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriuen againſt the Lorde.

25 The Lorde hath opened his treaſure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lorde God of hoſtes in the lande of the Caldeans.

26 Come againſt her ‡ from the vtmoſt border: open her ſtore houſes: tread on her as on ſheaues, and deſtroy her vtterly: let nothing of her be left.

27 Deſtroy all her [x] bullockes: let them goe downe to the ſlaughter. Woe vnto them, for their day is come, [and] the time of their viſitation.

28 The voyce of them that [y] flee, and eſcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, & the vengeance of his Temple.

29 Call vp the archers againſt Babel: all ye that bende the bowe, beſiege it rounde about: let none thereof eſcape: *recōpence her according to her worke, and according to al that ſhe hath done, doe vnto her: for ſhe hath bene proude againſt the Lorde, [euen] againſt the holy one of Iſrael.

30 Therefore ſhall her yong men fall in the ſtreetes, and all her men of warre ſhall be deſtroyed in that day, ſaith the Lorde.

31 Beholde, I [come] vnto thee, O proude man, ſayeth the Lorde God of hoſtes: for thy day is come, [euen] the time that I will viſite thee.

32 And the proude ſhall ſtumble and fall, and none ſhall raiſe him vp: and I will kindle a fire in his cities, and it ſhall deuoure all round about him.

33 Thus ſaith the Lorde of hoſtes, The children of Iſrael, and the children of Iudah were oppreſſed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their ſtrōg redeemer, whoſe Name [is] the Lorde of hoſtes, he ſhall maintein

[l] Shall be made riche thereby.

[m] For ioy of the victorie, that ye had againſt my people.

[n] In ſigne of contempt, and deriſion.

[o] He ſpeaketh to the enemies the Medes and Perſians.

[p] Though the Lord called the Babylonians his ſeruants, and their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God but for their owne malice, and to profite themſelues, it is here called ſinne.

Or, yeelded [illegible] peace.

[q] Deſtroy her ſo that none be left to labour the grounde or to take the fruite thereof.

[r] Meaning, Tiglath pileſar who caryed away the ten tribes.

[s] He caryed away the reſt, to wit, Iudah & Beniamin.

[t] That is, Babylon thus the Lord raiſed vp Cyrus.

* Ezek. 23.23.

Or, viſit, that ſhould be viſited.

[u] Nebuchadnezzar who had ſmitten downe all the princes, and people of the worlde.

‡ Ebr. from the ende.

[x] Her princes and mightie men.

[y] Of the Iewes which ſhould be deliuered by Cyrus.

* Reuel. 18.6.

mainteine their cauſe, that he may giue reſt to the land,[z] and diſquiet the inhabitants of Babel.

35 A ſworde [is] vpon the Caldeans, ſaith the Lorde, & vpon the inhabitants of Babel, and vpon her princes, and vpon her wiſe men.

36 A ſworde [is] vpon the ‡ ſoothſayers, and they ſhall dote: a ſworde [is] vpon her ſtrong men, and they ſhall be afrayde.

37 A ſworde [is] vpon their horſes and vpon their charets, and vpon all the multitude that are in the middes of her, and they ſhall be like women: a ſworde [is] vpon her treaſures, and they ſhall be ſpoyled.

38 A[a] drought [is] vpon her waters, and they ſhall be dryed vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the[b] Ziims with the Iims ſhall dwell there, and ‡ the oſtriches ſhall dwell therein: for it ſhall be no more inhabited, neither ſhall it be inhabited from generation vnto generation.

40 As God deſtroyed * Sodom and Gomorah with the places thereof neere about, ſaith the Lorde: ſo ſhall no man dwell there, neither ſhall the ſonne of man remaine therein.

41 ¶ Beholde, a people ſhall come from the North, and a great nation, and many kings ſhall be raiſed vp from[c] the coaſtes of the earth.

42 They ſhall holde the bowe & the buckler: they are cruell and vnmercifull: their voyce ſhall roare like the ſea, and they ſhall ride vpon horſes, and be put in aray like men to the battell againſt thee, O daughter of Babel.

43 The King of Babel hath heard the report of them, and his hands[d] waxed feeble: ſorowe came vpon him, [euen] ſorowe as of a woman in trauaile.

44 Beholde, he * ſhall come vp like a lyon from the ſwelling of Iorden vnto the ſtrong habitation: for I will make [Iſrael] to reſt, and I will make them to haſte away from her: and who is a choſen man that I may appoint againſt her? for who is like me, and who will appoint me the time? and who is the[e] ſhepheard that will ſtand before me?

45 Therefore heare the counſell of the Lorde that he hath deuiſed againſt Babel, and his purpoſe that hee hath conceiued againſt the land of the Caldeans: ſurely the leaſt of the flocke ſhall drawe them out: ſurely hee ſhall make [their] habitation deſolate with them.

46 At the noyſe of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is deſtroyed. 41 The vaine confidence of the Babylonians. [illegible] The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

Thus ſaith the Lord, Behold, I will raiſe vp againſt Babel, and againſt the inhabitants that lift vp their ‡ heart againſt me, a deſtroying[a] winde,

2 And will ſend vnto Babel fanners that ſhall fanne her, and ſhal emptie her land: for in the day of trouble they ſhall be againſt her on euery ſide.

3 Alſo to the bender that bendeth his bowe, and to him that lifteth himſelfe vp in his brigandine, will I ſay, Spare not her yong men, but deſtroy all her hoſte.

4 Thus the ſlaine ſhall fall in the land of the Caldeans, and they that are thruſt through in her ſtreetes.

5 For Iſrael hath bene no[b] widow, nor Iudah from his God, from the Lord of hoſtes, though their land was filled with ſinne againſt the holy one of Iſrael.

6 ¶[c] Flee out of the mids of Babel, and deliuer euery man his ſoule: be not deſtroyed in her iniquitie: for this is the time of the Lordes vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the[d] Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations[e] rage.

8 * Babel is ſuddenly fallen, and deſtroyed: howle for her, bring balme for her ſore, if ſhe may be healed.

9 We would haue cured Babel, but ſhe could not be healed: forſake her and[f] let vs go euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our[g] righteouſnes: come and let vs declare in Zion the worke of the Lorde our God.

11 Make bright the arrowes: ‡ gather the ſhields: the Lord hath raiſed vp the ſpirit of the King of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the[h] vengeance of the Lord,

[z] He ſheweth that whē God executeth his iudgements againſt his enemies, [illegible] the Church ſhall then haue reſt.

‡ Or, [illegible].

[a] For Cyrus did cut the riuer Euphrates and deuided the courſe thereof into many ſtreames, ſo that it might be paſſed ouer as though there had bene no water. Which thing he did by the counſel of two of Belſhazzars captaines who conſpired againſt their King becauſe he had gelded the one of them in deſpite, and ſlaine y ſonne of the other.

[b] Reade Iſa. 13.21.

‡ Or, the [illegible] of the oſtriches, or, yong.

Gene.19.24. iſa.13.19.

[c] Meaning that the Perſians ſhoulde gather their armie of many nations.

[d] Which is ment of Belſhazzar, Dan. 5.6.

Chap.49.19.

[e] Reade Chap. 49.19.

‡ Or, of the [illegible].

[a] The Perſians and Medians, that ſhal deſtroy them as the winde doeth the chaffe.

[b] Though they were forſaken for a time, yet they were not vtterly caſt off as though their huſbande were dead.

[c] He ſheweth that there remaineth nothing [illegible] in Babylon but deſtruction, Chap.17.6. and 48.6.

[d] By whome the Lorde poured out y drinke of his vengeance, to whom it pleaſed him.

[e] For y great afflictions that they haue felt by the Babylonians.

* Iſa.21.9. reuel. 14.8.

[f] Thus y people of God exhort one another to go to Zion y praiſe God.

[g] In approuing our cauſe and puniſhing our enemies.

‡ Or, [illegible].

[h] For y wrong done to his people, and to his temple Chap.50.28.

[and the vengeance of his Temple.

12 Set vp the ſtandart vpon ye walles of Babel make the watch ſtrong: ſet vp the watchmen, prepare the ſhoutes: for the Lorde hath both deuiſed, and done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many [i]waters, abundant in treaſures, thine ende is come, euen the ende of thy couetouſneſſe.

14 The Lord of hoſtes hath ſworne by him*ſelfe ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crye and ſhoute againſt thee.

15 *Hee hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 He giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcende from the ends of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

17 Euery man is a beaſt by [his own] [k]knowledge: euery founder is confounded by the grauen image: for his melting is but falſehood & there is no breath therein.

18 They are vanitie, [and] the worke of errors: in the time of their [l]viſitation they ſhall periſh.

19 The portion of Iaakob [is] not [m]like them: for he is ye maker of all things, and [Iſrael is] the rodde of his inheritance: the Lord of hoſtes [is] his Name.

20 Thou art mine [n]hammer, [and] weapons of warre: for with thee wil I breake the nations, and with thee wil I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee wil I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee wil I breake the yong man and the mayde.

23 I wil alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxē, and by thee wil I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, euen in your ſight, ſaith ye Lord.

25 Beholde, I [come] vnto thee, O [o]deſtroying mountaine, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and roll thee downe from the [p]rockes, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroied for euer, ſaith the Lord.

27 Set vp a ſtandart in the land: blowe the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of Ararat, Minni, and [q]Aſhchenaz againſt her: appoint ye prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhal tremble & ſorowe: for the deuiſe of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath fayled, [and] they were like women: they haue burnt her dwelling places, [and] her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the King of Babel, that his citie is taken on a [r]ſide thereof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith ye Lord of hoſtes the God of Iſrael, The daughter of Babel [s]is like a threſhing floore: the time of her threſhing is come: yet a litle while, and the time of her harueſt ſhall come.

34 Nebuchad-nezzar the king of Babel hath [t]deuoured me, and deſtroyed me: he hath made me an emptie veſſell: he ſwalowed me vp like a dragon, and filled his belly with my delicates, [and] hath caſt me out.

35 The ſpoyle of me, and that which was left of me, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaith the Lorde, Beholde, I will mainteine thy [u]cauſe, and take vengeance for thee, and I will drye vp the ſea, and drye vp her ſprings.

37 And Babel ſhall be as heapes, a dwelling place for dragons, an aſtoniſhment,

[i] For the land of Caldea was full of waters and which ranne into Euphrates.

Chap. 49,13. Amos 6,8.

Chap. 10,12.

[k] Read Chap. 10,14.

[l] When God ſhal execute his vengeance.

[m] That is, the true God of Iſrael is not like to these idoles: for he can helpe when all things are deſperate.

[n] He meaneth the Medes and Perſians, as he had before called the Babylonians his hammer, Chap. 50,23.

[o] Not ye Babylon ſtoode on a mountaine, but becauſe it was ſtrong and ſeemed inuincible.

[p] From thy ſtrong holdes & fortreſſes.

[q] By theſe three nations he meaneth Armenia the vpper, and Armenia ye lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

[r] By turning the courſe of the riuer, one ſide was made open, and the reedes that did growe in the water were deſtroyed, which Cyrus did by the counſel of Gobria & Gadata Belſhazzars captaines.

[s] When ſhee ſhalbe cut vp and threſhed.

[t] This is ſpoken in the perſon of ye Iewes, [illegible] their [illegible] the crueltie of the Babylonians.

[u] Thus the Lord eſteemeth the iniuries done to his Church as done to him ſelfe because [illegible] cauſe is his.

ment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heate I wil make them feaſtes and I wil make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lorde.

40 I will bring them downe like lambes to the ſlaughter, and like rams and goates.

41 Howe is [y] Sheſhach taken' and howe is the glorie of the whole earth taken' howe is Babel become an aſtoniſhment among the nations!

42 The ſea is come vp vpon Babel: ſhe is couered with the multitude of the waues thereof.

43 Her cities are deſolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I wil alſo viſit Bel in Babel, and I will bring out of his mouth, that which [a] he hath ſwallowed vp, and the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, go out of the middes of her, and deliuer ye euery man his ſoule from the fierce wrath of the Lord,

46 Leſt your heart euen faint, and ye feare the rumour, that ſhall be heard in the land: the rumour ſhall come this [b] yeere, and after that in the other yeere ſhall come a rumour, and crueltie in the land, and ruler againſt ruler.

47 Therefore beholde, the dayes come, that I will viſite the images of Babel, and the whole land ſhall be confounded, and all her ſlaine ſhall fall in the middes of her.

48 Then the heauen and [c] the earth, and all that is therein, ſhall reioyce for Babel: for the deſtroyers ſhall come vnto her from the North ſaith the Lord.

49 As Babel cauſed the [d] ſlaine of Iſrael to fall, ſo by Babel the ſlaine of all the earth did fall.

50 Ye that [e] haue eſcaped the ſworde, go away, ſtand not ſtill: remember the Lord afarre off, & let Ieruſalem come into your minde.

51 We are [f] confounded becauſe we haue heard reproch: ſhame hath couered our faces for ſtrangers are come into the ſanctuaries of the Lords houſe.

x When they are inflamed with feaſting and drinking I will feaſt with them, alluding to Belſhazzars banket, Dan. 5. 1.

y Meaning, Babel, as Chap. 25. 26.

z The great army of the Medes and Perſians.

a That is, his giftes and preſents which he had receiued as part of the ſpoyle of other nations and which the idolaters brought vnto him from all countreys.

b Meaning that Babylon ſhould not be deſtroyed all at once but by litle and litle ſhould be brought to nothing: for the firſt yere came the tydings, the next yere the ſiege, and in the thirde yere it was taken: yet this is not that horrible deſtruction which the Prophets threatned in many places: for that was after this when they rebelled and Darius ouercame them by the power of Zopyrus and hanged three thouſand gentlemē beſides ŷ common people.

c All creatures in heauen and earth ſhall reioyce & praiſe God for the deſtruction of Babylon the great enemie of his Church.

d Babylon did not onely deſtroy Iſrael, but many other nations.

52 Wherefore behold, the dayes come, ſaith the Lorde, that I will viſite her grauen images, and through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to [g] heauen, and though ſhe ſhould defende her ſtrength on hie, yet from me ſhall her deſtroyers come, ſayth the Lorde.

54 A ſound of a crie commeth from Babel, and great deſtruction from the land of the Caldeans,

55 Becauſe the Lorde hath layd Babel waſte and deſtroyed from her the great voyce, and her waues ſhall roare like great waters, and a ſound was made by their noyſe:

56 Becauſe the deſtroyer is come vpon her, euen vpon Babel, & her ſtrong men are taken, their bowes are broken: for the Lorde God that recompenceth, ſhall ſurely recompence.

57 And I will [h] make drunke her princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: and they ſhall ſleepe a perpetuall ſleepe, and not wake, ſaith the King, whoſe Name is the Lord of hoſtes.

58 Thus ſaith the Lorde of hoſtes, The thicke wall of Babel ſhall be broken and her hie gates ſhalbe burnt with fire, and the people ſhall labor in vaine, and the folke in the fire, for they ſhall be wearie.

59 The worde which Ieremiah the Prophet commaunded Sheraiah the ſonne of Neriah, the ſonne of Maaſeiah, when he went with Zedekiah the King of Iudah into Babel, in ŷ [k] fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that ſhould come vpon Babel: euen all theſe things, that are written againſt Babel.

61 And Ieremiah ſaid to Sheraiah, When thou commeſt vnto Babel, and ſhalt ſee, & ſhalt reade all theſe wordes,

62 Then ſhalt thou ſay, O Lorde, thou haſt ſpoken againſt this place, to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for euer.

63 And when thou haſt made an end of reading this booke, thou ſhalt binde a [l] ſtone to it, and caſt it in the middes of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned, and ſhall not riſe from the euill,

g For the walles were two hundreth foote hie.

h I will ſo aſtoniſh them by afflictions that they ſhall not knowe which way to turne them.

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie but ſeuen yeeres before, when he went either to gratulate Nebuchad-nezzar or to intreat of ſome matters.

l S. Iohn in his reuelation alludeth to this place, when he ſaith that the Angel tooke a great ſtone and caſt it into the ſea, ſignifying the deſtruction of Babylon, Reuel. [illegible]

---

e Ye that are nowe captiues in Babylon. f One ſheweth howe they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.

m They ſhall not be able to reſiſt, but ſhall labour in vaine.

euill, that I will bring vpon her: and they ſhall [m] be wearie. Thus farre are] the wordes of Ieremiah.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face and his eyes put out. 13 The citie is burned. 31 Iehoiakin is brought forth of priſon, and fed like a King.

* 2.King.24.18. 2.Chro.36.11.

ZEdekiah * was one & twentie yeere olde when he began to reigne, & he reigned eleuen yeeres in Ieruſalem and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And hee did euill in the eyes of the Lord, according to all that Iehoiakim had done.

n So the Lord puniſhed ſinne by ſinne and gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people.

3 [n] Doubtles becauſe the wrath of the Lord was againſt Ieruſalem and Iudah, till he had caſt them out from his preſence, therefore Zedekiah rebelled againſt the King of Babel.

* 2.King.25.1. and chap.39.1.

4 * But in the ninth yeere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchadnezzar King of Babel, he and all his hoſte againſt Ieruſalem, and pitched againſt it, and built fortes againſt it round about.

5 So the citie was beſieged vnto the eleuenth yeere of the King Zedekiah.

6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

b Read Chap. 39.4.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the Kings garden: (nowe the Caldeans were by the citie round about, and they went by the way of the wilderneſ.

8 But the armie of the Caldeans purſued after the King, and tooke Zedekiah in the deſert of Iericho, and all his hoſte was ſcattered from him.

c Read 2.King 25.6. & Chap. 39.5.

9 Then they tooke the King and caried him vp vnto the King of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

10 And the King of Babel ſlewe the ſonnes of Zedekiah, before his eyes: he ſlewe alſo all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the King of Babel bound him in chaines, and caried him to Babel, and put him in priſon till the day of his death.

d In the 2.King.25.8. it is called the ſeuenth day, becauſe the fire began then, and ſo continued to the tenth.

12 Now in the fift moneth in yͤ [d] tenth [day of the moneth which was the nineteenth yeere of the King Nebuchadnezzar King of Babel came Nebuzar-adan chiefe ſteward which ſtoode before the King of Babel in Ieruſalem,

e That is, [illegible] [illegible] captaine as 2.King.25.8.

13 And burnt the Houſe of the Lord, and the Kings houſe, and all the houſes of Ieruſalem, and all the great houſes burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe ſteward [e] brake downe all the walles of Ieruſalem round about.

15 Then Nebuzar-adan the chiefe ſteward caried away captiue certeine of the poore of the people, and the reſidue of the people that remained in the citie, and thoſe that were fled, and fallen to the King of Babel, with the reſt of the multitude.

16 But Nebuzar-adan the chiefe ſteward left certeine of the poore of the land, to dreſſe the vines, & to till the land.

f Of theſe pillars, reade 1.King.7.15.

17 Alſo the [f] pillars of braſſe that were in the Houſe of the Lorde, and the baſes, and the braſen Sea, that was in the Houſe of the Lorde, the Caldeans brake, and caried all the braſſe of them to Babel.

g Which were alſo made of braſſe, as 1.King.7.45.

18 The pots alſo and the [g] beſomes, and the inſtruments of muſike, and the baſins, and the incenſe diſhes and all the veſſels of braſſe wherewith they miniſtred, tooke they away.

19 And the bowles, and the aſhpans, and the baſins, and the pottes, and the candleſtickes, and the incenſe diſhes, and the cups, and all that was of golde, and that was of ſiluer, tooke the chiefe ſteward away,

20 With the two pillars, one Sea, and twelue braſen bulles, that were vnder the baſes, which King Salomon had made in the Houſe of the Lord: the braſſe of all theſe veſſels was without [h] weight.

h It was ſo much in quantitie.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compaſſe it, and the thicknes thereof [was foure fingers: it was holowe.

22 And a chapiter of braſſe was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of braſſe: the ſecond pillar alſo, and the pomegranates were like vnto theſe.

23 And there were ninetie and ſixe pomegranates on a ſide: [and] all the pomegranates vpon yͤ net worke, were an hundreth round about.

24 And yͤ chiefe ſteward tooke Sheraiah the chiefe Prieſt, and Zephaniah [k] the ſecond Prieſt, and the three keepers of the doore.

25 He tooke alſo out of the citie an Eunuche, which had the ouerſight of the men of warre, and ſeuen men that were in the kings preſence, which were found in the citie, and Sopher captaine of the hoſte who muſtred the people of yͤ land, and threeſcore men of the people of the lande, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

27 And yͤ king of Babel ſmote them, and ſlewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the [m] ſeuenth yere, [euen] three thouſand Iewes, and three and twentie.

29 In the [n] eighttenth yere of Nebuchad-nezzar hee caryed away captiue from Ieruſalem eight hundreth thirtie and two [‡] perſons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar adan the chiefe ſtewarde caried away captiue of the Iewes ſeuen hundreth fourtie and fiue perſons: all the perſons [were] foure thouſand and ſixe hundreth.

31 And in the ſeuen and thirtieth yere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the [firſt] yeere of his reigne, [o] lifted vp the head of Iehoiachin king of Iudah, and brought him out of priſon,

32 And ſpake kindely vnto him, and ſet his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his priſon [p] garmẽts, and he did continually eate bread before him all the dayes of his life.

34 His portion [was] a [q] continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he dyed.

[i] But becauſe of the roundnes no more could be ſeene but ninetie and ſixe.

[k] Which ſerued in the hie Prieſts ſtead, if he had any neceſſarie impediment.

[l] In the 2. King 25. 19. is read but of fiue: thoſe were the moſt excellent and the other two, which were not ſo noble, are not there mentioned with them.

[m] Which was the latter ende of the ſeuenth yere of his reigne and the beginning of the eight.

[n] In the latter ende alſo of that yere, and the beginning of the ninetenth.

[‡] Ebr. ſoules.

[o] That is, reſtored him to libertie and honour.

[p] And gaue him princely apparel.

[q] That is, he had allowance in the court, and thus at length he had reſt and quietneſſe becauſe he obeied Ieremiah yͤ Prophet, whereas the other were cruelie ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewayleth the miſerable eſtate of Ieruſalem, 5 And ſheweth that they are plagued becauſe of their ſinnes. The firſt and ſecond Chapter begin euery verſe according to the letters of the Ebrewe Alphabet. The thirde hath three verſes for euery letter, and the fourth is as the firſt.

HOwe doeth [a] the citie remayne ſolitarie that was full of people: ſhe is as a widowe: ſhe that was great among the nations, [and] [b] princeſſe among the prouinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares runne downe by her cheekes: among all her [d] louers, ſhe hath none to comfort her: all her friends haue dealt vnfaithfully with her, [and] are her enemies.

3 Iudah is caried away captiue, becauſe [e] of affliction, and becauſe of great ſeruitude: ſhe dwelleth among the heathen, and findeth no reſt: all her perſecuters tooke her in the ſtraites.

4 The wayes of Zion lament, becauſe no man commeth [f] to the ſolemne feaſtes: all her gates are deſolate: her Prieſtes ſigh: her virgines are diſcomfited, and ſhe is in [‡] heauines.

5 Her aduerſaries [g] are the chiefe, [and] her enemies proſper: for the Lord hath afflicted her, for the multitude of her trãſgreſſions, [and] her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become [h] like hartes that finde no paſture, & they are gone without ſtrength before the purſuer.

7 [i] Ieruſalem remembred the dayes of her affliction, and of her rebellion, [and] all her pleaſant things, that ſhe had in times paſt, when her people fell into the hande of the enemie, and none did helpe her: the aduerſaries ſawe her, [and] did mocke at her [k] Sabbaths.

8 [‖] Ieruſalem hath grieuouſly ſinned, therefore ſhe is in deriſion: all that honoured her, deſpiſe her, becauſe they haue ſeene her filthines: yea, ſhe ſigheth and turneth backeward.

9 [l] Her filthines is in her ſkirtes: ſhe remembred not her laſt ende, therefore ſhe

[a] The Prophet wondereth at the great iudgement of God, ſeeing Ieruſalem which was ſo ſtrong, and ſo ful of people, to be nowe deſtroyed and deſolate.

[b] Which had chiefe rule ouer many prouinces and countreis.

[c] So that ſhe taketh no reſt.

[d] Meaning, the Egyptians and Aſſyrians which promiſed helpe.

[e] For her crueltie towarde the poore and oppreſſion of ſeruants. Ieremiah 34.11.

[f] As they vſed to come vp, with mirth and ioy, Pſal.42.4.

[‡] Ebr. bitterneſ.

[g] That is, haue rule ouer her, Deut.28.44.

[h] As men pined alway with ſorow and that haue no courage.

[i] In her miſerie ſhe conſidered the great benefites and commodities that ſhe had loſt.

[k] At her religion and ſeruing of God, which was the greateſt griefe to the godlie.

[‖] Ebr. [illegible]

[l] She is not aſhamed of her ſhame although it be manifeſt.

23 And there were ninetie and ſixe pomegranates on a ſide: [and] all the pomegranates vpon ẏ net worke [were] an hundreth round about.

24 And ẏ chiefe ſteward tooke Sheraiah the chiefe Prieſt, and Zephaniah [k] the ſecond Prieſt, and the three keepers of the doore.

25 He tooke alſo out of the citie an Eunuche, which had the ouerſight of the men of warre, and ſeuen men that were in the kings preſence, which were found in the citie, and Sopher captaine of the hoſte who muſtred the people of ẏ land, and threeſcore men of the people of the lande, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

27 And ẏ king of Babel ſmote them, and ſlewe them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the [m] ſeuenth yere, [euen] three thouſand Iewes, and three and twentie.

29 In the [n] eighteenth yere of Nebuchad-nezzar hee caryed away captiue from Jeruſalem eight hundreth thirtie and two [‡] perſons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar adan the chiefe ſtewarde caried away captiue of the Iewes ſeuen hundreth fourtie and fiue perſons: all the perſons [were] foure thouſand and ſixe hundreth.

31 And in the ſeuen and thirtieth yere of the captiuitie of Jehoiachin king of Judah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the [firſt] yeere of his reigne, [o] lifted vp the head of Jehoiachin king of Judah, and brought him out of priſon,

32 And ſpake kindely vnto him, and ſet his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his priſon [p] garments, and he did continually eate bread before him all the dayes of his life.

34 His portion [was] a [q] continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he dyed.

[i] But becauſe of the roundnes no more could be ſeene but ninetie and ſixe.

[k] Which ſerued in the hie Prieſts ſtead, if he had any neceſſarie impediment.

[l] In the 2. King 25. 19. is read but of fiue: thoſe were the moſt excellent and the other two, which were not ſo noble, are not there mentioned with them.

[m] Which was the latter ende of the ſeuenth yere of his reigne and the beginning of the eight.

[n] In the latter ende alſo of that yere, and the beginning of the ninetenth.

[‡] Ebr. ſoules.

[o] That is, reſtored him to libertie and honour.

[p] And gaue him princely apparel.

[q] That is, he had allowance in the court, and thus at length he had reſt and quietneſſe becauſe he obeyed Jeremiah ẏ Prophet, whereas the other were cruelly ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewayleth the miſerable eſtate of Jeruſalem, 5 And ſheweth that they are plagued becauſe of their ſinnes. The firſt and ſecond Chapter begin euery verſe according to the letters of the Ebrewe Alphabet. The thirde hath three verſes for euery letter, and the fourth is as the firſt.

HOwe doeth [a] the citie remayne ſolitarie that was full of people: ſhe is as a widowe: ſhe that was great among the nations, [and] [b] princeſſe among the prouinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares runne downe by her cheekes: among all her [d] louers, ſhe hath none to comfort her: all her friends haue dealt vnfaithfully with her, [and] are her enemies.

3 Judah is caried away captiue, becauſe [e] of affliction, and becauſe of great ſeruitude: ſhe dwelleth among the heathen, and findeth no reſt: all her perſecuters tooke her in the ſtraites.

4 The wayes of Zion lament, becauſe no man commeth [f] to the ſolemne feaſtes: all her gates are deſolate: her Prieſtes ſigh: her virgines are diſcomfited, and ſhe is in [†] heauines.

5 Her aduerſaries [g] are the chiefe, [and] her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, [and] her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become [h] like hartes that finde no paſture, & they are gone without ſtrength before the purſuer.

7 [i] Jeruſalem remembred the dayes of her affliction, and of her rebellion, [and] all her pleaſant things, that ſhe had in times paſt, when her people fell into the hande of the enemie, and none did helpe her: the aduerſaries ſawe her, [and] did mocke at her [k] Sabbaths.

8 Jeruſalem hath grieuouſly ſinned, therefore ſhe is in deriſion: all that honoured her, deſpiſe her, becauſe they haue ſeene her filthines: yea, ſhe ſigheth and turneth backeward.

9 [l] Her filthines is in her ſkirtes: ſhe remembred not her laſt ende, therefore ſhe

[a] The Prophet wondereth at the great iudgement of God, ſeeing Jeruſalem which was ſo ſtrong, and ſo ful of people, to be nowe deſtroyed and deſolate.

[b] Which had chiefe rule ouer many prouinces and countreis.

[c] So that ſhe taketh no reſt.

[d] Meaning, the Egyptians and Aſſyrians, which promiſed helpe.

[e] For her crueltie toward the poore and oppreſſion of ſeruants, Jeremiah 34. 11.

[f] As they vſed to come vp, with mirth and ioy, Pſal. 42. 4.

[†] Ebr. bitterneſ.

[g] That is, haue rule ouer her, Deut. 28. 44.

[h] As men pined away with ſorow and that haue no courage.

[i] In her miſerie ſhe conſidered the great benefites and commodities that ſhe had loſt.

[k] At her religion and ſeruing of God, which was the greateſt griefe to the godly. [illegible]

[l] She is not aſhamed of her ſinne although it be manifeſt.

ſhe came downe wonderfully: ſhe had no comforter. O Lord, beholde mine affliction: for the enemie is proude.

10 The enemie hath ſtretched out his hande vpon all her pleaſant things: for ſhe hath ſeene the heathen enter into her Sanctuarie, whome [m] thou didſt commaunde, that they ſhould not enter into thy Church.

11 All her people ſigh and ſeeke their bread: they haue giuen their pleaſant things for meate to refreſh the ſoule: ſee, O Lord, and conſider: for I am become vile.

12 Haue ye no regard, all ye that paſſe by this way? beholde, and ſee, if there be any [n] ſorowe like vnto my ſorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath [o] he ſent fire into my bones, which preuaile againſt them: he hath ſpred a net for my feete, and turned me backe: he hath made me deſolate, and dayly in heauines.

14 The yoke of my tranſgreſſions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my ſtrength to fall: the Lord hath deliuered me into their handes, neither am I able to riſe vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an aſſemblie againſt me to deſtroy my yong men: the Lord hath troden the wine preſſe vpon the virgine the daughter of Iudah.

16 *For theſe things I weepe: mine eye, euen mine eye caſteth out water, becauſe the comforter that ſhoulde refreſh my ſoule, is farre from mee: my children are deſolate, becauſe the enemie preuailed.

17 Zion ſtretcheth out her handes, and there is none to comfort her: the Lorde hath appointed the enemies of Iaakob rounde about him: Ieruſalem is as a menſtruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled againſt his commaundement: heare, I pray you, all people, and behold my ſorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, but] they deceiued me: my Prieſtes & mine Elders periſhed in the citie while they ſought their meate to refreſh their ſoules.

20 Beholde, O Lorde, how I am troubled: my bowels ſwell: mine heart is turned within me, for I am ful of heauines: the ſworde ſpoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, [but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou haſt done it: thou wilt bring the day, that thou haſt pronounced, and they ſhalbe like vnto me.

22 [t] Let all their wickednes come before thee: doe vnto them, as thou haſt done vnto me, for all my tranſgreſſions: for my ſighes are many, and mine heart is heauie.

CHAP. II.

NOw hath the Lord [a] darkened the daughter of Zion in his wrath and hath caſt downe from [b] heauen vnto the earth the beautie of Iſrael, and remembred not his [c] footeſtoole in the day of his wrath!

2 The Lorde hath deſtroyed all the habitations of Iaakob, and not ſpared: he hath throwne downe in his wrath the ſtrong holdes of the daughter of Iudah: hee hath caſt them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the [d] horne of Iſrael: he hath drawen backe his [e] right hande from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He hath bent his bowe like an enemie: his right hand was ſtretched vp as an aduerſarie, and ſlewe all that was pleaſant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Iſrael, [f] and conſumed all his palaces: he hath deſtroyed his ſtrong holdes, and hath increaſed in the daughter of Iudah lamentation and mourning.

6 For he hath deſtroyed his tabernacle, as a garden, he hath deſtroyed his congregation: the Lord hath cauſed the feaſtes and Sabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his wrath the King and the Prieſt.

7 The Lord hath forſaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the

[l] [illegible]

[m] God forbade that the Ammonites and Moabites ſhulde enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23,3.

[n] Thus Ieruſalem lamenteth mouing others to pitie her and to beware by her example.

[o] This declareth that we ſhould acknowledge God to be the author of all our afflictions, to the intent that we might ſeke vnto him for remedie.

[p] I haue brought my ſinnes ſo continually before his eyes as he that tyeth a thing to his hand for a remembrance.

[q] He hath troden them vnder fote as they that tread grapes in the winepreſſe. Iere. 14,17. chap. 2,18.

[r] Which becauſe of her pollution was ſeparate from her huſband, Leuit. 15,19. and was abhorred for the time.

‖ Ebr. mouth.

[ſ] That is, they dyed for hunger.

[t] Deſiring vengeance againſt the enemie, read Iere. 11,20. and 18, 21.

[u] Or, gather them like grapes.

[a] That is, brought her from proſperitie to aduerſitie.

[b] Hath giuen her a moſt ſore fall.

[c] Alluding to the Temple or to the Arke of the couenant, which was called the footeſtoole of the Lord, becauſe they ſhould not ſet their mindes ſo low, but lift vp their hearts toward the heauens.

[d] Meaning, the glorie and ſtrength, as 1. Sam. 2,1.

[e] That is, his ſuccour which he was wont to ſend vs, when our enemies oppreſſed vs.

[f] Shewing, that there is no remedie but deſtruction, where God is the enemie.

the walles of her palaces: they haue made a noyſe in the houſe of the Lord, as in the day of ſolemnitie.

8 The Lord hath determined to deſtroy the wall of the daughter of Zion: hee ſtretched out a line: hee hath not withdrawen his hand from deſtroying: therefore hee made the rampart and the wall to lament: they were deſtroyed together.

9 Her gates are ſunke to the ground: he hath deſtroyed & broken her barres: her King and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets || receiue any viſion from the Lord.

10 The Elders of the daughter of Zion ſit vpon the ground, and keepe ſilence: they haue caſt vp duſt vpon their heades: they haue girded themſelues with ſackecloth: the virgines of Ieruſalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels ſwell: my liuer is powred vpon the earth, for the deſtruction of the daughter of my people, becauſe the children & ſucklings ſwoone in the ſtreetes of the citie.

12 They haue ſaide to their mothers, Where is bread and drinke? when they ſwooned as the wounded in the ſtreetes of the citie, and when they gaue vp the ghoſt in their mothers boſome.

13 What thing ſhall I take to witneſſe for thee? what thing ſhall I compare to thee, O daughter Ieruſalem? what ſhall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the ſea: who can heale thee?

14 Thy Prophets haue [k] looked out vaine, and fooliſh things for thee, and they haue not diſcouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee falſe propheſies, and cauſes of baniſhment.

15 All that paſſe by the way, clap their handes at thee: they hiſſe and wagge their head vpon the daughter Ieruſalem ſaying, Is this the citie that men call, The perfection of beautie, || and the ioy of the whole earth?

16 All thine enemies haue opened their mouth againſt thee: they hiſſe and gnaſh the teeth, ſaying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and ſeene it.

17 * The Lord hath done that which he had purpoſed: he hath fulfilled his worde that he had determined of olde time: he hath throwen downe, and not ſpared: he hath cauſed thine enemie to reioyce ouer thee, and ſet vp the horne of thine aduerſaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion let teares runne downe like a riuer, day and night: take thee no reſt, neither let the apple of thine eye ceaſe.

19 Ariſe, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of thy yong children, that faint for hunger in the corners of all ye ſtreetes.

20 Beholde, O Lord, and conſider to whome thou haſt done thus: ſhall the women eate their fruite, and children of a ſpanne long? ſhall the Prieſt and the Prophet be ſlaine in the Sanctuarie of the Lord?

21 The yong and the olde lie on the ground in the ſtreetes: my virgines and my yong men are fallen by the ſworde: thou haſt ſlaine them in the day of thy wrath: thou haſt killed and not ſpared.

22 Thou haſt called as in a ſolemne day my || terrours round about, ſo that in the day of the Lords wrath none eſcaped nor remained: thoſe that I haue nouriſhed and brought vp, hath mine enemie conſumed.

CHAP. III.

I Am the man, that hath ſeene affliction in the rod of his indignation.

2 He hath ledde me, and brought mee into darkenes, but not to light.

3 Surely he is turned againſt me: he turneth his hand againſt me all ye day.

4 My fleſh and my ſkinne hath he cauſed to waxe olde, and he hath broken my bones.

5 He hath builded againſt me, and compaſſed me with gall and labour.

6 He hath ſet me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauie.

8 Alſo when I crie and ſhoute, hee ſhutteth out my prayer.

9 Hee hath ſtopped vp my wayes

g As the peo- [illegible]

|| Or, [illegible]

|| Or, [illegible]

|| Or, [illegible]

i Meaning, that her cala- mitie was so [illegible] as it [illegible] no com- pariſon.

k Becauſe the falſe prophets called not [illegible] the other were [illegible] that they [illegible] prouoke the peo- ple [illegible] but flattered them in their ſinnes which was the cauſe of their de- ſtruction.

|| Or, doctrines.

[illegible] 26,15. [illegible] 15,23. 25.

Iere. 14,17. [illegible]

|| Or, brought vp in their owne handes.

|| Or, enemies, whome I feared.

a The Prophet complaineth of the [illegible] [illegible] [illegible] [illegible] [illegible] Gods [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] when

they ſee not the fruite of their prayers, and cauſeth them to thinke that they are not heard, which thing God vſeth to doe, that they might pray more earneſtly and the oftener. d And keepeth me in holde, as a priſoner.

with hewen ſtone, [and] turned away my paths.

10 e He was vnto me [as] a beare lying in wait, and as a lyon in ſecret places.

11 Hee hath ſtopped my wayes, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bowe and made me a marke for the arrowe.

13 He cauſed the arrowes of his quiuer to enter into my reines.

14 I was a deriſion to all my people, [and] their ſong all the day.

15 Hee hath filled me with bitternes, [and] made me drunken with g wormewood.

16 He hath alſo broken my teeth with ſtones, † hath couered me with aſhes.

17 Thus my ſoule was farre off from peace: I forgate proſperitie,

18 And I ſaid, My ſtrength and mine hope h is periſhed from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My ſoule hath them in remembrance, and is humbled in me.

21 I cõſider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.

23 [They are] renued k euery morning: great is thy faithfulnes.

24 The Lord is my portion, ſaith my ſoule: therefore will I hope in him.

25 The Lord is good vnto them, that truſt in him, [and] to the ſoule that ſeeketh him.

26 It is good both to truſt, and to waite for the ſaluation of the Lord.

27 It is good for a man that he beare the yoke in his m youth.

28 He ſitteth alone, n and keepeth ſilence, becauſe he hath borne it vpon him.

29 He putteth his o mouth in the duſt, if there may be hope.

30 He giueth his cheeke to him that ſmiteth him: hee is filled full with reproches.

31 For the Lorde will not forſake for euer.

32 But though he ſend affliction, yet wil he haue compaſſion according to the multitude of his mercies.

33 For he doth not puniſh † willingly, nor afflict the children of men,

34 In ſtamping vnder his feete all the priſoners of the earth,

35 In ouerthrowing the right of a man before the face of the moſt high,

36 In ſubuerting a man in his cauſe: the Lord q ſeeth it not.

37 Who is he then that ſaith, and it commeth to paſſe, [and] the Lord r commandeth it not?

38 Out of the mouth of the moſt high proceedeth not s euill and good?

39 Wherefore then is the liuing t man ſorowfull? man ſuffreth for his ſinne.

40 Let vs ſearch and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp u our hearts with our handes vnto God in the heauens.

42 We haue ſinned, and haue rebelled, [therefore] thou haſt not ſpared.

43 Thou haſt couered [vs] with wrath, and perſecuted vs: thou haſt ſlaine [and] not ſpared.

44 Thou haſt couered thy ſelfe with a cloude, that [our] prayer ſhould not paſſe through.

45 Thou haſt made vs [as] the * offſcouring and refuſe in the middes of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs [with] deſolation and deſtruction.

48 Mine eye caſteth out riuers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay and ceaſeth not,

50 Till the Lord looke downe, and beholde from heauen.

51 Mine eye x breaketh mine heart becauſe of all the daughters of my citie.

52 Mine enemies chaſed me ſore like a birde, without cauſe.

53 They haue ſhut vp my life y in the dungeon, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, [then] thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou haſt heard my voyce: ſtoppe not thine eare from my ſigh [and] from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my z ſoule, [and] haſt redeemed my life.

59 O Lord,

---

e He hath no pitie on me.

† The ſonnes.

f With great anguiſh and ſorow he hath made me to loſe my ſenſe.

g Thus with paine he was driuen to and fro betwene hope and deſpaire, as the godly oftentimes are, yet in the ende the Spirit getteth the victorie.

h He ſheweth that God thus vſeth to exerciſe his to the intent that hereby they may knowe themſelues and feele his mercies.

i Conſidering the wickednes of man, it is marueile that any remaineth aliue: but onely that God for his owne mercies ſake and for his promes will euer haue his Church to remaine though they be neuer ſo fewe in nomber, Iſa.1.9.

k We feele thy benefites dayly.

l The godly put their whole confidence in God: therefore looke for none other inheritance as Pſal.16.5.

m He ſheweth that we can neuer begin to timely to be exerciſed vnder the croſſe, that when the afflictions grow greater, our pacience alſo by exerciſe may be ſtronger.

q He doeth not delite therein.

r He ſheweth that nothing is done without Gods prouidence.

s That is, aduerſitie and proſperitie, Amos 3.6.

t When God afflicteth him.

u That is, both heartes and handes: for els to lift vp the handes, is but hypocriſie.

* 1.Cor.4.13.

x I am ouercome with ſore weeping for all my people.

y Reade Iere.37.16 howe he was in the myrie dungeon.

z Meaning, the cauſe wherefore his life was in danger.

n He murmureth not against God, but is pacient. o He humbleth himſelfe as they that fall downe with their face to the ground, & ſo with pacience waiteth for ſuccour. p He taketh no pleaſure in it, but doeth it of neceſſitie for our amendment, when he ſuffreth the wicked to oppreſſe the poore. † Ebr. with his heart.

59 O Lord, thou haſt ſeene my wrõg, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, and all their deuiſes againſt me.

61 Thou haſt heard their reproche, O Lorde, and all their imaginations againſt me:

62 The lippes alſo of thoſe that roſe againſt me, & their whiſpering againſt me continually.

63 Beholde, their ſitting downe and their riſing vp, how I am their ſong.

Pſal.28.4.

64 *Giue them a recompence, O Lorde, according to the worke of their handes.

Or, obſtinacie of heart.

65 Giue them ‖ ſorowe of heart, [euen] thy curſe to them.

66 Perſecute with wrath and deſtroy them from vnder the heauen, O Lord.

CHAP. IIII.

Now is the [a] golde become ſo dimme? the moſt fine golde is changed, and the ſtones of the Sanctuarie are ſcattered in the corner of euery ſtreete.

a By the golde he meaneth the Princes, as by the ſtones he vnderſtandeth the Prieſts.

2 The noble men of Zion comparable to fine gold, howe are they eſteemed as [b] earthen pitchers, euen the worke of the handes of the potter?

b Which are of ſmall eſtimation and haue none honour.

3 Euen the dragons [c] drawe out the breaſts, and giue ſucke to their yong, [but] the daughter of my people is become cruell like the [d] oſtriches in the wildernes.

c Though the dragons be cruel, yet they giue their yong ones the teate, which thing Ieruſalem doeth not.

d The women forſake their children, as the oſtriche doth her egges. Iob 39.17.

4 The tongue of the ſucking childe cleaueth to the roofe of his mouth for thirſt: the yong children aſke bread, [but] no man breaketh it vnto them.

5 They that did feede delicately, periſh in the ſtreetes: they ÿ were brought vp in ſkarlet, embrace the dongue.

6 For the iniquitie of the daughter of my people is become greater then the ſinne of Sodom, that was *deſtroyed as in a moment, & none pitched campes againſt her.

Gen.19.25.

Or, no hand was againſt her.

7 Her *Nazarites were purer then the ſnowe, and whiter then the milke: they were more ruddie in body, then the red precious ſtones: they were like poliſhed ſaphir.

Nomb.6.2.

8 Nowe their [e] viſage is blacker then a cole: they can not knowe them in the ſtreetes: their ſkinne cleaueth to their bones: it is withered like a ſtocke.

e They that were before moſt in Gods fauour are nowe in greateſt [illegible]

9 They that be ſlaine with the ſworde are better then they that are killed with hunger: for they fade away as they were ſtriken through for the [f] fruites of the fielde.

f For lacke of foode, which pine away, and conſume.

10 The handes of the pitifull women haue ſodden their owne childrẽ, which were their meate in the deſtruction of the daughter of my people.

11 The Lorde hath accompliſhed his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and al the inhabitants of ÿ world would not haue beleeued that the aduerſarie and the enemie ſhould haue entred into the gates of Ieruſalem:

i Hee meaneth that [illegible]

13 For the ſinnes of her Prophets, [and] the iniquities of her Prieſtes, that haue ſhed the blood of the iuſt in the middes of [i] her.

14 They haue wandred [as] blinde men in the ſtreetes, and they were polluted with blood, ſo that they woulde not touche their garments.

l Some referre this to the blind men which as they went ſtumbled on the blood, whereof the citie was full.

15 But they cried vnto thẽ, Depart, ye polluted, depart, depart, touche not: therefore they fled away, and wandered: they haue ſaid among the heathen, They ſhall no more dwell there.

Meaning, the heathen which came to deſtroy them, coulde not abide them.

16 The anger of the Lord hath ſcattered them, he will no more regard thẽ: [k] they reuerẽced not the face of ÿ Prieſts, nor had compaſſion of the Elders.

k That is, the enemies.

17 Whiles wee waited for our vaine helpe, our eyes fayled: for in our waiting we looked for a nation that coulde not ſaue vs.

He ſheweth two principall cauſes of their [illegible]

18 They hunt our ſteppes that wee cannot goe in our ſtreetes: our ende is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the egles of the heauen: they purſued vs vpon the mountaines, and layed waite for vs in the wildernes.

20 The breath of our noſtrels, the Anointed of ÿ Lorde was taken in their nets, of whom we ſaide, Vnder his ſhadow we ſhall be preſerued aliue among the heathen.

Our king Ioſiah, in whom ſtood our hope of Gods fauour and our life depended on it, was ſlaine, whom he calleth annointed becauſe he was a figure of Chriſt.

21 Reioyce and be glad, O daughter Edom, that dwelleſt in the lande of Vz, the cup alſo ſhall paſſe through vnto thee: thou ſhalt be drunken and vomite.

This is ſpoken by deriſion.

22 Thy puniſhment is accompliſhed, O daughter Zion, he will no more carie thee away into captiuitie, but hee will viſite thine iniquitie, O daughter Edom, he will diſcouer thy ſinnes.

He comforteth the Church by that after their affliction their ſorowes ſhall haue an ende, whereas the wicked ſhould be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] conſider, and beholde our reproche.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe, euen without father, and our mothers are as widowes.

4 We haue drunke our [b] water for money, and our wood is ſolde [vnto vs.]

5 Our neckes are vnder perſecution: we are weary, and haue no reſt.

6 We haue giuen our [c] hands to the Egyptians, and] to Aſſhur, to be ſatiſfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the [peril] of our liues, becauſe of the ſword [e] of the wildernes.

10 Our ſkin was blacke like as an ouen becauſe of the terrible famine.

11 They defiled the women in Zion, [and] the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke ẏ yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate [and] the yong men from their ſongs.

15 The ioye of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue ſinned.

17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion which is deſolate: the foxes runne vpon it.

19 [But] thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for euer, [and] forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhalbe turned: renue our dayes as of olde.

22 But thou haſt vtterly reiected vs: thou art exceedingly angrie againſt vs.

[a] This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt remained, and ſome went into Egypt and other places for ſuccour, albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

[b] Meaning, their extreme ſeruitude and bondage.

[c] We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

[d] As our fathers haue bin puniſhed for their ſinnes, ſo wee that are culpable of the ſame ſinnes, are puniſhed.

[e] Becauſe of the enemie that came from the wildernes, and would not ſuffer vs to go, & ſeeke our neceſſarie foode.

[f] That is, by the enemies hand.

[g] Their ſlauerie was ſo great, that they were not able to abide it.

[h] There were no more lawes nor forme of common wealth.

[i] With weeping.

[k] And therefore thy couenant, and mercies can neuer faile.

[l] Whereby is declared, that it is not in mans power to turne to God, but it onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere.31.18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counſell, as though the thing which they had propheſied ſhould not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former propheſies, declaring by newe viſions and reuelations ſhewed vnto him, that the citie ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plagues, inſomuch that they that remained, ſhoulde be brought into cruell bondage. And leaſt the godly ſhoulde deſpaire in theſe great troubles, hee aſſureth them that God will deliuer his Church at his time appointed, and alſo deſtroy their enemies which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould chiefely be performed vnder Chriſt, of whom in this booke are many notable promiſes, and in whom the glorie of the Newe Temple ſhoulde perfectly be reſtored. He propheſied theſe things in Caldea at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel propheſied and in what place. 3 His kinred. 5 The viſion of the foure beaſts. 26 The viſion of the throne.

IT came to paſſe in the [a] thirtieth yeere in the fourth moneth, and] in the fift [day] of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened and I ſawe viſions of [c] God.

2 In the fift [day] of the moneth (which was the fift yere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lorde was vpon him.

4 And

[a] After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Ioſiah, ſo that fiue and twentie yeeres after this booke was founde, Ieconiah was led away captiue with Ezekiel (and many of the people, who the firſt yeere after ſawe theſe viſions.

[b] Which was a part of Euphrates, ſo called.

[c] That is, notable, and excellent viſions, ſo that it might be knowen, it was no naturall dreame but came of God.

[d] That is, the Spirit of propheſie, as Chap.3.22. and 37.1.

CHAP. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vpon vs: [a] conſider, and beholde our reproche.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe, euen without father, [and] our mothers are as widowes.

4 We haue drunke our [b] water for money, [and] our wood is ſolde [vnto vs.]

5 Our neckes are vnder perſecution: we are weary, and haue no reſt.

6 We haue giuen our [c] hands to the Egyptians, [and] to Aſſhur, to be ſatiſfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the [perill] of our liues, becauſe of the ſword [e] of the wildernes.

10 Our ſkin was blacke like as an ouen becauſe of the terrible famine.

11 They defiled the women in Zion, [and] the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke yͤ yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate [and] the yong men from their ſongs.

15 The ioye of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue ſinned.

17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion which is deſolate: the foxes runne vpon it.

19 [But] thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for euer, [and] forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhalbe turned: renue our dayes as of olde.

22 But thou haſt vtterly reiected vs: thou art exceedingly angrie againſt vs.

[a] This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt remained, and ſome went into Egypt and other places for ſuccour, albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

[b] Meaning, their extreme ſeruitude and bondage.

[c] We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

[d] As our fathers haue bene puniſhed for their ſinnes, ſo wee that are culpable of the ſame ſinnes, are puniſhed.

[e] Becauſe of the enemie that came from the wildernes, and would not ſuffer vs to go, & ſeeke our neceſſarie foode.

[f] That is, by the enemies hand.

[g] Their ſlauerie was ſo great, that they were not able to abide it.

[h] There were no more lawes nor forme of common wealth.

[i] With weeping.

[k] And therefore thy couenant, and mercies can neuer faile.

[l] Whereby is declared, that it is not in mans power to turne to God, but it is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere.31.18.

Ezekiel.

THE ARGVMENT.

After that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counſell, as though the thing which they had propheſied ſhould not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former propheſies, declaring by newe viſions and reuelations ſhewed vnto him, that the citie ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plagues, inſomuch that they that remained, ſhoulde be brought into cruell bondage. And leaſt the godly ſhoulde deſpaire in theſe great troubles, hee aſſureth them that God will deliuer his Church at his time appointed, and alſo deſtroy their enemies which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould chiefely be perfourmed vnder Chriſt, of whom in this booke are many notable promiſes, and in whom the glorie of the Newe Temple ſhoulde perfectly be reſtored. He propheſied theſe things in Caldea at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel propheſied and in what place. 3 His kinred. 5 The viſion of the foure beaſts. 26 The viſion of the throne.

It came to paſſe in the [a] thirtieth yeere in the fourth moneth, [and] in the fift [day] of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened and I ſawe viſions of [c] God.

2 In the fift [day] of the moneth (which was the fift yere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lorde was vpon him.

[a] After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Ioſiah, ſo that fiue and thirtie yeeres after this booke was founde, Ieconiah was led away captiue with Ezekiel (and many of the people, who the firſt yeere after ſawe theſe viſions.

[b] Which was a part of Euphrates, ſo called.

[c] That is, notable, and excellent viſions, ſo that it might be knowen, it was no naturall dreame but came of God.

[d] That is, the Spirit of propheſie, as Chap.3.22, and 37.1.

c By this diuerſitie of wordes he ſignifieth ẏ fearful iudgement of God & the great afflictions that ſhould come vpon Ieruſalem.

d Or, pale yelowe.

4 And I looked, and beholde, c a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it, and in the middes thereof to wit in ẏ middes of the fire [came out] as the likenes of d amber.

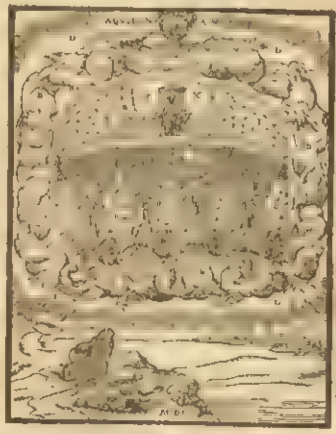
5 Alſo out of ẏ middes thereof [came] the likenes of foure beaſts, e & this was their forme: they had the appearance of a man.

e Which were the foure Cherubims that repreſented the glorie of God, as chap. 3,23.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were ſtreight feete, and the ſole of their feete was like the ſole of a calues foote, and they ſparkled like the appearance of bright braſſe.

THE VISION OF EZEKIEL.



A. The whirle winde that came out of the North, or Aquilon.
B. The great cloude.
C. The fire wrapped about it.
D. The brightnes about it.
E. The likenes of amber, or the pale colour.
F. The forme of the foure beaſts.
G. Their feete like calues feete.
H. Hands comming out from vnder their wings.
I K L M. The facion of the foure faces of euery beaſt.
N. Their wings ioyned one to another.
O. Their two wings, which couered their bodies.
P. Fire running among the beaſtes.
Q. Wheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto chryſtall.
T. The throne, which was ſet vpon the firmament.
V. Where ſate like ẏ appearãce of a mã.
X. The appearance of amber aboue, and beneath the man.
Y. The fire about him.
Z. The brightnes of fire like the rainebowe.

Midi, or the South.

8 And the hands of a man came out] from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, [and when they went forth, they returned not, but euery one went ſtreight forward.

g The wing of the one touched the wing of the other.

10 And the ſimilitude of their faces [was as] the face of man: and they foure had the face of a lyon on the right ſide, and they foure had h the face of a bullocke on the left ſide: they foure alſo had the face of an egle.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right ſide, and the face of a bullocke, and of an egle on the left ſide.

11 Thus were their faces: but their wings were ſpred out aboue: two [wings] of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went ſtreight forward: they went whither their i ſpirit led them and they returned not when they went forth.

i For whither their [illegible], or will [illegible] to go.

13 The ſimilitude alſo of the beaſtes, [and their appearance was like burning coles of fire, and like the appearance of lampes: [for the fire] ranne among the beaſts, & the fire gaue a gliſter, and out of the fire there went lightning.

14 And the beaſts ran, and l returned like vnto lightening.

l That is, they [illegible] executed Gods will, for afore they returned not, till God had changed the ſtate of things.

15 ¶ Nowe as I behelde the beaſts, beholde, a wheele appeared vpon the earth by the beaſts, hauing foure faces.

16 The facion of the wheeles & their worke was like vnto a k chryſolite: and they foure had one forme, and their facion, & their worke was as one wheele in [another] wheele.

k The Ebrewe worde is tarſhiſh, meaning that the colour was like the Calſedonia or a precious ſtone ſo called.

17 When they went, they went vpon their foure ſides, & they returned not when they went.

18 They had alſo rings, & height, and were fearefull to behold, & their rings were ful of eyes, round about thē foure.

[illegible], the trent.

19 And when the beaſts went, the wheeles went with them: & when the beaſts were lift vp from the earth, the wheeles were lift vp.

20 Whither their ſpirit led them, they went, and thither did the ſpirit of the wheeles leade them, and the wheeles were lifted vp beſides them: for the ſpirit

of the beaſtes was in the wheeles.

21 When the beaſts went, they went, and when they ſtoode, they ſtoode, and when they were lifted vp from ẏ earth, ẏ wheeles were lifted vp beſides them: for the ſpirite of the beaſts was in the wheeles.

22 And the ſimilitude of ẏ firmament vpon the heads of the beaſts was wonderfull, like vnto chryſtall, ſpred ouer their heads aboue.

23 And vnder the firmament [were] their wings ſtreight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyſe of their wings, like the noyſe of great waters, [and] as ẏ voyce of the Almightie, [l] euen the voyce of ſpeache, as the noyſe of an hoſte: [and] when they ſtood, they [m] let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they ſtood, [and] had let downe their wings.

26 And aboue the firmament that was ouer their heads, [was] the facion of a throne like vnto a ſaphir ſtone, and vpon the ſimilitude of the throne [was] by appearance, as ẏ ſimilitude of a man aboue vpon it.

27 And I ſawe as the appearance of amber, and, as the ſimilitude of fire [n] round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downewarde, I ſaw as a likenes of fire, and brightnes round about it.

28 As the likenes of the bowe, that is in the cloud in the day of raine, ſo [was] the appearance of ẏ light round about.

29 This was the appearance of the ſimilitude of the glory of the Lorde: and when I ſaw it, I fel [o] vpon my face, and I heard a voyce of one that ſpake.

[l] Which declared ẏ ſwiftnes and the fearefulnes of Gods iudgements.

[m] Which ſignified that they had no power of them ſelues but onely waited to execute Gods commandement.

[n] Whereby was ſignified a terrible iudgement toward the earth.

[o] Conſidering the maieſtie of God, and the weakenes of fleſh.

CHAP. II.

The Prophet is ſent to call the people from their errour.

AND [a] he ſaid vnto me, [b] Sonne of man, ſtand vp vpon thy feete, and I will ſpeake vnto thee.

2 [c] And the Spirit entred into me, when he had ſpoken vnto me, and ſet me vpon my feete, ſo that I heard him that ſpake vnto me.

3 And he ſaid vnto me, Sonne of mã, I ſend thee to the children of Iſrael, to a rebellious nation, that hath rebelled againſt me: for they and their fathers haue rebelled againſt me, euen vnto this very day.

4 For [they are] [d] impudent children, and ſtiffe hearted: I do ſend thee vnto them ⁊ thou ſhalt ſay vnto them, Thus ſayth the Lord God.

5 But ſurely they will not heare, neither in deede will they ceaſe: for they are a rebellious houſe: yet ſhall they know that there hath bene a Prophet among them.

6 And thou ſonne of man, [f] feare them not, neither be afraid of their words, although rebels, and thornes [be] with thee, ⁊ thou remaineſt with ſcorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious houſe.

7 Therefore thou ſhalt ſpeake my wordes vnto them: [but] ſurely they will not heare, neither wil they in deede ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay vnto thee: be not thou rebellious, like [this] rebellious houſe: open thy mouth, and [g] eate that I giue thee.

9 And when I looked vp, beholde, an hand was ſent vnto me, and loe, a roule of a booke was therein.

10 And he ſpread it before me, and it was written within and without, and there was written therein, [h] Lamentations, and mourning, and wo.

[a] That is, the Lorde.

[b] Periſhing man which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate and Gods grace.

[c] So that he could not abide Gods preſence till Gods ſpirit did enter into him.

[d] Ebr. hard of face.

[e] This declareth on the one part Gods great affection towarde his people, that notwithſtanding their rebellion, yet he wil ſende his Prophetes among them, and admoniſheth his miniſters on the other part that they ceaſe not to doe their duetie, though the people be neuer ſo obſtinate: for the worde of God ſhal be either to their ſaluation or greater condemnatiõ.

[f] Reade Ierem. 1.17. he ſheweth that for none afflictions they ſhould ceaſe to doe their duetie.

[g] He doeth not onely exhorte him to his duetie, but alſo geueth him the meanes wherewith he may be able to execute it.

[h] He ſheweth what were the contents of this booke: to wit, Gods iugementes againſt the wicked.

CHAP. III.

1 The Prophet being fed with the worde of God and with the conſtant boldnes of the Spirit, is ſent vnto the people that were in captiuitie. 17 The office of true miniſters.

MOreouer hee ſaide vnto mee, Sonne of man, eat that thou findeſt: [a] eate this roule, and go, [and] ſpeake vnto ẏ houſe of Iſrael.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he ſaid vnto me, Sonne of mã, cauſe thy belly to eat, and fill thy bowels with this roule that I giue thee. Then did I eat it, and it was in my mouth as ſweete as honie.

4 And he ſaide vnto me, Sonne of man, go, [and] enter into the houſe of Iſrael, and declare them my wordes.

5 For thou art not ſent to a people of an vnknowne [b] tongue, or of an hard language, [but] to the houſe of Iſrael,

6 Not to many people of an vnknowẽ tongue,

[a] Whereby he meaneth, that none is meete to be Gods meſſenger before he haue receiued the word of God in his heart, as verſ. 10. and haue a zeale thereunto, and delite therein, as Ier. 15. 16. reuel. 10. 10.

[b] Ebr. deepe lippes.

tongue, or of an hard language, whoſe wordes thou canſt not vnderſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they wil not obey me: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Beholde, I haue made thy face [b] ſtrong againſt their faces and thy forehead hard againſt their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraide at their lookes: for they are a rebellious houſe.

10 He ſaid moreouer vnto me, Sonne of man, [c] receiue in thine heart all my wordes that I ſpeake vnto thee, and heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of thy people, and ſpeake vnto them, and tell them, Thus ſaith the Lorde God: but ſurely they will not heare, neither will they in deede ceaſe.

12 Then the ſpirit tooke me vp, and I heard behinde me a noyſe of a great ruſhing ſaying, Bleſſed be [d] the glory of the Lord out of his place.

13 I heard alſo the noyſe of ye wings of the beaſtes, that touched one another, and the ratling of the wheeles that were by them, euen a noyſe of a great ruſhing.

14 So the Spirit lift me vp, & tooke me away and I [e] went in bitterneſſe, [and] indignation of my ſpirit, but the hand of the Lord was ſtrong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I ſate where they ſate, and remained there aſtoniſhed among them ſeuen dayes.

16 And at the end of ſeuen dayes, the worde of the Lorde came againe vnto me, ſaying,

17 Sonne of man, I haue made thee a [g] watchman vnto the houſe of Iſrael: therefore heare the word at my mouth, and giue them warning from me.

18 When I ſhall ſay vnto the wicked, Thou ſhalt ſurely dye & thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue, the ſame wicked man ſhall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he ſhall dye in his iniquitie, but thou haſt deliuered thy ſoule.

20 Likewiſe if a [i] righteous man turne from his righteouſnes, and commit iniquitie, I will lay a [k] ſtumbling blocke before him, and he ſhall die, becauſe thou haſt not giuen him warning: he ſhall dye in his ſinne, and his [l] righteous deedes, which he hath done, ſhall not be remembred: but his blood will I require at thine hand.

21 Neuertheleſſe, if thou admoniſh that righteous man, that the righteous ſinne not, and that he doeth not ſinne, he ſhall liue becauſe he is admoniſhed: alſo thou haſt deliuered thy ſoule.

22 And the [m] hand of the Lord was there vpon me, and he ſayd vnto me, Ariſe, and go into the ‖ fielde, and I will there talke with thee.

23 So when I had riſen vp, and gone forth into the fielde, beholde, the [n] glorie of the Lorde ſtoode there, as the glorie which I ſawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the [o] Spirit entred into me, which ſet me vp vpon my feete, & ſpake vnto me, and ſayde to me, Come, [and] [p] ſhut thy ſelfe within thine houſe.

25 But thou O ſonne of man, behold, they ſhall put bands vpon thee, and ſhal binde thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou ſhalt be dumme, and ſhalt not be to them as a man that rebuketh: for they are a rebellious houſe.

27 But when I ſhall haue ſpoken vnto thee, I will open thy mouth, and thou ſhalt ſay vnto them, Thus ſaith the Lord God, He that heareth, let him heare, and he that leaueth off, * let him leaue: for they are a rebellious houſe.

CHAP. IIII.

1 The beſieging of the citie of Ieruſalem is ſignified. 9 The long continuance of the captiuitie of Iſrael. 16 An hunger is prophecied to come.

Thou alſo ſonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, [euen] Ieruſalem,

2 And lay ſiege againſt it, and build a forte againſt it, and caſt a mount againſt it: ſet the campe alſo againſt it, and lay engins of warre againſt it round about.

3 Moreouer, take an [a] yron pan, and ſet

[b] God promiſeth his aſſiſtance to them, which [illegible] that he will giue them boldnes & conſtancie in their vocation. Iere. 1, 8.

[c] He ſheweth what is ment by the eating of the booke, which is that the miniſters of God may ſpeake nothing as of them ſelues, but that onely, which they haue receiued of the Lord.

[d] Whereby he ſignifieth, that Gods glorie ſhould not be diminiſhed, although he departed out of his Temple: for this declared, that the citie and temple ſhould be deſtroyed.

[e] This ſheweth that there is ſuch an infirmitie of the fleſh, which can neuer be readie to render ful obedience to God, and alſo Gods grace, who euer aſſiſteth, and ouercommeth their rebellious affections.

[f] Which was a place by Euphrates, where ye Iewes were priſoners.

[g] Declaring hereby, that Gods miniſters muſt with aduiſement and deliberation vtter his iudgements.

[h] Of this, read Chap. 33.2.

[i] If he that hath bene inſtructed in the right waye turne backe.

[k] I will giue him vp into a reprobate minde, Rom. 1, 28.

[l] Which ſeemed to haue bene done in faith, and were not.

[m] That is, the ſpirit of prophecie.

‖ Or, valley.

[n] Meaning, the viſion of the Cherubims & the wheeles.

[o] Read Chap. 2, 2.

[p] Signifying, that not onely he ſhould not profite, but they ſhould [illegible] trouble and afflict him.

[q] Which declareth the terrible plague of the Lord, when God ſhutteth the mouthes of his miniſters, and [illegible] are the rods of his vengeance that doe it.

* Reuel. 22, 11.

[a] Which ſignifieth the [illegible] hardnes and [illegible] of their heart.

ſet it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it ſhalbe beſieged, and thou ſhalt lay ſiege againſt it: this ſhalbe a ſigne vnto the houſe of Iſrael.

4 Sleepe thou alſo vpon thy left ſide, and lay the iniquitie of the houſe of Iſrael vpon it: according to the nomber of the dayes, that thou ſhalt ſleepe vpon it, thou ſhalt beare their iniquitie.

5 For I haue layde vpon thee the yeeres of their iniquitie, according to the nomber of the dayes, euen three hundreth and ninetie dayes: ſo ſhalt thou beare the iniquitie of ÿ houſe of Iſrael.

6 And when thou haſt accompliſhed them, ſleepe againe vpon thy right ſide, and thou ſhalt beare the iniquitie of the houſe of Iudah fourtie dayes: I haue appointed thee a day for a yeere, [euen] a day for a yeere.

7 Therefore thou ſhalt direct thy face toward the ſiege of Ieruſalem, & thine [d]arme ſhall be vncouered, and thou ſhalt propheſie againſt it.

8 And beholde I will lay [e]bands vpon thee, and thou ſhalt not turne thee from one ſide to another, till thou haſt ended the dayes of thy ſiege.

9 Thou ſhalt take alſo vnto thee wheat, and barley, and beanes, and lentiles, & millet, and fitches, and put them in one veſſel, and make thee bread thereof according to the nomber of the dayes, that thou ſhalt ſleepe vpon thy ſide: euen three hundreth & ninetie dayes ſhalt thou eate thereof.

10 And the meate, whereof thou ſhalt eate ſhall be by weight, euen twentie ſhekels a day: and from time to time ſhalt thou eate thereof.

11 Thou ſhalt drinke alſo water by meaſure euen the ſixt part of an Hin: from time to time ſhalt thou drinke.

12 And thou ſhalt eate it as barley cakes, and thou ſhalt bake it [k] in the doung that commeth out of man, in their ſight.

13 And the Lord ſayde, So ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will caſt them.

14 Then ſayd I, Ah, Lord God, beholde, my ſoule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces neither came there any [l]vncleane fleſh in my mouth.

15 Then he ſaid vnto me, Lo, I haue giuen thee bullocks [m] dongue for mans dongue, & thou ſhalt prepare thy bread therewith.

16 Moreouer he ſaid vnto me, Sonne of man beholde, I will breake the ſtaffe [n] of bread in Ieruſalem, and they ſhall eate bread by weight and with care, and they ſhall drinke water by meaſure, and with aſtoniſhment.

17 Becauſe that bread and water ſhall faile, they ſhall be aſtonied one with another, and ſhall conſume away for their iniquitie.

CHAP. V.

The ſigne of the heares, whereby is ſignified the deſtruction of the people.

AND thou ſonne of man, take thee a ſharpe knife, [or] take thee a barbours raſor and cauſe it [a]to paſſe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the [heare.]

2 Thou ſhalt burne with fire the third part in the mids of [b]the citie, when the dayes of the ſiege are fulfilled, and thou ſhalt take the other third part, and ſmite about it with a knife, and the [laſt] third part thou ſhalt ſcatter in the winde, and I will drawe out a ſworde after them.

3 Thou ſhalt alſo take thereof a fewe in nomber, and binde them in thy [c]lappe.

4 Then take of them againe and caſt them into the middes of the fire, and burne them in the fire: [d]for thereof ſhall a fire come foorth into all the houſe of Iſrael.

5 Thus ſaith the Lord God, This is Ieruſalem: I haue ſet it in the middes of the nations and countreys, [that are] round about her.

6 And ſhe hath changed my [e]iudgements into wickednes more then the nations, and my ſtatutes more then the countreys, that are round about her: for they haue refuſed my iudgements and my ſtatutes, and [they] haue not walked in them.

7 Therefore thus ſaith the Lorde God, Becauſe your [f]multitude is greater then the nations that are round about you, and ye haue not walked in my ſtatutes, neither haue ye kept my iudgements: no, ye haue not done accor-

ding

[b] Hereby he repreſented the idolatrie & ſinne of the ten [illegible] from [illegible] and how they [illegible] three hundreth and ninetie yeeres.

[c] Whereby is ſignified, that Iudah, whoſe [illegible] fourtie yeeres.

[d] In token of a ſpeedie vengeance.

[e] The people ſhould be ſo ſtreitly beſieged that they ſhould not be able to turne them.

[f] Meaning, ÿ the famine ſhould be ſo great that they ſhould be glad to eat whatſoeuer they could get.

[g] Which were fourteene monethes that the citie was beſieged, & this was as many dayes as Iſrael ſinned yeeres.

[h] Which make a pound.

[i] Read Exod. 29.40.

[k] Signifying hereby the great ſcarcitie of fuel, and matter to burne.

[l] Much leſſe ſuch vile corruption.

[m] To bee as fuel to bake thy bread with.

[n] That is the force & ſtrength of bread that ſhould nouriſh, Iſa. 3.1. chap. 5.17. & 14.13.

[a] To ſhaue thine head and thy beard.

[b] To wit, of that citie which thou haſt pourtrayed vpon the bricke, Chap. 4.1. By the fire and peſtilence he meaneth the famine wherewith one part periſhed, during the ſiege of Nebuchadnezzar. By the ſword thoſe that were ſlaine when Zedekiah fled, and thoſe that were caried away captiue. And by the ſcattering into the winde thoſe that fled into Egypt and into other partes after the citie was taken.

[c] Meaning, that a very fewe ſhould be left, which the Lord would preſerue among all theſe ſtormes, but not without troubles and triall.

[d] Out of that fire which thou kindleſt ſhall a fire come, which ſignifieth the deſtruction of Iſrael.

[e] Meaning their [illegible] and falſe idolatrie and ſuperſtitions.

[f] Becauſe your idoles are in greater number, and your ſpirits [illegible] more then among the profeſſed idolaters, reade Iſa. 5.[illegible] or he condemneth their ingratitude in reſpect of his benefites.

ding to the iudgements of the nations, that are round about you,

8 Therefore thus ſaith ẏ Lord God, Beholde, I, euen I [come] againſt thee, and will execute iudgement in the middes of thee, euen in the ſight of the nations.

9 And I wil doe in thee, that I neuer did before,] neither will doe any more the like, becauſe of all thine abominations.

10 For in the middes of thee, the fathers *ſhall eate their ſonnes, and the ſonnes ſhall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee wil I ſcatter into all the windes.

Leui.26.29. deut.28.53. 2.king.6.29. lament.4.10. baruch.2.3

11 Wherefore, as I liue, ſaith the Lorde God, Surely becauſe thou haſt defiled my Sanctuarie with all thy filthines, and with all thine abominations, therefore will I alſo deſtroy thee, neither ſhall mine eye ſpare [thee,] neither will I haue any pitie.

12 The thirde part of thee ſhall dye with the peſtilence, and with famine ſhall they be conſumed in the middes of thee: and another third part ſhall fall by the ſworde round about thee: and I will ſcatter the laſt third part into all windes, and I will drawe out a ſworde after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my wrath to ceaſe in them, and I will be [g] comforted: and they ſhall knowe, that I the Lorde haue ſpoken it in my zeale, when I haue accompliſhed my wrath in them.

[g] That is, I will not be pacified, till I be reuenged, Iſa.1.24.

14 Moreouer, I wil make thee waſte, and abhorred among the nations, that are round about thee, [and] in the ſight of all that paſſe by.

15 So thou ſhalt be a reproche and ſhame, a chaſtiſement and an aſtoniſhment vnto the nations, that are round about thee, when I ſhall execute iudgements in thee, in anger & in wrath, and in ſharpe rebukes: I the Lorde haue ſpoken it.

16 When I ſhall ſend vpon them the ‖euill [h] arrowes of famine, which ſhalbe for [their] deſtruction, [and] which I will ſend to deſtroy you: and I will encreaſe the famine vpon you, and will breake your ſtaffe of bread.

‖Or, dangerous.

[h] Which were the graſhoppers, mildew, and what ſo euer were occaſions of famine.

17 *So wil I ſend vpon you famine, and euill beaſts & they ſhall ſpoyle thee, and peſtilence & blood ſhal paſſe thorow thee, and I will bring the ſworde vpon thee: I the Lord haue ſpoken it.

Chap.14.13.

CHAP. VI.

He ſheweth that Ieruſalem ſhall be deſtroyed for their idolatrie. 8 He propheſieth the repentance of the remnant of the people, and their deliuerance.

AGaine the worde of the Lord came vnto me, ſaying,

2 Sonne of man, Set thy face towards ẏ *mountaines of Iſrael, and propheſie againſt them,

Chap.36.1.

3 And ſay, Ye mountaines of Iſrael, heare the worde of the Lord God: thus ſaith the Lord God to the [a] mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, euen I wil bring a ſworde vpon you, and I will deſtroy your hie places:

[a] He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatries, threatning them deſtruction.

4 And your altars ſhall be deſolate, and your images of the [b] ſunne ſhall be broken: and I wil caſt downe your ſlaine men before your idoles.

[b] Read 2.kin.23.11.

5 And I will lay the dead carkeiſes of the children of Iſrael before their [c] idoles, and I will ſcatter your bones round about your altars.

[c] In contempt of their power & force, which ſhall neither be able to deliuer you nor themſelues.

6 In all your dwelling places the cities ſhall be deſolate, and the hie places ſhall be layd waſte, ſo that your altars ſhall be made waſte and deſolate, and your idoles ſhall be broken, and ceaſe, and your images of the ſunne ſhall be cut in pieces, and your workes ſhall be aboliſhed.

2.King.23.20.

7 And the ſlaine ſhall fall in the middes of you, and ye ſhall know that I am the Lorde.

8 Yet will I leaue a remnant, [d] that you may haue [ſome] that ſhall eſcape the ſworde among ẏ nations, when you ſhalbe ſcattered through the countreys.

[d] He ſheweth that in all dangers God will preſerue a fewe, which ſhall be as the ſeede of his Church and call vpon his Name.

9 And they that eſcape of you, ſhal remember me among the nations, where they ſhall be in captiuitie, becauſe I am grieued for their whoriſh hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] ſhall be diſpleaſed in themſelues for the euils, which they haue committed in all their abominations.

[e] They ſhalbe aſhamed to ſee that their hope in idoles was but vaine, and ſo ſhall repent.

10 And they ſhall knowe that I am the Lord, [and that I haue not ſayd in vaine, that I would doe this euill vnto them.

11 Thus ſaith the Lord God, [f] Smite with thine hand, and ſtretch forth with thy foote, and ſay, Alas for all the wicked abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

[f] By theſe ſignes hee would that the Prophet ſhould ſignifie the great deſtruction to come

12 He that is farre off, ſhall die of the

peſtilence, and he that is neere, ſhall fall by the ſworde, and he that remaineth and is beſieged, ſhall die by the famine: thus wil I accompliſh my wrath vpon them.

13 Then [g] ye ſhall knowe that I am the Lord, when their ſlaine men ſhalbe among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, & vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer ſweete ſauour to all their idoles.

14 So wil I [h] ſtretch mine hand vpon them, and make the land waſte, and deſolate from the wilderneſſe vnto Diblath in all their habitations, and they ſhall know, that I am the Lord.

CHAP. VII.

The end of all the land of Iſrael ſhall ſuddenly come.

MOreouer the worde of the Lord came vnto me, ſaying,

2 Alſo thou ſonne of man, thus ſaith the Lord God, An end is come vnto the land of Iſrael: the end is come vpon the foure corners of the land.

3 Nowe ‖ is the end come ‖ vpon thee, and I wil ſende my wrath vpon thee, and wil iudge thee according to thy wayes, and wil lay vpon thee all [a] thine abominations.

4 Neither ſhall mine eye ſpare thee, neither wil I haue pitie: but I wil lay thy wayes vpon thee: and thine abomination ſhall be in the middes of thee, and ye ſhall knowe that I am the Lord.

5 Thus ſaith the Lorde God, ‖ Beholde, one euill, euen one euill is come.

6 An end is come, the end is come, it [b] watched for thee: beholde, it is come.

7 The morning is come vnto thee, that dwelleſt in ye land: the time is come, the day of trouble is neere, and not the [d] ſounding againe of the mountaines.

8 Nowe I wil ſhortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I wil iudge thee according to thy wayes, and wil lay vpon thee all thine abominations.

9 Neither ſhall mine eye ſpare [thee,] neither wil I haue pitie, but I wil lay vpon thee according to thy wayes, and thine abominations ſhall be in the mids of thee, and ye ſhall knowe that I am the Lorde that ſmiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the [e] rod floriſheth: [f] pride hath budded.

11 [g] Crueltie is riſen vp into a rod of wickedneſſe: none of them ‖ ſhall remaine, [nor] of their riches, nor of any of theirs, neither ſhall there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the byer reioyce, nor let him that ſelleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that ſelleth, ſhall not [l] returne to that which is ſolde, although they were yet aliue: for the [m] viſion was vnto all the multitude thereof, and they returned not, [n] neither doeth any encourage himſelfe in the puniſhment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof.

15 The ſworde [is] without, and the peſtilence, and the famine within: he that is in the fielde, ſhall dye with the ſworde, and he that is in the citie, famine and peſtilence ſhall deuoure him.

16 But they that flee away from them, ſhall eſcape, and ſhall be in the mountaines, like the doues of the valleys: all they ſhall mourne, euery one for his iniquitie.

17 *All hands ſhall be weake, and all knees ſhall fall away [as] water.

18 *They ſhall alſo gird them ſelues with ſackecloth, and feare ſhall couer them, and ſhame [ſhalbe] vpon all faces, and baldnes vpon their heads.

19 They ſhall caſt their ſiluer in the ſtreetes, and their golde ſhall be caſt farre off: their *ſiluer and their golde can not deliuer them in the day of the wrath of the Lorde: they ſhall not ſatiſfie their ſoules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had alſo ſet the beautie of his [p] ornament in maieſtie: but they made images of their abominations, [and] of their idoles therein: therefore haue I ſet it farre from them.

21 And I wil giue it into the hands of the [q] ſtrangers to be ſpoyled, and to the wicked of the earth to be robbed, & they ſhall pollute it.

22 My face wil I turne alſo from them, and they ſhall pollute my [r] ſecrete place: for the deſtroyers ſhall enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is

---

[g] That is, all nations, when you ſhall ſee my iudgements.

Cha. 5. 14.

[h] Some read, more deſolate then the wilderneſſe of Diblath, which was in Syria, and bordered vpon Iſrael, or from the wilderneſſe, which was South vnto Dibla, which was North: meaning, the whole countrey.

[a] I wil puniſh thee as thou haſt deſerued for thine idolatrie.

‖ Or, beholde, euil commeth after euil.

[b] Or, it watcheth: that the iudgements of God euer watch to deſtroy the ſinners, which notwithſtanding he delayeth, as there be no more hope of repentance.

[c] The beginning of his puniſhments is already come.

[d] Which was a voyce of ioy, and mirth.

[e] The ſcourge is in a readineſſe.

[f] That is, the proude tyrant Nebuchadnezzar hath gathered his force and is ready.

[g] This cruel enemie ſhall be a ſharpe ſcourge for their wickednes.

[h] Their owne afflictions ſhall be ſo great, that they ſhall haue no regarde to lament for others.

[i] For the preſent profite.

[k] For he ſhall loſe nothing.

[l] In the yeere of the Iubile, meaning that none ſhould enioy the priuiledge of the law, Leuit. 25. 13. for they ſhould all be caried away captiues.

[m] This viſion ſignified, that all ſhould be caried away, and none ſhould returne for their Iubile.

[n] No man for all this, incourageth himſelfe or taketh heart to repent for his euil life. Some reade, for none ſhall be ſtrengthened in his iniquitie of his life, meaning, that they ſhould gaine nothing by flattering themſelues in euill.

[o] The Iſraelites made a brag, but their hearts failed them.

Iſai. 13. 7. iere. 6. 24.

Iſai. 15. 3. iere. 48. 37.

Prou. 11. 4. zephan. 1. 18. ecclus. 5. 8.

[p] Meaning, the Sanctuarie.

[q] That is, of the Babylonians.

[r] Which ſignified the moſt holy place, whereinto none might enter but the hie Prieſt.

[s] Signifying, that they ſhould be bounde and lead away captiues.

full of the [t] iudgement of blood, and the citie is full of crueltie.

24 Wherefore I will bring the moſt wicked of the heathen, and they ſhall poſſeſſe their houſes: I will alſo make the pompe of the mightie to ceaſe, and their [u] holy places ſhalbe defiled.

25 When deſtruction commeth, they ſhall ſeeke peace, and ſhall not haue it.

26 Calamitie ſhall come vpon calamitie, and rumour ſhall be vpon rumour: then ſhall they ſeeke a viſion of the Prophet: but the Law ſhall periſh from the Prieſt, and counſell from the Ancient.

27 The king ſhall mourne, and the prince ſhall be clothed with deſolation, and the handes of the people in the land ſhall be troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they ſhall know that I am ẏ Lord.

CHAP. VIII.

2 An appearance of the ſimilitude of God. 3 Ezekiel is brought to Ieruſalem in the ſpirit. 6 The Lord ſheweth the Prophet the idolatries of the houſe of Iſrael.

AND in the [a] ſixt yeere, in the ſixt [b] moneth, and in the fift day of ẏ moneth, as I ſate in mine houſe, and the Elders of Iudah ſate before me, the hand of the Lord God fell there vpon me.

2 Then I behelde, and loe, [c] there was a likenes, as the appearance of [c] fire, to looke to, from his loines downeward, and from his loines vpward, as the appearance of brightneſſe, and like vnto amber.

3 And he ſtretched out the likeneſſe of an hand, & tooke me by an heare locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought me [d] by a Diuine viſion to Ieruſalem, into ẏ entrie of the inner [e] gate that lyeth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Iſrael was there according to the viſion that I ſawe [g] in the field.

5 Then ſaide he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes towarde the North and beholde, Northward, at the gate of the [h] altar, this idole of indignation was in the entrie.

6 Hee ſayde furthermore vnto mee, Sonne of man, ſeeſt thou not what they do? euen the great abominations that the houſe of Iſrael committeth here to cauſe me [i] to depart from my Sanctuarie? but yet turne thee, and thou ſhalt ſee greater abominations.

7 And hee cauſed me to enter at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then ſaide he vnto me, Sonne of man, digge nowe in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he ſaid vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and ſawe, and beholde, there was euery ſimilitude of creeping things and [k] abominable beaſts and all the idoles of the houſe of Iſrael painted vpon the wall round about.

11 And there ſtoode before them ſeuentie men of the Ancients of the houſe of Iſrael, and in the middes of them ſtoode [l] Iaazaniah, the ſonne of Shaphan, with euery man his cenſour in his hande, & the vapour of the incenſe went vp like [m] a cloude.

12 Then ſaide he vnto me, Sonne of man, haſt thou ſeene what the Ancients of the houſe of Iſrael do in the darke, euery one in the chamber of his [n] imagerie? for they ſay, The Lord ſeeth vs not, the Lord hath forſaken the earth.

13 Againe he ſaid alſo vnto me, Turne thee againe, and thou ſhalt ſee greater abominations that they do.

14 And he cauſed me to enter into the entrie of the gate of the Lords houſe, which was toward the North: and beholde there ſate women mourning for [o] Tammuz.

15 Then ſaide he vnto me, Haſt thou ſeene this, O ſonne of man? Turne thee againe, and thou ſhalt ſee greater abominations then theſe.

16 And he cauſed me to enter into the inner court of ẏ Lords houſe, & beholde, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backs toward the Temple of the Lord, and their faces toward the Eaſt, & they worſhipped the ſunne, toward the Eaſt.

17 Then he ſaid vnto me, Haſt thou ſeene this, O ſonne of man? Is it a ſmall thing to the houſe of Iudah to commit theſe abominations which they do here? for they haue filled the lande with crueltie, and haue returned to prouoke mee: and loe, they haue caſt out [p] ſtinke before their noſes.

---

[t] That is, of ſinnes that deſerue death.

[u] Which was the Temple, that was deuided into three partes, Pſal. 68.35

[a] Of the captiuitie of Iechoniah.

[b] Which conteined part of Auguſt and part of September.

[c] As Chap. 1. 27.

[d] Ebr. in the viſions of God.

[e] Meaning, that he was thus caried in ſpirit and not in body.

[e] Which was the porch of the court where the people aſſembled.

[f] So called becauſe it prouoked Gods indignation which was the idole of Baal.

[g] Read Chap. 3. 22.

[h] That is, in the court, where the people had made an altar to Baal.

[i] For God will not be where idoles are.

[k] Which were forbidden in the lawe, Leuit. 11.4

[l] Thus they that ſhould haue kept all the reſt in the feare, and true ſeruice of God, were the ringleaders to all abomination, and by their example pulled others from God

[m] It was in ſuch abundāce.

[n] For beſides their common idolatrie they had particular ſeruice, which they had in ſecret chambers.

[o] The Iewes write that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

[p] Declaring that their religion and ſeruice of their idolatries, are but infection and vilenie before God.

18 Therefore will I alſo execute my wrath: mine eye ſhall not ſpare them, neither will I haue pitie, and *though they crye in mine eares with a loude voyce, yet will I not heare them.

Prou. 1. 28. [illegible] Iere. 11. 11. [illegible] 4.

CHAP. IX.

1 The deſtruction of the citie. 4 They that ſhalbe ſaued, are marked. 8 A complaint of the Prophet for the deſtruction of the people.

HE cryed alſo with a loude voyce in mine eares, ſaying, The viſitations of the citie drawe neere, and euery man hath a weapon in his hand to deſtroy it.

2 And beholde, ſixe men came by the way of the hie gate, which lieth toward the North, and euery man a weapon in his hande to deſtroy it: and one man among them was clothed with linnen, with a writers ynkhorne by his ſide, and they went in and ſtoode beſide the braſen altar.

3 And the glorie of the God of Iſrael was gone vp from the Cherub, whereupon he was and ſtoode on the doore of the houſe, and he called to the man clothed with linnen, which had the writers ynkhorne by his ſide.

4 And the Lorde ſaide vnto him, Go through the middes of the citie, euen through the middes of Ieruſalem, and ſet a marke vpon the foreheads of them that mourne, and crye for all the abominations that be done in the middes thereof.

5 And to the other hee ſaide, that I might heare, Go ye after him through the citie, and ſmite: let your eye ſpare none, neither haue pitie.

6 Deſtroy vtterly the olde, [and] the yong, and the maides, and the children, and the women, but touch no man, vpon whome is the marke, and beginne at my Sanctuarie. Then they began at the Ancient men, which were before the houſe.

7 And he ſaide vnto them, Defile the houſe and fill the courts with the ſlaine, then go forth: and they went out, and ſlewe them in the citie.

8 Nowe when they had ſlaine them, and I had eſcaped, I fell downe vpon my face, and cryed, ſaying, Ah Lorde God, wilt thou deſtroy all the reſidue of Iſrael, in powring out thy wrath vpon Ieruſalem?

9 Then ſaid he vnto me, The iniquitie of the houſe of Iſrael, and Iudah [is] exceeding great, ſo that the land is full[k] of blood, and the citie full of corrupt iudgement: for they ſay, The Lord hath forſaken the earth, and the Lorde ſeeth [vs] not.

10 As touching me alſo, mine eye ſhall not ſpare them, neither will I haue pitie, but will recompence their wayes vpon their heades.

11 And beholde, the man clothed with linen which had the ynkhorne by his ſide, made report, and ſaide, Lord, I haue done as thou haſt commanded me.

a The time to take [illegible], were [illegible] the [illegible] of them.

b [illegible] the Babylonians [illegible] come [illegible] to deſtroy the [illegible] and the Temple.

c To marke them that ſhould be ſaued.

e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickedneſſe and worſhip him aright.

[illegible] old. [illegible] marke [illegible].

f He ſheweth what is the marke of Gods children whom he marketh to [illegible], to wit, to mourne and crye out againſt all the wickedneſſe which they ſee committed againſt Gods glorie.

g [illegible] in all his plagues the Lord preſerueth his ſmall number which he marketh as [illegible] Iſrael, [illegible] the chiefe marke is the Spirit of adoption, whereby the heart is ſealed vp to life euerlaſting.

h Which were [illegible].

[illegible] euils, as Chap. [illegible]. This declareth, that the ſeruants of God haue a compaſſion, when they ſee his iudgements executed.

k That is, with all kinde of wickednes, Reade Iſa. 1. 23.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearſall of the viſion of the wheeles of the beaſtes and of the Cherubims.

AND as I looked, beholde, in the *firmament that was aboue the head of the [a] Cherubims there appeared vpon them like vnto the ſimilitude of a throne, as it were a ſaphir ſtone.

2 And he ſpake vnto the man clothed with linen, and ſaid, Go in betweene the wheeles, euen vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and ſcatter them ouer [b] the citie. And he went in, in my ſight.

3 Nowe the Cherubims ſtoode vpon the right ſide of the houſe, when the man went in, and the cloude filled the inner court.

4 Then the glorie of the Lord [c] went vp from the Cherub, and ſtoode ouer the doore of the houſe, and the houſe was filled with the cloude, and the court was filled with the brightneſſe of the Lords glorie.

5 And the ſound of the Cherubims wings was heard into the vtter court, as the voyce of ẏ Almightie God, when he ſpeaketh.

6 And when he had commanded the man clothed with linen, ſaying, Take fire from betweene the wheeles, and] from betweene the Cherubims, then he went in and ſtoode beſide the wheele.

7 And one Cherub ſtretched forth his hande from betweene the Cherubims vnto the fire, that was betweene the Cherubims, & tooke thereof, and put it into the handes of him that was clothed with linen. Who tooke it and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure

Chap. 1. 22.

a Which in the firſt Chap. he called the foure beaſtes.

b This ſignified, that the citie ſhould be burnt.

c Meaning, that the glorie of God ſhould depart from the Temple.

d Read Chap. 1. 24.

foure wheeles were beſide the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a chryſolite ſtone.

e Read Chap. 1,16.

10 And their appearance (for they were all foure of one facion) was as if one wheele had bene in [another] wheele.

11 When they went foorth they went vpon their foure ſides, and they returned not as they went: but to the place whither the firſt went, they went after it, and they turned not as they went.

f Untill they had executed Gods iudgements.

12 And their whole body and their [rings, and their hands, & their wings, and the wheeles were full of eyes round about, euen in the ſame foure wheeles.

[Or, [illegible]

13 And the Cherub cryed to theſe wheeles in mine hearing, ſaying, O wheele.

14 And euery beaſt had foure faces: the firſt face was the face of a Cherub, and the ſecond face was the face of a man, and the thirde the face of a lyon, and the fourth the face of an egle.

15 And the Cherubims were lifted vp: *this is the beaſt that I ſawe at the riuer Chebar.

Chap.1,5.

16 And when the Cherubims went, the wheeles went by them: & when the Cherubims lift vp their wings to moũt vp from the earth, the ſame wheeles alſo turned not from beſide them.

17 When the Cherubims ſtood, they ſtoode: and when they were lifted vp, they lifted themſelues vp alſo: for the [g] ſpirit of the beaſt was in them.

g There was one conſent betweene the Cherubims & the wheeles.

18 Then the glorie of the Lorde departed from aboue the doore of ẏ houſe, and ſtoode vpon the Cherubims.

h Read Chap. 9.3.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my ſight: when they went out, the wheeles alſo were beſides them: and [euery one ſtood at the entrie of the gate of the Lords houſe at the Eaſt ſide, and the glorie of the God of Iſrael, was] vpon them on hie.

20 *This is the beaſt that I ſaw vnder the God of Iſrael by the riuer Chebar, and I knewe that they were the Cherubims.

Chap.1,15.

i That is, the whole body of the foure beaſtes or Cherubims.

21 Euery one had foure faces, and euerie one foure wings, and the likeneſſe of mans handes was vnder their wings.

22 And the likeneſſe of their faces [was the ſelfe ſame faces, which I ſaw by the riuer Chebar, [and] the appearance of the Cherubims was the ſelfe ſame and they went euery one ſtraight forwarde.

CHAP. XI.

1 Who they were that ſeduced the people of Iſrael. 5 Againſt theſe he propheciet. [illegible] ſhulde be perſecuted abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that walke after their owne counſels.

Moreouer, the Spirit lift me vp, and brought me vnto the Eaſt gate of ẏ Lords houſe, which lyeth Eaſtwarde and beholde, at the entrie of the gate were fiue and twentie men: among whom I ſawe Iaazaniah the ſonne of Azur, and Pelatiah the ſonne of Benaiah, the princes of the people.

2 Then ſaide he vnto me, Sonne of man, theſe are the men that imagine miſchiefe, and deuiſe wicked counſell in this citie.

3 For they ſay, [a] It is not neere, let vs builde houſes: this citie is the caldron, and we be the fleſh.

a Thus the wicked derided the prophetes, as [illegible] tyen [illegible] ſhall [illegible] ſhall not be pulled out of this pleaſant houſe of our dwelling, as the fleſh is not taken out of the caldron till it be ſod.

4 Therefore prophecie againſt them, ſonne of man, prophecie.

5 And the Spirit of the Lord fell vpon me, and ſaid vnto me, Speake, Thus ſaith the Lorde, O ye houſe of Iſrael, this haue ye ſaide, and I knowe that which riſeth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the ſtreets thereof with the ſlaine.

7 Therefore thus ſaith the Lorde God, They that ye haue ſlaine, & haue layed in the middes of it, they are the fleſh, and this citie is the caldron, but I will bring you forth of the middes of it.

b Contrarie to their vaine confidence he ſheweth in what ſenſe this citie is the caldron: that is, becauſe of the dead bodies that haue bene murthered therein and ſo lye as fleſh in the caldron.

8 Ye haue feared the ſworde, and I will bring a ſworde vpon you, ſaith the Lord God.

9 And I will bring you out of the middes thereof, and deliuer you into the handes of ſtrangers, and will execute iudgements among you.

10 Ye ſhall fall by the ſword, [and] I will iudge you in the border of Iſrael, and ye ſhall know that I am the Lord.

d That is, of the [illegible]

e [illegible] in [illegible] 2.King.25.6.

11 This citie ſhall not be your caldron, neither ſhall ye be the fleſh in the middes thereof, but I will iudge you in the border of Iſrael.

12 And ye ſhall knowe that I am the Lord: for ye haue not walked in my ſtatutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I prophecied, Pelatiah the ſonne of Benaiah dyed: then

f It ſeemeth that this noble man dyed of ſome terrible death, & therefore the Prophet feared ſome ſtrange iudgement of God towarde the reſt of the people.

fell I downe vpon my face, and cryed with a loude voyce, and ſaide, Ah Lord God, wilt thou then vtterly deſtroy all the remnant of Iſrael?

14 Againe the word of the Lord came vnto me ſaying,

15 Sõne of man, thy [f] brethren, euen thy brethren, the men of thy kinred, and all the houſe of Iſrael wholy are they vnto whome the inhabitants of Ieruſalem haue ſaide, Depart ye farre from the Lord: for the lande is giuen vs in poſſeſſion.

f They that remained ſtil at Ieruſalem thus reproched them that were gone into captiuitie as though they were caſt off and forſaken of God.

16 Therefore ſay, Thus ſaith the Lord God, Although I haue caſt them farre off among the heathen, and although I haue ſcattered them among the countreis, yet will I be to them as a litle [g] Sãctuarie in the countreis where they ſhall come.

g They ſhalbe yet a litle Church ſhewing that the Lord will euer haue ſome to call vpon his name, whome he wil preſerue and reſtore though they be for a time afflicted.

17 Therefore ſay, Thus ſaith ẏ Lord God, I will gather you againe from the people, and aſſemble you out of the countreys where ye haue bene ſcattered, and I will giue you the land of Iſrael.

18 And they ſhall come thither, and they ſhal take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new ſpirit within their bowels: and I wil take the [h] ſtonie heart out of their bodies, and will giue them an heart of fleſh,

Iere.32.39. chap.36.26.

h Meaning, the heart whereunto nothing can enter, and regenerate them anewe, ſo that their heart may be ſoft, and readie to receiue my graces.

20 That they may walke in my ſtatutes, and keepe my iudgements, and execute them: and they ſhall be my people, and I will be their God.

21 But vpon them, whoſe heart is towarde their idoles, and whoſe affection goeth after their abominations, I will lay their way vpon their owne heades, ſaith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beſides them, and the glorie of the God of Iſrael was vpon them on hie.

23 And the glorie of the Lorde went vp from the mids of the citie, and ſtoode vpon the mountaine which is towarde the Eaſt ſide of the citie.

24 Afterwarde the Spirit tooke me vp, and brought mee in a viſion by the Spirit of God into Caldea to them that were ledde away captiues: ſo the viſion that I had ſeene, went vp from me.

25 Then I declared vnto them that were [i] led away captiues, all the things that the Lord had ſhewed me.

i When Ieconias was led away captiue.

CHAP. XII.

1 The parable of the captiuitie. 17 An other parable whereby the diſtreſſe of hunger and thirſt is ſignified.

The worde of the Lorde alſo came vnto me ſaying,

2 Sõne of man thou dwelleſt in the mids of a rebellious houſe, which haue eyes to ſee, & ſee [a] not: they haue eares to heare, and heare not: for they are a rebellious houſe.

a That is, they receiue not the fruite of that which they ſee and heare.

3 Therefore thou ſonne of man, [b] prepare thy ſtuffe to goe into captiuitie and goe forth by day in their ſight, and thou ſhalt paſſe from thy place to another place in their ſight, if it be poſſible that they may conſider it: for they are a rebellious houſe.

b [illegible] to go into captiuitie.

4 Then ſhalt thou bring foorth thy ſtuffe by day in their ſight as the ſtuffe of him that goeth into captiuitie: and thou ſhalt goe foorth at euen in their ſight, as they that goe foorth into captiuitie.

5 Digge thou through the wall in their ſight, and carie out thereby.

6 In their ſight ſhalt thou beare it vpon thy ſhoulders, and cary it forth in ẏ darke: thou ſhalt couer thy face that thou ſee not ẏ earth: for I haue ſet thee [as a ſigne vnto the houſe of Iſrael.

b That as thou doeſt, ſo ſhall they do, and therefore in thee they ſhal ſee their owne plague and puniſhment.

7 And as I was commaunded, ſo I brought foorth my ſtuffe by day, as the ſtuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my ſhoulder in their ſight.

8 And in the morning came the word of the Lord vnto me, ſaying,

9 Sonne of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid vnto thee, What doeſt thou?

c Do not they deride thy doings?

10 But ſay thou vnto them, Thus ſaith the Lord God, This burden concerneth the chiefe in Ieruſalem and all the houſe of Iſrael ẏ are among them.

d Or, prophecie.

11 Say, I am your ſigne: like as I haue done, ſo ſhall it be done vnto them: they ſhall go into bondage & captiuitie.

12 And the chiefeſt that is among them, ſhall beare vpon his ſhoulder in the darke, and ſhall go forth: they ſhall digge through ẏ wall, to carie out thereby: he ſhall couer his face, that he ſee not the ground with his eyes.

13 My net alſo will I ſpread vpon [e] him, and he ſhalbe taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet ſhall he not ſee it, though he ſhall die there.

e When the King ſhall thinke to eſcape by fleing, I wil take him in my net, as Chap.17.20. and 32.3.

14 And I will ſcatter toward euery winde all that are about him to helpe him, and all his garisons, and I will drawe out the ſword after them.

15 And they ſhall knowe that I am the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countreis.

16 But I will leaue a [e] little nomber of them from the ſword, from the famine, and from the peſtilence, that they may declare all theſe abominations among the heathen, where they come, and they ſhall know, that I am the Lord.

[e] Which ſhould beare his name, and ſhould be his Church, reade Chap. 11.16.

17 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnes,

19 And ſay vnto the people of the land, Thus ſayth the Lord God of the inhabitants of Jeruſalem, and of the land of Iſrael, They ſhall eate their bread with carefulnes and drinke their water with deſolation: for the land ſhalbe deſolate from her aboundance becauſe of the crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhall be left voyde, and the land ſhall be deſolate, and ye ſhall knowe that I am the Lord.

21 ¶ And the word of the Lord came vnto me, ſaying,

22 Sonne of man, what is that prouerbe that you haue in the land of Iſrael, ſaying, The dayes [f] are prolonged and all viſions faile?

[f] Becauſe they did not immediatly ſee the propheſies accompliſhed, they contemned them as though they ſhould neuer be fulfilled.

‖ Or, take none effect.

23 Tell them therefore, Thus ſayth the Lorde God, I will make this prouerbe to ceaſe, and they ſhall no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hand and the effect of euery viſion.

24 For no viſion ſhalbe any more in vaine, neither ſhall there be [any] flattering diuination within the houſe of Iſrael.

25 For I am the Lord: I wil ſpeake, [and] that thing that I ſhal ſpeake, ſhal come to paſſe: it ſhall be no more prolonged: for in your dayes, O rebellious houſe, will I ſay the thing, and wil performe it, ſayth the Lord God.

26 Againe the word of the Lord came vnto me, ſaying,

27 Sonne of man, behold, they of the houſe of Iſrael ſay, The viſion that he ſeeth, is for [g] many dayes [to come,] and hee propheſieth of the times that are farre off.

[g] That is, it ſhall not come to paſſe in our dayes, and therefore we care not for it: thus the wicked euer abuſe Gods patience and benignitie.

28 Therefore ſay vnto them, Thus ſayth the Lord God, All my words ſhal no longer be delayed, but that thing which I haue ſpoken, ſhalbe done, ſaith the Lord God.

CHAP. XIII.

1 The worde of the Lord againſt falſe prophets, which teache the people the counſels of their owne heartes.

And the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, propheſie againſt the Prophets of * Iſrael, that propheſie, and ſay thou vnto them, that propheſie out of their [a] owne hearts, Heare the worde of the Lord.

* Chap. 14.9.

[a] After their owne fantaſie, and not as hauing the reuelation of the Lord, Ierem. 23.16.

3 Thus ſaith the Lord God, Wo vnto the fooliſh Prophets that followe their owne ſpirit, and haue ſeene nothing.

4 O Iſrael, thy Prophets are like the foxes [b] in the waſte places.

[b] Watching to deſtroy the vineyard.

5 [c] Ye haue not riſen vp in the gappes, neither made vp the hedge for the houſe of Iſrael, to ſtand in ye battel in the day of the Lord.

[c] He ſpeaketh to the gouernours and true miniſters that ſhould haue reſiſted them.

6 They haue ſeene vanitie, and lying diuination, ſaying, The Lorde ſaith it, and the Lorde hath not ſent them: and they haue made [others] to hope that they would confirme the word [of their propheſie.]

7 Haue ye not ſeene a vaine viſion? and haue ye not ſpoken a lying diuination? [d] ye ſay, The Lord ſayeth it, albeit I haue not ſpoken.

[d] He promiſeth peace to the people & now ye ſee their deſtruction: ſo that it is manifeſt, that ye are falſe prophets.

8 Therefore thus ſaith ye Lord God, Becauſe ye haue ſpoken vanitie & haue ſeene lyes, therefore beholde, I am againſt you, ſaith the Lord God.

9 And mine hand ſhalbe vpon ye Prophets that ſee vanitie, and diuine lyes: they ſhall not be in the aſſemblie of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and ye ſhall knowe that I am the Lord God.

[e] That is in the booke of life, wherein the true Iſraelites are written.

10 And therefore, becauſe they haue deceiued my people, ſaying, [f] Peace, and there was no peace: and one built vp a [g] wall, and beholde, the others dawbed it with vntempered morter,

[f] Reade Iere. 6.14.

[g] Whereas the true Prophets propheſied ye deſtruction of the citie to bring the people to repentance, the falſe prophets ſpake the contrary and flattered them in their vanities, ſo that what one falſe prophet ſaid, (which is here called the building of the wall) an other falſe prophet would affirme, though he had neither occaſion, nor good ground to beare him.

11 Say vnto them which daube it with vntempered morter, that it ſhall fall: [for there ſhall come a great ſhowre, and I wil ſend haileſtones, which ſhal cauſe it to fall, and a ſtormie winde ſhall breake it.

12 Lo, when the wall is fallen, ſhall it not be ſaid vnto you, Where is the dawbing wherewith ye haue daubed it?

13 Therefore thus ſaith ŷ Lord God, I will cauſe a ſtormie winde to breake foorth in my wrath, and a great ſhowre ſhall be in mine anger, and hailestones in mine indignation to conſume it.

14 So I wil deſtroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, ſo that the foundation thereof ſhalbe diſcouered, and it ſhall fall, and ye ſhall be conſumed in the middes thereof, and ye ſhall know, that I am the Lord.

15 Thus wil I accompliſh my wrath vpon the wall, & vpon them that haue daubed it with [h] vntempered morter, and will ſay vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Iſrael, which prophecie vpon Ieruſalem, and ſee viſions of peace for it, and there is no peace, ſaith the Lord God.

17 Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which prophecie out of their owne heart: and prophecie thou againſt them, and ſay,

18 Thus ſaith the Lord God, Wo vnto the women that ſowe pillowes vnder all arme holes, and make vailes vpon the head of euery one that ſtandeth vp, to hunt ſoules: Will ye hunt ŷ ſoules of my people, and will ye giue life to the ſoules that come vnto you?

19 And will ye pollute me among my people for handfuls of [k] barly, and for pieces of bread to ſlay the ſoules of them that ſhould not dye, and [l] to giue life to the ſoules that ſhould not liue in lying to my people, that heare your lyes?

20 Wherefore thus ſayth the Lorde God, Beholde, I will haue to do with your pillowes, wherewith ye hunt the [m] ſoules to make them to flie, and I will teare them from your armes, and will let the ſoules go euen the ſoules, that ye hunt to make them to flye.

21 Your vailes alſo will I teare, and deliuer my people out of your hand, and they ſhall be no more in your hands to be hunted, and ye ſhall know that I am the Lord.

22 Becauſe with your [n] lyes ye haue made ŷ heart of ŷ righteous ſad, whō I haue not made ſad, and ſtrengthened the hands of the wicked, that he ſhould not returne from his wicked way, by promiſing him life,

23 Therefore ye ſhall ſee no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye ſhall know that I am the Lord.

CHAP. XIIII.

4 The Lorde ſendeth falſe prophets for the ingratitude of the people. 22 He reſerueth a ſmall portion for his Church.

Then came certaine of the Elders of Iſrael vnto me, and [a] ſate before me.

2 And the word of ŷ Lord came vnto me, ſaying,

3 Sonne of man, theſe men haue ſet vp their idoles in their [b] heart, and put the ſtumbling blocke of their iniquitie before their face: ſhould I, being required, anſwere them?

4 Therefore ſpeake vnto them, and ſay vnto them, Thus ſaith the Lorde God, Euery man of the houſe of Iſrael that ſetteth vp his idoles in his heart, & putteth the ſtumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will anſwere him that commeth, according to ŷ multitude [d] of his idoles:

5 That [e] I may take the houſe of Iſrael in their owne heart, becauſe they are all departed from me through their idoles.

6 Therfore ſay vnto the houſe of Iſrael, Thus ſayth the Lorde God, Returne, and withdrawe your ſelues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the houſe of Iſrael, or of the ſtranger that ſoiourneth in Iſrael, which departeth from me, and ſetteth vp his idoles in his heart, & putteth the ſtumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will anſwere him ‖ for my ſelfe,

8 And I will ſet my face againſt that man, and wil make him an example and prouerbe, and I will cut him off from the middes of my people, and ye ſhall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when he hath ſpoken a thing, I ŷ Lord haue deceiued that Prophet, and I will ſtretch out mine hand vpon him, and will deſtroy him from the middes of my people of Iſrael.

10 And they ſhall beare their puniſhment: the puniſhment of the Prophet ſhalbe euen as the puniſhment of him that

[h] Whereby is ment whatſoeuer man of him ſelfe ſetteth forth vnder the authoritie of Gods worde.

[i] Theſe ſuperſtitious women for gaine would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon and kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

[k] Will ye make my worde to ſerue your bellies?

[l] Theſe ſorcerers made the people beleue that they could preſerue life or deſtroy it, and that it ſhould come to euery one according as they prophecied.

[m] That is, to cauſe them to periſh, and that they flie to be part from the body.

[n] By threatning them that were godly, and vpholding the wicked.

[a] He ſheweth the hypocriſie of the idolaters who will diſſemble to heare the Prophets of God, though in their heart they folowe nothing leſſe, then their admonitions, and alſo howe by one meanes or other, God doeth diſcouer them.

[b] They are not onely idolaters in heart, but alſo worſhip their filthy idoles openly, which lead the in blindneſſe, and cauſe them to ſtumble, and caſt them out of Gods fauour, ſo that he will not heare them when they call vnto him, read Iere. 10. 15.

[c] To inquire of things which ŷ Lord hath appointed to come to paſſe.

[d] As his abomination hath deſerued, that is, he ſhall be deceiued with lyes according as he deliteth therein, 2. Theſ. 2, 10.

[e] That is, conuince them by their owne conſcience.

‖ Or, by my ſelf.

[f] The Prophet declareth that God for the peoples ingratitude raiſeth vp falſe Prophets to ſeduce them that delight in lyes rather then in the trueth of God, and thus he puniſheth ſinne by ſinne, 1 King. 22. 20. 22. and deſtroyeth aſwel thoſe Prophets as that people.

that asketh.

11 That the houſe of [f] Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, & I may be their God, ſaith ẏ Lord God.

[f] Thus God iudgeth [illegible] and [illegible] to [illegible] them vnto the Lord and not to defile them ſelues with their abominations.

12 ¶ The worde of the Lord came againe vnto me, ſaying,

13 Sonne of man, when the land ſinneth againſt me by committing a treſpaſſe, then will I ſtretch out mine hand vpon it, and will [h] breake the ſtaffe of the bread thereof, and will ſend famine vpon it, and I will deſtroy man and beaſt foorth of it.

[h] Read Chap. 4.16. & 5.17. & [illegible]

14 [i] Though theſe three men Noah, Daniel, and Iob were among them, they ſhoulde deliuer but their owne ſoules by their [k] righteouſnes, ſayth the Lord God.

[i] Though Noah, Daniel & Iob were now aliue, which were [illegible] godly men [illegible] at this [illegible] Daniel was in captiuitie with Ezekiel and so these three together [illegible] pray for this wicked people, yet would I not heare them, read Ier. 15.1.

[k] [illegible], that a [illegible] which shalbe caried into captiuitie, & remaine, verſe 22, should escape these plagues which God hath ſanctified and made righteous, so that their righteouſnes is a ſigne that they are the Church of God whom he would preſerue for his owne ſake.

15 If I bring noyſome beaſtes into the land and they ſpoyle it, ſo that it be deſolate, ẏ no man may paſſe through, becauſe of beaſts,

16 Though theſe three men were in the middes thereof, As I liue, ſayth the Lord God, they ſhall ſaue neither ſōnes nor daughters: they onely ſhall be deliuered, but the land ſhalbe waſte.

17 Or if I bring a ſworde vpon this land & ſay, Sword, go through ẏ land, ſo that I deſtroy man & beaſt out of it,

18 Though theſe three men were in the middes thereof, As I liue, ſayth the Lorde God, they ſhall deliuer neither ſonnes nor daughters, but they onely ſhall be deliuered themſelues.

19 Or if I ſend a peſtilence into this land, & powre out my wrath vpon it in blood to deſtroy out of it man and beaſt,

20 And though Noah, Daniel and Iob were in ẏ middes of it, As I liue, ſayth the Lord God, they ſhall deliuer neither ſonne nor daughter: they ſhall but deliuer their owne ſoules by their righteouſnes.

21 For thus ſaith the Lord God, How much more when I ſend my [*] foure ſore iudgements vpō Ieruſalem, euen the ſword, and famine, and ẏ noiſome beaſt, and peſtilence, to deſtroy man and beaſt out of it?

Chap 5.17.

22 Yet beholde, therein ſhalbe left a [l] remnant of them that ſhalbe caried away both ſonnes and daughters: beholde they ſhall come foorth vnto you, and ye ſhall ſee their way, and their enterpriſes, and ye ſhalbe comforted, concerning the euill that I haue brought vpon Ieruſalem, euen concerning all that I haue brought vpon it.

[l] Read Chap. 5.3.

23 And they ſhall comfort you, when ye ſee their way and their enterpriſes: and ye ſhal know, that I haue not done without cauſe all that I haue done in it, ſayth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is caſt into the fire, ſo Ieruſalem ſhalbe burnt.

AND the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine brāch, which is amōg ẏ [a] trees of ẏ foreſt?

[a] Which being cut downe is no more profite then the other trees of the foreſt: meaning that if Ieruſalem, which bare the name of his Church, did not bring forth fruite, it ſhoulde be vtterly deſtroyed.

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any veſſell thereon?

4 Beholde, it is caſt in the fire to be conſumed: the fire conſumeth both the endes of it and the middes of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete for no worke: howe much leſſe ſhal it be meete for any worke, when the fire hath conſumed it, and it is burnt?

6 Therefore thus ſayth the Lorde God, As the vine tree, that is among the trees of the foreſt, which I haue giuen to the fire to be conſumed, ſo will I giue the inhabitants of Ieruſalem.

7 And I will ſet my face againſt thē: they ſhall go out from one [b] fire, and another fire ſhall conſume them: and ye ſhal know, that I am the Lord, whē I ſet my face againſt them.

[b] Though they eſcape one danger, yet another ſhall take them.

8 And when I make ẏ land waſte, becauſe they haue greatly offēded, ſaith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God towarde Ieruſalem. 15 Their vnkindneſſe. 45 He iuſtifieth the wickednes of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations, into which the Sodomites fell. 60 Mercie is promiſed to the repentant.

AGaine, the word of the Lord came vnto me ſaying,

2 Sonne of man, cauſe Ieruſalem to know her [a] abominations,

3 And ſay, Thus ſaith the Lord God vnto Ieruſalem, Thine habitation and thy kinred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

[a] Thou haſt deſcended of the ſeede of Abraham, but thou art degenerate and [illegible] the abominations of the wicked Canaanites, and art become the natures of their fathers.

4 And in thy natiuitie whē thou waſt [b] borne, thy nauil was not cut, thou waſt not waſhed in water to ſoften thee: thou waſt not ſalted with ſalt, nor ſwadled in cloutes.

[b] [illegible] Church.

5 None eye pitied thee to do any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open fielde to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſawe thee polluted in thine [c] owne blood, and I ſaid vnto thee when thou waſt in thy blood, Thou ſhalt liue: euen when thou waſt in thy blood, I ſaid vnto thee, thou ſhalt liue.

7 I haue cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: thy breaſts are facioned, thine heare is growne, where as thou waſt naked and bare.

8 Now when I paſſed by thee, and looked vpon thee, beholde, thy time was as the time of loue, & I ſpred my ſkirts ouer thee, & couered thy filthines: yea, I ſware vnto thee, and entred into a couenant with [e] thee, ſayeth the Lorde God, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I waſhed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee alſo with broydred worke, & ſhod thee with badgers ſkinne: and I girded thee about with fine linnen, and I couered thee with ſilke.

11 I decked thee alſo with ornamẽts, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earings in thine eares, and a beautifull crowne vpon thine head.

13 Thus waſt thou deckt with golde and ſiluer, and thy rayment was of fine linen, and ſilke, and broydred worke: thou diddeſt eate fine floure, and honie and oile, & thou waſt very beautiful, and thou dideſt growe vp into a kingdome.

14 And thy name was ſpred among the heathen for thy beautie: for it was perfite through my beautie which I had ſet vpon thee, ſayth the Lord God.

15 Nowe thou dideſt [k] truſt in thine owne beautie, and playedſt the harlot, becauſe of thy renoume, and haſt powred out thy fornications on euery one that paſſed by, thy deſire was to him.

16 And thou dideſt take thy garments, and deckedſt thine hie places with diuers colours, and playedſt the harlot thereupon: the like things ſhall not come neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels made of my golde and of my ſiluer, which [n] I had giuen thee, and madeſt to thy ſelfe images of men, and dideſt commit whoredome with them,

18 And tookeſt thy broidred garmẽts, and coueredſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meate alſo, which I gaue thee, as fine floure, oyle, and honie, wherewith I fed thee, thou haſt euen ſet it before them for a ſweete ſauour: thus it was, ſayth the Lord God.

20 Moreouer thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them, to [o] be deuoured: is this thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, & deliuered them to cauſe them to paſſe through fire, for them?

22 And in all thine abominations and whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, and waſt polluted in thy blood.

23 And beſide all thy wickednes (wo, wo vnto thee, ſaith the Lord God)

24 Thou haſt alſo built vnto thee an hie place, & haſt made thee an hie place in euery ſtreete.

25 Thou haſt built thine hie place at euery |corner of the way, and haſt made thy beautie to be abhorred: thou haſt opened thy feete to euery one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, which haue great members, and haſt encreaſed thy whoredome, to prouoke me.

27 Beholde, therefore I did ſtretch out mine hand ouer thee, and will diminiſh thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the |daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt played the whore alſo with yͤ Aſſyrians, becauſe thou waſt vnſatiable: yea, thou haſt played yͤ harlot with them, & yet couldeſt not be ſatiſfied.

29 Thou haſt moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou waſt not ſatiſfied herewith.

30 Howe weake is thine heart, ſayth the Lord God, ſeeing thou doeſt al theſe things, euen the worke of a |preſumptuous whoriſh woman?

c Being thus in thy filthines and forſaken of all men I tooke thee and gaue thee life: whereby is ment, that before God waſh his Church, and clenſe it, there is nothing but filthines & death. d That thou waſt in thy blood pollution, nakednes, and filthines are often repeated to beate downe their pride, and to cauſe them to conſider what they were before God receiued them to mercie, fauoured them and couered their ſhame.

e That thou ſhouldeſt be a chaſte wife vnto me, and that I ſhould maintaine thee, and endue thee with all graces.

f I waſhed away thy ſinnes.

g I ſanctified thee with mine holy Spirit.

h Hereby he ſheweth how he fauoured his Church, enriched it, and gaue it power and dominion for a time.

i He declareth that the dignitie of Ieruſalem ſtood ſo long as that the Lord gaue them of his free mercie and [illegible]

k [illegible] and in putting thy confidence in thy owne wiſdome and dignitie, which was occaſion to forget him [illegible]

l This was [illegible]

m This declareth howe the idolaters put their chiefe delight in thoſe things which pleaſe the eyes, and outward ſenſes.

n Thou haſt conuerted my iewels and inſtruments, which I gaue thee to ſerue me with, to the vſe of thine idoles.

o Meaning, by fire, reade Leui. 18.21. 2.king. 23.10.

|Or, head.

p He noteth the great impietie of this people who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length embrace their idolatrie thinking thereby to make their amitie more ſtrong.

|Or, Cities.

|Or, that will beare rule.

31 In that thou buildeſt thine hie place in the corner of euery way, and makeſt thine hie place in euery ſtreete, and haſt not beene as an harlot [q] that deſpiſeth a reward,

32 But [as] a wife that playeth the harlot, [& taketh others for her huſbād:

33 They giue giftes to all other, whores, but thou giueſt gifts vnto al thy louers, and rewardeſt them, that they may come vnto thee on euery ſide for thy fornication.

34 And the contrary is in thee from [other] women in thy fornications, neither the like fornication ſhall be after thee: for in that thou giueſt a rewarde, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus ſayth the Lorde God, Becauſe thy ‖ ſhame was powred out, & thy filthines diſcouered through thy fornications with thy louers, and with all the idoles of thine abominations and by the blood of thy children, which thou dideſt offer vnto them,

37 Beholde, therefore I will gather all [r] thy louers, with whome thou haſt taken pleaſure, and all them that thou haſt loued, with all them that thou haſt hated: I will euen gather them round about againſt thee, and will diſcouer thy filthines vnto them that they may ſee all thy filthines.

38 And I will iudge thee [s] [after] the maner of them that are harlots, and of them that ſhed blood, and I will giue thee the blood of wrath and ielouſie.

39 I wil alſo giue thee into their hāds, and they ſhall deſtroy thine hie place, & ſhal breake downe thine hie places: they ſhall ſtrippe thee alſo out of thy clothes, and ſhall take thy faire Iewels, & leaue thee naked and bare.

40 They ſhall alſo bring vp a companie againſt thee, and they ſhal ſtone thee with ſtones, and thruſt thee through with their ſwordes.

41 And they *ſhal burne vp thine houſes with fire, and execute iudgements vpon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou ſhalt giue no reward any more.

42 So will I make my wrath toward thee to reſt, and my [t] ielouſie ſhall depart from thee, and I will ceaſe and be no more angrie.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt prouoked mee with all theſe things, beholde, therefore I alſo haue brought thy way vpon thine head ſayeth the Lord God: yet haſt not thou had conſideration of al thine abominations.

44 Behold, al that vſe prouerbs, ſhal vſe [this] prouerbe againſt thee, ſaying, As is the mother, [x] ſo is her daughter.

45 Thou art thy mothers daughter, that hath caſt off her huſbande and her children, and thou art the ſiſter of thy ſiſters, which forſooke their huſbāds and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, and her daughters, that dwell at thy left hand, and thy yong ſiſter that dwelleth at thy right hand, [is] Sodom, and her daughters.

47 Yet haſt thou [a] not walked after their wayes, nor done after their abominations: but as it had bene a very litle [thing,] thou waſt corrupted more then they in all thy wayes.

48 As I liue, ſayeth the Lorde God, Sodom thy ſiſter hath not done, neither ſhee nor her daughters, as thou haſt done and thy daughters.

49 Behold, this was the iniquitie of thy ſiſter Sodom, [b] Pride, fulneſſe of breade, and abundance of idleneſſe was in her, and in her daughters: neither did ſhe ſtrengthen the hand of the poore and needie.

50 But they were hautie, & committed abomination before me: therefore I tooke them away, as pleaſed me.

51 Neither hath Samaria cōmitted halfe of thy ſinnes, but thou haſt exceded them in thine abominations, & haſt [d] iuſtified thy ſiſters in al thine abominations which thou haſt done.

52 Therfore thou which haſt iuſtified thy ſiſters, beare thine owne ſhame for thy ſinnes, that thou haſt cōmitted more abominable then they which are more righteous thē thou art: be thou therfore confounded alſo, and beare thy ſhame, ſeeing that thou haſt iuſtified thy ſiſters.

53 Therfore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maiſt beare thine owne ſhame, and maiſt bee confounded in all

Ttt.i. that

[q] Meaning, that ſome harlots contemne ſmall rewardes, but no louers gaue a reward to Iſrael, but they gaue to al others. ſignifying, that the idolaters beſtow all their ſubſtāce which they receiue of God for his glorie, to ſerue their vile abominations.

‖Or, nether partes.

[r] Egyptians, Aſſyrians, and Caldeans, whom thou tookeſt to be thy louers, ſhall come and deſtroy thee, Chap.23.9.

[s] I will iudge thee to death, as the adulterers and murtherers.

2.King.25.9.

[t] I will vtterly deſtroy thee, and ſo my ielouſie ſhall ceaſe.

I haue puniſhed thy faultes, but thou woldeſt not repent.

[x] As were the Canaanites, and the[illegible]

[illegible] of Samaria and Sodom

[z] That is, her cities.

[a] But done farre worſe.

[b] [illegible]

[illegible] ſo wicked [illegible] in reſpect of thee Sodom and Samaria were iuſt.

[illegible] This bee ſpoken [illegible]

[illegible] part of the Iewes.

that thou hast done, in that thou hast [f]comforted them.

55 And thy ſiſter Sodom & her daughters ſhall returne to their former ſtate: Samaria alſo and her daughters ſhall returne to their former ſtate, whē thou and thy daughters ſhall returne to your former ſtate.

56 For thy ſiſter Sodom [g]was not heard of [h]by thy report in the day of thy pride,

57 Before thy wickednes was [i]diſcouered, as in that ſame time of yͤ reproch of the daughters of Aram, and of all the daughters of the Philiſtims roūd about [k]her which deſpiſe thee on all ſides.

58 Thou haſt borne [therefore] thy wickednes and thine abomination, ſaith the Lord.

59 For thus ſaith the Lorde God, I might euē deale with thee, as thou haſt done: when thou didſt deſpiſe the [l]othe, in breaking the couenant.

60 Neuertheles, I wil [m]remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlaſting couenant.

61 Then thou ſhalt remember thy wayes, and bee aſhamed, when thou ſhalt receiue [n]thy ſiſters [both] thy elder and thy yonger, and I will giue them vnto thee for daughters, but not [o]by thy couenant.

62 And I will eſtabliſh my couenant with thee, and thou ſhalt knowe that I am the Lord,

63 That thou maiſt remember, and be [p]aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame when I am pacified towarde thee, for all that thou haſt done, ſaith the Lord God.

[f] [illegible] about the [illegible] thou thinkeſt to eſcape puniſhment.

[g] Meaning, that it ſhould neuer come to paſſe.

[h] It was not a rumour in thy mouth.

[i] Thou wouldeſt not call her puniſhment to minde when thou waſt aloft, to learne by her example to feare my iudgements.

[k] That is, till thou waſt brought vnder by yͤ Syrians & Philiſtims. 2.Chro.28.18.

[k] [illegible] the Syrians, or compaſſed about Ieruſalem.

[l] When thou brakeſt the couenant, which was made betweene thee and me, as verſe 8.

[m] That is, of mercie & loue I will pitie thee, and ſo ſtand to my couenant, though thou haſt deſerued the contrarie.

[n] [illegible] among the moſt wicked [illegible] of his Church, which he would cauſe to learne [illegible] in due time: and here he declareth how he will call the Gentiles.

[o] But of my free mercy.

[p] This declareth what fruites Gods mercies worke in his, to wit, ſorowe and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

AND the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, put forth a parable & ſpeake a prouerb vnto the houſe of Iſrael,

3 And ſay, Thus ſaith the Lord God, The great egle with great wings [&] long wings, and full of fethers, [which] had diuers colours, came vnto Lebanō, and tooke the hieſt branch of the cedar,

4 And brake off the top of his twigge, & [b]caried it into the land [of marchants], and ſet it in a citie of marchants.

5 He tooke alſo of the [c]ſeed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and ſet it, as a willow tree.

6 And it budded vp, and was [d]like a ſpreading vine of lowe ſtature, whoſe branches turned toward it, & the rootes thereof were vnder it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [f]another great egle with great wings and many fethers, & beholde, this vine did turne her rootes toward it, and ſpread forth her branches toward it that ſhe might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great waters, that it ſhould bring forth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus ſayth the Lorde God, Shal it proſper? ſhall he not pull vp the rootes thereof, and deſtroy the fruit thereof, and cauſe them to drie? all the leaues of her bud ſhall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but ſhall it proſper? ſhall it not be dried vp, and wither? when the Eaſt winde ſhall touch it, it ſhall wither in the trenches, where it grewe.

11 Moreouer, the worde of the Lorde came vnto me, ſaying,

12 Say now to this rebellious houſe, Knowe yee not, what theſe thinges [meane?] tell them, Beholde, the King of Babel is come to Ieruſalem, & hath taken [k]the King thereof, and the princes thereof, and ledde them with him to Babel,

13 And hath taken [one] of the Kings ſeede, & made a couenant with him, and hath taken [l]an othe of him: he hath alſo taken the princes of the land,

14 That the kingdome might bee in ſubiection, and not lift it ſelfe vp, [but] keepe their couenant, and ſtand to it.

15 But hee rebelled againſt him, and ſent his ambaſſadours into Egypt, that they might giue him horſes, and much people: ſhall he proſper? ſhall he eſcape, that doth ſuch things? or ſhall he breake the couenant, and be deliuered?

16 As I liue, ſaith the Lord God, he ſhall die in the middes of Babel, in the place of the King, that had made him king, whoſe othe he deſpiſed, and whoſe couenant [made] with him, he brake.

17 Neither

[a] That is, Nebuchad-nezzar who hath great power, riches, & many countreis vnder [illegible] came to Ieru- [illegible] take away Ieconiah [illegible] as [illegible] to Babylon.

[c] That is, Zedekiah who was of yͤ kings blood, and was left at Ieruſalem, and made king in ſteade of Ieconiah, 2.King.24.17. Iere.37.1.

[d] This was Zedekiahs kingdome.

[e] That it might not haue power to rebel againſt Babylon as verſ.14.

[f] Meaning, the King of Egypt, of whō Zedekiah ſought ſuccour againſt Nebuchadnezzar.

[g] They thought to be moiſtened by the waters of Nilus.

[h] Shall not Nebuchadnezzar deſtroy it?

[i] By this wind, he meaneth the Babylonians.

[k] That is, Ieconiah, 2.King.24.15.

[l] For his ſubiection and obedience.

17 Neither ſhall Pharaoh with his mightie hoſte, & great multitude of people mainteine him in the warre when they haue caſt vp mountes, and builded ramparts to deſtroy many perſons.

18 For he hath deſpiſed the othe and broken the couenant yet lo he had giuen [m] his hand because he hath done al theſe things, he ſhall not eſcape.

[m] Because he tooke ỹ name of God in vaine, & brake his othe which he had confirmed by giuing his hand, therefore ỹ prophet declareth that God would not ſuffer ſuch periurie and infidelitie to eſcape puniſhment.

19 Therfore, thus ſaith ỹ Lord God, As I liue I wil ſurely bring mine othe ỹ hee hath deſpiſed, and my couenant that he hath broken, vpon his owne head.

20 *And I will ſpread my net vpon him, and he ſhall be taken in my net, and I wil bring him to Babel, and wil enter into iudgement with him there for his treſpaſſe ỹ he hath cõmitted againſt me.

*Chap.12.13. and 32.3.

21 And all that flee from him with all his hoſt ſhall fall by the ſword and they that remaine, ſhalbe ſcattered toward al the winds: and ye ſhal know that I the Lord haue ſpoken it.

22 Thus ſaith the Lord God, I will alſo take of the top [n] of this hie ceder, and wil ſet it, and cut off the [o] top of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

[n] This promiſe is made to the Church which ſhall be as a ſmal remnant, and as the top of a tree.

[o] I will treim it and dreſſe it.

23 Euen in the hie mountaine of Iſrael will I plant it: & it ſhall bring forth boughes and beare fruit, and be an excellent ceder, and vnder it ſhall remaine all [p] birds, and euery foule ſhall dwell in the ſhadow of the branches thereof.

[p] Both the Iewes & Gentiles ſhalbe gathered into it.

24 And al the [q] trees of the field ſhall knowe that I the Lorde haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp ỹ greene tree, and made the drie tree to flouriſh: I the Lord haue ſpoken it, and haue done it.

[q] All ỹ world ſhal knowe that I haue plucke downe the proude enemies & ſet vp my Church which was low and cõtemned.

CHAP. XVIII.

2 He ſheweth that euery man ſhall beare his owne ſinne. 21 To him that [illegible], 24 Death is prophecied to the righteous, [illegible] backe from the right way.

The worde of the Lord came vnto me againe ſaying,

2 What meane ye that ye ſpeake this prouerbe, concerning the lande of Iſrael, ſaying, [a] The fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge?

[a] The people murmured at the chaſtiſings of the Lord, and therefore vſed this prouerbe meaning that their fathers had ſinned and their children were puniſhed for their tranſgreſſions, read Iere.31.29.

3 As I liue, ſaith the Lorde God ye ſhal vſe this prouerb no more in Iſrael.

4 Beholde all ſoules are mine both the ſoule of the father, and alſo the ſoule of the ſonne are mine: the ſoule that ſinneth, it ſhall die.

5 But if a man bee iuſt, and doe that which is lawfull, and right,

6 And hath not eaten [b] vpon the mountaines neither hath lift vp his eies to the idoles of the houſe of Iſrael neither hath *defiled his neighbours wife neither hath lien with a *menſtruous woman,

[b] If he hath [illegible]

7 Neither hath oppreſſed any, but hath reſtored the pledge to his dettour: he that hath ſpoyled none by violence, *but hath giuẽ his bread to the hungry & hath couered ỹ naked with a garment,

8 And hath not giuen forth vpon *vſurie, neither hath taken any increaſe, but hath withdrawen his hande from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my ſtatutes, & hath kept my iudgements to deale truly, he is iuſt, he ſhall ſurely liue, ſayth the Lord God.

10 ¶ If he beget a ſonne, ỹ is a thiefe, or a ſhedder of blood, if he do any one of theſe things,

Or, a cruell man.

11 Though he do not all theſe things, but either hath eaten vpõ the moũtains, or defiled his neighbours wife,

12 Or hath oppreſſed the poore and needie, or hath ſpoyled by violence or hath not reſtored the pledge or hath lift vp his eies vnto the idols, or hath committed abomination,

13 Or hath giuen forth vpon vſurie, or hath taken increaſe ſhal he liue? hee ſhal not liue: ſeeing he hath done al theſe abominations [c] hee ſhall die the death, and his blood ſhall be vpon him.

[c] He ſheweth [illegible]

14 ¶ But if he beget a ſonne that ſeeth all his fathers ſinnes, which hee hath done, and feareth neither doth ſuch like,

15 That hath not eaten vpõ the mountaines, neither hath lift vp his eies to the idols of the houſe of Iſrael, nor hath defiled his neighbours wife,

16 Neither hath oppreſſed any, nor hath withholdẽ the pledge neither hath ſpoiled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted nor receiued vſurie nor increaſe but hath executed my iudgements and hath walked in my ſtatutes he ſhal not die in the iniquitie of his father but he ſhall ſurely liue.

18 His father becauſe hee cruelly oppreſſed & ſpoiled his brother by violence, and hath not done good among his people, lo, euen he dieth in his iniquitie.

19 Yet ſay ye, Wherefore ſhall not the ſonne beare the iniquitie of the father? becauſe the ſonne hath executed iudgement and iuſtice, and hath kept all my ſtatutes, & done them, he ſhal ſurely liue.

Deut.24.16. 2.king.14.6. 2.chro.25.4.

20 *The ſame ſoule that ſinneth, ſhal die: the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne, but the righteouſnes of the righteous ſhall bee vpon him, and the wickednes of the wicked ſhalbe vpon himſelfe.

21 But if the wicked will returne frō all his ſinnes that hee hath committed, and keepe all my ſtatutes, and doe that which is lawfull and right, he ſhall ſurely liue, and ſhall not die.

d He requireth the obſeruation of the commandements with repentance: for none can repent in deede except he laboure to keepe the law.

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned vnto him, but in his righteouſnes that he hath done, he ſhall liue.

Or, imputed to him.

23 Haue I any deſire that the wicked ſhould die, ſaith the Lord God? or ſhall he not liue if he returne from his waies?

e That is in the frutes of his faith which declare that God doth accept him.

24 But if the righteous turne away from his righteouſnes, and commit iniquitie, and do according to all the abominations, that the wicked man doeth, ſhall he liue? all his righteouſnes that he hath done, ſhall not bee mentioned: but in his tranſgreſſion that he hath committed, and in his ſinne that he hath ſinned, in them ſhall he die.

f He ſpeaketh this to commend Gods mercie to poore ſinners, who rather is readie to pardon them to puniſh, as his long ſuffering declareth Chap. 33.11. Albeit God in his eternal counſell appointed the death & damnation of the reprobate yet the end of his counſell was not their death onely but chiefly his owne glorie. And alſo becauſe he doth not approue ſinne, therefore it is here ſaid that he would haue them to turne away from it that they might liue.

25 Yet ye ſay, The way of the Lorde is not equall: heare nowe, O houſe of Iſrael. Is not my way equall? or are not your wayes vnequal?

26 For when a righteous man turneth away from his righteouſnes, and committeth iniquitie, he ſhal euen die for the ſame, he ſhal euen die for his iniquitie, that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, hee ſhal ſaue his ſoule aliue.

28 Becauſe hee conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely liue and ſhall not die.

Or, rather that he may returne from his wayes and liue.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equall. O houſe of Iſrael are not my wayes equal? or are not your wayes vnequal?

g That is the falſe opinion that hypocrites haue of their righteouſneſſe.

30 Therefore I will iudge you, O houſe of Iſrael, euery one according to his wayes, ſaith the Lord God: returne therefore, and cauſe others to turne away from all your tranſgreſſions: ſo iniquitie ſhal not be your deſtruction.

l In puniſhing the [illegible] the choſen.

31 Caſt away from you all your tranſgreſſions whereby ye haue tranſgreſſed and make you a newe heart and a newe ſpirit: for why wil ye die, O houſe of Iſrael?

i He ſheweth that man cannot forſake his wickednes till his heart be changed which is onely the worke of God.

32 For I deſire not the death of him that dyeth, ſayeth the Lord God: cauſe therefore one another, to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah ſignified by the lions whelps, & by the lion. 10 The proſperitie of the citie of Ieruſalem that is paſt, and the miſerie thereof that is preſent.

Thou alſo, take vp a lamentation for the a princes of Iſrael,

2 And ſay, Wherefore lay thy b mother as a lyoneſſe among the lyons: ſhe nouriſhed her yong ones among the lyons whelpes,

a That is, Iehoahaz & Iehoiakim Ioſiahs ſonnes, who for their pride and crueltie are compared vnto lions.

b To wit, Iehoahaz mother, or Ieruſalem.

3 And ſhee brought vp one of her whelpes and it became a lyon, and it learned to catch the pray, and it deuoured men.

4 The c nations alſo heard of him, and he was taken in their nets, & they brought him in chaines vnto the land of Egypt.

c By Pharaoh Necho king of Egypt, 2 King. 23.33

5 Nowe when ſhe ſawe, that ſhe had wayted and her hope was loſt, ſhe tooke another of her d whelpes, and made him a lyon.

d Which was Iehoiakim.

6 Which went among the lions, and became a lyon, and learned to catch the pray, and he deuoured men.

7 And he knewe their e widowes, & he deſtroyed their cities, and the lande was waſted, and all that was therein by the noyſe of his roaring.

e He ſlewe of the Prophets, and them that feared God, and rauiſhed their wiues.

8 Then the f nations ſet againſt him on euery ſide of the countreys, and layde their nettes for him: ſo he was taken in their pit.

f Nebuchadnezar with his great armie which was gathered of diuers nations.

9 And they put him in priſon and in chaines and brought him to the King of Babel, and they put him in holds, that his voyce ſhould no more be heard vpon the mountaines of Iſrael.

10 Thy mother is like a vine in thy g blood, planted by the waters: ſhe brought foorth fruite and branches by the abundant waters,

g He ſpeaketh this in the reproch of this wicked king, whoſe blood, that is, the race of his predeceſſors Ieruſalem ſhould haue bene bleſſed according to Gods promiſe, and floriſhed as a fruitfull vine.

11 And ſhee had ſtrong rods for the ſcepters of them that beare rule, and her ſtature was exalted amōg the branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked vp in wrath: ſhe was caſt downe to the ground, and

ſhe

the [h] Eaſt winde dryed vp her fruit: [her branches were broken, and withered: [as for the rod of her ſtrength, the fire conſumed it.

h Meaning, that the Caldeans ſhould deſtroy them as the Eaſt winde doth the fruit of the vine.

13 And now ſhe is planted in the wildernes in a drie and thirſtie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruite, ſo that ſhe hath no ſtrong rod [i] to be a ſcepter to rule: this is a lamẽtation and ſhalbe for a lamentation.

i Deſtruction is come by Zedekiah who was the occaſion of this rebellion.

CHAP. XX.

3 The Lord denyeth that he wil anſwere them when they pray, becauſe of their vnkindnes. 33 He promiſeth that his people ſhall returne from captiuitie. 46 By the foreſt that ſhould be burnt, is ſignified the burning of Ieruſalem.

AND in the [a] ſeuenth yere, in the fift moneth,] the tenth day of the moneth, came certaine of the Elders of Iſrael to enquire of the Lorde, and ſate before me.

a Of the captiuitie of Ieconiah.

2 Then came the worde of the Lord vnto me, ſaying,

3 Sonne of man, ſpeake vnto the Elders of Iſrael, & ſay vnto them, Thus ſayeth the Lorde God, Are ye come to enquire of me? as I liue, ſaith the Lord God, when I am asked, I will not anſwere you.

4 Wilt thou iudge them, ſonne of man? Wilt thou iudge them? cauſe [b] them to vnderſtande the abominations of their fathers,

b This declareth the great lenitie and pacience of God, which calleth ſinners to repentance before he condemne them.

5 And ſay vnto them, Thus ſayeth the Lorde God, In the day when I choſe Iſrael, and [c] lift vp mine hand vnto the ſeede of the houſe of Iaakob, and made my ſelfe knowen vnto them in the lande of Egypt, when I lift vp mine hand vnto them, & ſaid, I am the Lorde your God,

c I ſware that I would be their God. Which maner of othe was obſerued from all antiquitie, where they vſed to lift vp their handes toward the heauen, acknowledging God to be the authour of trueth and the defender thereof, and alſo the iudge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knewe to be trueth.

6 In the day that I lift vp mine hand vnto them to bring them forth of the lãd of Egypt, into a lande that I had prouided for them, flowing with milke & honie, which is pleaſant among all lands,

7 Then ſaid I vnto them, Let euery man caſt away the abominations of his eies, and defile not your ſelues with the idols of Egypt: [for] I am the Lord your God.

d God had forbidden them to make mention [illegible]

Exod. 23, 13. Pſal. 16, 4.

8 But they rebelled againſt me, and woulde not heare mee: [for] none caſt away the abominations of their eies, neither did they forſake the idols of Egypt: then I thought to powre out mine indignation vpon them, and to accompliſh my wrath againſt them in the middes of the land of Egypt.

e Which thing declareth the wickednes of mans heart which iudge Gods ſeruice by their eies & outward ſenſes.

9 But I had reſpect to my [f] Name, that it ſhould not be polluted before the heathen, among whom they were, and in whoſe ſight I made my ſelfe knowen vnto them in bringing them forth of the lande of Egypt.

f God had reſpect to his glorie, that he would not haue his name euil ſpoken of among the Gentiles, for the puniſhment that his people deſerued in conſideration whereof the godly euer prayed, as Exod. 32, 12. Nom. 14, 13.

10 Now I caried them out of the lãd of Egypt, and brought thẽ into the wilderneſſe.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, *which if a man do, he ſhal liue in them.

Leu. 18, 5. rom. 10, 5. gal. 3, 12.

12 Moreouer I gaue them alſo my *Sabbaths to be a ſigne betweene me & them, that they might know that I am the Lord, that ſanctifie them.

Exod. 20, 8. and 31, 13. deut. 5, 12.

13 But the houſe of Iſrael rebelled againſt me in þ wildernes: they walked not in my ſtatutes, and they caſt away my iudgements, which if a man doe, he ſhall liue in them, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignatiõ vpõ them *in the wildernes to conſume them.

Nom. 14, 28. 29. & 26, 65.

14 But I had reſpect to my Name, that it ſhould not be polluted before the [g] heathen in whoſe ſight I brought thẽ out.

g Who might therby take an occaſiõ to blaſpheme my name and to accuſe me of lacke of power, or els that I had ſought a meanes to deſtroy thẽ more cõmodiouſly.

15 Yet neuertheles, I lift vp mine hand vnto them in the wildernes that I would not bring them into the lande, which I had giuen them, flowing with milke and honie, which was pleaſant aboue all landes,

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my Sabbaths: for their heart went after their idoles.

h That is, my true religion, which I had commanded them and gaue them in ſteed to ſerue me according to their own fantaſies.

17 Neuertheleſſe, mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wildernes.

18 But I ſaid vnto their children in the wildernes, Walke ye not in the ordinances of your [i] fathers, neither obſerue their maners, nor defile your ſelues with their idoles.

i Whereby the holy ghoſt cõdemneth thẽ that ſay that they will followe þ religiõ and example of their fathers, & not meaſure their doings by Gods worde, whether they be approuable thereby or no.

19 I am the Lord your God: walke in my ſtatutes, and kepe my iudgemẽts and do them,

20 And ſanctifie my Sabbaths, and they ſhall be a ſigne betweene mee & you, that ye may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt mee: they walked not in my ſtatutes, nor kept my iudgements to do thẽ, which if a man do, he ſhall liue in thẽ, [but] they polluted my Sabbaths:

then I thought to powre out mine indignation vpon them, & to accompliſh my wrath againſt thẽ in the wildernes.

22 Neuertheleſſe I withdrewe mine hand and had reſpect to my Name that it ſhould not be polluted before ẏ heathẽ, in whoſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderneſſe that I would ſcatter them among the heathen, and diſperſe them through the countreys,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes and had polluted my Sabbaths, and their eyes were after [k] their fathers idoles.

25 Wherefore I [l] gaue them alſo ſtatutes that were not good, & iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne [m] gifts in that they cauſed to paſſe by the fire al that firſt openeth ẏ wombe, that I might deſtroy them, to the ende that they might know that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto the houſe of Iſrael, and ſay vnto them, Thus ſaith the Lord God, Yet in this your fathers haue blaſphemed me, though they had [before] grieuouſly tranſgreſſed againſt me.

28 For when I had brought them into the lande, for the which I lifted vp mine hande to giue it to them, then they ſaw euery hie hil, and all the thick trees, and they offered there their ſacrifices, and there they preſented their offring of prouocation: there alſo they made their ſweete ſauour, and powred out there their drinke offrings.

29 Then I ſayd vnto them, What is the hie place whereunto ye go? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your ſonnes to paſſe through the fire, you pollute your ſelues with al your idoles vnto this day: ſhall I anſwere you when I am aſked, O houſe of Iſrael? As I liue, ſayeth the Lord God, [p] I will not anſwere you when I am aſked.

32 Neither ſhall that be done that cõmeth into your minde: for ye ſay, We wil bee as the heathen, and as the families of the countreis, and ſerue wood, and [q] ſtone.

33 As I liue, ſaith the Lorde God, I will ſurely rule you with a mighty hãd, and with a ſtretched out arme, & in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreis, wherein yee are ſcattered, with a mightie hand, and with a ſtretched out arme and in my wrath powred out.

35 And I wil bring you into the [r] wildernes of the people, and there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the lande of Egypt, ſo will I pleade with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bonde of the couenant.

38 And I will [s] chuſe out from amõg you the rebelles, and them that tranſgreſſe againſt me: I wil bring them out of the lande where they dwell, and they ſhall not enter into the land of Iſrael, & you ſhall know that I am the Lord.

39 As for you O houſe of Iſrael, thus ſaith the Lord God, [t] Go you, and ſerue euery one his idole, ſeeing that yee will not obey me, & pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, [euen in the hie mõtaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all in the land, ſerue mee: there will I accept them, and there wil I require your offerings and the firſt fruites of your oblations, with all your holy things.

41 I will accept your ſweete ſauour, when I bring you from the people, and gather you out of the countreis, wherein ye haue bene ſcattered, that I may bee ſanctified in you before the heathen.

42 And ye ſhal know, that I am the Lord, when I ſhall bring you into the lande of Iſrael, into the lande, for the which I lifted vp mine hande to giue it to your fathers.

43 And there ſhall ye remẽber your wayes, and al your workes, wherein ye haue bene defiled, & ye [u] ſhall iudge your ſelues worthie to be cut off, for all your euils, that ye haue committed.

44 And ye ſhal know, ẏ I am ẏ Lord, when I haue reſpect vnto you for my names ſake, [&] not after your wicked wayes,

k Meaning, that they ſet their delite vpon them.

l Becauſe they would not obey my lawes, I gaue them vp to themſelues, that they ſhould obey their owne fantaſies, as verſ. 39. Rom. 1. 21,24.

m I condemned thoſe things & counted them as abominable which they thought had bene excellent, and to haue declared moſt zeale. Like 16. 15. for that which God required as moſt excellent, that gaue they to their idoles.

n Not onely in the wildernes, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeing that by no admonitions he can be drawen backe.

o Which ſignifieth an hie place, declaring that they vaunted them ſelues of their idolatrie, and were not aſhamed thereof, though God had commanded thẽ expreſſely, ẏ they ſhould haue no altar lifted vp on hie by ſtayres, Exod. 20,26. [illegible] in the [illegible]

p He ſheweth that the ingratitude of the people deſerueth that God ſhould caſt them off, and that they ſhould not haue the [illegible] of his worde.

q He declareth that man of nature is who ẏ cometh vnto God and to his own ſaluation, and therefore God calleth them to ẏ right way, partly by chaſtiſing, but chiefly by his mercie in forgiuing his rebellion & wickednes.

r I will bring you among ſtrange nations as into a wildernes, and there will wiſe you, and ſo call you to repentance and then bring the godly home againe, Iſa. [illegible] 9.

s Signifying, that he wil not burne ẏ corne with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

t This is ſpoken to the hypocrites.

u Your owne conſciences ſhal conuict you after that you haue felt my mercies.

wayes, nor according to your corrupt workes, O ye houſe of Iſrael, ſaith the Lord God.

45 ¶ Moreouer, ẏ word of the Lord came vnto me, ſaying,

46 Sonne of mā, ſet thy face toward the way of Teman, & drop thy worde towarde [x] the South, and propheſie toward ẏ foreſt of the field of the South,

[x] For Iudah ſtoode South from Babylon.

47 And ſay to the foreſt of the South, Heare the word of the Lord. thus ſayth the Lord God, Beholde, I will kindle a fire in thee, and it ſhall deuoure all the [y] greene wood in thee, & al the dry wood: the cõtinual flame ſhal not be quenched, and euery face from the South to the North ſhalbe burnt therein.

[y] Both ſtrong and weake in Ieruſalem.

48 And all fleſh ſhall ſee, that I the Lorde haue kindled it, and it ſhall not be quenched. Then ſayde I, Ah Lorde God, they ſay of me, Doth not he ſpeake [z] parables?

[z] The people ſayde that the prophet ſpake darkly: therefore he deſireth the Lorde to giue them a plaine declaration hereof.

CHAP. XXI.

3 He threatneth the ſworde, and deſtruction to Ieruſalē. 25 He ſheweth the fall of King Zedekiah. 28 Hee is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

The worde of the Lorde came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] & drop thy word toward the holy places, and propheſie againſt the land of Iſrael,

[a] Speake ſenſibly, that all may vnderſtande.

3 And ſay to the land of Iſrael, Thus ſaith ẏ Lord, Behold, I come againſt thee, and will draw my ſword out of his ſheath, and cut off from thee both the [b] righteous and the wicked.

[b] That is, ſuch which ſeeme to haue an outward ſhewe of righteouſneſſe, by obſeruation of the ceremonies of ẏ lawe.

4 Seeing then that I will cut off frō thee both the righteous and wicked, therefore ſhall my ſworde goe out of his ſheath againſt all fleſh from the South to the [c] North,

[c] Meaning, through all the land.

5 That al fleſh may know that I the Lord haue drawne my ſword out of his ſheath, & it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy [d] reines, & mourne bitterly before them.

[d] As though thou wert in extreme anguiſh.

7 And if they ſaye vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe of the [e] bruite: for it commeth, and euery heart ſhal melt, and al hands ſhal be weake, and all mindes ſhal faint and all knees ſhall fall away as water: behold it commeth, and ſhalbe done, ſayth the Lord God.

[e] Becauſe of the great noyſe of the armie of the Caldeans.

8 ¶ Againe, the worde of the Lorde came vnto me, ſaying,

9 Sonne of man, propheſie, and ſaye, Thus ſaith ẏ Lord God, ſay A ſworde, a ſworde both ſharpe, and fourbiſhed.

1 It is ſharpened to make a ſore ſlaughter, and it is fourbiſhed that it may glitter: how ſhal we reioyce? for it contemneth the rodde of my ſonne, as all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharpe, and is fourbiſhed that he may giue it into the hande of the ſlayer.

12 Crie and howle, ſonne of man: for this ſhal come to my people and it ſhal come vnto all the princes of Iſrael: the terrours of the ſworde ſhalbe vpon my people: ſmite therefore vpon thy thigh.

13 For it is a trial, & what ſhall this be, if the ſword cõtemne euen the rod? It ſhalbe no more, ſaith ẏ Lord God.

14 Thou therefore, ſonne of man, propheſie and ſmite hand to hand, and let the ſworde be doubled: let the ſword that hath killed returne ẏ third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſword into al their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is dreſſed for the ſlaughter.

16 Get thee alone: goe to the right hand, or get thy ſelfe to the left hande, whither ſoeuer thy face turneth.

17 I will alſo ſmite mine handes together, and wil cauſe my wrath to ceaſe. I the Lorde haue ſaid it.

18 ¶ The worde of the Lorde came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee two wayes that the ſworde of the King of Babel may come: both twaine ſhall come out of one lande, and chuſe a place and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſworde may come to Rabbath of the Ammonites, and to Iudah in Ieruſalem the ſtrong citie.

21 And the king of Babel ſtood at the parting of the way, at the head of the two wayes, conſulting by diuination & made his arrowes bright. he conſulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ieruſalē to appoint captaines to open their mouth in the ſlaughter & to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, & to builde a fortreſſe.

[illegible] ſhal not ſpare [illegible] the ſonne of God in his place

[illegible] the reſt of the people.

[illegible] the [illegible] of the Caldeans.

[illegible] people, [illegible] the [illegible] which promes God performed, although here it ſemed to mans eye that it ſhould vtterly periſh.

That is, encourage the ſworde.

Prouide for thy ſelfe, for thou ſhalt ſee Gods plague on all partes of this countrey.

This was ſpoken becauſe [illegible]

[illegible] Iudah.

[illegible] the citie of [illegible] that [illegible]

23 And it ſhalbe vnto them [s]as a falſe diuinatiō in their ſight for yͤ othes made vnto them: but hee will call to remembrance their iniquitie, to the intent they ſhould be taken.

24 Therefore thus ſayeth the Lorde God, Becauſe yee haue made your iniquitie to bee remembred, in diſcouering your rebellion, that in all your workes your ſinnes might appeare: becauſe, I ſay, that yee are come to remembrance, ye ſhalbe taken with the hand.

25 And thou [u]prince of Iſrael polluted, and wicked, whoſe daye is come, when iniquitie ſhall haue an ende,

26 Thus ſaith the Lord God, I wil take awaye the [x]diademe, & take off the crowne. this ſhalbe no more the ſame: I wil exalt the humble, and wil abaſe him that is hie.

27 I wil ouerturne, ouerturne, ouerturne it, and it ſhall be no more vntill he [y]come, whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, propheſie, and ſay, Thus ſaith the Lorde God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſword, the ſword is drawen forth, and fourbiſhed to the ſlaughter, to cōſume, becauſe of the glittering:

29 Whiles they ſee [z]vanitie vnto thee, and propheſied a lie vnto thee to bring thee vpon the neckes of the wicked that are ſlayne, whoſe day is come whē their iniquitie [ſhall haue] an ende.

30 Shal I cauſe it to returne into his ſheath? I will iudge thee in the place where thou waſt created, [euen] in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtly men, and ſkilfull to deſtroy.

32 Thou ſhalt be in the fire to bee deuoured: thy blood ſhall be in the middes of the land, and thou ſhalt be no more remembred: for I the Lord haue ſpokē it.

[s] [illegible] that [illegible] to a [illegible] the [illegible] the Iewes and the Babylonians, they [illegible] Ieruſalem [illegible] thinke nothing elſe then [illegible] this thing ſhoulde come to paſſe.

[t] That is Nebuchad-nezzar will remember the rebellion of Zedekiah & ſo come vpon thē.

[u] Meaning, Zedekiah who practiſed with yͤ Egyptians to make himſelfe hie, and able to reſiſt the Babylonians.

[x] Some refer this to yͤ Prieſts attire: for Zedekiah the Prieſt went into captiuitie with the king.

[y] That is, vnto the comming of Meſſiah: for though the Iewes had ſome ſigne of gouernement afterward vnder the Perſians, Greekes & Romanes, yet this reſtitution was not till Chriſts comming, and at length ſhoulde be accompliſhed, as was promiſed, Gen. 49. 10.

[z] Though the Iewes & Ammonites would not beleeue thee, to wit, the ſword, ſhoulde come vpon the, and iudge that the Prophets, which [illegible] yet thou ſhalt as ſurely come as though thou wearest [illegible] vpon their neckes.

CHAP. XXII.

1 Ieruſalem is reproued for crueltie. 25 Of the wicked doctrine of the falſe prophets and prieſts, and of their vnſatiable couetouſneſſe. 27 The tyrannie of rulers. 29 The wickedneſſe of the people.

MOreouer, yͤ word of the Lord came vnto me, ſaying,

2 Now thou ſonne of man, wilt thou [a]iudge, wilt thou iudge this bloodie citie? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſaith yͤ Lord God, The citie ſheddeth blood in yͤ midſt of it, yͭ her [b]time may come, & maketh idoles [c]againſt her ſelfe to pollute her ſelfe.

4 Thou haſt offended in thy blood, that thou haſt ſhed, & haſt polluted thy ſelfe in thine idoles, which yͧ haſt made, and thou haſt cauſed thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, & a mocking to all countryes.

5 Thoſe that be neere, & thoſe that be farre frō thee, ſhall mocke thee which art vile in [d]name and ſore in affliction.

6 Behold, the princes of Iſrael euery one in thee was readie to his power, to ſhedde blood.

7 In thee haue they deſpiſed father & mother: in the middes of thee [e]haue they oppreſſed the ſtranger: in thee haue they vexed the fatherleſſe and the widowe.

8 Thou haſt deſpiſed mine holy things, & haſt polluted my Sabbaths.

9 In thee are men that carie tales to ſhed blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her floures.

11 And euery one *hath committed abominatiō with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne ſiſter, euen his fathers daughter.

12 In thee haue they taken giftes to ſhed blood: thou haſt taken vſurie and the encreaſe, and thou haſt defrauded thy neighbours by extortion, & haſt forgotten me, ſaith the Lorde God.

13 Beholde, therefore I haue [f]ſmittē mine hands vpon thy couetouſnes, that thou haſt vſed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or cā thine [g]handes be ſtrong, in the dayes that I ſhall haue to doe with thee? I the Lord haue ſpoken it, and will doe it.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreyes, and will cauſe thy [h]filthineſſe to ceaſe from thee.

16 And thou ſhalt take thine [i]inheritance in thy ſelfe in the ſight of yͤ heathē, & thou ſhalt know, that I am the Lord.

17 ¶ And the worde of the Lorde came vnto me, ſaying,

18 Sōne of man, yͤ houſe of Iſrael is vnto

[a] Art thou readie to execute thy charge which I commit to thee againſt Ieruſalem [illegible] that are godly

[b] That is, the time of her deſtruction.

[c] To her own vndoing

[d] Whoſe very name all men hate.

[e] He meaneth hereby that there was no kinde of wickednes, which was not committed in Ieruſalem, and therefore the plagues of God ſhoulde ſpeedily come vpon her.

Leuit. 20. 11, 18.

Ierem. 5. 8.

[f] In token of my wrath and vengeance.

[g] That is, able to defende thy ſelfe?

[h] I will thus take away the occaſion of thy wickednes.

[i] Thou ſhalt be no more the inheritance of the Lorde, but forſaken.

unto me as [k] droſſe: all they are braſſe, and tinne, and yron, & lead in the middes of the fornace: they are euen the droſſe of ſiluer.

k Which before was moſt precious.

19 Therefore, thus ſaith the Lorde God, Becauſe yee are all as droſſe, beholde, therefore I wil gather you in the middes of Ieruſalem.

20 As they gather ſiluer and braſſe, & yron, and lead, & tinne into the middes of the fornace, to blowe the fire upon it to melt it, ſo will I gather you in mine anger and in my wrath, and will put you [there [l] and melt you.

l Meaning hereby that the godly ſhould be tried and the wicked deſtroyed.

21 I will gather you, I ſay, & blowe the fire of my wrath upon you, and you ſhalbe melted in the middes thereof.

22 As ſiluer is melted in the middes of the fornace, ſo ſhall ye be melted in the middes thereof, and ye ſhal knowe, that I the Lord haue powred out my wrath upon you.

23 And the worde of the Lorde came unto me, ſaying,

24 Sonne of mã, ſay unto her, Thou art the land, that is uncleane, [m] and, not rained upon in the day of wrath.

m Thou art like a barren land which the Lord plagueth with drought.

25 [n] There is a cõſpiracie of her Prophets in the mids thereof like a roaring lyon, rauening ỹ pray: they haue deuoured ſoules: they haue taken the riches & precious things: they haue made her many widowes in the middes thereof.

n The falſe prophets haue conſpired together to make their doctrine more probable.

26 Her Prieſts haue broken my law, and haue defiled mine holy things: they haue put no difference betweene ỹ holy & prophane, neither diſcerned betweene the uncleane, and the cleane, & haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

o They haue neglected my ſeruice.

27 Her princes in [*] the middes therof [are [p] like wolues, rauening the pray to ſhed blood, and, to deſtroy ſoules for their owne couetous lucre.

Mich.3.11. zephan.3.3.

28 And her Prophets haue dawbed them with untempered morter, [ſeeing [q] vanities, and diuining lies unto them, ſaying, Thus ſaith the Lord God, whẽ the Lord had not ſpoken.

p They which ſhould haue reproued them, flattered them in their vices & couered their doings with lies, Chap.13.10.

29 The people of the land haue violently oppreſſed by ſpoyling & robbing, and haue uexed the poore & the needy: yea, they haue oppreſſed the ſtranger againſt right.

30 And I ſought for a man among them, that ſhould [r] make up the hedge, and ſtande in the gap before mee for the land, that I ſhould not deſtroy it, but I found none.

q Which would ſhew himſelfe zealous in my cauſe by reſiſting vice, Iſa.59.16 & 63.5. and alſo pray unto me to withholde my plagues, Pſal.106.23.

31 Therfore haue I powred out mine indignation upon them, and conſumed them with the fire of my wrath: their owne wayes haue I rendred upõ their heads, ſaith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ieruſalem under the names of Aholah and Aholibah.

The word of the Lorde came againe unto me, ſaying,

2 Sonne of man, there were two women, ỹ [a] daughters of one mother.

a Meaning, Iſrael and Iudah which came both out of one familie.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breaſtes preſſed, and there they bruiſed the teates of their virginitie.

b They became idolaters after the maner of the Egyptians.

4 And the names of [c] them were Aholah, the elder, and Aholibah her ſiſter: and they were mine and they bare ſonnes and daughters: thus were their names, Samaria is Aholah, and Ieruſalem Aholibah.

c [illegible] ſignifieth a pauillon or [illegible] her [illegible] Samaria [illegible] the [illegible] of Iſrael, and Aholibah [illegible] in her, whereby is ment Ieruſalē where Gods temple was. [illegible]

5 And Aholah plaied ỹ harlot [*] when [d] ſhe was mine, and ſhee was ſet on fire with her louers, to wit, with the Aſſyrians her neighbours,

d When the Iſraelites were named the people of God, [illegible] and [illegible] God, & put [illegible] truſt in ỹ Aſſyrians.

6 Which were clothed with blewe ſilke, both captaines and princes: they were all pleaſant yong men, and horſemen riding upon horſes.

7 Thus ſhe committed her whoredome with them, euen with all them that were the choſen mẽ of Aſſhur, and with all on whom ſhe doted, and, defiled her ſelfe with all their idoles.

8 Neither left ſhee her fornications, [learned of the Egyptians: for in her youth they lay with her, and they bruiſed the breaſts of her virginitie, & powred their whoredome upon her.

9 Wherfore I deliuered her into the hands of her louers, euen into ỹ hands of the Aſſyrians, upon whom ſhe doted.

10 These diſcouered her ſhame: they tooke away her ſonnes and her daughters, & ſlew her with the ſworde, & ſhee had an euill name among women: for [f] they had executed iudgement upõ her.

e The holy Ghoſt [illegible] theſe [illegible] which [illegible] Iſrael, to haue [illegible] cauſe this wicked [illegible] of idolatrie to be abhorred that [illegible] and ſhould abhorre to heare the name thereof mentioned.

f Meaning, the Aſſyrians.

11 And whẽ her ſiſter Aholibah ſawe this, ſhe marred her ſelfe with inordinate loue, more then ſhee, and with her fornications more then her ſiſter with [her fornications.

12 Shee doted upon the Aſſyrians her neighbours, both captaines and princes clothed with diuers ſutes, horſemen riding upon horſes: they were all

pleaſant yong men.

13 Then I ſawe that ſhe was defiled, and that they were both after one ſort,

14 And that ſhe encreaſed her fornications: for when ſhe ſawe men painted vpon the wal, the images of the Caldeans painted with vermilion,

15 And girded with girdels vpō their loines, and with died attire vpon their heads looking all like princes after the maner of the Babylonians in Caldea, ẏ land of their natiuitie)

16 Aſſone I ſay, as ſhee ſawe them, ſhe doted vpon them, and ſent meſſengers vnto them into Caldea.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and ſhee was polluted with them, and her luſt departed from them.

18 So ſhe diſcouered her fornication, & diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe encreaſed her whoredome more, & called to remembrance ẏ dayes of her youth, wherein ſhee had played the harlot in the land of Egypt.

20 For ſhe doted vpon their ſeruants whoſe members are as the members of aſſes, & whoſe iſſue is like the iſſue of horſes.

21 Thou calledſt to remembrāce the wickednes of thy youth, whē thy teates were bruſed by the Egyptians: therfore the pappes of thy youth are thus.

22 Therfore, O Aholibah thus ſaith the Lord God, Behold, I will raiſe vp thy louers againſt thee, from whome thine heart is departed, and I wil bring them againſt thee on euery ſide,

23 To wit, the Babylonians, and all the Caldeans, Peked, and Shoah, and Koa, and all the Aſſyrians with them: they were al pleaſant yong men, captaines & princes: all they were valiāt and renowmed, riding vpon horſes.

24 Euen theſe ſhal come againſt thee with charets, wagons, and wheeles, and with a multitude of people, which ſhall ſet againſt thee, buckler & ſhielde, and helmet round about: and [i] I will leaue the puniſhment vnto them, and they ſhall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they ſhall deale cruelly with thee: they ſhal cut off thy noſe and thine eares, and thy remnant ſhall fall by the ſworde: they ſhall carie away thy ſonnes and thy daughters, and thy reſidue ſhalbe deuoured by the fire.

26 They ſhall alſo ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to ceaſe from thee and thy fornicatiō out of the lande of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lorde God, Beholde, I will deliuer thee into the hande of them, whom thou hateſt: euē into the handes of them from whome thine heart is departed.

29 And they ſhal handle thee deſpitefully, & ſhall take away all thy [k] labour, and ſhal leaue thee naked and bare, and the ſhame of thy fornications ſhall bee diſcouered, both thy wickednes, and thy whoredome.

30 I will doe theſe things vnto thee, becauſe thou haſt gone a whoring after the heathen, and becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore will I giue her [m] cup into thine hand.

32 Thus ſaith the Lord God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt bee laughed to ſcorne & had in deriſiō, becauſe it cōtaineth much.

33 Thou ſhalt be filled with drunkēnes and ſorowe, euen with the cup of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt euen drinke it, and wring it out to the dregs, & thou ſhalt breake the ſheardes thereof, and teare thine owne breaſts: for I haue ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Lorde God, Becauſe thou haſt forgotten mee, and caſt me behinde thy backe, therefore thou ſhalt alſo beare thy wickednes & thy whoredome.

36 ¶ The Lord ſaid moreouer vnto me, Sonne of mā, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue alſo cauſed their ſonnes, whome they bare vnto me, to paſſe [by the fire to be their [o] meat.

38 Moreouer thus haue they done vnto me: they haue defiled my Sanctuarie

[g] This declareth that no wordes are able ſufficiently to expreſſe ẏ rage of idolaters, & therefore the holy Ghoſt here compareth them to thoſe which in their rage of loue and filthy luſte dote vpō the images and paintings of them after whome they luſt.

[h] Theſe were the names of certaine princes & captaines vnder Nebuchad-nezzar.

[i] For I wil giue iudgement [illegible]

‖ Or, lawes.

* They ſhal de- [illegible] thy prin- [illegible]

[k] All thy treaſures & riches which thou haſt gotten by labour

[l] All the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles.

[m] I will execute the ſame iudgements & vengeance againſt thee and that with greater ſeueritie.

[n] Meaning, ẏ the afflictions ſhould bee ſo great that they ſhould cauſe them to loſe their ſenſes, & reaſon.

[o] That is, to be ſacrificed to their idoles, read Chap. 16, 20.

tuarie in the ſame day, and haue prophaned my Sabbaths.

39 For when they had ſlaine their children to their idoles, they came the ſame day into my Sanctuarie to defile it: and lo, thus haue they done in the middes of mine houſe.

40 And how much more [is it] that they ſent for men to come from [p] farre vnto whome a meſſenger was ſent, and lo, they came: for whome thou dideſt waſh thy ſelfe, and painted thine eyes, and deckedſt thee with ornaments,

41 And ſateſt [q] vpon a coſtly bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe & mine oyle.

42 And a voyce of a multitude being at eaſe [was] with her: & with the men to make the cōpany great were brought [r] men of Saba frō the wildernes, which put bracelets vpon their hands, & beautifull crownes vpon their heads.

43 Then I ſaid vnto her, that was olde in adulteries, Now ſhall ſhee & her fornications come to an end.

44 And they wēt in vnto her as they go to a common harlot: ſo went they to Aholah & Aholibah the wicked womē.

45 And the righteous men they ſhal iudge them, after ÿ maner of [s] harlots, and after the maner of murtherers: for they are harlots, and blood [is] in their hands.

46 Wherefore thus ſaith the Lorde God, I wil bring a multitude vpon them, and will giue them vnto the tumult, and to the ſpoyle,

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwords: they ſhal ſlay their ſōnes, and their daughters, & burne vp their houſes with fire.

48 Thus will I cauſe wickednes to ceaſe out of ÿ land, that al [t] womē may be taught not to do after your wickednes.

49 And they ſhall lay your wickednes vpon you, & ye ſhall beare the ſinnes of your idoles, and ye ſhall knowe that I am the Lord God.

CHAP. XXIIII.

1 He ſheweth the deſtruction of Ieruſalem by a parable of a ſeething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yeere, in the tenth moneth, in the tenth [b] day of the moneth came ÿ worde of the Lorde vnto me, ſaying,

2 Sonne of man, write the name of the day, [euen] of this ſame day: [for] the King of Babel ſet himſelfe againſt Ieruſalem this ſame day.

3 Therefore ſpeake a parable vnto ÿ rebellious houſe, & ſay vnto thē, Thus ſaith the Lord God Prepare a [c] pot, prepare it, & alſo powre water into it.

4 Gather the [d] pieces thereof into it, [euē] euery good piece, as ÿ thigh & the ſhoulder, & fill it with the chief bones.

5 Take one of ÿ beſt ſheepe, & burne alſo the [e] bones vnder it, & make it boile well, & ſeethe the bones of it therein.

6 Becauſe the Lord God ſaith thus, [f] Wo to the bloodie citie, euen to the pot, [g] whoſe ſkomme is therein, and whoſe ſkomme is not gone out of it: bring it out [h] piece by piece: let no [i] lot fall vpon it.

7 For her blood is in the middes of her: ſhe ſet it vpon an high rocke, and powred it not vpon the ground to couer it with duſt,

8 That it might cauſe wrath to ariſe, and take vengeance: [k] euen I haue ſet her blood vpon an high rocke ÿ it ſhould not be couered.

9 Therefore thus ſaith the Lorde God, *Wo to the bloodie citie, for I will make the burning great.

10 Heape on much wood: [l] kindle the fire, conſume the fleſh, and caſt in ſpice, & let the bones be burnt.

11 Then ſet it emptie vpon the coles thereof, that the braſſe of it may bee hot, and may burne, & that the filthines of it may be molten in it, [m] and that the ſkomme of it may be conſumed.

12 [n] She hath weried her ſelfe with lies, and her great ſkomme wēt not out of her: therefore her ſkomme [ſhalbe] conſumed with fire.

13 Thou remaineſt in thy filthines [&] wickednes: becauſe I would haue [o] purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthines till I haue cauſed my wrath to light vpon thee.

14 I the Lord haue ſpoken it: it ſhal come to paſſe, & I will do it: I will not go backe, neither will I ſpare, neither will I repent: according to thy wayes, & according to thy workes ſhal [p] they iudge thee, ſaith the Lord God.

15 ¶ Alſo the word of the Lord came vnto me, ſaying,

16 Sonne of man, beholde, I take away from thee the [q] pleaſure of thine eyes with a plague: yet ſhalt thou neither mourne nor weepe, neither ſhal thy teares

p They ſent into other countries to haue ſuch as ſhould teach the ſeruice of their idoles.

q He meaneth the altar, that was prepared for the idoles.

r Which ſhould teach the maner of worſhipping their gods.

s That is, worthie death, read Chap.16,38.

t Meaning, all other cities & countries.

a Of Iechoniahs captiuitie, and of the reigne of Zedekiah, 2.King.25,1.

b Called Tebeth, which conteineth part of December & part of Ianuary: in ÿ which month & day Nebuchad-nezzar beſieged Ieruſalem.

c Whereby was ment Ieruſalem.

d That is, the citizens, & the chiefe men thereof.

e Or, [illegible]

f Meaning, of the innocents, whome they had ſlaine, who were the cauſe of the kindling of Gods wrath againſt them.

g Whoſe iniquities & wicked citizens there yet remaine.

h Signifying, that they ſhould not be deſtroyed all at once, but by litle and litle.

i Spare none eſtate or condition.

k The citie ſhewed her crueltie to all the worlde and was not aſhamed thereof, neither yet hid it.

Nahu.3,1. habak.2,12.

l [illegible]

m Meaning, that the citie ſhould be vtterly deſtroyed, and that her [illegible] the enemies an apetite therto.

Or, bottome.

n The citie that flattered her ſelfe in malice.

o I laboured by ſending my Prophets to call thee to repentance but thou wouldeſt not.

p That is, the Babylonians.

q Meaning, his wife in whome he delited, as verſ. 18.

teares run downe.

17 Ceaſe frō ſighing: make no mourning for the dead, and [g] binde the tyre of thine head vpon thee, and put on thy ſhooes vpon thy feete, & couer not thy lippes, and eat not the bread of men.

18 So I ſpake vnto the people in the morning, and at euen my wife dyed: and I did in [r] the morning, as I was commanded.

19 And the people ſaid vnto me, wilt ŷ not tell vs what theſe things meane towarde vs, that thou doeſt ſo?

20 Then I anſwered them, The word of the Lord came vnto me, ſaying,

21 Speake vnto the houſe of Iſrael, Thus ſaith the Lord God, Beholde, I will pollute my Sanctuarie, euen the [t] pride of your power, the pleaſure of your eies, and your hearts deſire, & your ſonnes, and your daughters whome ye haue left, ſhall fall by the ſword.

22 And ye ſhall doe as I haue done: ye ſhall not couer your lippes, neither ſhall ye eate the bread of men.

23 And your tyre ſhalbe vpon your heads, and your ſhooes vpō your feete: ye ſhall not mourne nor weepe, but yee ſhall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a ſigne: according to al that he hath done, ye ſhal do: and when this commeth, yee ſhall know that I am the Lord God.

25 Alſo, thou ſonne of man, ſhall it not be in the day when I take from thē their power, the ioye of their honour, the pleaſure of their eyes, and the [u] deſire of their heart, their ſonnes and their daughters,

26 That he that eſcapeth in that day, ſhall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day ſhall thy mouth bee opened to him which is eſcaped, & thou ſhalt ſpeake, and bee no more domme, & thou ſhalt be a ſigne vnto them, & they ſhall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ieruſalem. 8 Againſt Moab and Seir. Idumea and the Philiſtims.

The word of the Lorde came againe vnto me, ſaying,

2 Sonne of man, ſet thy face againſt ŷ Ammonites, & propheſie againſt them,

3 And ſay vnto ŷ Ammonites, Heare the word of the Lord God, Thus ſaith the Lorde God, Becauſe thou ſaideſt, [a] Ha, ha, againſt my Sanctuarie, when it was polluted, and againſt the lande of Iſrael, when it was deſolate, and againſt the houſe of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the [b] men of the Eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eate thy fruite, and they ſhall drinke thy milke.

5 And I wil make [d] Rabbah a dwelling place for camels, and the Ammonites a ſheepecote, and ye ſhall knowe that I am the Lord.

6 For thus ſaith the Lord God, Becauſe thou haſt clapped the handes, and ſtamped with the feete, and reioyced in heart with all thy deſpite againſt the land of Iſrael,

7 Beholde, therefore I will ſtretch out mine hand vpon thee, & will deliuer thee to be ſpoiled of the heathen, and I will roote thee out from the people, & I will cauſe thee to be deſtroyed out of the countreies and I wil deſtroy thee, and thou ſhalt knowe that I am the Lord.

8 Thus ſaith the Lorde God, Becauſe that Moab and Seir doe ſay, Beholde, the houſe of Iudah is like vnto al the heathen,

9 Therefore, behold, I will open the ſide of Moab, [e] euen of the cities of his cities, I ſay,] in his frontiers with the pleaſant coūtrey, Beth-ieſhimoth, Baal-meon, and Kariathaim.

10 [I will call] the men of the Eaſt againſt the Ammonites, and will giue them in poſſeſſion, ſo that the Ammonites ſhal no more be remembred amōg the nations,

11 And I will execute iudgements vpon Moab, and they ſhall knowe that I am the Lord.

12 ¶ Thus ſaith the Lord God, becauſe that Edom hath done euill by taking vengeance vpon the houſe of Iudah, and hath committed great offence, and reuenged himſelfe vpon them,

13 Therefore thus ſaith the Lorde God, I will alſo ſtretch out mine hand vpon Edom, and deſtroy man and beaſt out of it, and I will make it deſolate frō Teman, and they of Dedan ſhall fall by the ſworde.

14 And I will execute my vengeāce vpon Edom by the hande of my people Iſrael, and they ſhall doe in Edom according to mine anger, and according to mine

[g] For in mourning they went bare headed & bare footed & alſo couered their lippes.

[q] That is, which ŷ neighbours ſent to them ŷ mourned.

[r] Meaning, the morning following.

[s] By ſending the Caldeans to deſtroy it, as Chap. 7. 22.

[t] Wherein you boaſt and delite.

[u] The lifting vp of their ſoules.

[a] Becauſe ye reioyced when the enemie deſtroyed my citie and Temple.

[b] That is, to the Babylonians

[c] They ſhall chaſe thee away and take thy gorgeous houſes to dwel in.

[d] Called alſo Philadelphia, which was the chiefe citie of ŷ Ammonites ŷ [illegible] 2. Sam. 12. 27.

[e] So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

mine indignation, and they ſhall knowe my vengeance, ſaith the Lord God.

15 Thus ſaith the Lord God, becauſe the Philiſtims haue executed vẽgeance, and reuenged thẽ ſelues with a deſpiteful heart, to deſtroy it for the old hatred,

16 Therefore thus ſayeth the Lorde God, Beholde, I will ſtretch out mine hande vpon the Philiſtims, and I will cut off the f Cherethims, and deſtroy the remnant of the ſea coaſt.

17 And I wil execute great vẽgeance vpon them with rebukes of mine indignation, and they ſhall knowe that I am the Lorde, when I ſhall laye my vengeance vpon them.

f Which were certaine garriſons of Philiſtines, whereby they oft times moleſted the Jewes. Of the Cherethims Dauid alſo had a gard. 2.Sam.8.18.

CHAP. XXVI.

1 He propheſieth that Tyrus ſhalbe ouerthrowen becauſe it reioyced at the deſtruction of Jeruſalem. 15 The wondring and aſtoniſhment of the marchantes for the deſtruction of Tyrus.

AND in the a eleuenth yeere, in the firſt day of the moneth, the worde of the Lord came vnto me, ſaying,

2 Sonne of man, becauſe that Tyrus hath ſayde againſt Jeruſalem, Aha, the b gate of the people is broken: it is turned vnto me c for ſeeing ſhee is deſolate, I ſhalbe repleniſhed,

3 Therefore thus ſayeth the Lorde God, Beholde, I come againſt thee, O Tyrus, and I will bring vp many nations againſt thee, as ẏ ſea mounteth vp with his waues.

4 And they ſhall deſtroye the walles of Tyrus & breake downe her towers: I will alſo ſcrape her duſt from her, and make her like the toppe of a rocke.

5 Thou ſhalt bee for the ſpreading of nettes in ẏ middes of the ſea: for I haue ſpoken it, ſaith the Lord God, and it ſhal be a ſpoyle to the nations.

6 And her d daughters which are in the fielde, ſhall be ſlayne by the ſworde, and they ſhall know that I am ẏ Lord.

7 For thus ſaith the Lorde God, Beholde, I will bring vpon Tyrus Nebuchadnezzar King of Babel, a King of kings from the North, with horſes and with charets, & with horſemen, with a multitude and much people.

8 Hee ſhall ſlay with the ſworde thy daughters in the field, & he ſhal make a fort againſt thee, & caſt a mount againſt thee, and lift vp the buckler againſt thee.

9 He ſhall ſet engins of warre before him againſt thy walles, & with his weapons breake downe thy towers.

10 The duſt of his horſes ſhall couer thee, for their multitude: thy walles ſhal ſhake at the noyſe of the horſemen, and of the wheeles, & of the charets whẽ he ſhall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horſes ſhall he treade downe all thy ſtreetes: he ſhal ſlay thy people by the ſworde, & the e pillars of thy ſtrength ſhall fall downe to the grounde.

12 And they ſhall robbe thy riches, & ſpoyle thy marchandiſe, and they ſhall breake downe thy walles, and deſtroye thy pleaſant houſes, and they ſhall caſt thy ſtones and thy timber and thy duſt into the mids of the water.

13 *Thus will I cauſe the ſounde of thy ſongs to ceaſe, and the ſound of thine harpes ſhalbe no more heard.

14 I will laye thee like the toppe of a rocke: thou ſhalt bee for a ſpreading of nets: thou ſhalt be built no more: for I ẏ Lord haue ſpoken it, ſaith ẏ Lord God.

15 Thus ſaith the Lord God to Tyrus, Shall not the yles tremble at the ſound of thy fal: & at the cry of the wounded, when they ſhall be ſlayne and murthered in the middes of thee?

16 Then al the princes of the e ſea ſhal come downe frõ their thrones, they ſhal lay away their robes, and put off their broydered garmentes, and ſhall clothe thẽ ſelues with aſtoniſhment: they ſhall ſit vpon the grounde, & bee aſtoniſhed at euery moment, and be amaſed at thee.

17 And they ſhal take vp a lamẽtatiõ for thee, and ſaye to thee, Howe art thou deſtroyed, ẏ waſt inhabited f of the ſea men, the renowmed citie which was ſtrong in the ſea, both ſhe and her inhabitants, which cauſe their feare to be on all that haunt therein?

18 Now ſhal ẏ yles be aſtoniſhed in the day of thy fal: yea, the yles that are in the ſea, ſhalbe troubled at thy departure.

19 For thus ſaith the Lord God, whẽ I ſhal make thee a deſolate citie, like the cities that are not inhabited, & when I ſhall bring the deepe vpon thee, & great waters ſhall couer thee,

20 Whẽ I ſhal caſt thee downe with them that deſcende into the pit, with the people g of olde time, and ſhall ſet thee in the lowe partes of the earth, like the olde ruines, with them, I ſaye, which goe downe to the pit, ſo that thou ſhalt not be inhabited, and I ſhall ſhewe my glory in the land of the h liuing,

21 I will bring thee to nothing, and

a Either of the captiuitie of Jeconiah, or of the reigne of Zedekiah.

b That is, the famous citie Jeruſalem, whereunto all people reſorted.

c My riches and fame ſhall increaſe. thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was [illegible] by arte, and by labour of men was wonne out of the [illegible] [illegible] to the image of the noble men [illegible] [illegible] erected vp for their glorie and renowme. Iere.7.34.

I will make thee ſo bare that thou ſhalt haue nothing to couer thee.

e The gouernours & rulers of other countreis that dwell by the ſea [illegible] that her beſt neighbours ſhould be ſo [illegible] that they [illegible] ſhould beare thereof and be afraide.

f Meaning, marchantes, [illegible] to enrich her wonderfully and increaſe her power.

g Which were dead long ago.

h Meaning in Judea, [illegible] terrours, thou ſhalt be no more: though thou be ſought for, yet ſhalt thou neuer be found againe, ſayth the Lord God.

CHAP. XXVII.

The Prophet bewaileth the deſolation of Tyrus, ſhewing what were the riches power and authoritie thereof in times paſt.

The word of the Lord came againe vnto me, ſaying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And ſaye vnto Tyrus, that is ſituate at the entrie of the ſea, which is the [a]marte of ẏ people for many yles, Thus ſaith ẏ Lorde God, O Tyrus, thou haſt ſaid, I am of perfite beautie.

4 Thy borders are in the †middes of the ſea, and thy buylders haue made thee of perfite beautie.

5 They haue made all thy ſhippe boardes of firre trees of [b]Shenir: they haue brought Cedars from Lebanon, to make maſtes for thee.

6 Of the okes of Baſhan haue they made thine ores: the company of the Aſſyrians haue made thy bankes of yuorie, brought out of the yles of [c]Chittim.

7 Fine linen with broydered worke, brought frō Egypt, was ſpread ouer thee to be thy ſayle, blewe ſilke ⁊ purple, brought from the yles of Eliſhah, was thy couering.

8 The inhabitantes of Zidon, and Aruad were thy mariners, O Tyrus: thy wiſe men ẏ were in thee, they were thy ‖pilots.

9 The ancients of Gebal, ⁊ the wiſe men thereof were in thee thy [d]calkers, all the ſhippes of the ſea with their mariners were in thee to occupie thy marchandiſe.

10 They of Perſia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the ſhielde ⁊ helmet in thee: they ſet forth thy beautie.

11 The men of Aruad with thine armie were vpon the walles rounde about, ⁊ the [e]Gammadims were in thy towres: they hanged their ſhields vpon thy walles roūd about: they haue made thy beautie perfite.

12 They of Tarſhiſh were thy marchants for the multitude of all riches, for ſiluer, yron, tynne, and lead, which they brought to thy faires.

13 They of [f]Iauan, Tubal and Meſhech were thy marchātes, concerning the [g]liues of men, and they brought veſſels of braſſe for thy marchandiſe.

14 They of the houſe of Togarmah brought to thy faires horſes, and horſemen, and mules.

15 The mē of Dedan were thy marchantes: and the marchandiſe of many yles were in thine hands: they brought thee for a preſent [i]hornes, teeth, and peacockes.

16 They of Aram [were] thy marchants for the multitude of thy ‖wares: they occupied in thy faires with ‖emeraudes, purple, and broydred worke, and ‖fine linen, and corall, and pearle.

17 They of Iudah ⁊ of the land of Iſrael were thy marchants: they brought for thy marchandiſe wheate of [k]Minnith, and Pannag, and hony and oyle, and ‖balme.

18 They of Damaſcus [were] thy marchāts in ẏ multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan alſo ⁊ of Iauan, going to ⁊ fro, occupied in thy faires: yron worke, caſſia and calamus were among thy marchandiſe.

20 They of Dedan were thy marchants in precious clothes for ẏ charets.

21 They of Arabia, and al the princes of Kedar ‖occupied wͭ thee, in lambes, and rammes and goates: in theſe were they thy marchants.

22 The marchants of Sheba, ⁊ Raamah were thy marchāts: they occupied in thy faires with the chiefe of all ſpices, and with all precious ſtones and gold.

23 They of Haram ⁊ Canneh ⁊ Eden, the marchants of Sheba, Aſſhur [and] Chilmad were thy marchants.

24 Theſe were thy marchants in all ſorts of things, in raimēt of blew ſilke, and of broydred work, and in coffers for ẏ rich apparell, which were bound with coardes: chaines alſo [were] among thy marchandiſe.

25 The ſhippes of Tarſhiſh ‖ were thy chiefe in thy marchandiſe, and thou waſt repleniſhed ⁊ made very glorious in the middes of the ſea.

26 Thy ‖robbers haue brought thee into great waters: the [l]Eaſt winde hath broken thee in the middes of the ſea.

27 Thy riches ⁊ thy faires, thy marchandiſe, thy mariners ⁊ pilotes, thy calkers, and the occupiers of thy marchandiſe and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, ſhall fall in the middes of the ſea in the day of thy ruine.

28 The [m]ſuburbes ſhall ſhake at the

ſound

[a] Which ſerueſt all ẏ world with thy marchandiſe.

† Ebr. heart.

[b] This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.

[c] Which is taken for Grecia and Italie.

‖ Or, ſhipmaſters.

[d] Meaning, that they built the walles of ẏ citie, which were men by the ſea and of theſe were the builders of Salomons Temple, 1. King. 5. 8.

[e] That is, they of Cappadocia, or Pygmeas and dwarfes, which were ſo called, becauſe [illegible] but to warre they ſeemed [illegible].

[f] Or, Grecia, Italie ⁊ Cappadocia.

[g] By ſelling [illegible] which are taken [illegible] people of Aſia minor.

[i] Meaning, vnicornes hornes, and Elephants teeth.

‖ Or, workes.

‖ Or, carbuncle.

‖ Or, ſilke.

[k] Where the beſt wheate groweth.

‖ Or, turpētine, or, triacle.

‖ Or, were marchants whoſe marchandiſe paſſed through thine hands.

‖ Or, came in companie toward thee.

‖ Or, rowers.

[l] That is, Nebuchad-nezzar.

[m] That is, the cities nere about thee, as was Zidon, Aruad and others.

ſound of the cry of thy pilotes.

29 And all that handle ẏ oꝛe, the mariners and al the pilotes of the ſea ſhal come downe from their ſhippes, [and] ſhall ſtand vpon the land,

30 And ſhall cauſe their voyce to bee heard againſt thee, and ſhall cry bitterly, and ſhall caſt duſt vpon their heads, and wallowe themſelues in the aſhes.

31 They ſhal plucke off their heare for thee and gird thē with a ſackecloth, and they ſhall weepe for thee with ſoꝛowe of heart [and] bitter mourning.

32 And in their mourning they ſhall take vp a lamentation for thee, ſaying,] What citie is like Tyꝛus, ſo deſtroyed in the middes of the ſea!

33 When thy wares went foꝛth of the ſeas, thou filledſt many people ⁊ thou dideſt enrich the kings of the earth with the multitude of thy riches and of thy marchandiſe.

34 When thou ſhalt be broken by the ſeas in ẏ depths of the waters, thy marchandiſe ⁊ all thy multitude, which was in the middes of thee, ſhall fall.

35 All the inhabitants of the yles ſhal bee aſtoniſhed at thee, ⁊ all their Kings ſhalbe ſoꝛe afraid [and] troubled in their countenance.

36 The marchantes among the people ſhall hiſſe at thee: thou ſhalt be a terrour, and neuer ſhalt be [n] any moꝛe.

[n] Whereby is meant a long time: for it was prophecied to be deſtroyed but ſeuentie yeeres, as Isa. 23.15.

CHAP. XXVIII.

2 The word of God againſt the king of Tyꝛus for his pride. 21 The word of the Lord againſt Zidon. 25 The Lord promiſeth that he will gather together the children of Iſrael.

The woꝛde of the Loꝛd came againe vnto me, ſaying,

2 Sonne of man, ſay vnto the prince of Tyꝛus, Thus ſaith ẏ Loꝛde God, Becauſe thine heart is exalted, ⁊ thou haſt ſaide, [a] I am a god, I ſit in the ſeate of God in the middes of the ſea, yet thou art but a man ⁊ not God, and [†] though thou diddeſt think in thine heart, that thou waſt equall with God,

[a] I am ſafe that none can come to hurt me, as God is in the heauen.
[†] Ebr. Though thou ſet thine heart as the heart of God.

3 Behold, thou art wiſer then [b] Daniel: there is no ſecret, ẏ they can hide from thee.

[b] Thus hee ſpeaketh by deriſion: for Daniel had declared notable ſignes of his wiſedome in Babylon, whē Ezekiel wrote this.

4 With thy wiſedome and thine vnderſtanding thou haſt gottē thee riches, and haſt gotten golde and ſiluer into thy treaſures.

5 By thy great wiſedome [and] by thine occupying haſt thou increaſed thy riches, ⁊ thine heart is lifted vp becauſe of thy riches.

6 Therefoꝛe thus ſaith ẏ Loꝛd God, Becauſe ẏ diddeſt thinke in thine heart, that thou waſt equall with God,

7 Behold, therefoꝛe I wil bring ſtrāgers vpon thee, euen the terrible nations: and they ſhall drawe their ſwoꝛdes againſt the beautie of thy wiſdome, and they ſhall defile thy brightneſſe.

8 They ſhall caſt thee downe to the pit, and thou ſhalt die the death of them, that are ſlaine in the middes of the ſea.

9 Wilt thou ſay thē before him, that ſlayeth thee, I am a god? but thou ſhalt be a man, ⁊ no God, in the hands of him that ſlayeth thee.

10 Thou ſhalt die ẏ death of the [c] vncircumciſed by the handes of ſtrangers: for I haue ſpokē it, ſaith the Loꝛd God.

[c] Like the reſt of the heathen and infidels, which are Gods enemies.

11 ¶ Moꝛeouer the woꝛd of the Loꝛd came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the king of Tyꝛus, ⁊ ſay vnto him, Thus ſaith the Loꝛde God, Thou ſealeſt vp the ſumme, and art full of [d] wiſedome and perfit in beautie.

[d] He derideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

13 Thou haſt bene in Eden the gardē of God: euery precious ſtone was in thy garment, the rubie, the topaze ⁊ the diamonde, the chryſolite, the onix, ⁊ the iaſper, the ſaphir, emeraude, and the carbuncle and golde: the woꝛkemanſhip of thy tymbꝛels, and of thy pipes was prepared in thee in the daye that thou waſt created.

[illegible] carbuncle

14 Thou art [e] the anoynted Cherub, that couereth, and I haue ſet thee [f] in honour: thou waſt vpō the holy mountaine of God: thou haſt walked in the mids of the [g] ſtones of fire.

[e] He meaneth the royal ſtate of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered ẏ Arke: ⁊ by this word [illegible] the Lord hath the ſame.
[f] I did giue [illegible] to make thee one of the members of my Temple, which was whē I ſent vnto Salomon things neceſſarie for ẏ worke.
[g] To wit, among my people Iſrael, which ſhine as precious ſtones.

15 Thou waſt perfit in thy wayes frō the day that thou waſt [h] created, till iniquitie was found in thee.

[h] Which was when I firſt called thee to this dignitie.

16 By the multitude of thy marchandiſe, they haue filled ẏ mids of thee with crueltie, and thou haſt ſinned: therefoꝛe I will caſt thee as pꝛophane out of the [i] mountaine of God: and I will deſtroy thee, O couering Cherub from the middes of the ſtones of fire.

[i] Thou ſhalt haue no part among my people.

17 Thine heart was lifted vp becauſe of thy beautie, [and] thou haſt coꝛrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to the grounde: I will laye thee befoꝛe Kinges that they may behold thee.

18 Thou haſt defiled thy [k] ſanctification by the multitude of thine iniquities, [and] by ẏ iniquitie of thy marchandiſe: therefoꝛe will I bꝛing foorth a fire from the middes of thee, which ſhall deuoure

[k] That is the [illegible] vnto I called them.

thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

19 All they that knowe thee among ŷ people, ſhall be aſtoniſhed at thee: thou ſhalt be ‖ a terrour, and neuer ſhalt thou be any more.

20 ¶ Againe, the worde of the Lorde came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and propheſie againſt it,

22 And ſay, Thus ſaith ŷ Lord God, Beholde I come againſt thee, O Zidon, and I will be ˡ glorified in the middes of thee: and they ſhall knowe that I am the Lord, when I ſhall haue executed iudgementes in her, and ſhall bee ſanctified in her.

23 For I wil ſend into her peſtilence, and blood into her ſtreetes, & the ſlayne ſhal fall in ŷ middes of her: ᵐ ŷ enemie ſhall come againſt her with the ſworde on euery ſide, and they ſhall knowe that I am the Lord.

24 And they ſhalbe no more a pricking thorne vnto ŷ houſe of Iſrael, nor any grieuous thorne of al that are rounde about them, and deſpiſed them, and they ſhall knowe that I am the Lorde God.

25 Thus ſaith the Lord God, when I ſhall haue gathered the houſe of Iſrael frō the people where they are ſcattered, and ſhall be ᵒ ſanctified in them in the ſight of the heathen, then ſhall they dwell in the lande, that I haue giuen to my ſeruant Iaakob.

26 And they ſhall dwell ſafely therein, and ſhal build houſes, and plant vineyards: yea, they ſhal dwel ſafely whē I haue executed iudgemēts vpon al round about them that deſpiſe them, and they ſhal know that I am ŷ Lord their God.

CHAP. XXIX.

He propheſieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourtie yeres. 18 Egypt is the rewarde of King Nebuchadnezzar for the labour, which he tooke againſt Tyrus.

IN the ᵃ tenth yeere, and in the tenth moneth in ŷ twelfth day of the moneth, the word of the Lorde came vnto mee, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, & propheſie againſt him, and againſt all Egypt.

3 Speake, and ſaye, Thus ſayth the Lorde God Beholde I come againſt thee Pharaoh king of Egypt, the great ᵇ dragon, that lyeth in the middes of his riuers, which hath ſayde, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put ᶜ hookes in thy chawes, and I will cauſe the fiſh of thy riuers to ſticke vnto thy ſcales, & I will drawe thee out of the middes of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

5 And I will leaue thee in the wilderneſſe, both thee & all the fiſh of thy riuers: ŷ ſhalt fal vpon the open field: thou ſhalt not bee brought together, nor gathered: for I haue giuen thee for meat to the beaſtes of the fielde, & to the foules of the heauen.

6 And all the inhabitantes of Egypt ſhal know that I am the Lord because they haue bene a ſtaffe of ᵈ reede to the houſe of Iſrael.

7 When they tooke hold of thee with their hande, thou didest breake, and rent all their ſhoulder: and when they leaned vpon thee, thou brakeſt & madeſt al their loynes to ‖ ſtande ᵉ vpright.

8 Therefore thus ſayeth the Lorde God, Behold, I will bring a ſworde vpon thee, and deſtroy man and beaſt out of thee,

9 And ŷ land of Egypt ſhalbe deſolate, and waſte, and they ſhall knowe that I am the Lord: becauſe he hath ſaid, ᶠ The riuer is mine, and I haue made it,

10 Behold, therefore I come vpon thee, & vpō thy riuers, & I wil make the lande of Egypt vtterly waſte & deſolate from the towre of Seueneh, euen vnto the borders of the ‖ blacke Mores.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhal paſſe by it, neither ſhall it be inhabited fourtie yeeres.

12 And I wil make the land of Egypt deſolate in the middes of the countreis, that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate, for fourtie yeres: & I wil ſcatter the Egyptians among the nations, and will diſperſe them through the countreis.

13 Yet thus ſaith the Lord God, *At the ende of fourtie yeeres will I gather the Egyptians from the people, where they were ſcattered,

14 And I will bring againe the captiuitie of Egypt, and will cauſe them to returne into the land of Pathros, into the land of their habitation, and they ſhalbe there a ᵍ ſmall kingdome.

15 It ſhalbe ŷ ſmalleſt of ŷ kingdoms, neither ſhall it exalt it ſelfe any more aboue ŷ nations: for I will diminiſh thē, that they ſhall no more rule the nations.

16 And

‖ Or, brought to nothing.

l By executing my iudgements againſt thy wickednes.

m That is, Nebuchadnezzar.

o He ſheweth for what cauſe God will aſſemble his Church, and preſerue it ſtill, though he deſtroy the enemies: to wit, that they ſhould praiſe him, and giue thankes for his great mercies.

a To wit, of the captiuitie of Ieconiah or of ŷ reigne of Zedekiah, & fewe [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible], reade Iere. 27.1.

b He compareth Pharaoh to a dragon which hideth him ſelfe in the riuer Nilus, as Iſa. 51,9.

c I will ſende enemies againſt thee, which ſhall plucke thee, and thy people which truſt in thee, out of thy ſure places.

d Reade 2. Kin. 18,21. Iſa. 36,6.

‖ Or, ſhake.

e When they felt their hurt, they woulde ſtay no more vpon thee but ſtood vpō their feete and put their truſt in others.

f Thus God cannot ſuffer ŷ man ſhoulde arrogate any thing to him ſelfe or put his truſt in any thing ſaue in him alone.

‖ Or, Cuſh, or Ethiopes.

* Ierem. 46,26.

g Meaning, that they ſhoulde not haue full dominion, but be vnder ŷ Perſians Grecians and Romanes, and the cauſe is, ŷ the Iſraelites ſhould no more put their truſt in them, but learne to depende on God.

h Leſt I ſhould by this meanes puniſh their ſinnes.

16 And it ſhalbe no more the confidence of ỹ houſe of Iſrael, to bring their iniquitie to remembrance by looking after them, ſo ſhall they know, that I am the Lord God.

i Counting from the captiuitie of Iechoniah.

17 ¶ In the [i] ſeuen and twentieth yere alſo in the firſt moneth, and in the firſt [day] of the moneth came the worde of the Lord vnto me, ſaying.

k He tooke great paines at the ſiege of Tyrus and his armie was ſore handled.

l Signifying that Nebuchad nezzar had more paines then profit by the taking of Tyrus.

18 Sonne of man, Nebuchad nezzar King of Babel cauſed his armie to ſerue a great [k] ſeruice againſt Tyrus: euery head was made balde, and euery ſhoulder was made bare: yet had hee no wages, nor his armie for Tyrus, for the ſeruice that he ſerued againſt it.

19 Therfore thus ſaith the Lord God, Behold, I will giue the lande of Egypt vnto Nebuchad nezzar the king of Babel and he ſhall take her multitude, and ſpoyle her ſpoyle, and take her pray, and it ſhalbe the wages for his armie.

‖ Or, in it.
‖ Or, euill againſt me.

20 I haue giuen him the lande of Egypt for his labor that he ſerued againſt it, becauſe they wrought for me, ſayeth the Lord God.

21 In that day will I cauſe the horne of the houſe of Iſrael to growe, and I will giue thee an open mouth in the middes of them, and they ſhall know that I am the Lord.

CHAP. XXX.

The deſtruction of Egypt, and the cities thereof.

The worde of the Lord came againe vnto me, ſaying,

2 Sonne of man, propheſie, and ſay, Thus ſaith the Lord God, howle [and crie,] wo be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, [and] it ſhall be the time of the heathen.

4 And the ſworde ſhall come vpon Egypt, & feare ſhall be in Ethiopia when the ſlaine ſhall fall in Egypt, when they ſhal take away her multitude & when her fundations ſhalbe broken downe.

a By Phut and Lud are meant Aphrica and Lybia.

5 [a] Ethiopia and Phut and Lud, and all the common people and Cub, and the men of the land, that is in league, ſhal fal with them by the ſworde.

b Which was a ſtrong citie of Egypt. Chap. 29. 10.

6 Thus ſaith ỹ Lord They alſo that mainteine Egypt ſhal fall and the pride of her power ſhall come downe: [b] from the towre of Seueneh ſhall they fall by the ſworde, ſayth the Lord God.

7 And they ſhalbe deſolate in the middes of the countreys that are deſolate and her cities ſhall bee in the middes of the cities that are waſted.

8 And they ſhall knowe that I am the Lorde, when I haue ſet a fire in Egypt, and when all her helpers ſhalbe deſtroyed.

9 In that day ſhal there meſſengers goe foorth from me in ſhippes, to make the careleſſe Mores afraide, and feare ſhall come vpon them as in the day of Egypt. for lo it commeth.

10 Thus ſaith the Lord God I will alſo make the multitude of Egypt to ceaſe by the hande of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, [euen] the terrible nations ſhall bee brought to deſtroy the lande: and they ſhall drawe their ſwordes againſt Egypt, and fill the lande with the ſlaine.

12 And I will make the riuers drye, and ſell the lande into the handes of the wicked, & I will make the land waſte, and all that therein is by the handes of ſtrangers: I the Lord haue ſpoken it.

13 Thus ſaith the Lord God. I will alſo deſtroy the idoles and I will cauſe their idoles to ceaſe out of ‖ Noph, and there ſhal be no more a prince of the land of Egypt, and I will ſende a feare in the land of Egypt.

‖ Or, Memphis Alcaira.

14 And I will make Pathros deſolate, and will ſet fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I wil powre my wrath vpon ‖ Sin, which is the ſtrength of Egypt: and I will deſtroy ỹ multitude of ‖ No.

‖ Or, Peluſium.
‖ Or, Alexandria.

16 And I will ſet fire in Egypt: Sin ſhal haue great ſorowe, & No ſhalbe deſtroied, & Noph ſhal haue ſorows daily.

17 The yong men of ‖ Auen, and of ‖ Phibeſeth ſhall fall by the ſworde: and theſe cities ſhal go into captiuitie.

‖ Or, Heliopolis.
‖ Or, Pubaſtum.

18 At Tehaphnehes ỹ day ſhall reſtraine his light [c] when I ſhall breake there the [d] barres of Egypt: and when the pompe of her power ſhall ceaſe in her, the cloude ſhall couer her, and her daughters ſhall go into captiuitie.

c Meaning, that there ſhalbe great ſorowe and affliction.
d That is, the ſtrength and force.

19 Thus will I execute iudgements in Egypt, and they ſhall knowe, that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the firſt moneth, & in the ſeuenth day of the moneth, ỹ word of the Lord came vnto me, ſaying,

e Of the captiuitie of Iechoniah, or of Zedekiahs reigne.

21 Sonne of man, [f] I haue broke the arme of Pharaoh king of Egypt: & lo, it ſhal not be bound vp to be healed, neither ſhall they put a rowle to binde it, & [ſo] make

f For Nebuchad nezzar [illegible] Pharaoh [illegible] Iere. 46. 26.

make it ſtrong, to holde the ſworde.

22 Therfore thus ſaith ẏ Lord God, Behold, I come againſt Pharaoh king of Egypt, and will breake [g] his arme, that was ſtrong, but is broken, & I wil cauſe the ſworde to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreys.

24 And I wil ſtrengthen the arme of the King of Babel, and put my ſworde in his hande: but I will breake Pharaohs armes, & he ſhall caſt out ſighings, as the ſighings of him, that is wounded before him.

25 But I will ſtrengthen the armes of the King of Babel, and the armes of Pharaoh ſhal fall downe, and they ſhal knowe, that I am the Lorde [h] when I ſhal put my ſworde into the hand of the king of Babel, and he ſhall ſtretch it out vpon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countreys, & they ſhal know, that I am the Lord.

g His force and power.

h Whereby we ſee, that tyrants haue no power of themſelues, neither can do any more harme then God appointeth, and when he will they muſt ceaſe.

CHAP. XXXI.

2 A compariſon of the proſperitie of Pharaoh with the proſperitie of the Aſſyrians. 10 He propheſieth a like deſtruction to them both.

AND in the [a] eleuenth yere, in the thirde moneth, & in the firſt day of the moneth, the worde of the Lord came vnto me, ſaying,

2 Sonne of man ſpeake vnto Pharaoh king of Egypt, and to his multitude, [b] Whom art thou like in thy greatnes?

3 Beholde, Aſſhur was like a ceder in Lebanon with faire branches, & with thicke ſhadowing boughes, and ſhot vp verie hie, and his toppe was among the thicke boughes.

4 The waters nouriſhed him, & the deepe exalted him on hie with her riuers running round about his plants, & ſent out her [c] litle riuers vnto al the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which [the deepe] ſent out.

6 All the foules of the heauen made their neſtes in his boughes, & vnder his branches did all the beaſtes of the fielde bring forth their yong, & vnder his ſhadow dwelt all mightie nations.

7 Thus was he faire in his greatnes, [and in the length of his branches: for his roote was neere great waters.

8 The ceders in the garden [d] of God could not hide him: no firre tree was like his branches, & the cheſſenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: ſo that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus ſaith the Lorde God Becauſe ‖ he is lift vp on high and hath ſhot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the [e] mightieſt among the heathen: hee ſhall handle him for I haue caſt him away for his wickednes.

12 And the ſtrangers haue deſtroyed him, euen the terrible nations, & they haue left him vpon the mountains, and in all the valleis his branches are fallen, and his boughes are [f] broken by all the riuers of the lande: and all the people of the earth are departed from his ſhadowe, and haue forſaken him.

13 Vpon his ruine ſhall all the foules of the heauen remaine, and al the beaſts of the field ſhalbe vpon his branches,

14 So that none of all the trees by the waters ſhall bee exalted by their height, neither ſhall ſhoote vp their toppe among the thick boughes, neither ſhal their leaues ſtãd vp in their height, which drinke ſo much water: for they are all deliuered vnto death in the nether parts of the earth in the middes of the children of men among them that go downe to the pit.

15 Thus ſaith the Lorde God, in the day when he went downe to hel, I cauſed them to mourne, and I [g] couered ẏ deepe for him, & I did reſtreine ẏ floods thereof, & the great waters were ſtaied: I cauſed Lebanon to mourne for him, & all the trees of the fielde fainted.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell, with them that deſcende into the pitte, and all the excellent trees of Eden, and the beſt of Lebanon: euen] all that are nouriſhed with waters, ſhall [h] bee comforted in the nether partes of the earth.

17 They alſo went down to hel with him

a Of Zedekiahs reigne or of Iechoniahs captiuitie.

b Meaning, that he was not like in ſtrength to the King of the Aſſyrians whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

‖ Or, countrey

d Signifying, that there was no greater power in the worlde then his was.

‖ Or, thou waſt lift vp.

e That is, of Nebuchad-nezzar who afterward was ẏ monarch and emperour of the worlde.

f Hereby is ſignified the deſtruction of the power of the Aſſyrians by ẏ Babylonians.

g The deepe waters that cauſed him to mounte so hie meaning his great abundance and pompe ſhall now lament as though they were couered with ſackcloth.

h To cauſe this deſtruction of the King of Aſſyria, to ſeeme more tolerable, he ſets forth other kings & princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

him vnto them that bee ſlayne with the ſworde, and his arme, and they that dwelt vnder his ſhadowe in the middes of the heathen.

18 To whome [i] art thou thus like in glory and in greatneſſe among the trees of Eden? yet thou ſhalt bee caſt downe with the trees of Eden vnto the nether parts of the earth: thou ſhalt ſleepe in the middes of the [k] vncircumciſed, with them that be ſlayne by the ſword: this is Pharaoh and al his multitude, ſaith the Lord God.

[i] Meaning, that Pharaohs power was nothing ſo great as his was.

[k] Read Chap 28,10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He propheſieth that deſtruction ſhal come vnto Egypt through the King of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, and in the firſt day of the moneth, the word of the Lorde came vnto me, ſaying,

[a] Which was the firſt yere of the generall captiuitie vnder Iechoniah.

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and ſay vnto him, Thou art like a [b] lyon of the nations, & art as a ‖ dragon in the ſea: thou caſtedſt out thy riuers [c] and troubledſt the waters with thy feete, & ſtampedſt in their riuers.

[b] Thus the ſcriptures compare tyrants to cruel & huge beaſtes which deuour al that be weaker then they and ſuch as they may ouercome.

‖ Or, whale.

[c] Thou preparedſt great armies.

3 Thus ſayth the Lord God, *I wil therefore ſpreade my net ouer thee with a great multitude of people, & they ſhall make thee come vp into my net.

Chap.12.13. and 17.20.

4 Then will I leaue thee vpon the lande, and I will caſt thee vpon the open fielde, and I will cauſe all the foules of the heauen to remaine vpon thee, & I wil fill all ỷ beaſts of the field with thee.

5 And I will laye thy fleſh vpon the mountaines, and fill the valleyes [d] with thine heyght.

[d] With heapes of the carkaſes of thine armie.

6 I will alſo water with thy blood the lande wherein thou [e] ſwimmeſt, [euen] to the mountaines, and the riuers ſhalbe full of thee.

[e] As Nilus ouerfloweth Egypt, ſo wil I make the blood of thine hoſt to ouerflowe it.

7 And when I ſhall [f] put thee out, I will couer the heauẽ, & make the ſtarres thereof darke: *I will couer the ſunne with a cloude, and the moone ſhall not giue her light.

[f] The worde ſignifieth to be put out as a candle is put out.

Iſa.13.10. ioel 2.31 & 3.15. matth.24.29.

8 All ỷ lights of heauen will I make darke for thee, and bring [g] darkenes vpõ thy land ſaith the Lord God.

[g] By this maner of ſpeache is meant the great ſorowe that ſhuld be for the ſlaughter of the king and his people.

9 I wil alſo trouble ỷ hearts of many people, when I ſhal bring thy deſtruction among the nations, and vpon the countreis which thou haſt not knowen.

10 Yea, I will make many people amaſed at thee, and their kings ſhall be aſtoniſhed w̃ feare for thee, when I ſhal make my ſworde to glitter againſt their faces, and they ſhall be afrayde at euery moment: euery man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſworde of the King of Babel ſhall come vpon thee.

12 By the ſwordes of the mightie will I cauſe thy multitude to fall: they all ſhalbe terrible nations and they ſhal deſtroy the [h] pompe of Egypt and al the multitude thereof ſhall be conſumed.

[h] This came to paſſe in leſſe then ſixe yeeres after this prophecie.

13 I will deſtroy alſo all the beaſtes thereof frõ the great waterſides, neither ſhall the foote of man trouble them any more, nor ỷ hooues of beaſt trouble thẽ.

14 Then will I make their [i] waters deepe, and cauſe their riuers to run like oyle, ſaith the Lorde God.

[i] To wit, of the Caldeans thine enemies, which ſhall quietly enioy thy commodities.

15 When I ſhall make the lande of Egypt deſolate, and the countrey with all that is therein, ſhall be layde waſte: when I ſhall ſmite all them, which dwell therein, then ſhall they knowe, that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſaith the Lorde God.

17 ¶ In the twelfth yeere alſo in the fifteenth day of the moneth, came the worde of the Lorde vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and [k] caſt them downe, euen them and the daughters of the mightie nations vnto the nether partes of the earth, with them that goe downe into the pit.

[k] That is, prophecie that they ſhal be caſt downe: thus the Lord giueth his prophetes power both to plant and to deſtroy by his worde, read Ier.1.10.

19 Whome doeſt thou paſſe [l] in beautie? goe downe and ſleepe with the vncircumciſed.

[l] Haue not other kingdomes more beautiful then thou, periſhed?

20 They ſhall fall in the middes of them that are ſlaine by the ſword: [m] ſhe is deliuered to the ſworde: drawe her downe, and all her multitude.

[m] That is, Egypt.

21 The moſt mightie [and] ſtrong ſhall ſpeake to [n] him out of the middes of hell with them that helpe her: they are gone downe and ſleepe with the vncircumciſed that be ſlaine by the ſworde.

[n] To make the matter more ſenſible, he bringeth in Pharaoh, whome the deade ſhould meete and mocke at him reade Iſa.14.9.

22 Aſſhur is there and al his companie: their graues are about him: al they are ſlaine [and] fallen by the ſworde.

23 Whoſe graues are made in the ſide of the pit, and his multitude are rounde about his graue: al they are ſlaine [and] fallen by the ſworde, which cauſed feare [to be] in the lande of the liuing.

24 There is Elam and al his multitude rounde about his graue: all they are ſlayne and fallen by the ſworde, which are gone downe with the vncircumciſed into the nether partes of the earth, which cauſed thẽ ſelues to bee feared in the lande of the liuing, yet haue they borne their ſhame with them that are gone downe to the pit.

o Meaning, the Perſians.

p Whome in this life all the worlde feared.

25 They haue made his bedde in the middes of the ſlayne with all his multitude: their graues are roũd about him: all theſe vncircumciſed are ſlaine by the ſworde: though they haue cauſed their feare in the lande of the liuing, yet haue they borne their ſhame with them that go downe to the pit: they are laide in the middes of them, that be ſlayne.

26 There is Meſhech, Tubal, and all their multitude: their graues are rounde about them: all theſe vncircumciſed were ſlayne by the ſworde, though they cauſed their feare to be in the land of the liuing.

q That is, the Cappadocians and Jberians, or Spaniards as Joſephus writeth.

27 And they ſhall not lie with the valiant of the vncircumciſed, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layde their ſwordes vnder their heads, but their iniquitie ſhall bee vpon their bones: becauſe they were the feare of the mightie in the land of the liuing.

r Which dyed not by cruell death, but by the courſe of nature, and are honorably buried with their coate armour and ſignes of honour.

28 Yea, thou ſhalt bee broken in the middes of the vncircumciſed, & lye with them that are ſlayne by the ſword.

29 There is Edom, his kings, & all his princes, which with their ſtrength are layed by thẽ that were ſlayne by the ſworde: they ſhall ſleepe with the vncircumciſed, & with them that go downe to the pit.

30 There bee all the princes of the [s] North, with all the Zidonians which are gone downe with the ſlayne, with their feare: they are aſhamed of their ſtrength, and the vncircumciſed ſleepe with them that be ſlayne by the ſworde, and beare their ſhame with them that go downe to the pit.

s The Kings of Babylon.

31 Pharaoh ſhal ſee them, and he ſhal be cõforted ouer al his multitude. Pharaoh, and all his armie ſhalbe ſlaine by the ſword ſaith the Lord God.

t As the wicked reioyce when they ſee others partakers of their miſeries.

32 For I haue cauſed my feare [u] to be in the land of the liuing, and he ſhall be laide in the middes of the vncircumciſed with thẽ, that are ſlayne by ỹ ſword, euen Pharaoh and all his multitude, ſaith the Lord God.

u I ſhal make the Egyptians afrayde of me, as they cauſed others to feare them.

CHAP. XXXIII.

1 The office of the gouernours and miniſters. 12 He ſtrengtheneth them that deſpaire and boldeneth the[illegible] with the promiſes of [illegible] 30 The worde of the Lord againſt the mockers o[illegible] worde, [illegible]

AGaine the worde of the Lord came vnto me, ſaying,

2 Sonne of man, ſpeake to the children of thy people, and ſay vnto them When I bring the ſworde vpon a lande if the people of the lande take a man from among them, and make him their [b] watchman,

a Of their [illegible]

b He ſheweth that the people ought to haue continuall gouernours and teachers which may haue a care ouer thẽ, and to warne them euer of the dangers which are at hand.

3 If when he ſeeth the ſworde come vpon the lande, he blowe the trumpet, and warne the people,

4 Then he that heareth the ſound of the trumpet, and will not be warned, if the ſword come, and take him away, his blood ſhall be vpon his owne head.

5 For he heard the ſound of the trumpet, and woulde not be admoniſhed: therefore his blood ſhall be vpon him: but he that receiueth warning, ſhall ſaue his life.

6 But if the watchman ſee the ſword come, and blowe not the trumpet, and the people be not warned: if the ſworde come, and take any perſon from among them, he is taken away for his [c] iniquitie, but his blood will I require at the watchmans hand.

c Signifying, that the wicked ſhal not eſcape puniſhment though the watchman be negligent, but if the watchman blowe the trumpet, and then he wil not obey he ſhall deſerue double puniſhment.

7 * So thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the worde at my [d] mouth, and admoniſh them from me.

* Chap. 3.17.

d Which teacheth that he that receiueth not his charge at the Lordes mouth, is a ſpye, and not a true watchman.

8 When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake, and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie, but his blood will I [e] require at thine hande.

e The watchman muſt anſwere for the blood of all that periſh through his negligence.

9 Neuertheleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he ſhall die for his iniquitie, but thou haſt deliuered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſrael, Thus ye ſpeake and ſay, If our tranſgreſſiõs and our ſinnes be vpon vs, and we are conſumed becauſe of them, [f] how ſhould we then liue?

f Thus the wicked when they heare Gods iudgementes for their ſinnes, deſpaire of his mercies and murmure.

11 Say vnto them As I liue, ſaith the Lorde God, [g] I deſire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why wil ye die, O ye houſe of Iſrael?

g Reade Chap. 18.23.

12 Therefore thou ſonne of man, ſay vnto the children of thy people, The [g] righteouſneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickednes of the wicked ſhal cauſe him to fall therein, in the day þ he returneth from his wickednes, neither ſhall the righteous liue for his righteouſneſſe in þ day that he ſinneth.

g Reade of this righteouſneſſe, Chap.18,22,24.

13 When I ſhal ſay vnto þ righteous, that he ſhall ſurely liue, if he truſt to his owne righteouſnes, and commit iniquitie, all his righteouſnes ſhall be no more remembred, but for his iniquitie that he hath cōmitted, he ſhall die for the ſame.

14 Againe when I ſhal ſay vnto the wicked, Thou ſhalt die the death, if he turne from his ſinne, and do that which is lawfull and [h] right.

h Hereby he condemneth all them of hypocriſie, which pretende to forſake wickednes, and yet declare not them ſelues ſuch by their fruites, that is, in obeying Gods commaundements and by godly life.

15 To wit, if the wicked reſtore the pledge, and giue againe that he had robbed, and walke in the ſtatutes of life, without committing iniquitie, he ſhall ſurely liue, and not die.

16 None of his ſinnes that he hath committed, ſhall bee mentioned vnto him: becauſe he hath done that, which is lawfull, and right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, *The way of the Lord is not equal: but their owne way is vnequall.

Chap.18.25.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquitie, he ſhall euen die thereby.

19 But if the wicked returne from his wickedneſſe, and doe that which is lawfull, and right he ſhall liue thereby.

20 Yet ye ſay, The way of the Lorde is not equal. O ye houſe of Iſrael, I wil iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of our [i] captiuitie, in the tenth moneth, and in the fifth day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaide, The citie is ſmitten.

i When the Prophet was led away captiue with Iechoniah.

22 Now the [k] hande of the Lord had bene vpon me in þ euening afore he that had eſcaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my [l] mouth I was no more domme.

k I was indued with the Spirit of prophecie, Chap. 8,2.

l Whereby is ſignified, that the miniſters of God can not ſpeake till God giue the courage and open their mouthes, chap.24.27. and 29.21. Eph.6.19.

23 Againe the worde of the Lorde came vnto me, and ſaide,

24 Sonne of man, theſe that dwell in the deſolate places of the lande of Iſrael, talke and ſay, [m] Abraham was but one, and he poſſeſſed the lande: but we are many, therefore the lande ſhall be giuen vs in poſſeſſion.

m Thus the wicked thinke them ſelues more worthy to enioy Gods promiſes then the children of God to whom they were made and would haue God to be ſubiect to them, though they would not be bound to him.

25 Wherefore ſay vnto them, Thus ſaith the Lorde God, Ye eate [n] with the blood, and lift vp your eyes towarde your idoles, and ſheade blood: ſhoulde ye then poſſeſſe the lande?

n Contrary to the Lawe, Leuit.17,14.

26 Ye leane vpon your [o] ſwordes: ye worke abomination, and ye defile euery one his neighbours wife: ſhoulde ye then poſſeſſe the lande?

o As they that are ready ſtill to ſhed blood.

27 Say thus vnto them, Thus ſaith the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſworde: and him that is in the open field, will I giue vnto the beaſts to be deuoured: & they that be in the fortes & in the caues, ſhall die of the peſtilence.

28 For I will lay the lande deſolate and waſte, and the *pompe of her ſtrength ſhal ceaſe: and the mountaines of Iſrael ſhall be deſolate, and none ſhal paſſe through.

Chap.7.24. and 22.27. and 30.6,7.

29 Then ſhall they know that I am the Lorde, when I haue layde the land deſolate and waſte, becauſe of all their abominations, þ they haue committed.

30 Alſo thou ſonne of man, the children of thy people that [p] talke of thee by the walles and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is the worde that commeth from the Lorde.

p In deriſion.

31 For they come vnto thee, as the people [vſeth] to come, and my people ſit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make [q] ieſtes, and their heart goeth after their couetouſneſſe.

q This declareth that we ought to heare Gods worde with ſuch zeale and affection that we ſhould [illegible] obey it, els we abuſe the worde to our owne condemnation, and make of the miniſters as though they were [illegible] mens fooliſh fantaſies.

32 And loe, thou art vnto them, as a [r] ieſting ſong of one that hath a pleaſant voyce, and can ſing well: for they heare thy wordes, but they doe them not.

r [illegible] and loue ſong.

33 And when this commeth to paſſe (for lo, it wil come) thē ſhal they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Againſt the ſhepherdes that deſpiſed the flocke of Chriſt, and ſeeke their owne gaine. 7 The Lord ſaith that he wil viſite his diſperſed flocke and gather them together. 23 He promiſeth the true ſhepherd Chriſt and with him peace.

AND the worde of the Lorde came vnto me, ſaying,

Ierem.23,1.

2 Sonne of man, prophecie againſt the ſhepherdes of Iſrael, prophecie and ſay vnto them, Thus ſaith the Lord God vnto þ ſhepherds, *Wo be vnto the [a] ſhepherds of Iſrael, that feede them ſelues: ſhoulde not the ſhepherds feede the flockes?

a By the ſhepherdes he meaneth the king, the magiſtrates, [illegible] and Prophets.

3 Ye eate the [b] fat, and ye clothe you with

b [illegible] the flocke to enrich your ſelues by their [illegible] [illegible] their [illegible] and ſubſtance.

with the wool: ye kil them that are fed,
but ye feede not the ſheepe.
4 The [c] weake haue ye not ſtreng-
thened: the ſicke haue ye not healed, nei-
ther haue ye bounde vp the broken, nor
brought againe that which was driuen
away, neither haue ye ſought ẏ which
was loſt, but with crueltie, and with ri-
gour haue ye ruled them.
5 And they were ſcattered without a
ſhepherde: and when they were diſper-
ſed, they were [d] deuoured of all ẏ beaſtes
of the fielde.
6 My ſheepe wandred through all the
moũtaines, & vpon euery hie hil: yea, my
flocke was ſcattred through all ẏ earth,
& none did ſeeke or ſearch after them.
7 Therefore ye ſhepherdes, heare
the worde of the Lorde.
8 As I liue, ſaith the Lord God, ſure-
ly becauſe my flocke was ſpoyled, and
my ſheepe were deuoured of all the
beaſts of the fielde, hauing no ſhepherd,
neither did my ſhepherdes ſeeke my
ſheepe, but the ſhepherdes fedde them-
ſelues, and fed not my ſheepe,
9 Therefore, heare ye the worde of
the Lord, O ye ſhepherdes.
10 Thus ſaith the Lorde God, Be-
hold, I come againſt the ſhepherds, &
will require my ſheepe at their hands, &
cauſe thẽ to ceaſe from feeding ẏ ſheepe:
neither ſhall the ſhepherdes feede them
ſelues any more: for I will deliuer my
ſheepe from [e] their mouthes, and they
ſhall no more deuoure them.
11 For thus ſaith the Lord God, Be-
hold, I will ſearch my ſheepe, and ſeeke
them out.
12 As a ſhepeherde ſearcheth out
his flocke, when he hath bene among
his ſheepe that are ſcattered, ſo will I
ſeeke out my ſheepe and will deliuer thẽ
out of all places, where they haue bene
ſcattered in [f] the cloudie and darke day,
13 And I will bring them out from
the people, and gather them from the
countreys, and will bring them to their
owne lande and feede them vpon the
moũtaines of Iſrael, by the riuers, & in
all the inhabited places of the countrey.
14 I will feede thẽ in a good paſture,
and vpon the hie mountaines of Iſrael
ſhall their folde be: there ſhal they lie in
a good folde and in fat paſture ſhall they
feede vpon the mountaines of Iſrael.
15 I will feede my ſheepe, and bring
them to their reſt, ſaith the Lord God.
16 I will ſeeke that which was loſt,
and bring againe that which was driuẽ
away, and will bind vp that which was
broken, and will ſtrengthen the weake,
but I wil deſtroy ẏ fat & the ſtrong, & I
will feede them with [g] iudgement.
17 Alſo you my ſheepe, Thus ſayeth
the Lord God, behold I iudge betwene
ſheepe, and ſheepe, [betwene] the rams
and the goates.
18 Seemeth it a ſmal thing vnto you
to haue eaten vp the good paſture, but
ye muſt tread downe with your feete the
reſidue of your paſture? & to haue drunk
of the deepe waters, but ye muſt trouble
the reſidue with your feete?
19 And my ſheepe eate that which ye
haue troden wͭ your feete, & drinke that
which ye haue troubled with your feet.
20 Therefore thus ſaith the Lorde
God vnto them, Beholde, I, euen I
will iudge betweene the fat ſheepe and
the leane ſheepe.
21 Becauſe ye haue thruſt with ſide
and with ſhoulder, and puſht all the
weake with your hornes, til ye haue
ſcattered them abroad,
22 Therfore wil I helpe my ſheepe,
and they ſhal no more be ſpoyled, and I
will iudge betweene ſheepe and ſheepe.
23 And I will ſet vp a ſhepherd ouer
them, and he ſhall feede them, [euen] my
ſeruant [k] Dauid, he ſhal feede them, and
he ſhall be their ſhepherde.
24 And I ẏ Lord will be their God,
& my ſeruant Dauid ſhalbe ẏ prince a-
mong them. I the Lord haue ſpoken it.
25 And I will make with them a co-
uenant of peace, and will cauſe the euill
beaſts to ceaſe out of the land: and they
ſhall dwell ſafely in the wildernes, and
ſleepe in the woods.
26 And I will ſet thẽ, [as] a bleſſing,
euen round about my mountaine: and
I will cauſe raine to come downe in due
ſeaſon, & there ſhall be raine of bleſſing.
27 And the [m] tree of the fielde ſhall
yeeld her fruite, and the earth ſhall giue
her fruit, & they ſhalbe ſafe in their land,
& ſhal knowe that I am the Lord, whẽ
I haue broken the cordes of their yoke,
and deliuered them out of the handes of
thoſe that ſerued themſelues of them.
28 And they ſhall no more be ſpoyled
of the heathen, neither ſhal the beaſts of
the land deuoure thẽ, but they ſhal dwel
ſafely and none ſhall make them afraid.
29 And I will raiſe vp for them a
[n] plant of renoume, and they ſhall be no
more conſumed with hũger in the land,
neither

[c] He deſcribeth the office and duetie of a good paſtor, who ought to loue and ſaccour his flocke and not to be cruel towarde them.

[d] For lacke of good gouernement and doctrine they periſhed.

[e] By deſtroying the couetous hirelings and reſtoring true ſhepherdes whereof we haue a ſigne ſo oft as God ſendeth true preachers, who both by doctrine and life, laboure to feede his ſheepe in the pleaſant paſtures of his worde.

[f] In the day of their affliction and miſerie: and this promes is to comfort the Church in all dangers.

[g] Meaning, ſuch as lift vp them ſelues aboue their brethren & thinke they haue no nede to be gouerned by me.

[h] That is, by putting difference betwene the good and the bad, and ſo giue to either as they deſerue.

[i] By good paſture and deepe waters is ment the pure worde of God, and the adminiſtration of iuſtice, which they did not diſtribute to the poore til they had corrupte it.

[k] Meaning Chriſt, of whome Dauid was a figure, Iere.30.9. Hoſea.3.5.

[l] This declareth, that vnder Chriſt the flock ſhoulde be truely deliuered from ſin, and hel: and ſo be ſafely preſerued in the Church where they ſhoulde neuer periſh.

[m] The fruites of Gods grace ſhall appeare in great abundance in his Church.

[n] That is, the rodde that ſhall come out of the roote of Iſhai. Iſa.11.1.

neither beare the reproch of the heathen any more.

30 Thus ſhall they vnderſtand, that I the Lorde their God am with them, & that they, euen the houſe of Iſrael, are my people, ſaith the Lorde God.

31 And ye my ſheepe, the ſheepe of my paſture are men, and I am your God, ſaith the Lorde God.

CHAP. XXXV.

2 The deſtruction that ſhall come on mount Seir, becauſe they troubled the people of the Lorde.

Moreouer the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt mount [a] Seir, & prophecie againſt it,

[a] Where the Idumeans dwelt.

3 And ſay vnto it, Thus ſaith ẏ Lord God, Beholde, O mount Seir, I come againſt thee, and I wil ſtretch out mine hande againſt thee, and I wil make thee deſolate and waſte.

4 I wil lay thy cities waſte, & thou ſhalt be deſolate, and thou ſhalt knowe that I am the Lord.

5 Becauſe thou haſt had a perpetuall hatred and haſt put the children of Iſrael to flight by the force of the ſworde in the time of their calamitie, when [b] their iniquitie had an ende,

[b] When by their puniſhment I called the[m] from their iniquitie.

6 Therefore as I liue, ſaith the Lord God, I wil prepare thee vnto blood, & blood ſhal purſue thee: except thou [c] hate blood, euen blood ſhall purſue thee.

[c] Except thou repent thy former crueltie.

7 Thus wil I make mount Seir deſolate and waſte, & cut off from it him that paſſeth out & him that returneth.

8 And I wil fill his mountaines with his ſlaine men: in thine hils, and in thy valleyes & in all thy riuers ſhal they fall, that are ſlaine with the ſworde.

9 I wil make thee perpetuall deſolations, and thy cities ſhal not [d] returne, and ye ſhall know that I am the Lord.

[d] To wit, to their former eſtate.

10 Becauſe thou haſt ſaide, [e] Theſe two nations, and theſe two countreyes ſhall be mine and we wil poſſeſſe them (ſeeing the Lorde was [f] there)

[e] Meaning, Iſrael and Iudah.

[f] And ſo by fighting againſt Gods people they ſhoulde goe about to put him out of his owne poſſeſſion.

11 Therefore as I liue, ſaith ẏ Lorde God, I wil euen doe according to thy [g] wrath & according to thine indignation which ẏ haſt vſed in thine hatred againſt them: & I wil make my ſelfe knowen among [h] thē when I haue iudged thee.

[g] As thou haſt done cruelly, ſo ſhalt thou be cruelly hand[led].

[h] Shewing, that when God puniſheth the enemies, the godly ought to comfort that he hath a care ouer them and to praiſe his name, and alſo that the wicked rage as though there were no God till they feele his hande to their deſtruction.

12 And thou ſhalt knowe, that I the Lorde haue heard all thy blaſphemies which thou haſt ſpokē againſt the mountaines of Iſrael, ſaying, They lie waſte, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boaſted againſt me, and haue multiplyed your wordes againſt me: I haue heard them.

14 Thus ſaith the Lorde God, So ſhall all the worlde reioyce when I ſhall make thee deſolate.

15 As thou diddeſt reioyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo wil I doe vnto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholy, and they ſhall knowe, that I am the Lorde.

CHAP. XXXVI.

8 He promiſeth to deliuer Iſrael from the Gentiles. 22 The benefites done vnto the Iewes are to be aſcribed to the mercie of God, and not vnto their deſeruings. 26 God renueth our heartes that we may walke in his commandements.

Alſo thou ſonne of man, prophecie vnto the * mountaines of Iſrael, and ſay, Ye mountaines of Iſrael, heare the worde of the Lorde.

Chap.6.2.

2 Thus ſayeth the Lorde God, Becauſe the [a] enemie hath ſaid againſt you, Aha, euen the [b] hie places of the worlde are ours in poſſeſſion,

[a] That is, the Idumean

[b] That is, Ieruſalem which for Gods promiſes was the chiefeſt of all the worlde.

3 Therfore prophecie, and ſay, Thus ſaith the Lorde God, Becauſe that they haue made you deſolate, and ſwallowed you vp on euery ſide, that ye might be a poſſeſſion vnto the reſidue of the heathen, and ye are come vnto the lippes and tongues of men, and vnto the [c] reproche of the people,

[c] Ye are made a matter of talke and deriſion to all the worlde.

4 Therfore ye mountaines of Iſrael, heare the worde of the Lord God, Thus ſaith the Lord God to the mountaines & to the hils, to the riuers, & to the valleys, and to the waſte, and deſolate places, & to the cities that are forſaken: which are ſpoiled and had in deriſion of the reſidue of the heathen that are rounde about.

5 Therefore thus ſayeth the Lorde God, Surely in the fire of mine indignation haue I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which [d] haue taken my lande for their poſſeſſion, with the ioy of al their heart, and with diſpitefull mindes to caſt it out for a pray.

[d] They appointed with themſelues to haue it, and therefore came with the Chaldeans againſt Ieruſalem for this purpoſe.

6 Prophecie therefore vpon the land of Iſrael, and ſay vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus ſaith the Lord God, Beholde, I haue ſpoken in mine indignation, and in my wrath, becauſe ye haue ſuffered the [e] ſhame of the heathen,

[e] Becauſe you haue bene a laughing ſtocke vnto them.

7 Therefore thus ſayeth the Lorde God, I haue [f] lifted vp mine hād, ſurely

[f] By making a ſolemne othe. reade Chap. 20.5.

the heathen that are about you, ſhall
beare their ſhame.
8 But you, O mountaines of Iſrael,
ye ſhall [g] ſhoot forth your branches, and
bring forth your fruite to my people of
Iſrael: for they are readie to come.
9 For beholde, I come vnto you, and
I wil turne vnto you, and ye ſhalbe tilled
and ſowen.
10 And I will multiplie the men vpon
you, euen all the houſe of Iſrael
wholly, and the cities ſhalbe inhabited,
and the deſolate places ſhalbe builded.
11 And I wil multiplie vpon you mã
and beaſt, and they ſhal encreaſe, & bring
fruite, and I will cauſe you to dwell after
your olde eſtate, & I wil beſtow benefites
vpon you more then [h] at the firſt, &
ye ſhall knowe that I am the Lorde.
12 Yea, I will cauſe men to walke
[i] vpon you, euen my people Iſrael, and
they ſhall poſſeſſe you, and ye ſhall be
their inheritance, and ye ſhall no more
henceforth depriue them of men.
13 Thus ſaith the Lorde God, Becauſe
they ſay vnto you, Thou [k] lande
deuoureſt vp men, and haſt bene a waſter
of thy people,
14 Therefore thou ſhalt deuoure
men no more, neither waſte thy people
henceforth, ſaith the Lord God,
15 Neither will I cauſe men to heare
in thee yͤ ſhame of yͤ heathen any more,
neither ſhalt thou beare yͤ reproch of the
people any more, neither ſhalt cauſe thy
folke to fal any more, ſaith yͤ Lord God.
16 ¶ Moreouer the worde of the Lord
came vnto me, ſaying,
17 Sonne of man, when the houſe of
Iſrael dwelt in their owne lande they
defiled it by their owne wayes, and by
their deedes: their way was before me
as the filthineſſe of the menſtruous.
18 Wherefore I powred my wrath
vpon them, for the blood that they had
ſhedde in the lande, and for their idoles,
[wherewith] they had polluted it.
19 And I ſcattered them among the
heathen, & they were diſperſed through
the countreis: for according to their
wayes, and according to their deedes, I
iudged them.
20 * And when they entred vnto the
heathen, whither they went, they polluted
mine holy Name, when they ſayd
of [l] them, Theſe are the people of the
Lorde and are gone out of his lande.
21 But I fauoured mine holy Name
which the houſe of Iſrael had polluted

g God declareth his mercies and goodneſſe towarde his Church, who ſtil preſerueth his, euen when he deſtroyeth his enemies.

h Which was accompliſhed vnder Chriſt, to whom all theſe temporal deliuerances did direct them.

i That is, vpon the mountaines of Ieruſalem.

[Or, thee.

k This the enemies imputed as the reproch of the lande which God did for the ſinnes of the people according to his iuſt iudgements.

Iſa.52.5.
rom.2.24.

l And therefore would not ſuffer my name to be had in contempt, as the heathen would haue reproched me, if I had ſuffred my Church to periſh.

among the heathen, whither they wẽt.
22 Therefore ſay vnto the houſe of
Iſrael, Thus ſaith the Lorde God, I
doe not this for your ſakes, O houſe of
Iſrael, but for mine [m] holy Names ſake,
which ye polluted among the heathen
whither ye went.
23 And I wil ſanctifie my great Name,
which was polluted among the heathẽ,
among whome ye haue polluted it, and
the heathen ſhall knowe that I am the
Lord, ſaith the Lord God, when I ſhal
be ſanctified in you before their eyes.
24 For I wil take you from among
the heathen, and gather you out of all
countreyes, and I will bring you into
your owne land.
25 Then will I powre cleane [n] water
vpon you, & ye ſhalbe cleane: yea,
from all your filthineſſe, and from all
your idoles will I clenſe you.
26 * A newe heart alſo will I giue
you, and a newe ſpirit will I put within
you, and I will take away the ſtonie
heart out of your bodie, and I will giue
you an heart of fleſh.
27 And I will put my Spirit within
you, and cauſe you to walke in my
ſtatutes, and ye ſhall keepe my iudgements
and doe them.
28 And ye ſhall dwell in the lande,
that I gaue to your fathers, and ye ſhal
be my people and I will be your God.
29 I will alſo deliuer you from all
your filthines, and I wil call for [o] corne,
and will increaſe it, and lay no famine
vpon you.
30 For I will multiplie the fruite of
the trees, and the increaſe of the fielde,
that ye ſhall beare no more the reproch
of famine among the heathen.
31 Then ſhal ye remẽber your owne
wicked wayes, & your deedes that were
not good, & ſhall iudge your ſelues worthie
to haue bene [p] deſtroyed for your iniquities,
and for your abominations.
32 Be it knowen vnto you that I do
not this for your ſakes, ſaith the Lorde
God: therefore, O ye houſe of Iſrael,
be aſhamed, and confounded for your
owne wayes.
33 Thus ſaith the Lorde God, what
time as I ſhall haue cleſed you from all
your iniquities, I will cauſe you to
dwell in the cities, & the deſolate places
ſhall be builded.
34 And the deſolate lande ſhall be tilled,
whereas it lay waſte in the ſight of
all that paſſed by.

m This excludeth from man al dignitie, & meanes to deſerue any thing by, ſeing that God referreth the whole to him ſelfe and that onely for the glorie of his holy name.

[Or, your.

n That is, his Spirit whereby he reformeth the heart and regenerateth his.

Iſa.44.3.
iere.32.39.
chap.11.19.

o Vnder the abundance of temporall benefites he comprehendeth the ſpirituall graces.

p Ye ſhall come to true repentance, & thinke your ſelues vnworthie to be of the nomber of Gods creatures for your ingratitude againſt him.

35 For they ſayde, This waſte land was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left rounde about you, ſhall [q] knowe that I the Lorde build the ruinous places, and plant the deſolate places: I the Lord haue ſpoken it, and will doe it.

37 Thus ſaith the Lord God, I will yet for this be ſought of the houſe of Iſrael, to performe it vnto them: I wil encreaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſtes, ſo ſhall the deſolate cities be filled with flockes of men and they ſhall know, that I am the Lord.

q The declareth that it ought not to be referred to the [illegible] fulneſſe of the earth that any countrey is rich and abundant but onely to Gods mercies, as his plagues and curſes are the cauſe that maketh it barren.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 He ſheweth the vnion of the ten tribes with Iudah.

The hand of the Lorde was vpon me, and caried me out in the Spirit of the Lorde, and ſet me downe in the middes of the [a] field, which was full of †bones.

2 And hee ledde me round about by them, and beholde, there were very many in the open fielde, and loe, they were very drie.

3 And he ſayde vnto me, Sonne of man, can theſe bones liue? And I anſwered, O Lord God, thou knoweſt.

4 Againe he ſayd vnto me, Prophecie vpon theſe bones and ſay vnto them, O ye drie bones, heare the worde of the Lorde.

5 Thus ſayth the Lorde God vnto theſe bones, Behold, I wil cauſe breath to enter into you and ye ſhall liue.

6 And I will lay ſinewes vpon you, and make fleſh growe vpon you, and couer you with ſkinne, and put breath in you that ye may liue, and ye ſhall knowe that I am the Lord.

†Or, valley.
a He ſheweth by a greater miracle that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to geue life to the dead bones and bodies, and raiſe them vp againe.

7 So I prophecied, as I was commaunded: and as I prophecied, there was a noyſe, and beholde, there was a ſhaking and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinewes, and the fleſh grewe vpon them, and aboue, the ſkinne couered them, but there was no breath in them.

9 Then ſayd he vnto me, Prophecie vnto the winde: prophecie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from yͤ foure [b] windes, O breath, and breathe vpon theſe ſlaine, that they may liue.

b Signifying all partes whereas the Iſraelites were ſcattered, that is the faithful, that be brought to the [illegible] of [illegible] and doctrine, whereſoeuer they are ſcattered through the worlde.

10 So I prophecied as he had commaunded me: and the breath came into them, and they liued, and ſtood vp vpon their feete, an exceeding great armie.

11 Then he ſayd vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Beholde they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie and ſay vnto them, thus ſaith the Lorde God, Beholde, my people, I will open your graues, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And ye ſhall knowe that I am the Lorde, [c] when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

14 And ſhall put my Spirit in you, and ye ſhall liue, and I ſhall place you in your owne land: then ye ſhall knowe that I the Lorde haue ſpoken it, and performed it, ſaith the Lord.

c That is when I haue brought you out of thoſe places and countreys where you are captiues.

15 ¶ The worde of the Lord came againe vnto me ſaying,

16 Moreouer thou ſonne of man, take thee a piece of wood, and write vpon it, Unto Iudah, and to the children of Iſrael his companions: then take another piece of wood, and write vpon it, Unto Ioſeph the tree of Ephraim, ⁊ to all the houſe of Iſrael his companions.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhall be as one in thine hand.

f Which ſigne [illegible] of Iſrael, and Iudah.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, wilt thou not ſhewe vs what thou meaneſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lorde God, Beholde, I will take the tree [e] of Ioſeph which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, ⁊ will put them with him euen with the tree of Iudah, and make them one tree, and they ſhall be one in mine hand.

e That is the houſe of Iſrael.

20 And the pieces of wood, whereon thou writeſt, ſhalbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſaith the Lord God, Behold I wil take the children of Iſrael from among the heathen, whither they be gone, and will gather them on euery ſide, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Iſrael,* and one King ſhall be King to them all: and they ſhalbe no more two peoples, neither be deuided any more henceforth into two kingdomes.

23 Neither ſhall they be polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I wil ſaue them out of all their dwelling places, wherein they haue ſinned, and wil clenſe them: ſo ſhall they be my people, and I will be their God.

24 And Dauid my *ſeruant [ſhalbe] King ouer them, and they all ſhall haue one ſhepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

25 And they ſhall dwell in the [f] land, that I haue giuen vnto Iaakob my ſeruant, where your fathers haue dwelt, and they ſhall dwel therein, [euen] they, and their ſonnes, & their ſonnes ſonnes for euer, and my ſeruant Dauid [ſhalbe] their prince for euer.

26 Moreouer, I will make *a couenant of peace with them: it ſhall be an euerlaſting couenant with them, and I wil place them, and multiplie them, and wil ſet my Sanctuarie among them for euermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 Thus the heathen ſhall knowe, that I the Lorde doe ſanctifie Iſrael, when my Sanctuarie ſhall be among them for euermore.

CHAP. XXXVIII.

1 He propheſieth that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

ANd the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt [a] Gog & againſt the land of Magog, the chiefe prince of Meſhech and Tubal, and propheſie againſt him,

3 And ſay, Thus ſaith the Lord God, Beholde, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hookes in thy chawes, and I wil bring thee forth, and all thine hoſte both horſes, and horſemen, all clothed with all ſortes of [armour, euen] a great multitude with bucklers, and ſhields, all [b] handling ſwordes.

5 They of [c] Paras, of Cuſh, and Phut with them, euen all they [that beare] ſhield and helmet.

6 [d] Gomer and all his bands, and the houſe of Togarmah of the North quarters, and all his bands, [and] much people with thee.

7 Prepare thy ſelfe, and [e] make thee ready, both thou, & all thy multitude, that are aſſembled vnto thee, and be thou their ſauegarde.

8 After many dayes thou ſhalt be viſited: for in the latter yeeres thou ſhalt come into the land, that hath bene deſtroyed with the ſworde, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lien waſte: yet they haue bene brought out of the people, and they ſhall dwell all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, [and] ſhalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Euen at the ſame time ſhall [many] thinges come into thy minde, & thou ſhalt thinke [f] euill thoughtes.

11 And thou ſhalt ſay, I wil goe vp to the land that hath no walled townes: [g] I will go to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue neither barres nor gates,

12 [Thinking] to ſpoyle the praye, and to take a bootie, to turne thine hand vpon the deſolate places that are [now] inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods and dwell in the middes of the land.

13 Sheba and Dedan, and the marchants of Tarſhiſh with all the lions thereof ſhall ſay vnto thee, [h] Art thou come to ſpoyle the praye? haſt thou gathered thy multitude to take a bootie? to carie away ſiluer and golde, to take away cattell and goods, [and] to ſpoyle a great praye?

14 Therefore, ſonne of man, propheſie, and ſay vnto Gog, Thus ſaith the Lorde God, In that day when my people of Iſrael [i] dwelleth ſafe, ſhalt thou not knowe it?

15 And come from thy place out of the North partes, thou & much people with thee? all [ſhall] ride vpon horſes,

---

Iohn.10.16.

Iſa.40.11. iere.23.5. chap.34.23. dan.9.24.

[f] Meaning, that ẏ elect by Chriſt ſhall dwel in the heauenly Ieruſalem, which is ment by the land of Canaan.

Pſal.109.4. & 116.2.

[a] Which was a people that came of Magog the ſonne of Iaphet, Gen.10.2. Magog alſo here ſignifieth a certaine countrey ſo that by theſe two countreys, which had the gouernement of Grecia and Italie, hee meaneth the principall enemies of the Church, Reue.20.8.

[b] He ſheweth that the enemies ſhoulde be neuer ſo ſtrong againſt the Church, but it ſhoul be to their owne deſtruction.

[c] The Perſians, Ethiopeans, and men of Aphrica.

[d] Gomer was Iaphets ſonne & Togarmah the ſonne of Gomer, and are thought to be they that inhabite Aſia minor.

[e] Signifying, that al the people of ẏ worlde ſhoulde aſſemble themſelues againſt the Church and Chriſt their head.

[Or, meaning, the land of Iſrael.

[f] That is, to moleſt and deſtroy ẏ church.

[g] Meaning, Iſrael which had nowe bene deſtroyed, and was not yet built againe: declaring here the ſimplicitie of the godly, who ſeeke not ſo much to fortifie them ſelues by outward force, as to depende on the prouidence and goodneſſe of God.

[h] One enemie ſhall enuy another becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

[i] Shalt not thou ſpie thine occaſions to come againſt my Church, when they ſuſpect nothing?

[euen] a great multitude and a mightie armie.

16 And thou ſhalt come vp againſt my people of Iſrael, as a cloude to couer the land: thou ſhalt be in the [k] latter dayes, and I wil bring thee vpon my land that the heathen may knowe me, when I [l] ſhalbe ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lorde God, Art not thou he, of whom I haue ſpoken in olde time, by the hand of my ſeruants the Prophets of Iſrael which prophecied in thoſe dayes and yeeres, that I would bring thee vpon them?

18 At the ſame time alſo when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, my wrath ſhal ariſe in mine anger.

19 For in mine indignation and [m] in the fire of my wrath haue I ſpoken it: ſurely at that time there ſhall be a great ſhaking in the land of Iſrael,

20 So that the fiſhes of the ſea, and the foules of the heauen, and the beaſtes of the field and all that moue and creepe vpon the earth, and all the men that are vpon the earth, ſhall tremble at my preſence, and the mountaines ſhall be ouerthrowen, and the [n] ſtaires ſhall fall, and euery wall ſhall fall to the ground.

21 For I will call for a ſword againſt him [o] throughout all my mountaines, ſaith the Lord God: euery mans ſword ſhalbe againſt his brother.

22 And I will pleade againſt him with peſtilence, and with blood, and I will cauſe to raine vpon him and vpon his bands, and vpon the great people, that are with him, a ſore raine, & haileſtones, fire, and brimſtone.

23 Thus wil I be *magnified, and ſanctified, and knowen in the eyes of many nations, and they ſhall knowe, that I am the Lord.

CHAP. XXXIX.

1 He ſheweth the deſtruction of Gog and Magog. 11 The graues of Gog and his hoſte. 17 They ſhalbe deuoured of birds and beaſts. 22 Wherefore the houſe of Iſrael is captiue. 24 Their bringing againe from captiuitie is promiſed.

Wherefore, thou ſonne of man, prophecie againſt Gog, and ſay, Thus ſaith the Lorde God, beholde, [I come] againſt thee, O Gog, the chiefe prince of Meſhech and Tubal.

2 And I wil deſtroy thee [a] and leaue but the ſixt part of thee, and will cauſe thee to come vp from the North partes and will bring thee vpon the mountaines of Iſrael:

3 And I will ſmite thy bowe out of thy left hand, and I wil cauſe thine arrowes to fall out of thy right hand.

4 Thou ſhalt fall vpon the mountaines of Iſrael, and all thy bands and the people, that is with thee: for I wil giue thee vnto the birds and to euery fethered foule and beaſt of the field to be deuoured.

5 Thou ſhalt fall vpon the open field: for I haue ſpoken it, ſaith ẏ Lord God.

6 And I will ſend a fire on Magog, and among them that dwell ſafely in the [c] yles, and they ſhall knowe that I am the Lord.

7 So wil I make mine holy Name knowen in the middes of my people Iſrael, and I will not ſuffer them to pollute mine holy Name any more, and the heathen ſhall know that I am ẏ Lord, the holy one of Iſrael.

8 Beholde, it is come, and it is done, ſaith the Lorde God: this is the day whereof I haue ſpoken.

9 And they that dwell in the cities of Iſrael, ſhall go forth, and ſhall burne and ſet fire vpon the weapons, and on the ſhields, & bucklers, vpon the bowes, and vpon the arrowes, and vpon the ſtaues in their hands, and vpon the ſpeares, and they ſhall burne them with fire ſeuen yeeres.

10 So that they ſhall bring no wood out of the fielde, neither cut downe any out of the foreſts: for they ſhall burne the weapons with fire, & they ſhall rob thoſe that robbed them, and ſpoyle thoſe that ſpoyled them, ſaith the Lord God.

11 And at the ſame time will I giue vnto Gog [f] a place there for burial in Iſrael, [euen] the valley whereby men go toward the Eaſt part of the Sea: and it ſhall cauſe them that paſſe by, to ſtoppe their noſes, and there ſhall they burie Gog with all his multitude: and they ſhall call it the valley of Hamon Gog.

12 [h] And ſeuen moneths long ſhall the houſe of Iſrael be burying of them, that they may clenſe the land.

13 Yea, all the people of the land ſhall burie them, and they ſhall haue a name when I ſhalbe glorified, ſaith the Lord God.

14 And they ſhall chuſe out men to go continually through ẏ land with them that trauaile, to bury thoſe that remaine vpon the ground and clenſe it: they ſhall ſearch to the end of ſeuen moneths.

k Meaning, in the laſt age, and from the comming of Chriſt vnto the end of the world.

l Signifying, that God will be ſanctified by maintaining his Church, and deſtroying his enemies as Chap.36,23. and 37,28.

m Hereby he declareth that no affliction can come to the Church, whereof they haue not bene aduertiſed afore time, to teach them to indure all things with more patience when they knowe that God hath ſo ordained.

n All meanes whereby man ſhould thinke to ſaue himſelfe ſhall faile, the affliction in thoſe dayes ſhalbe ſo great and the enemies deſtruction ſhalbe ſo terrible.

o Againſt the people of Gog and Magog.

Chap.36.23 and 37.28.

a Or, deſtroy thee with ſixe plagues as Chap.38,22.

b Meaning, that by the vertue of Gods worde the enemies ſhalbe deſtroyed whereſoeuer he aſſaileth his Church.

c That is, among all nations where the enemies of my people dwell ſeeme they neuer ſo farre ſeparate.

d That is, this plague is ſure decreed in my counſel and can not be changed.

e After this deſtruction the Church ſhall haue great peace and tranquilitie, and burne all their weapons becauſe they ſhal no more feare the enemie: and this chiefly meant of the accompliſhment of Chriſts kingdome, when by their head Chriſt all enemies ſhall be ouercome.

f Which declareth that the enemies ſhal haue an horrible fall.

g For ſtinke of the carkeſſes.

Or, of the multitude of Gog.

h Meaning, a long time.

i Partly that the holy land ſhould not be polluted and partly for the compaſſion that the children of God haue, euen on their enemies.

15 And the trauallers that paſſe thorowe the land, if any ſee a mans bone, then ſhall he ſet vp a ſigne by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And alſo the name of the citie ſhall be ‖Hamonah: thus ſhall they clenſe the land.

17 And thou ſonne of man, Thus ſaith the Lord God, Speake vnto euery feathered foule, and to all the beaſtes of the fielde, Aſſemble your ſelues, ⁊ come: ᵏgather your ſelues on euery ſide to my ſacrifice: for I doe ſacrifice a great ſacrifice for you vpon the mountaines of Iſrael, that ye may eat fleſh, and drinke blood.

18 Ye ſhall eate the fleſh of the valiant, ⁊ drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, [and] of bullockes, [euen] of all fat beaſts of Baſhan.

19 And ye ſhall eate fat till you be full, and drinke blood, till ye be drunken of my ſacrifice, which I haue ſacrificed for you.

20 Thus you ſhall be filled at my table with horſes and charets, with valiant men, and with all men of warre, ſaith the Lord God.

21 And I wil ſet my glorie among the heathen, and all the heathen ſhall ſee my iudgement, that I haue executed, and mine hand, which I haue layde vpon them.

22 So yͤ houſe of Iſrael ſhall know, that I am the Lorde their God from that day and ſo foorth.

23 And the heathen ſhall know, that the houſe of Iſrael went into captiuitie for ⁱtheir iniquitie, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gaue them into the hand of their enemies: ſo fell they all by the ſworde.

24 According to their vncleanneſſe, and according to their tranſgreſſions haue I done vnto them, and hid my face from them.

25 Therefore thus ſaith the Lorde God, Now will I bring againe the captiuitie of Iaakob, and haue compaſſion vpon the whole houſe of Iſrael, and wil be ielous for mine holy Name,

26 After that they haue borne their ſhame, ⁊ all their tranſgreſſion, whereby they haue tranſgreſſed againſt mee, when they dwelt ſafely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am *ſanctified in them in the ſight of many nations,

28 Then ſhall they knowe, that I am the Lorde their God, which cauſed them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The reſtoring of the citie and the Temple.

IN the fiue ⁊ twentieth yeere of our being in captiuitie in the ᵃbeginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was ſmitten, in the ſelfe ſame day, the hand of the Lorde was vpon me, and brought me thither.

2 Into the land of Iſrael brought he me by ‖a diuine viſion, and ſet me vpon a very hie mountaine, whereupon [was] as the building of a citie, towarde the South.

3 And he brought me thither, and beholde, there [was] a ᵇman, whoſe ſimilitude was to looke to, like braſſe, with a linen thread in his hand, and a reede to meaſure with: and he ſtood at the gate.

4 And the man ſaid vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and ſet thine heart vpon all that I ſhall ſhewe thee: for to the intent, that they might be ſhewed thee, art thou brought hither: declare all that thou ſeeſt, vnto the houſe of Iſrael.

5 And beholde, [I ſaw] a wall on the outſide of the houſe round about: and in the mans hand was a reede to meaſure with, of ſixe cubites long, by the cubite, and an hand breadth: ſo he meaſured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the Eaſt, and went vp the ſtaires thereof, and meaſured the ‖poſt of the gate, [which was] one reede broad, and ‖the other poſt of the gate, [which was] one reede broad.

7 And [euery] chamber was one reede long, and one reede broad, and betweene the chambers [were] fiue cubites:

‖Or, multitude.

k Whereby he ſignifieth the horrible deſtruction that ſhould come vpon the enemies of his Church.

i The heathen ſhall knowe that they ouercame not my people by their ſtrength, neither yet by the weakeneſſe of mine arme, but that this was for my peoples ſinnes.

Chap. 36.23.

a The Iewes counted the beginning of the yeere after two ſortes: for their feaſtes they began to count in March, and for their other affaires in September: So that this is to be vnderſtand of September.

‖Or, viſions of God.

b Which was an Angel in forme of a man, that came to meaſure out this building.

‖Or, threſhold.

‖Or, vpper-poſte.

cubites: and the poſte of the gate by the porche of ẏ gate within ⌊was⌋ one reede.

8 He meaſured alſo the porche of the gate within with one reede.

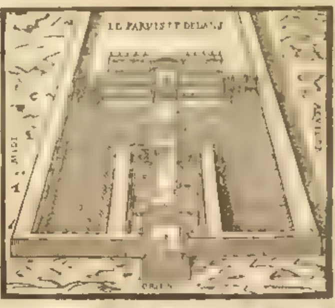
‖ Or pentices.

9 Then meaſured he the porch of the gate of eight cubites, & the ‖ poſtes thereof, of two cubites, and the porche of the gate ⌊was⌋ inward.

10 And the chambers of the gate Eaſtward, were three on this ſide, and three on that ſide: they three were of one meaſure, and the poſtes had one meaſure on this ſide, and one on that ſide.

11 And he meaſured the breadth of the entrie of the gate ten cubites, and the height of the gate thirtene cubites.

The deſcription of the figure which beginneth, verſ. 5.



Le paruis de dedans, the inner court.

Verſ. 5. The wall that compaſſeth about the Temple and the courtes, as appeareth in the ſecond and in the great figure.
A. B. The thickenes of the wall was ſixe cubites: for ſo long the reede was.
A. C. The height of the wall, which was alſo ſixe cubites: this wall conteined two thouſand cubites, that is, on the Eaſt ſide, 500.
C. H. And on the North ſide, 500.
H. I. As much on the South ſide.
C. K. And 500. on the Weſt ſide.
I. K. This wall did ſeparate the Temple frō the citie, Chap. 42, 20.
Verſ. 6. This gate in the great figure is marked with D. vnto the which appertaine ſeuen ſteppes. E. Thence they goe into the porche where are ſixe chambers F. Which porch was cloſed with a wall G.
Verſ. 7. E.F.G. The length. The breadth E.O.G. The ſpace of fiue cubites betweene the chambers, and ſo much ſpace was on this ſide, and beyond the chambers G. From the threſholde inward to the porch was ſixe cubites A. B.
B. C. The porch.
Verſ. 9. C. D. The vpper poſtes. H. I. The breadth of the alley of the porch. D. C. The length of the porch, which was inward.
Verſ. 11. L. M. The breadth of the gate, and the height. A. N.

Verſ. 12. The ſpace before the chambers, as a litle galerie O.

Verſ. 13. The breadth of the whole porche from the vttermoſt chamber to the gate 25 cubites Q.

In the 14. verſ. He ſpeaketh of the vpper poſtes, or pentiſes which in al were 60. cubites: for euery chamber had ſixe, and the threſholde, and lintel of the doore, either 12 h. figures.

Verſ. 15. A. D. The fiftie cubites.

12 The ſpace alſo before the chambers [was one cubite on this ſide,] and the ſpace ⌊was⌋ one cubite on that ſide, and the chambers were ſixe cubites on this ſide and ſixe cubites on that ſide.

13 He meaſured then the gate from the rouſe of a chamber to the toppe of the [gate: the breadth was fiue and twentie cubites, doore againſt doore.

14 Hee made alſo poſtes of threeſcore cubites, and the poſts of the court, and ⌊of the gate⌋ had one meaſure ⌊rounde about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within, ⌊were⌋ fiftie cubites.

16 And [there were] narowe windowes in the chambers, & in their poſts within the gate round about, and likewiſe to the arches: and the windowes went rounde about within: and vpon the poſts were palme trees.

Verſ. 17. The outward court R. ſo called, becauſe it was the outward court in reſpect of the Temple as appeareth in the great figure: but it is the inner court in reſpect of the porche, which hath bene deſcribed. S. The thirtie chambers, fifteene on a ſide. The two litle gates 6. which are by the great gate T.

17 ¶ Then brought he mee into the outwarde court, and loe, there were chambers, and a pauement made for the court rounde about and thirtie chambers were vpon the pauement.

18 And the pauement ⌊was⌋ by the ſide of the gates ouer againſt the length of the gates, ⌊and⌋ the pauement ⌊was⌋ beneath.

Verſ. 19. The lower gate A. which had ſeuen ſteps, and the gate within eight I. betweene A. T. were 100. cubites and had as much from South to North V. X.

Verſ. 20. This muſt be conſidered in the great figure. The outwarde court in reſpect of the Temple M. R. The North ſide. The porche S. The court without I. The length of the porch with the chambers, as in the Eaſt ſide V. X. The breadth 25. cubites Y. Z.

19 Then hee meaſured the breadth from the forefront of ẏ lower gate without, vnto the forefront of the court within, an hundreth cubites Eaſtwarde and Northward.

20 And the gate of the outward court, that looked toward ẏ North, meaſured he after the length and breadth thereof.

21 And the chambers thereof were, three on this ſide, and three on that ſide, and the poſtes thereof and the arches thereof were after the meaſure of the firſt gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the meaſure of the gate that looketh toward the Eaſt, and the going vp vnto it had ſeuen ſteps and the arches thereof were before them.

Verſ. 23. The gate of the inner court R. ouer againſt the gate of the outward court R. and toward the Eaſt. An hundreth cubites b. c.

Verſ. 24. The South gate in the great figure 4. The outwarde court e.

23 And the gate of the inner court [ſtood ouer againſt the gate toward the North, and towarde the Eaſt, and he meaſured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and loe, there was a gate towarde the South, and he meaſured the poſtes thereof, and the arches thereof according to theſe meaſures.

25 And there were windowes in it, and in the arches thereof round about,

like thoſe windowes: the height [was] fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were ſeuen ſteps to goe vp to it, and the arches thereof [were] before them: and it had palme trees, one on this ſide, and another on that ſide vpon the poſte thereof.

Verſ 27 The inner court gate. [illegible] An hundreth cubites [illegible] which was the length of a court and his chambers.

27 ¶ And [there was] a gate in the inner court towarde the South, and he meaſured from gate to gate toward the South an hundreth cubites.

28 And he brought me into the inner court by the South gate, and he meaſured the South gate according to theſe meaſures,

Verſ 28 The inner court [illegible]. The eight ſteps are no other building but they are like them of the Eaſt gate [illegible] for all the courtes were of one meaſure quantitie and faſhion.

29 And the chambers thereof, and the poſts thereof, and the arches thereof according to theſe meaſures, and there were windowes in it, and in the arches thereof rounde about, it was fiftie cubites long and fiue and twentie cubites broade.

30 And the arches round about [were] fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof [were] towarde the vtter court, and palme trees [were] vpon the poſtes thereof, and the going vp to it [had] eight ſteppes.

Verſ 32 The inner court on the Eaſt ſide. N And ſo in all he maketh ſixe courtes, two on the Eaſt ſide, two on the North, and two on the South ſide. Looke in the great figure.

32 ¶ Againe he brought me into the inner court towarde the Eaſt, and hee meaſured the gate according to theſe meaſures.

33 And the chambers thereof, and the poſtes thereof, and the arches thereof were according to theſe meaſures, and [there were] windowes therein, and in the arches thereof, rounde about, [it was] fiftie cubites long, and fiue and twentie cubites broade.

34 And the arches thereof [were] towarde the vtter court, and palme trees [were] vpon the poſtes thereof, on this ſide and on that ſide, and the going vp to it [had] eight ſteppes.

35 ¶ After hee brought mee to the North gate, and meaſured it, according to theſe meaſures,

36 The chambers thereof, the poſtes thereof, and the arches thereof, & [there were] windowes therein round about: the height [was] fiftie cubites, and the breadth fiue and twentie cubites.

37 And the poſtes thereof [were] towarde the vtter court, and palme trees [were] vpon the poſtes thereof on this ſide, and on that ſide, and the going vp to it [had] eight ſteppes.

38 And [euery chamber, and the entrie thereof [was] vnder the poſtes of the gates: there they waſhed the burnt offring.

Verſ 38 He ſpeaketh of the chambers which were in the porche of the inner court on the North ſide. [illegible] The entrie of the chambers, that is, the doores, were vnder the vpper poſtes or pentiſes which hanged ouer the chambers, as alſo did ouer the gates. Looke in the great figure.

39 And in the porch of the gate [ſtoode] two tables on this ſide, and two tables on that ſide, vpon the which they ſlewe the burnt offring, and the ſinne offring, and the treſpaſſe offring.

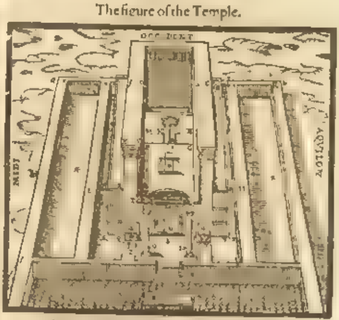
Verſ 39 In the porch of the inner court were foure tables, and as many in the outward court [illegible] a cubite and an halfe long and as broad, and one cubite high.

40 And at the ſide beyonde the ſteps, at the entrie of the North gate ſtoode two tables, and on the other ſide, which was at the porch of the gate [were] two tables.

41 Foure tables [were] on this ſide, and foure tables on that ſide by the ſide of the gate, euen eight tables whereupon they ſlewe [their ſacrifice.]

42 And the foure tables [were] of hewen ſtone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: Whereupon alſo they layde the inſtruments wherewith they ſlewe the burnt offring and the ſacrifice.

The figure of the Temple.



43 And within [were] borders an hande broad, faſtened round about, and vpō the tables [lay] the fleſh of ꝥ offring.

44 And without ꝥ inner gate [were] the chambers of the ſingers in the inner court, which was at the ſide of the North gate: and their proſpect was [to]ward the South [and one was] at the ſide of the Eaſt gate, hauing the proſpect toward the North.

45 And he ſaid vnto me. This chamber whoſe proſpect is toward ꝥ South,

Verſ. 44. The chambers in the inner porch on the North ſide for the ſingers [illegible] but the perſpectiue hindereth the ſight, therefore beholde them which are in the Eaſt court for they are all alike. Likewiſe on the South ſide. The Prophet was now in the Eaſt court where hee ſawe the altar meaſured, and deſcribeth one rowe of chambers which was for the Prieſtes. Verſ 45 He ſpeaketh of the two rowes of chambers, which were in the inner court N whereof they on the North ſide were for the Prieſtes that ſacrificed O and they on the South ſide for them that kept the Temple N Which chambers were Eaſt and by South, as the other O were Eaſt and by North. Theſe muſt be ſeene in the great figure.

[is] for the Prieſtes that haue charge to keepe the houſe.

46 And the chamber whoſe proſpect is toward the North, is for the Prieſts that haue the charge to keepe the altar: theſe are the ſonnes of Zadok among the ſonnes of Leui which may come neere to the Lord to miniſter vnto him.

47 So he meaſured ÿ court, an hundreth cubites long, and an hundreth cubites broad euen foure ſquare: likewiſe the altar that was before the houſe.

48 And he brought me to the porche of the houſe, and meaſured the poſtes of the porche, fiue cubites on this ſide, and fiue cubites on that ſide: and the breadth of the gate was three cubites on this ſide, and three cubites on that ſide.

49 The length of the porche was] twentie cubites, and the breadth eleuen cubites, and he brought me by the ſteps whereby they went vp to it, and there were pillars by the poſtes, one on this ſide, and another on that ſide.

Ver. 47. The altar F. Ver. 4[illegible]. He entred by the gate [illegible] to come [illegible] the porche of the Temple [illegible] The which Temple is here deſcribed more large, becauſe the things here mentioned might the better be vnderſtand. Ver. 49. By the poſtes of the porche he meaneth the wall which was fiue cubites thicke on either ſide of the aiſle or porche. The two litle gates in the ſide of the porche [illegible] which were to goe to the Prieſtes chambers that were by the Temple, A B. Ver. 49. The length of the porche twentie cubites [illegible] 6. And the breadth eleuen 7 8. The ſteps whereby the Prophet came into the porche of the Temple. 9. 7. The two pillars 10.

CHAP. XLI.

1 The diſpoſition and order of the building of the Temple and the other things thereto belonging.

AFterward, he brought me to the Temple, and meaſured the poſtes, ſixe cubites broad on the one ſide, and ſixe cubites broade on the other ſide, [which was the breadth of the Tabernacle.

2 And the breadth of the entrie was] ten cubites, and the ſides of the entrie were fiue cubites on the one ſide, and fiue cubites on the other ſide, and hee meaſured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and meaſured the poſtes of the entrie two cubites, and the entrie ſixe cubites, and the breadth of the entrie ſeuen cubites.

4 So he meaſured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he ſayde vnto mee, This is the moſt holy place.

5 After, he meaſured the wall of the houſe, ſixe cubites, and the breadth of [euery chamber foure cubites round about the houſe, on euery ſide.

6 And the chambers were [chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was rounde about the houſe, that the poſtes might be faſtened therein, and not be faſtened in the wall of the houſe.

7 And it was large and went rounde mounting vpward to the chambers: for the ſtaire of the houſe was mounting vpward, round about the houſe: therefore the houſe was larger vpwarde: ſo they went vp from ÿ loweſt [chamber] to the hieſt by the middes.

8 I ſaw alſo the houſe hie rounde about: the foundations of the chambers [were] a full reede of ſixe great cubites.

9 The thickeneſſe of the wall which was for the chamber without, was fiue cubites, and that which remained, [was] the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites rounde about the houſe on euery ſide.

11 And the doores of the chambers [were] toward the place that remained, one doore towarde the North, and an other doore toward the South, and the breadth of ÿ place that remained, [was] fiue cubites round about.

12 Nowe the building that was before the ſeparate place towarde the weſt corner, was ſeuentie cubites broad and the wall of the building was fiue cubites thicke, round about, and the length nintie cubites.

13 So he meaſured the houſe an hundreth cubites long, and the ſeparate place and the building with the walles thereof [were] an hundreth cubites long.

14 Alſo the breadth of the forefront of the houſe and of the ſeparate place toward the Eaſt, was an hundreth cubites.

15 And he meaſured the length of the building, ouer againſt the ſeparate place, which was behinde it, and the chambers on the one ſide and on the other ſide an hundreth cubites with the Temple within, and the arches of the court.

16 The poſtes and the narrow windowes, and the chambers round about, on three ſides ouer againſt the poſtes ſieled with ceder wood round about and from the ground vp to the windowes, and the windowes were ſieled.

Verſ. 1. The vpper poſtes or pentiſes, meaning the toppes of the chambers on the ſides of the Temple A B. The ſecond chamber C goeth out more then the firſt B, and the third A more then the ſecond. Verſ. 2. The breadth of the entring or gate 10. cubites C D. Fiue cubites from the Temple wall to the gate on either ſide I, C. D E. the length of fourtie cubites from the Temple gate to the moſt holy place H I. The breadth of the Temple 2[illegible] cubites. E F or G P. He ſpeaketh not here of the height, therefore it is made of 30. cubites according to Salomons. Verſ. 3. The Angel went into the moſt holy place. The poſt of the entrie that is the threſholde or thickenes of the wall [illegible] The gate 6. cubites K L. The breadth on either ſide the gate [illegible] cubites M K & L N two which make in all 20. cubites. Ver. 4. The length [illegible] cubites [illegible] it was ſquare. Verſ. 5. The firſt chamber was 4. cubites [illegible] R [illegible] ſecond 5, [illegible] and the third 6. A B. There were three heightes or ſtages of chambers [illegible] R S A. The turning ſtaire can not be ſhewed in the figure, but may eaſily be conceiued.

Verſ. 8. The foundations of [illegible] cubites, meaning the [illegible] chambers was [illegible] and the [illegible] from [illegible] ſo [illegible], by a perpendicular line or plumme [illegible] Verſ. [illegible] The chamber without was the [illegible] chamber, and from that chamber the wall was but 5. cubites thicke [illegible] downward it was [illegible] 6. Verſ. 10. The chambers on the one ſide, were diſtant from them on the other ſide 20. cubites, which was the breadth of the Temple. Verſ. 11. The doores of the chambers on the North ſide, [illegible] and [illegible] the Court [illegible] the South [illegible] bout the Temple V. [illegible] was [illegible] Verſ. 12. The building of the great place compaſſed with a wall of 5. cubites thicke, and was farther of the Temple then the way, or ſeparate place, and this is [illegible] plainely ſet forth in the great figure. Verſ. 16. The [illegible] that [illegible] was of ſtone worke from the ground to [illegible] was [illegible] God [illegible] and [illegible] ſide.

17 And from aboue the doore vnto the inner houſe and without, and by all the wall round about within and without it was ſieled according to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree [was] betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man [was] toward the palme tree on the one ſide, and the face of a lyon toward the palme tree on the other ſide: thus was it made through all the houſe round about.

20 From the ground vnto aboue the doore [were] Cherubims & palme trees made as in the wall of the Temple.

21 The poſtes of the Temple were ſquared, and thus to looke vnto was the ſimilitude & forme of the ſanctuarie.

Verſ.22. The altar ỹ which was three cubites high X V. and two cubites long Y Z.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof & the ſides thereof [were] of wood. And he ſaide vnto me, This is the table that ſhall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, [euen] two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were [thicke plankes] vpon the forefront of the porch without.

26 And there were [narrowe] windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and vpon the ſides of the houſe, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Prieſtes, and the holy things.

Verſ.1. Hauing deſcribed the length and breadth of the Temple, he returneth to the outwarde court on the Northſide T. This appeareth in the great figure. Hee brought me into the chamber that is, the rowe of chambers, which were towarde the ſeparate place Weſtwarde t.

Then brought he mee into the vtter court by ỹ way toward the North, and hee brought mee into the chamber that was ouer againſt the ſeparate place, and which was before the building towarde the North.

Verſ.2. Hee meaneth that the North was an hundreth cubites long x.y. and in breadth fiftie b.X.

2 Before the length of an hundreth cubites, was the North doore, and [it was] fiftie cubites broade.

3 Ouer againſt the twentie [cubites] which were for the inner court, and ouer againſt the pauement, which was for the vtter court, was chamber againſt chamber in three rowes.

Verſ.4. This gallerie appeareth in ỹ great figure by this number 12.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

Verſ.5. Theſe chambers were contrarie facioned to them of the Temple.

5 Nowe the chambers aboue were narower: for thoſe chambers ſeemed [to] eate vp theſe, to wit, the lower, and thoſe that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, euen from the ground.

7 And the wall that was without ouer againſt the chambers, towarde the vtter court on the forefront of the chambers, was fiftie cubites long.

Verſ.8. So that the wall for the chambers of the outward court and the wall of the inner was euer fiftie cubites, and the whole court an hundreth.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and lo, before the Temple [were] an hundreth cubites.

Verſ.9. Under theſe chambers were entries, or doores to paſſe from one place to another which are noted euer by . . in the great figure.

9 And vnder theſe chambers [was] the entrie, on the Eaſtſide, as one goeth into them from the outward court.

Verſ.10.11. The chambers of the Eaſt court M. were like to the chambers of the North court.

10 The chambers were in the thickeneſſe of the wall of the court towarde the Eaſt, ouer againſt the ſeparate place, and ouer againſt the building.

11 And the way before them [was] after the maner of the chambers, which were towarde the North, as long as they, and as broade as they: and all their entries were like, both according to their facions, and according to their doores.

12 And according to the doores of the chambers that were towarde ỹ South, [was] a doore in the corner of the way, [euen] the way directly before the wall toward the Eaſt, as one entreth.

Verſ.13. Which chambers were in the Eaſt gate towarde the North and South: and toward the ſeparate place or backe buil. being 4. which chambers are called holy, becauſe they were by the Temple.

13 Then ſaid he vnto me, The North chambers and the South chambers which are before the ſeparate place, they be holy chambers, wherein the Prieſtes that approche vnto the Lorde, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meate offring, and the ſinne offring, and the treſpaſſe offring: for the place is holy.

14 When the Prieſtes enter therein, they ſhall not go out of the holy place into the vtter court, but there they ſhal lay their garments wherein they miniſter: for they are holy, and ſhal put on other garments, and ſo ſhall approche to thoſe things, which are for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me foorth toward the gate whoſe proſpect is toward the Eaſt, and meaſured it round about.

16 He meaſured the Eaſt ſide with the meaſuring rod, fiue hundreth reedes, [euen] with the meaſuring reede round about.

17 He meaſured [alſo] the North ſide, fiue hundreth reedes, [euen] with the meaſuring reede round about.

18 And he meaſured the South ſide fiue hundreth reedes with yͤ meaſuring reede.

19 He turned about [alſo] to the Weſt ſide, [&] meaſured fiue hundreth reedes with the meaſuring reede.

20 He meaſured it by the foure ſides: it had a wall round about, fiue hundreth [reedes] long, and fiue hundreth broade to make a ſeparation betweene yͤ Sanctuarie, and the prophane place.

CHAP. XLIII

1 Hee ſeeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Iſrael for the which they were conſumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

AFterward he brought me to the gate, [euen] the gate that turneth toward the Eaſt.

2 And beholde, the glory of the God of Iſrael came from out of the Eaſt, whoſe voyce was like a noyſe of great waters, and the earth was made light with his glorie.

3 And the viſion which I ſaw [was] *like the viſion, [euen] as the viſion that I ſaw ᵃ when I came to deſtroy the citie: and the viſions [were] like the viſion that I ſawe by the riuer Chebar: [and] I fell vpon my face.

4 And the ᵇ glory of the Lorde came into the houſe by the way of the gate, whoſe proſpect is toward the Eaſt.

5 So yͤ Spirit tooke me vp & brought me into the inner court and beholde, the glory of the Lord filled the houſe.

6 And I heard one ſpeaking vnto me out of the houſe: and there ſtoode a man by me,

7 Which ſaid vnto me, Sonne of mã, this place is my throne, and the place of the ſoles of my feete, whereas I will dwell among the children of Iſrael for euer, and the houſe of Iſrael ſhall no more ᶜ defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeiſes of ᵈ their Kings [in] their high places.

8 Albeit they ſet their threſholdes by my threſholdes, and their poſtes by my poſtes (for there was but a wall betweene me and them) yet haue they defiled mine holie name with their abominations, that they haue committed: wherefore I haue conſumed them in my wrath.

9 Nowe [therefore] let them put away their fornication, and the carkeiſes of their Kings farre from me, and I will dwell among them for euer.

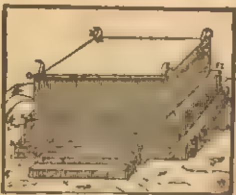
10 ¶ Thou ſonne of man, ſhewe this houſe to the houſe of Iſrael, that they may be aſhamed of their wickedneſſe, and let them meaſure the paterne.

11 And if they be aſhamed of all that they haue done, ſhewe them the forme of the houſe, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their ſight, that they may keepe the whole facion thereof, and all the ordinances thereof, and do them.

12 This is the † deſcription of yͤ houſe, [It ſhalbe] vpon the top of the mount: all the limites thereof rounde about ſhall be moſt holy. Behold, this is the deſcription of the houſe.

13 And theſe are the meaſures of the Altar, after the cubits, the cubite is [a] cubite, and an hand breadth, euen the bottome [ſhalbe] a cubite, & the breadth a cubite, and the border thereof by the edge thereof rounde about [ſhalbe] a ſpanne: and this [ſhalbe] the height of the altar.

The figure of the Altar.



14 And from the bottome [which toucheth] the grounde to the lower piece [ſhalbe] two cubits, and the breadth one cubite,

|| Or, wande.

Chap. 9. 3.

a When I propheſied the deſtruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 23.

c By their idolatries.

d He alludeth to Ammon and Manaſſeh, who were buried in their gardens neere the Temple and there had erected by monuments to their idoles.

† The lawe.

Verſ. 13 The middes or bottome A which was a cubite hie B C. and a cubite broade. B. D.

Verſ 14 The lower piece which ſtandeth on the bottome and is the middlemoſt piece and vnder the hearth, is two cubites D E. The breadth one cubite E F. From the little piece which was the ſeconde to the hearth foure cubites F. G.

cubite, & from the litle piece to the great piece [ſhalbe] foure cubits, & the breadth one cubite.

Ver. 15 Foure cubites, meaning the vpper part of the altar F. G.

15 So the altar [ſhalbe] foure cubits, and from the altar vpwarde [ſhalbe] foure hornes.

Ver. 16 Length and breadth G. H. I. K. which note alſo the 4. hornes of the altar.

16 And the altar [ſhalbe] twelue cubits long, and twelue broade, & foure ſquare in the foure corners thereof.

Ver. 17 The frame whereupon the firſt piece ſtood, is 14. cubites: for on euery ſide it is longer by a cubite then the vppermoſt E. L. L. M.

17 And the frame ſhalbe fourteene [cubits long, and fourteene broade in the foure ſquare corners thereof, and the border about it ſhalbe halfe a cubite, and the bottome thereof ſhalbe a cubite about, and the ſteppes thereof ſhalbe turned toward the Eaſt.

18 ¶ And he ſaid vnto me, Sonne of man, thus ſayth the Lord God, Theſe are the ordinaunces of the altar in the day when they ſhall make it to offer yͤ burnt offring thereon, and to ſprinkle blood thereon.

19 And thou ſhalt giue to the Prieſts, [and to the Leuites, that be of the ſeede of Zadok, which approche vnto me, to miniſter vnto me, ſaith the Lord God, a yong bullocke for a ſinne offring.

20 And thou ſhalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus ſhalt thou clenſe it, and reconcile it.

21 Thou ſhalt take the bullocke alſo of the ſinne offring, and burne it in the appointed place of the houſe without the Sanctuarie.

22 But the ſecond day thou ſhalt offer an hee goate without blemiſh for a ſinne offring, and they ſhall clenſe the altar, as they did clenſe it with yͤ bullocke.

23 When thou haſt made an ende of clenſing it, thou ſhalt offer a yong bullocke without blemiſh, and a ramme out of the flocke without blemiſh.

24 And thou ſhalt offer them before the Lord, and the Prieſts ſhall caſt ſalt vpon them, and they ſhal offer them for a burnt offring vnto the Lord.

25 Seuen dayes ſhalt thou prepare euery day an hee goate for a ſinne offring: they ſhall alſo prepare a yong bullocke and a ramme out of yͤ flocke, without blemiſh.

26 Thus ſhall they ſeuen dayes purifie the altar, and clenſe it, and † conſecrate it.

†Hebr. fill his hand.

27 And when theſe dayes are expired, vpon the eight day and ſo forth, yͤ Prieſts ſhall make your burnt offrings vpon the altar, and your peace offrings, and I will accept you, ſayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offences. 7 The vncircumciſed in heart and in fleſh. 9 Who are to be admitted to the [illegible] Temple, and who to be refuſed.

Verſ. 1. The Eaſt gate D. in the great figure.

1 Then he brought me towarde the gate of the outwarde Sanctuarie, which turneth toward yͤ Eaſt, & it was ſhut.

2 Then ſaid the Lord vnto me, This gate ſhalbe ſhut, and ſhall not be opened, and no man ſhal enter by it, becauſe the Lord God of Iſrael hath entred by it, and it ſhall be ſhut.

a Meaning, from the common people, but not from the Prieſts, nor the prince, reade Chap. 46.8.9.

3 It appertaineth to the Prince: the Prince him ſelfe ſhall ſit in it to eat bread before the Lorde: he ſhall enter by the way of the porche of that gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me toward the North gate before the houſe: and when I looked, beholde, the glory of the Lord filled the houſe of the Lorde, and I fell vpon my face.

5 And the Lord ſaid vnto me, Sonne of man, † marke well, and beholde with thine eyes, and heare with thine eares, all that I ſay vnto thee, concerning all the ordinaunces of the houſe of the Lord, and all the lawes thereof, and marke well the entring in of yͤ houſe with euery going forth of the Sanctuarie.

†Hebr. ſet thine heart.

6 And thou ſhalt ſay to the rebellious, [euen to the houſe of Iſrael, Thus ſayth the Lorde God, O houſe of Iſrael, ye haue ynough of all your abominations,

7 Seeing, that ye haue brought into my Sanctuarie ſtrangers, vncircumciſed in heart, and vncircumciſed in fleſh, to be in my Sanctuarie, to pollute mine houſe, when ye offer my bread, [euen] fat, and blood: and they haue broken my couenant, becauſe of all your abominations.

8 For ye haue not kept the [c] ordinances of mine holy things: but you your ſelues haue ſet other to take the charge of my Sanctuarie.

9 Thus ſaith the Lorde God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh, ſhall enter into my Sanctuarie, of any ſtranger that is among the children of Iſrael,

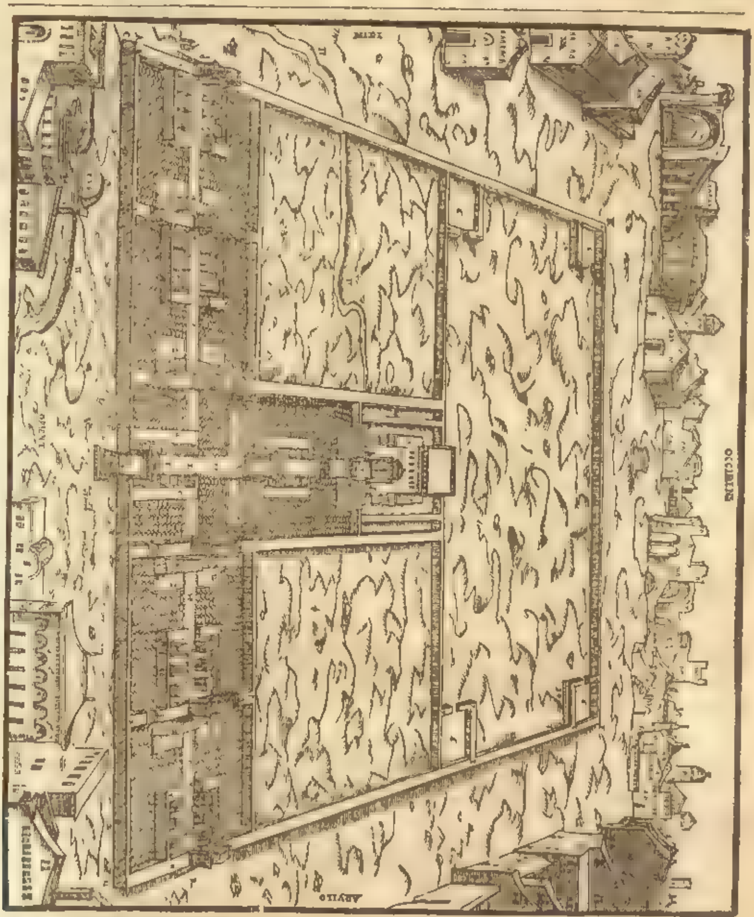
10 Neither yet the Leuites that are gone backe from me, when Iſrael went aſtray, which went aſtray from me after their idoles, but they ſhal beare their iniquitie.

11 And

b For they had brought idolaters which were of other countreys, to teach them their idolatrie, Chap. 23.40.

c Ye haue not offred vnto me according to my Lawe.

d The Leuites which had committed idolatrie were put from their dignitie and could not be receiued into the Prieſtes office, although they had beene of the houſe of Aaron, but muſt ſerue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23.9.



This figure, mentioned in the notes of the 40.41.42.44.46. and 47. Chapters, is here placed as in the middes, after the other figures, because it doeth, as it were, conteine them.

11 And they ſhall ſerue in my Sanctuarie, and keepe the gates of the Houſe, and miniſter in the Houſe: they ſhall ſlay the burnt offring and the ſacrifice for the people: and they ſhall ſtand before them to ſerue them.

12 Becauſe they ſerued before their idoles, and cauſed the houſe of Iſrael to fall into iniquitie, therefore haue I lift vp mine hand againſt them, ſaith yͤ Lord God, and they ſhal beare their iniquitie,

13 And they ſhall not come neere vnto me to do the office of the Prieſt vnto me, neither ſhall they come neere vnto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the houſe, for all the ſeruice thereof, and for all that ſhalbe done therein.

15 But the Prieſts of the Leuites, the ſonnes of Zadok, that ᵉkept the charge of my Sanctuarie, when the children of Iſrael went aſtray from me, they ſhall come neere to me to ſerue me, and they ſhall ſtand before me to offer mee the fatte and the blood, ſayth the Lorde God.

e Which ob- ſerued the lawe of God, and fell not to idolatrie.

16 They ſhall enter into my Sanctuarie, and ſhall come neere to my table, to ſerue me, ⁊ they ſhall keepe my charge.

17 And when they ſhall enter in at the gates of the inner court, they ſhalbe clothed with linen garments, and no wooll ſhall come vpon them while they ſerue in the gates of the inner court, and within.

18 They ſhall haue linen bonets vpon their heads, and ſhall haue linen breeches vpon their loynes, they ſhall not gird themſelues in yͤ ſweating places.

19 But when they goe foorth into the vtter court, euen to the vtter court to the people, they ſhall put off their garments, wherein they miniſtred, and laye them in the holie chambers, and they ſhall put on other garments: for they ſhall not ſanctifie the people with their garments.

20 They ſhall not alſo ᶠſhaue their heads, nor ſuffer their lockes to growe long, but round their heads.

f As did the infidels and heathen.

21 *Neither ſhall any Prieſt drinke wine when they enter into yͤ inner court.

Leuit. 10. 9.

22 Neither ſhall they take for their *wiues a widowe, or her that is diuorced: but they ſhall take maydens of the ſeede of the houſe of Iſrael, or a widow that hath bene the widow of a Prieſt.

Leuit. 21. 13, 14.

23 And they ſhall teach my people the difference betweene the holy and prophane, and cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtand to iudge, and they ſhall iudge it acording to my iudgements: ⁊ they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, and they ſhall ſanctifie my Sabbaths.

25 *And they ſhall come at no dead perſon to defile themſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none huſband: in theſe, may they be defiled.

Leuit. 21. 1, 2. 11.

They may be [illegible] being a deadly.

26 And when he is clenſed, they ſhall reckon vnto him ſeuen dayes.

27 And when he goeth into yͤ Sanctuarie vnto the inner court to miniſter in the Sanctuarie, he ſhal offer his ſinne offring, ſayth the Lord God.

28 *And the Prieſthood ſhalbe their inheritāce, yea, I am their inheritāce: therefore ſhall ye giue them no poſſeſſion in Iſrael, for I am their poſſeſſion.

Deut. 18. 1. numb. 18. 20.

29 They ſhall eate the meate offring, and the ſinne offring, and the treſpas offring, and euery dedicate thing in Iſrael ſhalbe theirs.

30 *And all the firſt of all yͤ firſt borne, and euery oblation, euen all of euery ſort of your oblations ſhalbe the Prieſts. Ye ſhal alſo giue vnto the Prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

Exod. 13. 2. and 22. 29. and 34. 19. numb. 3. 13.

31 The Prieſts ſhall not eate of any thing, that is *dead, or torne, whether it be foule or beaſt.

Exod. 22. 31. leuit. 22. 8.

CHAP. XLV.

1 Out of the land of promiſe are there ſeparate foure portions, of which the firſt is giuen to the Prieſts and to the Temple, the ſecond to the Leuites, the third to the citie, the fourth to the Prince. 9 An exhortation vnto the heads of Iſrael. 10 Of iuſt weights and meaſures. 13 Of the firſt fruites, &c.

Moreouer whē ye ſhall deuide the land for inheritance, ye ſhall offer an oblation vnto the Lord an ᵃholy portion of the land, fiue and twentie thouſande reedes long, and ten thouſand broade: this ſhalbe holy in all the borders thereof round about.

a Of all the land of Iſrael the Lord onely requireth this portion for the Temple and for yͤ Prieſts, for the citie and for the prince.

2 Of this there ſhalbe for the Sanctuarie fiue hundreth in length with fiue hundreth in breadth, all ſquare round about, and fiftie cubites round about for the ſuburbes thereof.

3 And of this meaſure ſhalt thou meaſure the length of fiue and twentie thouſand, and the breadth of ten thouſand: and in it ſhalbe the Sanctuarie, and the moſt holy place.

4 The holy portion of the land ſhall be the Prieſtes, which miniſter in the Sanctuarie, which came neere to ſerue the Lord: and it ſhalbe a place for their houſes, and an holy place for the Sanctuarie.

5 And in yͤ fiue ⁊ twentie thouſand of length, ⁊ the ten thouſād of breadth ſhall the Leuites yͤ miniſter in yͤ houſe, haue their poſſeſſion for twentie chambers.

6 Alſo ye ſhall appoint yͤ poſſeſſion of the citie, fiue thouſand broade and fiue and twentie thouſand long ouer againſt

the oblation of the holy portion: it ſhall be for the whole houſe of Iſrael.

7 And a portion ſhalbe for the prince on the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſſion of the citie, euen before the oblation of the holy portion, and before the poſſeſſion of the citie from the weſt corner weſtwarde, and from the Eaſt corner Eaſtward, and the length ſhall be by one of the portions from the weſt border vnto the Eaſt border.

8 In this land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſſe my people, and the reſt of the land ſhall they giue to the houſe of Iſrael, according to their tribes.

9 Thus ſaith the Lorde God, Let it [b] ſuffice you, O princes of Iſrael: leaue off crueltie and oppreſſion, and execute iudgement and iuſtice: take away your exactions from my people, ſaith the Lord God.

10 Ye ſhall haue iuſt balances, and a true [c] Ephah, and a true Bath.

11 The Ephah and the Bath ſhall be equall: a Bath ſhall conteine the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof ſhall be after the Homer.

12 *And the ſhekel ſhall be]twentie gerahs, and twentie ſhekels, and fiue and twentie ſhekels and fiftene ſhekels ſhall be your Maneh.

13 ¶ This is the oblation that ye ſhall offer, the ſixt part of an Ephah of an Homer of wheate, and ye ſhall giue the ſixt part of an Ephah of an Homer of barly.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye ſhall offer the tenth part of a Bath out of the Cor: ten Baths are an Homer: for ten Baths fill an Homer.

15 And one lambe of two hundreth ſheepe out of the fat paſtures of Iſrael for a meate offring, & for a burnt offring and for peace offrings, to make reconciliation for them, ſaith the Lord God.

16 All ẏ people of the land ſhall giue] this oblation for the prince in Iſrael.

17 And it ſhall be the princes part to giue burnt offrings, and meate offrings, and drinke offrings in the ſolemne feaſts and in the new moones, and in the Sabbaths, and in all the hie feaſtes of the houſe of Iſrael: hee ſhall prepare the ſinne offring and the meate offring and the burnt offring, and the peace offrings to make reconciliation for the houſe of Iſrael.

b The Prophet ſheweth that the heads muſt be firſt reformed afore any good order can be eſtabliſhed among the people.

c Ephah and Bath were both of one quantitie, ſaue that Ephah contained dry things, & which Bath did in licour.

Leuit.5.11.
1.King.5.11.
Exod.30.13.
Leui.27.25.
Num.3.47.

d That is, threeſcore ſhekels make a weight called Mina or he ioyneth theſe three parts to a Mina.

18 ¶ Thus ſaith the Lord God, In the firſt moneth in the firſt day of the moneth, thou ſhalt take a yong bullocke without blemiſh and clenſe the Sanctuarie.

19 And the Prieſt ſhall take of the blood of the ſinne offring, and put it vpon the poſtes of the houſe, and vpon the foure corners of the frame of the altar, and vpon the poſtes of the gate of the inner court.

20 And ſo ſhalt thou doe the ſeuenth day of the moneth, for euery one that hath erred and for him that is deceiued: ſo ſhall you reconcile the houſe.

21 *In the firſt moneth in the fourteenth day of the moneth, ye ſhall haue the Paſſeouer, a feaſt of ſeuen dayes, [and ye ſhall eate vnleauened bread.

22 And vpon that day, ſhall the prince prepare for himſelfe, & for all the people of the land, a bullocke for a ſinne offring.

23 And in the ſeuen dayes of the feaſt hee ſhall make a burnt offring to the Lorde, euen of ſeuen bullocks and ſeuen rammes without blemiſh dayly for ſeuen dayes, and an hee goate dayly for a ſinne offring.

24 And he ſhall prepare a meate offring of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the ſeuenth moneth, in the fifteenth day of the moneth, ſhall he doe the like in the feaſt for ſeuen dayes, according to the ſinne offring, according to the burnt offring and according to the meate offring, and according to the oyle.

e Which was Niſan conteining part of March and part of April.

Or, court.

Exod.12.18.
Leui.23.5.

Reade Exod. 29.40.

CHAP. XLVI.

1 The ſacrifices of the Sabbath and of the newe moones. 8 Through which doores they muſt goe in, or come out of the Temple.

Thus ſaith the Lorde God, The gate of the inner court, that turneth towarde ẏ Eaſt, ſhall be ſhut the ſixe working dayes: but on the Sabbath it ſhall be opened, & in the day of the newe moone it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate, and the Prieſts ſhall make his burnt offring and his peace offrings, and he ſhal worſhip at the threſholde of the gate: after, he ſhall go foorth, but the gate ſhall not be ſhut till the euening.

3 Likewiſe the people of the lande

Verſ.1. The inner court gate whereunto they went vp by eight ſteps, as appeareth in the great figure.

ſhall worſhip at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offring that ẏ prince ſhall offer vnto the Lorde on the Sabbath day, ſhalbe ſixe lambes without blemiſh and a ramme without blemiſh.

5 And the meate offring ſhalbe an Ephah for a ramme: and the meate offring for the lambes a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he wil.

6 And in the day of the newe moone [it ſhalbe] a yong bullocke without blemiſh, and ſixe lambs and a ramme: they ſhalbe without blemiſh.

7 And he ſhall prepare a meate offring, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes according as his hand ſhall bring, and an Hin of oyle to an Ephah.

b Meaning, as he ſhal think good.

8 And when the prince ſhall enter, he ſhal go in by the way of the porch of that gate, and he ſhall goe foorth by the way thereof.

9 But when the people of the land ſhall come before the Lorde in the ſolemne feaſtes, he that entreth in by the way of the North gate to worſhip, ſhall goe out by the way of the South gate: and he that entreth by the way of the South gate, ſhall go forth by the way of the North gate: he ſhall not returne by the way of the gate whereby he came in, but they ſhall go forth ouer againſt it.

Verſ.9 He that entreth in by the North gate ſhall goe out by the South gate & contrary and in going toward the worſhippe in the middes M.

10 And the prince ſhall be in the middes of them: he ſhall go in when they go in, and when they go foorth, they ſhall go foorth together.

11 And in the feaſts, and in the ſolemnities the meat offring ſhalbe an Ephah to a bullocke, & an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince ſhall make a free burnt offring or peace offrings freely vnto the Lord, one ſhal then open him the gate that turneth towarde the Eaſt, and he ſhall make his burnt offring and his peace offrings, as he did on the Sabbath day: after, he ſhall goe foorth and when he is gone foorth, one ſhall ſhut the gate.

13 Thou ſhalt dayly make a burnt offring vnto the Lorde of a lambe of one yeere without blemiſh: thou ſhalt doe it euery morning.

14 And thou ſhalt prepare a meat offring for it euery morning the ſixt part of an Ephah, & the third part of an Hin of oyle, to mingle with the fine floure: this meate offring ſhall be continually by a perpetuall ordinance vnto ẏ Lord.

15 Thus ſhall they prepare the lambe, and the meat offring and the oyle euery morning, for a continuall burnt offring.

16 ¶ Thus ſaith ẏ Lord God If the prince giue a gift of his inheritance vnto any of his ſonnes, it ſhall be his ſonnes, and it ſhall be their poſſeſſion by inheritance.

17 But if he giue a gift of his inheritance to one of his ſeruants, then it ſhall be his to the yere of libertie: after, it ſhal returne to the prince, but his inheritance ſhall remaine to his ſonnes for them.

c Which was at the Iubile, Leui.25.9.

18 Moreouer ẏ prince ſhall not take of the peoples inheritance, nor thruſt them out of their poſſeſſion: but he ſhall cauſe his ſonnes to inherite of his owne poſſeſſion, that my people be not ſcattred euery man from his poſſeſſion.

d That he be content with that portion that God hath giuen him, as Chap.45.8.

19 ¶ After, he brought me through the entrie, which was at the ſide of the gate, into the holy chambers of the Prieſts which ſtood toward the North: and beholde, there was a place at the weſt ſide of them.

Verſ.19 He beheld the Prieſts chambers which were at the ſide of the Temple towarde the North and ſo continued to the place, which was on the Weſt ſide 5. which verſ.21. is called the vtter court, in reſpect of the inner court as alſo where the people were, was the vtter court in reſpect of the inner.

20 Then ſayde he vnto me, This is the place where the Prieſts ſhall ſeethe the treſpaſſe offring & the ſinne offring, where they ſhall bake the meat offring, that they ſhould not beare them into the vtter court, e to ſanctifie the people.

e That ẏ people ſhould not haue to do with the things which apperteine to the Lord & thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and cauſed me to go by the foure corners of the court: and beholde, in euery corner of the court there [was] a court.

22 In the foure corners of the court there were courtes ioyned of fourtie cubites long, and thirtie broad: theſe foure corners were of one meaſure.

Verſ.21 The litle court in euery corner, was fourtie cubites long 7,8. and thirtie broad,c.9,and 29.

23 And there went a wall about them, [euen] about thoſe foure, and kitchins were made vnder ẏ walles round about.

24 Then ſaid he vnto me, This is the kitchin where the miniſters of the houſe ſhall ſeeth the ſacrifice of the people.

Verſ.23 About the walles of theſe litle courtes, which were as kitchins, were litle chambers for the cookes, 10.

CHAP. XLVII.

1 The viſion of ẏ waters that came out of the Temple. 13 The coaſts of the land of promiſe, & the diuiſion thereof by tribes.

AFterwarde hee brought me vnto the doore of the houſe: and beholde, a waters yſſued out from vnder ẏ threſholde

Verſ.1 The doore of the Temple, and from vnder the threſholde iſſued out waters, which came out of the Southſide, and came towarde the Eaſt. Looke in the great figure 11.

a Whereby are meant the ſpirituall graces that ſhould be giuen to the Church vnder the kingdome of Chriſt.

of the houſe Eaſtward: for the forefront of the houſe ſtoode towarde the Eaſt, and the waters came downe from vnder the right ſide of the houſe, at the South ſide of the altar.

2 Then brought he me out towarde the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eaſtwarde: and beholde, there came foorth waters on the right ſide.

3 And when the man that had the line in his hand went foorth Eaſtward, he meaſured a thouſand cubites, and he brought mee through the waters: the waters were to the ancles.

4 Againe he meaſured a thouſand, and brought me through the waters: the waters were to the knees: againe he meaſured a thouſand, & brought me through: the waters were to ÿ loynes.

5 Afterwarde he meaſured a thouſand, and it was a [d] riuer, that I could not paſſe ouer: for the waters were riſen and the waters did flowe, as a riuer that could not be paſſed ouer.

6 And he ſayde vnto me, Sonne of man, haſt thou ſeene this? Then he brought me, and cauſed me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many trees on the one ſide, and on the other.

8 Then ſayd he vnto me, Theſe waters iſſue out toward the Eaſt countrey, and runne downe into the plaine, and ſhall go into one ſea: they ſhall runne into another ſea, and the [e] waters ſhall be wholſome.

9 And euery thing that liueth, which moueth, whereſoeuer the riuers ſhall come, ſhall liue, and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be wholſome, and euery thing ſhall liue whither the riuer commeth.

10 And then the [f] fiſhers ſhall ſtande vpon it, and from En gedi euen vnto [g] En eglaim, they ſhall ſpread out their nets: for their fiſh ſhall be according to their kindes, as the fiſh of [h] the maine ſea, exceeding many.

11 But the [i] myre places thereof, and the mariſes thereof ſhall not be wholſome: they ſhall be made ſalt pits.

12 And by this riuer vpon the brinke thereof, on this ſide, and on that ſide ſhal growe all fruitfull trees, whoſe leafe ſhall not fade, neither ſhall the fruite thereof fayle: it ſhall bring forth newe fruite according to his moneths becauſe their waters runne out of the Sanctuarie: and the fruite thereof ſhall be meate, and ÿ leafe thereof ſhalbe for ‖ medicine.

[b] Signifying that the graces of God ſhould neuer decreaſe but euer abound in his Church.

[c] Meaning the multitude of them that ſhould be refreſhed by the ſpirituall waters.

[d] Shewing that the abundance of theſe graces ſhould be ſo great, that all the world ſhould be full thereof, which is here meant by the Perſian ſea or Genezareth, and the ſea called Mediterraneum, Zech.14.8.

[e] The waters which of nature are ſalt and vnwholeſome, ſhalbe made ſweete, and comfortable.

[f] Signifying that when God beſtoweth his mercies in ſuch abundance, the miniſters ſhall by their preaching winne many.

[g] Which were cities at the corners of the ſalt or dead ſea.

[h] They ſhall be here of all ſortes and in as great abundance as in the great Ocean where they are bred.

[i] That is, the wicked and reprobate.

‖ Or, meete for meate.

‖ Or, for [illegible] and [illegible].

13 ¶ Thus ſaith the Lorde God, This ſhall be the border, whereby ye ſhall inherite the land according to the twelue tribes * of Iſrael: Ioſeph ſhall haue two portions.

* Gen.48.22.

14 And ye ſhall inherit it, one as well as another: * concerning the which I lift vp mine hande to giue it vnto your fathers, and this land ſhall fal vnto you for inheritance.

* Gen.12.7. & 13.15. & 15.18. & 26.4. deut.34.4.

15 And this ſhalbe the border [k] of the land towarde the North ſide, from the mayne ſea toward Hethlon as men go to Zedadah:

[k] By the land of promiſe he ſignifieth the ſpirituall land whereof this was a figure.

16 Hamath, Berothah, Sibraim, which is betweene the border of Damaſcus, and the border of Hamath, & Hazar, Hatticon, which is by the coaſt of Hauran.

17 And the border from the ſea ſhall be Hazar, Enan, and the border of Damaſcus, and the reſidue of the North, Northward and the border of Hamath: ſo ſhalbe the North part.

18 But the Eaſt ſide ſhall ye meaſure from Hauran, and from Damaſcus and from Gilead, & from the land of Iſrael by Iorden, and from the border vnto the Eaſt ſea: and ſo ſhalbe ÿ Eaſt part.

19 And the Southſide ſhall be toward Teman from Tamar to the waters of Meriboth in ‖ Kadeſh, and the riuer to the mayne ſea: ſo ſhall be the South part toward Teman.

‖ Or, ſtrife.

20 The Weſt part alſo ſhall be the great ſea from the border, till a man come ouer againſt Hamath: this ſhalbe the Weſt part.

21 So ſhall ye deuide this land vnto you, according to the tribes of Iſrael.

22 And you ſhall deuide it by lot for an inheritance vnto you, & to the ſtrangers that dwell among you, which ſhall beget children among you, and they ſhal be vnto you, as borne in the countrey among the children of Iſrael, they ſhall [l] part inheritance with you in the middes of the tribes of Iſrael.

[l] Meaning, that in this ſpirituall kingdome there ſhould be no difference betweene Iewe nor Gentile, but that all ſhould be partakers of this inheritance in their head Chriſt.

23 And in what tribe the ſtranger dwelleth, there ſhall ye giue him his inheritance, ſaith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the poſſeſſion of the Prieſts, of the Temple, of the Leuites, of the citie and of the Prince are rehearſed.

NOwe theſe are the names of the [a] tribes. From the North ſide, to ẏ coaſt toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damaſcus Northwarde the coaſt of Hamath, euen from the Eaſt ſide to the Weſt ſhall be a portion for Dan.

[a] The tribes after that they entred into the land vnder Ioſhua, diuided the land ſomewhat otherwiſe then is here ſet forth by this viſion.

2 And by the border of Dan from the Eaſt ſide vnto the Weſt ſide, a [portion] for Aſher.

3 And by the border of Aſher from the Eaſt part euen vnto the Weſt part, a [portion] for Naphtali.

4 And by the border of Naphtali from the Eaſt quarter vnto the Weſt ſide, a [portion] for Manaſſeh.

5 And by the border of Manaſſeh from the Eaſt ſide vnto the Weſt ſide a [portion] for Ephraim.

6 And by the border of Ephraim, from the Eaſt part euen vnto the Weſt part, a portion for Reuben.

7 And by the border of Reuben, from the Eaſt quarter vnto the Weſt quarter, a portion for Iudah.

8 And by the border of Iudah from the Eaſt part vnto the Weſt part ſhall be the [b] offring which they ſhall offer of fiue & twentie thouſand reedes broad, and of length as one of ẏ other partes, from the Eaſt ſide vnto the Weſt ſide, and the Sanctuarie ſhall be in the middes of it.

[b] That is, the portion of the ground which they ſhal ſeparate and appoint to the Lord, which ſhall be diuided into thre partes: for the Prieſts, for the Prince, and for the citie.

9 The oblation that ye ſhall offer vnto the Lord, [ſhall be] of fiue & twentie thouſand long, and of ten thouſand the breadth.

10 And for them, [euen] for the Prieſts ſhall be this holy oblation, towarde the North fiue and twenty thouſand long,] and towarde the Weſt, ten thouſand broad, and towarde the Eaſt ten thouſand broad, and toward the South fiue and twentie thouſand long, & the Sanctuarie of the Lorde ſhall be in the middes thereof.

11 It ſhall be for the Prieſts that are ſanctified of ẏ ſonnes of * Zadok, which haue kept my charge, which went not a ſtray when the children of Iſrael went aſtray, as the Leuites went aſtray.

Chap. 44.15

12 Therefore this oblation of ẏ land that is offred, ſhalbe theirs as a thing moſt holy by the border of the Leuites.

13 And ouer againſt the border of the Prieſts the Leuites ſhall haue fiue and twentie thouſand long, and ten thouſand broad: all the length [ſhall be] fiue and twentie thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither change it, nor abalienate the firſt fruites of the land: for it is holy vnto the Lord.

15 And the fiue thouſand that are left in the breadth ouer againſt the fiue and twentie thouſand, ſhall be a prophane place for the citie, for houſing, and for ſuburbes, and the citie ſhall be in the middes thereof.

16 And theſe ſhall be the meaſures thereof, the North part fiue hundreth and foure thouſand, & the South part [c] fiue hundreth and foure thouſand, and the Eaſt part fiue hundreth and foure thouſand, and the Weſt part fiue hundreth and foure thouſand.

[c] Meaning, that it ſhould be ſquare.

17 And the ſuburbes of the citie ſhall be toward the North two hundreth and fiftie, and toward the South two hundreth & fiftie, and toward the Eaſt two hundreth and fiftie, & towarde the Weſt two hundreth and fiftie.

18 And the reſidue in length ouer againſt the oblation of the holy portion [ſhalbe] ten thouſand Eaſtward, and ten thouſand Weſtward: and it ſhalbe ouer againſt the oblation of the holy portion, and the encreaſe thereof ſhalbe for foode vnto them that ſerue in the citie.

19 And they that ſerue in the citie, [ſhal be] of all the tribes of Iſrael that ſhall ſerue therein.

20 All the oblation [ſhall be] fiue and twentie thouſand with [d] fiue and twentie thouſand: you ſhall offer this oblation foure ſquare for the Sanctuarie, and for the poſſeſſion of the citie.

[d] Euery way it ſhalbe fiue and twentie thouſand.

21 And the reſidue [ſhall be] for the prince on the one ſide and on the other of the oblation of the Sanctuarie, and of the poſſeſſion of the citie, ouer againſt the fiue and twentie thouſand of the oblation towarde the Eaſt border, & Weſtward ouer againſt the fiue and twentie thouſand toward the Weſt border, ouer againſt [ſhall be] for the portion of the prince. this ſhalbe the holy oblation, and the houſe of the Sanctuarie [ſhall be] in the middes thereof.

22 Moreouer, from the poſſeſſion of the Leuites, and from the poſſeſſion of the citie, that which is in the middes ſhalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin ſhall be the princes.

23 And the reſt of the tribes [ſhall be thus:] from the Eaſt part vnto the Weſt part

[e] So that Iudah was on the North ſide of the Princes and Leuites portions, and Beniamin on ẏ South ſide.

part Beniamin [ſhalbe a portion.]

24 And by the border of Beniamin, from the Eaſt ſide vnto the Weſt ſide Simeon [a portion.]

25 And by yͤ border of Simeon from the Eaſt part vnto the Weſt part, Iſſhachar [a portion.]

26 And by the border of Iſſhachar from the Eaſt ſide vnto the Weſt, Zebulun [a portion.]

27 And by the border of Zebulun from the Eaſt part vnto the Weſt part, Gad [a portion.]

28 And by the border of Gad at the South ſide, toward [f] Temath, the border ſhalbe euen from [g] Tamar vnto] the waters of Meribath [in] Kadeſh, [and to the [h] riuer, [that runneth] into the maine ſea.

29 This is the lande, which ye ſhall diſtribute vnto the tribes of Iſrael for inheritance, and theſe are their portions, ſaith the Lord God.

30 And theſe are the boundes of the citie, on the North ſide fiue hundreth, and foure thouſand meaſures.

31 And the gates of the citie [ſhall be] after the names of the tribes of Iſrael, the gates Northward, one gate of Reuben, one gate of Iudah, [and] one gate of Leui.

32 And at the Eaſt ſide fiue hundreth and foure thouſand, & three gates, and one gate of Ioſeph, one gate of Beniamin, [and] one gate of Dan.

33 And at the South ſide, fiue hundreth and foure thouſand meaſures, and three portes, one gate of Simeon, one gate of Iſſhachar, [and] one gate of Zebulun.

34 At the Weſt ſide, fiue hundreth and foure thouſand, with their three gates, one gate of Gad, one gate of Aſher, [and] one gate of Naphtali.

35 [It was] rounde about eighteene thouſande meaſures, and the name of the citie from that day ſhall be,] ‡ The Lord is there.

[f] Which is here taken for Idumea.

[g] Which was Iericho the citie of palme trees.

[h] Meaning, Nilus that runneth into the ſea called Mediterraneum.

‡ Ebr. Iehouah ſhammah.

Daniel.

The Argvment.

THE great prouidence of God, and his ſingular mercie towarde his Church are moſt liuely here ſet foorth, who neuer leaueth his deſtitute, but now in their greateſt miſeries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with ſuch graces of his holy Spirit, that Daniel aboue all other had moſt ſpeciall reuelations of ſuch things as ſhould come to the Church, euen from the time that they were in captiuitie, to the laſt ende of the worlde, and to the generall reſurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo of the certeine nomber of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhoulde ceaſe, becauſe hee ſhoulde be the accompliſhment thereof: moreouer he ſheweth Chriſtes office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring euerlaſting life. And as from the beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, hee will ſtill leaue this exerciſe to his Church vntill the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuſeth certaine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they abſtaine from it.

IN the [a] thirde yeere of the reigne of Iehoiakim King of Iudah, came Nebuchadnezzar, King of Babel vnto Ieruſalem, and beſieged it.

2 And the Lorde gaue Iehoiakim king of Iudah into his hand, with part of the veſſels of the houſe of God, which he caried into the lande of [b] Shinar, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

3 And the King ſpake vnto [c] Aſhpenaz the maſter of his Eunuches, that he ſhould bring [d] certeine of the children of Iſrael, of the [e] Kings ſeede, and of the princes:

4 Children in whom was no blemiſh, but well [f] fauoured, and inſtruct in all wiſdome, and well ſeene in knowledge, and able to vtter knowledge, & ſuch as were able to ſtand in the Kings palace, and whome they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them pro-

[a] Reade, 2.King.24.1. and iere.25.1.

[b] Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

[c] Who was as maſter of the wardes.

[d] He calleth them Eunuches whome the King nouriſhed and brought vp to be rulers of other countries afterwarde.

[e] His purpoſe was to keepe them as hoſtages, and that he might ſhewe himſelfe victorious, and alſo by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and ſo to be able to ſerue him as gouernours in their lande: moreouer by this meanes the Iewes might be better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

[f] The King required three things: that they ſhoulde be of noble birth, that they ſhoulde be wittie and learned, and that they ſhoulde be of a ſtrong and comely nature, that they might doe him better ſeruice: this he did for his owne commoditie, therefore it is not to praiſe his liberalitie: yet in this he is worthie praiſe, that hee eſteemed learning, and knewe that it was a neceſſarie meane to gouerne by.

[g] That they might forget their owne religion and countrie faſhions, to ſerue him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was not godlie: in all pointes he refuſed the abuſe of things and ſuperſtition, in ſo much that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

part Beniamin [ſhalbe a portion.]

24 And by the border of Beniamin, from the Eaſt ſide vnto the Weſt ſide Simeon a portion.]

25 And by þ border of Simeon from the Eaſt part vnto the Weſt part, Iſſhachar [a portion.]

26 And by the border of Iſſhachar from the Eaſt ſide vnto the Weſt, Zebulun a portion.]

27 And by the border of Zebulun from the Eaſt part vnto the Weſt part, Gad a portion.]

28 And by the border of Gad at the South ſide, toward [f] Temath, the border ſhalbe euen from [g] Tamar vnto] the waters of Meribath [in Kadeſh, [and to the [h] riuer, [that runneth] into the maine ſea.

29 This is the lande, which ye ſhall diſtribute vnto the tribes of Iſrael for inheritance, and theſe are their portions, ſaith the Lord God.

30 And theſe are the boundes of the citie, on the North ſide fiue hundreth, and foure thouſand meaſures.

31 And the gates of the citie ſhall be] after the names of the tribes of Iſrael, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the Eaſt ſide fiue hundreth and foure thouſand, & three gates, and one gate of Ioſeph, one gate of Beniamin, and one gate of Dan.

33 And at the South ſide, fiue hundreth and foure thouſand meaſures, and three portes, one gate of Simeon, one gate of Iſſhachar, [and, one gate of Zebulun.

34 At the Weſt ſide, fiue hundreth and foure thouſand, with their three gates, one gate of Gad, one gate of Aſher, and] one gate of Naphtali.

35 [It was] rounde about eighteene thouſande meaſures, and the name of the citie from that day ſhall be,] [‡] The Lord is there.

[f] Which is here taken for Idumea.

[g] Which was Iericho the citie of palme trees.

[h] Meaning, Nilus that runneth into the ſea called Mediterraneum.

[‡] Ebr. Iehouah ſhammah.

Daniel.

The Argvment.

THE great prouidence of God, and his ſingular mercie towarde his Church are moſt liuely here ſet foorth, who neuer leaueth his deſtitute, but now in their greateſt miſeries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with ſuch graces of his holy Spirit, that Daniel aboue all other had moſt ſpeciall reuelations of ſuch things as ſhould come to the Church, euen from the time that they were in captiuitie, to the laſt ende of the worlde, and to the generall reſurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo of the certeine nomber of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhoulde ceaſe, becauſe hee ſhoulde be the accompliſhment thereof: moreouer he ſheweth Chriſtes office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring euerlaſting life. And as from the beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, hee will ſtill leaue this exerciſe to his Church vntill the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuſeth certeine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they abſtaine from it.

IN the [a] thirde yeere of the reigne of Iehoiakim King of Iudah, came Nebuchadnezzar, King of Babel vnto Ieruſalem, and beſieged it.

2 And the Lorde gaue Iehoiakim king of Iudah into his hand, with part of the veſſels of the houſe of God, which he caried into the lande of [b] Shinar, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

3 And the King ſpake vnto [c] Aſhpenaz the maſter of his Eunuches, that he ſhould bring [d] certeine of the children of Iſrael, of the [e] Kings ſeede, and of the princes:

4 Children in whom was no blemiſh, but well [f] fauoured, and inſtruct in all wiſdome, and well ſeene in knowledge, and able to vtter knowledge, & ſuch as were able to ſtand in the Kings palace, and whome they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them pro-

[a] Reade, 2.King.24.1. and iere.25.1.

[b] Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

[c] Who was as maſter of the wardes.

[d] He calleth them Eunuches whome the King nouriſhed and brought vp to be rulers of other countries afterwarde.

[e] His purpoſe was to keepe them as hoſtages, and that he might ſhewe his ſelfe victorious, and alſo by their good entreatie and learning of their religion, they might fauour rather him then the Iewes, and ſo to be able to ſerue him as gouernours in their lande: moreouer by this meanes the Iewes might be better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

[f] The King required three things: that they ſhoulde be of noble birth, that they ſhoulde be witte and learned, and that they ſhoulde be of a ſtrong and comely nature, that they might doe him better ſeruice: this he did for his owne commoditie, therefore it is not to praiſe his liberalitie: yet in this he is worthie praiſe, that hee eſteemed learning, and knewe that it was a neceſſarie meane to gouerne by.

[g] That they might forget their owne religion and countrie faſhions, to ſerue him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was vngodlye: in all pointes he refuſed the abuſe of things and ſuperſtition, in ſo much that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

uiſion euery day of a [h] portion of ẏ kings meat and of the wine, which he dranke, ſo nouriſhing them three yere, that at the ende thereof, they might ſtand [k] before the King.

6 Nowe among theſe were [i] certaine of the children of Iudah, Daniel, Hananiah, Miſhael and Azariah.

7 Unto whome the chiefe of the Eunuches gaue other names: for he called Daniel, Belteſhazzar, and Hananiah, Shadrach, & Miſhael, Meſhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee woulde not [l] defile himſelfe with the portion of the Kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that he might not defile himſelfe.

9 (Nowe God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches ſaid unto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therfore if he ſee your faces woorſe liking then the other children, which are of your ſort, then ſhall you make me loſe mine head unto the king.

11 Then ſayde Daniel to Melzar, whome the chiefe of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael, and Azariah,

12 Proue thy ſeruants, I beſeech thee, [o] ten dayes, and let them giue us [p] pulſe to eate, and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou ſeeſt, deale with thy ſeruants.

14 So hee conſented to them in this matter and proued them ten dayes.

15 And at the ende of ten dayes, their [q] countenances appeared fayrer, and in better liking then all ẏ childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they ſhould drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge, and underſtanding in all learning and wiſdome: alſo he gaue Daniel underſtanding of all [s] viſions and dreames.

18 Nowe when the time was [t] expired, that ẏ king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtoode they before the king.

20 And in all matters of wiſedome, and underſtanding that the king enquired of them, he found them ten times better then all the inchāters and aſtrologians that were in all his realme.

21 And Daniel was unto [u] the firſt yere of king Cyrus.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commandeth all the wiſe men of Babylon to be ſlaine becauſe they could not interprete his dreame. 16 Daniel requireth time to ſolute the queſtion. 24 Daniel is brought unto the King and ſheweth him his dreame and the interpretation thereof. 44 Of the euerlaſting kingdome of Chriſt.

AND in the [a] ſecond yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his ſpirite was [c] troubled, and his [d] ſleepe was upon him.

2 Then the king commanded to call the inchanters, and the aſtrologians and the ſorcerers, and the [e] Caldeans for to ſhew the king his dreames: ſo they came and ſtoode before the king.

3 And the King ſaide unto them, I haue dreamed a dreame, and my ſpirit was troubled to know the dreame.

4 Then ſpake the Caldeans to the King in the [f] Aramites language, O king, liue for euer: ſhewe thy ſeruants thy dreame, and we ſhall ſhewe the interpretation.

5 And the king anſwered and ſaide to the Caldeās, The thing is gone from me. If ye will not make me underſtand the dreame with ẏ interpretation thereof, ye [g] ſhalbe drawen in pieces, and your houſes ſhall be made a iakes.

[g] That by [illegible] good intreatment [illegible] they might learne to forget the doctrine of their owne people.

[h] To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue.

[k] As meete to ſerue at the table as other officers.

[i] That they [illegible] altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of religion: therefore this was a great tentation and a ſigne of ſeruitude which they were not able to reſiſt.

[l] Not that he thought it unlawfull to eate or drinke: for afterward he did eate: but becauſe the king ſhoulde not entiſe him by this ſweete poiſon to forget his religion [illegible] and [illegible] but [illegible] remembrance of [illegible] people he was and Daniel [illegible] this [illegible] how God from the beginning [illegible] a [illegible] to be a Prophet [illegible]

He ſuppoſed that [illegible] for their religion which was contrarie to the Babylonians [illegible] ſhare of no [illegible] would conſider [illegible] his owne [illegible], that [illegible] his [illegible] and this he ſpake [illegible] the Spirit of God [illegible] and to drinke [illegible] bene [illegible] that eate and drinke [illegible] when he fled from [illegible] of Egypt [illegible] God [illegible] make it [illegible] unto us, then all meates for [illegible] onely ſuffiſeth. [illegible]

[r] Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11.

[s] So that he onely was a Prophet and none of the other: for, by dreames and by viſions God appeared to his Prophets, Nomb. 12. 6.

[t] Of the three yeres aboue mentioned, vers. 5.

[u] That is, he was eſteemed in Babylon as a Prophet ſo long as the common wealth ſtoode.

[a] The father and the ſonne were both called by this name: ſo that this is meant of the ſonne, when he reigned alone: for he reigned alſo afore with his father.

[b] Not that he had many dreames, but becauſe many matters were conteined in this dreame.

[c] Becauſe it was ſo rare and ſtrange a dreame that he had not had the like.

[d] He was ſo heauie with ſleepe that he began to ſleepe againe. Some reade, and his ſleepe was broken from him.

[e] For all theſe aſtrologers and ſorcerers called themſelues by this name of honour as though all the wiſedome and knowledge of the countrie depended upon them, and that all other [illegible] of the ſame.

[f] That is in the Syrian tongue which differed not much from the Caldeans ſaue it ſeemed to be more eloquent, and therefore the [illegible] to ſpeake it: as the [illegible] do to this day.

[g] This is a [illegible] of their arrogancie which vaunted of themſelues that they had the knowledge of all things that they ſhoulde be proued fooles, and that to their perpetuall ſhame and confuſion.

6 But if ye declare the dreame and the interpretation thereof, ye ſhall receiue of me giftes and rewardes, and great honour: therefore ſhewe mee the dreame and the interpretation of it.

7 They anſwered againe, and ſaide, Let the king ſhewe [h] his ſeruants the dreame, and we wil declare the interpretation thereof.

8 Then the king anſwered, and ſaid, I knowe certeinly that ye would gaine ‡ the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to ſpeake before me till the time be changed: therefore tell mee the dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans anſwered before the king, & ſaid, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor prince nor lord that aſked ſuch things at an inchanter or aſtrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and in great furie, and commaunded to deſtroy all the wiſe men of Babel.

13 ¶ And when ſentence was giuen, the wiſe men were ſlaine: and they [i] ſought Daniel and his fellowes to be put to death.

14 Then Daniel anſwered with counſell and wiſedome to Arioch the kings ‡ chiefe ſtewarde, which was gone forth to put to death the wiſe men of Babel.

15 Yea, he anſwered and ſaid vnto Arioch the kings captaine, Why is the ſentence ſo haſtie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and deſired the king that he would giue him leaſure and that he would ſhewe the king the interpretation thereof.

17 ¶ Then Daniel went to his houſe and ſhewed the matter to Hananiah, Miſhael, and Azariah his companions,

18 That they ſhoulde beſeeche the God of heauen for grace in this ſecrete, that Daniel and his fellowes ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret reueiled vnto Daniel in a viſion by night: therefore Daniel praiſed the God of heauen.

20 And Daniel anſwered and ſaide, *The Name of God be praiſed for euer and euer: for wiſedome and ſtrength are his,

21 And hee [k] changeth the times and ſeaſons: he taketh away kings: he ſetteth vp kings: he giueth wiſedome vnto the wiſe, and vnderſtanding to thoſe that vnderſtand.

22 Hee diſcouereth the deepe and ſecret things: he knoweth what is in the darkenes, and the [l] light dwelleth with him.

23 I thanke thee and praiſe thee, O thou God of my fathers, that thou haſt giuen me wiſedome and [m] ſtrength, and haſt ſhewed me nowe the thing that we deſired of thee: for thou haſt declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to deſtroy the wiſe men of Babel: he went and ſayde thus vnto him, Deſtroy not [n] the wiſe men of Babel, [o] but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haſte, and ſaide thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then anſwered the king, and ſaid vnto Daniel, whoſe name was Belteſhazzar, Art thou able to ſhewe me the dreame which I haue ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demaunded, can neither the wiſe, the aſtrologians, the inchanters, nor the ſoothſayers declare vnto the king.

28 But there is a God in [p] heauen that reueileth ſecretes, and ſheweth the king Nebuchadnezzar what ſhall be in the latter dayes. Thy dreame, and the things, which thou haſt ſeene in thine head vpon thy bed, is this.

29 O King, when thou waſt in thy bed, thoughtes came into thy minde, what ſhould come to paſſe hereafter, and he that reueileth ſecrets telleth thee, what ſhall come.

30 As for me, this ſecret is not ſhewed me for any wiſdome that I haue, more

[h] Herein appeareth their ignorance that notwithſtanding their bragges yet were they not able to tell the dreame, except he entred them into the matter: & therefore they would pretend knowledge where was but meere ignorance and ſo as deceiuers of the people, they were worthie to die.

‡ Ebr. redeeme the time.

[i] Which declareth that God would not haue his ſeruants ioyned in the companie of theſe ſorcerers & aſtrologers whoſe artes were wicked, and therefore iuſtly worthie to die, though the King did it vpon a rage, and no reaſon.

‡ Or, the captaine of the garde.

* Pſal. 113, 2. and 115, 18.

[k] He ſheweth [illegible] the wiſe [illegible] not knowledge, but are darke [illegible] and [illegible] of [illegible] ſo, it commeth onely of God, [illegible] man vnderſtandeth all [illegible].

[l] To whome thou [illegible] thy [illegible], and didſt [illegible] to this ſtate, whereby he exceedeth all other gods.

[m] Meaning, power to interprete it.

[n] Whereby appeareth that many were ſlaine as here.

[o] And the reſt, Daniels offer were preſerued: yet not that Daniel fauoured their wicked profeſſion but that he had reſpect to equitie becauſe the king proceeded according to his wicked affection, & not conſidering if their ſcience were lawfull or no.

[p] He affirmeth that man by reaſon, and arte is not able to attaine to the knowledge of Gods ſecrets, but the vnderſtanding thereof muſt come of God: whereby he armeth the King with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie myſteries that ſhould be reueiled.

[q] Becauſe he had ſaide that God onely muſt reueile theſe ſignifications of this dreame, the King might haue asked why Daniel did enterpriſe to enterpret it: and therefore he ſheweth, that he was but Gods miniſter, and had no giftes, but ſuch as God had giuen him to ſet forth his glorie.

then any other liuing, but onely to ſhew the King the interpretation, and that thou mighteſt knowe the thoughtes of thine heart.

31 O King, thou ſaweſt, and beholde, there [was] a great image: this great image whoſe glorie was ſo excellent, ſtoode before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breaſt and his armes of ſiluer, his bellie and his thighs of braſſe,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without handes, which ſmote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braſſe, the ſiluer and the golde broken all together, and became like the chaffe of the ſommer floures, & the winde caried them away, that no place was founde for them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of kings: for the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glorie.

38 And in all places] where the children of men dwell, the beaſtes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee ſhall riſe another kingdome, inferiour to thee, of ſiluer, and another thirde kingdome ſhalbe] of braſſe, which ſhall beare rule ouer all the earth.

40 And the fourth kingdome ſhalbe ſtrong as yron: for as yron breaketh in pieces, and ſubdueth all things, and as yron bruſeth all theſe things, ſo ſhall it breake in pieces and bruſe all.

41 Whereas thou ſaweſt the feete and toes, part of potters clay, and part of yron, the kingdome ſhalbe [x] deuided, but there ſhall be in it of the ſtrength of the yron, as thou ſaweſt the yron mixt with the clay, and earth.

42 And as ỹ toes of the feete were] part of yron, and part of clay, ſo [y] ſhall the kingdome bee partly ſtrong, and partly broken.

43 And whereas thou ſaweſt yron mixt with clay & earth, they ſhal mingle themſelues with the ſeede of men: but they ſhall not ioyne one with another, as yron can not be mixed with clay.

44 And in the dayes of theſe Kings, ſhall the God of heauen ſet vp a kingdome which [z] ſhall neuer be deſtroyed: and this kingdome ſhall not be giuen to another people, but it ſhall breake, and deſtroy all theſe kingdomes, and it ſhall ſtand for euer.

45 Whereas thou ſaweſt, that the [a] ſtone was cut off the mountaine without hands, and that it brake in pieces the yron, the braſſe, the clay, the ſiluer and the golde: ſo ỹ great God hath ſhewed the King, what ſhall come to paſſe hereafter, and the dreame is true, and the interpretation thereof is ſure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and bowed himſelfe vnto Daniel, and commanded that they ſhould offer meate offerings, and ſweete odours vnto him.

47 [b] Alſo ỹ king anſwered vnto Daniel, and ſaide, I know of a trueth that your [c] God is a God of gods, & the Lord of Kings, and the reueiler of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gaue him many and great [d] giftes. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wiſe men of Babel.

49 Then Daniel [e] made requeſt to the King, and hee ſet Shadrach, Meſhach, and Abednego ouer the charge of the prouince of Babel: but Daniel ſate in the [f] gate of the King.

---

[p] By gold si[illegible] Romane kingdomes which [illegible] Christ which [illegible] the ſtone come him ſe[illegible], and deſtroy the laſt and this was to aſſure the Iewes that their afflictions ſhould not ende with the empire of the Caldeans, but that they ſhould paciently abide the comming of Meſſiah, which ſhould be at the ende of this fourth monarchie.

[q] Daniel leaueth out the kingdome of the Aſſyrians, which was before the Babylonians, both becauſe it was not a monarchie and generall empire and alſo becauſe he would declare the things that were to come, to the comming of Chriſt for the comfort of the [illegible] ſhewing that the world ſhould grow worſe & worſe, till [illegible] Chriſt. [s] That is of the [illegible] ſhalbe of braſſe not al-[illegible] to the [illegible]. [t] That is, [illegible] which after Alexan[illegible] Grecians, Syrians and Egyptians.

[x] They ſhal haue ciuill warres and continuall diſcordes among themſelues.

[y] They ſhall by mariages, and affinities ſeke to make themſelues ſtrong, yet ſhal they neuer be ioyned in heartes.

[z] His purpoſe is to ſhew that all the kingdomes of the world are tranſitorie, and that the kingdome of Chriſt ſhall onely remaine for euer.

[a] Meaning Chriſt, who was ſent of God and not ſet vp by man, whoſe kingdome at the beginning ſhould be ſmall, and without beautie to mans iudgement, but ſhould at length grow and fill the whole earth, which he calleth a great mountaine, as verſ. 35. And this kingdome, which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to euery member thereof, ſhall be eternall: for the ſpirit that is in them, is eternall, Rom. 8,10.

[b] Though the humbling of the King ſeemed to deſerue commendation, yet becauſe he robbed Gods honour with the Prophets, it is to be reproued: and Daniel herein erred, if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

[c] This confeſſion was but a ſodeine motion, as it was alſo in Pharaoh, Exod. 9,27,28. but his heart was not touched as appeareth ſoone afterward.

[d] Not that the Prophet was deſirous of giftes or honour, but becauſe by this meanes he might releeue his poore brethren which were greuouſly oppreſſed in this their captiuitie, and alſo he receiued them, leaſt he ſhould offend this cruel King, which willingly gaue them.

[e] Hee did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue ſome releaſe and eaſe by their benefite.

[f] Meaning, that either he was a iudge, or that he had the whole authoritie, ſo that none could be admitted to the Kings preſence, but by him.

CHAP. III.

1 The King ſetteth vp a golden image. 8 Certaine are accuſed becauſe they deſpiſed the Kings commandement, and are put into a burning ouen. 25 By beleife in God they are deliuered from the fire. 26 Nebuchad-nezzar confeſſeth the power of God after the ſight of the miracle.

NEbuchad-nezzar the King made [a] an image of golde, whoſe height was threeſcore cubits, and ỹ breadth thereof ſixe cubits: he ſet it vp in ỹ plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king ſent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the prouinces, that they ſhould come to the dedication of the image, which Nebuchad-nezzar the king had ſet vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counſellers, the officers, and al the gouernours of the prouinces were aſſembled vnto the dedicating of the image, that Nebuchad-nezzar the king had ſet vp: and they ſtood before the image, which Nebuchad-nezzar had ſet vp.

4 Then an herald cried aloude, Be it knowen to you, O people, nations, and languages,

5 That when ye heare the ſounde of the cornet, trumpet, harpe, ſackebut, pſalterie, dulcimer, and all inſtruments of muſicke, ye fall downe and worſhip the golden image, that Nebuchad-nezzar the king hath ſet vp.

6 And whoſoeuer falleth not downe and worſhippeth, ſhall the ſame houre be caſt into the middes of an hote firie fornace.

7 Therefore aſſone as all the people heard the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and all inſtruments of muſicke, all the people, nations, and languages fel downe and worſhipped the golden image, that Nebuchad-nezzar the king had ſet vp.

8 ¶ By reaſon whereof at that ſame time came men of ỹ Caldeans, and grieuouſly accuſed the Iewes.

9 For they ſpake and ſayd to ỹ king Nebuchad-nezzar, O king, liue for euer.

10 Thou O king, haſt made a decree, that euery man that ſhall heare ỹ ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and dulcimer, and all inſtruments of muſicke, ſhall fall downe, and worſhip the golden image,

11 And whoſoeuer falleth not downe, and worſhippeth, that he ſhould be caſt into the middes of an hote firie fornace.

12 There are certaine Iewes whom thou haſt ſet ouer the charge of the prouince of Babel, [e] Shadrach, Meſhach, and Abednego: theſe men, O king haue not regarded thy commandement, neither will they ſerue thy gods, nor worſhip the golden image, that thou haſt ſet vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they ſhould bring Shadrach, Meſhach, and Abednego: ſo theſe men were brought before the king.

14 And Nebuchad-nezzar ſpake, and ſaid vnto them, What diſorder? will not you, Shadrach, Meſhach, and Abednego ſerue my god, nor worſhip the golden image, that I haue ſet vp?

15 [f] Now therefore are ye ready when ye heare the ſounde of the cornet, trumpet, harpe, ſackebut, pſalterie, and dulcimer, and all inſtruments of muſike, to fall downe, & worſhip the image, which I haue made? for if ye worſhip it not, ye ſhalbe caſt immediatly into the middes of an hote firie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered and ſaid to ỹ king, O Nebuchad-nezzar, we are not carefull to anſwere thee in this matter.

17 Behold, our God whom we ſerue, is [h] able to deliuer vs from the hote firie fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen to thee, O king, that we will not ſerue thy gods, nor worſhip the golden image, which thou haſt ſet vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his viſage was changed againſt Shadrach, Meſhach, and Abednego: therefore hee charged and commanded ỹ they ſhould heate the fornace at once ſeuen times more then it was wont to be heat.

20 And he charged the moſt valiant men of warre that were in his armie, to bind Shadrach, Meſhach, and Abednego, and to caſt them into the hote firie fornace.

21 So theſe men were bound in their

coates,

[a] Vnder pretence of religion and holines the king ſet vp image to his idole Bel, he ſought his owne ambition and vaine glorie: and this declareth that hee was not touched with the true feare of God before, but that he confeſſed him on a ſudden motion, as the wicked when they are ouercome with the greatnes of his workes. The Greeke interpreters write, that this was done eightene yeeres after ỹ dreame, and as may appeare the king feared leaſt the Iewes by their religion ſhould haue altered the ſtate of his cōmon weale, and therefore hee meant to bring al to one kind of religion, and ſo rather ſought his owne quietnes then Gods glorie.

[b] Shewing, that the idole is not knowne for an idole ſo long as he is but the worke man, but when the ceremonies and cuſtomes are receiued, and vſed, and the conſent of the people is there then of a blocke they thinke they haue made a god.

[c] This was ſufficient with the wicked at all times to approue their religion, if the kings antiquitie were alleged for the eſtabliſhment thereof, not conſidering in the meane ſeaſon what Gods word did permit.

[d] Theſe are the two dangerous weapons wherewith Satan vſeth to fight againſt the children of God, the conſent of the multitude and the crueltie of the puniſhment: for though ſome feared God, yet the multitude which conſented to the wickednes, aſtonied them: and here the King required not an inward conſent but an outward geſture, that the Iewes might by litle and litle learne to forget their true religion,

[e] It ſeemeth, that they named not Daniel because hee had credite in the kings fauour, thinking if theſe three had bene deſtroyed they might haue had better occaſion to accuſe Daniel: and this declareth that the policie of erecting this image was inuented by the malicious flatterers, which ſought nothing but the deſtruction of the Iewes whom they accuſed of rebellion and ingratitude.

[f] Signifying that he would receiue them to grace, if they would now at the length obey his decree.

[g] For they ſhould haue done iniurie to God if they ſhould haue doubted in this holy cauſe, and therefore they ſay, that they are reſolued to die for Gods cauſe.

[h] They grounded on two points, firſt on the power and prouidence of God ouer them, and ſecondly on their cauſe, which was Gods glorie, and the teſtifying of his true religion, with their blood and ſo make open confeſſion that they will not ſo much as outwardly conſent to idolatrie.

[i] This declareth that the more that tyrants rage, and the more that they ſette them ſelues in inuenting ſtrange and cruell puniſhments, the more is God glorified by his ſeruants to whom he giueth patience and conſtancie to abide the crueltie of their torment: for either he deliuereth them from death, or els for this life giueth them a better.

coates, their hoſen, & their clokes, with their other garments, and caſt into the middes of the hote fierie fornace.

22 Therefore, becauſe the kings commandement was ſtrait, that the fornace ſhould be exceeding hote, the flame of the fire ſlewe thoſe men þ brought forth Shadrach, Meſhach and Abednego.

23 And theſe three men Shadrach, Meſhach & Abednego fell downe bound into the middes of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar þ king was aſtonied and roſe vp in haſte, and ſpake, and ſaide vnto his counſellers, Did not we caſt three men bound into the middes of the fire? Who anſwered and ſaid vnto þ king, It is true, O king.

25 And he anſwered, and ſaide, Lo, I ſee foure men looſe, walking in the middes of the fire, & they haue no hurt, and the forme of the fourth is like the [k] ſonne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, and ſpake and ſaid, Shadrach, Meſhach and Abednego, the ſeruants of the hie God, go forth & come hither: ſo Shadrach, Meſhach and Abednego [l] came foorth of the middes of the fire.

27 Then the nobles, princes & dukes, and the kings counſellers came together to ſee theſe men, becauſe the fire had no power ouer their bodies: for not an heare of their head was burnt, neither were their coates changed, nor any ſmel of fire came vpon them.

28 Wherefore Nebuchad-nezzar ſpake and ſaid, Bleſſed be the God of Shadrach, Meſhach and Abednego, who hath ſent his Angel, and deliuered his ſeruants, that put their truſt in him, and haue changed the kings commandement, and yeelded their bodies rather then they woulde ſerue or worſhip any god ſaue their owne God.

29 Therefore I make a decree, that euery people, nation & language, which ſpeake any blaſpheme againſt the God of Shadrach, Meſhach and Abednego, ſhall be drawen in pieces, and their houſes ſhall be made a iakes, becauſe there is no god that can deliuer after this ſort.

30 Then the king promoted Shadrach, Meſhach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the ſignes and wonders, that the hie God hath wrought toward me.

33 How great are his ſignes, and how mightie are his wonders! [p] his kingdome is an euerlaſting kingdome, and his dominion [is] from generation to generation.

k For the Angels were called the ſonnes of God, becauſe of their excellencie: therefore the king called this Angel whome God ſent to comfort his in theſe great torments, the ſonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time was appointed, as Noah remained in the Arke till the Lord called him foorth.

m He was moued by the greatnes of this miracle to praiſe God, but his heart was not touched. And here we ſee that miracles are not ſufficient to conuert men to God but that doctrine muſt chiefly be adioyned, without the which there can be no faith.

n If this heathen King moued by Gods Spirit would not haue God blaſphemed, but made a lawe, and ſet a puniſhment to ſuch as offended, much more ought al they that profeſſe religion, take order that ſuch impietie reigne not, leaſt in ſo doing as their knowledge and charge is greater, ſo [illegible] their puniſhment.

o Meaning, fo[r] [illegible] re- tended.

p Read, Chap. 2.44.

CHAP. IIII.

1 Another dreame of Nebuchad-nezzar, which Daniel declareth. 20 The Prophet declareth howe of a proud King he ſhould become as a beaſt. 31 After, he confeſſeth the power of God and is reſtored to his former dignitie.

I Nebuchad-nezzar being at [a] reſt in mine houſe, and flouriſhing in my palace,

2 Sawe a dreame, which made me afraide, and the thoughts vpon my bed, and the viſions of mine head troubled me.

3 Therefore made I a decree, that they ſhoulde bring all the wiſe men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the aſtrologians, the Caldeans and the ſoothſaiers, to whom I tolde the dreame, but [c] they coulde not ſhewe me the interpretation thereof,

5 Till at the laſt Daniel came before me, (whoſe name was Belteſhazzar, according to the name of my god, which hath the ſpirit of the holy gods in him) and before him I tolde the dreame, [ſaying,]

6 O Belteſhazzar, [e] chiefe of the enchanters, becauſe I knowe, that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dreame, that I haue ſeene, and the interpretation thereof.

7 Thus were the viſions of mine head in my bed. And beholde, I ſawe a [f] tree in the middes of the earth and the height thereof was great:

8 A great tree and ſtrong, and the height thereof reached vnto heauen, and the ſight thereof to the endes of all the earth.

9 The boughes thereof [were] faire and the fruite thereof much, and in it was meate for all: it made a ſhadowe vnder it for the beaſtes of the fielde, and the foules of the heauen dwelt in the boughes thereof, and all fleſh fed of it.

a There was no trouble that might cauſe mee to dreame, and therefore it came onely of God.

b This was another dreame beſides that which he ſawe of the foure empires: for Daniel both declared what that dreame was, and what it ment: and here he onely expoundeth the dreame.

c In that that he ſent abroade to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was euer readie at hand, it declareth the nature of the vngodly, which neuer ſeeke to the ſeruants of God, but for verie neceſſitie, and then they ſpare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole which thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which alſo was a great griefe to the Prophet to be nombred among the ſorcerers and men whoſe practiſes were wicked and contrary to Gods worde.

f By the tree, is ſignified the dignitie of a king, whom God ordeineth to be a defence for all kinde of men, and whoſe ſtate is profitable for mankinde.

10 I ſawe

10 I ſawe in the viſions of mine head vpon my bed, and beholde, a [g] Watchman and an holy one came downe from heauen,

11 And cryed aloude, and ſaide thus, Hewe downe ẏ tree, and breake off his branches: ſhake off his leaues, and ſcatter his fruite, that the beaſts may flee from vnder it, and the foules from his branches.

12 Neuertheleſſe leaue the ſtumpe of his rootes in the earth, and with a band of yron and braſſe binde it among the graſſe of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beaſts among the graſſe of the fielde.

13 [h] Let his heart be changed from mans nature, and let a beaſts heart be giuen vnto him, and let ſeuen times be paſſed ouer him.

14 The ſentence is [i] according to the decree of the watchmen, and according to the worde of ẏ holy ones: the demande [was] anſwered, to the intent that liuing men may knowe, that ẏ moſt high hath power ouer the kingdome of men, and giueth it to whom ſo euer he will, and appointeth ouer it thẽ moſt abiect among men.

15 This is the dreame, [that] I king Nebuchad nezzar haue ſeene: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhewe me the interpretation: but thou art able, for the ſpirite of the holie gods [is] in thee.

16 ¶ Then Daniel (whoſe name [was] Belteſhazzar) helde his [k] peace by the ſpace of one houre, ⁊ his thoughts troubled him, and the king ſpake and ſaid, Belteſhazzar, let neither ẏ dreame, nor the interpretation thereof trouble thee. Belteſhazzar anſwered and ſaide, My lorde, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof through all the worlde,

18 Whoſe leaues were faire and the fruite thereof much, and in it was meate for all vnder the which the beaſts of the fielde dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, O king, that art great and mightie: for thy greatnes is growẽ, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Where as the king ſawe a watchman, and an holy one that came downe from heauen, ⁊ ſaid, Hewe downe ẏ tree and deſtroy it, yet leaue ẏ ſtumpe of the rootes thereof in the earth, and with a band of yron ⁊ braſſe bind it among the graſſe of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beaſts of the fielde, [l] till ſeuen times paſſe ouer him,

21 This is ẏ interpretation, O king, and it is the decree of ẏ moſt high, which is come vpon my lord the king,

22 That they ſhall driue thee from men, and thy dwelling ſhalbe with the beaſts of the fielde: they ſhall make thee to eate graſſe as the oxen, and they ſhal [m] wet thee with the dewe of heauen: and ſeuen times ſhal paſſe ouer thee, til thou knowe, that the moſt high beareth rule ouer the kingdome of men, and giueth it to whom ſo euer he will.

23 Where as they ſaid, that one ſhould leaue the ſtumpe of the tree rootes, thy kingdome ſhall remaine vnto thee: after that, thou ſhalt know, that the heauens haue the rule.

24 [n] Wherefore, O king, let my counſel be acceptable vnto thee, and [o] breake off thy ſinnes by righteouſnes, and thine iniquities by mercie toward ẏ poore: lo, let there be an [p] healing of thine errour.

25 All theſe things ſhall come vpon the king Nebuchad nezzar.

26 ¶ At the end of twelue moneths, he walked in the royall palace of Babel.

27 [q] And the king ſpake and ſaid, Is not this great Babel, that I haue built for the houſe of the kingdome by ẏ might of my power, and for the honour of my maieſtie?

28 While the word was in the kings mouth, a voyce came downe from heauen, ſaying, O king Nebuchad nezzar, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhal driue thee from men, and thy dwelling ſhalbe with ẏ beaſts of the field: they ſhall make thee to eate graſſe as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt high beareth rule ouer the kingdome of men, and giueth it vnto whom ſo euer he will.

30 The very ſame houre was this thing fulfilled vpon Nebuchad nezzar, and he was driuen from men, ⁊ did eate graſſe

g Meaning, the Angel of God, [illegible] ne[illegible] no[illegible], b[illegible] readie to do Gods [illegible] is [illegible] both [illegible] for [illegible], but [illegible] ly [illegible] that that he commanded to cut downe this tree, he knewe that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchad nezzar should not onely for a time waxe mad, [illegible] but be like a beaſt.

i God hath decreed this iudgement, & the whole armie of Angels haue as it were ſubſcribed to it to take as it were the execution of his decree againſt all them that lift vp themſelues againſt God.

k Hee was troubled for the great iudgement of God which he ſawe prepared againſt the king: and ſo the Prophets vſed on the one part to pronounce Gods iudgements for the zeale they bare to his glorie, and on the other part to haue compaſſion vpon man, and alſo to conſider that they ſhoulde be ſubiect to Gods iudgements, if he did not regard them with pitie.

l Whereby he meaneth a long space, as ſeuen yeres. Some interprete ſeuen moneths and others ſeuen weekes but it betokeneth the terme of yeres.

m Not that his ſhape or forme was changed into a beaſt, but that he was either ſtricken mad, and ſo auoided mans companie, or was caſt out for his tyrannie, and ſo wandred among the beaſts and ate herbes and graſſe.

n Daniel ſheweth the cauſe why God thus puniſhed him.

o Ceaſe from prouoking God to anger any longer by thy ſinnes, that he may mitigate his puniſhment, if thou ſhewe by thine vpright life that thou art truly turned and repentant.

p Whether the errours of thy former life to be redreſſed.

q After that Daniel had declared this viſion and thus the Prophet declared that it is not in man to conuert to God except his ſpirit mooue him, ſeeing that theſe terrible threatnings could not moue him to repent.

graſſe as the oxen, and his body was wet with the dewe of heauen, till his heares were growẽ as egles feathers, and his nayles like birdes clawes.

31 And at the end of theſe [r] dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, & mine vnderſtanding was reſtored vnto me, and I gaue thankes vnto the moſt high, and I prayſed and honoured him ẏ liueth for euer, *whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of ẏ earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was reſtored vnto me, and my counſellours [t] and my princes ſought vnto me, & I was eſtabliſhed in my kingdome, and my glory was augmented toward me.

34 Nowe therefore I Nebuchad-nezzar prayſe, and extoll and magnifie the King of heauen, whoſe workes are all trueth, and his wayes iudgement, and thoſe that walke in pride, he is able to abaſe.

r When the terme of theſe ſeuen yeres was accompliſhed.

Chap. 7,14. mich. 4,7. luk. 1,33.

s He confeſſeth Gods wil to be the rule of all iuſtice & moſt perfite rule whereby he gouerneth both heauen and Angels and deuils, ſo that no man ought to murmure or aske a reaſon of his doings, but onely to ſtand content therewith and giue him the glorie.

t By whom it ſeemeth that he had bene put from his kingdome before.

u He doeth not onely praiſe God for his deliuerance, but alſo confeſſeth his fault that God may onely haue the glorie, and that he may be exalted and man caſt downe.

CHAP. V.

5 Belſhazzar King of Babylon ſeeth an hand writing on the wall. 8 The ſoothſayers called of the King, cannot expounde the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The King is ſlaine. 31 Darius enioyeth the kingdome.

KIng [a] Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine [b] before the thouſand.

2 And Belſhazzar whiles he taſted the wine, commanded to bring him the golden and ſiluer veſſels, which his [c] father Nebuchad-nezzar had brought from the Temple in Ieruſalem, that the King and his princes, his wiues, and his cõcubines might drinke therein.

3 Then were brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Ieruſalem, and the King & his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and prayſed the [d] gods of gold, and of ſiluer, of braſſe, of yron, of wood and of ſtone.

5 At the ſame houre appeared fingers of a mans hand, which wrote ouer [e] againſt the candleſticke vpon the plaiſter of the wall of the Kings palace, and the King ſawe the palme of the hand that wrote.

6 Then the Kings countenance was changed, & his thoughts troubled him ſo that the ioyntes of his loynes were looſed and his [f] knees ſmote one againſt the other.

7 Wherefore [g] the King cried loude, that they ſhould bring the aſtrologians, the Caldeans and the ſoothſayers. And the King ſpake, and ſaid to the wiſe men of Babel, Whoſoeuer can reade this writing, and declare me the interpretation thereof, ſhalbe clothed with purple, and ſhall haue a chaine of gold about his necke, and ſhalbe the third ruler in the kingdome.

8 Then came all ẏ Kings wiſe men, but they coulde neither reade ẏ writing, nor ſhewe the King the interpretation.

9 Then was King Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtonied.

10 Now the [h] Queene by reaſon of the talke of the King and his princes, came into the banket houſe, and the Queene ſpake, and ſaide, O King, liue for euer: let not thy thoughtes trouble thee, nor let thy countenãce be changed.

11 There is a man in thy kingdome, in whom is the ſpirit of the holy gods, and in the dayes of thy father, light and vnderſtanding and wiſdome like the wiſdome of the goddes, was found in him: whom the King Nebuchad-nezzar thy father the King, I ſay, thy father, made chiefe of the [i] enchanters, aſtrologians, Caldeans, and ſoothſayers,

12 Becauſe a more excellent ſpirit, and knowledge and vnderſtanding for he did expound dreames, and declare hard ſentences, and diſſolued doubtes, were found in him, euen in Daniel, whom the King named Belteſhazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King ſpake and ſaid vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father ẏ King brought out of Iewrie?

14 Now

a Daniel reciteth this hiſtorie of King Belſhazzar Euil-merodachs ſonne, to ſhew Gods iudgements againſt the wicked for the deliuerance of his Church, and how the prophecie of Ieremiah was true, that they ſhould be deliuered after ſeuentie yeres.

b The kings of the Eaſt partes then vſed, to come ſeldome openly, and ſeemed [illegible] to be ſit in their companie, and rather to ſhewe their power and howe [illegible] the [illegible] betwene [illegible] he made a ſolemne banket, and to ſhewe himſelf in their companie [illegible] but by drinking wine: thus the wicked are moſt diſſolute and [illegible] their deſtruction is at hand.

c [illegible] Nabuchad-nezzar, his grandfather.

d In contempt of the true God they praiſed their idoles not that they thought, that the golde or ſiluer were gods, but that there was a certaine diuine power in them to do them good, which is alſo the opinion of all idolaters.

e That he might the better beleeue.

f So he that before contemned God, was now by this ſigne conſtrained to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles ſeke many meanes, who drawe the from God, becauſe they ſeke not to him who is the one y comfort in al afflictions.

h To wit, his grandmother Nebuchadnezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange newes.

i Read Chap. 4,6. And this declareth, that both this name was giuen vnto him and alſo that he did not vſe theſe wicked practiſes, becauſe he was not among them when all were called.

k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation as they had [illegible], thinking that the [illegible] of prophesie and understanding came of them.

14 Now I haue heard of thee, ẏ ᵏthe ſpirit of the holy gods is in thee, & that light and vnderſtanding and excellent wiſdome is found in thee.

15 Nowe therefore wiſemen, and aſtrologians haue beene brought before me, that they ſhould reade this writing, and ſhew me the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, ẏ thou couldſt ſhew interpretations, & diſſolue doubts: now if thou canſt reade the writing, and ſhew me the interpretation therof, thou ſhalt bee clothed with purple, and ſhalt haue a chaine of gold about thy necke, & ſhalt be the third ruler in the kingdome.

17 Then Daniel anſwered, & ſaid before the king, Keepe thy rewards to thy ſelfe and giue thy giftes to another: yet I will reade the writing vnto the King, and ſhew him the interpretation.

l Before he read the writing, he declareth to the king his great ingratitude towarde God, who could not be moued to giue him the glorie, conſidering his wonderfull worke towarde his grandfather, and ſo ſheweth that he doeth not ſinne of ignorance, but of malice.

18 O King, heare thou ˡThe moſt high God gaue vnto Nebuchadnezzar thy father a kingdome, and maieſtie and honour and glorie.

19 And for the maieſtie that hee gaue him, all people, nations, and languages trembled and feared before him: he put to death whome hee would: hee ſmote whō he would: whom he would he ſet vp, and whom he would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, he was depoſed frō his kingly throne, and they tooke his honour from him.

21 And he was driuē from the ſonnes of men, and his heart was made like the beaſtes, and his dwelling was with the wild aſſes. they fed him with graſſe like oxen, and his bodie was wet with the dew of the heauen, till he knew, that the moſt high God bare rule ouer the kingdome of men, & that he appointeth ouer it, whomſoeuer he pleaſeth.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all theſe things,

23 But haſt lift vp thy ſelfe againſt the Lord of heauen and they haue brought the veſſels of his houſe before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou haſt prayſed the gods of ſiluer and gold of braſſe yron, wood and ſtone, which neither ſee neither heare, nor vnderſtand: and the God in whoſe hande thy breath is and al thy wayes, him haſt thou not glorified.

24 ᵐThen was the palme of the hand ſent from him, and hath written this writing.

m After that God had ſo long [illegible] deferred his anger, [illegible] [illegible] forthwith [illegible].

25 And this is the writing that he hath written, MENE, MENE, TEKEL, VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finiſhed it.

27 TEKEL, thou art wayed in the ballance, and art found too light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Perſians.

n This [illegible], being [illegible] the certaintie of the thing, ſignifying that God had moſt [illegible] [illegible] time of his kingdome, & that [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] Cyrus [illegible] had the dominion.

29 Then at the commandement of Belſhazzar they clothed Daniel with purple and put a chaine of golde about his necke and made a proclamation concerning him that he ſhould be the thirde ruler in the kingdome.

30 The ſame night was Belſhazzar the King of the Caldeans ſlaine.

31 And Darius of the Medes tooke the kingdome, being threeſcore and two yere olde.

CHAP. VI.

1 Daniel is made ruler ouer ẏ gouernours. 5 An act againſt Daniel. 16 He is put into a denne of lions by the commandement of the king. 22 He is deliuered by faith in God. 24 Daniels accuſers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleaſed Darius to ſet ouer the kingdome ²an hundreth & twentie gouernours, which ſhoulde bee ouer the whole kingdome.

2 Read Eſter Chap.1.1.

2 And ouer theſe three rulers ᵇof whō Daniel was one, that the gouernours might giue accompts vnto them, and the King ſhould haue no domage.

b Or, not be [illegible].

3 Nowe this Daniel ᶜwas preferred aboue the rulers and gouernours, becauſe the ſpirit was excellent in him, and the King thought to ſet him ouer the whole realme.

c This declareth [illegible] Daniel a ſtranger [illegible] nobles and [illegible] rulers, [illegible] the grace of God [illegible] excellent [illegible] [illegible] in others.

4 ¶ Wherefore the rulers and gouernours ſought an occaſion againſt Daniel concerning the kingdome. but they could find none occaſion nor faulte: for he was ſo faithfull that there was no blame nor fault found in him.

d [illegible] the wicked cannot abide the grace of God in others but [illegible] by all occaſions to deface [illegible], therefore [illegible] [illegible] [illegible] [illegible] [illegible] to liue vprightly [illegible] of God and to [illegible] good conſcience.

5 Then ſaide theſe men We ſhall not finde an occaſion againſt this Daniel except we finde it againſt him concerning the Lawe of his God.

6 Therefore the rulers and theſe gouernours went together to the King, and ſayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome the officers and gouernours, the counſellers,

and dukes haue conſulted together to make a decree for the King and to eſtabliſh a ſtatute, that whoſoeuer ſhal aſke a petition of any god or man for thirtie dayes ſaue of thee, O king, he ſhalbe caſt into the den of lyons.

8 Now, O King confirme the decree, and ſeale the writing that it be not changed, according to the lawe of the Medes and Perſians, which altereth not.

9 Wherefore king Darius [d]ſealed the writing and the decree.

10 ¶ Now when Daniel vnderſtood that he had ſealed [illegible] he went into his houſe, [illegible] being opē in his cham[illegible] Ieruſalem, he kneeled vpon [illegible] times a day, and prayed [illegible] his God, as he did aforetime.

11 Then theſe men aſſembled, & found Daniel praying, and making ſupplication vnto his God.

12 So they came, and ſpake vnto the King cōcerning the Kings decree, Haſt thou not ſealed the decree, that euerie man that ſhall make requeſt to any god or man within thirtie daies, ſaue to thee, O King, ſhall bee caſt into the denne of lyons? The King anſwered, and ſaid, The thing is true, according to the lawe of the Medes and Perſians, which altereth not.

13 Then anſwered they, and ſaid vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king nor the decree, that thou haſt ſealed, but maketh his petition three times a day.

14 When the king heard theſe wordes, he was ſore diſpleaſed with himſelf, and ſet his heart on Daniel, to deliuer him: & he laboured til the ſunne went downe, to deliuer him.

15 Then theſe men aſſembled vnto the King, and ſayd vnto the King, Vnderſtand, O King, that the lawe of the Medes and Perſians is, that no decree nor ſtatute which the King confirmeth, may be [f]altered.

16 ¶ Then the King commanded, and they brought Daniel, and caſt him into the denne of lyons: now the king ſpake, and ſayd vnto Daniel, Thy God, whom thou alway ſerueſt, euen he wil deliuer thee.

17 And a ſtone was brought, and laid vpon the mouth of the den, and the king ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not bee changed, concerning Daniel.

18 Then the King went vnto his palace, and remained faſting, neither were the inſtrumēts of muſike brought before him, and his ſleepe went from him.

19 ¶ Then the King aroſe early in the morning, and went in all haſte vnto the den of lyons.

20 And when he came to the den, he cried with a lamentable voyce vnto Daniel: and the King ſpake, and ſayde to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God [g]whome thou alway ſerueſt, able to deliuer thee from the lyons?

21 Then ſaid Daniel vnto the King, O King, liue for euer.

22 My God hath ſent his Angel and hath ſhut the lyons mouthes, that they haue not hurt mee: for [h]my iuſtice was found out before him: and vnto thee, O King I haue done no hurt.

23 Then was the king exceeding glad for him, and cōmanded that they ſhould take Daniel out of the den: ſo Daniel was brought out of the den, and no maner of hurt was found vpō him, becauſe he [k]beleeued in his God.

24 And by the commandement of the King theſe men which had accuſed Daniel, were brought, and were [l]caſt into the den of lyons, euen they, their children, and their wiues: and the lions had the maſtrie of them, and brake all their bones apieces, or euer they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Vnto all people, nations & languages that dwell in all the worlde: Peace bee multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare [m]before the God of Daniel: for he is the [n]liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion ſhall be euerlaſting.

27 He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen & in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel proſpered in the reigne of Darius and in the reigne of Cyrus of Perſia.

d Herein is condemned the wickednes of the king, who would be ſet vp as a god and paſſed not what wicked lawes he approued for the maintenance of the ſame.

e Becauſe he would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windowes toward Ieruſalem, when he prayed both to ſtir vp himſelf with the remembrance of Gods promiſes to his people when they ſhould pray towarde that Temple, and alſo that others might ſee that he would neither conſent in heart nor deede for theſe fewe dayes to anie thing that was contrarie to gods glorie.

f Thus the wicked maintaine euill lawes by conſtancie and authoritie, which is oftentimes either ſtubburnes, or [illegible], when as the innocents [illegible] and therefore gouernours [illegible] to [illegible] no, be aſhamed to breake ſuch

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

h My iuſt cauſe and vprightnes in this [illegible] was [illegible] and approued of God.

i For he did diſobey the kings wicked cōmandement to obey God, and ſo did no iniurie to the king, who ought to command nothing whereby God ſhoulde bee diſhonoured.

k Becauſe he committed himſelf wholy vnto God whoſe cauſe he did defend he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Ebr. 11.33.

l This is a terrible exemple againſt all the wicked, which do againſt their cōſcience make cruel lawes to deſtroy the children of god, and alſo admoniſh princes how to puniſh ſuch, when their wickednes is come to light: though not in euery point, or with like circumſtances, yet to execute true iuſtice vpon them.

m This proueth not that Darius did worſhip God aright, or was conuerted: for elſe he would haue deſtroyed all ſuperſtition and idolatrie, and not onely giuen God the chiefe place but alſo haue ſet him vp, and cauſed him to be honoured according to his worde: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe but is the only fountaine of life, and quickeneth al things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel. 8 The ten hornes of the fourth beaſt. 27 Of the euerlaſting kingdome of Chriſt.

IN the firſt yeere of Belſhazzar King of Babel [a] Daniel ſawe a dreame, & there were viſions in his head, vpon his bedde: then hee wrote the dreame, and declared the ſumme of the matter.

2 Daniel ſpake and ſayde, I ſawe in my viſiō by night, and beholde the foure windes of the heauen ſtroue vpon [b] the great ſea:

3 And foure great beaſts came vp frō the ſea one diuers from another.

4 The firſt was as a lion & had egles wings. I behelde, till the wings thereof were plucked off, and it was lifted vp frō the earth, and ſet vpon his feete as a man and a mans heart was giuen him.

5 And beholde, another beaſt which was the ſeconde, was like a beare and ſtood vpon the one ſide: and he had three ribbes in his mouth betweene his teeth, [f] and they ſaid thus vnto him, Ariſe [&] deuoure much fleſh.

6 After this I behelde, and lo, there [g] was another like a leopard, which had vpon his backe foure wings of a foule: the beaſt had alſo foure heads, and [h] dominion was giuen him.

7 After this I ſawe in the viſions by night, & beholde the fourth beaſt was fearefull and terrible and verie ſtrong. It had great yron teeth: it deuoured and brake in pieces and ſtamped the reſidue vnder his feete: and it was vnlike to the beaſtes that were before it: for it had ten hornes.

8 As I conſidered the hornes, behold, there came vp among them another litle horne, before whom there were three of the firſt hornes plucked away: and be hold in this horne were eyes like the eyes of man, and a mouth ſpeaking preſumptuous things.

9 [n] I beheld, till the thrones were ſet vp & the Ancient of dayes did ſit, whoſe garment was white as ſnowe, and the heare of his head like the pure wool, his throne was like the firie flame, & his wheeles as burning fire.

10 A firie ſtreame iſſued, & came forth from before him. thouſand thouſands miniſtred vnto him, and ten thouſande thouſands ſtood before him: the iudgement was ſet and the bookes opened.

11 Then I beheld, becauſe of the voice of the preſumptuous wordes, which the horne ſpake: I beheld, euen till the beaſt was ſlaine and his bodie deſtroyed, and giuen to the burning fire.

12 As [p] concerning the other beaſtes, they had takē away their dominion: yet their liues were prolonged for a certaine time and ſeaſon.

13 ¶ As I beheld, in viſions by night, behold, one like the ſonne of man came in the cloudes of heauen, and approched vnto ŷ Ancient of dayes, & they brought him before him.

14 And he gaue him [q] dominion, and honour, and a kingdome, that al people, nations and languages ſhoulde ſerue him: his dominion is an euerlaſting dominion which ſhall neuer be taken away: and his kingdome ſhall neuer bee deſtroyed.

15 ¶ I Daniel was [r] troubled in my ſpirit, in the middes of my bodie, and the

[a] Whereas the people of Iſrael looked for a continual quietnes after theſe ſeuentie yeeres as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles but a beginning, and therefore moueth them to looke for a continuall affliction till the Meſſiah be vttered and reueiled, by whom they ſhould haue a ſpiritual deliuerance, and all the promiſes fulfilled whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome.

[b] Signifying that there ſhould be horrible troubles and afflictions in the worlde, and at ſundrie times.

[c] Meaning the Aſſyrian and Caldean empire, which was moſt ſtrong & fierce in power, and moſt ſoone came to their authoritie [illegible] had had [illegible] but their wings were plucked [illegible]. Perſians, and [illegible] are like other men which be ſubiect to mans feare. [illegible] the Perſians, which were barbarous and cruel. [illegible] ſhut vp in their mountaines [illegible] and had [illegible] That is, deſtroyed many kingdomes and [illegible] the Angels by Gods commandement who by [illegible] of the worlde. [illegible] Meaning, Alexander the king of [illegible] [illegible] which had the empire [illegible] Antigonus [illegible] of his empire, and [illegible] power that [illegible] ten hornes [illegible] to his report [illegible] this power [illegible] of God. [illegible] That is the Romane empire which [illegible] could not be compared to any beaſt becauſe the nature of none was able to expreſſe it. [illegible] and greedines of the Romanes. [illegible] That which the Romanes could not quietly enioy in other countreys, they would giue it to other kings and rulers, that at all times when they would they might take it againe: which libertie is here called the ſtamping of the reſt vnder the feete. [illegible] That is, diuerſe and ſundry prouinces which were gouerned by the deputies and proconſuls, whereof euery one might be compared to a king.

[illegible] Pope hath no [illegible]

of certaine countries to [illegible]. [illegible] The Romane empire [illegible] at the firſt vſed a certaine humanitie and gentleneſſe [illegible] that others as the Conſuls and Senate [illegible] the name of [illegible] would behaue themſelues [illegible] as did other Senatours [illegible] they were fierce and [illegible] by the [illegible]. [illegible] the place where God [illegible] [illegible] which [illegible] the name of [illegible] God [illegible] here deſcribed [illegible] able to comprehend [illegible] [illegible] of God [illegible] ſubiect to [illegible] as the [illegible] God [illegible] the fourth [illegible] haue [illegible] of Chriſt [illegible] who had [illegible] was [illegible] in the [illegible] heauens [illegible] appeared [illegible] part of that [illegible] kingdome when God [illegible] to the [illegible] till the time that he brought the to eternal [illegible]. [illegible] Though he [illegible] of the viſion.

viſions of mine head made me afrayd.

16 Therefore I came vnto one of them that ſtood by, and asked him the truth of all this: ſo he told mee, and ſhewed mee the interpretation of theſe things.

17 Theſe great beaſtes which are foure, are foure Kings, which ſhall ariſe out of the earth.

18 And they ſhal take the [f] kingdome of the Saints of the [g] moſt high and poſſeſſe the kingdome for euer, euen for euer and euer.

19 ¶ After this, I woulde knowe the truth of the fourth beaſt, which was ſo vnlyke to all the others, verie fearefull, whoſe teeth were of yron, and his nailes of braſſe: which deuoured, brake in pieces, and ſtamped the [i] reſidue vnder his feete.

20 Alſo to knowe of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that ſpake preſumptuous things, whoſe [k] looke was more ſtoute then his felowes.

21 I beheld, and the ſame [l] horne made battell againſt the Saints, yea, and preuailed againſt them,

22 Vntil the Ancient of daies came, and iudgement was giuē to the Saints of the moſt high: and the time approched, that the Saintes poſſeſſed the kingdome.

23 Then he ſayde, The fourth beaſt ſhall bee the fourth kingdome in the earth, which ſhall bee vnlike to all the kingdomes and ſhal deuoure the whole earth, and ſhal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that ſhall riſe: and another ſhall riſe after them, and he ſhalbe vnlike to the firſt, and he ſhal ſubdue [n] three Kings,

25 And ſhall ſpeake wordes agaynſt [o] the moſt high, and ſhall conſume the Saintes of the moſt high, & thinke that hee may [p] change times and lawes, and they ſhall be giuen into his hande, vntill a [q] time, and times and the deuiding of time.

26 But the iudgement ſhal ſit, & they ſhall take away his dominion, to conſume and deſtroy it vnto the end.

27 And the kingdome, and dominion, and the greatneſſe of the kingdome vnder the whole heauen ſhall be giuen to the holy people of ye moſt high, whoſe kingdome is an euerlaſting kingdome and all [t] powers ſhall ſerue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations which troubled me, & my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A viſion of a battel betweene a ramme and a goate. 10 The vnderſtanding of the viſion.

IN the thirde yeere of the reigne of king Belſhazzar, a viſion appeared vnto me, euen vnto me Daniel, [a] after that which appeared vnto me at the firſt.

2 And I ſaw in a viſion, and when I ſawe it, I was in ye palace of Shuſhan, which is in the prouince [b] of Elam, and in a viſion me thought I was by the riuer of Vlai.

3 Then I looked vp and ſaw, and behold, there ſtood before the riuer a [c] ram, which had two hornes: and theſe two hornes were hie: but one was hier thē another and the hieſt came vp laſt.

4 I ſaw the ram puſhing againſt the Weſt, and againſt the North, & againſt the South: ſo that no [d] beaſtes might ſtand before him nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, [e] a goat came from the Weſt ouer the whole earth, and touched not the ground: and this goat had an [f] horne that appeared

---

e Meaning of the [illegible], as verſe [illegible]

f [illegible] therefore the kingdome thereof is theirs by right, which those foure beaſts or tyrants ſhould inuade and ſubdue [illegible] the world [illegible]

g [illegible] of the [illegible] things [illegible] cauſe God hath choſen them out of this worlde that they ſhould looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarches were gouerned by a King, and the Romane empire by Conſuls: the Romanes changed their gouernours yerely, and the other Monarchies retayned their gouernour of life: alſo the Romanes were [illegible] other and were [illegible] among them [illegible]

i [illegible] verſe [illegible]

k That is ment of the [illegible] beaſt, which was more terrible then the other.

l Meaning the Romane Emperours who were moſt cruell againſt the Church of God both of the Iewes and of the Gentiles.

m Till God ſhewed his power in the perſon of Chriſt and by the preaching of the Goſpell gaue vnto his ſome reſt, and ſo obteined [illegible] were called the Church of God, or the kingdome of God.

n Read the expoſition hereof verſe 8.

o That is, ſhall make [illegible] decrees and proclamations againſt Gods worde, and ſhall thinke [illegible] out [illegible] all that did profeſſe it.

p Theſe Emperours [illegible] that there was no power of God but thinke it in their owne power [illegible] contrarie to the [illegible] of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God ſhall ſuffer them to rage [illegible] for a long time, [illegible] by the time and [illegible], but at length he will aſſwage theſe troubles and ſhorten the [illegible] for his elects ſake, Matt. 24, 22, which is ment by the deuiding of time.

r God, by his power ſhal deſtroy the things that were out of order, and ſo deſtroy this little horne, that it ſhall neuer riſe vp againe.

s The Church [illegible] the beaſt ſhould be deſtroyed, to wit, [illegible] his Church ſhould haue reſt and quietneſſe, which though they do not fully enioy here, yet [illegible] haue their hope and by the preaching of the Goſpel enioy the beginning thereof, [illegible] and therefore hee here ſpeaketh of the beginning of Chriſts kingdome in this worlde [illegible] the [illegible] ſhall haue by the [illegible] that they haue in Chriſt their head.

t That is, ſome of euery nation that [illegible].

u Though hee had many motions in his heart which mooued him to ſeeke out this matter [illegible], yet hee was content with that which God reuealed, and kept it in memorie and wrote it for the vſe of the Church.

a After the general viſion, he commeth to certaine perticular viſions as touching the deſtruction of the Monarchie of the Perſians and Medes: for the ſtate of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdome of the Perſians and Medes, which were ioyned together.

c Meaning, [illegible] which after grewe greater in power then Darius his vncle and father in lawe.

d That is, no kings or nations.

e Meaning Alexander that came from Grecia with great ſpeede and expedition.

f Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, ſo that the ſtrength was attributed to him, which is ment by this horne.

betweene his eyes.

6 And he came vnto the ram that had the two hornes whom I had ſeene ſtãding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ram, and being moued againſt him, he [h] ſmote the ram, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that coulde deliuer the ram out of his power.

8 Therefore the goat waxed exceeding great, and whẽ he was at the ſtrongeſt, his great horne was broken: and for it came vp foure that [k] appeared towarde the foure windes of the heauen.

9 And out of one of them came forth [l] a little horne, which waxed very great towarde the [m] South, and towarde the [n] Eaſt, and toward the [o] pleaſant [land.]

10 Yea, it grew vp vnto the [p] hoſte of heauen, and it caſt downe ſome of the hoſte, and of the ſtarres to the ground, and trode vpon them,

11 And extolled himſelfe againſt the [q] prince of the hoſte, frõ whom the [r] dayly ſacrifice was takẽ away, and the place of his Sanctuarie was caſt downe.

12 And [s] a time ſhalbe giuen [him] ouer the dayly ſacrifice for the iniquitie: and it ſhall caſt downe the trueth to the grounde, and thus ſhall it doe, and proſper.

13 Then I heard one of the [u] Saints ſpeaking, and one of the Saintes ſpake vnto a certaine one, ſaying, Howe long ſhall endure the viſion of the dayly ſacrifice, & the iniquitie of the deſolation to treade both the Sanctuarie and the [y] armie vnder foote?

14 And he anſwered mee, Unto the [a] euening and the morning, two thouſand and three hundreth: then ſhall the Sanctuarie be clenſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtoode before me like the ſimilitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called and ſaid Gabriel, make this man to vnderſtand the viſion.

17 So he came where I ſtoode: and when he came, I was afraide, and fell vpon my face: but he ſaid vnto me, Underſtand, O ſonne of man: for [d] in the laſt time ſhalbe the viſion.

18 Nowe as hee was ſpeaking vnto mee, I being a ſleepe [fell] on my face to the ground: but he touched mee, and ſet me vp in my place.

19 And he ſaid, Beholde, I will ſhewe thee what ſhalbe in the laſt wrath: for in the ende of the time appointed [it ſhall come.]

20 The ram which thou ſaweſt hauing two hornes, [are] the Kings of the Medes and Perſians.

21 And ẏ goat [is] the king of Grecia, and ẏ great horne that is betweene his eyes, is the firſt King.

22 And that that is brokẽ, and foure ſtoode vp for it, are foure kingdomes, which ſhal ſtand vp of that nation, but not [g] in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhalbe conſumed, a king of fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhalbe mightie, but not in his ſtrength: and he ſhall deſtroy wonderfully, and ſhall proſper, & practiſe, and ſhall deſtroy the [k] mightie, and the holy people.

25 And through his [l] policie alſo, hee ſhall cauſe craft to proſper in his hande, and he ſhall extoll himſelfe in his heart, and by [m] peace ſhall deſtroy many: hee ſhall alſo ſtand vp againſt the prince of princes, but hee ſhall bee broken downe without hand.

26 And the viſion of the [p] euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it ſhalbe after many dayes.

27 And I Daniel was ſtriken & ſicke [q] [certaine] dayes: but whẽ I roſe vp, I did ẏ kings buſines, & I was aſtoniſhed at the viſion, but none vnderſtood it.

CHAP. IX.

3 Daniel deſireth to haue that performed of God, which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoſideth vnto him ẏ viſiõ of the ſeuentie weeks. 24 The anointing of Chriſt. 25 The building againe of Ieruſalẽ. 26 The death of Chriſt.

---

[h] Alexander ouercame Darius in two ſundrie battels, and ſo had the two kingdomes of the Medes and Perſians.

[i] Alexanders great power was broken: for when he had ouercome all the Eaſt, he thought to returne toward Greece to ſubdue them that there had rebelled, and ſo died by the way.

[k] That is, which were famous: for almoſt in the ſpace of fifteene yeere there were fifteene diuers ſucceſſours before this Monarchie was diuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, & Ptolomeus Egypt.

[l] Which was Antiochus Epiphanes who was of a ſeruile and flattering nature, & alſo there were other betweene him and the kingdome, and therefore is here called the litle horne, becauſe neither by prince by conditions, nor any other thing was in him, why hee ſhould obteine this kingdome.

[m] That is, toward Egypt.

[n] [illegible] he meaneth [illegible]

[o] That is, Iudea.

[p] For he raged againſt the elect of God [illegible] which are [illegible] becauſe they are ſeparated frõ the world.

[q] That is, God who gouerneth & maintaineth his Church.

[r] He abolished al religion, & therefore caſt Gods ſeruice out of his Temple which God had choſen as a [illegible] from al the reſt of the world to haue his name there called vpon.

[s] He ſheweth that their ſinnes were the cauſe of this horrible affliction: and yet comforteth them in that he appointeth this tyrant a time, who he would not ſuffer to aboliſh his religion.

[t] This horne ſhal aboliſh for a time the true doctrine, [illegible]

[u] Meaning, he heard one of the Angels aſking this queſtion of Chriſt, which is called a certaine one or a ſecret one or a maruelous one.

[x] That is, the Iewes ſinnes, which were cauſe of this deſtruction.

[y] That is, which oppreſſed Gods religiõ and his people.

[z] Chriſt anſwered me for the comfort of the Church.

[a] That is, vntill ſo many naturall dayes be paſt which make ſixe yeeres, three monethes and an halfe: for ſo long vnder Antiochus was the Temple prophaned.

[b] Which was Chriſt, who in this maner declared himſelfe to the olde fathers howe he would be God manifeſted in fleſh.

[c] This power to commaund the Angel declared that he was God.

[d] The effect of this viſion ſhal not yet appeare, but a lõg time after.

[e] Meaning that great rage which Antiochus ſhould ſhewe againſt the Church.

[f] That is, out of Grecia.

[g] They ſhall not haue like power as had Alexander.

[h] Noting that this Antiochus was impudent and cruel, and alſo craftie that he could not be deceiued.

[i] That is not like Alexanders ſtrength.

[k] Both the Gentiles that dwelt about him, and alſo the Iewes.

[l] Whatſoeuer he goeth about by his craft, he ſhal bring it to paſſe.

[m] That is, vnder pretence of peace, or as it were in ſport.

[n] Meaning, againſt God.

[o] For God would deſtroy him with a notable plague, and ſo comfort his Church.

[z] [illegible]

[p] Reade verſ. 14.

[q] For feare and aſtoniſhment.

visions of mine head made me afrayd.

16 Therefore I came unto one of them that stood by, and asked him the truth of all this. so he told mee and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shal take the kingdome of the Saints of the most high and possesse the kingdome for ever, even for ever and ever.

19 ¶ After this, I woulde knowe the truth of the fourth beast, which was so unlyke to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse, which devoured, brake in pieces, and stamped the residue under his feete.

20 Also to knowe of the ten hornes that were in his heade, and of the other which came up, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more stoute then his fellowes.

21 I beheld, and the same horne made battell against the Saints, yea, and prevailed against them,

22 Until the Ancient of dayes came, and iudgement was givẽ to the Saints of the most high: and the time approched, that the Saintes possessed the kingdome.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee unlike to all the kingdomes and shal devoure the whole earth, and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome [are] ten kings that shall rise: and another shall rise after them, and he shalbe unlike to the first, and he shal subdue three Kings,

25 And shall speake wordes agaynst the most high, and shall consume the Saintes of the most high, & thinke that hee may [p] change times and lawes, and they shall be given into his hande, until a [q] time, and times and the deviding of time.

26 But the [r] iudgement shall sit, & they shall take away his dominion, to consume and destroy it unto the end.

27 And the kingdome and dominion, and the greatnesse of the kingdome under the whole heaven shall be given to the holy people of ẏ most high, whose kingdome is an everlasting kingdome and all [t] powers shall serve and obey him.

28 Even this is the ende of the matter. I Daniel had many cogitations which troubled me, & my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The understanding of the vision.

IN the thirde yeere of the reigne of king Belshazzar, a vision appeared unto me, even unto me Daniel, [a] after that which appeared unto me at the first.

2 And I saw in a vision, and when I sawe it, I was in ẏ palace of Shushan, which is in the province [b] of Elam, and in a vision me thought I was by the river of Ulai.

3 Then I looked up and saw, and behold, there stood before the river a ram, which had two hornes: and these two hornes were hie: but one was hier the another, and the hiest came up last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no beastes might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, [f] a goat came from the west over the whole earth, and touched not the ground: and this goat had an [g] horne that appeared

betweene

---

e Meaning of the [illegible], as verse [illegible]

f [illegible] Daniel [illegible] was appointed [illegible] and the world [illegible] all the [illegible], therefore the kingdome thereof [illegible] by right, which these foure beastes or tyrants should invade and usurp [illegible] was to be restored by Christ and this was to confirme them that were in troubles that their afflictions should have an ende at length.

g That is, of [illegible] things [illegible] and [illegible] chose [illegible] out of his [illegible] that they should looke up to the heavens, whereon all their hope dependeth.

h For the other three Monarches were governed by a King, and the Romane empire by Consuls, the Romanes chaunged their governours every yeere, and the other Monarchies [illegible] the strongest of all the other and were [illegible] among themselves.

i [illegible]

k That is, meant of [illegible] beast which was more terrible then the other.

l Meaning, the Romane Emperours, who were most cruel against the Church of God both of the Jewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and [illegible] the preaching of the Gospel came unto his servants, and so [illegible] of God or the kingdome of God.

n Read the exposition hereof verse [illegible]

o That is, shall make wicked decrees and proclamations against Gods word and [illegible] through out [illegible] destroy all that did professe it.

p The [illegible] Emperours [illegible] they had their power of God but thought it [illegible] their owne power to [illegible] the order of nature, as appeareth [illegible] Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer tyrants thus to rage against his Saintes for a long time, [illegible] is ment by the time and [illegible], but at length he will shorten these troubles and shorten the time for his electes sake, Matt.24.22. which is here ment by the deviding of time.

r God by his power shall restore things that were out of order and so destroy this little horne, that it shall never rise up againe.

s Hee sheweth wherefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which though they do not fully enjoy here, yet they have it in hope and by the preaching of the Gospell enjoy the beginning thereof, which is ment by these words [illegible] and therefore hee here speaketh of the beginning of Christes kingdome in this world [illegible] kingdome [illegible] faithful have by the part [illegible] that they have with Christ their head.

t That is, some of every [illegible]

u Though hee had many [illegible] in his heart [illegible] to and fro to seeke out this matter curiously, yet hee was content with that which God revealed, and kept it in memorie and wrote it for the use of the Church.

a After the general vision, he commeth to certaine perticular visions as touching the destruction of the Monarchie of the Persians and Macedons and for the [illegible] of the Babylonians was at hand and also he had [illegible] chiefly spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians, and Medes, which were ioyned together.

d Meaning, Cyrus which after grewe greater in power then Darius his uncle and father in lawe.

e That is, no kings or nations.

f Meaning Alexander that came from Grecia with great speede and expedition.

g Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is ment by this horne.

betwene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had ſeene ſtãding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ram, and being moued againſt him, he ſmote the ram, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that coulde deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great and whẽ he was at the ſtrongeſt, his great [i] horne was broken: and for it came vp foure that [k] appeared towarde the foure windes of the heauen.

9 And out of one of them came forth [l] a litle horne, which waxed very great towarde the [m] South, and towarde the [n] Eaſt, and toward the [o] pleaſant land.

10 Yea, it grewe vp vnto the [p] hoſte of heauen, and it caſt downe ſome of the hoſte, and of the ſtarres to the ground, and trode vpon them,

11 And extolled himſelfe agaynſt the [q] prince of the hoſte frõ whom the dayly [r] ſacrifice was takẽ away, and the place of his Sanctuarie was caſt downe.

12 And a time ſhalbe giuen him [s] ouer the dayly ſacrifice for the iniquitie: and it ſhall [t] caſt downe the trueth to the grounde, and thus ſhall it doe, and proſper.

13 Then I heard one of the [u] Saints ſpeaking, and one of the Saintes ſpake vnto a certaine one, ſaying, Howe long [x] ſhall endure the viſion of the dayly ſacrifice, & the iniquitie of the [y] deſolation to treade both the Sanctuarie and the armie vnder foote?

14 And he anſwered mee, [z] Unto the [a] euening and the morning, two thouſand and three hundreth: then ſhall the Sanctuarie be clenſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtoode before me [b] like the ſimilitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called and ſaid, Gabriel, make this man to vnderſtand the viſion.

17 So he came where I ſtoode: and when he came, I was afraide, and fell vpon my face: but he ſaid vnto me, Underſtand, O ſonne of man: for in the laſt time ſhalbe the viſion.

18 Nowe as hee was ſpeaking vnto mee, I being a ſleepe fell on my face to the ground: but he touched mee, and ſet me vp in my place.

19 And he ſaid, Behold, I wil ſhewe thee what ſhalbe in the laſt [c] wrath: for in the ende of the time appointed, it ſhall come.

20 The ram which thou ſaweſt hauing two hornes, are the Kings of the Medes and Perſians.

21 And ẏ goat [is] the king of Grecia, and ẏ great horne that is betweene his eyes, is the firſt King.

22 And that that is brokẽ, and foure ſtoode vp for it are foure kingdomes, which ſhal ſtand vp [f] of that nation, but not [g] in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhalbe conſumed, a king of [h] fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhalbe mightie, but not [i] in his ſtrength: and he ſhall deſtroy wonderfully, and ſhall proſper, & practiſe, and ſhall deſtroy the [k] mightie, and the holy people.

25 And through his [l] policie alſo, hee ſhall cauſe craft to proſper in his hande, and he ſhall extoll himſelfe in his heart, and by [m] peace ſhall deſtroy many: hee ſhall alſo ſtand vp againſt the [n] prince of princes, but hee ſhall bee broken downe [o] without hand.

26 And the viſion of the [p] euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it ſhalbe after many dayes.

27 And I Daniel was ſtriken & ſicke [q] certaine daies: but whẽ I roſe vp, I did ẏ kings buſines, & I was aſtoniſhed at the viſion, but none vnderſtood it.

CHAP. IX.

3 Daniel deſireth to haue that performed of God which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him ẏ will of the ſeuentie weekes. 24 The anointing of Chriſt. 25 The building againe of Ieruſalẽ. 26 The death of Chriſt.

---

[h] Alexander ouercame Darius in two ſundrie battels and ſo had the two kingdomes of the Medes and Perſians.

[i] Alexanders great power was broken: for when he had ouercome all the Eaſt he thought to returne towards Grecia to ſubdue them that there had rebelled, and ſo died by the way.

[k] That is, foure which were famous: for albeit in the ſpace of fifteene yeere there were in the diuers ſucceſſours before this, yet was deuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, & Ptolomeus Egypt.

[l] Which was Antiochus Epiphanes, who was of a ſeruile and flattering nature: & alſo there were other betwene him and the kingdome, and therfore is here called the litle horne, becauſe neither by princely conditions, nor any other thing was in him whereby he ſhould obtaine this kingdome.

[m] That is, toward Egypt.

[n] Whereby he meaneth Syria. [o] That is Iudea. [p] He raged againſt the elect of God & trod his precious ſtarres vnder feete, which are ſo called, becauſe they are ſeparated frõ the world. [q] That is God who gouerneth & maintaineth his Church. [r] He abolished religion, & therefore caſt Gods ſeruice out of his Temple which God had choſen as a litle corner fro al the reſt of the world to haue his Name there truly called vpon. [s] He ſheweth that the ſinnes of the people are the cauſe of theſe horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whõ he would not ſuffer vtterly to aboliſh his religion. [t] This horne ſhal aboliſh for a time the true doctrine & ſo corrupt gods ſeruice. [u] Meaning, that he heard one of the Angels aſking this queſtion of Chriſt, whõ he calleth a certaine one or a ſecret one, or a marueilous one. [x] That, is the Iewes ſinnes, which were cauſe of this deſtruction. [y] That is which oppreſſeth Gods religiõ and his people. [z] Chriſt anſwered me for the comfort of the Church. [a] That is, vntill ſo many natural dayes be paſt, which make ſixe yeeres, three moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned.

[b] And it was Chriſt, who in this manner declared himſelfe to the fathers, that there ſhould be one day God manifeſted in fleſh.

This power to reueale and to command the Angel declared that he was God.

The effect of this viſion ſhal not appeare but a lõg time after.

[c] Meaning that great rage which Antiochus ſhould ſhewe againſt the Church.

[f] That is, out of Grecia.

[g] They ſhall not haue like power as had Alexander.

[h] Meaning that this Antiochus was impudent and cruel and alſo craftie, that he could not be deceiued.

[i] That is not like Alexãders ſtrength.

[k] Both the Gentiles that dwelt about him, and alſo the Iewes.

[l] Whatſoeuer he goeth about by his craft, he ſhall bring it to paſſe.

[m] That is, vnder pretence of peace, or as it were in ſport.

[n] Meaning, againſt God.

[o] For God would deſtroy him with a notable plague, and ſo comfort his Church.

Chap. 9. 9.

[p] Reade verſe 14.

[q] For feare and aſtoniſhment.

viſions of mine head made me afrayd.

16 Therefore I came vnto one of thẽ that ſtood by and aſked him the truth of all this: ſo he told mee and ſhewed mee the interpretation of theſe things.

17 Theſe great beaſtes which are foure, are foure Kings, which ſhall ariſe out of the earth.

18 And they ſhal take the kingdome of the Saints of the moſt high, and poſſeſſe the kingdome for euer, euen for euer and euer.

19 ¶ After this, I woulde knowe the truth of the fourth beaſt, which was ſo [h] vnlyke to all the others, verie fearefull, whoſe teeth were of yron, and his nailes of braſſe: which deuoured, brake in pieces, and ſtamped the reſidue vnder his feete.

20 Alſo to knowe of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that ſpake preſumptuous things, whoſe [k] looke was more ſtoute then his fellowes.

21 I behelde and the ſame [l] horne made battell againſt the Saints, yea, and preuailed againſt them,

22 Until the Ancient of dates came, and iudgement was giuẽ to the Saints of the moſt high: and the time approched, that the Saintes poſſeſſed the kingdome.

23 Then he ſayde, The fourth beaſt ſhall bee the fourth kingdome in the earth, which ſhall bee vnlike to all the kingdomes and ſhal deuoure the whole earth and ſhal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that ſhall riſe: and another ſhall riſe after them, and he ſhalbe vnlike to the firſt, and he ſhal ſubdue three Kings,

25 And ſhall ſpeake wordes agaynſt [o] the moſt high, and ſhall conſume the Saintes of the moſt high, & thinke that hee may change times and lawes, and they ſhall be giuen into his hande, vntill a time, and times and the deuiding of time.

26 But the [r] iudgement ſhal ſit, & they ſhall take away his dominion, to conſume and deſtroy it vnto the end.

27 And the kingdome, and dominion, and the greatneſſe of the kingdome vnder the whole heauen ſhall be giuen to the holy people of ẏ moſt high, whoſe kingdome is an euerlaſting kingdome and all [t] powers ſhall ſerue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations which troubled me, & my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A viſion of a battell betweene a ramme and a goate. 20 The [illegible] of the viſion.

IN the thirde yeere of the reigne of king Belſhazzar, a viſion appeared vnto me, euen vnto me Daniel, [a] after that which appeared vnto me at the firſt.

2 And I ſaw in a viſion, and when I ſawe it, I was in ẏ palace of Shuſhan, which is in the prouince [b] of Elam, and in a viſion me thought I was by the riuer of Ulai.

3 Then I looked vp and ſaw, and beholde, there ſtood before the riuer a [c] ram, which had two hornes: and theſe two hornes were hie: but one was hier the another, and the hieſt came vp laſt.

4 I ſaw the ram puſhing againſt the Weſt, and againſt the North, & againſt the South: ſo that no beaſtes might ſtand before him, nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, [f] a goat came from the Weſt ouer the whole earth, and touched not the ground: and this goat had an horne that appeared

---

e Meaning of the [illegible] as verſe [illegible]

[illegible] was appointed heire of the [illegible] and ſhall [illegible] there of, the kingdome [illegible] by right, which theſe foure beaſts or tyrants would [illegible] ſhall the [illegible] were reſtored by Chriſt and this was to comfort the [illegible] that were troubled that their afflictions ſhould haue an ende [illegible]

[illegible] That is, of the moſt high things [illegible] God hath choſen out of the world that they ſhould looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a King, & this Romane empire by Conſuls [illegible] ly, and the other Monarchies [illegible] the ſtrongeſt of all the other and were [illegible] among themſelues [illegible]

k That is [illegible] of the fourth beaſt which was more terrible then the other. l Meaning the Romane Emperours, who were moſt [illegible] the Church of God both of the Iewes and of the Gentiles. m That God [illegible] power [illegible] the perſon of Chriſt [illegible] preaching of the Goſpel, came vnto his kingdome, and ſo [illegible] the Church of God or the kingdome of God. n Read the expoſition hereof verſe 8. o That is, ſhall make wicked decrees and proclamations againſt Gods word, and [illegible] all that did profeſſe it. p Theſe Emperours [illegible] power of God [illegible] nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God ſhall ſuffer the tyrants to rage againſt his Saints for a long time, which is ment by [illegible] ſhorten the [illegible] for his electes ſake, Matt. 24,22. which is here ment by the deuiding of time.

r God by his power ſhal reſtore things that were out of order and ſo deſtroy this litle horne, that it ſhall neuer riſe vp againe. ſ The faithfull [illegible] wherefore the beaſt ſhould be deſtroyed, to wit, that his Church might haue reſt and quietneſſe which tho[illegible] they do not fully [illegible] yet they haue it in hope, and by the preaching of the Goſpel, [illegible] thereof, which is ment by theſe words [illegible] and therefore hee here ſpeaketh of the beginning of Chriſts kingdome in this world [illegible] kingdome [illegible] haue by the part [illegible] that they haue with Chriſt their head. t That is, ſome of euery [illegible] u Though hee had many [illegible] his heart was moued to and fro to ſeeke out this matter [illegible] yet hee was content with that which God reueiled, and kept it in memorie and wrote it for the vſe of the Church.

a After the generall viſion, he commeth to certaine perticular viſions: as concerning the deſtruction of the [illegible] of the Perſians and Grecians, and [illegible] for the [illegible] of the Babylonians was at hand and alſo he had ſuff[illegible] ently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdome of the Perſians and Medes, which were ioyned together.

d Meaning, Cyrus which after grewe greater in power then Darius his vncle and father in lawe. e That is, no kings or nations. f Meaning Alexander that came from Grecia with great ſpeede and expedition. g Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, ſo that the ſtrength was attributed to him, which is ment by this horne.

betweene his eyes.

6 And he came vnto the ram that had the two hornes whom I had ſeene ſtanding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ram, and being moued againſt him he ſmote the ram, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that coulde deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great, and whē he was at the ſtrongeſt, his great horne was broken: and for it came vp foure that [k] appeared towarde the foure windes of the heauen.

9 And out of one of them came forth [l] a litle horne, which waxed very great towarde the [m] South, and towarde the [n] Eaſt, and toward the pleaſant land.

10 Yea, it grew vp vnto the hoſte of heauen, and it caſt downe ſome of the hoſte and of the ſtarres to the ground, and trode vpon them,

11 And extolled himſelfe againſt the prince of the hoſte fro whom the dayly ſacrifice was takē away, and the place of his Sanctuarie was caſt downe.

12 And a time ſhalbe giuen him ouer the dayly ſacrifice for the iniquitie: and it ſhall caſt downe the trueth to the grounde, and thus ſhall it doe, and proſper.

13 Then I heard one of the [t] Saints ſpeaking, and one of the Saintes ſpake vnto a certaine one, ſaying, Howe long ſhall endure the viſion of the dayly ſacrifice, & the iniquitie of the [x] deſolation to treade both the Sanctuarie and the armie vnder foote?

14 And he anſwered mee, Unto the [z] euening and the morning, two thouſand and three hundreth: then ſhall the Sanctuarie be clenſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtoode before me like the ſimilitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called and ſaid Gabriel, make this man to vnderſtand the viſion.

17 So he came where I ſtoode: and when he came, I was afraide, and fell vpon my face: but he ſaid vnto me, Underſtand, O ſonne of man: for in the laſt time ſhalbe the viſion.

18 Nowe as hee was ſpeaking vnto mee, I being a ſleepe fell on my face to the ground: but he touched mee, and ſet me vp in my place.

19 And he ſaid, Behold, I wil ſhewe thee what ſhalbe in the laſt [e] wrath: for in the ende of the time appointed it ſhall come.

20 The ram which thou ſaweſt hauing two hornes, are the Kings of the Medes and Perſians.

21 And ẏ goat is the king of Grecia, and ẏ great horne that is betweene his eyes, is the firſt King.

22 And that that is brokē, and foure ſtoode vp for it are foure kingdomes, which ſhal ſtand vp [f] of that nation, but not [g] in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhalbe conſumed, a king of fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhalbe mightie, but not [i] in his ſtrength: and he ſhall deſtroy wonderfully, and ſhall proſper, & practiſe, and ſhall deſtroy the [k] mightie, and the holy people.

25 And through his [l] policie alſo, hee ſhall cauſe craft to proſper in his hande, and he ſhall extoll himſelfe in his heart, and by [m] peace ſhall deſtroy many: hee ſhall alſo ſtand vp againſt the [n] prince of princes, but hee ſhall bee broken downe [o] without hand.

26 And the viſion of the [p] euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it ſhalbe after many dayes.

27 And I Daniel was ſtriken & ſicke [q] certaine dates: but whē I roſe vp, I did ẏ kings buſines, & I was aſtoniſhed at the viſion, but none vnderſtood it.

h Alexander ouercame Darius in two ſundrie battels and ſo had the two kingdomes of the Medes and Perſians.

i Alexanders great power was broken, for when he had ouercome all the Eaſt, he thought to returne towards Grecia to ſubdue them that there had rebelled, and ſo died by the way.

k That is, which were famous: for almoſt in the ſpace of fifteene yeere there were fifteene heires ſucceſſours before this Monarchy was deuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, & Ptolomeus Egypt.

l Which was Antiochus Epiphanes who was of a ſeruile and flattering nature, & alſo there were other betweene him and the kingdome: and therefore is he called the litle horne, becauſe neither princely conditions, nor any other thing was in him, why hee ſhould obtaine this kingdome.

m That is toward Egypt.

n Which, by the [illegible] meaneth [illegible]. o [illegible] raged againſt the elect of God & trod his precious [illegible] vnder feete, which are ſo called becauſe they are ſeparated from the world. p That is God who gouerneth & maintaineth his Church. q For he abolished [illegible] alteration & therefore [illegible] Gods ſeruice out of his Temple which God had choſen as a [illegible] from all the reſt of the world to haue his name there truly called vpon. r He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, which he would not ſuffer vtterly to aboliſh his religion. s This horne ſhal aboliſh for a time the true doctrine & ſo corrupte gods ſeruice. t Meaning, that he heard one of the Angels aſking this queſtion of Chriſt which be called a certaine one or a ſecret one or a marueilous one. u That is the Iewes ſinnes, which were cauſe of this deſtruction. x That is which ſuppreſſed Gods religion and his people. y Chriſt anſwered me for the comfort of the Church. z That is, vntil ſo many naturall dayes be paſt which make ſixe yeeres, three monethes and an halfe: for ſo long vnder Antiochus was the Temple prophaned.

[illegible] was Chriſt whom this [illegible] to God, declares how he would be manifeſted in fleſh.

c This power [illegible] the Angel, declares that he was God.

d The effect of this viſion ſhal not yet appeare but a lōg time after.

e Meaning that great rage which Antiochus ſhould ſhewe againſt the Church.

f That is, out of Grecia.

g They ſhall not haue like power as had Alexander.

h Meaning that this Antiochus was impudent and cruel, and alſo craftie that he could not be deceiued.

i That is not like Alexanders ſtrength.

k To wit the Gentiles that [illegible] labour [illegible] and alſo the Iewes.

l [illegible] he goeth aboue by his craft, he ſhall bring it to paſſe.

m That is vnder pretence of peace, or as it were in ſport.

n Meaning, againſt God.

o For God would deſtroy him with a notable plague, and ſo comfort his Church.

p Reade verſe 14.

q For feare and aſtoniſhment.

CHAP. IX.

3 Daniel deſireth to haue that performed of God which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him ẏ viſiō of the ſeuentie weekes. 24 The anointing of Chriſt. 25 The building againe of Ieruſalē. 26 The death of Chriſt.

IN the firſt yeere of Darius the ſonne of [a] Ahaſhueroſh, of the ſeede of the Medes, which was made king ouer the realme of the Caldeans,

2 [b] Euen in the firſt yere of his reigne, I Daniel vnderſtood by [c] bookes the nomber of the yeres, whereof the Lord had ſpokē vnto Ieremiah the Prophet, that he would accompliſh ſeuenty yeres in the deſolation of Ieruſalem.

3 And I turned my face vnto yͤ Lord God and [d] ſought by prayer and ſupplications with faſting and ſackcloth and aſhes.

4 And I prayed vnto the Lorde my God, and made my confeſſion, ſaying, Oh Lorde God, which art [e] great and fearefull and keepeſt couenant and mercie towarde them which loue thee, and towarde them that keepe thy commandements,

5 We haue ſinned, & haue committed iniquitie & haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy ſeruāts the Prophets, which ſpake in thy name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteouſnes belongeth vnto thee, and vnto vs open ſhame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem: yea, vnto all Iſrael, both neere and farre off, through all the countreys, whither thou haſt driuen them, becauſe of their offences, that they haue committed againſt thee.

8 O Lord, vnto vs apperteyneth open ſhame, to our kings, to our princes, and to our fathers, becauſe we haue ſinned againſt thee.

9 Yet compaſſion and forgiueneſſe is in the Lord our God, albeit we haue rebelled againſt him.

10 For we haue not obeyed the voice of the Lorde our God, to walke in his lawes, which hee had layde before vs by the miniſterie of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy law, and are turned backe and haue not heard thy voyce: therefore the curſe is powred vpon vs, and the othe that is written in the law of Moſes the ſeruant of God, becauſe we haue ſinned againſt him.

12 And he hath cōfirmed his words, which he ſpake againſt vs, and againſt our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moſes: yet made we not our prayer before yͤ Lorde our God, that we might turne from our iniquities & vnderſtand thy trueth.

14 Therefore hath the Lord ‖ made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 *And nowe O Lorde our God, that haſt brought thy people out of the lande of Egypt with a mightie hande, and haſt gotten thee renoume, as appeareth this day we haue ſinned, wee haue done wickedly.

16 O Lord, according to al thy [k] righteouſnes, I beſeech thee, let thine anger and thy wrath bee turned away from thy citie Ieruſalem thine holy mountaine: for becauſe of our ſinnes, and for the iniquities of our fathers, Ieruſalem and thy people are a reproch to al that are about vs.

17 Now therfore, O our God, heare the prayer of thy ſeruant, and his ſupplications, and cauſe thy face to [l] ſhine vpon thy Sanctuarie, that lieth waſte for the [m] Lordes ſake.

18 O my God, encline thine eare and heare: open thine eyes, and beholde our deſolations, and the citie whereupon thy Name is called: for wee doe not preſent our ſupplicatiōs before thee for our own [n] righteouſnes, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord conſider, and do it: deferre not, for thine owne ſake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was [o] ſpeaking and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in prayer, euen the man *Gabriel, whome I had ſeene before in the viſion, came flying, and touched me about the time of the

a Who was alſo called Aſtyages.

b For Cyrus [illegible] bout warres in other countreis, and therefore Darius had the name of the kingdome, though Cyrus was king in effect.

c For though he was an excellent Prophet, yet hee dayly increaſed in knowledge by reading of the Scriptures.

d He ſpeaketh not of that ordinarie prayer which he vſed in his houſe thriſe a day, but of a rare and vehement prayer, leaſt their ſinnes ſhould cauſe God to delay the time of their deliuerance propheſied by Ieremiah.

e That is, haſt all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners, as thou art riche in mercie to comfort them which obey thy word and loue thee.

f [illegible]

i He ſheweth that whenſoeuer God puniſheth, he doeth it for iuſt cauſes: and thus the godly neuer accuſe him of rigour as the wicked do, but acknowledge that in themſelues there is iuſt cauſe, why he ſhould ſo intreate them. [illegible]

[illegible] chiefly to [illegible] occaſions [illegible] He ſheweth that they be againſt God which [illegible] commandement and worde. * As Deut. 27.15. or the curſe confirmed by an othe.

‖ Or, gouerned vs.

‖ Or watched vpon the euill.

* Exod. 14.18. baruc. 2.11

k That is, according to all thy mercifull promiſes and the performance thereof.

l Shewe thy ſelfe fauourable.

m That is, for thy Chriſts ſake in whome thou wilt accept all our prayers.

n Declaring, that the godly flee onely vnto gods mercies, and renounce their owne workes when they ſeeke for remiſſion of their ſinnes.

o Thus hee could not content himſelfe with any vehemencie of wordes, for he was ſo led with a feruent zeale conſidering Gods promes, made to the citie in reſpect of his Church & for the aduancement of Gods glorie.

* Chap. 8.16.

the euening oblation.

22 And he informed me, and talked with me & ſaide O Daniel, I am nowe come foorth to giue thee knowledge & vnderſtanding.

23 At the beginning of thy ſupplications the commandement came forth, and I am come to ſhewe thee, for thou art greatly beloued: therefore vnderſtande the matter and conſider the viſion.

24 Seuentie weekes are determined vpō thy people, & vpon thine holy citie, to finiſh the wickedneſſe, and to ſeale vp the ſinnes, and to reconcile the iniquity, & to bring in euerlaſting righteouſneſſe, and to ſeale vp the viſion and propheſie, and to anoynt the moſt holy.

25 Know therefore and vnderſtand, that from the going foorth of the commandemēt to bring againe the people, and to builde Ieruſalem, vnto Meſſiah the prince, ſhall be ſeuen weekes, and threeſcore and two weekes, and the ſtreete ſhalbe built againe, and the wall euen in a troublous time.

26 And after threeſcore and two weekes, ſhal Meſſiah be ſlaine, and ſhal haue nothing, and the people of the prince that ſhall come, ſhall deſtroy the citie and the Sanctuarie, and the ende thereof ſhalbe with a flood: and vnto the ende of the battel it ſhalbe deſtroyed by deſolations.

27 And he ſhal confirme the couenāt with many for one weeke: & in the middes of the weeke he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the ouerſpreading of the abominations, he ſhall make it deſolate, euen vntill the cōſummatiō determined ſhalbe powred vpon the deſolate.

p He alludeth to Ieremies prophecie who prophecied that their captiuitie ſhoulde be ſeuentie yeres but now Gods mercie ſhoulde ſeuen folde exceed his iudgement, which ſhould be foure hundred and ninetie yeres, euen to the cōming of Chriſt and ſo then it ſhoulde continue for euer.

q Meaning Daniels nation, ouer whom he was careful.

r To ſhew mercie & to put ſin out of remembrance.

s That is from the time ẏ Cyrus gaue them leaue to depart.

t Theſe weeks make 49. yere, whereof 46. are referred to the time of ẏ buylding of ẏ temple & 3. to the laying of the foundation.

u Counting frō the 6 yere of Darius who gaue ẏ ſecond commandement for the building of the Temple, are 62. weekes, which make 434 yeeres, which comprehende the time from the building of the Temple vnto the baptiſme of Chriſt. [illegible] x In this laſt weeke of the ſeuentie ſhall Chriſt come and preach and ſuffer death. y He ſhall ſeeme to haue no beautie nor to be of any eſtimation as Iſai. 53, 2. z Meaning Titus Veſpaſians ſonne, who ſhoulde come and deſtroy both the Temple and the people without all hope of recouery. a By the preaching of the Goſpel he confirmed his promiſe, firſt to the Iewes, and after to the Gentiles. b Chriſt accompliſhed this by his death and reſurrection. c Meaning that Ieruſalem and the Sanctuarie ſhould be vtterly deſtroyed for their rebellion againſt God and their idolatrie: or as ſome reade, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

CHAP. X.

There appeareth vnto Daniel a mā clothed in linen. 11 Which ſheweth him wherefore he is ſent.

IN the thirde yeere of Cyrus King of Perſia, a thing was reueiled vnto Daniel (whoſe name was called Belteſhazzar) and the worde was true, but the time appointed was long and he vnderſtoode the thing, and had vnderſtanding of the viſion.

2 At the ſame time, I Daniel was in heauineſſe for three weekes of dayes.

3 I ate no pleaſant bread neither came fleſh, nor wine in my mouth, neither did I anoint my ſelfe at all, till three weekes of dayes were fulfilled.

4 And in the foure & twentieth day of the firſt moneth, as I was by the ſide of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, & looked, and beholde there was a man clothed in linen, whoſe loines were girded with fine golde of Vphaz.

6 His bodie alſo was like ẏ Chryſolite, and his face (to looke vpon) like the lightening & his eyes as lampes of fire, & his armes & his feete were like in colour to poliſhed braſſe, & the voyce of his words was like ẏ voyce of a multitude.

7 And I Daniel alone ſawe the viſion: for the men that were with me, ſawe not the viſion: but a great feare fel vpon them, ſo that they fled away and hid them ſelues.

8 Therefore I was left alone, and ſawe this great viſion, and there remained no ſtrength in me: for my ſtrength was turned in me into corruption, and I reteined no power.

9 Yet heard I ẏ voyce of his words: and when I heard the voyce of his words, I ſlept on my face: and my face was towarde the grounde.

10 And beholde, an hande touched me, which ſet me vp vpon my knees & vpon the palmes of mine handes,

11 And he ſaide vnto me, O Daniel, a man greatly beloued, vnderſtande the wordes that I ſpeake vnto thee & ſtand in thy place: for vnto thee am I nowe ſent. And when he had ſaide this worde vnto me, I ſtoode trembling.

12 Then ſayd he vnto me, Feare not, Daniel: for from the firſt day that thou diddeſt ſet thine heart to vnderſtande, and to humble thy ſelfe before thy God, thy words were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Perſia withſtoode me one and twentie dayes, but lo, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Perſia.

14 Nowe I am come to ſhewe thee what ſhall come to thy people in ẏ latter

a He noteth this third yere, becauſe at this time the building of the Temple began to be hindered by Cambyſes Cyrus ſonne when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to Daniel.

b [illegible] which is to bee ſet at the [illegible] ſhould [illegible] long, but [illegible] to [illegible] of Gods promiſes.

c Called Abib, which conteineth part of March and part of April.

[illegible] of propheſie to [illegible] of [illegible]

[illegible] the Angel of God which was ſent to aſſure Daniel in this propheſie that followed.

[illegible] The word alſo [illegible] was [illegible] can not [illegible] with [illegible]

[illegible] Meaning Cambyſes [illegible] the building of the [illegible] I ſtated for the people [illegible] God [illegible] double power, euen Michael that is Chriſt the head of Angels.

dayes: for yet the [k] viſion is for many dayes.

15 And when hee ſpake theſe wordes vnto me, I ſet my face toward ÿ groũd, and helde my tongue.

16 And behold, one like the ſimilitude of the ſonnes of man touched my lippes: then I opened my mouth, & ſpake, and ſayde vnto him that ſtoode before me. O my Lorde, by the viſion my ſorowes are returned vpõ me, and I haue retayned no ſtrength.

17 For howe can the ſeruant of this my Lord talke with my Lorde [m] being ſuch one? for as for mee, ſtraightwaye there remained no ſtrength in mee, neither is there breath left in me.

18 Thẽ there came againe, & touched me, one like the appearance of a man, & he ſtrengthened me,

19 And ſaid, O man, greatly beloued, feare not: peace be vnto thee: be ſtrõg and of good courage. And when he had ſpoken vnto me I was ſtrengthened, and ſaide, Let my Lord ſpeake: for thou haſt ſtrengthened me.

20 Thẽ ſaid he, Knoweſt thou wherfore I am come vnto thee? but now will I returne to fight with ÿ prince of Perſia: and when I am gone forth, loe, the [q] prince of Grecia ſhall come.

21 But I wil ſhew thee that which is decreed in the Scripture of trueth: and there is none that holdeth with mee in theſe things, but Michael your prince.

CHAP. XI.

A Prophecie of the kingdomes, which ſhoulde be enemies to the Church of God: as of Perſia, 2 Of Grecce, 5 Of Egypt, 21 Of Syria, 27 And of the Romanes.

ALſo I, in the firſt yere of Darius of the Medes, euen I [a] ſtoode to incourage and to ſtrengthen him.

2 And now wil I ſhew thee ÿ trueth. Behold, there ſhall ſtande vp yet [b] three Kings in Perſia, and the fourth ſhall be far richer then they al: & by his ſtrength, and by his riches he ſhall ſtirre vp [c] all againſt the realme of Grecia.

3 But a [d] mightie king ſhall ſtand vp, that ſhal rule with great dominion, and do according to his pleaſure.

4 And when he ſhall ſtande vp, [e] his kingdome ſhall be broken, [f] and ſhall be deuided towarde the [g] foure windes of heauen: and not to his [h] poſteritie, nor according to his dominion which he ruled: for his kingdome ſhalbe pluckt vp, euen to be for others beſides [i] thoſe.

5 And the King of the South ſhalbe mightie, & one of [m] his princes, and ſhal preuaile againſt him, and beare rule: his dominion ſhall be a great dominion.

6 And in the end of yeres they ſhalbe ioyned together: for the Kings [n] daughter of the South ſhall come to the King of the North to make an agreement, but ſhe ſhal not reteine the power of the [o] arme, neither ſhall [p] he continue, nor his [q] arme: but ſhe ſhall be deliuered to death, and they that brought her, and [r] he that begate her, and he that comforted her in theſe times.

7 But out of the bud of her [s] rootes ſhall one ſtande vp in his ſteade, [t] which ſhall come with an armie, and ſhall enter into the fortreſſe of the King of the North, and doe with them as he liſt, and ſhall preuaile,

8 And ſhall alſo cary captiues into Egypt their gods with their moltẽ images, and with their precious veſſels of ſiluer and of golde, and he ſhall continue [u] mo yeres then the King of the North.

9 So the King of the South ſhall come into his kingdome, and ſhall returne into his owne lande.

10 Wherefore his [x] ſonnes ſhalbe ſtirred vp, & ſhall aſſemble a mightie great armie: and one [y] ſhall come, and ouerflowe, and paſſe through: then ſhal he returne, & be ſtirred vp at his fortreſſe.

11 And the King of the South ſhall be angrie, and ſhall come foorth, and fight with him, euen with the King of the North: for he ſhall ſet foorth a great [a] multitude, and the multitude ſhall be giuen into his hande.

12 Then the multitude ſhalbe proud, and their heart ſhall be lifted vp: for he

---

[k] For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the comming of Chriſt for the comfort of his Church.

[l] This was the ſame Angel, which ſpake with him before in the ſimilitude of a man.

[m] I was ouercome with feare and ſorowe when I ſawe the viſion.

[n] He declareth hereby that God would be mercifull vnto the people of Iſrael.

[o] Which declareth that when God ſmiteth downe his children, he doeth not immediatly lift them vp at once: for now the Angel had touched him twiſe, but by litle and litle.

[p] Meaning that he would not onely himſelfe hinder the rage of Cambyſes, but alſo the other kings of Perſia.

[q] Alexander the king of Macedonia.

[r] For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

[a] The Angel aſſureth Daniel that God hath giuen him power to performe theſe things, ſeeing he appointed him to aſſiſt Darius when he ouercame the Caldeans.

[b] Whereof Cambyſes that now reigned was the firſt: the ſecond Smerdes: the third Darius the ſonne of Hyſtaſpes: & the fourth Xerxes, which all were enemies to the people of God and ſtood againſt them.

[c] For he raiſed vp all the Eaſt countrey to fight againſt the Grecians: & albeit he had in his armie nine hundreth thouſand men, yet in foure battels he was ouercome and fled away with ſhame.

[d] That is, Alexander the great.

[e] For when he was in his chiefe flouriſhing, he was ouercome by his owne luſtes, or ouercame himſelfe with drinke, and ſo fell into a diſeaſe, or as ſome write, was poyſoned by Caſſander.

[f] For his twelue chiefe princes firſt deuided his kingdome among themſelues.

[g] After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolemeus Egypt.

[h] Thus God reuenged Alexanders ambition & crueltie, in cauſing his poſteritie to be murthered, part by his fathers chiefe friends & partly one of another.

[i] None of theſe foure ſhall be able to be compared to the power of Alexander.

[k] That is, his poſteritie hauing no part thereof.

[l] To wit, Ptolemeus King of Egypt.

[m] That is, Antiochus the ſonne of Seleucus and one of Alexanders princes ſhall be more mightie: for he ſhould haue both Aſia and Syria.

[n] That is, Berenice the daughter of Ptolemeus Philadelphus ſhalbe giuen in mariage to Antiochus Theos thinking by this affinitie that Syria and Egypt ſhould haue a continuall peace together.

[o] That force and ſtrength ſhall not continue: for ſoone after Berenice & her yong ſonne after her huſbandes death, was ſlaine of her ſtepſonne Seleucus Callinicus the ſonne of Laodice the lawfull wife of Antiochus, but put away for this womans ſake.

[p] Neither Ptolemeus, nor Antiochus.

[q] Some reade, ſeede, meaning the childe begotten of Berenice.

[r] Some reade, She that begate her, and then by vnderſtande her nurce which brought her vp: ſo that all they that were occaſion of this mariage were deſtroyed.

[s] Meaning that Ptolemeus Euergetes after the death of his father Philadelphus ſhould ſucceede in the kingdome being of the ſame ſtocke that Berenice was.

[t] To reuenge his ſiſters death againſt Antiochus Callinicus King of Syria.

[u] For this Ptolemeus reigned ſixe and fourtie yeres.

[x] Meaning Seleucus and Antiochus the Great the ſonnes of Callinicus ſhal make warre againſt Ptolemeus Philopater the ſonne of Philadelphus.

[y] For his elder brother Seleucus was dead in the meane while the warres were preparing.

[z] That is, Ptolemeus Philopater when he ſhall ſee Antiochus to take great dominions frõ him in Syria, & alſo readie to inuade Egypt.

[a] For Antiochus had ſixe thouſand horſemen and threeſcore thouſand footemen.

ſhall caſt downe thouſands: but he ſhall not ſtill preuaile.

13 For the King of the North ſhall returne, & ſhall ſet foorth a greater multitude then afore, and ſhall come foorth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the ſame time there ſhall [c] manie ſtand vp againſt the King of the South: alſo the rebellious children of thy people ſhall exalt themſelues to eſtabliſh the viſion, but they ſhall fall.

15 So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong citie: and ÿ armes of the South ſhall not reſiſt, neither his choſen people neither ſhall there be any ſtrẽgth to withſtande.

16 But he that ſhal come, ſhal do vnto him as he liſt & none ſhal ſtãd againſt him: & he ſhal ſtãd in the pleaſant land, which by his hand ſhalbe conſumed.

17 Againe he ſhall ſet his face to enter wᵗ the power of his whole kingdom, and his cõfederates with him: thus ſhal he do & he ſhall giue him the daughter of women, to deſtroy her: but ſhe ſhal not ſtãd on his ſide, neither be for him.

18 After this ſhall hee turne his face vnto the yles, and ſhall take many, but a prince ſhall cauſe his ſhame to light vpon him, beſide that hee ſhall cauſe his owne ſhame to turne vpon himſelfe.

19 For he ſhall turne his face toward the fortes of his owne lãd: but he ſhalbe ouerthrowen & fal & be no more found.

20 Then ſhall ſtand vp in his place in the glorie of the kingdome, one that ſhall raiſe taxes: but after fewe dayes he ſhalbe deſtroyed, neither in wrath, nor in battell.

21 And in his place ſhall ſtande vp a vile perſon, to whome they ſhall not giue the honour of the kingdome: but he ſhall come in peaceably, and obteine the kingdome by flatteries.

22 And the armes ſhall bee ouerthrowen with a flood before him, and ſhalbe broken: and alſo the prince of the couenant.

23 And after the league made with him, he ſhal worke deceitfully: for he ſhal come vp & ouercome wᵗ a ſmal people.

24 Hee ſhall enter into the quiet and plentifull prouince, and he ſhall doe that which his fathers haue not done, nor his fathers fathers: hee ſhall deuide amõg thẽ the pray & the ſpoyle, and the ſubſtance, yea, and hee ſhall forecaſt his deuiſes againſt the ſtrong holdes, euen for a time.

25 Alſo he ſhall ſtirre vp his power and his courage againſt the King of the South with a great armie, and the king of the South ſhalbe ſtirred vp to battel with a verie great and mightie armie: but hee ſhall not ſtand. for they ſhall forecaſt and practiſe againſt him.

26 Yea they that feede of the portion of his meate, ſhall deſtroy him: and his armie ſhall ouerflowe: and many ſhal fall, and be ſlaine.

27 And both theſe Kinges hearts ſhalbe to do miſchiefe, and they ſhall talke of deceite at one table: but it ſhall not auaile: for yet the ende ſhalbe at the time appointed.

28 Then ſhall he returne into his lãd with great ſubſtance. for his heart ſhal be againſt the holy couenant: ſo ſhall he do and returne to his owne land.

29 At the time appointed he ſhall returne and come toward the South: but the laſt ſhall not be as the firſt.

30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be ſorie and returne, & freat againſt the holy couenãt: ſo ſhal he do, he ſhall euen returne and haue intelligence with them that forſake the holy couenant.

31 And armes ſhall ſtande on his part, and they ſhal pollute the Sanctuarie of ſtrength, and ſhall take away the daily ſacrifice, & they ſhal ſet vp the

abomi-

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not only Antiochus came againſt him but alſo Philip king of Macedonia & theſe two brought great power with them.

d For vnder Onias which falſely alledged that place of Iſa. 19,1 certaine of the Iewes retyred with him into Egypt to ful fill this prophecie: alſo the Angel ſheweth that all theſe troubles which are in the Church are by the prouidence and counſell of God.

e The Egyptians were not able to reſiſt Scopas Antiochus captaine.

f He ſheweth that he ſhal not onely afflict the Egyptians, but alſo the Iewes and ſhal enter into their countrie whereof he admoniſheth thẽ before that they may knowe that all theſe things come by Gods prouidence.

g This was the ſecond battell that Antiochus fought againſt Ptolemeus Epiphanes.

[illegible] helpe the yong [illegible]

For after the [illegible]

For he came vpon [illegible]

Meaning, in Egypt.

a He will come [illegible]

He ſhalbe [illegible] with [illegible]

[illegible] and [illegible] for their about him.

Declaring that [illegible] ſhall [illegible] of their prince.

---

h To wit, a beautiful woman which was Cleopatra Antiochus daughter.
i For he regarded not the life of his daughter in reſpect of the kingdome of Egypt. [illegible] that ſhal touche her [illegible], [illegible] That is toward Aſia, Grece [illegible] for the Iewes called [illegible]. For whereas Antiochus [illegible] the Romanes, and [illegible] their embaſſadours [illegible] Lucius Scipio put him to flight [illegible] his owne head [illegible] of fooliſh counſell. For feare of the Romanes hee ſhall flee [illegible]. For when as vnder the pretence [illegible] he would haue robbed the Temple of Iupiter Dodoneus [illegible] him [illegible] Seleucus ſhall ſucceede his father Antiochus [illegible] by ſo reigne [illegible] reaſon. Which was Antiochus Epiphanes, who as is thought, was the occaſion of Seleucus [illegible] death and was of a vile cruell and flattering nature, and defrauded [illegible] brothers ſonne of the kingdome, and vſurped the kingdome without the conſent of the people.

take truce, and banket together [illegible] hearts [illegible] but one againſt another [illegible] that [illegible] [illegible] of God [illegible], that they cannot [illegible] [illegible] Gods prouidence. That is the [illegible] appointed [illegible] the people [illegible] the crowne [illegible] Iewes which [illegible] [illegible] with Antiochus. [illegible] Iupiter Olympius, and ſo began to corrupt the pure ſeruice of God.

abominable deſolation.

32 And ſuch as wickedly breake the couenant ſhal he cauſe to ſinne by flatterie: but the people that do knowe their God, ſhall preuaile and proſper.

33 And they that vnderſtand among the people, ſhall inſtruct many: yet they ſhal fall by ſworde, and by flame, by captiuitie and by ſpoile many dayes.

34 Nowe when they ſhall fall, they ſhalbe holpen with a litle helpe: but many ſhall cleaue vnto them fainedly.

35 And ſome of them of vnderſtanding ſhall fall to trie them and to purge, and to make them white till the time be out: for there is a time appointed.

36 And the King ſhall do what him liſt: he ſhall exalt himſelfe, and magnifie himſelfe againſt all that is God, and ſhall ſpeake marueilous things againſt the God of gods, & ſhall proſper, till the wrath be accompliſhed: for the determination is made.

37 Neither ſhall he regard the God of his fathers nor the deſires of womē, nor care for any God: for he ſhal magnifie himſelfe aboue all.

38 But in his place ſhall hee honour the god Mauzzim, and the god whom his fathers knewe not ſhall hee honour with golde and with ſiluer, and with precious ſtones and pleaſant things.

39 Thus ſhall he doe in the holdes of Mauzzim with a ſtrange god whom he ſhall acknowledge: hee ſhall increaſe his glorie and ſhall cauſe them to rule ouer many, and ſhall deuide the lande for gaine.

4 And at the ende of time ſhall the king of the South puſh at him, and the King of the North ſhall come againſt him like a whirlewinde with charets, and with horſemen, and with many ſhippes, and he ſhall enter into the countreis, and ſhall ouerflowe and paſſe through.

41 He ſhall enter alſo into the [c] pleaſant lande, and many countreis ſhall be ouerthrowen: but theſe ſhall eſcape out of his hande, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He ſhall ſtretche forth his hands alſo vpon the countreis, and the land of Egypt ſhall not eſcape.

43 But he ſhal haue power ouer the treaſures of gold and of ſiluer, and ouer all the precious things of Egypt and of the Lybians and of the blacke Mores where he ſhall paſſe.

44 But the tidings out of the Eaſt & the North ſhall trouble him: therefore he ſhall go foorth with great wrath to deſtroy and roote out many.

45 And hee ſhall plant ẏ tabernacles [f] of his palace betweene the ſeas in the glorious and holy mountaine, yet hee ſhall come to his ende, and none ſhall helpe him.

CHAP. XII.

1 Of the deliuerance of the Church by Chriſt.

AND at that [a] time ſhall Michael ſtand vp, ẏ great prince, which ſtandeth for the children of thy people, and there ſhalbe a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time: and at that time thy people ſhall be deliuered, euery one that ſhalbe found written in the booke.

2 And many of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, and ſome to ſhame & perpetuall contempt.

3 And they that be wiſe ſhall ſhine, as the brightnes of the firmament. and they that turne many to righteouſnes, [c] ſhall ſhine [d] as ẏ ſtarres, for euer & euer.

4 But thou, O Daniel, ſhut vp the wordes, and ſeale the booke till the end of the time: many ſhal runne to and fro, and knowledge ſhalbe increaſed.

5 ¶ Then I Daniel looked, and beholde, there ſtoode other two, the one on this ſide of the brinke of the [g] riuer,

[m] Meaning ſuch as bare the name of Iewes [illegible]

[p] As God will not leaue his Church [illegible]

[q] That is, there ſhalbe [illegible]

[r] To wit of them, [illegible] God and [illegible]

[c] The Angel [illegible] the Iewes that when they ſhould ſee the Romanes inuade them and that the wicked ſhould eſcape their handes, that they ſhould not thinke but all this was done by Gods prouidence, for ſo much as he warned them of it ſo long afore and therefore he would ſtill preſerue them.

[d] Hearing that Craſſus was ſlaine and Antonius diſcomfited.

[e] For Auguſtus ouercame the Parthians, and recouered that which Antonius had loſt.

[f] The Romanes after they [illegible] quietly through all countries, and from ſea to ſea, and in Iudea; but at length for their crueltie God ſhall deſtroy them.

[a] The Angel here noteth two things: firſt that the Church ſhalbe in great affliction & trouble at Chriſts comming, and next that God wil ſende his Angel to deliuer it, whome here he calleth Michael, meaning Chriſt, which is publiſhed by ẏ preaching of the Goſpel.

[b] Meaning, all ſhall riſe at the generall reſurrection, which thing is here [illegible], becauſe the faithfull ſhould haue in their [illegible] ſure comfort.

[illegible] ought to looke for one perſecution after another: for God hath appointed [illegible] to [illegible] the perſecutions of the Iewes vnto the comming of Chriſt [illegible] ſhall at length fight againſt the Romanes, but they ſhall be ouercome.

[illegible] true feare of God and his religion. [c] He chiefly meaneth the miniſters of Gods worde, and next all the faithfull which inſtruct the ignorant and bring them to the true knowledge of God. [d] [illegible] this prophecie [illegible] and eſteeme it as a treaſure. [e] [illegible] God hath [illegible] and then many ſhall runne to and fro to ſearch the knowledge of theſe myſteries which things they obtaine nowe by the light of the Goſpel. [g] Which was Tigris.

and the other on that ſide of the brinke of the riuer.

6 And [one] ſaid vnto the man clothed in linen, which was vpon the waters of the riuer, When [ſhalbe] the ende of theſe wonders?

7 And I hearde the man clothed in linen, which was vpon the waters of ye riuer, when he held vp his [h] right hand, and his left hand vnto heauē, and ſware by him that liueth for euer, that it ſhall tarie for a [i] time, two times & an halfe: and when hee ſhall haue accompliſhed [k] to ſcatter the power of the holie people, all theſe things ſhall be finiſhed.

8 Then I heard it, but I vnderſtood it not: then ſaid I, O my Lorde, what ſhalbe the end of theſe things?

9 And he ſaid, Go thy way, Daniel: for the wordes are cloſed vp, and ſealed, till the end of the time.

10 Manie ſhall bee purified, made white, and tried: but the wicked ſhall do wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the [l] dayly [ſacrifice] ſhall bee taken away, and the abominable deſolation ſet vp, there [m] ſhalbe a thouſande, two hundreth & ninetie dayes.

12 Bleſſed [is he] that wayteth and commeth to the thouſande, three hundreth and [n] fiue and thirtie dayes.

13 But go [o] thou thy way till the ende [be]: for thou ſhalt reſt and ſtande vp in thy lot, at the ende of the dayes.

[h] Which was as it were a double othe, & did the more confirme the thing.

[i] Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an ende.

[k] When the Church ſhalbe ſcattered and diminiſhed in ſuch ſort as it ſhall ſeeme to haue no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Lawe.

[m] Signifying that the time ſhalbe long of Chriſtes ſecond comming, and yet the children of God ought not to be diſcouraged, though it be deferred.

[n] In this number hee addeth a moneth and an halfe to the former number, ſignifying yt it is not in man to appoint the time of Chriſts comming but that they are bleſſed that patiently abide his appearing.

[o] The Angel warneth the Prophet patiently to abide, till the time appointed come, ſignifying that he ſhould depart this life, and riſe againe with the elect, when God had ſufficiently humbled and purged his Church.

Hoſea.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and ſubtile counſell of Ieroboam the ſonne of Nebat, and in ſteade of his true ſeruice commanded by his worde worſhipped him according to their owne fantaſies and traditions of men, giuing themſelues to moſt vile idolatrie and ſuperſtition, the Lord from time to time ſent them Prophets to call them to repentance: but they grewe euer worſe and worſe, and ſtill abuſed Gods benefits. Therefore nowe when their proſperitie was at the higheſt vnder Ieroboam the ſonne of Ioaſh, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah & Micah to them of Iudah) to condemne thē of their ingratitude. And whereas they thought themſelues to be greatly in the fauour of God, and to be his people, the Prophet calleth them baſtards and children borne in adulterie: and therefore ſheweth them that God would take away their kingdome, and giue them to the Aſſyrians to be led away captiues. Thus Hoſea faithfully executed his office for the ſpace of ſeuentie yeeres, though they remained ſtill in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And becauſe they ſhoulde neither be diſcouraged with threatnings onely, nor yet flatter themſelues by the ſweetenes of Gods promiſes, hee ſetteth before them the two principall parts of the Lawe, which are the promiſes of ſaluation, and the doctrine of life: for the firſt part he directeth the faithfull to Meſſiah, by whome onely they ſhould haue true deliuerance: and for the ſeconde, hee vſeth threatnings and menaces to bring them from their wicked maners and vices: and this is the chiefe ſcope of all the Prophets, either by Gods promiſes to allure them to be godly, or by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine theſe two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the manet.

CHAP. I.

1 The time wherein Hoſea propheſied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Chriſt is the head of all people.

The worde of the Lorde that came vnto Hoſea the ſonne of Beeri, in the dayes [a] of Vzziah, Iotham, Ahaz, [and] Hezekiah [b] Kings of Iudah, & in the dayes of Ieroboam the ſonne of Ioaſh King of Iſrael.

2 At the beginning the Lorde ſpake by Hoſea, and the Lord ſaid vnto Hoſea, Go, take vnto thee a wife [c] of fornicatiōs, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a ſonne.

4 And the Lord ſaid vnto him, Call his name [e] Izreel: for yet a litle, & I will viſite the blood of Izreel vpō the houſe

[f] of

[a] Called alſo Azariah, who being a leper was depoſed from his kingdome.

[b] So that it may bee gathered by the reigne of theſe foure Kings, that he preached about threeſcore yeere.

[c] That is, one that of long time hath accuſtomed to play ye harlot: not that the Prophet did this thing in effect but he ſawe this in a viſion or els was commanded by God to ſet forth vnder this parable or figure the idolatrie of the Synagogue, & of the people her children.

[d] Gomer ſignifieth a conſumption or corruption, and Diblaim cluſters of figges, declaring that they were all rotten like rotten figges.

[e] Meaning, that they ſhould be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did preuaile with God: but that they were as baſtardes, and therefore ſhould be called Izreelites, that is, ſcattered people, alluding to Izreel which was the chiefe citie of the tenne tribes vnder Ahab, where Iehu ſhed ſo much blood, 2.King.10,8,11.

and the other on that ſide of the brinke of the riuer.

6 And [one] ſaid vnto the man clothed in linen, which was vpon the waters of the riuer, When [ſhalbe] the ende of theſe wonders?

7 And I hearde the man clothed in linen, which was vpon the waters of ẏ riuer, when he held vp his [h] right hand, and his left hand vnto heauẽ, and ſware by him that liueth for euer, that [i] it ſhall tarrie for a time, two times & an halfe: and when hee ſhall haue accompliſhed [k] to ſcatter the power of the holie people, all theſe things ſhall be finiſhed.

8 Then I heard it, but I vnderſtood it not: then ſaid I, O my Lorde, what ſhalbe the end of theſe things?

9 And he ſaid, Go thy way, Daniel: for the wordes are cloſed vp, and ſealed, till the end of the time.

10 Manie ſhall bee purified, made white, and tried: but the wicked ſhall do wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the [l] dayly [ſacrifice] ſhall bee taken away, and the abominable deſolation ſet vp, there [m] ſhalbe a thouſande, two hundreth & ninetie dayes.

12 Bleſſed [is he] that wayteth and commeth to the thouſande, three hundreth and [n] fiue and thirtie dayes.

13 But go [o] thou thy way till the ende [be]: for thou ſhalt reſt and ſtande vp in thy lot, at the ende of the dayes.

[h] Which was as it were a double othe, & did the more confirme the thing.

[i] Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an ende.

[k] When the Church ſhalbe ſcattered and diminiſhed in ſuch ſort as it ſhall ſeeme to haue no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Lawe. [m] Signifying that the time ſhalbe long of Chriſtes ſecond comming, and yet the children of God ought not to be diſcouraged, though it be deferred. [n] In this number hee addeth a moneth and an halfe to the former number, ſignifying that it is not in man to appoint the time of Chriſts comming but that they are bleſſed that patiently abide his appearing. [o] The Angel warneth the Prophet patiently to abide, till the time appointed come, ſignifying that he ſhould depart this life, and riſe againe with the elect, when God had ſufficiently humbled and purged his Church.

❧Hoſea.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and ſubtile counſell of Ieroboam the ſonne of Nebat, and in ſteade of his true ſeruice commanded by his worde worſhipped him according to their owne fantaſies and traditions of men, giuing themſelues to moſt vile idolatrie and ſuperſtition, the Lord from time to time ſent them Prophets to call them to repentance: but they grewe euer worſe and worſe, and ſtill abuſed Gods benefits. Therefore nowe when their proſperitie was at the higheſt vnder Ieroboam the ſonne of Ioaſh, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah & Micah to them of Iudah) to condemne thẽ of their ingratitude. and where as they thought themſelues to be greatly in the fauour of God, and to be his people, the Prophet calleth them baſtards and children borne in adulterie: and therefore ſheweth them that God would take away their kingdome, and giue them to the Aſſyrians to be led away captiues. Thus Hoſea faithfully executed his office for the ſpace of ſeuentie yeeres, though they remained ſtill in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And becauſe they ſhould neither be diſcouraged with threatnings onely, nor yet flatter themſelues by the ſweetenes of Gods promiſes, hee ſetteth before them the two principal parts of the Lawe, which are the promes of ſaluation, and the doctrine of life: for the firſt part he directeth the faithfull to Meſſiah, by whome onely they ſhould haue true deliuerance: and for the ſeconde, hee vſeth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe ſcope of all the Prophets, either by Gods promiſes to allure them to be godly, or by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine theſe two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hoſea propheſied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Chriſt is the head of all people.

The worde of the Lorde that came vnto Hoſea the ſonne of Beeri, in the dayes [a] of Vzziah, Iotham, Ahaz, [and] Hezekiah [b] Kings of Iudah, & in the dayes of Ieroboam the ſonne of Ioaſh King of Iſrael.

2 At the beginning the Lorde ſpake by Hoſea, and the Lord ſaid vnto Hoſea, Go, take vnto thee a wife [c] of fornicatiõs, and children of fornications: for the land hath committed great whoredome, [departing] from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a ſonne.

4 And the Lord ſaid vnto him, Call his name [e] Izreel: for yet a litle, & I will viſite the blood of Izreel vpõ the houſe

[a] Called alſo Azariah, who being a leper was depoſed from his kingdome.

[b] So that it may bee gathered by the reigne of theſe foure Kings, that he preached aboue threeſcore yeere.

[c] That is, one that of long time hath accuſtomed to play ẏ harlot: not that the Prophet did this thing in effect but he ſawe this in a viſion or els was commanded by God to ſet forth vnder this parable or figure the idolatrie of the Synagogue, & of the people her children. [d] Gomer ſignifieth a conſumption or corruption, and Diblaim clusters of figges, declaring that that they were all corrupt like rotten figges. [e] Meaning, that they ſhould be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did preuaile with God: but that they were as baſtardes, and therefore ſhould be called Izreelites, that is, ſcattered people, alluding to Izreel which was the chiefe citie of the tenne tribes vnder Ahab, where Iehu ſhedde ſo much blood, 2.King.10,8,11.

of Iehu & will cauſe to ceaſe the kingdome of the houſe of Iſrael.

5 And at that day will I alſo breake yͤ bowe of Iſrael in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, & God ſaid vnto him, Call her name Lo-ruhamah: for I will no more haue pitie vpon yͤ houſe of Iſrael: but I will vtterly take them away.

7 Yet I will haue mercie vpon the houſe of Iudah and will ſaue them by the Lord their God, and will not ſaue them by bowe, nor by ſworde nor by battel, by horſes, nor by horſemen.

8 Now whẽ ſhe had weaned Lo-ruhamah ſhe conceiued and bare a ſonne.

9 Then ſaide God, Call his name [l]Lo-ammi: for yee are not my people: therefore will I not be yours.

10 Yet the nomber of the children of Iſrael ſhalbe as the ſande of the ſea, which can not bee meaſured nor tolde: and in the place where it was ſaid vnto them, Ye are not my people, it ſhall bee ſaid vnto them, Ye are the ſonnes of the liuing God.

11 Then ſhall the children of Iudah, and the children of Iſrael be gathered together, & appointe themſelues one head, and they ſhall come vp out of the land: for great is the day of Izreel.

CHAP. II.

2 The people is call to repentance. 4 He ſheweth their idolatrie and threatneth them except they repent.

Say vnto your brethren, Ammi, & to your ſiſters, Ruhamah,

2 Plead with your mother: plead with her: for ſhe is not my wife, neither am I her huſband: but let her take away her fornications out of her ſight, & her adulteries from betweene her breaſts.

3 Leaſt I ſtrip her naked, & ſet her as in yͤ day that ſhe was borne & make her as a wilderneſſe and leaue her like a drie land and ſlay her for thirſt.

4 And I will haue no pitie vpon her children: for they bee the children of fornications.

5 For their mother hath played the harlot: ſhee that conceiued them, hath done ſhamefully: for ſhe ſaid, I will goe after my [a]louers that gaue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will ſtoppe [b]thy way wͭ thornes, & make an hedge, that ſhe ſhall not finde her paths.

7 Though ſhee folowe after her louers, yet ſhall ſhee not come at them: though ſhe ſeeke them, yet ſhall ſhe not finde them: then ſhall ſhe ſay, I will go & returne to my firſt huſbande: for at that time was I better then now.

8 Now ſhe did not knowe yͭ I gaue her corne and wine, and oyle and multiplied her ſiluer and golde, which they beſtowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof and my wine in the ſeaſon thereof and will recouer my wooll and my flaxe lent, to couer her ſhame.

10 And now wil I diſcouer her [m]lewdnes in the ſight of her louers and no mã ſhall deliuer her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt dates, her newe moones, and her Sabbaths, and all her ſolemne feaſtes.

12 And I will deſtroy her vines and her figge trees, whereof ſhee hath ſayde, Theſe are my rewards that my louers haue giuen me: & I wil make them as a foreſt, & the wilde beaſts ſhal eate them.

13 And I will viſite vpon her the dayes of Baalim, wherein ſhee burnt incenſe to them: and ſhe decked her ſelfe with her earings and her iewels, and ſhe folowed her louers, and forgate me, ſaith the Lord.

14 Therefore behold, I will [n]allure her, and bring her into the wildernes, & ſpeake friendly vnto her.

15 And I will giue her her vineyardes from thence, and the valley of Achor for the doore of hope, and ſhe ſhal [p]ſing there as in the dayes of her youth, and as in the day when ſhe came vp out of the land of Egypt.

16 And at that day, ſaith the Lorde, thou ſhalt call me [q]Iſhi, & ſhalt cal me

no more

---

i I will be [illegible] nenged vpon Iehu for the blood that he ſhed in Izreel: for albeit God ſtirred him vp to execute his iudgements, yet he did them for his owne [illegible] and not for the glorie of God, as the end declared: for he [illegible] vp [illegible] idolatrie, which he had deſtroyed.

g When the meaſure of their iniquitie is [illegible] and I [illegible] great [illegible] deſtroy [illegible] [illegible]

k For after their captiuitie be reſtored [illegible] taken captiues by yͤ Aſſyrians.

k For after their captiuitie they ſhould be reſtored [illegible] miraculouſly by the meanes of Cyrus, Ezr. 1, 1. l That is, not my people. m Becauſe they thought that God [illegible] bene [illegible] his promes except he had preſerued the [illegible], he declareth that [illegible] deſtroyed yet the [illegible] 3 [illegible] which [illegible] both of the Iewes and the Gentiles, [illegible] after the [illegible] of Babylon [illegible] the Iewes [illegible] but chiefly this is referred to the time of Chriſt [illegible] and deliuer out of Izreel [illegible] ſhalbe as a miracle.

a Seeing that I haue [illegible] ſed you [illegible] that you [illegible] incourage one another [illegible] conſidering ye are my people on whom I haue [illegible] mercie.

b God ſheweth that [illegible] was [illegible] [illegible] [illegible] that [illegible] forſooke them [illegible]

c Meaning that [illegible] but [illegible] as a [illegible] [illegible] I brought yet out of Egypt, Ezek. 16, 4. d That is, baſtards and begotten in adulterie.

a Meaning, the idoles which they ſerued and by whome they thought they had wealth and abundance.

b I will puniſh thee [illegible] thou [illegible] [illegible] helpe thee, and bring thee [illegible] neighbours, that thou ſhalt [illegible] thy wantes.

[illegible] ſpeaketh of the [illegible] which are [illegible] [illegible] to [illegible] that doe [illegible] God of his honour when [illegible] a tribute his benefites to [illegible]

[illegible] Signifying that God will take away his benefites when man by his ingratitude doth abuſe them.

[illegible] That is, all [illegible] ceremonies and [illegible] wherein ſhee worſhipped her idoles.

[illegible] I wil puniſh her for her idolatrie.

[illegible] By ſhewing [illegible] them [illegible] to pleaſe others, he declareth [illegible] the ſuperſtitious idolaters let a great part of [illegible] in [illegible] themſelues on their holy dayes.

[n] By my benefites in offering her grace and mercie, euē in that place where ſhe ſhall thinke her ſelfe deſtitute of all helpe and comfort.

o Which was a pleaſant valley and wherein they had great comfort when they came out of the wilderneſſe, as Ioſh. 7 [illegible] and is called the doore of hope, because it was a departing from [illegible] and [illegible]. p She ſhall then praiſe God as ſhe did when ſhe was deliuered out of Egypt. q That is, mine huſband, knowing that I am ioyned to thee by an inuiolable couenant.

no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall bee no more remembred by their [u] names.

18 And in that day will I make a couenant for them, with the [x] wilde beaſts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, & the ſword and the battell out of the earth, and will make them to ſleepe ſafely.

19 And I will marie thee vnto me for euer: yea, I will marie thee vnto me in righteouſneſſe, and in iudgement, and in mercy and in compaſſion.

20 I wil euen marie thee vnto me in [y] faithfulneſſe, and thou ſhalt know the Lorde.

21 And in that day I wil heare, ſaith the Lord, I will euen heare the heauens, and they ſhall heare the earth,

22 And the earth ſhall heare þ corne, and the wine, and the oyle, and they ſhal heare Izreel.

23 And I wil ſow her vnto me in the earth, and I will haue mercy vpon her, that was not pitied, & I wil ſay to them which were not my people, * Thou art my people. And they ſhall ſay, [Thou art] my God.

CHAP. III.

1 The Iewes ſhall be caſt off for their idolatrie. 5 Afterwarde they ſhall returne to the Lord.

WHen ſaid þ Lord to me, [a] Goe yet, and loue a woman (beloued of [her] huſbande, and was an harlot, according to the loue of the Lord towarde the childrẽ of Iſrael: yet they looked to other gods, and loued the wine bottels.

2 So [c] I bought her to me for fiftene [pieces] of ſiluer, & for an homer of barley and an halfe [homer] of barly.

3 And I ſaid vnto her, Thou ſhalt abide with [d] me many dayes: thou ſhalt not play the harlot, and thou ſhalt be to none [other] man, and I will be ſo vnto thee.

4 For the children of Iſrael ſhall [e] remaine many dayes without a king, and without a prince, & without an offring, and without an image, and without an Ephod and without Teraphim.

5 Afterward ſhall the children of Iſrael conuert, and ſeeke the Lorde their God, and [g] Dauid their King, and ſhall feare the Lord, and his goodneſſe in the latter dayes.

CHAP. IIII.

A complaint againſt the people and the Prieſts of Iſrael.

HEare the worde of the Lord, ye children of Iſrael: for the Lord [a] hath a controuerſie wͭ the inhabitants of the lande, becauſe there is no trueth, nor mercie nor knowledge of God in the land.

2 By ſwearing, & lying, and killing, and ſtealing, and whoring they breake out, and [b] blood toucheth blood.

3 Therefore ſhall the lande mourne, and euery one that dwelleth therin, ſhal be cut off, with the beaſtes of the fielde, & with the foules of the heauen, and alſo the fiſhes of the ſea ſhalbe taken away.

4 Yet let none rebuke, nor reproue another: for thy people [are] as they that rebuke the Prieſt.

5 Therefore ſhalt thou fall in þ [d] day, and the prophet ſhal fal with thee in the night, and I will deſtroy thy [e] mother.

6 My people are deſtroied for lacke of knowledge: becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to me: and ſeeing [f] thou haſt forgotten the Lawe of thy God, I will alſo forget thy children.

7 As they were [g] increaſed, ſo they ſinned againſt me: [h] therefore will I change their glory into ſhame.

8 They eate vp the ſinnes of my people, and lift vp their mindes in their iniquitie.

9 And there ſhall bee like people, like [k] prieſt: for I will viſite their wayes vpõ them, and reward them their deedes.

10 For they ſhall eate, and not haue ynough: they ſhall commit adultery and ſhall not increaſe, becauſe they haue left off to take heede to the Lord.

11 [l] Whoredome and wine, and new wine take away their heart.

12 My [m] people aſke counſell at their ſtockes, and their ſtaffe teacheth them: for the ſpirit of fornications hath cauſed [them] to erre, & they haue gone a whoring from vnder their God.

13 They ſacrifice vpon the tops of the

Aaaa.ij moun-

---

[t] That is, my maſter which name was applied to their idoles.

[u] No idolatrie ſhal once come into their mouth, but they ſhall ſerue me purely according to my worde.

[x] Meaning, that he will ſo bleſſe them that all creatures ſhall fauour them.

[y] With a couenant that neuer ſhalbe broken.

[z] Then ſhall the heauen deſire raine for þ earth which ſhall bring forth for the vſe of man.

Rom.9.25. 1.pet.2.10.

[a] Herein the Prophet repreſenteth the perſon of God, which loued his Church before he called her and did not bulbdraw the ſame when ſhe gaue her ſelfe to idoles.

[b] That is, gaue them ſelues wholy to pleaſures & could not take vp as they that are giuen to drunkenneſſe.

[c] Yet I loued her and payde a ſmall portion for her leaſt ſhe perceiuing the greatnes of my loue ſhould haue abuſed me and not bene vnder ductie: for fifteene pieces of ſiluer were but halfe the price of a ſlaue, Exod.21.32. [d] I will try thee a long time as in thy widowhood whether thou wilt be mine or no. [e] Meaning, not onely all the time of their captiuitie, but alſo vnto Chriſt. [f] That is, they ſhould neither haue policie nor religion, & their idoles alſo wherein they put their confidence, ſhould be deſtroyed.

[g] [illegible] Chriſts kingdome, which was promiſed vnto Dauid to be eternall Pſalme 72.17.

[a] Becauſe the people would not obey the [illegible]

Mich.6.2.

[c] As though [illegible]

[illegible] caſt off becauſe that for lacke of knowledge, they are not able to retaine their charge, and inſtruct others [illegible]

[m] Meaning, the people [illegible] ple which were wearie with hearing the word of God. [illegible] neceſſall vnto them. [illegible] To wit, the Prieſts ſeeke to eat the peoples offrings and flatter them in their ſinnes. [k] Signifying that as they haue ſinned [illegible] ſo ſhall they be puniſhed together. [l] Shewing that they which [illegible] ſhed on all ſorts, for though they thinke by their [illegible] children yet they ſhalbe deceiued of their hope. [illegible] ſaces they become like brute beaſts. [n] Thus he ſpeaketh [illegible] them his people which now for their ſinnes they were not, [illegible] ſought helpe of ſtockes and ſtickes. [o] They are carried away with their [illegible]

mountaines, and burne incenſe vpō the hilles vnder the okes, and the poplar tree, and the elme, becauſe the ſhadowe thereof is good: therefore your daughters ſhall be [p] harlots, and your ſpouſes ſhalbe whores.

14 I will not [q] viſite your daughters when they are harlots, nor your ſpouſes when they are whores: for they them ſelues are ſeparated with harlots, and ſacrifice with whores: therefore the people that doth not vnderſtand, ſhal fall.

15 Though y Iſrael, play the harlot, [yet] [r] let not Iudah ſinne: come not yee vnto [s] Gilgal, neither go ye vp to [t] Beth-auen, nor ſweare, The Lord liueth.

16 For Iſrael is rebellious as an vnruly heyfer. Nowe the Lord will feede them as a [u] lambe in a large place.

17 Ephraim [is] ioyned to idoles: let him alone.

18 Their drunkenneſſe ſtinketh: they haue cōmitted whoredome: their rulers loue to ſay with ſhame, [x] Bring ye.

19 The [y] winde hath bound them vp in her wings, and they ſhall be aſhamed of their ſacrifices.

CHAP. V.

1 Againſt the Prieſtes and rulers of Iſrael. 13 The helpe of man is in vaine.

O Ye Prieſtes, heare this, and hearken yee, O houſe of Iſrael, & giue ye eare, O houſe of the King: for iudgement [is] towarde you, becauſe you haue bene a [a] ſnare on Mizpah, and a net ſpred vpon Tabor.

2 Yet they were profound, to decline to [b] ſlaughter, though I haue bene a [c] rebuker of them all.

3 I knowe [d] Ephraim, & Iſrael is not hid frō me: for nowe, O Ephraim þ art become an harlot, & Iſrael is defiled.

4 They will not giue their mindes to turne vnto their God: for the ſpirit of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the [e] pride of Iſrael doth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquitie: Iudah alſo ſhall fall with them.

6 They ſhall goe with their ſheepe, & with their bullockes to ſeeke the Lorde: but they ſhall not find him: for he hath withdrawen himſelfe from them.

7 They haue trāſgreſſed againſt the Lord: for they haue begotten [f] ſtraunge children: nowe ſhall a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, [and] the ſhaume in Ramah: cry out at Beth-auen, after thee, O [g] Beniamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of [h] Iſrael haue I cauſed to [i] knowe the trueth.

10 The princes of Iudah were like them that [k] remoue the bounde: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppreſſed, [and] [l] broken in iudgement, becauſe he willingly walked after the commandement.

12 Therefore will I be vnto Ephraim as a moth, & to the houſe of Iudah as a rottenneſſe.

13 When Ephraim ſawe his ſickenes, & Iudah his wound, then went Ephraim vnto [m] Aſſhur, and ſent vnto King [n] Iareb: yet coulde he not heale you, nor cure you of your wounde.

14 For I wil be vnto Ephraim as a lion, & as a lions whelpe to þ houſe of Iudah: I, [euen] I will ſpoyle, & go away: I will take away, & none ſhal reſcue it.

15 I will go, & returne to my place, till they acknowledge their fault, & ſeeke me: in their affliction they will ſeeke me diligently.

CHAP. VI.

1 Affliction cauſeth a man to turne to God. 9 The wickedneſſe of the Prieſts.

Come, and let vs [a] returne to the Lord: for he hath ſpoiled, and he will heale vs: he hath wounded vs, and hee will binde vs vp.

2 After two dayes wil [b] he reuiue vs, [and] in the thirde day hee will rayſe vs vp, and we ſhall liue in his ſight.

3 Then ſhall we haue knowledge, & indeuour our ſelues to know the Lord: his going foorth is prepared as the morning, and hee ſhall come vnto vs as the rayne, [and] as the latter rayne vnto the earth.

4 O Ephraim, what ſhal I doe vnto thee? O Iudah, howe ſhall I intreate thee? for your [c] goodnes is as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I [d] cut downe by the prophets: I haue ſlaine them by the

wordes

---

[p] Becauſe they [illegible] was Gods [illegible] and giue [illegible] to idoles [illegible] giue them vp to their luſtes that they ſhal diſhonour their owne bodies, Rom. 1, 28.

[q] I will not correct your ſhame to bring you to amendment but let you runne headlong to your owne damnation.

[r] God complaineth that Iudah is infected and willeth them to learne by their example, to returne in time.

[s] For albeit the Lord had honoured this place in time paſt by his preſence yet becauſe it was abuſed by their idolatrie, he would not þ his people ſhould reſort thither.

[t] He calleth Beth-el, that is, the houſe of God, Beth-auen, that is, the houſe of iniquitie, becauſe of their abominations ſet vp there ſignifying þ no place is holy where God is not purely worſhipped.

[u] God will ſo diſperſe them that they ſhal not remaine in any certaine place.

[x] They are ſo impudent in receiuing bribes, that they will commaund men to bring them vnto them.

[y] To cary them ſuddenly away.

[a] The Prieſts and Princes catched the poore people in their ſnares as the fowlers do the birdes, in theſe two high mountaines.

[b] Notwithſtanding they ſeemed to be giuen altogether to holines, & to ſacrifices, which here he calleth ſlaughter in contempt.

[c] Though I had admoniſhed them continually by my Prophets.

[d] They boaſted them ſelues not onely to be Iſraelites, but alſo Ephraimites, becauſe their King Ieroboam came of that tribe.

[e] Meaning, their contemning of all admonitions.

[f] That is, their children are degenerate, ſo that there is no hope in them.

[g] Their deſtruction is not farre off.

[h] That is, all Iſrael comprehended vnder this part, ſignifying that the Lords plagues ſhal ſo purſue them from place to place till they were deſtroyed.

[i] By the ſucceſſe they ſhal knowe that I haue ſurely determined this.

[k] They haue turned vpſide downe all politicall order, and all maner of religion.

[l] To wit, after King Ieroboams commandement, & did not rather folowe God.

[m] In ſteade of ſeeking for remedie at Gods hand.

[n] Who was King of the Aſſyrians.

[a] He ſheweth þ people howe they ought to turne to the Lord, that he might call backe his plagues.

[b] Though he correct vs frō time to time, yet his helpe wil not be farre off, if we returne to him.

[c] You ſeeme to haue a certaine holines and repentance, but it is vpon the ſudden, & as a morning cloude.

[d] I haue ſtill laboured by my Prophets, and as it were framed you to bring you to amendement, but all was in vayne: for my worde was not meate to feede them, but a ſworde to ſlay them.

words of my mouth, & thy iudgements were as the light that goeth forth.

6 For I deſired mercy and not ſacrifice, & the knowledge of God more then burnt offrings.

7 But they like men haue tranſgreſſed ỷ couenant: there haue they treſpaſſed againſt me.

8 Gilead is a citie of thẽ that worke iniquitie and is polluted with blood.

9 And as theeues waite for a man, ſo the company of Prieſtes murther in the way by conſent: for they worke miſchiefe.

10 I haue ſeene vilenie in the houſe of Iſrael: there is the whoredome of Ephraim: Iſrael is defiled.

11 Yea, Iudah hath ſet a plant for thee, whiles I woulde returne the captiuitie of my people.

e My doctrine which I taught thee, was moſt euident.
f He ſheweth to what ſcope his doctrine tended that they ſhould ioyne in obedience of God, and the loue of their neighbor with outwarde ſacrifice.
g That is like light & weake perſons.
h Which was ỷ place where the Prieſtes dwelt & which ſhould haue bene well inſtructed in my word.
i That is, hath imitated thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 Of the vices and wantonneſſe of the people. 12 Of their puniſhment.

When I woulde haue healed Iſrael, then the iniquitie of Ephraim was diſcouered, & the wickednes of Samaria: for they haue dealt falſly: & the theefe commeth in, and the robber ſpoyleth without.

2 And they cõſider not in their hearts, that I remember al their wickednes: nowe their owne inuentions haue beſet them about: they are in my ſight.

3 They make the King glad with their wickedneſſe, and the princes with their lyes.

4 They are all adulterers, and as a very ouen heated by the baker, which ceaſeth from raiſing vp and frõ kneading the dough vntill it be leauened.

5 This is the day of our king: the princes haue made him ſicke with flagons of wine: he ſtretcheth out his hand to ſcorners.

6 For they haue made readie their heart lyke an ouen whiles they lye in waite: their baker ſleepeth all ỷ night: in ỷ morning it burneth as a flame of fire.

7 They are all hot as an ouen, and haue deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath mixt him ſelfe among the people. Ephraim is as a cake on the hearth not turned.

a Meaning, that there was no one kind of vice among them but that they were ſubiect to all wickedneſſe, both ſecret & open.
b They eſteme their wicked king Ieroboam aboue God, and ſeke but howe to flatter and pleaſe him.
c He compareth the rage of the people to a burning ouen which the baker heateth ſtill til his dough be leauened and rayſed.
d They vſed al riot and exceſſe in their [illegible] and [illegible] ties, whereby their king was ouercome with ſurfet, and brought into diſeaſes and delited in flatteries.
e By their ſeditiõs God hath depriued them of all good rulers.
f That is he counterfaiteth the religion of the Gentiles yet is but as a cake baked on the one ſide and rawe on the other: that is, neither through hot nor through cold, but partly a Iewe, and partly a Gentile.

9 Straungers haue deuoured his ſtrength, & he knoweth it not: yea, gray heares are here and there vpon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face, & they do not returne to ỷ Lord their God, nor ſeeke him for all this.

11 Ephraim alſo is like a doue deceiued, without heart: they call to Egypt: they go to Aſſhur.

12 But when they ſhall goe, I will ſpread my net vpon them, and drawe them downe as the foules of the heauen. I will chaſtiſe thẽ as their congregation hath heard.

13 Woe vnto them: for they haue fled away from mee: deſtruction ſhall bee vnto them, becauſe they haue tranſgreſſed againſt mee: though I haue redeemed them, yet they haue ſpoken lyes againſt me.

14 And they haue not cryed vnto mee with their heartes, when they houled vpon their beds: they aſſemble them ſelues for corne & wine, and they rebell againſt me.

15 Though I haue bounde, and ſtrengthened their arme, yet doe they imagine miſchiefe againſt me.

16 They returne, but not to the moſt high: they are like a deceitfull bow: their princes ſhall fall by the ſworde, for the rage of their tongues: this ſhalbe their deriſion in the land of Egypt.

[illegible] are [illegible]
That is, [illegible]
[illegible] congregation of Iſrael.
k That is, be[illegible] them, [illegible] from death.
l When they were in affliction and cryed out for paine, they ſought not vnto me for helpe.
m They onely ſeke their owne commoditie & wealth, and paſſe not for their God.
n Becauſe they boaſt of their owne ſtrength, and paſſe not what they ſpeake againſt me & my ſeruants, Pſal. 73.9.

CHAP. VIII.

1 The deſtruction of Iudah and Iſrael, becauſe of their idolatrie.

Set ỷ trumpet to thy mouth: hee ſhall come as an egle againſt the houſe of the Lord, becauſe they haue tranſgreſſed my couenant, and treſpaſſed againſt my Lawe.

2 Iſrael ſhal cry vnto me, My God, we knowe thee.

3 Iſrael hath caſt off the thing that is good: the enemie ſhal purſue him.

4 They haue ſet vp a King, but not by mee: they haue made princes and I knewe it not: of their ſiluer and their gold haue they made them idoles: therefore ſhall they be deſtroyed.

5 Thy calfe, O Samaria, hath caſt thee off: mine anger is kindled againſt them: howe long will they be without innocencie

6 For it came euen from Iſrael: the workeman made it, therefore it is not God:

a God encourageth the Prophet to haſten the ſpeedie comming of the enemie againſt Iſrael which was once the people of God.
b They ſhall crie like hypocrites [illegible] from the heart, as their deedes [illegible].
c That is Ieroboam by whom they ſought their owne libertie, and not God his will.
d That is, vpright [illegible] ment and godli[illegible]
e Meaning, the calfe was inuented by them ſelues and of their fathers in the wilderneſſe.

God: but the calfe of Samaria ſhall be [f] broken in pieces.

7 For they haue ſowne the winde, and they ſhall reape the whirlewinde: it hath no ſtalke, the budde ſhall bring forth no meale: if ſo be it bring forth, the ſtrangers ſhall deuoure it.

8 Iſrael is deuoured, nowe ſhal they be among the Gentiles as a veſſell wherein is no pleaſure.

9 For they are gone vp to Aſſhur: they are as a [g] wilde aſſe alone by him ſelfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, nowe will I gather them, and they ſhal ſorowe a litle, for the [h] burden of the King, and the princes.

11 Becauſe Ephraim hath made many altars to ſinne, his altars ſhalbe [i] to ſinne.

12 I haue written to them the great things of my lawe: but they were counted as a [k] ſtrange thing.

13 They ſacrifice fleſh for the ſacrifices of mine offringes, and eate it: but the [l] Lord accepteth them not: nowe will he remember their iniquitie, & viſite their ſinnes: they ſhall returne to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth Temples, and Iudah hath increaſed ſtrong cities: but I will ſend a fire vpon his cities, and it ſhall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Iſrael.

Reioyce not, O Iſrael for ioye [a] as other people: for thou haſt gone a whoring frõ thy God: thou haſt loued [b] a reward vpon euery corne floore.

2 The floore, & the wine preſſe ſhall not feede them, and the newe wine ſhall fayle in her.

3 They wil not dwel in ỹ Lords land, but Ephraim wil returne to Egypt, and they will eat vncleane things in Aſſhur.

4 They ſhall not offer [c] wine to the Lorde, neither ſhall their ſacrifices bee pleaſant vnto him: but they ſhalbe vnto thẽ as the bread of mourners: all that eate thereof, ſhall be polluted: for their bread [f] for their ſoules ſhall not come into the houſe of the Lord.

5 What will yee doe [e] then in the ſolemne day, and in the day of the feaſt of the Lord?

6 For lo, they are gone from [d] deſtruction: but Egypt ſhall gather them vp and Memphis ſhall bury them: the nettle ſhall poſſeſſe the pleaſant places of their ſiluer, and the thorne ſhalbe in their tabernacles.

7 The dayes of viſitation are come: the dayes of recompence are come [i] Iſrael ſhall knowe it: the Prophet is a foole: the ſpirituall man is mad for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchmã of Ephraim ſhould be [k] with my God. but the Prophet is the ſnare of a fouler in all his wayes, and hatred in the houſe of his God.

9 They [l] are deepely ſet: they are corrupt as in ỹ dayes of Gibeah: therfore he will remember their iniquitie, he will viſite their ſinnes.

10 I found Iſrael like [m] grapes in the wildernes: I ſawe your fathers as the firſt ripe in ỹ figge tree at her firſt time: but they went to Baal Peor, and ſeparated themſelues vnto that ſhame, and their abominations were according to [n] their louers.

11 Ephraim their glory ſhal flee away like a bird: from the birth and from the wombe, and from the conception.

12 Though they bring vp their children yet I wil depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I ſawe, [q] is as a tree [o] in Tyrus planted in a cottage: but Ephraim ſhall bring foorth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue thẽ? giue thẽ a [r] baren wombe and drie breaſtes.

15 All their wickednes [s] is in Gilgal: for there doe I hate thẽ: for the wickednes of their inuentions, I wil caſt them out of mine houſe: I will loue them no more: all their princes are rebels.

16 Ephraim is ſmitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I ſlay euen the deareſt of their bodie.

17 My God will caſt them away, becauſe they did not obey him: & they ſhall wander among the nations.

CHAP. X.

1 Agaynſt Iſrael and his idoles. 14 His deſtruction for the ſame.

Iſrael

f Whatſoeuer thei [illegible] but a ſhewe, and in it ſelfe is but vanitie.

g They neuer ceaſe but run to and fro to ſeke helpe.

h That is, for the tribute which the king and the princes ſhal lay vpon them which meanes the Lord vſed to bring them to repentance.

i Thus the idolaters count the worde of God as ſtrange in reſpect of their owne inuentions.

k Meaning that they offer it to the Lorde but he accepteth no ſeruice which he him ſelfe hath not appointed.

a For though other people ſhould eſcape yet thou ſhalt be puniſhed.

b Thou haſt committed idolatrie in hope of reward and to haue thy barnes filled, Ierem. 44, 17.

c As an harlot that had taken her hire of playing the whore euen to be entertained of her owne huſband.

d Theſe outward [illegible] ſhalbe taken from thee.

e What wil ye doe, ſince both your ſolemne ſacrifices and oblation ſhal be reiected as thinges polluted.

f The meate offring which they offer for themſelues. g When the Lord ſhal take away all the [illegible] offering, by which ſhalbe the moſt grieuous point of your captiuitie, when you ſhall ſee your ſelues cut off from God.

Though they thinke to eſcape by fleing the deſtruction of their land, yet ſhal they be deſtroyed in the place where they flee for ſuccour.

i Then they ſhal knowe that thei were deceiued by them whome they tooke to be true prophets and ſpiritual men.

k The Prophet ought to bring me to God and not to be a ſnare to pull them from God.

l This people is ſo rooted in their wickednes, as they of Gibea, which was like to Sodom, was neuer more corrupt. Iudg. 19, 22.

m Meaning, that he ſo eſteemed them and delited in it.

n They were as abominable vnto me as their louers the idoles.

o Or, ofſpring.

p God woulde deſtroy their children by ſundrie meanes and ſo conſume them by litle and litle.

q As they kept tender plantes in their houſes in Tyrus to preſerue them from the colde ayre of the ſea, ſo was Ephraim at the firſt vnto me but nowe I wil giue him to the ſlaughter.

r The Prophet ſeeing the great plagues of God toward Ephraim prayeth to God to make them barren, rather then that this great ſlaughter ſhould come vpon their children. s The chiefe cauſe of their deſtruction is that they commit idolatrie, and corrupt my religion in Gilgal.

ISrael is a [a]emptie vine, ⌈yet hath it brought forth fruit vnto it ſelfe, and according to the multitude of the fruite thereof he hath increaſed the altars: according to the [b]goodneſſe of their lande they haue made faire images.

2 Their heart is deuided: now ſhall they bee founde faultie: hee ſhall breake downe their altars: hee ſhall deſtroy their images.

3 For nowe they ſhal ſay, We haue no [c]King becauſe we feared not the Lord: and what ſhould a King do to vs?

4 They haue ſpoké words, ſwearing falſly in making [e]a couenát: thus [f]iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria ſhall [g]feare becauſe of the calfe of Beth-auen: for the people thereof ſhall mourne ouer it, and the [h]Chemarims thereof, that reioyced on it for the glorie thereof, becauſe it is departed from it.

6 It ſhall be alſo brought to Aſſhur, for a preſent vnto king Iareb: Ephraim ſhall receiue ſhame, and Iſrael ſhall bee aſhamed of his owne counſell.

7 Of Samaria, the King thereof is deſtroied, as the fome vpon the water.

8 The hie places alſo of Auen ſhalbe deſtroyed, euen the ſinne of Iſrael: the thorne and the thiſtle ſhall growe vpon their altars, and they ſhall ſay to the mountains, *Couer vs, and to the hilles, Fall vpon vs.

9 O Iſrael, thou haſt [k]ſinned from the daies of Gibeah: there they ſtoode: the battell in Gibeah againſt the children of iniquitie did not [m]touch them.

10 It is my deſire that I ſhould chaſtice them, & the people ſhalbe gathered againſt them, when they ſhall gather themſelues in their two [o]furrowes.

11 And Ephraim is as an heiffer vſed to delite in threſhing: but I will paſſe by her faire necke: I wil make Ephraim to ride: Iudah ſhall plowe, [&] Iaakob ſhall breake his cloddes.

12 Sowe to your ſelues in righteouſnes: reape after the meaſure of mercie: [r]breake vp your fallow ground: for ⌈it is⌉ time to ſeeke the Lord, till hee come and rayne righteouſneſſe vpon you.

13 But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: becauſe thou dideſt truſt in thine owne wayes, and in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people and all thy munitions ſhalbe deſtroied, as Shalman deſtroyed Beth arbel in the day of battell: the mother with the children was daſhed in pieces.

15 So ſhall Beth el doe vnto you, becauſe of your malicious wickednes: in a morning ſhall the King of Iſrael be deſtroyed.

a Whereof though the grapes were gathered, yet euer as it gathered newe ſtrength it increaſed newe wickednes, ſo that the correction which ſhould haue brought them to obedience, did but vtter their ſtubburnneſſe.
b As they were rich and had abundance.
c To wit from God.
d The day ſhal come that God ſhall take away their King, and then they ſhall feele the fruite of their ſinnes, and how they truſted in him in vaine, 2. King 17,6,7.
e In promiſing to be faithfull toward God.
f Thus their integritie and iuſtice which they pretended, was nothing but bitternes and griefe.
g When the calfe ſhalbe caried away.
h Chemarims were certaine idolatrous prieſts which did weare blacke apparell in their ſacrifices, and cried with a loude voyce: which ſuperſtition Eliah derided, 1 King. 18,27. reade 2. King 23,5.
i Thus he ſpeaketh in contempt of Beth-el, read Chap. 4,15.
Iſa. 2,19. luke 23,30. reuel. 6,16 and 9,6.

That is, Shalmanezar in the deſtruction of that citie ſpared neither kinde nor age.

CHAP. XI.

1 The benefites of the Lord toward Iſrael. 5 Their ingratitude [illegible]

WHen Iſrael [a]⌈was a childe, then I loued him, and called my ſonne out of Egypt.

2 They called them, but they [b]went thus from them: they ſacrificed vnto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, ⌈as one ſhould beare thē in his armes: but they knewe not that I healed them.

4 I led them with cordes [c]of a man, [euen] with bands of loue, and I was to them, as hee that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He ſhall no more returne into ỷ land of Egypt: but Aſſhur ſhall be his king, becauſe they refuſed to conuert.

6 And the ſworde ſhall fall on his cities, and ſhall conſume his barres, and deuoure them, becauſe of their owne counſels.

7 And my people are bent to rebellion againſt mee: though [e]they called them to the moſt hie, ⌈yet⌉ none at all would exalt him.]

8 [f]Howe ſhall I giue thee vp, Ephraim? howe ſhall I deliuer thee, Iſrael? howe ſhall I make thee, as [g]Admah? [h]howe ſhall I ſet thee, as Zeboim? mine heart is turned within me: my repétings are rolled together.

9 I will not execute the fierceneſſe of my wrath: I wil not returne to deſtroy Ephraim: for I am God, and not man, the holy one in the middes of thee, & I will not enter into the citie.

a Whiles the Iſraelites were in Egypt and did not prouoke me by their malice and ingratitude.
b They rebelled and went a contrary way when the prophets called them to repentance.
c That is, friendly and not as beaſtes or ſlaues.
d Becauſe they contemne all theſe benefites, he ſhalbe led captiue into Aſſyria.
e To wit, the Prophets.
f God conſulteth with him ſelfe and that with a certaine griefe, how to puniſh him.
g Which were two of the cities that were deſtroyed with Sodom, Deu. 29,23.
h Meaning, that his loue wherewith he firſt loued thee, made him betweene houre and a [illegible] what to do and herein appeareth his fatherly affection, that his mercy toward his ſhall ouercome his iudgements, as he declareth in the next verſe.

---

k In thoſe dayes waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeale coulde not bee good in executing Gods iudgements, ſeeing thine owne deedes were as wicked as theirs. l To wit, to fight, or the Iſraelites remayned in that ſtubburnneſſe from that time. m The Iſraelites were not moued by their example to ceaſe from their ſinnes. n Becauſe they are ſo deſperate, I will delight to deſtroy them. o That is, when they haue gathered all their ſtrength together. p Wherein is pleaſure, as in plowing is labour and payne. q I will lay my yoke vpon her fat necke. r Reade Iere. 4,4.

i To conſume thee, but will cauſe thee to proſper and ſo receiue thee to mercy: and this is meant of the ſmall number who ſhall walke after the Lord.

10 They ſhal walke after the Lord: he ſhal roare like a lion: whē he ſhal roare, then the children of the weſt ſhall feare.

11 ᵏThey ſhal feare as a ſparrowe out of Egypt, and as a doue out of the lande of Aſſhur, and I wil place them in their houſes ſaith the Lord.

12 Ephraim cōpaſſeth me about with lies, and the houſe of Iſrael with deceit: but Iudah yet ruleth with God, and is faithfull with the Saints.

k The Egyptians and Aſſyrians ſhalbe afraide when the Lord maketh returne his people.

l Gouerneth the eſtate according to Gods worde, and doeth not degenerate.

CHAP. XII.

He admoniſheth by Iaakobs example to truſt in God, and not in man.

EPhraim is fedde ᵃwith the winde, and foloweth after the Eaſt winde: he encreaſeth daily lies and deſtruction, & they do make a couenant with Aſſhur, and ᵇoyle is caried into Egypt.

2 The Lord hath alſo a controuerſie with Iudah, and will viſite Iaakob, according to his wayes: according to his workes will he recompence him.

3 He tooke his brother by the heele in the wombe, and by his ſtrength he had power with God,

4 And had power ouer the Angel, & preuailed: he wept and praied vnto him: ᶠhe found him in Beth-el, and there hee ſpake with vs.

5 Yea the Lorde God of hoſtes, the Lord is himſelfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope ſtill in thy God.

7 He is ᵍCanaan: ŷ ballāces of deceit are in his hand: he loueth to oppreſſe.

8 And Ephraim ſaid, Notwithſtāding I am rich, I haue found me out riches in al my labours: they ſhal find none iniquitie in me, that were wickednes.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwel in the tabernacles, as in the dayes of the ſolemne feaſt.

10 I haue alſo ſpoken by ŷ Prophets, & I haue multiplied viſions, & vſed ſimilitudes by the miniſterie of the Prophets.

11 Is there ᵏiniquitie in Gilead? ſurely they are vanitie: they ſacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.

12 And Iaakob fled into the coūtrey of Aram, and Iſrael ſerued for a wife, and for a wife he kept ſheepe.

13 And by a ᵐProphet ŷ Lord brought Iſrael out of Egypt, and by a Prophet was he reſerued.

14 But Ephraim prouoked him with hie places: therefore ſhall his blood bee powred vpon him, and his reproch ſhall his Lord reward him.

a That is, flattereth himſelfe with vaine confidence.

b Meaning, preſents to get friendſhip.

c Which in theſe points was like to Ephraim, but not in idolatrie.

d Meaning that God did thus preferre Iaakob their father, their ingratitude was the more to be abhorred.

e Read Gen. 32,31.

f God found Iaakob as he lay ſleeping in Beth-el, Gen. 28,12 and ſo ſpake with him there, that the fruite of that ſpeach appertayned to the whole body of ŷ people wherof we are.

g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iaakob.

h Thinke ŷ wicked wealth were Gods fauour by outward proſperitie, & like hypocrites cannot abide that any ſhould reproue their doings.

i Seeing thou haſt not acknowledged my benefites, I wil bring thee againe to dwell in tentes, as in the feaſt of the Tabernacles, which thou doeſt now contemne.

k The people thought that no man durſt haue ſpoken againſt Gilead that holie place: but the Prophet ſaith, that al their religion is but vanitie.

l If you boaſt of your riches & nobilitie, ye ſeeme to reproch your father who was a poore fugitiue and ſeruant.

m Meaning, Moſes, whereby appeareth, ŷ they haue contemned Gods great goodnes.

CHAP. XIII.

1 The abomination of Iſrael. 9 And cauſe of their deſtructiō.

WHen Ephraim ſpake, there was trēbling: he exalted himſelf in Iſrael, but he hath ſinned in Baal, and is dead.

2 And now they ſinne more & more, & haue made them moltē images of their ſiluer, & idoles according to their owne vnderſtanding: they were all the worke of the craftſmē: they ſay one to another whiles they ſacrifice a ᵈman, Let them kiſſe the calues.

3 Therefore they ſhalbe as the morning cloude, and as the morning dewe that paſſeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the ſmoke that goeth out of the chimney.

4 Yet I am the Lord thy God ᵉfrom the land of Egypt, and thou ſhalt know no God but me: for there is no Sauiour beſide me.

5 I did know thee in the wildernes, in the land of drought.

6 As in their paſtures, ſo were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a very lyon, and as a leopard in the way of Aſſhur.

8 I will meete them, as a beare that is robbed of her whelpes, and I will breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beaſte ſhall teare them.

9 O Iſrael one hath deſtroied thee, but in me is thine helpe.

10 ᵍI am: where is thy King, that ſhould helpe thee in all thy cities? and thy iudges of whom thou ſaideſt, Giue me a King, and princes?

11 I gaue thee a king in mine anger, & I tooke him away in my wrath.

12 The iniquitie of Ephraim [is] ʰbounde vp: his ſinne is hid.

13 The ſorowes of a trauailing woman ſhall come vpon him: he is an vnwiſe ſonne, elſe would he not ſtand ſtill at ŷ time, ⁱeuen at the breaking foorth of the children.

a He ſheweth the excellencie, and authoritie that this tribe had aboue all the reſt.

b He made a king of his tribe.

c The Ephraimites are not farre from deſtruction and haue loſt their authoritie.

d The falſe prophets perſwaded the idolaters to offer their children after the example of Abrahā, and he ſheweth how they wold exhort one another to the ſame, and to kiſſe and worſhip theſe calues which were their idoles.

e He calleth them to repentance and reproueth their ingratitude.

f Thy deſtruction is certaine, and my benefites towarde thee declare ŷ it cōmeth not of me: therefore thine owne wickedneſſe, idolatrie & vaine confidēce in men muſt needes be the cauſe thereof.

g I am all one. Iames. 1,17.

h It is ſurely laid vp to be puniſhed, as Ierem. 17,1.

i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be ſtifeled.

14 I wil redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will bee thy death: O graue, I will be thy deſtruction: [l] repentance is hid from mine eyes.

15 Though he grew vp among his brethren, an Eaſt winde ſhall come, euen the winde of the Lorde ſhall come vp from the wilderneſſe, and drie vp his veyne, and his fountaine ſhall bee dried vp: he ſhal ſpoyle the treaſure of all pleaſant veſſels.

k Meaning, that no power ſhall reſiſt God when he will deliuer his but euen in death will he giue them life.
l Becauſe they will not turne to me I will not change my purpoſe.

CHAP. XIIII.

1 The deſtruction of Samaria. 2 Hee exhorteth Iſrael to turne to God, who requireth prayſe and thankes.

SAmaria ſhall be deſolate: for ſhe hath rebelled againſt her God: they ſhall fall by the ſworde: their infants ſhall be daſhed in pieces, and their women with childe ſhalbe ript.

2 O Iſrael, [a] returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lorde, and ſay vnto him, [b] Take away all iniquitie, and receiue vs graciouſly: ſo will we render the calues of our [c] lippes.

a He exhorteth them to repentance, to auoyd all theſe plagues, willing them to declare by wordes their obedience and repentance.
b He ſheweth them howe they ought to confeſſe their ſinnes.
c Declaring that this is the true ſacrifice, that the faithfull can offer, euen thankes and prayſe, Heb. 13, 15.

4 Aſſhur ſhall [d] not ſaue vs, neyther wil we ride vpon horſes, neither wil we ſay any more to the worke of our hands, Ye are our gods: for in thee the fatherleſſe findeth mercie.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Iſrael: he ſhall growe as the lilie and faſten his rootes, as the trees of Lebanon.

7 His branches ſhall ſpreade, and his beautie ſhall be as the oliue tree, and his ſmell as Lebanon.

8 They ẏ dwell vnder his [f] ſhadowe, ſhall returne: they ſhal [g] reuiue as the corne, & floriſh as the vine: the ſent thereof, ſhalbe as the wine of Lebanon.

9 Ephraim ſhall ſay, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

10 Who is [h] wiſe, and he ſhall vnderſtand theſe things? [and prudent, and he ſhall knowe them? for the wayes of the Lorde are righteous, and the iuſt ſhall walke in them: but the wicked ſhal fall therein.

d [illegible]
e He declareth [illegible] God [illegible] pent.
f [illegible]
g [illegible]
h [illegible]

Ioel.

THE ARGVMENT.

THe Prophet Ioel firſt rebuketh thē of Iudah, that being now puniſhed with a great plague of famine, remaine ſtill obſtinate. Secondly he threatneth greater plagues, becauſe they grewe daily to a more hardneſſe of heart, and rebellion againſt God notwithſtanding his puniſhments. Thirdly he exhorteth them to repentance, ſhewing that it muſt be earneſt, and proceede from the heart becauſe they [illegible] and grieuouſly offended God. And ſo doing, he promiſeth that God will be mercifull, and not [illegible] his couenant that he made with their fathers, but will ſende a Chriſt who ſhal gather the ſcattered ſheepe, and reſtore them to life, and libertie, though they ſeemed to be dead.

CHAP. I.

1 A prophecie againſt the Iewes. 2 He exhorteth the people to prayer, and faſting for the miſerie that was at hand.

THe worde of the Lorde that came to Ioel the ſonne of Pethuel.

2 Heare ye this, O [a] Elders, and hearken ye all inhabitants of the lande, whether [b] ſuch a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children ſhewe to their children, and their children to another generatiō.

4 That which is left of the palmer worme, hath the graſhopper eaten, and the reſidue of the graſhopper hath the canker worme eaten, & the reſidue of the canker worme hath ẏ caterpiller eaten.

a Signifying, the Princes, the Prieſtes, and the gouernours.
b He calleth the Iewes to the conſideration of Gods iudgements, who had nowe plagued the fruits of the ground for the ſpace of foure yeere, which was for their ſinnes, and to call them to repentance.

5 Awake ye drunkards, and weepe, and howle all ye drinkers of wine, becauſe of the newe wine: for it ſhall be pulled from your mouth.

6 Yea, a [d] nation commeth vpon my land, mighty, & without nomber, whoſe teeth are like the teeth of a lyon, and he hath the iawes of a great lyon.

7 He maketh my vine waſte, and pilleth of the barke of my figge tree: he maketh it bare, and caſteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with ſackecloth for the [e] huſbande of her youth.

9 The meate offring, and the drinke

c Meaning, that the occa[illegible] of their exceſſe & drunkenneſſe was taken away.
d This was another plague wherewith God hath [illegible] them, when [illegible]
e [illegible] which hath [illegible] huſbande, to whom [illegible] hath bene maried [illegible]

14 I wil redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will bee thy death: O graue, I will be thy deſtruction: [l] repentance is hid from mine eyes.

15 Though he grew vp among his brethren, an Eaſt winde ſhall come, euen the winde of the Lorde ſhall come vp from the wilderneſſe, and drie vp his veyne, and his fountaine ſhall bee dried vp: he ſhal ſpoyle the treaſure of all pleaſant veſſels.

k Meaning, that no power ſhall reſiſt God when he will deliuer his but euen in death will he giue them life.

l Becauſe they will not turne to me I will not change my purpoſe.

CHAP. XIIII.

1 The deſtruction of Samaria. 2 Hee exhorteth Iſrael to turne to God, who requireth prayſe and thankes.

SAmaria ſhall be deſolate: for ſhe hath rebelled againſt her God: they ſhall fall by the ſworde: their infants ſhall be daſhed in pieces, and their women with childe ſhalbe ript.

2 O Iſrael, [a] returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lorde, and ſay vnto him, [b] Take away all iniquitie, and receiue vs graciouſly: ſo will we render the calues of our [c] lippes.

a He exhorteth them to repentance, to auoyd all theſe plagues, willing them to declare by wordes their obedience and repentance.

b He ſheweth them howe they ought to confeſſe their ſinnes.

c Declaring that this is the true ſacrifice, that the faithfull can offer, euen thankes and prayſe, Heb. 13. 15.

4 Aſhur ſhall [d] not ſaue vs, neyther wil we ride vpon horſes, neither wil we ſay any more to the worke of our hands, Ye are our gods: for in thee the fatherleſſe findeth mercie.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Iſrael: he ſhall growe as the lilie and faſten his rootes, as the trees of Lebanon.

7 His branches ſhall ſpreade, and his beautie ſhall be as the oliue tree, and his ſmell as Lebanon.

8 They þ dwell vnder his [f] ſhadowe, ſhall returne: they ſhall [g] reuiue as the corne, & floriſh as the vine: the ſent thereof, ſhalbe as the wine of Lebanon.

9 Ephraim ſhall ſay, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

10 Who is [h] wiſe, and he ſhall vnderſtand theſe things? and prudent, and he ſhall knowe them? for the wayes of the Lorde are righteous, and the iuſt ſhall walke in them: but the wicked ſhal fall therein.

d [illegible]

e He declareth howe readie God is to receiue them that doe repent.

f [illegible]

g [illegible]

h [illegible]

Ioel.

THE ARGUMENT.

THe Prophet Ioel firſt rebuketh thẽ of Iudah, that being now puniſhed with a great plague of famine, remaine ſtill obſtinate. Secondly he threatneth greater plagues, becauſe they growe daily to a more hardneſſe of heart, and rebellion againſt God notwithſtanding his puniſhments. Thirdly he exhorteth them to repentance, ſhewing that it muſt be earneſt, and proceede from the heart becauſe they had grieuouſly offended God. And ſo doing, he promiſeth that God will be merciful, and not forget his couenant that he made with their fathers, but will ſende them Chriſt who ſhal gather the ſcattered ſheepe, and reſtore them to life, and libertie, though they ſeemed to be dead.

CHAP. I.

1 A prophecie againſt the Iewes. 2 He exhorteth the people to prayer, and faſting for the miſerie that was at hand.

THe worde of the Lorde that came to Ioel the ſonne of Pethuel.

2 Heare ye this, O [a] Elders, and hearken ye all inhabitants of the lande, whether [b] ſuch a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children ſhewe to their children, and their children to another generatiõ.

4 That which is left of the palmer worme, hath the graſhopper eaten, and the reſidue of the graſhopper hath the canker worme eaten, & the reſidue of the canker worme hath þ caterpiller eaten.

5 Awake ye [c] drunkards, and weepe, and howle all ye drinkers of wine, becauſe of the newe wine: for it ſhall be pulled from your mouth.

6 Yea, a [d] nation commeth vpon my land, mightie, & without nomber, whoſe teeth are like the teeth of a lyon, and he hath the iawes of a great lyon.

7 He maketh my vine waſte, and pilleth of the barke of my figge tree: he maketh it bare, and caſteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with ſackecloth for the [e] huſbande of her youth.

9 The meate offring, and the drinke

a Signifying, the Princes, the Prieſtes, and the gouernours.

b He calleth the Iewes to the conſideration of Gods iudgements, who had nowe plagued the fruites of the ground for the ſpace of foure yeere, which was for their ſinnes, and to call them to repentance.

c Meaning, that the occaſion of their exceſſe & drunkenneſſe was taken away.

d This was another plague wherewith God [illegible] them, when [illegible]

e [illegible] a woman which hath [illegible] huſbande, to whom [illegible] hath bene married [illegible] offring is [e] cut off from the houſe of the Lord: the Prieſtes the Lords miniſters mourne.

[e] The tokens of Gods wrath did appeare in his Temple, in as much as Gods ſeruice was left off.

10 The fielde is waſted: the lande mourneth: for the corne is deſtroyed: [f] the newe wine is dried vp, [and] the oyle is decayed.

[f] A comfort and ſubſtance for mans life is taken away.

11 Be yee aſhamed, O huſbandmen: howle, O ye vine dreſſers for [g] wheate, and for the barly, becauſe the harueſt of the fielde is periſhed.

12 The vine is dryed vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, [euen] all the trees of the fielde are withered: ſurely the ioy is withered away from the ſonnes of men.

13 [h] Girde your ſelues and lament, ye Prieſts: howle ye miniſters of the altar: come, and lie all night in ſackecloth, ye miniſters of my God: for the meate offering, and the drinke offring is taken away from the houſe of your God.

[h] He ſheweth that the onely meanes to auoide Gods wrath, and to haue all things reſtored is vnfained repentance.

14 Sanctifie you a faſt: call a ſolemne aſſemblie: gather the Elders, [and] all the inhabitantes of the lande into the houſe of the Lorde your God, and crye vnto the Lord,

15 Alas: for the day, for the [i] day of the Lorde is at hande, and it commeth as a deſtruction from the Almightie.

[i] We ſee by theſe great plagues that greater deſtruction is at hand.

16 Is not the meat cut off before our eyes? and ioy, and gladneſſe from the houſe of our God?

17 The ſeede is rotten vnder their cloddes: the garners are deſtroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beaſts mourne? the herdes of cattel pine away, becauſe they haue no paſture, & the flockes of ſheepe are deſtroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the paſtures of the wilderneſſe, and the flame hath burnt vp all the trees of the fielde.

20 The beaſts of the fielde cryed alſo vnto thee: for ỹ riuers of waters are dried vp, & the [k] fire hath deuoured the paſtures of the wilderneſſe.

[k] That is, drought.

CHAP. II.

The people feareth of the comming and crueltie of their enemies. 12 An exhortation to moue them to conuert. 18 The loue of God toward his people.

Blowe [a] the trumpet in Zion, & ſhout in mine holy Mountaine: let all the inhabitants of the land tremble: for ỹ day of the Lord is come: for it is at hand.

[a] He ſheweth ỹ great iudgements of God which are at hand, except they repent.

2 A day of darkenes, and of blackeneſſe, a day of cloudes, and obſcuritie, as the morning ſpredde vpon the mountaines, ſo is there a great people, and a mightie: there was none like it frō the beginning, neither ſhalbe any more after it, vnto the yeeres of many generations.

[b] Of affliction and trouble.

[c] Meaning, the Aſſyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land [is] as the garden of [d] Eden before him, and behinde him a deſolate wilderneſſe, ſo that nothing ſhall eſcape him.

[d] The enemie deſtroyeth our plentifull countrie whereſoeuer he commeth.

4 The beholding of him [is] like the ſight of horſes, and like the horſemen, ſo ſhall they runne.

5 Like the noyſe of charets in the tops of the mountaines ſhal they leape, like the noyſe of a flame of fire that deuoureth the ſtubble, and as a mightie people prepared to the battell.

6 Before his face ſhall the people trēble: all faces [e] ſhall gather blackeneſſe.

[e] They ſhall be pale and blacke for feare, as Nahum 2,10.

7 They ſhall runne like ſtrong men, and go vp to the wal like men of warre, and euery man ſhall go forwarde in his wayes, and they ſhall not ſtay in their paths.

8 Neither ſhall one [f] thruſt another, [but] euery one ſhall walke in his path: and when they fal vpon the ſword, th[illegible] ſhall not be wounded.

[f] For none ſhalbe able to reſiſt them.

9 They ſhall runne to and fro in the citie: they ſhall run vpon the wall: they ſhall clime vp vpon the houſes, and enter in at the windowes like the thiefe.

10 The earth ſhall trēble before him, the heauens ſhall ſhake, the [g] ſunne and the moone ſhalbe darke, and the ſtarres ſhall withdrawe their ſhining,

[g] Reade verſes 2,31. & Iſa. 13,10. ezek. 32.7. chap. 3.15. mat. 24.29.

11 And the Lorde ſhall [h] vtter his voyce before his hoſte: for his hoſte is very great: for he is ſtrong ỹ doeth his word: *for the day of the Lorde is great and very terrible, and who can abide it?

[h] The Lord ſhall ſtirre vp the Aſſyrians to execute his iudgements.

Ierem. 30.7. amos 5.18. zeph. 1.15.

12 Therefore alſo nowe the Lorde ſaith, Turne you vnto me with all your heart, and with faſting, and with weeping, and with mourning,

13 And [i] rent your heart, and not your clothes: and turne vnto the Lorde your God, for he is gratious, and mercifull, ſlowe to anger, and of great kindneſſe, and repenteth him of the euill.

[i] Mortifie your affections and ſerue God with pureneſſe of heart and not with ceremonies.

14 Who knoweth, if he will [k] returne and repēt and leaue a bleſſing behind him, euē a meat offring, & a drink offring vnto the Lorde your God?

[k] He ſpeaketh this to ſtir vp their ſlouthfulneſſe & not that he doubted of Gods mercies, if they did repent.

Howe God repenteth, reade Ierem. 18.8.

15 Blowe the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſemblie.

16 Gather the people: ſanctifie the

congregation gather the elders: aſſemble the children and thoſe that ſucke the breaſtes: let the bridegrome goe foorth of his chamber, and the bride out of her bride chamber.

17 Let the Prieſtes, the miniſters of the Lorde weepe betweene the porche and the altar, and let them ſay, Spare thy people O Lorde, and giue not thine heritage into reproche that the heathen ſhoulde rule ouer them. Wherefore ſhoulde they ſay among the people, Where is their God?

18 Then will the Lorde be [m] ielous ouer his lande and ſpare his people.

19 Yea, the Lorde will anſwere and ſay vnto his people, Beholde, I will ſende you corne and wine and oyle, and you ſhall be ſatiſfied therewith: and I wil no more make you a reproch among the heathen.

20 But I wil remoue farre off from you the [n] Northren armie, and I will driue him into a lande, barren and deſolate with his face toward the [o] Eaſt ſea, and his ende to the vtmoſt ſea, and his ſtinke ſhall come vp, and his corruption ſhall aſcende, because he hath exalted himſelfe to doe this.

21 Feare not, O lande, but be glad, and reioyce: for the Lorde wil doe great things.

22 Be not afraid, ye beaſts of ye fielde: for the paſtures of the wilderneſſe are greene: for the tree beareth her fruit: the fig tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lorde your God: for he hath giuen you the raine of [p] righteouſneſſe, and he will cauſe to come downe for you the raine, euen the firſt raine, and the latter raine in ye firſt moneth.

24 And the barnes ſhall be full of wheate, and the preſſes ſhall abounde with wine and oyle.

25 And I will render you the yeeres that the graſhopper hath eaten the canker worme and the caterpiller and the palmer worme, my great hoſte which I ſent among you.

26 So you ſhal eate and be ſatiſfied and praiſe the Name of the Lord your God, that hath delt marueilouſly with you: and my people ſhall neuer be aſhamed.

27 Ye ſhall alſo knowe, that I am in the middes of Iſrael, and that I am the Lorde your God and none other, and my people ſhall neuer be aſhamed.

28 And afterwarde will I powre out my Spirit vpon all fleſh, and your ſonnes and your daughters ſhall propheſie: your old men ſhal dreame dreames, and your yong men ſhall ſee viſions.

29 And alſo vpon the ſeruants, and vpon the maides in thoſe dayes will I powre my Spirit.

30 And I will ſhewe wonders in the heauens and in the earth: blood and fire, and pillars of ſmoke.

31 The ſunne ſhall be turned into darkeneſſe, and the moone into blood, before the great and terrible day of the Lorde come.

32 But whoſoeuer ſhall call on the Name of the Lord, ſhalbe ſaued: for in mount Zion, and in Ieruſalem ſhall be deliuerance, as the Lorde hath ſaid, and in the remnant, whom the Lord ſhal call.

what terrible things ſhoulde come to the intent that the faithful ſhoulde not look for continual [illegible] in this worlde, and yet [illegible] ſtrongly [illegible] to preſerue them. [illegible] ſhall come to be [illegible] for the horrible afflictions that ſhal be in the worlde, [illegible] God [illegible] for the deliuerance of the faithful, and to moue the godly to call vpon the name of God, who wil giue them ſaluation. x Meaning [illegible]

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr beholde, in [a] thoſe dayes and in that time, whē I ſhall bring againe the captiuitie of Iudah and Ieruſalem,

2 I will alſo gather all nations, and will bring thē downe into the valley of Iehoſhaphat, and will pleade with thē there for my people, and for mine heritage Iſrael, whom they haue ſcattered among the nations, and parted my lande.

3 And they haue caſt lottes for my people and haue giuen the childe for the harlot, and ſolde the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus and Zidon and all the coaſtes of Paleſtina? will ye render me a recompence? and if ye recompence me, ſwiftly and ſpeedily will I render your recompence vpon your head:

5 For ye haue takē my ſiluer and my golde, and haue caryed into your temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſold vnto the Grecians that ye might ſende them farre from their border.

7 Beholde, I will raiſe them out of the place where ye haue ſolde them, and wil render your reward vpon your owne head,

8 And I will ſell your ſonnes and

to himſelfe. [illegible] Haue I done you wrong, that ye [illegible] me like

l That as al haue ſinned, ſo all may ſhewe foorth ſignes of their repentance: [illegible] the children which are not free from Gods wrath may be the more liuely touched [illegible] conſideration of their owne ſinnes.

Pſal. 79,10.

m If they repent he ſheweth that God wil preſerue and defende them with a moſt ardent affection.

n That is, the Aſſyrians your enemies.

o Called the ſalt ſea or Dead ſea: meaning, that though his army were ſo great that it filled all from this ſea to the ſea called Mediterraneum, yet he woulde ſcatter them.

p That is ſuch as ſhould come by iuſt meaſure, and as was wont to be ſent when God was reconciled with them.

Leuit. 26.4. deut. 11.14.

[illegible] They that [illegible] The [illegible] teacheth the faithful [illegible]

a When I ſhal deliuer my Church, which ſtandeth of the Iewes, and of the Gentiles.

[illegible] 2 Chron. 20,16. alſo [illegible] ſtill pleading, or iudgement, becauſe God [illegible] the enemies of his Church as he did here. [illegible] Church [illegible] your daughters into the hande of the children of Iudah, and they ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere and come vp.

10 Breake your plowſhares into ſwordes, and your ſieths into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together rounde about: there ſhal the Lord caſt downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen rounde about.

13 Put in your ſieths, for the haruest is ripe: come, get you downe, for the wine preſſe is full: yea, the wine preſſes run ouer, for their wickedneſſe is great.

14 O multitude, O multitude, come into the valley of threſhing: for the day of the Lord is neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdrawe their light.

16 The Lorde alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lorde will be the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye knowe that I am the Lorde your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhal no ſtrangers goe [k] through her any more.

18 And in that day ſhall the mountaines droppe downe newe wine, and the hilles ſhall flowe with milke, and al the riuers of Iudah ſhall runne with waters, and a fountaine ſhal come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be waſte, and Edom ſhalbe a deſolate wildernes, for the iniuries of ye children of Iudah, because they haue ſhed innocent blood in their lande.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I wil [n] clenſe their blood, that I haue not clenſed, and the Lorde will dwell in Zion.

[f] For afterwarde God ſtirred vp Nehemiah, Zerubbabel, and Alexander the great, for the loue he bare to his people, & thereby they were conforted as though the price had bene receiued.

[g] When I ſhal execute my iudgements againſt mine enemies, I will cauſe euery one to be readie, and to prepare their weapons to deſtroy one another for my Churchs ſake.

[h] Thus he ſhall encourage the enemies when their wickedneſſe is full ripe to deſtroy one another, which he calleth ye valley of Gods iudgement.

[i] God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhalbe deliuered.

[k] The ſtrangers ſhall no more deſtroy his Church: which they doe as the people which by their ſinnes make ye breach for the enemie.

He promiſeth to his Church abundance of graces reade Ezek. 47. 1.

[l] Which ſhoulde water & comfort the moſt baren places, Amos 9. 13.

[m] The malicious enemies ſhall haue no parte of this grace.

[n] He had ſuffered his Church hitherto to lye in their filthineſſe, but nowe he promiſeth to cleanſe them and to make them pure vnto him.

❧ Amos.

THE ARGVMENT.

Among many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatrie, he ſtirred vp Amos, who was an heardman or ſhepherd of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, which had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, [illegible] could looke for nothing, but an horrible deſtruction, except they turned to the Lord by [illegible] repentance. And finally, he comforteth the godly with hope of the comming of the Meſſiah, by whome they ſhould haue perfite deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The worde of the Lorde againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

The wordes of Amos, who was among the heardmen [a] at Tecoa, which he ſawe vpon Iſrael, in the dayes of Uzziah King of Iudah, and in the dayes of Ieroboam the ſonne of Ioaſh king of Iſrael, two yeere before the [c] earthquake.

2 And he ſayde, The Lorde ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepherdes ſhall periſh, and the toppe of Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I wil not turne to it becauſe they haue threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſende a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben hadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath auen: & him that holdeth the ſcepter out of Beth-eden, and the people

[a] Which was a towne ſixe miles from Ieruſalem in Iudea: but he prophecied in Iſrael.

[b] In his dayes the kingdome of Iſrael did moſt flouriſh.

[c] Which, as Ioſephus writeth, was when Uzziah would haue vſurped the prieſts office, and therefore was ſmitten with the leproſie.

[d] Whatſoeuer is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.

[e] He ſheweth firſt that all the people rounde about ſhould be deſtroyed for their manifolde ſinnes: which are ment by three and foure, which make ſeuen because the Iſraelites ſhoulde the more deepely conſider Gods iudgements towarde them.

[f] If the Syrians ſhall not be ſpared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhoulde eſcape puniſhment which hath committed ſo many and grieuous ſinnes againſt God and man.

[g] The antiquitie of their buildings ſhall not auoyde my iudgements, reade Ierem. 49. 27.

your daughters into the hande of the children of Iudah, and they ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere and come vp.

10 Breake your plowſhares into ſwordes, and your ſieths into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together rounde about: there ſhal the Lord caſt downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen rounde about.

13 Put in your ſieths, for the harueſt is ripe: come, get you downe, for the wine preſſe is full: yea, the wine preſſes run ouer, for their wickedneſſe is great.

14 O multitude, O multitude, [come into the valley of threſhing: for the day of the Lord is [h] neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdrawe their light.

16 The Lorde alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lorde will be the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye knowe that I am the Lorde your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhal no ſtrangers goe [k] through her any more.

18 And in that day ſhall the mountaines droppe downe newe wine, and the hilles ſhall flowe with milke, and al the riuers of Iudah ſhall runne with waters, and a fountaine ſhal come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be waſte, and Edom ſhalbe a deſolate wildernes, for the iniuries of ye children of Iudah, becauſe they haue ſhed innocent blood in their lande.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I wil [n] clenſe their blood, that I haue not clenſed, and the Lorde will dwell in Zion.

[f] For afterward God ſo blessed them by Nebuchad-nezzar, and Alexander the great, for the loue he bare to his people, that thereby they were comforted as though the price had bene reſtored.

[g] When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be readie, and to prepare their weapons to deſtroy one another for my Church ſake.

[h] Thus he ſhall encourage the enemies when their wickedneſſe is full ripe to deſtroy one another, which he calleth ye valley of Gods iudgement.

[i] God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhalbe deliuered.

[k] The ſtrangers ſhall no more deſtroy his Church: which they did as the people which by their ſinnes make ye breach for the enemie.

[l] He promiſeth to his Church abundance of graces reade Ezek. 47, 1.

Which ſhoulde water & comfort the moſt barren places, Amos 9, 13.

[m] The malicious enemies ſhall haue no parte of this grace.

[n] He had ſuffered his Church hitherto to lye in their filthineſſe, but nowe he promiſeth to clenſe them and to make them pure vnto him.

Amos.

The Argvment.

Among many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatrie, he ſtirred vp Amos, who was an heardman or ſhepherd of a poore towne, and gaue him both wiſdome and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, which had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, the Iſraelites could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfeined repentance. And finally, he comforteth the godly with hope of the comming of the Meſsiah, by whome they ſhould haue perfite deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The worde of the Lorde againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

The wordes of Amos, who was among the heardmen [a] at Tecoa, which he ſawe vpon Iſrael, in the dayes of Uzziah King of Iudah, and in the dayes of Ieroboam the ſonne of Ioaſh king of Iſrael, two yeere before the [c] earthquake.

2 And he ſayde, The Lorde ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepherdes ſhall periſh, and the toppe of Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For [e] three tranſgreſsions of Damaſcus, and for foure, I wil not turne to it becauſe they haue threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſende a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben hadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath auen: & him that holdeth the ſcepter out of Beth-eden, and the people

[a] Which was a towne ſixe miles from Ieruſalem in Iudea: but he prophecied in Iſrael.

[b] In his dayes the kingdome of Iſrael did moſt floriſh.

[c] Which, as Ioſephus writeth, was when Uzziah would haue vſurped the Prieſts office, and therefore was ſmitten with the leproſie.

[d] Whatſoeuer is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.

[e] He ſheweth firſt that all the people rounde about ſhould be deſtroyed for their manifolde ſinnes: which are ment by three and foure, that is, ſeuen: becauſe the Iſraelites ſhoulde the more deepely conſider Gods iudgements towarde them.

[f] If the Syrians ſhall not be ſpared for committing this crueltie againſt one citie, it is not poſsible that Iſrael ſhoulde eſcape puniſhment which hath committed ſo many and grieuous ſinnes againſt God and man.

[g] The antiquitie of their buildings ſhall not auoyde my iudgements, reade Ierem. 49, 27.

of Aram ſhall goe into captiuitie vnto [h] Kir, ſaith the Lorde.

6 Thus ſayeth the Lorde, For three tranſgreſſions of Azzah, and for foure, I will not turne to it, becauſe they caried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore will I ſend a fire vpon the walles of Azzah, and it ſhall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hand to Ekron, & the rēnant of the Philiſtims ſhall periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, & for foure, I will not turne to it, becauſe they ſhut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I ſend a fire vpon the walles of Tyrus, & it ſhall deuoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for foure, I will not turne to it, becauſe he did purſue his brother with the ſworde, and did caſt off all pitie, and his anger ſpoyled him euermore, and his wrath watched him [l] alway.

12 Therefore wil I ſende a fire vpon Teman, and it ſhall deuoure the palaces of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, and for foure, I will not turne to it, becauſe they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it ſhal deuoure the palaces therof, with ſhouting in the day of battell, and with a tempeſt in the day of the whirlewinde.

15 And their King ſhall goe into captiuitie, he and his princes together, ſaith the Lorde.

CHAP. II.

Againſt Moab, Iuda, and Iſrael

Thus ſaith the Lord, For three tranſgreſſions of Moab, and for foure, I will not turne to it, becauſe it burnt the [a] bones of the King of Edom into lime.

2 Therefore will I ſend a fire vpon Moab, and it ſhall deuoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, and with the ſounde of a trumpet.

3 And I will cut off the iudge out of the middes thereof and will ſlay all the princes thereof with him, ſaith ÿ Lorde.

4 ¶ Thus ſaith the Lorde, for three tranſgreſſions of Iudah, and for foure, I wil not turne to it becauſe they haue caſt away the Lawe of the Lorde, and haue not kept his commādements, and their lies cauſed them to erre after the which their fathers haue walked.

5 Therefore will I ſende a fire vpon Iudah, and it ſhall deuoure the palaces of Ieruſalem.

6 ¶ Thus ſayeth the Lorde, For three tranſgreſſions of Iſrael, and for foure, I wil not turne to it, becauſe they ſolde the righteous for ſiluer and the poore for ſhooes.

7 They gape ouer the head of the poore, in the duſt of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayde to diſhonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge by euery altar: and they [g] drinke the wine of the cōdemned in the houſe of their God.

9 Yet deſtroyed I the [h] Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the okes: notwithſtanding I deſtroyed his fruite from aboue, and his roote from beneath.

10 Alſo I brought you vp from the lande of Egypt, and ledde you fourtie yeeres thorowe the wilderneſſe, to poſſeſſe the lande of the Amorite.

11 And I raiſed vp of your ſonnes for Prophets, and of your yong men for Nazarites. Is it not euen thus, O ye children of Iſrael, ſaith the Lord?

12 But ye gaue the Nazarites wine to drinke, and cōmanded the Prophets, ſaying, Prophecie not.

13 Beholde, I am [k] preſſed vnder you as a cart is preſſed that is full of ſheaues.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie ſaue his life.

15 Nor he that handleth the bowe, ſhall ſtand, and he that is ſwift of foote, ſhall not eſcape, neither ſhall he that rideth the horſe, ſaue his life.

16 And he that is of mightie courage among the ſtrong men, ſhall flee away naked in that day, ſaith the Lord.

CHAP.

[h] Tiglath Pileſer led the Syrians captiue & brought them to Cyrene, which he calleth heere Kir.

[i] They ioyned them ſelues with the Edomites their enemies, which caryed them away captiues.

[k] For Eſau (of whome came the Edomites) and Iaakob were brethren therefore they ought to haue admoniſhed them of their brotherly friendſhip, and not to haue prouoked them to hatred.

Ebr. corrupt his compaſsions.

[l] He was a continuall enemie vnto him.

[m] He noteth the great crueltie of the Ammonites that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot who was of the houſholde of Abraham.

[a] For the Moabites were ſo cruel againſt the king of Edom ÿ they burnt his bones after that he was dead: which declared their barbarous rage, ſeeing they would reuenge them ſelues of the dead.

[b] Seeing the Gentiles that had no other knowledge [illegible] puniſhed, Iudah which was ſo [illegible] inſtructed of ÿ Lordes will, might not thinke to eſcape.

[c] If he ſpare not Iudah vnto whom his promiſes were made much more he will not ſpare this degenerate kingdome.

[e] They eſteemed [illegible] [illegible] [illegible] they haue ſpoyled him & throwen him to the ground, they gape for his life.

[f] Thinking by theſe ceremonies that is, by ſacrificing, & being neere mine altar they may excuſe all their other wickedneſſe.

[g] They poule others, and offer [illegible] vnto God, thinking ÿ he will [illegible] with [illegible]

[h] The deſtruction of their enemies and his mercie towarde them ſhould haue cauſed their heartes to melt for loue towarde him.

[i] Ye contemned my benefites, and abuſed my graces and craftily went about to ſtoppe the mouthes of my prophets.

[k] You haue wearied me with your ſinnes, Iſa. 1.14.

[l] None ſhall be deliuered by any meanes.

CHAP. III.

He reproueth the houſe of Iſrael of ingratitude. 11 For the which God will puniſh them.

HEare this worde that the Lorde pronounceth againſt you, O children of Iſrael, euen againſt the whole family which I brought vp from the land of Egypt, ſaying,

2 You onely haue I knowen of all the families of the earth: therefore I will viſite you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lyon roare in the foreſt, whẽ he hath no pray? or will a lyons whelpe crye out of his denne, if he haue taken nothing?

5 Can a birde fall in a ſnare vpon the earth, where no fouler is? or wil he take vp the ſnare from the earth, and haue taken nothing at all?

6 Or ſhall a trumpet be blowen in the citie, and the people be not afrayde? or ſhall there be euill in a citie, and the Lorde hath not done it?

7 Surely the Lord God will do nothing, but he reueileth his ſecrete vnto his ſeruants the Prophets.

8 The lyon hath roared: who will not be afrayde? the Lord God hath ſpoken: who can but prophecie?

9 Proclaime in the palaces at [k] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelues vpon yͤ mountaines of Samaria: ſo behold the great tumultes in the midſt thereof, and the oppreſſed in the middes thereof.

10 For they knowe not to doe right, ſaith the Lorde: they ſtore vp violence, and robberie in their palaces.

11 Therefore thus ſayeth the Lorde God, An aduerſarie ſhall come euen round about the coũtrey, and ſhal bring downe thy ſtrength from thee, and thy palaces ſhall be ſpoyled.

12 Thus ſaith the Lord, As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an eare: ſo ſhal the children of Iſrael be taken out that dwell in Samaria in the corner of a bed, and in Damaſcus, as in a couch.

13 Heare & teſtifie in the houſe of Iaakob, ſaith yͤ Lorde God, yͤ God of hoſtes.

14 Surely in the day that I ſhall viſite the tranſgreſſions of Iſrael vpon him, I will alſo viſite yͤ altars of Beth-el, and the hornes of the altar ſhall be broken off, and fall to the ground.

15 And I wil ſmite the winter houſe with the ſommer houſe, and the houſes of yuorie ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

CHAP. IIII.

Againſt the gouernours of Samaria.

HEare this worde, ye [a] kine of Baſhan that are in the mountaine of Samaria, which oppreſſe the poore, and deſtroy the needie, and they ſay to their maſters, Bring, and let vs drinke.

2 The Lord God hath ſworne by his holineſſe, that loe, the dayes ſhall come vpon you, that he will take you away with thornes, and your poſteritie with fiſh hookes.

3 And ye ſhall goe out at the breaches euery kow forward: & ye ſhal caſt your ſelues out of the palace, ſaith the Lorde.

4 Come to Beth-el, and tranſgreſſe: to Gilgal, and multiplie tranſgreſſion, and bring your ſacrifices in yͤ morning, [and your tithes after three [e] yeeres.

5 And offer a thankeſgiuing [f] of leauen, publiſh and proclaime the free offrings: for this [g] liketh you, O ye children of Iſrael, ſaith the Lord God.

6 And therefore haue I giuen you [h] cleanneſſe of teeth in al your cities, and ſcarceneſſe of bread in all your places, yet haue ye not returned vnto me, ſaith the Lorde.

7 And alſo I haue withholden the raine from you, when there [were] yet three moneths to yͤ harueſt, & I cauſed it to raine vpon one citie, & haue not cauſed it to raine vpon an other citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were [k] not ſatiſfied: yet haue ye not returned vnto me, ſaith the Lorde.

9 I haue ſmitten you with blaſting and mildewe: your great gardens and your vineyardes, and your figge trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, ſaith the Lorde.

10 Peſtilence haue I ſent amõg you, after the maner of [l] Egypt: your young

---

a I haue onely choſen you to be mine among all other people, and yet you haue forſaken me.
b Hereby the Prophet ſignifieth, that he ſpeaketh not of him ſelfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Wil God threaten by his Prophets, except there be ſome great occaſion?
d Can any thing come without Gods prouidence?
e Shal his threatnings be in vaine?
f Shal the Prophets threaten Gods iudgements and the people not be afraide?
g Doth any aduerſitie come without Gods appointement? Iſa.45,7.
h God dealeth not with the Iſraelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.
i Becauſe the people euer murmured againſt the Prophetes he ſheweth that Gods Spirit moued them ſo to ſpeake as they did.
k He calleth the ſtrangers, as the Philiſtims and Egyptians to be witneſſes of Gods iudgements againſt the Iſraelites for their crueltie and oppreſſion.
l The ſigne of their crueltie and theft appeareth by their great riches which they haue in their houſes.
m When the lion hath ſatiate his hunger, the ſhepherd findeth a legge or a tippe of an eare to ſhewe that the ſheepe hath bene deuoured.
n Where they thought to haue had a ſure holdeand, to haue bene in ſafetie.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God and therefore he calleth them by the name of beaſts and not of men.
b They encourage ſuch as haue authoritie ouer the people, to polle them, ſo that they may haue profite by it.
c He alludeth to fiſhers which catch fiſh by hookes and thornes.
d He ſpeaketh this in contempt of them which reioyced in theſe places, thinking that their great deuotion & good intention had bene ſufficient to haue bound God vnto them.
e Reade Deu. 14,28.
f As Leuit. 7,13.
g You onely delight in theſe outwarde ceremonies and haue none other reſpect.
h That is, lacke of bread and meate.
i I ſtayed the raine till the fruites of the earth were deſtroyed with drought & yet you would not conſider it to returne to me by repentance.
k They could not finde water inough, where they had heard ſay it had rayned.
l As I plagued the Egyptians, Exodus 9,10.

men haue I ſlaine with the ſworde, and haue taken away your horſes: and I haue made the ſtinke of your tentes to come vp euen into your noſtrels: yet haue ye not returned vnto me, ſaith the Lorde.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a [m]fire brand pluckt out of the burning: yet haue ye not returned vnto me, ſaith the Lord.

12 Therefore, thus will I doe vnto thee, O Iſrael: and becauſe I will doe this vnto thee, prepare to [n]meete thy God, O Iſrael.

13 For loe, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkeneſſe, and walketh vpon the hie places of the earth, the Lorde God of hoſtes, is his Name.

CHAP. V.

A lamentation for the captiuitie of Iſrael.

HEare ye this worde, which I lift vp vpon you, euen a lamentation of the houſe of Iſrael.

2 The [a]virgin Iſrael is fallen, [and] ſhall no more riſe: ſhe is left vpon her land, & there is none to raiſe her vp.

3 For thus ſaith the Lord God, The citie which went out by a thouſand, ſhall leaue an [b]hundreth: and that which went foorth by an hundreth, ſhall leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lorde vnto the houſe of Iſrael, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Beth-el, nor enter into [c]Gilgal, and goe not to Beer-ſheba: for Gilgal ſhall goe into captiuitie, and Beth-el ſhall come to nought.

6 Seeke the Lorde, and ye ſhall liue, leaſt he breake out like fire in the houſe of Ioſeph and deuoure it, and there [be] none to quench it in Beth-el.

7 They turne [d]iudgement to wormewood, and leaue off righteouſnes in the earth.

8 He [e]maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, & he maketh the day darke as night: he calleth the waters of the ſea, & powreth them out vpon the open earth: the Lord is his Name.

9 He ſtrengtheneth the deſtroyer againſt the mightie: and the deſtroyer ſhall come againſt the fortreſſe.

10 They haue hated him, [f]that rebuked in the gate: and they abhorred him that ſpeaketh vprightly.

11 Forasmuch then as your treading [is] vpon the poore, and [g]ye take from him burdens of wheate, ye haue built houſes of hewen ſtone, but ye ſhall not dwell in them: ye haue planted pleaſant vineyardes, but ye ſhall not drinke wine of them.

12 For I know your manifolde transgreſſions, and your mightie ſinnes: they afflict the iuſt, they take rewardes, and they oppreſſe the poore in the gate.

13 Therefore [h]the prudent ſhall keepe ſilence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lorde God of hoſtes ſhall be with you, as you haue ſpoken.

15 Hate the euill, and loue the good, and eſtabliſh iudgement in the gate: it may be that the Lorde God of hoſtes will be mercifull vnto the remnant of Ioſeph.

16 Therefore ÿ Lord God of hoſtes, the Lorde ſaith thus, Mourning [i]ſhall be in all ſtreetes: and they ſhall ſay in all the hie wayes, Alas, alas: and they ſhall call the huſbandman to lamentation, and ſuch as can mourne, to mourning.

17 And in all the vines [ſhall be] lamentation: for I wil paſſe through thee, ſaith the Lorde.

18 Wo vnto you, that [k]deſire the day of the Lord: what haue you to doe with it? the day of the Lord [is] darknes and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shall not the day of the Lorde be darkenes, and not light? euen darkenes and no light in it?

21 I hate [and] abhorre your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies.

22 Though ye offer mee burnt offrings and meate offrings, [l]I will not accept them: neither will I regarde the peace offrings of your fat beaſts.

23 Take thou away from mee the multitude of thy ſongs (for I will not heare the melodie of thy violes)

24 And let iudgement runne downe as [m]waters, and righteouſneſſe as a mightie riuer.

25 Haue ye offered vnto me ſacrifices

[m] You were almoſt all conſumed, & a fewe of you wonderfully preſerued, 2.King. 14. 26.

[n] Turne to him by repentance.

[a] He ſo calleth them becauſe they ſo boaſted of them ſelues, or becauſe they were giuen to wantonnes & daintineſſe.

[b] Meaning, that the tenth part ſhould ſcarſely be ſaued.

[c] In theſe places they worſhipped their idoles, which afore time ſerued for the true honour of God: therefore he ſaith that theſe ſhall not ſaue them.

[d] In ſteade of iudgement and equitie they execute crueltie and oppreſſion.

[e] He deſcribeth the power of God, Iob. 9. 9.

[f] They hate the Prophets, which reproue thẽ in the open aſſemblies.

[g] Ye take both his money and alſo his foode wherewith he ſhould liue.

[h] God will ſo plague them, that they ſhall not ſuffer the godly once to open their mouthes to admoniſh thẽ of their faults.

[i] So that all degrees ſhall haue matter of lamentation for the great plagues.

[k] Thus hee ſpeaketh becauſe the wicked mocked the prophets, as though they were content to abide Gods iudgements, where as the godly tremble and feare, Iere 30. 7. Ioel 2. 11. Zeph. 1. 15.

[l] Becauſe ye haue corrupt my true ſeruice and are voide of obedience in your hearts, Iſa. 1. 11. Iere 6. 20.

[m] Doe your duetie to God and to your neighbour, and [illegible] feele his great plentie, as if you ſhould haue abundance of [illegible] according to Gods word.

and offrings in the wilderneſſe fourtie yeeres, O houſe of Iſrael?

26 But you haue borne [n] Siccuth your King, & Chiun your images, and the ſtarre of your gods, which ye made to your ſelues.

27 Therefore will I cauſe you to go into captiuitie beyond Damaſcus, ſaith the Lorde, whoſe Name is the God of hoſtes.

[n] That Idole which you eſteemed as your king, and caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

CHAP. VI

Againſt the Princes of Iſrael liuing in pleaſures.

WO to [a] them that are at eaſe in Zion & truſt in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Go you vnto Calneh, and ſee: and from thence go you to Hamath ẏ great: then goe downe to Gath of the Philiſtims: be [c] they better then theſe kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the [d] euill day, and approch to the ſeate of iniquitie?

4 They lye vpon beddes of yuorie, and ſtretch themſelues vpon their beds, and eate the lambs of the flocke, and the calues out of the ſtall.

5 They ſing to the ſound of the viole: they inuent to them ſelues inſtruments of muſike like [e] Dauid.

6 They drinke wine in bowles, and anoint themſelues with the chiefe oyntments but no man is [f] ſory for the affliction of Ioſeph.

7 Therfore nowe ſhall they go captiue with the firſt that goe captiue, and [g] the ſorow of them that ſtretched themſelues, is at hand.

8 The Lorde God hath ſworne by [h] him ſelfe, ſaith the Lord God of hoſtes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one houſe, they ſhall dye.

10 And his vncle [l] ſhall take him vp & burne him to carie out the bones out of the houſe, and ſhall ſay vnto him, that is by the ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None.

Then ſhall he ſay, [m] Holde thy tongue: for we may not remember the Name of the Lord.

11 For beholde, the Lorde commaundeth, and he will ſmite the great houſe with breaches, and the litle houſe with cleftes.

12 Shall horſes [n] runne vpon the rocke? or will one plowe there with oxen? for ye haue turned iudgement into gall, and the fruite of righteouſnes into [o] wormewood.

13 Ye reioyce in a thing of nought: ye ſay, Haue not we gotten vs [p] hornes by our owne ſtrength?

14 But beholde, I will raiſe vp againſt you a nation, O houſe of Iſrael, ſaith the Lord God of hoſtes: and they ſhall afflict you, from the entring in of [q] Hamath vnto the riuer of the wilderneſſe.

[a] The prophet threateneth the rich by which regarded not Gods plagues nor menaces by his Prophets.

[b] Theſe two cities were famous by their firſt inhabitantes the Canaanites and [illegible] & [illegible] nothing [illegible] the that were there borne, who thou be you looke that they ſhould ſaue you which were brought in to dwell in other mens poſſeſſions?

[c] If God haue deſtroyed theſe excellent [illegible] in the which were places [illegible], as in 2 [illegible] of the [illegible] & hath brought them to be [illegible] into a greater ſtraitneſſe then yours yet are, thinke you to be better or to eſcape?

[d] [illegible] con[illegible] your wickednes and thinke that Gods puniſhmentes are not at hande, but giue your ſelues to all wantonnes and ryote.

[e] As he cauſed diuerſe kindes of [illegible] to be made to ſerue Gods [illegible], ſo theſe did contende to inuent as many to [illegible] their wanton affections and luſtes.

[f] They pitied not [illegible], whereof nowe many were ſlaine and caried away captiue.

[g] [illegible] rade, the [illegible] of them that ſtretch them ſelues ſhall departe.

[h] [illegible]

[i] That is the riches and pompe.

[k] The deſtruction ſhall be ſo great that none ſhall almoſt be left to burie the dead: And therefore they ſhall burne them at home, to carie out the burnt aſhes with more eaſe.

[l] That is, to ſome neighbour, that dwelleth round about.

[m] They ſhall be ſo aſtoniſhed at this deſtruction, that they ſhall boaſt no more of the name of God and that they are his people: but they ſhall be dumme when they heare Gods name, and abhorre it, as they that are deſperate or apoſtate.

[n] He compareth them to baren rockes wherein it is in vaine to beſtow labour: ſhewing that Gods benefites can haue no place among them.

[o] Reade Chap. 5. 7. [p] That is, power and glorye. [q] From one corner of the countrey to another.

CHAP. VII

God ſheweth certaine viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaſiah. 12 His craftie counſel.

THus hath the Lorde God ſhewed vnto me. and behold, he formed [a] graſhoppers in the beginning of the ſhooting vp of the latter growth: and lo, it was in the latter growth [b] after the Kings mowing.

2 And when they had made an ende of eating the graſſe of the land, then I ſayde, O Lorde God, ſpare, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

3 So the Lorde [c] repented for this. It ſhall not be, ſaith the Lord.

4 ¶ Thus alſo hath the Lord God ſhewed vnto me, and beholde, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

5 Then ſayd I, O Lorde God, ceaſe, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

6 So the Lorde repented for this. This alſo ſhal not be, ſaith ẏ Lord God.

7 ¶ Thus againe hee ſhewed me, and behold, the Lord ſtood vpon a wall made by line [e] with a line in his hand.

8 And the Lord ſaid vnto me, Amos, what ſeeſt thou? And I ſayde, A line. Then ſaid the Lord, Beholde, I wil ſet a line in the mids of my people Iſrael, and will paſſe by them no more.

9 And the hie places of Iſhak ſhalbe deſolate,

[a] To deuoure the lande: and he alludeth to the mowing of the enemies.

[b] After the publike commandement for mowing was giuen: or as ſome reade, when the kings ſheepe were ſhorne.

[c] That is, ſtayed this plague at my prayer.

[d] Meaning, that Gods indignation was enflamed againſt the ſtubbernneſſe of this people.

[e] Signifying that this ſhould be the laſt meaſuring of the people, & that he would defer his iudgement no longer.

deſolate, and the temples of Iſrael ſhall be deſtroyed: and I will riſe againſt the houſe of Ieroboam with the ſword.

10 ¶ Then Amaziah the Prieſt of Beth-el ſent to Ieroboam King of Iſrael, ſaying, Amos hath conſpired againſt thee in the middes of the houſe of Iſrael: the land is not able to beare all his wordes.

11 For thus Amos ſaith, Ieroboam ſhall die by the ſworde, and Iſrael ſhall be led away captiue out of their owne land.

12 Alſo [g] Amaziah ſayde vnto Amos, O thou the Seer, go, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappell, and it is the Kings court.

14 Then anſwered Amos, and ſayd to Amaziah, I was no Prophet, neither was I a Prophets ſonne, but I was an heardman, and a gatherer of wilde figges.

15 And the Lord tooke me as I followed the flocke, and the Lord ſayd vnto me, Goe, prophecie vnto my people Iſrael.

16 Nowe therefore heare thou the worde of the Lorde. Thou ſayeſt Prophecie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhak.

17 Therefore thus ſaith the Lorde, [i] Thy wife ſhalbe an harlot in the citie, and thy ſonnes and thy daughters ſhall fall by the ſworde, and thy land ſhall be deuided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captiuitie forth of his land.

That is, wh[illegible] Amos ha[illegible] to [illegible] [illegible] wicked [illegible] to the Prophet then [illegible] the King thought [illegible] not ſufficient [illegible] that where as none other could take place.

g When the [illegible] of Satan was not able to compaſſe his purpoſe, the King [illegible] by another practiſe that was, to feare the Prophet, that he might depart and not reproue their idolatrie there openly, and ſo hinder his profite.

h [illegible] his [illegible] God [illegible] [illegible] needes [illegible]

i [illegible] God [illegible] the [illegible] of his Prophetes by his plagues and iudgementes againſt them, which were malitious [illegible] Iere. [illegible] 12 and 29.21,25. as this day he doeth againſt them that perſecute the miniſters of his Goſpel.

CHAP. VIII.

1 Againſt the rulers of Iſrael. 7 The Lord ſweareth. 11 The famine of the worde of God.

Thus hath the Lorde God ſhewed vnto me, and behold, a baſket of ſommer fruite.

2 And he ſayd, Amos, what ſeeſt thou? And I ſayd, A baſket of ſommer fruite. Then ſayd the Lorde vnto me, The ende is come vpon my people of Iſrael. I wil paſſe by them no more.

3 And the ſongs of the Temple ſhall be howlings in that day, ſaith the Lord God: many dead bodies ſhall be [b] in euery place: they ſhall caſt them foorth with ſilence.

4 Heare this, O ye that [c] ſwallowe vp the poore that ye may make the needie of the land to faile,

5 Saying when will the [d] newe moneth be gone, that we may ſel corne? and the Sabbath, that we may ſet foorth wheate, and make [e] the Ephah ſmall, and the ſhekel great, and falſifie the weightes by deceit?

6 That we may bye the poore for ſiluer, and the needie for ſhooes: yea, and ſell the refuſe of the wheat.

7 The Lord hath ſworne by the excellencie of Iaakob Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it ſhall riſe vp wholy as a flood, and it ſhall be caſt out, and [f] drowned as by the flood of Egypt.

9 And in that day, ſaith the Lorde God, I will euen cauſe the [g] ſunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I wil turne your feaſtes into mourning, and all your ſongs into lamentation: and I will bring ſackcloth vpon all loines, and baldnes vpon euery head: and I will make it as the mourning of an onely ſonne, & the end thereof as a bitter day.

11 Beholde, the dayes come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North euen vnto the Eaſt ſhall they runne to and fro to ſeeke the [h] worde of the Lorde, and ſhall not finde it.

13 In that day ſhall the fayre virgins and the yong men periſh for thirſt.

14 They that ſweare by the ſinne [i] of Samaria, and that ſay, Thy God, O Dan, liueth, and [k] the maner of Beer-ſheba liueth, euen they ſhall fall, and neuer riſe vp againe.

a Which ſignified the ripenes of their ſinnes & the redines of Gods iudgements.

b There ſhall be none left to mourne for them.

c By making [illegible] of corne [illegible] the [illegible] which [illegible] other things, and [illegible] for poore [illegible] to ſpend [illegible] that [illegible] and [illegible] for neede, are to become your ſlaues.

d When the dearth was once come, they [illegible] ſo gredy of gaine that they thought the holy day to be an hinderance vnto them.

e That is the meaſure ſmall, and the price great.

f That is, the inhabitants of the land ſhall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the middes of their proſperitie, I will [illegible] be great affliction.

h Whereby he ſheweth that they ſhal not onely [illegible] the body, but alſo in ſoule for lacke of Gods worde which is the food thereof.

i For the idolaters vſed to ſweare by their idoles which here he calleth their ſinne, as the Papiſts yet doe by theirs. k That is, the common maner of worſhipping and the ſeruice of religion there vſed.

CHAP. IX.

1 Threatnings againſt the Temple, 5 And againſt Iſrael. 11 The reſtoring of the Church.

I Sawe the Lorde ſtanding vpon the [a] altar, and he ſayd, Smite the lintel of ye doore, that the poſtes may ſhake: and cut them in pieces, euen the heads

a Which was at Ieruſalem, [illegible] the idolatrous places of Iſrael. b Both the chiefe of them and alſo the common people.

deſolate, and the temples of Iſrael ſhall be deſtroyed: and I will riſe againſt the houſe of Ieroboam with the ſworde.

10 ¶ Then Amaziah the Prieſt of Beth-el ſent to Ieroboam King of Iſrael, ſaying, Amos hath conſpired againſt thee in the middes of the houſe of [f] Iſrael: the land is not able to beare all his wordes.

11 For thus Amos ſaith, Ieroboam ſhall die by the ſworde, and Iſrael ſhall be led away captiue out of their owne land.

12 Alſo [g] Amaziah ſayde vnto Amos, O thou the Seer, go, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappell, and it is the Kings court.

14 Then anſwered Amos, and ſayd to Amaziah, I was no Prophet, neither was I a Prophets ſonne, but I was an heardman, and a gatherer of wilde figges.

15 And the Lord tooke me as I followed the flocke, and the Lord ſayd vnto me, Goe, prophecie vnto my people Iſrael.

16 Nowe therefore heare thou the worde of the Lorde. Thou ſayeſt Prophecie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhak.

17 Therefore thus ſaith the Lorde, [h] Thy wife ſhalbe an harlot in the citie, and thy ſonnes and thy daughters ſhall fall by the ſworde, and thy land ſhall be deuided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captiuitie forth of his land.

[f] That is, [illegible] to [illegible] the king [illegible] this wicked [illegible] to the Prophet then for loue [illegible] word the king thought this acte [illegible] inſufficient to condemne him whereas none other could take place.

[g] When this ſubtil meane of Satan was not able to compaſſe his purpoſe, the Prieſt ſeeketh by another practiſe that was, to haue the Prophet, that he might depart and not reproue the idolatrie there openly, and otherwiſe his profite.

[h] That is he ſhould be [illegible] God [illegible] the [illegible] of his [illegible] by his plagues and iudgements againſt them, which were malicious [illegible] Iere. 28,12 and 29,21,25, as this day he dealeth againſt them that perſecute the miniſters of his Goſpel.

CHAP. VIII.

1 Againſt the rulers of Iſrael. 7 The Lord ſweareth. 11 The famine of the worde of God.

Thus hath the Lorde God ſhewed vnto me, and behold, a baſket of ſommer fruite.

2 And he ſayd, Amos, what ſeeſt thou? And I ſayd, A baſket of ſommer [a] fruite. Then ſayd the Lorde vnto me, The ende is come vpon my people of Iſrael. I wil paſſe by them no more.

3 And the ſongs of the Temple ſhall be howlings in that day, ſaith the Lord God: many dead bodies ſhall be [b] in euery place: they ſhall caſt them foorth with ſilence.

4 Heare this, O ye that [c] ſwallowe vp the poore that ye may make the needie of the land to faile,

5 Saying When will the [d] newe moneth be gone, that we may ſel corne? and the Sabbath, that we may ſet foorth wheate, and make [e] the Ephah ſmall, and the ſhekel great, and falſifie the weightes by deceit?

6 That we may bye the poore for ſiluer, and the needie for ſhooes: yea, and ſell the refuſe of the wheat.

7 The Lord hath ſworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it ſhall riſe vp wholy as a flood, and it ſhall be caſt out, and [f] drowned as by the flood of Egypt.

9 And in that day, ſaith the Lorde God, I will euen cauſe the [g] ſunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I wil turne your feaſtes into mourning, and all your ſongs into lamentation: and I will bring ſackecloth vpon all loines, and baldnes vpon euery head: and I will make it as the mourning of an onely ſonne, & the end thereof as a bitter day.

11 Beholde, the dayes come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North euen vnto the Eaſt ſhall they runne to and fro to ſeeke the [h] worde of the Lorde, and ſhall not finde it.

13 In that day ſhall the fayre virgins and the yong men periſh for thirſt.

14 They that ſweare by the [i] ſinne of Samaria, and that ſay, Thy God, O Dan, liueth, and [k] the maner of Beer-ſheba liueth, euen they ſhall fall, and neuer riſe vp againe.

[a] Which ſignified the ripenes of their ſinnes & the redines of Gods iudgements.

[b] There ſhall be none left to mourne for them.

[c] By raiſing the price of corne [illegible] which [illegible] for poore to ſpend [illegible] that [illegible] and [illegible] for neceſſitie to become your ſlaues.

[d] When the feaſt was once come, they were ſo greedy of gaine that they thought the holy day to be an hinderance vnto them.

[e] That is the meaſure ſmall, and the price great.

[f] That is, the inhabitants of the land ſhall be drowned, as Nilus drowneth many when it ouerfloweth.

[g] In the middes of their proſperitie, I will ſend great affliction.

[h] Whereby he ſheweth that they ſhall not onely periſh in body, but alſo in ſoule for lacke of Gods worde which is the food thereof.

[i] For the Idolaters vſed to ſweare by their idoles which here he calleth their ſinne, as the Papiſtes yet doe by theirs.

[k] That is, the common maner of worſhipping and the ſeruice & religion there vſed.

CHAP. IX.

1 Threatnings againſt the Temple, 5 And againſt Iſrael. 11 The reſtoring of the Church.

I Sawe the Lorde ſtanding vpon the [a] altar, and he ſayd, Smite the lintel of ẏ doore, that the poſtes may ſhake: and cut them in pieces, euen the [b] heads

[a] Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael.

[b] Both the chiefe of them and alſo the common people.

of them all, and I will ſlay the laſt of them with the ſworde: he that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be deliuered.

2 Though they digge into the hell, thence ſhall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide them ſelues in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottome of the ſea, thence will I commaund the [c] ſerpent, and he ſhall bite them.

4 And though they go into captiuitie before their enemies, thence wil I commaund the ſword, and it ſhall ſlay them: and I will ſet mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hoſtes ſhall touch the land, and it ſhall melt away, and all that dwell therein, ſhal mourne, and it ſhall riſe vp wholy like a flood, and ſhall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] ſpheres in the heauen, and hath laid the fundation of his globe of elements in the earth: hee calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Iſrael, ſaith ẏ Lord? haue not I brought vp Iſrael out of the land of Egypt? and the Philiſtims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the ſinfull kingdome, & I wil deſtroy it cleane out of the earth. Neuertheleſſe I will not vtterly [g] deſtroy the houſe of Iaakob, ſaith the Lord.

9 For lo, I will command and I wil ſifte the houſe of Iſrael among all nations, like as corne is ſifted in a ſieue: yet ſhall not the [h] leaſt ſtone fall vpon the earth.

10 [But] all the ſinners of my people ſhall dye by the ſworde, which ſay, The euill ſhall not come, nor haſten for vs.

11 In that day wil I raiſe vp the [i] tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I will raiſe vp his ruines, and I wil build it, as in the dayes of olde,

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſaith the Lord, that doeth this.

13 Beholde, the dayes come, ſaith the Lorde, that the plowman ſhall touch the mower, and the treader of grapes him that ſoweth ſeede: and the mountaines ſhall [m] drop ſweete wine, and all the hilles ſhall melt.

14 [n] And I will bring againe the captiuitie of my people of Iſrael: and they ſhall build the waſte cities, and inhabite them, and they ſhall plant vineyardes, and drinke the wine thereof: they ſhall alſo make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

---

[c] He ſheweth that God will declare himſelf enemie vnto them in all places, & that his elements and al creatures ſhalbe enemies to deſtroy them.

[d] He declareth by the wonderfull power of God by the making of the heauens and the elements that it is not poſſible for man to eſcape his iudgements when he puniſheth.

[e] Am I more bound to you then to the Ethiopians or Blackmores? yet haue I beſtowed vpon you greater benefites.

[f] Read Iere. 47.4.

[g] Though he deſtroy ẏ rebellious multitude, yet he will euer reſerue ẏ remnant his Church to call vpô his Name.

[h] Meaning, ẏ none of his ſhould periſh in his wrath.

[i] I will ſende the Meſſiah promiſed & reſtore by him ẏ ſpiritual Iſrael, Act. 15.16.

[k] Meaning, that ẏ her enemies, as were the Edomites & others ſhould be ioyned with the Iewes in one ſocietie and body, whereof Chriſt ſhould be the head.

[l] Signifying that there ſhall be great plentie of all things, ſo that when one kinde of fruite is ripe, another ſhould followe and euery one in courſe, Leuit. 26.5.

[m] Reade Ioel 3.18.

[n] The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

Obadiah.

THE ARGVMENT.

THe Idumeans, which came of Eſau, were mortall enemies alway to the Iſraelites, which came of Iaakob, and therefore did not onely vexe them continually with ſundrie kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were nowe in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, for as much as God had nowe determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſende them ſuch as ſhould deliuer them, and ſet vp the kingdome of Meſſiah, which hee had promiſed.

THe viſion of Obadiah. Thus ſaith the Lorde God againſt Edom, [a] We haue heard a rumour from the Lorde, and an ambaſſadour is ſent among the heathen: ariſe, and [b] let vs riſe vp againſt her to battell.

2 Beholde, I haue made thee ſmall among the heathen: thou art vtterly deſpiſed.

3 The [c] pride of thine heart hath deceiued thee: thou that dwelleſt in the cleftes of the rockes, whoſe habitation

---

[a] God hath certainly reueiled to his Prophets that he will raiſe vp the heathen to deſtroy the Edomites, whereof the rumour is nowe publiſhed, Ieremi. 49.14.

[b] Thus the heathen encourage them ſelues to riſe againſt Edom.

[c] Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art ſhut vp among the hilles as ſeparate from the reſt of the worlde.

of them all, and I will ſlay the laſt of them with the ſworde: he that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be deliuered.

2 Though they digge into the hell, thence ſhall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide them ſelues in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottome of the ſea, thence will I commaund the [c] ſerpent, and he ſhall bite them.

4 And though they go into captiuitie before their enemies, thence wil I command the ſworde, and it ſhall ſlay them: and I will ſet mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hoſtes ſhall touch the land, and it ſhall melt away, and all that dwell therein, ſhal mourne, and it ſhall riſe vp wholy like a flood, and ſhall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] ſpheres in the heauen, and hath laid the fundation of his globe of elements in the earth: hee calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Iſrael, ſaith ẏ Lorde? haue not I brought vp Iſrael out of the land of Egypt? and the Philiſtims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the ſinfull kingdome, & I will deſtroy it cleane out of the earth. Neuertheleſſe I will not vtterly [g] deſtroy the houſe of Iaakob, ſaith the Lord.

9 For lo, I will command and I wil ſifte the houſe of Iſrael among all nations, like as corne is ſifted in a ſieue: yet ſhall not the [h] leaſt ſtone fall vpon the earth.

10 [But] all the ſinners of my people ſhall dye by the ſworde, which ſay, The euill ſhall not come, nor haſten for vs.

11 In that day wil I raiſe vp the [i] tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I will raiſe vp his ruines, and I will build it, as in the dayes of olde,

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſaith the Lord, that doeth this.

13 Beholde, the dayes come, ſaith the Lorde, that the plowman ſhall touch the mower, and the treader of grapes him that ſoweth ſeede: and the mountaines ſhall [l] drop ſweete wine, and all the hilles ſhall melt.

14 [n] And I will bring againe the captiuitie of my people of Iſrael: and they ſhall build the waſte cities, and inhabite them, and they ſhall plant vineyardes, and drinke the wine thereof: they ſhall alſo make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

[c] He ſheweth that God will declare him ſelf enemie vnto them in all places, & that his elements and al creatures ſhalbe enemies to deſtroy them.

[d] He declareth by the word the full power of God by the making of the heauens and the elements that it is not poſsible for man to eſcape his iudgements when he puniſheth.

[e] Am I more bound to you then to the Ethiopians or Blackmores? yet haue I beſtowed vpon you greater benefites.

[f] Read Iere. 47.4.

[g] Though he deſtroy ẏ rebellious multitude, yet he wil euer reſerue ẏ remnant his Church to call vpõ his Name.

[h] Meaning, ẏ none of his ſhould periſh in his wrath.

[i] I will ſende the Meſsiah promiſed & reſtore by him ẏ ſpiritual Iſrael, Act. 15.16.

[k] Meaning, that they which were enemies, as were the Edomites & others ſhould be ioyned with the Iewes in one ſocietie and body, whereof Chriſt ſhould be the head.

[l] Signifying that there ſhall be great plentie of all things, ſo that when one kinde of fruite is ripe, another ſhould followe and euery one in courſe, Leuit. 26.5.

[m] Reade Ioel 3.18.

[n] The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

❧ Obadiah.

THE ARGVMENT.

THe Idumeans, which came of Eſau, were mortall enemies alway to the Iſraelites, which came of Iaakob, and therefore did not onely vexe them continually with ſundrie kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were nowe in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, for as much as God had nowe determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſende them ſuch as ſhould deliuer them, and ſet vp the kingdome of Meſsiah, which hee had promiſed.

The viſion of Obadiah. Thus ſaith the Lorde God againſt Edom, [a] We haue heard a rumour from the Lorde, and an ambaſſadour is ſent among the heathen: ariſe, and [b] let vs riſe vp againſt her to battell.

2 Beholde, I haue made thee ſmall among the heathen: thou art vtterly deſpiſed.

3 The [c] pride of thine heart hath deceiued thee: thou that dwelleſt in the cleftes of the rockes, whoſe habitation

---

[a] God hath certainly reueiled to his Prophets that he will raiſe vp the heathen to deſtroye the Edomites, whereof the rumour is nowe publiſhed, Ieremi. 49.14.

[b] Thus the heathen encourage them ſelues to riſe againſt Edom.

[c] Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art ſhut vp among the hilles as ſeparate from the reſt of the worlde.

[is he,that ſaith in his heart, who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the egle, & make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.

5 Came theeues to thee or robbers by night? how waſt thou brought to ſilence? would they not haue ſtollen, till they had ynough? if the grape gatherers came to thee, would they not leaue ſome grapes?

6 How are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy cōfederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eat thy [f] bread, haue layed a wound vnder thee: there is none vnderſtanding in him.

8 Shall not I in that day, ſaith the Lorde, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhalbe afraide, becauſe euery one of the mount of Eſau ſhalbe cut off by ſlaughter.

10 For thy crueltie againſt thy brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made [i] a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudely in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their afflictiō in the day of their deſtruction, nor haue layed handes on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou haue ſtand in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord is [l] neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

16 For as ye haue drunke vpon mine holy Mountaine, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall be [m] as though they had not bene.

17 But vpon mount Zion ſhalbe deliuerance, and it ſhall be holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Iaakob ſhall be [n] a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the [o] mount of Eſau, and ȳ plaine of the Philiſtims: and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin [ſhall haue] Gilead.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the [p] Canaanites, ſhall poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

21 And they [q] that ſhall ſaue, ſhall come vp to Mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

---

[d] God will ſo deſtroy them that he will leaue none, though theeues when they come, take but till they haue ynough and they that gather grapes, euer leaue ſome behinde them, Iere. 49.9.

[e] They in whome thou diddeſt truſt, for to haue helpe & friendſhip of them, ſhalbe thine enemies and deſtroy thee.

[f] That is, thy familiar friendes and gueſtes haue by ſecret practiſes deſtroyed thee.

[g] He ſheweth the cauſe why the Edomites were ſo ſharpely puniſhed: to wit, becauſe they were enemies to his Church whom now he comforteth by puniſhing their enemies.

[h] When Nebuchad-nezzar came againſt Ieruſalem, thou ioynedſt with him, and haddeſt part of the ſpoyle, and ſo diddeſt reioyce when my people, that is, thy brother, were afflicted, where as thou ſhouldeſt haue pitied and holpen thy brother.

[i] When the Lord depriued them of their former dignitie and gaue them to be caried into captiuitie.

[k] When he ſhal ſummon all the heathen, and ſend them to deſtroy thee.

[l] That is, reuenged and ſet vp to

[m] The Edomites alſo vtterly deſtroyed and yet in deſpite of all the enemies I will reſerue my Church and reſtore it.

[n] God attributeth this power, to conſume his enemies to his Church which power is onely proper to himſelfe, as Iſa. 10.17 Deut. 4.24. Ebr. 12. 29.

[o] He deſcribeth how the Church ſhalbe enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt when as the faithfull are made heires and lordes of all things by him which is their head.

[p] By the Canaanites the Iewes meane the Dutchmen and by Zarephath, Fraunce and by Sepharad Spaine.

[q] Meaning, that God will raiſe vp in his Church ſuch as ſhall rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long prophecied in Iſrael and had litle profited, God gaue him expreſſe charge to go and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appointed, that they which were of the heathen, ſhould conuert by the mightie power of his worde, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeres, had not conuerted to the Lord for ſo many Prophets and ſo diligent preaching. He prophecied vnder Ioaſh, and Ieroboam, as 2.King.14.25.

[is] he, that ſaith in his heart, who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the egle, & make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.

5 Came thieues to thee or robbers by night? howe waſt thou brought to ſilence? would they not haue ſtollen, till they had ynough? if the grape gatherers came to thee, would they not leaue ſome grapes?

6 How are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy cōfederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eat thy [f] bread, haue layed a wound vnder thee: there is none vnderſtanding in him.

8 Shall not I in that day, ſaith the Lorde, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhalbe afraide, becauſe euery one of the mount of Eſau ſhalbe cut off by ſlaughter.

10 For thy crueltie againſt thy brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made [i] a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudely in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their afflictiō in the day of their deſtruction, nor haue layed handes on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou haue ſtand in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord is [l] neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

16 For as ye haue drunke vpon mine holy Mountaine, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall be [m] as though they had not bene.

17 But vpon mount Zion ſhalbe deliuerance, and it ſhall be holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions,

18 And the houſe of Iaakob ſhall be [n] a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the [o] mount of Eſau, and ye plaine of the Philiſtims: and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin [ſhall haue] Gilead.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the [p] Canaanites, ſhall poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

21 And they [q] that ſhall ſaue, ſhall come vp to Mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

[d] God will ſo deſtroy them that he will leaue none, though thieues when they come, take but till they haue ynough and they that gather grapes, euer leaue ſome behinde them, Iere. 49.9.

[e] They in whome thou diddeſt truſt, for to haue helpe & friendſhip of them, ſhalbe thine enemies and deſtroy thee.

[f] That is, thy familiar friendes and gueſtes haue by ſecret practiſes deſtroyed thee.

[g] He ſheweth the cauſe why the Edomites were ſo ſharpely puniſhed: to wit, becauſe they were enemies to his Church whom now he comforteth by puniſhing their enemies.

[h] When Nebuchad-nezzar came againſt Ieruſalem, thou ioynedſt with him, and haddeſt part of the ſpoyle, and ſo diddeſt reioyce when my people, that is, thy brother, were afflicted, where as thou ſhouldeſt haue pitied and holpen thy brother.

[i] When the Lord depriued them of their former dignitie and gaue them to be caried into captiuitie.

[k] When he will ſummon all the heathen, and ſend them to deſtroy eche.

[l] That is, reioyced and triumphed.

[m] The Edomites alſo vtterly deſtroyed and yet in deſpite of all the enemies I will raiſe vp my Church and reſtore it.

[n] God attributeth this power, to conſume his enemies to his Church, which power is onely proper to himſelfe, as Iſa. 10.17 Deut. 4.24. Ebr. 12.29.

[o] He deſcribeth how the Church ſhalbe enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt when as the faithfull are made heires and lordes of all things by him which is their head.

[p] By the Canaanites the Iewes meane the Dutchmen and by Zarephath, Fraunce and by Sepharad Spaine.

[q] Meaning, that God will raiſe vp in his Church ſuch as ſhall rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long prophecied in Iſrael and had litle profited, God gaue him expreſſe charge to go and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appointed, that they which were of the heathen, ſhould conuert by the mightie power of his worde, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeres, had not conuerted to the Lord for ſo many Prophets and ſo diligent preaching. He prophecied vnder Ioaſh, and Ieroboam, as 2.King.14.25.

CHAP. I.

1 Ionah fled when he was ſent to preache. 4 A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.

The Worde of the Lorde came alſo vnto Ionah the ſonne of Amittai, ſaying,

2 Ariſe, and goe to Nineueh, that great citie and crie againſt it: for their wickedneſſe is come vp before me.

3 But Ionah roſe vp to flee into Tarſhiſh from the preſence of the Lord, and went downe to Iapho: and hee founde a ſhippe going to Tarſhiſh: ſo he payed the fare thereof and went downe into it, that hee might goe with them vnto Tarſhiſh, from the preſence of the Lorde.

4 But ẏ Lord ſent out a great winde into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhippe was like to be broken.

5 Then the mariners were afrayde, and cryed euery man vnto his god, and caſt the wares that were in the ſhippe, into the ſea to lighten it of them: but Ionah was gone downe into the ſides of the ſhippe, and he lay downe, and was faſt a ſleepe.

6 So the ſhipmaſter came to him, and ſaide vnto him, What meaneſt thou, O ſleeper? Ariſe, call vpon thy God, if ſo be that God will thinke vpon vs, that we periſh not.

7 And they ſaide euery one to his felowe, Come, and let vs caſt lottes that we may know, for whoſe cauſe this euill is vpon vs. So they caſt lottes, and the lot fell vpon Ionah.

8 Then ſaide they vnto him, Tell vs for whoſe cauſe this euill is vpon vs? What is thine occupation? and whence commeſt thou? Which is thy countrey? and of what people art thou?

9 And hee anſwered them, I am an Ebrew, and I feare the Lorde God of heauen, which hath made the ſea, and the drie land.

10 Then were the men exceedingly afraide, and ſaid vnto him Why haſt thou done this? for the men knewe, that he fled from the preſence of the Lorde, becauſe he had tolde them,

11 Then ſaide they vnto him, What ſhall we doe vnto thee, that the ſea may be calme vnto vs? (for the ſea wrought and was troublous)

12 And he ſaide vnto them, Take me, and caſt me into the ſea. ſo ſhall the ſea be calme vnto you: for I know that for my ſake this great tempeſt is vpon you.

13 Neuertheleſſe, the men rowed to bring it to the lande, but they could not: for the ſea wrought, and was troublous againſt them.

14 Wherefore they cried vnto ẏ Lord, and ſaid We beſeech thee, O Lord, we beſeeche thee, let vs not periſh for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, haſt done, as it pleaſed thee.

15 So they tooke vp Ionah, and caſt him into the ſea, and the ſea ceaſed from her raging.

16 Then the men feared the Lorde exceedingly, and offred a ſacrifice vnto the Lord and made vowes.

17 Nowe the Lorde had prepared a great fiſh to ſwallow vp Ionah: and Ionah was in the bellie of ẏ fiſh three dayes, and three nightes.

a After that he had preached a long time [illegible] and ſo [illegible] [illegible] he had [illegible] in Iuda, he had [illegible] [illegible] Babylon, Ezek. [illegible]

b For ſeeing the great obſtinacie of the Iſraelites, he ſent his Prophet to the Gentiles that they [illegible] prouoke them to repentance, [illegible]

c [illegible] ſhips [illegible] contained in circuit about [illegible] had a thouſand and fiue hundred rowers, and [illegible] there were [illegible] thouſande [illegible] [illegible]

d [illegible] whereas [illegible] wonder of [illegible] [illegible] Lordes [illegible]

e [illegible] From that vocation wherevnto God had called him, [illegible] he would haue alſo fled him. [illegible] ſeeking [illegible] declareth, that [illegible] their [illegible] to whome. f Which declareth that the matter was in great extremitie, and [illegible] thing [illegible] God [illegible] for the trial of the cauſe, and this ought not be done but in matters of great importance.

k This declareth that the verie wicked [illegible] neceſſitie [illegible] God to, ſuccour, and alſo [illegible] touched [illegible] feare [illegible] [illegible] no [illegible] of [illegible].

l They were touched with a certaine repentance of their life paſt, and began to worſhip the true God by whome they ſawe themſelues ſo wonderfully deliuered: but this was done for feare, and not of a pure heart and affection neither according to Gods worde. m Thus the Lorde would chaſtiſe his Prophet with a moſt terrible ſpectacle of death, and thereby alſo confirmed him of his fauour and ſupport in this his charge which was enioyned him.

CHAP. II.

1 Ionah is in the fiſhes bellie. 2 His prayer. 11 He is deliuered.

Then Ionah prayed vnto the Lorde his God out of the fiſhes bellie,

2 And ſaid, I cryed in mine affliction vnto the Lorde, and hee heard mee: out of the bellie of hell cryed I, and thou heardeſt my voyce.

3 For thou haddeſt caſt mee into the bottome in the middes of the ſea, and the floods compaſſed me about: all thy ſurges and all thy waues paſſed ouer me.

4 Then I ſaid, I am caſt away out of thy ſight: yet will I looke againe toward thine holy Temple.

5 The waters compaſſed me about vnto ẏ ſoule: the depth cloſed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet haſt thou brought vp my life from the pit, O Lord my God.

a Being now ſwallowed vp of death, and ſeeing no remedie to eſcape, he [illegible] out vnto the Lorde, knowing that out of [illegible] verie [illegible] he was able to deliuer [illegible].

b For he was nowe in the fiſhes bellie as in a graue or place of darkeneſſe.

c This declared what his prayer was, and how hee laboured betweene hope and deſpaire, conſidering the neglect of his vocation and Gods iudgements for the ſame: but yet in the ende faith gate the victorie. d Thou haſt deliuered me out of the bellie of the fiſh, & all theſe dangers, as it were raiſing me from death to life.

7 When my ſoule fainted within mee, I remembred the Lorde: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying [e] vanities, forſake their owne [f] mercie.

9 But I will ſacrifice vnto thee with the voyce of thankeſgiuing, and will pay that that I haue vowed: ſaluation is of the Lord.

10 And the Lord ſpake vnto the fiſhe, and it caſt out Ionah vpō the drie land.

[e] They that depend vpon an[illegible] on God alone.

[f] They [illegible] their [illegible] and that goodnes [illegible] they ſhould receiue of God.

CHAP. III.

1 Ionah is ſent againe to Nineueh. 5 The repentance of the king of Nineueh.

AND the worde of the Lorde came vnto [a] Ionah the ſecond time, ſaying,

2 Ariſe, go vnto Nineueh that great citie and preache vnto it the preaching which I bid thee.

3 So Ionah aroſe and went to Nineueh according to the word of the Lorde: nowe Nineueh was a [b] great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes [c] iourney, and he cryed, and ſaide, Yet fourtie dayes, and Nineueh ſhall be ouerthrowen.

5 So the people of Nineueh [d] beleeued God and proclaimed a faſt and put on ſackecloth from the greateſt of them euen to the leaſt of them.

6 For worde came vnto the King of Nineueh, and hee roſe from his throne, and hee layed his robe from him, and couered him with ſackecloth, and ſate in aſhes.

7 And hee proclaimed & ſaid through Nineueh, [e] by the counſell of the King and his nobles, ſaying, Let neither man, nor beaſt, bullocke nor ſheepe taſte any thing, neither feede nor drinke water.

8 But let man and beaſt put on ſackecloth and crie mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their handes.

9 Who can tell if [g] God will turne, and repent and turne away from his fierce wrath that we periſh not?

10 And God ſaw their [h] workes that they turned from their euill wayes: and God repented of the euill that hee had ſaide that he would doe vnto them, and he did it not.

[a] This is a great declaration of Gods mercie, that he receiueth him againe and ſen[illegible] as [illegible] Prophet [illegible] which had before ſo [illegible] great inobedience.

[b] Reade Chap. 1. 2.

[c] He went forward one day in the citie and preached, and ſo he continued vntil the citie was conuerted.

[d] For he declared that he was a Prophet ſent to them from God to denounce his iudgements againſt them.

[e] [illegible] that the [illegible] beaſts had [illegible] could repent but that by the [illegible] ple [illegible] be aſtoniſhed, conſidering that for his ſinne the anger of God hanged ouer all creatures.

[f] He willed, that the men ſhould earneſtly call vnto God for mercie.

[g] For partly by the threatning of the Prophet, and partly by the motion of his owne con[illegible] they doubted whether God would ſhewe them mercie.

[h] That is, the fruites of their repentance which did proceede of faith, which God had planted by the miniſterie of his Prophet.

[i] Reade Jere. 18, 8.

CHAP. IIII.

The great goodneſſe of God towarde his creatures.

THerefore it diſpleaſed [a] Ionah exceedingly, and he was angrie.

2 And he prayed vnto the Lorde, and ſaide, I pray thee O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto [b] Tarſhiſh: for I knewe that thou art a gracious God and mercifull, ſlowe to anger and of great kindeneſſe, and repenteſt thee of the euill.

3 Therefore nowe, O Lord, take, I beſeeche thee, my life from me: for it is [c] better for me to die then to liue.

4 Then ſaide the Lorde, Doeſt thou [d] well to be angrie?

5 So Ionah went out of the citie and ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadowe [e] till hee might ſee what ſhould be done in the citie.

6 And the Lorde God prepared a [f] gourde, and made it to come vp ouer Ionah, that it might be a ſhadowe ouer his head and deliuer him from his griefe. So Ionah was exceeding glad of the gourde.

7 But God prepared a worme when the morning roſe the next daye, and it ſmote the gourde, that it withered.

8 And when the ſunne did ariſe, God prepared alſo a feruent Eaſt winde: and the ſunne bet vpon the head of Ionah, that he fainted, and wiſhed in his heart to die, and ſaid, it is better for me to die, then to liue.

9 And God ſaide vnto Ionah, Doeſt thou well to be angrie for the gourde? And he ſaid, I do well to be [g] angrie vnto the death.

10 Then ſaide the Lorde, Thou haſt had pitie on the gourde for the which thou haſt not laboured neither madeſt it growe, which came vp in a night, and periſhed in a night,

11 And ſhould not I ſpare Nineueh that great citie, wherein are ſixe ſcore thouſand perſons, that cannot diſcerne betweene their right hand and their left hand, and alſo much cattell?

[a] Becauſe [illegible]

[b] Reade Chap. 1. 3.

[c] Thus he [illegible] of griefe fearing leſt Gods name by this forgiuenes might be blaſphemed as though he ſent his Prophets foorth to denounce his iudgements in vaine.

[d] Art thou the iudge when I doe things for my glorie, and when I doe not?

[e] For he doubted as yet whether God would [illegible] and therefore [illegible] departed out of [illegible] knowing if God would [illegible]

[f] [illegible] was a ſ[illegible] to couer him from the heate of the ſunne [illegible] his boothe.

[g] Thus decla[illegible] [illegible] mit themſelues to God.

[illegible] Thus God reproueth [illegible] pitie himſelfe and thus [illegible] God [illegible] ſion to ſo many thouſand people.

[illegible] Meaning that here were [illegible] children, [illegible] infantes.

Micah.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lord concerning Iudah and Iſrael, at the leaſt thirtie yeeres: at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe [illegible] and [illegible] for their idolatrie. And to this ende he noteth the wicked[illegible] of the people, the crueltie of the princes, and gouernours, and the permiſsion of the falſe Prophets, and the delighting in them. Then he ſetteth forth the comming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab, and all his falſe prophets, as 1.King.22.8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah & Iſrael becauſe of their idolatrie.

The word of the Lorde, that came vnto Micah the [a] Moraſhite in the dayes of Iotham, Ahaz, & Hezekiah kings of Iudah, which hee ſaw concerning Samaria & Ieruſalem.

2 Heare, all ye people: hearken thou, O earth, and all that therein is, and let the Lord God [b] be witneſſe againſt you, euen the Lord from his holy Temple.

3 For beholde, the Lord commeth out of his place, and will come downe, and treade vpon the hie places of the earth.

4 And the mountaines ſhall melt vnder him, ſo ſhall the valleys cleaue, as ware before the fire, and as the waters that are powred downeward.

5 For the wickednes of Iaakob [is] all this, and for the ſinnes of the houſe of Iſrael: What is the wickednes of Iaakob? Is not Samaria? and which are the hie places of Iudah? Is not Ieruſalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I wil cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

7 And all the grauen images thereof ſhall be broken, and all the giftes thereof ſhalbe burnt with the fire, and all the idoles thereof will I deſtroy: for ſhe gathered it of the hyre of an harlot, & they ſhal returne to the wages of an harlot.

8 Therefore I wil mourne & howle: I will go without clothes, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ieruſalem.

10 Declare ye it not at [h] Gath, neither weepe ye: for the houſe of [i] Aphrah roule thy ſelfe in the duſt.

11 Thou that dwelleſt at [k] Shaphir, go together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come foorth in the mourning of Beth-ezel: the enemie ſhall [l] receiue of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the charet to the beaſts of price: ſhe is the beginning of the ſinne to the daughter of Zion: for the tranſgreſsions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Moreſheth Gath. the houſes of Achzib ſhalbe as a lie to ý kings of Iſrael.

15 Yet will I bring an heire vnto thee, O inhabitant of Mareſhah, he ſhall come vnto Adullam, ý glorie of Iſrael.

16 Make thee bald: and ſhaue thee for thy delicate children: enlarge thy baldeneſſe as the egle, for they are gone into captiuitie from thee.

CHAP. II.

1 Threatnings againſt the wanton and delicate people. 6 They would teach the Prophets to preache.

Wo vnto them, that imagine iniquitie, & worke wickednes vpon their beds: [a] when the morning is light they practiſe it becauſe their hand [b] hath power.

2 And they couet fieldes, & take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, euen man and his heritage.

3 Therefore thus ſaith the Lord. Behold againſt this familie haue I deuiſed a plague, whereout ye ſhall not plucke your neckes, and ye ſhall not goe ſo proudely

---

a Borne in Mareſhah a citie of Iudah.

b Becauſe of the malice, and obſtinacie of the people whome he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures and God himſelfe to witneſſe, that the preaching of his Prophets, which they haue abuſed, ſhalbe reuenged.

c Meaning hereby that God will come to iudge them againſt the ſtrong cities and holdes.

d Samaria, which ſhould haue bene an example to all Iſrael of true religion and iuſtice was the puddle and fountaines of all idolatrie and corruption, and infected the reſidue of their [illegible] Iaakob.

e That is, the idolatrie and ſuperſtition.

f Which they gathered by their practiſes, and thought that their idols had enriched them: [illegible] of their ſhal returne vnto them.

g The gaine that came by their idols ſhalbe conſumed as a thing of nought, for as the wages or riches of harlots are wickedly gotten, ſo are they wickedly and ſpeedily ſpent.

h Leſt the Philiſtims our enemies reioyce at our deſtruction.

i Which was a citie neere to Ieruſalem, Ioſh. 18, 23. there is Aphrah, and ſignifieth duſt: therefore he willeth them to mourne, and roule them ſelues in the duſt for their [illegible] citie.

k Theſe were cities whereby the enemie ſhould paſſe as he came to Iudah.

l He ſhall not depart before he hath ouercome you, & ſo you ſhal pay for his tarying.

m For, Rabſhakeh had ſhut vp Ieruſalem, that they could not ſend to ſuccour them.

n To flee away: for Sancherib layd ſiege firſt to that citie, and remained therein when he ſent his captaines and armie againſt Ieruſalem.

o Thou firſt receiuedſt the idolatrie of Ieroboam and ſo diddeſt infect Ieruſalem.

p You that bribe the Philiſtims [illegible] out their handes, [illegible] as well as they of Ieruſalem.

q [illegible] againſt his owne [illegible], and becauſe it ſignified an heritage he ſaith, that God would ſend an heire to poſſeſſe it.

r For ſo they thought themſelues for the ſtrength of their citie.

a Aſſone as they riſe, they execute their wicked deuiſes of the night, and according to their power hurt others.

b [illegible] power.

proudly, for this time is euill.

4 In that day ſhall they take vp a parable againſt you, and lament with a dolefull lamentation, and ſay, We be vtterly waſted: he hath changed the portion of my people: howe hath he taken it away to reſtore it vnto me? hee hath deuided our fields.

5 Therefore thou ſhalt haue none that ſhall caſt a corde by lot in [c] the Congregation of the Lord.

6 They that propheſied, Propheſie ye not. They ſhall not propheſie to them, neyther ſhall they take ſhame.

7 O thou that art named the houſe of Iaakob, is yͤ Spirit of the Lord ſhortned? are theſe his workes? are not my wordes good vnto him that walketh vprightly?

8 But he that was [h] yeſterday my people, is riſen vp on the other ſide, as againſt an enemie: they ſpoyle the beautifull garment from them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue ye caſt out from their pleaſant houſes, & from their children haue ye taken away [k] my glory continually.

10 Ariſe & depart, for this is not [l] your reſt: becauſe it is polluted, it ſhal deſtroy you, euen with a ſore deſtruction.

11 If a man walke in the Spirit, and would lie falſely, ſaying, I will propheſie vnto thee of wine, and of ſtrong drinke, he ſhall euen be the Prophet of this people.

12 I will ſurely gather [o] thee wholy, O Iaakob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſheepe of Bozrah, euen as the flocke in the middes of their fold: the cities ſhalbe ful of noyſe of the men.

13 The [p] breaker vp ſhall come vp before them: they ſhall breake out, & paſſe by the gate, and go out by it, and their king ſhall go before them, and the Lord ſhalbe [q] vpon their heads.

b To wit, the Iewes againſt you, and ſay that there is no hope of reſtitution, ſeeing their poſſeſſions are deuided among the enemies.

c Ye ſhall haue none of yours to deuide, as portion in times paſt, and as you vſed to meaſure them in the Iubile.

d Thus the people warne the Prophets that they ſpeake to them no more, for they cannot abide their threatnings.

e God ſayth, that they ſhall not propheſie, nor receiue no more of theſe rebukes nor ſhame.

f Are theſe your workes according to his Lawe?

g Do not the godlie find my wordes comfortable?

h That is, [illegible].

i The poore can haue no commoditie by them: but they ſpoyle them, as though they were enemies.

k That is, their ſubſtance and furniture, which is Gods bleſſing, and as it were a part of his glorie.

l For Canaan ſhall not be your ſafegard: but the cauſe of your deſtruction.

m That is, ſhewe himſelfe to be a Prophet.

n He ſheweth what Prophetes they delite in: that is, in flatterers which tel them pleaſant tales, and ſpeake of their commodities.

o To deſtroy thee.

p The enemie ſhall breake their gates, and walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Againſt the tyrannie of princes and falſe prophets.

AND I ſayde, Heare, I pray you, O heads of Iaakob, & ye princes of the houſe of Iſrael: ſhoulde not ye knowe [a] iudgement?

2 But they hate the good, and loue the euil: they plucke off their skins from them, and their fleſh from their bones.

3 And they eate alſo the fleſh of my people, and flaye off their ſkinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then ſhall they crie vnto yͤ Lord, but he will not heare them: he will euen hide his face from them at that time, becauſe they haue done wickedly in their workes.

5 Thus ſayth the Lord, Concerning the prophets that deceiue my people, & [d] bite them with their teeth, & crie peace, but if a man put not into their mouthes, they prepare warre againſt him.

6 Therefore [e] night ſhalbe vnto you for a viſion, and darkenes ſhalbe vnto you for a diuination, and the ſunne ſhall go downe ouer the Prophets, and yͤ day ſhalbe darke ouer them.

7 Then ſhal the Seers be aſhamed, and the ſoothſayers confounded: yea, they ſhall all couer [f] their lippes, for they haue none anſwere of God.

8 Yet notwithſtanding I am full [g] of power by the Spirit of the Lord, and of iudgement, and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heades of the houſe of Iaakob, and princes of the houſe of Iſrael: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ieruſalem with iniquitie.

11 The heads thereof iudge for rewards, and the Prieſts thereof teach for hire, and the Prophets thereof propheſie for money: yet will they [i] leane vpon the Lord, and ſay, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore ſhall Zion for your ſake be [k] plowed as a field, and Ieruſalem ſhall be an heape, and the mountaine of the houſe, as the hie places of yͤ foreſt.

a That thing which is iuſt & lawful both to gouerne my people aright, and alſo to diſcharge your owne cōſciēce.

b The Prophet [illegible] compare them [illegible] their beaſts.

c [illegible] I heare the godly before them, crie. Iſa. 1,15. [illegible]

d They deuoure all their ſubſtance, and yet flatter them promiſing that all ſhalbe well. [illegible] from their heads, then they [illegible].

e As you haue loued to walke in darkenes & and to propheſie lies, ſo God ſhal cauſe you to grope in blindnes and ignorance ſo that when all others ſhall ſee the bright beames of Gods graces, ye ſhal as blind men grope as in the night.

f Seeing God ſhall diſcouer them to the world they ſhal be afraid to ſpeake for al ſhall know that they were but falſe prophets and did belie yͤ word of God.

g The Prophet being aſſured of his vocation by yͤ Spirit of God, ſetteth himſelfe alone againſt al the wicked, ſhewing how God doth geue his [illegible] habilitie, and knowledge to diſcerne betweene good & euil, and alſo conſtancie to reproue the ſinnes of the people, and not to flatter them.

h They build their houſes by bribes which he calleth blood and iniquitie.

i They wil ſay, that they are the people of God, and abuſe his Name as a pretence to cloke their hypocriſie.

k Reade Ierem. 26.18.

CHAP. IIII.

1 Of the kingdome of Chriſt, and felicitie of his Church.

BUt in the [a] laſt dayes it ſhall come to paſſe, that the mountaine of the houſe of yͤ Lorde ſhalbe prepared in the top of

a When Chriſt ſhal come and the Temple ſhal be deſtroyed.

the mountaines, and it ſhall be exalted aboue the [b] hilles, and people ſhall flow vnto it.

2 Yea, many nations ſhall come and ſay, Come, and let vs go vp to the mountaine of the Lorde, and to the houſe of the God of Iaakob, and he wil teache vs his wayes, and we will walke in his paths: for the Law ſhall go forth of Zion, and the worde of the Lord from Ieruſalem.

3 And hee ſhall iudge among many people, and rebuke mightie nations a farre off, & they ſhal breake their ſwordes into mattocks, and their ſpeares into [e] ſiethes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they [f] learne to fight any more.

4 But they ſhall ſit euery man vnder his vine, and vnder his fig tree, and none ſhall make them afraide: for the mouth of the Lord of hoſtes hath ſpoken it.

5 For all people will walke [g] euery one in the name of his god, and wee wil walke in the Name of the Lord our God, for euer and euer.

6 At the ſame day, ſayth the Lorde, will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was caſt farre off, a mightie nation: and the Lord ſhal reigne ouer them in mount Zion, from hence forth euen for euer.

8 And thou, O towre of the flocke, the ſtrong holde of the daughter Zion, vnto thee ſhal it come, euen [k] the firſt dominion, and kingdome ſhall come to the daughter Ieruſalem.

9 Now why doeſt thou crie out with lamentation? is there no king in thee? is thy counſeller periſhed? for ſorowe hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now ſhalt thou go forth of the citie, and dwell in the fielde, & ſhalt go into Babel, but there ſhalt thou be deliuered: there the Lord ſhall redeeme thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee, ſaying, Zion ſhalbe condemned and our eye ſhall looke vpon Zion.

12 But they [m] know not the thoughts of the Lorde: they vnderſtand not his counſell, for he ſhall gather them as the ſheaues in the barne.

13 Ariſe, and threſh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches vnto the Lord, and their ſubſtance vnto the ruler of the whole world.

CHAP. V.

1 The deſtruction of Ieruſalem. 2 The excellencie of Bethleem.

Now aſſemble thy gariſons, O daughter of gariſons: he hath layed ſiege againſt vs: they ſhall ſmite the iudge of Iſrael with a rod vpon the cheeke.

2 And thou Bethleem Ephrathah art [b] litle to be among the thouſands of Iudah, yet out of thee ſhall hee come forth vnto me, that ſhalbe the ruler in Iſrael: whoſe goings forth haue bin from the beginning, [and] from euerlaſting.

3 Therefore will he giue them vp, vntill the time that she which ſhall beare, ſhall trauaile: then the remnant of their brethren ſhall returne vnto the children of Iſrael.

4 And he ſhall [e] ſtand, and feede in the ſtrength of the Lorde, [and] in the maieſtie of the Name of the Lord his God, and they ſhall dwell ſtill: for now ſhall he be magnified vnto the endes of the world.

5 And he [f] ſhalbe [our] peace when Aſſhur ſhall come into our land: when he ſhall treade in our palaces, then ſhall we rayſe againſt him ſeuen ſhepherds, and eight principall men.

6 And they ſhall deſtroy [g] Aſſhur with the ſworde, and ẏ land of Nimrod with their ſwordes: thus ſhall he deliuer vs from Aſſhur, whē he commeth into our land, and when he ſhall treade within our borders.

7 And the remnant of Iaakob ſhall be among many people, as a dewe from the Lorde, and as the ſhowres vpon the graſſe, that waiteth not for man, nor hopeth

[b] Reade Iſa. 2,2.

[c] He ſheweth that there is no true Church, but where as the people are taught by Gods pure worde.

[d] By his corrections and threatnings he will bring the people into ſubiection which are in the vtmoſt corners of the worlde.

[e] They ſhall abſtaine from all euill doing, and exerciſe themſelues in godlines and in well doing to others.

[f] Reade Iſa. 2,4.

[g] He ſheweth that the people of God ought to remaine conſtant in their religion, albeit all the worlde ſhould giue themſelues to their ſuperſtition & idolatrie.

[h] I will cauſe that Iſrael which is nowe as one lame and halting, and in a maner deſtroyed, ſhall increaſe and growe into a great people.

[i] Meaning, Ieruſalem, where ẏ Lords flocke was gathered.

[k] The floriſhing ſtate of the kingdome, as it was vnder Dauid & Salomon, which thing was accompliſhed to the Church in the comming of Chriſt.

[l] I ſo meane [illegible] reaſon of their [illegible] which ſhould endure great troubles and tentations when they ſawe them ſelues without king and counſell.

[m] He ſheweth that the faithfull ought not to meaſure Gods [illegible] by the bragges & threatnings of the wicked, but thereby are admoniſhed to lift vp their hearts to God to call for deliuerance.

[n] God giueth his Church this victorie ſo oft as he ouercommeth their enemies: but the accompliſhment hereof ſhalbe at the laſt comming of Chriſt.

[a] He forewarneth them of the dangers that ſhal come, before they haue the comfort, declaring that Ieruſalem which was accuſtomed to ſend her gariſons to trouble others, the Lord would nowe cauſe other gariſons to beſiege her, and that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

[b] For ſo the Iewes diuided their countrey, that for euery thouſand there was a chiefe captaine: and becauſe Bethleem was not able to make a thouſand, hee calleth it litle, but yet God wil raiſe vp the captaine and gouernour therein, and thus it is not the leaſt by reaſon of this benefite, as Matth. 2,6.

[c] He ſheweth that the comming of Chriſt and all his wayes were appointed of God from all eternitie.

[d] He compareth ẏ Iewes to women with childe who for a time ſhould haue great ſorowes, but at length they ſhould haue comfortable deliuerance, Iohn 16,21.

[e] That is, Chriſts kingdome ſhalbe ſtable and euerlaſting, and his people, aſwell the Gentiles as the Iewes ſhall dwell in ſafetie.

[f] That is, he ſhalbe a ſufficient defence for vs, and though the enemie inuade vs for a time, yet ſhall God ſtirre vp many which ſhalbe able to deliuer vs.

[g] The ſeruants [illegible] God [illegible] vp for the deliuerance of his Church, ſhall deſtroy all ẏ enemies thereof, which are meant here by the Aſſyrians & Babylonians which were then the chiefe enemies.

[h] By theſe gouernours will God deliuer vs when the enemie commeth into our land.

[i] The remnant or Church which God ſhall deliuer, ſhall onely depend on Gods power and defence, as doeth the graſſe of the fielde, and not on the hope of man.

hopeth in the ſonnes of Adam.

8 And the remnant of Iaakob ſhall be among the Gentiles in the middes of many people, as the lyon among the beaſtes of the foreſt, and as the lyons whelpe among the flockes of ſheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand ſhall be lift vp vpon thine aduerſaries, and all thine enemies ſhalbe cut off.

10 And it ſhall come to paſſe in that day, ſayth the Lord, that I will cut off thine [k] horſes out of the middes of thee, and I will deſtroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrowe all thy ſtrong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou ſhalt haue no more ſoothſayers.

13 Thine idoles alſo will I cut off, and thine images out of the middes of thee: and thou ſhalt no more worſhip the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in [my] [l] wrath and indignation vpon the heathen, which they haue not heard.

CHAP. VI

An exhortation to the dumme creatures to heare the iudgement againſt Iſrael being vnkinde. 6 What maner of ſacrifices do pleaſe God.

HEarken ye nowe what the Lord ſayth, Ariſe thou, & contend before the [a] mountaines, & let the hilles heare thy voyce.

2 Heare ye, O mountaines, yͤ Lords quarell, and ye mightie fundations of the earth: for the Lord hath a quarell againſt his people, and hee will pleade with Iſrael.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? teſtifie againſt me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee, Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuiſed, and what Balaam the ſonne of Beor anſwered him, from [c] Shittim vnto Gilgal, that ye may know the [d] righteouſnes of the Lord.

6 Wherewith [e] ſhall I come before the Lord, and bowe my ſelfe before the hie God? Shal I come before him with burnt offrings, and with calues of a yeere olde?

7 Will yͤ Lord be pleaſed with thouſands of rammes, or with ten thouſand riuers of oyle? ſhall I giue my [f] firſt borne for my tranſgreſſion, euen the fruite of my body, for the ſinne of my ſoule?

8 Hee hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: [g] ſurely to do iuſtly, and to loue mercie, and to humble thy ſelfe, to walke with thy God.

9 The Lords voyce cryeth vnto the [h] citie, and the man of wiſedome ſhall ſee thy name: heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickednes in the houſe of the wicked, and the ſcant meaſure, that is abominable?

11 Shall I iuſtifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are full of crueltie, and yͤ inhabitants thereof haue ſpoken lies, and their tongue [is] deceitfull in their mouth.

13 Therefore alſo will I make thee ſicke in ſmiting thee, [and in making thee] deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate and not be ſatiſfied, and [k] thy caſting downe ſhalbe in the middes of thee, and thou ſhalt take holde, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword.

15 Thou ſhalt ſowe, but not reape: thou ſhalt treade the oliues, but thou ſhalt not anoynt thee with oyle, and [make] ſweete wine, but ſhalt not drinke wine.

16 For the [m] ſtatutes of Omri are kept, and all the maner of the houſe of Ahab, and ye walke in their counſels, that I ſhould make thee waſte, and the inhabitants thereof an hiſſing: therefore ye ſhall beare the reproche of my people.

CHAP. VII

1 A complaint for the ſmall nomber of the righteous. 4 The wickednes of thoſe times. 14 The proſperitie of yͤ Church.

---

[k] I will deſtroy all things wherein thou putteſt thy confidence, as thy vaine confidence and idolatrie, and ſo will helpe thee.

[l] It ſhalbe ſo terrible that the like hath not beene heard of.

[a] He taketh the dumme mountaines and hard rockes to witnes againſt the obſtinacie of his people.

[b] I haue not hurt thee but beſtowed infinite benefites vpon thee.

[c] That is, remember my benefites from the beginning, how I deliuered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.

[d] That is, the trueth of his promes and his faithfulnes towarde you.

[e] Thus the people by hypocriſie aſke howe to pleaſe God, and are content to offer ſacrifices but will not change their harts.

[f] There is nothing ſo deare to man but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer be brought to mortifie their owne affections and to giue themſelues willingly to ſerue God as hee commandeth.

[g] The Prophet in fewe words calleth them to the obſeruation of the ſecond table, to knowe if they will obey God aright or no, ſaying that God hath preſcribed them to do this.

[h] Meaning, that when God ſpeaketh to any citie, the wiſe will acknowledge his maieſtie, and conſider not the mortall man that bringeth the threatning, but God that ſendeth it.

[i] That is, of Ieruſalem.

[k] Thou ſhalt be conſumed with inward griefe & cares.

[l] Meaning, that the citie ſhould go about to ſaue her men, as they that ſhould holde out, [illegible] which they would preſerue.

[m] Ye haue receiued all the corrupt ordinances and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his ſonne: and to excuſe your doings you alledge the kings authoritie [illegible] borne and powere in ſo doing, but you ſhall not eſcape puniſhment: but as I haue ſhewed you great fauour, and taken you for my people, ſo ſhal your plagues be accordingly, Luke 12.47.

WO is me, for I am as [a] the ſommer gatherings, [and] as the grapes of the vintage: there ⌜is⌝ no cluſter to eate: my ſoule deſired the firſt ripe frutes.

2 The good man is periſhed out of the earth, and there is none righteous among men: they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euil of [their] hands, the prince aſked, and the iudge iudgeth for a rewarde: therefore the [c] great man he ſpeaketh out the corruption of his ſoule: ſo [d] they wrap it vp.

4 The beſt of them is ⌜as⌝ [e] a bryer, and the moſt righteous of them ⌜is⌝ ſharper then a thorne hedge: the day of [f] thy watchmen, ⌜and⌝ thy viſitation commeth: then ſhalbe their confuſion.

5 Truſt ye not in a friend, neither put ye confidence in a counſeller: keepe the doores of thy mouth from her that lieth in thy boſome.

6 For ẏ ſonne reuileth the father: the daughter riſeth vp againſt her mother: the daughter in law againſt her mother in lawe, and a mans enemies [are] the men of his owne houſe.

7 Therefore [g] I will looke vnto the Lord: I will wayte for God my Sauiour: my God will heare me.

8 Reioyce not againſt me, [h] O mine enemie: though I fall, I ſhal ariſe: whē I ſhal ſit in darkenes, the Lord [ſhalbe] a light vnto me.

9 I will beare the wrath of the Lord becauſe I haue ſinned againſt him, vntil he pleade my cauſe and execute iudgement for me: ⌜then⌝ will he bring me forth to the light, [and] I ſhall ſee his righteouſnes.

10 Then ſhe that is mine enemie, ſhal looke vpon it, and ſhame ſhal couer her, which ſaid vnto me, Where is the Lord thy God? Mine eyes ſhall beholde her: nowe ſhall ſhe be troden downe as the myre of the ſtreetes.

11 [This is [i] the day, that thy walles ſhalbe built: this day ſhall driue farre away [k] the decree.

12 In this day alſo they ſhall come vnto thee from Aſſhur, and from the ſtrong cities, and from ẏ ſtrong holdes euen vnto the riuer, and from ſea to ſea, and from mountaine to mountaine.

13 Notwithſtanding, the land ſhalbe deſolate becauſe of them that dwell therein, ⌜and⌝ for the frutes of [m] their inuentions.

14 [n] Feede thy people with thy rod, the flocke of thine heritage (which dwel ſolitarie in the wood) as in the middes of Carmel: let them feede in Baſhan and Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I ſhewe vnto him marueilous things.

16 The nations ſhall ſee, and be confounded for all their power: they ſhall [p] laye their hand vpon their mouth: [q] their eares ſhalbe deafe.

17 They ſhall licke the duſt like a ſerpent: they ſhal mooue out of their holes like wormes: they ſhalbe afraide of the Lord our God, and ſhall feare becauſe of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] paſſeth by the tranſgreſſion of the remnant of his heritage! He reteyneth not his wrath for euer, becauſe mercie pleaſeth him.

19 He will turne againe, ⌜and⌝ haue compaſſion vpon vs: he will ſubdue our iniquities, and caſt all their [t] ſinnes into the bottome of the ſea.

20 Thou wilt performe [thy] [u] trueth to Iaakob, [and] mercie to Abraham, as thou haſt ſworne vnto our fathers in olde time.

---

[a] The Prophet taketh vpon him the perſon of the earth which complaineth that a ... her fruites are gone ſo that none is left: that is, that there is no good man remaining: for all are giuen to crueltie and deceit, ſo that none ſpareth his owne brother.

[b] He ſheweth that the prince, the iudge and the rich man are linked together, al to doe euil and to cloke the doings one of another.

[c] That is, the rich man that is able to giue money, abſtaineth from no wickednes nor iniurie.

[d] Theſe men agree among themſelues to conſpire with one conſent to do euil.

[e] They that are of moſt eſtimation and are counted moſt honeſt among them, are but as thornes and briers to pricke.

[f] Meaning, of the Prophets & gouernours.

[g] The Prophet ſheweth that the onely remedie for the godly in deſperate euils is to flee vnto God for ſuccour.

[h] This is ſpoken in the perſon of the Church, which calleth the malignant Church her enemie.

To wit, whē God ſhal ſhew himſelfe a deliuerer of his Church, and a deſtroyer of his enemies.

[k] Meaning, the cruell empire of the Babylonians.

[l] When the Church ſhalbe reſtored, they that were enemies afore, ſhal come out of all the corners of the world vnto her, ſo that neither holdes, riuers, ſeas nor mountaines ſhall be able to let them.

[m] Afore this grace appeare, hee ſheweth howe grieuouſly the hypocrites themſelues ſhalbe puniſhed, ſeeing that the earth it ſelfe, which cannot ſinne, ſhalbe made waſte becauſe of their wickedneſſe.

[n] The Prophet prayeth to God to be mercifull vnto his Church, when they ſhould be ſcattered abroade as in ſolitarie places in Babylon, and to be beneficiall vnto them as in time paſt.

[o] God promiſeth to be fauourable to his people [illegible] he had bene aforetime.

[p] They ſhalbe as dumme men, & dare brag no more.

[q] They ſhalbe aſtoniſhed, & afraid to heare men ſpeake, leſt they ſhoulde heare of their deſtruction.

[r] They ſhal fal flat on the ground for feare.

[s] As though he would not ſee it, but winke at it.

[t] Meaning, of his elect.

[u] The Church is aſſured, that God wil declare in effect ẏ trueth of his mercifull promes, which he had made of olde to Abraham, and to al that ſhoulde apprehende the promes by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh ſhewed themſelues prompt and readie to receiue the word of God at Ionahs preaching, and ſo turned to the Lord by repentance: ſo after a certeine time rather giuing themſelues to worldly meanes to encreaſe their dominion, then ſeeking to continue in the feare of God, and trade wherein they had begun, they caſt off the care of religion, and ſo returned to their vomite, and prouoked Gods iuſt iudgement againſt them, in afflicting his people. Therefore their citie Nineueh was deſtroyed,

and

WO is me, for I am as [a] the ſommer gatherings, [and] as the grapes of the vintage: there [is] no cluſter to eate: my ſoule deſired the firſt ripe fruites.

2 The good man is periſhed out of the earth, and there is none righteous among men: they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euil of [their] hands, the [b] prince asked, and the iudge iudgeth for a rewarde: therefore the [c] great man he ſpeaketh out the corruption of his ſoule: ſo [d] they wrap it vp.

4 The beſt of them is as [e] a bryer, and the moſt righteous of them [is ſharper] then a thorne hedge: the day of [f] thy watchmen, and thy viſitation commeth: then ſhalbe their confuſion.

5 Truſt ye not in a friend, neither put ye confidence in a counſeller: keepe the doores of thy mouth from her that lieth in thy boſome.

6 For ỷ ſonne reuileth the father: the daughter riſeth vp againſt her mother: the daughter in law againſt her mother in lawe: and a mans enemies [are] the men of his owne houſe.

7 Therefore [g] I will looke vnto the Lord: I will wayte for God my Sauiour: my God will heare me.

8 Reioyce not againſt me, [h] O mine enemie: though I fall, I ſhal ariſe: whē I ſhal ſit in darkenes, the Lord [ſhalbe] a light vnto me.

9 I will beare the wrath of the Lord becauſe I haue ſinned againſt him, vntil he pleade my cauſe and execute iudgement for me: [then] will he bring me forth to the light, [and] I ſhall ſee his righteouſnes.

10 Then ſhe that is mine enemie, ſhal looke vpon it, and ſhame ſhal couer her, which ſaid vnto me, Where is the Lord thy God? Mine eyes ſhall beholde her: nowe ſhall ſhe be troden downe as the myre of the ſtreetes.

11 [This is] [i] the day, that thy walles ſhalbe built: this day ſhall driue farre away [k] the decree.

12 In this day alſo they ſhall come vnto thee from Aſſhur, and from the ſtrong cities, and from ỷ ſtrong holdes euen vnto the riuer, and from ſea to ſea, and from mountaine to mountaine.

13 Notwithſtanding, the land ſhalbe deſolate becauſe of them that dwell therein, [and] for the fruites of [m] their inuentions.

14 [n] Feede thy people with thy rod, the flocke of thine heritage (which dwel ſolitarie in the wood) as in the middes of Carmel: let them feede in Baſhan and Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I ſhewe vnto him marueilous things.

16 The nations ſhall ſee, and be confounded for all their power: they ſhall [p] laye their hand vpon their mouth: [q] their eares ſhalbe deafe.

17 They ſhall [r] licke the duſt like a ſerpent: they ſhal mooue out of their holes like wormes: they ſhalbe afraide of the Lord our God, and ſhall feare becauſe of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] paſſeth by the tranſgreſſion of the remnant of his heritage? He reteyneth not his wrath for euer, becauſe mercie pleaſeth him.

19 He will turne againe, [and] haue compaſſion vpon vs: he will ſubdue our iniquities, and caſt all their [t] ſinnes into the bottome of the ſea.

20 Thou wilt performe [thy] [u] trueth to Iaakob, [and] mercie to Abraham, as thou haſt ſworne vnto our fathers in olde time.

---

[a] The Prophet taketh vpon him the perſon of the Church which complaineth that all her fruites are gone ſo that none is left: that is, that there is no good man remaining: for all are giuen to crueltie and deceit, ſo that none ſpareth his owne brother.

[b] He ſheweth that the prince, the iudge and the rich man are linked together, al to doe euil and to cloke the doings one of another.

[c] That is, the rich man that is able to giue money, abſtaineth from no wickednes nor iniurie.

[d] Theſe men agree among themſelues & conſpire with one conſent to do euil.

[e] They that are of moſt eſtimation and are counted moſt honeſt among them, are but as thornes and briers to pricke.

[f] Meaning, of the Prophets & gouernours.

[g] The Prophet ſheweth that the onely remedie for the godly in deſperate euils is to flee vnto God for ſuccour.

[h] This is ſpoken in the perſon of the Church, which calleth the malignant Church her enemie.

[i] To wit, when God ſhal ſhew himſelfe a deliuerer of his Church, and a deſtroyer of his enemies.

[k] Meaning, the cruell empire of the Babylonians.

[l] When the Church ſhalbe reſtored, they that were enemies afore, ſhal come out of all the corners of the world vnto her, ſo that nether holdes, riuers, ſeas nor mountaines ſhall be able to let them.

[m] Afore this grace appeare, hee ſheweth howe grieuouſly the hypocrites themſelues ſhalbe puniſhed, ſeeing that the earth it ſelfe, which cannot ſinne, ſhalbe made waſte becauſe of their wickedneſſe.

[n] The Prophet prayeth to God to be mercifull vnto his Church, when they ſhould be ſcattered abroade as in ſolitarie places in Babylon, and to be beneficiall vnto them as in time paſt.

[o] God promiſeth to be fauourable to his people as he hath bene aforetime.

[p] They ſhalbe as dumme men, & dare brag no more.

[q] They ſhalbe aſtoniſhed, & afraid to heare men ſpeake, leſt they ſhoulde heare of their deſtruction.

[r] They ſhal fall flat on the grounde for feare.

[s] As though he would not ſee it, but winke at it.

[t] Meaning, of his elect.

[u] The Church is aſſured, that God wil declare in effect ỷ trueth of his mercifull promes, which he hath made of olde to Abraham, and to al that ſhoulde apprehende the promes by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh ſhewed themſelues prompt and readie to receiue the word of God at Ionahs preaching, and ſo turned to the Lord by repentance: ſo after a certeine time rather giuing themſelues to worldly meanes to encreaſe their dominion, then ſeeking to continue in the feare of God, and trade wherein they had begun, they caſt off the care of religion, and ſo returned to their vomite, and prouoked Gods iuſt iudgement againſt them, in afflicting his people. Therefore their citie Nineueh was deſtroyed, and Merodach Baladan King of Babel (or as ſome thinke Nebuchad-nezzar) enioyed the empire of the Aſſyrians. But becauſe God hath a continuall care of his Church, he raiſed vp his Prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhulde be for their conſolation. And as it ſeemeth, he prophecied about the time of Hezekiah, and not in the time of Manaſſeh his ſonne, as the Iewes write.

CHAP. I.

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

THe[a] burden of Niniueh. The booke of the viſion of Nahum the [c]Elkeſhite.

2 God is [d]ielous, and the Lorde reuengeth: the Lorde reuengeth: euen the Lord [e]of anger, the Lord will take vengeance on his aduerſaries, & he reſerueth [wrath] for his enemies.

3 The Lord is ſlowe to anger, but he is great in power, and will not ſurely cleare the wicked: the Lorde hath his way in the whirlewinde, and in the ſtorme, and the cloudes [are] the duſt of his feete.

4 He rebuketh the ſea, and dryeth it, and he dryeth vp all the riuers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his ſight, yea, the world, and all that dwell therein.

6 [f]Who can ſtand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good[h] & as a ſtrong holde in the day of trouble, and hee knoweth them that truſt in him.

8 But paſſing ouer as with a flood, he wil vtterly deſtroy the place thereof, and darkenes ſhall purſue his enemies.

9 What doe ye [k]imagine againſt the Lord? he wil make an vtter deſtruction: affliction ſhal not riſe vp the ſecond time.

10 For he ſhal come as vnto [l]thornes folden one in another, and as vnto drunkards in their drunkennes: they ſhall be deuoured as ſtubble fully dried.

11 There commeth one out of thee that imagineth euill againſt the Lorde, [euen] a wicked counſeller.

12 Thus ſaith the Lorde, Though they be [n]quiet, and alſo many, yet thus ſhall they be cut off when he ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I wil breake his yoke frō thee, and will burſt thy bonds in ſunder.

14 And the Lorde hath giuen a commaundement concerning thee, that no more of thy name be ſowen: out of the houſe of thy gods will I cut off the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile.

15 *Beholde vpon the mountaines the feete of him that declareth and publiſheth [p]peace: O Iudah keepe thy ſolemne feaſtes, performe thy vowes: for the wicked ſhall no more paſſe through thee: he is vtterly cut off.

CHAP. II.

He deſcribeth the victories of ẏ Caldeans againſt the Aſſyrians.

THe [a]deſtroyer is come before thy face: keepe the munition, looke to the way: make thy loynes ſtrong: increaſe [thy] ſtrength mightily.

2 For the Lorde hath [b]turned away the glorie of Iaakob, as the glorie of Iſrael: for the emptiers haue emptied them out, and [c]marred their vine branches.

3 The ſhield of his mightie men is made red: [d]the valiant men are in ſcarlet: the charets ſhall be as in the fire [and] flames in the day of his preparation, and [e]the firre trees ſhall tremble.

4 The charets ſhall rage in ẏ ſtreetes: they ſhall runne to and fro in the hie wayes: they ſhall ſeeme like lamps: they ſhall ſhoot like the lightning.

5 [f]He ſhall remember his ſtrong men: they ſhall ſtumble as they go: they ſhall make haſte to the walles thereof, and the defence ſhall be prepared.

6 The gates of the riuers ſhall be opened, and the palace ſhall melt.

7 And Huzzab the Queene ſhall be led away captiue, and her maydes ſhall leade her as with the voyce of doues, ſmiting vpon their breaſts.

8 But Niniueh is of old like a poole

---

[a] Read Iſa. 13,1.

[b] The viſion of reuelation, which God commanded Nahum to write concerning the Niniuites.

[c] That is borne in a poore village in ẏ tribe of Simeon.

[d] Meaning, of his glory.

[e] With his he is but angrie for a time, but his anger neuer aſſwageth toward the reprobate, though for a time he differ it.

[f] Thus the wicked would make Gods mercie an occaſion to ſinne, but the Prophet willeth them to conſider his force and power.

[g] If all creatures be at Gods commandement and none is able to reſiſt his wrath, ſhall man flatter himſelfe and thinke by any meanes to eſcape when he prouoketh his God to anger?

[h] Leaſt the faithfull ſhoulde be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertaine vnto them and that he hath care ouer them.

[i] Signifying, that God will ſuddenly deſtroy Niniueh, and the Aſſyrians, in ſuch ſort as they ſhall lie in perpetuall darkenes and neuer recouer their ſtrength againe.

[k] He ſheweth that the enterpriſes of the Aſſyrians againſt Iudah and the Church, were againſt God, and therefore he would ſo deſtroy them at once, that hee ſhould not neede to returne the ſecond time.

[l] Though the Aſſyrians thinke themſelues like thornes that pricke on all ſides yet the Lord wil ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhal be nothing able to reſiſt him.

[m] Which may be vnderſtand either of Saneherib, or of the whole body of the people of Niniueh.

[n] Though they thinke them ſelues in moſt ſafetie, and of greateſt ſtrength, yet when God ſhal paſſe by he wil deſtroy them: notwithſtanding he comforteth his Church, and promiſeth to make an ende of puniſhing them by the Aſſyrians.

[o] Meaning Saneherib, who ſhould haue no more children but be ſlaine in the houſe of his gods.

* 2.King 19,36,37. Iſa. 52,7. Rom. 10,15.

[p] Which peace the Iewes ſhould enioy by the death of Saneherib.

[a] That is, Nebuchad-nezzar is in a readines to deſtroy the Aſſyrians and the Prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.

[b] Seeing God hath puniſhed his owne people Iudah and Iſrael, he ſhall not ſpare the enemies, by whome he ſcourged them. Read Iſa. 10,12.

[c] Signifying that the Iſraelites were vtterly deſtroyed.

[d] Both for feare for the enemie, and alſo that they them ſelues ſhoulde not ſo ſoone eſpie blood one of another to diſcourage them.

[e] Meaning, their ſpeares [illegible]

[f] The king of Aſſyria ſhal ſeeke by all meanes to gather their power, but all things ſhal faile them.

[g] The Aſſyrians wil flatter themſelues, & ſay that Niniueh is ſo auncient that it can neuer periſh, but it is as a fiſhpoole, whoſe waters they that walke on the banke cannot touch, but they ſhall be ſcattered, and ſhall not looke backe though men would call them.

of water : yet they ſhall flee away. Stand, ſtand, ſhall they crye: but none ſhall looke backe.

9 [h] Spoyle ye the ſiluer, ſpoyle the golde: for there is none end of the ſtore, and glorie of all the pleaſant veſſels.

10 She is emptie and voyde & waſte, and the heart melteth, and the knees ſmite together, & ſorowe is in all loynes, and the faces[k] of them all gather blackneſſe.

11 Where is the dwelling of the lions, and the paſture of the lions whelpes? where the lion, and the lioneſſe walked and the lions whelpe, and none made them afraide.

12 The lion did teare in pieces ynough for his whelpes, and worried for his lioneſſe, and filled his holes with pray, and his dennes with ſpoyle.

13 Beholde I come vnto thee, ſaith the Lorde of hoſtes, and I will burne her charets in the ſmoke, & the ſworde ſhall deuoure thy yong lions, and I wil cut off thy ſpoyle from the earth and the voyce of thy meſſengers ſhall no more be heard.

CHAP. III.

1 Of the fall of Nineueh. 5 No power can eſcape the hand of God.

O Bloodie citie, it is all full of lies, and robberie:[a] the pray departeth not:

2 The noyſe of a whip, [b] and the noyſe of the mouing of the wheeles, and the beating of the horſes, and the leaping of the charets.

3 The horſeman lifteth vp both the bright ſworde, and the glittering speare, and a multitude is ſlaine, and the dead bodies are many: there is none ende of their corpſes: they ſtumble vpon their corpſes,

4 Becauſe of the multitude of the fornications of the harlot that is beautifull, and is a miſtreſſe of witchcraft and ſelleth the people through her whoredome & the nations through her witchcraftes.

5 Beholde, I come vpon thee, ſaith the Lord of hoſtes, and wil diſcouer thy ſkirts vpon thy face, and will ſhewe the nations thy filthines, & the kingdomes thy ſhame.

6 And I wil caſt filth vpon thee, and make thee vile, and will ſet thee as a gaſing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee ſhal flee from thee and ſay, Nineueh is deſtroied who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then No, [d] which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none end: Put and Lubim were her helpers.

10 Yet was ſhe caried away, [and] went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreetes: and they caſt lottes for her noble men, and all her mightie men were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe becauſe of the enemie.

12 All thy ſtrong cities [ſhall be like] figge trees with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee [are] women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.

14 Drawe thee waters for the ſiege: fortifie thy ſtrong holdes: goe into the clay, & temper the morter: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the locuſts, though thou be multiplied like the locuſts, and multiplied like the graſhopper.

16 Thou haſt multiplied thy marchants aboue the ſtarres of heauen: the locuſt ſpoyleth and flyeth away.

17 Thy princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: [but] when the ſunne ariſeth, they flee away and their place is not knowen where they are.

18 Thy ſhepherds doe ſleepe, O king of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee, ſhall clappe the hands ouer thee: for vpon whome hath not thy malice paſſed continually?

Habakkuk.

---

h God commaundeth the [illegible] to ſpoyle Nineueh, and promiſeth them in[illegible] [illegible]

i That is, Nineueh, and the men thereof ſhalbe after this.

k Read Ioel 2.6.

l Meaning [illegible] cruel like the lyons, and giuen to all oppreſſion, and ſpared no violence or tyrannie to prouide for their wiues and children.

m That is, as ſoone as my wrath beginneth to kindle.

n Signifying the heraldes, which were accuſtomed to [illegible]

o [illegible] of thy gummine teeth wherewith Nineueh was wont to [illegible] the bones of the poore.

a He neuer ceaſeth to ſpoyle and robbe.

b He ſheweth how ye Caldeans ſhall haſte, and howe couragious their horſes ſhall be in beating the ground when they come againſt the Aſſyrians.

c He compareth Nineueh to an harlot, which by her beautie and [illegible] and bringeth [illegible] to deſtruction.

d Meaning, Alexandria, [illegible] was in [illegible] with ſo [illegible] nations, and yet was now deſtroyed.

e [illegible]

f Signifying, that Gods iudgementes ſhould ſuddenly deſtroy the Aſſyrians, as [illegible] or change of weather.

g Thy princes and counſellers.

h Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and crueltie, and yet can ſee none ende. Therefore he hath this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none end of their troubles as yet, because they were ſtubburne ones and rebelled againſt the Lorde. And leaſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this that God will puniſh the Caldeans their enemies, when their pride and crueltie ſhall be at the height: wherefore he exhorteth the faithfull to patience by his owne example, & ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

1 A complaint againſt the wicked that perſecute the iuſt.

THe burden, which Habakkuk the Prophete did ſee.

2 O Lord, how long ſhall I crie, & thou wilt not heare! euen crye out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doeſt thou ſhewe me iniquitie, and cauſe me to beholde ſorowe? for ſpoyling & violence are before me: and there are that raiſe vp ſtrife and contention.

4 Therefore the Lawe is diſſolued, and iudgement doeth neuer go forth: for the wicked doeth [b] compaſſe about the righteous: therefore [c] wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, & marueile: for I will worke a worke in your dayes: ye [d] wil not beleeue it though it be tolde you.

6 For lo I raiſe vp the Caldeans, that bitter and furious nation, which ſhal go vpon the breadth of the land to poſſeſſe ye dwelling places, that are not theirs.

7 They are terrible and feareful: [e] their iudgement and their dignitie ſhal procede of themſelues.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the wolues in the * euening: and their horſemen are many, and their horſemen ſhall come from farre: they ſhall flie as the egle haſting to meate.

9 They come all to ſpoyle: before their [f] faces ſhalbe an Eaſtwinde, and they ſhall gather the captiuitie, [g] as the ſand.

10 And they ſhal mocke ye Kings, and the princes ſhall be a ſcorne vnto them: they ſhall deride euery ſtrong holde: for they ſhall gather [h] duſt, and take it.

11 Then ſhall they [i] take a courage, and tranſgreſſe & doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, O Lorde my God, mine holy one? we ſhall [k] not die: O Lorde, thou haſt ordeined them for iudgement, and O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee euill: thou canſt not beholde wickednes: wherefore doeſt thou looke vpon the tranſgreſſours, and holdeſt thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makeſt men as the [l] fiſhes of the ſea, and as the creeping thinges, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they ſacrifice vnto their [m] net & burne incenſe vnto their yarne, becauſe by them their portion is fat and their meate plenteous.

17 Shall they therefore ſtretch out their nette and not ſpare continually to ſlay [n] the nations?

a The Prophet complaineth vnto God and bewaileth, that among the Iewes is left none equitie nor brotherly loue, but in ſtead thereof reigneth crueltie, theft, contention and ſtrife.

b To oppreſſe them that would ſhewe themſelues zealous of Gods cauſe.

c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euil as the reſt.

d As in times paſt you would not beleeue Gods worde, ſo ſhal ye not now beleeue the ſtrange plagues which are at hand.

e They themſelues ſhall be your iudges in this cauſe, and none ſhall haue authoritie ouer them to controll them.

Zeph.3.3.

f For the Iewes moſt feared this winde, becauſe it deſtroyed their fruites.

g They ſhalbe ſo many in nombre.

h They ſhall caſt vp mountes againſt it.

i The Prophet comforteth the faithfull that God will alſo deſtroy the Babylonians, becauſe they ſhal abuſe this victorie and become proude and inſolent, attributing the prayſe thereof to their idoles.

k He aſſureth the godly of Gods protection, ſhewing that the enemie can doe no more then God hath appointed and alſo that their [illegible] to ſuch a ſharpe rod.

l So that the great deuoureth the ſmall and the Caldeans deſtroy all the worlde.

m Meaning, that the enemies flatter themſelues, and [illegible] to their owne power, and wit.

n Meaning, that they ſhould not.

CHAP. II.

1 A viſion, 5 Againſt pride, couetouſnes, drunkennes and idolatrie.

I Will ſtand vpon my [a] watch, and ſet me vpon the towre, and will looke and ſee what he would ſay vnto me, and what I ſhall anſwere to him that rebuketh me.

2 And the Lord anſwered me, & ſaid, Write the viſion, & make it plaine vpon tables, that he may run [b] that readeth it.

3 For the viſion is yet for an appointed time, but at the [c] laſt it ſhall ſpeake, and not lye: though it tarie, waite: for it ſhall ſurely come, and ſhall not ſtay.

4 Beholde, he that [d] lifteth vp him ſelfe, his minde is not vpright in him, but the iuſt ſhall liue by his faith.

5 Yea, in deede the proude man is as

a I will renounce mine owne iudgement and onely depende on God to knowe what I ſhal anſwere them that abuſe my preaching, and to be armed againſt all tentations.

b [illegible]

c The wicked contemneth the deſtruction of the [illegible] and the comfort of the Church, which thing though God execute not according to our affections yet the [illegible] of both is certaine at his time appointed.

d To truſt in himſelfe or in any worldly thing, is neuer to be quiet: for the onely reſt is to ſtay vpon God by faith, Rom. 1, 17. galat. 3, 11. ebr. 10, 38.

[e] he that tranſgreſſeth by wine: therefore ſhall he not endure, becauſe he hath enlarged his deſire as the hell, and is as death, and can not be ſatiſfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shal not all theſe take vp a parable againſt him, and a taunting prouerbe againſt him, & ſay, Ho, he that increaſeth that which is not his: how long? and he that ladeth himſelfe with thicke clay?

7 Shall they not riſe vp ſuddenly, that ſhal bite thee? and awake, that ſhal ſtirre thee? and thou ſhalt be their pray?

8 Becauſe thou haſt ſpoyled many nations all the remnant of the people ſhall ſpoyle thee, becauſe of mens blood, & for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on hie, to eſcape from the power of euill.

10 Thou [h] haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule.

11 For the ſtone ſhall crye out of the wall, and the beame out of the timber ſhall anſwere it.

12 Wo vnto him that buildeth a towne with blood, & erecteth a citie by iniquitie.

13 Beholde, is it not of the [l] Lorde of hoſtes that the people ſhall labour in the very fire? the people ſhall euen wearie them ſelues for very vanitie.

14 For the earth ſhall be filled with the knowledge of the glorie of the Lord, as the waters couer the ſea.

15 Wo vnto him that giueth his neighbour [m] drinke: thou ioyneſt thine heate, and makeſt him drunken alſo, that thou mayeſt ſee their priuities.

16 Thou art filled with ſhame [n] for glorie: drinke thou alſo, and be made naked: the cup of the Lordes right hand ſhalbe turned vnto thee, and ſhamefull ſpuing ſhalbe for thy glorie.

17 For the crueltie of Lebanon ſhall couer thee: ſo ſhall the ſpoyle of the beaſtes, which made them afraide, becauſe of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lyes, though hee that made it, truſt therein, when he maketh dumme idoles.

19 Wo vnto him that ſaieth to the wood, Awake & to the dumme ſtone, Riſe vp, it ſhall teach thee [q] beholde, it is laide ouer with golde and ſiluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe ſilence before him.

CHAP. III.

1 A prayer for the faythfull.

A Prayer of Habakkuk ẏ Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afrayd: O Lord, reuiue thy [c] worke in ẏ middes of the people, in ẏ middes of the yeeres make it knowne: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his prayſe,

4 And his brightnes was as the light: [e] he had hornes comming out of his hands, and there was the hiding of his power.

5 Before him went the peſtilence, and burning coles went foorth before his feet.

6 He ſtoode and meaſured the earth: he beheld and diſſolued the nations and the euerlaſting mountaines were broken, and the ancient hilles did bowe: his [f] wayes are euerlaſting.

7 [g] For his iniquitie I ſaw the tents of Cuſhan, and the curtaines of the land of Midian did tremble.

8 Was the Lorde angrie againſt the [h] riuers? or was thine anger againſt the floods? or was thy wrath againſt the ſea, that thou dideſt ride vpon thine horſes? thy charets brought ſaluation.

9 Thy [k] bowe was manifeſtly reueiled, and the [l] othes of the tribes were a ſure worde, Selah. thou [m] dideſt cleaue the earth with riuers.

10 The mountaines ſawe thee, and they trembled: the ſtreame of the water

paſſed

---

[e] He compareth the proude and couetous man to a drunkarde which is without reaſon and ſenſe, whome God wil puniſh and make him a laughing ſtocke to all the worlde and then hee ſpeaketh for the comfort of the godly, and againſt the Caldeans.

[f] Signifying, that as the worlde ſhall wiſh the deſtruction of tyrants and their oppreſſion and couetouſneſſe, they heape but vpon them ſelues more heauie burdens, for the more they get, the more are they troubled.

[g] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians.

[h] Signifying, that the couetous man is the ruine of his own houſe, when as hee thinketh to enrich it by crueltie and oppreſſion.

[i] The ſtones of ẏ houſe ſhall crie, and ſay that they are built of blood, and the wood ſhall anſwere and ſay the ſame of it ſelfe.

[k] Meaning, that God will not deferre his vengeance long, but will come, and deſtroy all their labours, as though they were conſumed with fire.

[l] In the deſtruction of the Babylonians his glorie ſhal appeare through all the worlde.

[m] He reprocheth thus the King of Babylon who as he was drunken with couetouſnes & crueltie, ſo he prouoked others to the ſame, and inflamed them vp by his rage, & ſo in the end brought them to ſhame.

[n] Whereas thou thoughteſt to haue glorie of theſe thy doings, they ſhall turne to thy ſhame: for thou ſhalt drinke of the ſame cup with others in thy turne.

[o] Becauſe the Babylonians were cruel not onely againſt other nations but alſo againſt the people of God, which is meant by Lebanon, & the beaſts therein, he ſheweth that the like crueltie ſhalbe executed againſt them.

[p] He ſheweth that the Babylonians goddes could nothing auaile them, for they were but blockes or ſtones. read Iere. 10, 8.

[q] If thou wilt conſider what it is, and howe that it hath neither breath nor life, but is a dead thing.

[a] The Prophet inſtructeth his people to pray vnto God not onely for their great ſinnes, but alſo for ſuch as they had committed of ignorance.

[b] Thus the people were afrayd when they heard Gods threatnings, and prayed.

[c] That is, the ſtate of thy Church which is nowe ready to periſh, before it come to halfe a perfect age, which ſhould be vnder Chriſt.

[d] Teman and Paran were neere Sinai where the Lawe was giuen, whereby is ſignified that his deliuerance was as preſent nowe as it was then.

[e] Whereby is meant a power that was ioyned with his brightneſſe, which was hid to the reſt of the worlde, but was reueiled in mount Sinai to his people, Pſal. 77. 16.

[f] Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

[g] The iniquitie of this king of Syria in troubling the people was made manifeſt by the iudgement to ẏ comfort of the Church, Iudg. 3. 10. and alſo of the Midianites, which deſtroyed themſelues, Iudg. 7. 22.

[h] Meaning that God was not angrie with the waters, but that by this meanes he would deſtroy his enemies & deliuer his Church. And ſo didſt vſe all ẏ elements as inſtruments for the deſtruction of thine enemies.

[k] That is, thy power.

[l] For he had not only made a couenant with Abraham, but renued it with his poſteritie.

[m] Read Nom. 20, 10, 11.

[n] paſſed by: the deepe made a noyſe, and lift vp his hand on hie.

11 The ſunne and [o] moone ſtood ſtill in their habitation: [p] at yͤ light of thine arrowes they went, and at the bright ſhining of thy ſpeares.

12 Thou trodeſt downe the lande in anger, and dideſt threſh the heathen in diſpleaſure.

13 Thou wenteſt foorth for the ſaluation of thy people, euen for ſaluation with thine Anointed: thou haſt wounded the head of the houſe of the wicked, and diſcoueredſt the foundations vnto the necke, Selah.

14 Thou dideſt ſtrike thorowe with his owne ſtaues the heades of his villages: they came out as a whirlewinde to ſcatter me: their reioycing was as to deuoure the poore ſecretly.

15 Thou dideſt walke in the ſea with thine horſes vpon the heape of great waters.

16 When I [t] heard, my bellie trembled: my lippes ſhooke at the voyce: rottennes entred into my bones, & I trembled in my ſelfe, that I might reſt in the day of trouble: for when he commeth vp [x] vnto the people, he ſhall deſtroy them.

17 For the figtree ſhall not flouriſh, neither ſhall fruite be in the vines: the labour of the oliue ſhall faile, and the fieldes ſhall yeelde no meate: the ſheepe ſhalbe cut off from the folde, and there ſhalbe no bullocke in the ſtalles.

18 But I will reioyce in the Lord: I will ioy in the God of my ſaluation.

19 The Lord God is my ſtrength: he wil make my feete like hindes feete, and hee will make me to walke vpon mine hie places. [z] To the chiefe ſinger on Neginothai.

n He alludeth to the red ſea and Iorden, which gaue paſſage to Gods people, and the two ſignes of their obedience, as it were by lifting vp of their handes.

o As appeareth, Joſh. 10, 12.

p According to thy commandement the ſunne was directed by the weapons of thy people, that fought in thy cauſe, as though it durſt not go forward.

q Signifying that there is no ſaluation, but by Chriſt.

r From the toppe to the toe thou haſt deſtroyed the enemies.

ſ God deſtroyed his enemies both great and ſmall with their owne weapons, though they were neuer ſo fierce againſt his Church.

t He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraide of Gods iudgements.

u He ſheweth that the faithfull can neuer haue true reſt, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly ſhall be quiet, knowing that all things ſhall turne to good vnto them.

y He declareth wherein ſtandeth the comfort and ioye of the faithfull, though they ſee neuer ſo great afflictions prepared.

z The chiefe ſinger vpon the inſtruments of muſike ſhall haue occaſion to praiſe God for this great deliuerance of his Church.

# Zephaniah.

The Argvment.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, ſhewing that their countrey ſhould be vtterly deſtroyed and they caried away captiues by the Babylonians. Yet for the comfort of the faithful, he propheſied of Gods vengeance againſt their enemies, as the Philiſtims, Moabites, Aſſyrians & others, to aſſure them that God had a continuall care ouer them. And as the wicked ſhould be puniſhed for their ſinnes and tranſgreſsions, ſo he exhorteth the godly to patience, and to truſt to finde mercie by reaſon of the free promiſes of God made vnto Abraham, and therefore quietly to abide till God ſhewe them the effect of that grace, whereby in the ende they ſhould be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.

The worde of the Lorde, which came vnto Zephaniah the ſonne of Cushi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Hizkiah, in the dayes of * Ioſiah, the ſonne of * Amon king of Iudah.

2 I wil ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] foules of the heauen, and the fiſhes of the ſea, & ruines ſhalbe] to the wicked, and I will cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretche out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, [and the name of the [b] Chemarims with the Prieſtes,

5 And them that worſhip the hoſte of heauen vpon the houſe toppes, and them that worſhip and ſweare by the Lorde, and ſweare by [c] Malcham,

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor inquired for him.

7 Be ſtill at the preſence of the Lorde God: for the day of the Lord is at hand: for the Lorde hath prepared a ſacrifice, [and hath ſanctified his gheſtes.

8 And it ſhalbe in yͤ day of the Lords ſacrifice, that I wil viſite the princes and the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

9 In the ſame day alſo will I viſite all thoſe that [e] daunce vpon the threſholde ſo proudly, which fill their maſters houſes by crueltie and deceit.

10 And in that day, ſaith yͤ Lord, there

* 2. King. 22 1.

* 2. King. 21 19.

a Not that God was angrie with theſe dumme creatures, but becauſe man was ſo wicked for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

b Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal and were as his peculiar chaplens, reade 2. King. 23, 5. Hoſea. 10, 5.

c He alludeth to their idole Molech which was forbidden, Leuit. 20, 2, yet they called him their king and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet will ſweare by idoles, & ſerue them: which halting is here condemned, as Ezek. 20, 39. 2. King. 17, 33. 1. King. 18, 21.

d Meaning the courtiers, which did imitate the ſtrange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23, 14.

e He meaneth the ſeruants of the rulers which inuade other mens houſes, and robbe and leape for ioy when they can get any praye to pleaſe their maſter withall.

ⁿ paſſed by: the deepe made a noyſe, and lift vp his hand on hie.

11 The ſunne and [moone ſtood ſtill in [their] habitation: ᵒ at ẏ light of thine arrowes they went, ᵖ [and] at the bright ſhining of thy ſpeares.

12 Thou trodeſt downe the lande in anger, ᑫ [and] dideſt threſh the heathen in diſpleaſure.

13 Thou wenteſt foorth for the ſaluation of thy people, euen for ſaluation with thine Anointed: thou haſt wounded the head of the houſe of the wicked, and diſcoueredſt the foundations vnto the necke, Selah.

14 Thou dideſt ſtrike thorowe with his owne ſtaues the heades of his villages: they came out as a whirlewinde to ſcatter me: their reioycing [was] as to deuoure the poore ſecretly.

15 Thou dideſt walke in the ſea with thine horſes vpon the heape of great waters.

16 When I ᵗ heard, my bellie trembled: my lippes ſhooke at the voyce: rottennes entred into my bones, ᵘ I trembled in my ſelfe, that I might reſt in the day of trouble: for when he commeth vp ˣ vnto the people, he ſhall deſtroy them.

17 For the figtree ſhall not flouriſh, neither ſhall fruite be in the vines: the labour of the oliue ſhall faile, and the fieldes ſhall yeelde no meate: the ſheepe ſhalbe cut off from the folde, and there ſhalbe no bullocke in the ſtalles.

18 But I will reioyce in the Lord: I will ioy in the God of my ſaluation.

19 The Lord God is my ſtrength: he wil make my feete like hindes feete, and hee will make me to walke vpon mine hie places. ᶻ To the chiefe ſinger on Neginothai.

n He alludeth to the red ſea and Iorden, which gaue paſſage to Gods people, and the two ſignes of their obedience, as it were by lifting vp of their handes.

o As appeareth, Ioſh. 10, 12.

p According to thy commandement the ſunne was directed by the weapons of thy people, that fought in thy cauſe, as though it durſt not go forward.

q Signifying that there is no ſaluation, but by Chriſt.

r From the toppe to the toe thou haſt deſtroyed the enemies.

ſ God deſtroyed his enemies both great and ſmall with their owne weapons, though they were neuer ſo fierce againſt his Church.

t He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraide of Gods iudgements.

u He ſheweth that the faithfull can neuer haue true reſt, except they feele afore the weight of Gods iudgements.

x That is, the enemie: but the godly ſhall be quiet, knowing that all things ſhall turne to good vnto them.

y He declareth wherein ſtandeth the comfort and ioye of the faithfull, though they ſee neuer ſo great afflictions prepared.

z The chiefe ſinger vpon the inſtruments of muſike ſhall haue occaſion to praiſe God for this great deliuerance of his Church.

# Zephaniah.

The Argvment.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, ſhewing that their countrey ſhould be vtterly deſtroyed and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophecied of Gods vengeance againſt their enemies, as the Philiſtims, Moabites, Aſſyrians & others, to aſſure them that God had a continuall care ouer them. And as the wicked ſhould be puniſhed for their ſinnes and tranſgreſsions: ſo he exhorteth the godly to patience, and to truſt to finde mercie by reaſon of the free promes of God made vnto Abraham: and therefore quietly to abide till God ſhewe them the effect of that grace, whereby in the ende they ſhould be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.

The worde of the Lorde, which came vnto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Hizkiah, in the dayes of *Ioſiah, the ſonne of *Amon king of Iudah.

2 I wil ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the ᵃ foules of the heauen, and the fiſhes of the ſea, and ruines [ſhalbe] to the wicked, and I will cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretche out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, [and] ᵇ the name of the Chemarims with the Prieſtes,

5 And them that worſhip the hoſte of heauen vpon the houſe toppes, and them that worſhip and ſweare by the Lorde, ᶜ and ſweare by Malcham,

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor inquired for him.

7 Be ſtill at the preſence of the Lorde God: for the day of the Lord is at hand: for the Lorde hath prepared a ſacrifice, [and] hath ſanctified his gheſtes.

8 And it ſhalbe in ẏ day of the Lords ſacrifice, that I wil viſite the princes and the kings children, and all ſuch as are clothed with ᵈ ſtrange apparell.

9 In the ſame day alſo will I viſite all thoſe that ᵉ daunce vpon the threſholde ſo proudly, which fill their maſters houſes by crueltie and deceit.

10 And in that day, ſaith ẏ Lord, there

*2.King.22,1.

*2.King.21,19.

a Not that God was angrie with theſe dumme creatures: but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

b Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal and were as his peculiar chaplens, reade 2.King.23,5. Hoſea.10,5.

c He alludeth to their idole Molech which was forbidden, Leuit. 20,2, yet they called him their king and made him as a god: therefore he here noteth them that would both ſay they worſhip God, and yet would ſweare by Molech, & ſerue them: which halting is here condemned, as Ezek.20,39. 2.King.17,33. 1.King.18,21.

d Meaning the courtiers, which did imitate the ſtrange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek.23,14.

e He meaneth the ſeruants of the riche which inuade other mens houſes, and reioyce and leape for ioy when they can get any praye to pleaſe their maſter withall.

ſhalbe ⌉a noyſe,⌈and [f] crie from the fiſh gate, & an howling from yͤ ſecond gate, and a great deſtruction from the hilles.

11 Howle ye inhabitants of the lowe [g] place: for the companie of the marchants is deſtroyed: all they that beare ſiluer, are cut off.

12 And at that time wil I ſearch Ieruſalem with [h] lights and viſite the men that are froſen [i] in their dregges, and ſay in their heartes, The Lord will neither do good nor do euill.

13 Therefore their goods ſhalbe ſpoyled, & their houſes waſte: *they ſhall alſo buılde houſes, but not inhabite them, and they ſhall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lorde ⌈is⌉ neere: it is neere, and haſteth greatly, ⌈euen the voyce of the day of the Lord: [k] the ſtrong man ſhall crie there bitterly.

15 *That day is a day of wrath, a day of trouble and heauines, a day of deſtruction and deſolation, a day of obſcuritie and darkenes, a day of cloudes and blackenes,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towres.

17 And I will bring diſtreſſe vpon men, that they ſhall walke like blinde men, becauſe they haue ſinned againſt the Lorde, & their blood ſhalbe powred out as duſt, and their fleſh as the dongue.

18 *Neither their ſiluer nor their gold ſhall be able to deliuer them in the day of the Lords wrath, but the *whole lande ſhall be deuoured by the fire of his ielouſie: for he ſhall make euen a ſpeedie riddance of all them that dwell in the land.

f Signifying that all the corners of the citie of Ieruſalem ſhould be full of trouble.

g This is ment of the ſtreete of the marchants, which was lower then the reſt of the place about it.

h So that no thing ſhal eſcape me.

i By their proſperitie they are hardened in their wickednes.

Deut. 28,30. amos 5,11.

k They that truſted in their owne ſtrength and contemned the Prophets of God.

Iere. 30,7. ioel 2,11. amos 5,18.

Ezek. 7,19.

Chap. 3,8

CHAP. II.

He moueth to returne to God, 5 Prophecying deſtruction againſt the Philiſtims Moabites and others.

Gather [a] your ſelues, euen gather you, O nation not worthie to be loued,

2 Before the decree come forth, and ye be as chaffe that paſſeth in a day, and before the fierce wrath of the Lord come vpon you, & before the day of the Lords anger come vpon you.

3 Seeke ye the Lorde all the meeke of the earth, [b] which haue wrought his iudgement: ſeeke righteouſnes, ſeeke lowlines, if ſo be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah ſhalbe forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhalbe rooted vp.

5 Wo vnto the inhabitants of the ſea [d] coaſt: the nation of the Cherethims, the worde of the Lorde is againſt you: O Canaan, the lande of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhalbe dwellings ⌈and cottages for ſhepheards & ſheepefoldes.

7 And ⌈that⌉ coaſt ſhalbe for the [e] remnant of yͤ houſe of Iudah, to feede thereupon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lorde their God ſhall viſite them, and turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themſelues againſt their borders.

9 Therefore, as I liue, ſaith the Lord of hoſtes, the God of Iſrael, ſurely Moab ſhal be as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettels and ſalt pittes, and a perpetual deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lorde of hoſtes people.

11 The Lorde [g] will be terrible vnto them: for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, ⌈euen⌉ all the yles of the heathen.

12 Ye Morians alſo ſhalbe ſlaine by my ſword with them.

13 And he will ſtretche out his hande againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and⌉ waſte like a wildernes.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the [h] pelicane, and the [i] owle ſhall abide in the vpper poſtes of it: the voyce ⌈of birdes ſhall ſing in the windowes, and deſolations ſhalbe⌉ vpon yͤ poſtes: for the ceders are vncouered.

15 This is the [k] reioycing citie that dwelt careleſſe, that ſaid in her heart, I am, and there is none beſides me: how is ſhe made waſte, and the lodging of the beaſtes! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

a He exhorteth them to repentance and wiſheth them to deſcende into them ſelues and gather them ſelues together leſt they be ſcatered like chaffe.

b That is, which haue liued vprightly and godly according as he preſcribeth by his word.

c He comforteth the faithful in that, that God would change his puniſhments from them vnto the Philiſtims their enemies and other nations.

d That is, Galilea: by theſe nations hee meaneth the people that dwelt neere to the Iewes and in ſteade of frendſhip were their enemies: therefore he calleth them Cananites whome the Lord appointed to be ſlaine.

e He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a dwelling place for his Church.

f Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

g When he ſhall deliuer his people and deſtroy their enemies and idoles, his glorie ſhall ſhine throughout all the world.

h Reade Iſa. 34,11.

i Or hedgehog

k Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie ſhould be thus made waſte & Gods people deliuered.

CHAP.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WO to her that is filthie and polluted to ẏ robbing [a] citie.

2 She heard not the voyce: ſhe receiued not correction: ſhe truſted not in the Lorde: ſhe drewe not neere to her God.

3 Her princes within her [are] as roaring * lions: her iudges are as * wolues in the euening, which [b] leaue not the bones till the morowe.

4 Her prophets are light, [and] wicked perſons: her prieſtes haue polluted the Sanctuarie: they haue wreſted the Lawe.

5 The [c] iuſt Lorde [is] in the middes thereof: he will do none iniquitie: euery morning doth he bring his iudgement to light, he fayleth not: but the wicked will not learne to be aſhamed.

6 I haue [d] cut off the nations: their towres are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man [and] without inhabitant.

7 I ſayde, Surely thou wilt feare mee: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but [e] they roſe early [and] corrupted all their workes.

8 Therefore [f] waite ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the praye: for I am determined to gather the nations and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my ielouſie.

9 Surely then will I [g] turne to the people a pure language, that they may all call vpon the Name of the Lorde, to ſerue him † with one conſent.

10 From beyond ẏ riuers of Ethiopia, the [h] daughter of my diſperſed, praying vnto me, ſhall bring me an offring.

11 In that day ſhalt thou not be aſhamed for all thy workes, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou ſhalt no more be proude of mine [i] holy Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they ſhal truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhalbe fed, & lie downe, and none ſhall make them afraide.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad & reioyce with all thine heart, O daughter Ieruſalē.

15 The Lorde hath taken away thy [k] iudgemēts: he hath caſt out thine [l] enemie: the king of Iſrael, [euen] the Lord [is] in the middes of [m] thee: thou ſhalt ſee no more euill.

16 In that day it ſhalbe ſaid to Ieruſalem, Feare thou not, O Zion: let not thine handes be faint.

17 The Lord thy God in the middes of thee [is] mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet [n] himſelfe in his loue: he wil reioyce ouer thee with ioy.

18 After a certaine time will I gather the [o] afflicted that were of thee, [&] them that bare the reproche for it.

19 Beholde, at that time I will bruiſe all that afflict thee, and I will [p] ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the [q] landes of their ſhame.

20 At ẏ time will I bring you againe, and then will I gather you: for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

---

[a] That is, Ieruſalem.

* Ezek.22.27. Mic.3.11. Habak.1.8.

[b] They are ſo greedie that they eate vp bones and all.

[c] The wicked [illegible] that God was euer among them: but the Prophet anſwereth that that cannot excuſe their wickednes: for God wil not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance but he profited nothing.

[d] By the deſtruction of other nations he ſhewed that the Iewes ſhould haue learned to feare God.

[e] They were moſt earneſt and readie to do euill.

[f] Seeing ye wil not repent, you ſhal looke for my vengeance as wel as other nations.

[g] [illegible] caſt any [illegible] Gods [illegible] would [illegible] deſtroyed, [illegible] that he wil publiſh his grace through all the worlde.

† Ebr. with one ſhoulder, as Hoſe.6.9.

[h] That is, the Iewes that come as well as the Gentiles which is to be vnderſtand vnder the time of the Goſpel.

[i] For thou ſhalt haue felt the remiſſion of their ſinnes, and the hypocrites which boaſted of the Temple, which was alſo thy pride at time paſt, ſhal be taken from thee.

[k] That is, the puniſhment for thy ſinne.

[l] As the Aſſyrians, Caldeans, Egyptians, and other nations.

[m] To defende thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exo.32.25.

[n] Signifying, that God delighteth in his loue and great affection towarde his Church.

[o] That is, them that were had in hatred and ſcorned for the Church and becauſe of their religion.

[p] I wil deliuer the Church which now is afflicted as Micah 4.6.

[q] As among the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

Haggai.

THE ARGVMENT.

WHen the time of the ſeuentie yeeres captiuitie prophecied by Ieremiah, was expired, God rayſed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpiritual Temple and Church of God, whoſe perfection and excellencie ſtoode in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, he declareth that that plague of famine, which God ſent then among them, was a iuſt rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them if they wil returne to the Lord, with the promes of greater felicitie, forasmuch as the Lorde wil finiſh the worke that hee hath begunne, and ſende Chriſt whome hee had promiſed, and by whome they ſhould attaine to perfite ioy and glorie.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthie and polluted to ŷ robbing citie.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lorde: she drewe not neere to her God.

3 Her princes within her [are] as roaring * lions: her iudges are as * wolues in the euening, which leaue not the bones till the morow.

4 Her prophets are light, [and] wicked persons: her priestes haue polluted the Sanctuarie: they haue wrested the Lawe.

5 The iust Lorde [is] in the middes thereof: he will do none iniquitie: euery morning doth he bring his iudgement to light, he fayleth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man [and] without inhabitant.

7 I sayde, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed howsoeuer I visited them, but they rose earely [and] corrupted all their workes.

8 Therefore waite ye vpon me, saith the Lord, vntill the day that I rise vp to the praye: for I am determined to gather the nations and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fire of my ielousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to serue him † with one consent.

10 From beyond ŷ riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offring.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proude of mine holy Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shal trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shalbe fed, & lie downe, and none shall make them afraide.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad & reioyce with all thine heart, O daughter Ierusalē.

15 The Lorde hath taken away thy k iudgemẽts: he hath cast out thine enemie: the king of Israel, [euen] the Lord [is] in the middes of thee: thou shalt see no more euill.

16 In that day it shalbe said to Ierusalem, Feare thou not, O Zion: let not thine handes be faint.

17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in his loue: he wil reioyce ouer thee with ioy.

18 After a certaine time wil I gather the afflicted that were of thee, [&] them that bare the reproche for it.

19 Beholde, at that time I will bruise all that afflict thee, and I will saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the landes of their shame.

20 At ŷ time will I bring you againe, and then will I gather you: for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

a That is, Ierusalem. [illegible]

b They are so greedie that they eate vp bones and all.

c The wicked thought that God was euer among them: [illegible] answereth that that cannot excuse their wickednes: for God wil not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance but he profited nothing.

d By the destruction of other nations he shewed that the Iewes shulde haue learned to feare God.

e They were most earnest and readie to do euil.

f Seing ye wil not repent, you shal looke for my vengeance as wel as other nations.

g [illegible] to make [illegible] Gods [illegible] would [illegible] shed [illegible] destroyed, [illegible] that he wil publish his grace through all the worlde.

† Ebr. with one shoulder, as Hose. 6. 9.

h That is, the Iewes shall come as well as the Gentiles which are to be vnder one hand vnder the time of the Gospel.

i For then shal haue [illegible] of their sinnes and the hypocrites which boasted of the Temple, which was also thy pride at time past, shal be taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defende thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Exo. 32. 25.

n Signifying, that God beareth to them his loue and great affection towarde his Church.

o That is, them that were had in hatred and reproched for the Church and because of their religion.

p I wil deliuer the Church which now is afflicted as Micah 4. 6.

q As among the Assyrians and Caldeans which did mocke them and put them to shame.

Haggai.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God raysed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stoode in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them if they will returne to the Lord, with the promises of greater felicitie, forasmuch as the Lorde wil finish the worke that hee hath begunne, and sende Christ whome hee had promised, and by whome they should attaine to perfite ioy and glorie.

CHAP. I.

1 The time of the propheſie of Haggai. 8 An exhortation to buylde the Temple againe.

IN the ſeconde yeere of king [a] Darius, in the firſt moneth, yͤ firſt day of the moneth, came the word of the Lord (by the miniſterie of the Prophet Haggai vnto Zerubbabel the ſonne of Shealtiel a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt ſaying,

2 Thus ſpeaketh the Lord of hoſtes, ſaying, This people ſay The time is not yet come, [c] that the Lords houſe ſhould be builded.

3 Then came the word of the Lorde by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwell in your [d] ſieled houſes, and this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoſtes, Conſider your owne wayes in your heartes.

6 [e] Ye haue ſowne much, and bring in litle: ye eate, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lord of hoſts, Conſider your owne wayes in your hearts.

8 Go [f] vp to the mountaine, and bring wood, and build this houſe, and I will be fauourable in it, and I will [g] be glorified, ſaith the Lord.

9 Ye looked for much, and lo, [it came] to litle: and when ye brought it home, I did blowe vpon it. And why, ſaith the Lord of hoſtes? Becauſe of mine houſe that is waſte, and ye runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dewe, and the earth ſtayed her fruite.

11 And [h] I called for a drought vpon the land, and vpon the mountaines, & vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, & Iehoſhua the ſonne of Iehozadak the hie Prieſt with all the remnant of the people, heard the [k] voyce of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had ſent him, then the people did feare before the Lord.

13 Then ſpake Haggai yͤ Lords meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp [l] the ſpirit of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the Houſe of the Lord of hoſtes their God.

a Who was the ſonne of Hyſtaſpis, and the third king of the Perſians, as ſome thinke.

b Becauſe the building of the Temple was hindred by reaſon that the people were diſcouraged [illegible] and [illegible] theſe two notable men had neede to be ſtirred vp and admoniſhed of their duetie, what ſhall we thinke of other gouernours, whoſe doings are either againſt God, or very colde in his cauſe?

c Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with ſmall beginnings.

d Shewing that they ſought not onely their neceſſities but their very pleaſures before Gods honour.

e Conſider the [illegible] of God vpon you for preferring your [illegible], and becauſe ye ſeeke not him firſt [illegible]

f Meaning, that they ſhould leaue off their owne commodities and go forward in the building of Gods Temple and in the ſetting forth of his [illegible]

g That is, I will [illegible] accept [illegible]

[illegible] That is, my glorie ſhalbe ſet forth by you. And ſo [illegible]

k They perceiued that God was the authour of the doctrine, and that he was but the miniſter, as Exo.14,31. Iudg.7.20. Act.15.28.

l Which declareth that men are vnapt and dull to ſerue the Lord, neither can they obey his worde or his meſſengers before God reforme their heartes and giue them new ſpirits, Iohn 6.44.

CHAP. II.

He ſheweth that the glorie of the ſeconde Temple ſhall excede the firſt.

IN the foure and twentieth day of the ſixt moneth in the ſecond yere of king Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

3 Speake nowe to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſawe this [a] Houſe in her firſt glorie, and howe do you ſee it now? Is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehoſhua ſonne of Iehozadak the hie Prieſt: and be ſtrong, all ye people of the land, ſaith the Lorde, and [b] do it: for I am with you, ſaith the Lord of hoſtes,

6 According] to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remaine among you, feare ye not.

7 For thus ſaith the Lorde of hoſtes, [c] Yet a litle while, and I will ſhake the heauens and the earth, and the ſea, and the drie land:

8 And I will mooue all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glorie, ſaith the Lord of hoſtes.

9 The [e] ſiluer is mine, and the golde [is] mine, ſaith the Lord of hoſtes.

10 The glorie of this laſt houſe ſhalbe

a For the people, according as Iſa. [illegible] and Eze. 41.1. had propheſied, thought this Temple ſhould haue bene more excelent then Salomons temple, which was deſtroyed by the Babylonians, but the Prophets ment the ſpiritual Temple the Church of Chriſt.

b That is, go forwarde in building the Temple.

c He exhorteth them to pacience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt by whome all things ſhould be renued.

d Meaning, Chriſt whome all ought to looke for and deſire: or by deſire he may ſignifie all precious things, as riches and ſuch like.

e Therefore when his time commeth he can make all the treaſures of the worlde to ſerue his purpoſe: but the glorie of this ſecond Temple doeth not ſtand in materiall things, neither can be built.

greater then the firſt, ſayth the Lorde of hoſtes: and in this place will I giue [f] peace, ſayth the Lord of hoſtes.

11 ¶ [In the foure and twentieth day] of the ninth moneth, in the ſecond yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſayth the Lorde of hoſtes, Aſke nowe the Prieſts [concerning] the Law, and ſay,

13 If one beare [g] holy fleſh in the ſkirt of his garment, and with his ſkirt doe touche the bread, or the pottage, or the wine, or oyle, or any meate, ſhall it be holy? And the Prieſts anſwered and ſaide, No.

14 Then ſaide Haggai, If a polluted perſon touch any of theſe, ſhall it be vncleane? And the Prieſts anſwered, and ſaid, It ſhalbe vncleane.

15 Then anſwered Haggai, and ſaide, So is this people, and ſo is this nation before me, ſayth the Lord: and ſo [are] all the workes of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, conſider in your mindes: from this [h] day, and afore, [euen] afore a ſtone was laide vpon a ſtone in the Temple of the Lorde:

17 Before theſe things were, when one came to an heape of twentie [meaſures], there were but ten: when one came to the wine preſſe for to drawe out fiftie [veſſels] out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildewe, and with haile, in all the labours of your hands: yet you [turned] not to me, ſayth the Lorde.

19 Conſider, I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth [moneth], euen from the day that the fundation of the Lords Temple was layde: conſider it in your mindes.

20 Is the [l] ſeede yet in the barne? As yet the vine, and the figtree, and ye pomegranate, and the oliue tree hath not brought foorth: from this day will I bleſſe you.

21 And againe the word of the Lorde came vnto Haggai in the foure & twentieth [day] of the moneth, ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will ouerthrowe the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſworde of his brother.

24 In that day, ſayth the Lorde of hoſtes, will I take thee, O Zerubbabel my ſeruant, the ſonne of Shealtiel, ſayth the Lorde, and will make thee as a [o] ſignet: for I haue choſen thee, ſayth the Lord of hoſtes.

[f] Meaning all ſpiritual bleſſings and felicitie purchaſed by Chriſt. Phil. 4.7.

[g] That is, the fleſh of the ſacrifice whereby he ſignifieth that the thing, which of it ſelfe is good, cannot make an other thing ſo: and therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies, but contrary he that is vncleane and not pure of heart, doth corrupt thoſe things and make them deteſtable vnto God, which els are good and godly.

[h] Conſider howe God did plague you with famine afore you began to builde the Temple.

[i] That is, before the building was begunne.

[k] From the time they began to builde the Temple, he proteſteth that God would bleſſe them, and albeit as yet the fruite was not come foorth, yet in the gathering they ſhoulde haue plentie.

[l] He exhorteth them to patience and to abide till the harueſt came, and then they ſhoulde ſee Gods bleſſings.

[m] I will make a change and renue all things in Chriſt, of whom Zerubbabel here is a figure.

[n] Hereby he ſheweth that there ſhalbe no let or hinderance when God wil make this wonderfull reſtitution of his Church.

[o] Signifying that his dignitie ſhoulde be moſt excellent, which thing was accompliſhed in Chriſt.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore hee putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers, and yet comforteth them, if they will repent vnfainedly, and not abuſe this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhoulde haue from death and ſinne by Chriſt. But becauſe they ſtill remained in their wickednes, and coldnes to ſet foorth Gods glorie, and were not yet made better by their long baniſhment, hee rebuketh them moſt ſharpely: yet for the comfort of the repentant, hee euer mixeth the promiſes of grace, that they might by this meanes be prepared to receiue Chriſt, in whom all ſhoulde be ſanctified to the Lorde.

CHAP. I.

3 Hee exhorteth the people to returne to the Lorde, and to eſchue the wickedneſſe of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeere of [a] Darius, came the worde of the Lorde vnto [b] Zechariah the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

2 The Lord hath bene [c] ſore diſpleaſed with your fathers.

3 Therefore ſaye thou vnto them, Thus ſaith the Lord of hoſtes, Turne ye vnto me, ſayth the Lorde of hoſtes, and I will turne vnto you, ſayth the Lorde of hoſtes.

[a] Who was the ſonne of Hyſtaſpis.

[b] This was not that Zechariah, whereof is mention, 2.Chro.24.20, but had the ſame name, and is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitours, as of Ioiada or Berechiah and Iddo.

[c] He ſpeaketh this to feare them with Gods iudgements, that they ſhoulde not prouoke him as their fathers had done, whom he ſo grieuouſly puniſhed.

[d] Let your fruites declare, that you are Gods people, & that he hath wrought in you by his ſpirit & mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Iere.31.18, lam.5.21. [illegible] & 31,6 & 43.21.

4 Be

greater then the firſt, ſayth the Lorde of hoſtes: and in this place will I giue [f] peace, ſayth the Lord of hoſtes.

11 ¶ [In the foure and twentieth day] of the ninth moneth, in the ſecond yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſayth the Lorde of hoſtes, Aſke nowe the Prieſts [concerning] the Lawe, and ſay,

13 If one beare [g] holy fleſh in the ſkirt of his garment, and with his ſkirt doe touche the bread, or the pottage, or the wine, or oyle, or any meate, ſhall it be holy? And the Prieſts anſwered and ſaide, No.

14 Then ſaide Haggai, If a polluted perſon touch any of theſe, ſhall it be vncleane? And the Prieſts anſwered, and ſaid, It ſhalbe vncleane.

15 Then anſwered Haggai, and ſaide, So is this people, and ſo is this nation before me, ſayth the Lord: and ſo [are] all the workes of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, conſider in your mindes: from this [h] day, and afore, [euen] afore a ſtone was laide vpon a ſtone in the Temple of the Lorde:

17 Before theſe things were, when one came to an heape of twentie [meaſures], there were but ten: when one came to the wine preſſe for to drawe out fiftie [veſſels] out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildewe, and with haile, in all the labours of your hands: yet you [turned] not to me, ſayth the Lorde.

19 Conſider, I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth [moneth], euen from the day that the fundation of the Lords Temple was layde: conſider it in your mindes.

20 Is the [l] ſeede yet in the barne? As yet the vine, and the figtree, and ẏ pomegranate, and the oliue tree hath not brought foorth: from this day will I bleſſe you.

21 And againe the word of the Lorde came vnto Haggai in the foure & twentieth [day] of the moneth, ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will ouerthrowe the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſworde of his brother.

24 In that day, ſayth the Lorde of hoſtes, will I take thee, O Zerubbabel my ſeruant, the ſonne of Shealtiel, ſayth the Lorde, and will make thee as a [o] ſignet: for I haue choſen thee, ſayth the Lord of hoſtes.

[f] Meaning all ſpirituall bleſſings and felicitie purchaſed by Chriſt. Phil.4.7.

[g] That is, the fleſh of the ſacrifice whereby he ſignifieth that the thing, which of it ſelfe is good, cannot make an other thing ſo: and therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies, but contrary he that is vncleane and not pure of heart, doth corrupt thoſe things and make them deteſtable vnto God, which els are good and godly.

[h] Conſider howe God did plague you with famine afore you began to builde the Temple.

[i] That is, before the building was begunne.

[k] From the time they began to builde the Temple, he proteſteth that God would bleſſe them: and albeit as yet the fruite was not come forth, yet in the gathering they ſhoulde haue plentie.

[l] He exhorteth them to patience and to abide till the harueſt came, and then they ſhould ſee Gods bleſſings.

[m] I will make a change and renue all things in Chriſt, of whom Zerubbabel here is a figure.

[n] Hereby he ſheweth that there ſhalbe no let or hinderance when God wil make this wonderfull reſtitution of his Church.

[o] Signifying that his dignitie ſhoulde be moſt excellent which thing was accompliſhed in Chriſt.

Zechariah.

The Argument.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore hee putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers and yet comforteth them, if they will repent vnfainedly, and not abuſe this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhoulde haue from death and ſinne by Chriſt. But becauſe they ſtill remained in their wickednes, and coldnes to ſet foorth Gods glorie, and were not yet made better by their long baniſhment, hee rebuketh them moſt ſharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Chriſt, in whom all ſhoulde be ſanctified to the Lorde.

CHAP. I.

3 Hee exhorteth the people to returne to the Lorde, and to eſchue the wickednes of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeere of [a] Darius, came the worde of the Lorde vnto [b] Zechariah the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

2 The Lord hath bene [c] ſore diſpleaſed with your fathers.

3 Therefore ſaye thou vnto them, Thus ſaith the Lord of hoſtes, Turne ye vnto me, ſayth the Lorde of hoſtes, and I will turne vnto you, ſayth the Lorde of hoſtes.

[a] Who was the ſonne of Hyſtaſpis.

[b] This was not that Zechariah, whereof is mention, 2.Chro.24.20, but had the ſame name, and is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitours, as of Ioiada or Berechiah and Iddo.

[c] He ſpeaketh this to feare them with Gods iudgements that they ſhoulde not prouoke him as their fathers had done, whom he ſo grieuouſly puniſhed.

[d] Let your fruites declare, that you are Gods people, & that he hath wrought in you by his ſpirit & mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Iere.31.18, lam.5.21.[illegible] 31,6 & 45,21.

4 Be ye not as your fathers, vnto whom the former *Prophets haue cryed, ſaying, Thus ſayth the Lorde of hoſtes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, ſayth the Lord.

5 Your fathers, where are they? ᵉand do the Prophets liue for euer?

6 But did not my wordes and my ſtatutes, which I commanded by my ſeruants the Prophets, take holde of ᶠyour fathers? and they ᵍreturned, and ſaid, As the Lord of hoſtes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, ſo hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth ʰShebat, in the ſecond yeere of Darius, came the worde of the Lorde vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

8 I ⁱſawe by night, and beholde ᵏa man riding vpon a red horſe, and hee ſtoode among the mirre trees, that were in a bottome, and behinde him were there ˡred horſes ſpeckeled and white.

9 Then ſaide I, O my Lorde, what are theſe? And the Angel that talked with me, ſaide vnto me, I will ſhewe thee what theſe be.

10 And the man that ſtoode among the mirre trees, anſwered & ſaid, Theſe are they whom the Lorde hath ſent to go thorowe the world.

11 And they anſwered the Angel of the Lorde, that ſtood among the mirre trees, and ſaide, We haue gone thorowe the worlde: and beholde, all the worlde ſitteth ſtill, and is at reſt.

12 Then the ᵐAngel of the Lord, anſwered and ſaid, O Lord of hoſtes, how long wilt thou be vnmercifull to Ieruſalem, and to the cities of Iudah, with whom thou haſt bene diſpleaſed nowe theſe threeſcore and ten yeeres?

13 And the Lord anſwered the Angel that talked with me with good wordes [and comfortable wordes.

14 So the Angel that communed with me, ſaide vnto me, Crie thou, and ſpeake, Thus ſaith the Lord of hoſtes, ⁿI am ielous ouer Ieruſalem and Zion with a great zeale,

15 And am greatly angrie againſt the careles heathen: for I was angrie but ᵒa litle, and they helped forward the affliction.

16 Therefore thus ſayth the Lord, I will returne vnto Ieruſalem with tender mercie: mine houſe ſhalbe builded in it, ſayth the Lord of hoſtes, and a line ᵖſhalbe ſtretched vpon Ieruſalem.

17 Crie yet, and ſpeake, Thus ſayth the Lorde of hoſtes, My cities ſhall yet ᵠbe broken with plentie: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then lift I vp mine eyes and ſaw, and beholde, ʳfoure hornes.

19 And I ſaid vnto the Angel that talked with me what be theſe? And he anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael, and Ieruſalem.

20 And the Lorde ſhewed me foure ˢcarpenters.

21 Then ſaide I, What come theſe to doe? and he anſwered, and ſaide, Theſe are ẏ hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head: but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to ſcatter it.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a ᵃman with a meaſuring line in his hand.

2 Then ſaide I, Whither goeſt thou? And he ſaide vnto me, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went foorth: and another Angel went out to meete him,

4 And ſaid vnto him, Runne, ſpeake to this ᵇyong man, and ſay, ᶜIeruſalem ſhalbe inhabited without walles, for ẏ multitude of men & cattell therein.

5 For I, ſayth the Lord will be vnto her a wall of ᵈfire round about, and will

be

Ierem. 3,12. [illegible] 18,11. [illegible]

[e] Though your fathers be dead, yet Gods iudgements in puniſhing them ought ſtill to be before your eyes: & though the Prophets be dead, yet their doctrine remaineth for euer. 2 Pet. 1,19.

[f] Seeing ye ſawe the force of my doctrine in puniſhing your fathers, why do not ye feare the threatnings conteined in the ſame and declared by my Prophetes?

[g] As men alſo [illegible] their iudgements, and ſo that they were touched with true repentance.

[h] Which conteineth part of Ianuarie and part of Februarie.

[i] This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to mans eyes, which is here ment by the night, by the bottome, and by the mirre trees which are blacke and giue a darke ſhadowe: yet he compareth God to a king, who hath his poſtes and meſſengers abroade, by whome he ſtill worketh his purpoſe and bringeth his matters to paſſe.

[n] Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them moſt dearely, as a moſt mercifull father his children, or an huſband his wife, and when it is expedient for them, his helpe is euer readie.

[o] In deſtroying their prop[illegible] I ſhewed my ſelfe but a litle angrie towarde my Church, but the enemie would haue deſtroyed them alſo, and conſidered not the ende of my chaſtiſements.

[p] To meaſure out the building.

[q] The abundance ſhalbe ſo great that the places of ſtore ſhall not be able to conteine theſe bleſſings that God will ſend, but ſhall euen breake for fulnes.

[a] That is, the Angell who was Chriſt: for in reſpect of his office he is oft times called an Angell, but in reſpect of his eternal eſſence, is God and ſo called.

[b] Meaning himſelfe Zechariah.

[c] Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhoulde be extended by the Goſpell through all the worlde and

---

[k] Who was the chiefe among the reſt of the horſmen. [l] Theſe ſignified the diuers offices of God. And [illegible] by whome God ſometime puniſheth, and ſometime [illegible], and [illegible] for his workes [illegible]. [m] That is Chriſt the mediatour prayed for the ſaluation of his Church, which was now troubled when all the countreis about them were at reſt.

[r] Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South. [s] Theſe carpenters or ſmithes are Gods inſtruments which with their mallets and hammers breake theſe hard and ſtrong hornes, which do ouerthrowe the Church, and declare that none enemie hornes is ſo ſtrong, but God hath an hammer to breake it in pieces.

ſhould neede no water nor walles nor other worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies. [d] To defende my Church, to feare the enemies, and to deſtroy them if they approche neere.

[e] be the glorie in the middes of her.

6 Ho, ho, come forth, and flee from the land of the North, ſayth the Lorde: for I haue ſcattered you into the foure [g] windes of the heauen, ſayth the Lord.

7 Saue thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lorde of hoſtes, After this glorie hath he ſent me vnto the nations, which ſpoyled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For beholde, I will lift vp mine hand vpon them: and [l] they ſhall be a ſpoyle to thoſe that ſerued them, and ye ſhall knowe, that ẏ Lord of hoſtes hath [m] ſent me.

10 Reioyce, and be glad, O daughter Zion: for lo, I come and will dwell in the middes of thee, ſayth the Lord.

11 And many nations ſhalbe ioyned to the Lord in that day, and ſhalbe my people: and I will dwell in the middes of thee, and thou ſhalt know that ẏ Lorde of hoſtes hath ſent me vnto thee.

12 And the Lord ſhal inherite Iudah his portion in the holy land, and ſhall chuſe Ieruſalem againe.

13 Let al fleſh be ſtill before the Lord: for he is raiſed vp out of his holy place.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

AND hee ſhewed mee Iehoſhua ẏ hie Prieſt, [a] ſtanding before ẏ Angel of the Lorde, and [b] Satan ſtoode at his right hand to reſiſt him.

2 And the Lorde ſaide vnto Satan, The Lorde reproue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reproue thee. Is not this a [d] brand taken out of the fire?

3 Now Iehoſhua was clothed with [e] filthie garments, and ſtoode before the Angell.

4 And he anſwered and ſpake vnto thoſe ẏ ſtoode before him, ſaying, Take away the filthy garments from him. And vnto him he ſaid, Beholde, I haue [f] cauſed thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I ſayde, Let them [g] ſet a fayre diademe vpon his head. So they ſet a fayre diademe vpon his head, and clothed him with garments, & the Angel of the Lord ſtoode by.

6 And the Angel of the Lord teſtified vnto Iehoſhua, ſaying,

7 Thus ſayth the Lorde of hoſtes, If thou wilt walke in my wayes, and keepe my watch, thou ſhalt alſo [h] iudge mine Houſe, and ſhalt alſo keepe my [i] courtes, and I will giue thee place among [k] theſe that ſtand by.

8 Heare nowe, O Iehoſhua the hie Prieſt, thou and thy fellowes that ſit before thee: for they [l] are monſtrous perſons: but beholde, I will bring foorth the [m] Branch my ſeruant.

9 For loe the [n] ſtone that I haue layde before Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: beholde, I will [o] cut out the grauing thereof, ſayth the Lorde of hoſtes, and I will take [p] away the iniquitie of this land in one day.

10 In that day, ſayth the Lorde of hoſtes, ſhal ye call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

CHAP. IIII.

The viſion of the golden candleſticke, and ẏ expoſition thereof.

AND the Angel that talked with me, came againe & waked me, as a man that is raiſed out of his ſleepe,

2 And ſaid vnto me, What ſeeſt thou? And I ſayd, I haue looked and behold, a [a] candleſticke all of golde with a bowle vpon the top of it, and his ſeuen lampes therein, and ſeuen [b] pipes to ẏ lampes, which were vpon the top thereof.

---

[e] I [illegible] ſhal [illegible] full [illegible] and glorie.

[f] He calleth to them which [illegible] partly for feare and [illegible] for their owne eaſe remained ſtil in captiuitie and ſo preferred their owne priuate commodities to the benefites of God promiſed in his Church.

[g] As it was I that ſcattered you, ſo haue I power to reſtore you.

[h] [illegible] deliuering from Babylon and comming to the Church.

[i] Becauſe that God hath begun to ſhewe his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel, and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

[k] Ye are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye. Pſal. 17.8.

[l] Vpon the heathen your enemies.

[m] They ſhall be your ſeruants as you haue bene theirs.

[n] This muſt neceſſarily be vnderſtand of Chriſt who being God equal with his Father, was ſent as hee was Mediator to dwell in his Church, and to gouerne them.

[a] Prepared to Chriſt the Mediatour for the ſtate of the Church.

[b] Which declareth that the faithfull haue not onely warre with [illegible] and blood, but with Satan himſelfe and ſpirituall wickedneſſes, Ephes. 6.12.

[c] That is, Chriſt ſpeaketh to God as the Mediatour of his Church that he would rebuke Satan: and here he ſheweth himſelfe to be the continuall preſeruer of his Church.

[d] Meaning that Iehoſhua was wonderfully preſerued in the captiuitie, and now Satan ſought to afflict and trouble him when hee was in his office.

[e] In reſpect of the glorious garments, and precious ſtones which the Prieſtes did weare before the captiuitie: and by this contemptible ſtate [illegible] that theſe ſmall beginnings ſhould be made excellent when Chriſt ſhall make the full reſtitution of his Church.

[f] He ſheweth of what apparel he ſpeaketh, whereof one is, that our ſinnes are taken away, and we are clad with Gods mercies, which is meant of the ſpirituall reſtoration.

[g] The Prophet prayeth that [illegible] the Prieſt might alſo haue [illegible] for his head or to ſignifie that [illegible] the dignitie of the Prieſthoode [illegible] perfect: and this was fulfilled in Chriſt who was both Prieſt and King and [illegible] ned that can content themſelues with any meane reformation in religion ſeeing the Prophet [illegible] the perfection, and obteineth it.

[h] That is haue rule and gouernement in my Church as thy predeceſſours haue had.

[i] Which thing meaneth to haue the whole charge and [illegible] of the Church.

[k] That is, the Angels who repreſent here the whole [illegible] of the faithfull [illegible]

[l] Becauſe they followe my worde, they are contemned in the world, and eſteemed as monſters, Iſa. 8.18.

[m] That is, Chriſt, who did ſo humble himſelfe, that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort although in the world they were contemned. Iſa. [illegible] and [illegible]

[n] He ſheweth that the miniſters can not [illegible] before God lay the firſt ſtone which is Chriſt who is full of eyes both becauſe he giueth light vnto all others, & that all ought to ſeeke light at him, Chap. 4.10.

[o] That is, I will make it perfect in all points as a thing wrought by the hand of God.

[p] Though I haue puniſhed this land for a time yet I will [illegible] be pacified, and viſite their ſinnes no more.

[q] Ye ſhall then liue in peace and quietnes, that is, in the kingdome of Chriſt, Iſa. 2.4. Micah. 4.4. Hag. 2.10.

[a] Which was ſet in the middes of the Temple ſignifying that the graces of Gods ſpirit ſhould ſhine there in moſt abundance and in all perfection.

[b] Which conueyed the oyle that dropped from the trees into the lampes ſo that the light neuer failed: and this viſion was to confirme the faithful that God had ſufficient power in himſelf to continue his graces, and to bring his promiſe to paſſe, though he had no helpe of man.

3 And two oliue trees ouer it, one vpon the right ſide of the bowle, and the other vpon the left ſide thereof.

4 So I anſwered, and ſpake to the Angel yͭ talked with me, ſaying, What are theſe, my Lord?

5 Then the Angel that talked with me, anſwered and ſaid vnto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

6 Then he anſwered and ſpake vnto me, ſaying, This is the worde of yͤ Lord vnto [c] Zerubbabel, ſaying, Neither by [d] an armie nor ſtrength, but by my Spirit, ſayth the Lord of hoſtes.

7 Who art thou, O [e] great mountaine, before Zerubbabel? thou ſhalt be a plaine, and [f] he ſhall bring forth the head ſtone thereof, with ſhoutings, crying, Grace, grace vnto it.

8 Moreouer, the worde of the Lord came vnto me, ſaying,

9 The hands of Zerubbabel haue layde the fundation of this houſe: his hands ſhall alſo finiſh it, and thou ſhalt knowe that the Lord of hoſtes hath ſent me vnto you.

10 For who hath deſpiſed the day of the ſmall things? but they ſhal reioyce, and ſhall ſee the ſtone of [i] tinne in the hand of Zerubbabel: [k] theſe ſeuen are the eyes of the Lord, which go thorowe the whole world.

11 Then anſwered I, and ſaide vnto him, What are theſe two oliue trees vpon the right & vpon the left ſide thereof?

12 And I ſpake moreouer, and ſaide vnto him, What be theſe two oliue branches, which thorowe the two golden pipes emptie themſelues into the golde?

13 And he anſwered me, and ſaide, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

14 Then ſaid he, Theſe are the two [l] oliue branches, that ſtand with the ruler of the whole earth.

[c] Who was a figure of Chriſt, and therefore this doctrine was directed to all the Church which is his bodie and members.

[d] He ſheweth that Gods power onely is ſufficient to preſerue his Church, though hee vſe not mans helpe thereunto.

[e] He compareth the power of the aduerſaries to a great mountaine, which thought the Iewes nothing in reſpect of them, and woulde haue hindered Zerubbabel, who repreſented Chriſt whom the enemies daily laboured to let in the building of his ſpirituall Temple, but all in vaine.

[f] Though the enemies thinke to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof and bring it to perfection ſo that all the godly ſhall reioyce, and pray vnto God that hee would continue his grace and fauour towarde the Temple.

[g] Meaning, [illegible] hee, that I am ſent of my father for the building, and preſeruation of my ſpirituall Temple. [h] Signifying that all were diſcouraged at the ſmall and poore beginnings of the Temple. [i] Whereby he ſignifieth the plummet and line: that is, that Zerubbabel who repreſented Chriſt, ſhould go forward with his building to the ioy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged because they are not things pleaſant to the eye. [k] That is, God hath ſeuen eyes, meaning a continuall prouidence, ſo that neither Satan nor any power in the world can go about to bring any thing to paſſe to hinder his worke. Chap. 3,9. [l] Which were euer greene and full of oyle, ſo that ſtill they powred foorth oyle into the lampes: ſignifying, that God will continually maintaine and preſerue his Church, and indue it ſtill with abundance and perfection of graces.

CHAP. V.

1 The viſion of the flying booke, ſignifying yͤ curſe of theeues, and ſuch as abuſe the Name of God. 6 By the viſion of the meaſure is ſignified the bringing of Iudahs afflictions into Babylon.

Then I turned me, and lifted vp mine eyes & looked, and beholde, a flying booke.

2 And hee ſaide vnto me, What ſeeſt thou? And I anſwered, I ſee a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then ſaid he vnto me, This is the curſe that goeth foorth ouer the whole earth: for euery one that [b] ſtealeth, ſhal be cut off aſwell on this [c] ſide, as on that: and euery one that [d] ſweareth, ſhal be cut off aſwell on this ſide, as on that.

4 I wil bring it foorth, ſaith the Lord of hoſtes, and it ſhal enter into the houſe of the thiefe, and into the houſe of him, that falſely ſweareth by my Name: and it ſhall remaine in yͤ middes of his houſe, and ſhall conſume it, with the timber thereof, and ſtones thereof.

5 Then the Angel that talked with me, went foorth, and ſaid vnto me, Lift vp nowe thine eyes, and ſee what is this that goeth foorth.

6 And I ſaid, What is it? And he ſaid, This is an [e] Ephah that goeth foorth. He ſaid moreouer, This is the [f] ſight of thē, through all the earth.

7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that ſitteth in the middes of the Ephah.

8 And he ſaid, This is wickednes, and he caſt it into the middes of the Ephah, and he caſt the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: & behold, there came out two [k] women, and the wind was in their wings (for they had wings like the wings of a ſtorke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then ſaid I to the Angel that talked with me, Whither do theſe beare the Ephah?

11 And he ſaid vnto me, [l] To builde it an houſe in the land of Shinar, & it ſhall be eſtabliſhed and ſet there vpon her owne place.

[a] Becauſe the Iewes had prouoked Gods plagues by contemning his word, and caſting off all iudgement and equitie, he ſheweth that Gods curſes written in this booke had iuſt light both on them and their fathers: but nowe if they would repent, God would ſend the ſame among the Caldeans their former enemies.

[b] That is, vſeth any iniurie toward his neighbour.

[c] Meaning, whereſoeuer he be in the worlde.

[d] He that tranſgreſſeth the firſt table, and ſerueth not God aright, but abuſeth Gods Name.

[e] Which was a meaſure in drie things conteining about tenne pottels.

[f] That is, all the wickednes of the vngodly is in Gods ſight, which he keepeth in a meaſure, and can ſhut it or open it at his pleaſure.

[g] To couer the meaſure.

[h] Which repreſenteth iniquitie, as in the next verſe.

[i] Signifying that Satan ſhoulde not haue ſuch power againſt the Iewes to tempt them, as hee had in time paſt: but that God woulde ſhut vp iniquitie in a meaſure as in a priſon. [k] Which declareth that God woulde execute his iudgements by the meanes of weake and vnfit meanes. [l] To remoue the iniquitie and afflictions that came for the ſame from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he deſcribeth the foure monarchies.

AGaine, I turned, and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene

[a] By charets here, as by horſes afore, he meaneth the ſwift meſſengers of God to execute & declare his will.

two

[b] two mountaines, and the mountaines were mountaines of braſſe.

2 In ŷ firſt charet were [c] red horſes, and in the ſecond charet [d] blacke horſes,

3 And in the third charet [e] white horſes, and in the fourth charet, horſes of [f] diuers colours, and reddiſh.

4 Then I anſwered, and ſaide vnto the Angel that talked with mee, What are theſe, my Lord?

5 And the Angell anſwered, and ſayd vnto me, Theſe are the [g] foure ſpirits of the heauen, which goe forth from ſtanding with the Lord of all the earth.

6 That with the blacke horſe went forth into the land of the North, and the white went out after them, and they of diuers colours went forth towarde the [h] South countrey.

7 And the [i] reddiſh went out, and required to goe, and paſſe through the worlde, and he ſaide, Go paſſe through the worlde. So they went thorowe out the world.

8 Then cried he vpon me, and ſpake vnto me, ſaying, Beholde, theſe that go toward the North countrey, haue pacified my [k] ſpirit in the North countrey.

9 And the word of the Lord came vnto me, ſaying,

10 Take of them of the captiuitie, [euen of Heldai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the ſame day, and go vnto the houſe [l] of Ioſhiah, the ſonne of Zephaniah.

11 Take euen ſiluer and gold, & make crownes and ſet [them] vpon the [m] head of Iehoſhua, the ſonne of Iehozadak the hie Prieſt,

12 And ſpeake vnto him, ſaying, Thus ſpeaketh the Lord of hoſtes, and ſaith, Beholde the man whoſe name is the [n] Branch, and he ſhall grow [o] vp out of his place, and he ſhal [p] build the Temple of the Lord.

13 Euen he ſhall build the Temple of the Lord, and he ſhall beare the [q] glorie, and ſhall ſit and rule vpon his throne, and he ſhall be a Prieſt vpon his throne, and the counſell of peace ſhalbe betweene [r] them both.

14 And the crownes ſhalbe to [s] Helem, and to Tobiah, and to Iedaiah, and to [t] Hen the ſonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, ſhall come & build in the Temple of the Lord, and ye ſhall knowe, that the Lorde of hoſtes hath ſent me vnto you. And this ſhall come to paſſe, if yee will [y] obey the voyce of the Lord your God.

CHAP. VII.

5 The true faſting. 11 The rebellion of the people is the cauſe of their affliction.

And in the fourth yere of king Darius, ŷ worde of the Lord came vnto Zechariah in the fourth day, of the ninth moneth, euen in [a] Chiſleu,

2 For [b] they had ſent vnto the Houſe of God Sharezer, and Regem-melech and their men to pray before the Lorde,

3 [And] to ſpeake vnto the Prieſtes, which were in the Houſe of the Lord of hoſtes, and to the Prophetes, ſaying, Should I [c] weepe in the fift moneth, & [d] ſeparate my ſelfe as I haue done theſe ſo many [e] yeeres?

4 Then came the word of the Lorde of hoſtes vnto me, ſaying,

5 Speake vnto all the people of the lande, and to the [f] Prieſtes, and ſay, When ye faſted, and mourned in the fift and ſeuenth moneth, euen theſe ſeuentie yeeres, did ye faſt vnto me? [g] do I approue it?]

6 And when ye did eate, and when ye did drinke, did ye not eat [h] for your ſelues, and drinke for your ſelues?

7 Should ye not heare [i] the wordes, which the Lord hath cried by the miniſterie of the former Prophets when Ieruſalem was inhabited, & in proſperitie, & the cities thereof round about her, when the South & the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, ſaying,

---

[b] By the braſen mountaines he meaneth the eternal counſell and prouidence of God, whereby he hath before all eternitie decreed what ſhal come to paſſe, and that which neither Satan nor all the worlde can alter.

[c] Which ſignified ŷ great crueltie and perſecutions that ŷ Church had endured vnder diuerſe enemies.

[d] Signifying that they had endured great afflictions vnder the Babylonians.

[e] Theſe repreſented their ſtate vnder the Perſians which reſtored them to libertie.

[f] Which ſignified that God would ſometime giue his Church reſt, and powre his plagues vpon their enemies, as he did in deſtroying Nineueh & Babylō, and other their enemies.

[g] Meaning, all the actions and motions of Gods Spirit, which according to his vnchāgeable counſel he cauſeth to appeare through all the worlde.

[h] That is, toward Egypt, and other cōtreys there about.

[i] That is, they of diuers colours, which aſke leaue to ſignifie that Satan hath no power to hurt or afflict til God giue it him, Iob.1.12.

[k] By puniſhing the Caldeans mine anger ceaſed, and you were deliuered.

[l] To receiue of him and the other three, money to make the two crownes which were men of great authoritie among the Iewes and doubted of the reſtitution of the kingdome and of the prieſthood, and hurt others by their example.

[m] Becauſe this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoſhua muſt repreſent the Meſſiah who was both Prieſt & King.

[n] Meaning Chriſt, of whom Iehoſhua was the figure: for in Greeke they were both called Ieſus.

[o] That is, of himſelfe, without the helpe of man.

[p] Which declareth that none could build this Temple, whereof Haggai ſpeaketh, but onely Chriſt: and therefore it was ſpirituall, & not materiall, Hag.2.10.

[q] Whereof Iehoſhua had but a ſhadowe.

[r] The two offices of the kingdome, and prieſthoode ſhal be ſo ioyned together, that they ſhall be no more diſſeuered.

[s] Who was alſo called Heldai.

[t] He alſo was called Ioſhiah.

[u] That they may acknowledge their infirmitie, which looked that all things ſhoulde haue bene reſtored incontinently: and of this their infirmitie theſe two crownes ſhall remaine as tokens. Act.1.6.

[x] That is the Gentiles by the preaching of the Goſpell ſhall helpe toward the building of this ſpiritual Temple.

[y] If ye will, beleeue and remaine in the obedience of fayth.

[a] Which conteined part of Nouember, & part of December.

[b] That is, the reſt of ŷ people that remained yet in Caldea, ſent to the Church at Ieruſalem, for the reſolution of theſe queſtions, becauſe theſe feaſts were cōcluded vpon by the agreement of ŷ whole Church, the one in the moneth ŷ the Temple was deſtroyed, and the other, when Gedaliah was ſlain, Ier.41.2.

[c] By weeping and mourning appeare what exerciſes they vſed in their faſting.

[d] That is, prepare my ſelfe with al deuotiō to this faſt.

[e] Which was now ſince the time ŷ Temple was deſtroyed.

[f] For there were both of ŷ people & of the Prieſts, which doubted as touching this controuerſie, beſides them which as yet remained in Caldea, and reaſoned of it, as of one of the chiefe points of their religion.

[g] For they thought they had deſerued toward God becauſe of this faſt which they inuented of themſelues: and though faſting of it ſelfe be good, yet becauſe they thought it a ſeruice toward God, it is rebuked therein as here reproued.

[h] Did ye not eat and drinke for your owne commoditie & neceſſitie? and ſo likewiſe ye did abſtaine according to your owne fantaſies, & not after the preſcript of my law.

[i] Hereby he condemneth their hypocriſie, which thought by their faſting to pleaſe God, & by ſuch things as they inuented, and in the meane ſeaſon would not ſerue him as he had commanded.

9 Thus ſpeaketh the Lord of hoſtes, ſaying, [k]Execute true iudgement, and ſhew mercy and compaſſion, euery man to his brother,

10 And oppreſſe not the widowe, nor the fatherles, the ſtrãger nor the poore, and let none of you imagine euill againſt his brother in your heart.

11 But they refuſed to hearken, & [l]pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare.

12 Yea, they made their hearts as an adamãt ſtone, leſt they ſhould heare the law and the wordes which the Lord of hoſts ſent in his [m]ſpirit by the miniſterie of the former Prophets: therefore came a great wrath from the Lord of hoſtes.

13 Therefore it is come to paſſe, that as he cryed, and they woulde not heare, ſo they cryed and I would not heare, ſaith the Lord of hoſts.

14 But I ſcattered them among all the nations whom they knew not: thus the land was deſolate [n]after them, that no man paſſed through nor returned: for they laid the pleaſant land [o]waſte.

CHAP. VIII.

2 Of the returne of the people vnto Ieruſalem, and of the mercie of God towarde them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hoſts came to me, ſaying,

2 Thus ſaith the Lorde of hoſts, I was [a]ielous for Zion with great ielouſie, and I was ielous for her with great wrath.

3 Thus ſaith the Lord, I wil returne vnto Zion, and will dwel in the middes of Ieruſalem: and Ieruſalem ſhall bee called a [b]citie of trueth, and the Mountaine of the Lorde of hoſtes, the holie Mountaine.

4 Thus ſayth the Lorde of hoſtes, There ſhall yet olde [c]men and olde women dwell in the ſtreetes of Ieruſalem, and euery man with his ſtaffe in his hand for verie age.

5 And the ſtreets of the citie ſhall bee full of boyes and girles, playing in the ſtreets thereof.

6 Thus ſayeth the Lorde of hoſtes, Though it be [d]vnpoſſible in the eyes of ẏ remnant of this people in theſe dayes, ſhould it therefore bee vnpoſſible in my ſight ſaith the Lord of hoſts?

7 Thus ſaith the Lord of hoſtes, Beholde, I wil deliuer my people from the Eaſt countrey, and and from the Weſt countrey.

8 And I will bring them, and they ſhall [e]dwell in the middes of Ieruſalem, and they ſhall be my people, and I will bee their God in trueth and in righteouſneſſe.

9 Thus ſaith the Lord of hoſts, Let your [f]handes be ſtrong, ye that heare in theſe dayes theſe words by the mouth of the Prophets, which were in the day, that the foundation of the Houſe of the Lord of hoſts was laide, that the Temple might be builded.

10 For before theſe dayes there was no hire for [g]man nor any hire for beaſt, neither was there any peace to him that went out or came in becauſe of the affliction: for I ſet all men, euery one againſt his neighbour.

11 But now, I wil not ⌈intreat⌉ the reſidue of this people as afore time, ſayeth the Lord of hoſtes.

12 For the ſeed ⌈ſhalbe⌉ proſperous: the vine ſhall giue her fruite, and the ground ſhall giue her increaſe, and the heauens ſhall giue their dewe, and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, that as ye were a curſe among the heathen, O houſe of Iudah, and houſe of Iſrael, ſo will I deliuer you, and ye ſhall be a bleſſing: feare not, [but] let your handes be ſtrong.

14 For thus ſaith the Lord of hoſtes, As I thought to puniſh [i]you, whẽ your fathers prouoked me vnto wrath, ſayth the Lord of hoſts, and repented not,

15 So againe haue I determined in theſe dayes to do well vnto Ieruſalem, and to the houſe of Iudah: feare ye not.

16 Theſe are the things that ye ſhall do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euil in your hearts againſt his neighbour, and loue no falſe othe: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of hoſts came vnto me, ſaying,

19 Thus ſaith the Lord of hoſts. The faſt of the [k]fourth moneth, and the faſt of the fift, and the faſt of the ſeuenth and the faſt of the tenth, ſhalbe to the houſe of Iudah ioy and gladneſſe, and proſpe-

---

[k] He ſheweth that they did not faſt with a ſincere heart, but for an hypocriſie, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charitie, which ſhould haue declared that they were godly. Matt. 23,23.

[l] And would not [illegible] the Lords burden, which was ſweete & eaſie, but would beare their owne which was heauie and grieuous to the fleſh, thinking to merite therby which ſimilitude is taken of oxen which ſhrinke at the yoke. Nehe. [illegible]

[m] Which declareth that they rebelled not onely againſt the Prophetes, but againſt the ſpirit of God that ſpake in them.

[n] That is, after they were caried captiue.

[o] By their ſinnes whereby they prouoked Gods anger.

[a] I loued my citie with a ſingular loue, ſo that I could not abide that any ſhould do her any iniurie.

[b] Becauſe ſhe ſhalbe faithfull and loyall towarde me, her huſband.

[c] [illegible] their enemies [illegible] moleſt & trouble them [illegible] God would come and dwell among them, and preſerue them ſo long as nature would ſuffer them to liue, and increaſe their children in great abundance.

[d] He ſheweth wherein our faith ſtandeth, that is to beleeue that God can performe that which he hath promiſed though it ſeeme neuer ſo vnpoſſible to man, Rom. 4,21. Gen. 18,14.

[e] So that [illegible] ſhalbe not in vaine, for God [illegible] publiſhed [illegible] and their [illegible] that before [illegible].

[f] Let neither reſpect of your priuate commodities hinder you, neither feare of others nor threatnings of outrage feare you from going forward with the building of the Temple but be conſtant and obey the Prophets to incourage you thereunto.

[g] For God curſed your workes ſo that neither man nor beaſt had profit of their labours.

Read Ezek. 8,20.

[i] Which declareth that man cannot turne to God till he change mans heart by his grace, and ſo begin to do wel, [illegible] to pardon his ſinnes and to giue his graces.

[k] Which faſt was appointed when the citie was beſieged, & was the firſt of theſe foure: and here the Prophet ſheweth that if the Iewes will repent & returne vnto God, they ſhall haue no more occaſion to faſt or to ſhewe ſignes of heauines: for God will ſend them ioy and gladnes.

rous hie feaſts: therefore loue the trueth and peace.

20 Thus ſaith ÿ Lord of hoſts That there ſhall yet come people, and the inhabitants of great cities.

21 And they that dwell in one, citie, ſhall go to another, ſaying, l Up, let vs go and pray before the Lorde, and ſeeke the Lord of hoſtes: I will go alſo.

22 Yea, great people and mightie nations ſhall come to ſeeke the Lorde of hoſtes in Ieruſalem, and to pray before the Lord.

23 Thus ſayth the Lord of hoſts, In thoſe dayes ſhall ten men take hold out of all languages of the nations, euen take holde of the ſkirt of him that is a Iewe, and ſay, Wee will goe with you: for wee haue heard, that God is with you.

l He declareth the great zeale ÿ God should giue the Gentiles to come to his Church & to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.

Isa.2.3 micah.4.1

CHAP. IX.

1 The threatning of the Gentiles 9 The comming of Christ.

The burden of the word of the Lord in ÿ land of a Hadrach: and Damaſcus ſhall be his b reſt: when the c eyes of man, euen of all the tribes of Iſrael ſhalbe toward the Lord.

2 And Hamath alſo ſhal border d therby: Tyrus alſo and Zidon, though they be e verie wiſe.

3 For Tyrus did buylde her ſelfe a ſtrong holde, and heaped vp ſiluer as the duſt, and golde as the myre of the ſtreetes.

4 Behold, the Lord will ſpoile her, & he wil ſmite her f power in the Sea, and ſhe ſhalbe deuoured with fire.

5 Aſhkelon ſhall ſee it, and feare, and Azzah alſo ſhall be very ſorowfull, and Ekron: for her countenance ſhall bee aſhamed, and the King ſhall periſh from Azzah, and Aſhkelon ſhall not bee inhabited.

6 And the g ſtraunger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtims.

7 And I will take away his blood out of his mouth and his abominations from betwene his h teeth: but he that remaineth, euen he ſhall be for our God, & he ſhalbe as a prince in Iudah, but Ekron ſhalbe as a i Iebuſite.

8 And I will campe about k mine houſe agaynſt the armie, agaynſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall come vpon them any more: for now haue I ſeene with mine eyes.

9 Reioyce greatly, O daughter Zion: ſhoute for ioy, O daughter Ieruſalem: behold, thy King commeth vnto thee: m he is iuſt and ſaued himſelfe poore and riding vpon an n aſſe, and vpon a colt the fole of an aſſe.

10 And I will cut off the o charets from Ephraim, and the horſe from Ieruſalem: the bowe of the battell ſhall be broken, and hee ſhall ſpeake peace vnto the heathen, and his dominion ſhall be from ſea vnto ſea, and from the Riuer to the end of the land.

11 p Thou alſo ſhalt be ſaued through the bloud of the couenant. I haue loſed thy priſoners out of the pit wherein is no water.

12 Turne you to the q ſtrong holde, ye r priſoners of hope: euen to day do I declare, that I will render the s double vnto thee.

13 For Iudah haue I t bent as a bowe for me: Ephraims hand haue I filled, & I haue raiſed vp thy ſonnes, O Zion, againſt thy ſonnes, O Grecia, and haue made thee as a gyants ſword.

14 And the Lorde ſhall be ſeene ouer them, and his arrow ſhal go forth as the lightning: and the Lord God ſhal blow the trumpet, and ſhall come forth with the whirlewinds of the South.

15 The Lorde of hoſtes ſhall defend them, and they ſhall deuoure them, and ſubdue them with ſling ſtones, and they ſhal drinke & u make a noyſe as thorow wine, and they ſhalbe filled like bowles, and as the hornes of the altar.

16 And the Lord their God ſhall deliuer them in that day as the flocke of his people: for they ſhalbe as the x ſtones of the crowne lifted vp vpon his land.

a Whereby he meaneth Syria.

b Gods anger ſhall abide vpon their chiefe citie, and not ſpare ſo much as that

c When the Iewes ſhall conuert and repent, then God will deſtroy their enemies.

d That is, by Damaſcus meaning that Hamath or Antiochia ſhould be vnder the ſame rod & plague.

e He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceyued all other by their craft & ſubtiltie, which they cloked with the name of wiſdome.

f Though they of Tyrus thinke themſelues inuincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape Gods iudgements.

g Meaning, that all ſhalbe deſtroyed, and a fewe, that ſhould [illegible] as ſtrangers.

h He promiſeth to deliuer the Iewes when he ſhall take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebuſites haue bene deſtroyed, ſo ſhall Ekron and all the Philiſtims.

k [illegible] ſheweth that Gods power onely ſhall bee ſufficient to defend his Church against all aduerſaryes, bee they neuer ſo cruell or attempt their power neuer ſo often.

l That is God hath now [illegible]

m That is, he [illegible]

n [illegible] which declareth that [illegible] not looke for ſuch [illegible] ſhould be glorious in the eyes of man, but should be [illegible]

o [illegible] ſhall peaceably gouerne them by his wo[illegible]

p That is, [illegible]

figure, and is here called the couenant of the Church, becauſe God [illegible] his Church & left it with them for the loue that he bare [illegible] that he will deliuer his Church out of all dangers [illegible]

q That is, into the holy land where the citie and the Temple are where God [illegible] defend you.

r He meaneth the faithfull which ſeemed to be in danger of [illegible] enemies on euerie ſide, and yet had a hope that God would reſtore [illegible]

s That is double in wealth, and proſperitie in reſpect of that which your fathers enioyed from Dauids time to the captiuitie.

t I [illegible] Iudah and Ephraim that is the whole Church [illegible] ſtrong againſt all their enemies [illegible] he here meaneth by the Grecians.

u He promiſeth that the Iewes [illegible] their enemies and haue abundance, and ſacrifice of all things, as the [illegible] abundance on the altar when the ſacrifice is offred. [illegible] them to intemperance but to ſobrietie and thankefulnes [illegible] great libertie [illegible]

x That is [illegible] that the verie enemies ſhalbe compelled to eſteeme them ſo, God [illegible] all [illegible] as Ioſephus declareth of Alexander the great, when he met Iaddi the hie prieſt.

17 For howe great is his goodnes! and howe great is his beautie! corne ſhall make the yong men chearefull, and new wine the maydes.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lorde promiſeth to viſite and comfort the houſe of Iſrael.

Aſke you of the [a] Lord raine in the time of the latter raine: ſo ſhall the Lorde make white cloudes, and giue you ſhowres of raine, [&] to euery one graſſe in the field.

2 Surely [b] the idoles haue ſpoken vanitie, and the ſoothſayers haue ſeene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as ſheepe: they were troubled, becauſe there was no ſhepheard.

3 My wrath was kindled againſt the ſhepheards, and I did viſit the [d] goates: but the Lorde of hoſtes will viſite his flocke the houſe of Iudah, and will make them as [e] his beautiful horſe in the battell.

4 Out [f] of him ſhall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery [g] appointer of tribute alſo.

5 And they ſhalbe as the mightie men, which treade downe their enemies in the myre of the ſtreetes in the battel, and they ſhal fight, becauſe the Lorde [is] with them, and the riders on horſes ſhal be confounded.

6 And I will ſtrengthen the houſe of Iudah, & I will preſerue the houſe of Ioſeph, and I will bring them againe, for I pity them: & they ſhalbe as though I had not caſt them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim ſhall be as a gyant, and their heart ſhall reioyce as thorow wine: yea, their children ſhal ſee it, and be glad: and their heart ſhal reioyce in the Lord.

8 I will hiſſe for them, and gather them: for I haue redeemed them: and they ſhall encreaſe, as they haue encreaſed.

9 And I will [k] ſowe them among the people, and they ſhall remember mee in farre countreys: and they ſhall liue with their children and turne againe.

10 I will bring them againe alſo out of the land of Egypt, & gather them out of Aſſhur: and I will bring them into the land of Gilead, and Lebanon, and [place] ſhall not be found for them.

11 And he [m] ſhall go into the ſea with affliction, and ſhall ſmite the waues in the ſea, and al the depthes of the riuer ſhall drie vp: and the pride of Aſſhur ſhalbe caſt downe, and the ſcepter of Egypt ſhall depart away.

12 And I wil ſtrengthen them in the Lord, and they ſhal walke in his name, ſayth the Lord.

CHAP. XI.

1 The deſtruction of the Temple. 4 The care of the faithful is committed to Chriſt. 7 A grieuous viſion agaynſt Ieruſalem and Iudah.

Open thy doores, O [a] Lebanon, & the fire ſhall deuoure thy cedars.

2 Houle, [b] fyrre trees: for the cedar is fallen, becauſe all the mightie are deſtroyed: houle yee, O okes of Baſhan, for the [c] defenced foreſt is cut downe.

3 There [is] the voyce of the houling of the ſhepherds: for their glorie is deſtroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is deſtroyed.

4 Thus ſayeth the Lorde my God, Feede the ſheepe of the [d] ſlaughter.

5 They that poſſeſſe them, ſlay them [f] and ſinne not: and they that ſell them, ſay, Bleſſed be the Lorde: for I am rich, and their owne ſhepheardes ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſayth the Lorde: but lo, [h] I wil deliuer the men euery one into his neighbours hand, and into the hand of his King: and they ſhall ſmite the land, and out of their hands I will not deliuer them.

7 For I fed the ſheepe of ſlaughter, euen the [k] poore of the flock, and I tooke vnto me [l] two ſtaues: the one I called

[a] The Prophet reproueth the Iewes becauſe by their owne infidelite they put backe Gods graces promiſed, and ſo famine came by Gods iuſt iudgement: therefore to auoyde this plague he willeth them to turne to God, and to pray in faith to him, and ſo he will giue them abundance.

[b] He calleth to remembrance Gods puniſhments in times paſt becauſe they truſted not in him, but in their idoles & ſorcerers who euer deceiued them.

[c] That is, the Iewes went into captiuitie.

[d] Meaning, the cruel gouernours that did oppreſſe the poore ſheepe. Ezek. 34.17.

[e] He will be mercifull to his Church and cheriſh it as a king doeth his beſt horſe which he keepeth for his owne vſe in the warre.

[f] Out of Iudah ſhall the chiefe gouernour proceede who ſhal be as a corner to vphold the building, and as a nayle to faſten it together.

[g] Ouer their enemyes.

[h] That is, the tenne tribes, which ſhoulde bee gathered vnder Chriſt to the reſt of the Church.

[i] Which declareth the power of God who needeth no great preparation when he will deliuer his: for with a becke or hiſſe hee can call them [illegible]

[k] Though they ſhal yet be ſcattered and ſeeme to be loſt, yet I ſhall preſerue them, and therefore they ſhal come to the knowledge of my name: which was accompliſhed vnder the Goſpell, among whom it was firſt preached.

[l] Not that they ſhould returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Goſpel.

[m] He alludeth to the deliuerance of the people out of Egypt, where as the Angel ſmote the floods and riuers.

[a] Becauſe the Iewes thought themſelues ſo ſtrong, by reaſon of this mountain, that no enemie could come to hurt them, the Prophet ſheweth that when God ſendeth the enemies, it ſhall ſhewe it ſelfe readie to receiue them.

[b] Shewing that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

[c] Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not thinke to holde out.

[d] That is, the kingdome of Iudah & Iſrael ſhould periſh.

[e] Which being now deſtinate to bee ſlaine, were deliuered as out of the lyons mouth.

[f] Their gouernours deſtroy them without any remorſe of conſcience, or yet thinking that they doe euill.

[g] He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their lyfe and doings they denie God, attributing their gaine to Gods bleſſing which commeth of the ſpoyle of their brethren.

[h] I wil cauſe one to deſtroy another.

[i] Their gouernour ſhal execute crueltie ouer them.

[k] That is the ſmall remnant, whom he thought worthie to ſhewe mercie vnto.

[l] God ſheweth his great benefites toward his people to conuince them of greater ingratitude which would neither be ruled by his moſt beautifull order of gouernment neither continue in the bandes of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bandes, Deſtroyers, but in the 14. verſe the firſt reading is confirmed.

Beautie, and the other I called Bands, and I fed the ſheepe.

8 Three ſhepherds alſo I cut off in one moneth, and my ſoule lothed them, and their ſoule abhorred me.

9 Then ſayd I, I will not feede you: that that dieth, let it die: & that that periſheth, let it periſh: and let the remnant eat, euery one the fleſh of his neighbour.

10 And I tooke my ſtaffe, euẽ Beautie, and brake it, that I might diſanull my couenant, which I had made with all people.

11 And it was broken in that day: and ſo the poore of the ſheepe that wayted vpon me, knewe that it was the worde of the Lord.

12 And I ſaid vnto them, If ye thinke it good, giue me my wages: and if no, leaue of: ſo they weighed for my wages thirtie pieces of ſiluer.

13 And the Lord ſaid vnto me, Caſt it vnto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of ſiluer, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaffe, euẽ the Bands, that I might diſſolue the brotherhoode betweene Iudah and Iſrael.

15 And the Lord ſaid vnto me, Take to thee yet the inſtruments of a fooliſh ſhepherde.

16 For lo, I will raiſe vp a ſhepherde in the lande, which ſhal not looke for the thing, that is loſt, nor ſeeke the tender lambes, nor heale that that is hurt, nor feede that that ſtandeth vp: but he ſhal eate the fleſh of the fat, and teare their clawes in pieces.

17 O idole ſhepherd that leaueth the flocke: the ſword ſhalbe vpõ his arme, and vpon his right eie. His arme ſhalbe cleane dried vp, and his right eye ſhall be vtterly darkened.

CHAP. XII.

Of the deſtruction and building againe of Ieruſalem.

The burden of the word of the Lord vpon Iſrael, ſaith the Lorde, which ſpred the heauens, and laid the foũdation of the earth, and formed the ſpirit of man within him.

2 Behold, I will make Ieruſalem a [b] cup of poiſon vnto all the people round about: and alſo with Iudah will he be, in the ſiege againſt Ieruſalem.

3 And in that day will I make Ieruſalem an heauie ſtone for all people: al that lift it vp ſhalbe torne, though al the people of the earth be gathered together againſt it.

4 In that day, ſaith the Lord, I wil ſmite euery horſe with ſtoniſhment, and his rider with madneſſe, and I wil opẽ mine eyes vpon the houſe of Iudah, & will ſmite euery horſe of the people with blindneſſe.

5 And the princes of Iudah ſhall ſay in their heartes, The inhabitantes of Ieruſalem ſhalbe my ſtrength in the Lord of hoſtes their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the ſheafe, and they ſhall deuoure all the people round about on the right hande, and on the left: and Ieruſalem ſhalbe inhabited againe in her owne place, euen in Ieruſalem.

7 The Lorde alſo ſhall preſerue the [d] tents of Iudah as afore time: therefore the glorie of the houſe of Dauid ſhal not boaſt, nor ẏ glorie of the inhabitants of Ieruſalem againſt Iudah.

8 In that day ſhall the Lord defend the inhabitants of Ieruſalem, and hee that is feeble among them, in that day ſhalbe as Dauid: and the houſe of Dauid ſhalbe as Gods houſe, and as the Angell of the Lord before them.

9 And in that day will I ſeeke to deſtroy all the nations that come againſt Ieruſalem.

10 And I will powre vpon the houſe of Dauid, and vpon the inhabitants of Ieruſalem the Spirit of grace and of compaſſion, and they ſhal looke vpon me, whom they haue pearced, and they ſhall lament for him, as one mourneth for his only ſonne, and be ſory for him as one is ſory for his firſt borne.

11 In that day ſhall there be a great mourning in Ieruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the [k] land ſhall bewaile euery familie apart, the family of the houſe of Dauid apart, & their wiues apart: the

---

m Whereby he ſheweth his care and diligence that he would ſuffre them to haue no euil rulers, becauſe they ſhould conſider his great loue.

n Meaning the people, becauſe they would not acknowledge theſe great benefites of God.

o He ſheweth that the leaſt part euer profited by Gods iudgements.

p Beſides their ingratitude God accuſeth them of malice and wickednes, which did not onely forget his benefites, but eſteemed them as things of nought.

q Shewing that it was too litle to pay his wages, which could ſcarce ſuffice to make a few tyles for to couer the Temple.

r Signifying, that they ſhuld haue a certaine kind of regiment, and outward ſhewe of gouernment: but in effect it ſhould be nothing: for they ſhoulde bee wolues, and deuouring beaſts in ſteade of ſhepherds.

ſ And is in health and ſound.

t By the arme he ſignifieth ſtrength, as he doth wiſedome & iudgement by the eye: that is, the plague of God ſhall take away both thy ſtrength and iudgement.

a That is, the ten tribes, which neglected Gods benefites in deliuering them by them, & had rather remaine in captiuitie, then to returne home, when God called them.

b Ieruſalem ſhalbe defended againſt all her enemies: ſo ſhal God defend all Iudah alſo, and ſhall deſtroy the enemies.

c Euery captaine, that hath many vnder him in ſtore ſhall now thinke þ the ſmal power of Ieruſalem ſhalbe ſufficient to defend them againſt al enemies, becauſe the Lord is among them.

d The people which are now as it were diſperſed by the fieldes, and open to their enemies ſhalbe [illegible] power then if they were vnder the kings [illegible] both the houſe of Dauid, or in their defenced cities.

e They ſhall haue þ feeling of my grace by faith, & knowe that I haue compaſſion on them.

f That is, whome they haue continually vexed with their obſtinacie, and grieued my Spirit. Iohn 19,37. which is referred to Chriſtes body, which [illegible] to the ſpirit of God.

g They ſhal turne to God by true repentance, whome before they had ſo greuouſly offended by their ingratitude.

h They ſhall lament and repent ſincerely for their offences againſt God.

i Which was the name of a towne and place neere to Megiddo where Ioſiah was ſlaine, 2.Chro.35.22.

k That is, in all places where the Iewes ſhal remaine. Signifying that this mourning or repentance ſhould not be a vaine ceremonie, but euery one touched with his owne griefe ſhall lament.

l Vnder theſe certaine families he conteineth all the tribes, and ſheweth, that both the Kings and the Prieſts had by their ſinnes pierced Chriſt.

family of the houſe of Nathan apart, and their wiues apart:

13 The family of the houſe of Leui apart, & their wiues apart, the family of [n] Shemei apart, and their wiues apart:

14 Al the families that remaine, euery family apart, and their wiues apart.

n Called alſo Simeon.
o To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 7 The zeale of the godly againſt falſe prophets.

IN that day there [a] ſhall be a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleannes.

2 And in that day, ſaith the Lorde of hoſtes, I will cut off the [b] names of the idoles out of the land: and they ſhall no more bee remembred: and I will cauſe the prophets, and the vncleane ſpirit to depart out of the land.

3 And when any ſhall yet [d] prophecie, his father and his mother that begate him, ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the Name of the Lord: and his father and his mother that begate him, [e] ſhall thruſt him through, when he prophecieth.

4 And in that day ſhal the Prophets [f] be aſhamed euery one of his viſion, whē he hath prophecied: neither ſhall they weare a rough garment to deceyue.

5 But he ſhall ſay, I am no [g] Prophet: I am an huſband man: for man taught me to be an heardman frō my youth vp.

6 And one ſhall ſay vnto him, What are theſe wounds in thine hands? Thē he ſhall anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe O ſworde, vpon my ſheepheard, & vpō the man, that is my fellow, ſaith the Lord of hoſtes. ſmite the ſheepheard & the ſheepe ſhalbe ſcattered: and I will turne mine hand vpō ẏ litle ones.

8 And in all the land ſaith the Lord, [k] two partes therein ſhalbe cut off, and die: but the third ſhalbe left therein.

9 And I will bring that thirde part thorowe the fire, and will fine them as the ſiluer is fined, and will trie them as golde is tried: they ſhall call on my Name, and I will heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

a He ſheweth what ſhalbe the frute of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhall be a continual running fountain, to purge them from all vncleannes.
b He promiſeth that God will alſo purge thē from all ſuperſtition and that their religion ſhal be pure.
c Meaning the falſe prophets & teachers, who are the corrupters of all religion whom the Prophet here calleth vncleane ſpirits.
d That is whē they ſhal prophecie lies, and make God, who is the authour of truth, a cloke thereunto.
e He ſheweth what zeale the godly ſhal haue vnder ẏ kingdome of Chriſt, Deut. 13,6.
f God ſhall make them aſhamed of their errours and lies & bring them to repentance, and they ſhall no more weare prophets apparel to make their doctrine ſeeme more holy.

CHAP. XIIII.

8 Of the doctrine that ſhall procede out of the Church, and of the reſtauration thereof.

BEholde, the day of the Lord commeth, & thy ſpoyle ſhall be [a] deuided in the middes of thee.

2 For I will gather all nations againſt Ieruſalem to battell, and the citie ſhalbe takē, and the houſes ſpoiled, and the women defiled, and halfe of the citie ſhall goe into captiuitie, and the reſidue of the people ſhall not be cut off frō the citie.

3 Then ſhall the Lord goe forth, and fight againſt thoſe nations, as when [b] he fought in the day of battell.

4 And his feete ſhal ſtand in that day vpon the mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the middes thereof: toward the Eaſt and toward the Weſt there [c] ſhalbe a very great valley, and halfe of the mountaine ſhall remoue toward the North, and halfe of the mountaine toward the South.

5 And ye ſhall flee vnto the [d] valley of the mountaines: for the valley of the mountaines ſhall reach vnto Azal: yea, ye ſhall flee like as ye fled from ẏ [f] earthquake in the dayes of Uzziah King of Iudah: and the Lorde [g] my God ſhall come, and all the Saints with thee.

6 And in that day ſhall there be no cleare light, but darke.

7 And there ſhalbe a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it ſhalbe light.

8 And in that day ſhal there waters of life goe out from [i] Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhalbe, both in ſommer and winter.

9 And the Lord ſhalbe king ouer all the earth: in that day ſhall there be one [k] Lord, and his Name ſhalbe one.

10 All the lande ſhalbe turned [l] as a

a He armeth the godly againſt ẏ great tentations, that ſhould come, before they enioyed this proſperous ſtate promiſed vnder Chriſt: that when theſe dangers ſhould come, they might knowe that they were warned of the afore.
b As your fathers, and your ſelues haue experience both at the red Sea and at all other times.
c By this maner of ſpeach the Prophet ſheweth Gods power, & care ouer his church and how he wil as it were by miracle ſaue it.
d So that out of al the partes of the worlde they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this hee meaneth of the ſpirituall Ieruſalem the Church.
e He ſpeaketh of the hypocrites which could not abide Gods preſence, but ſhould flee into all places, where they might hide thē among the mountaines.
f Read Amos

---

g They ſhall confeſſe their former ignorance & be content to labour for their liuing. h Hereby he ſheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would ſo puniſh their children, that bee now falſe prophets, that the markes and ſignes ſhould remaine for euer. i The Prophet warneth the Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhoulde bee an horrible diſſipation among the people: for their gouernours and paſtours ſhould be deſtroyed, and the people ſhould bee as ſcattered ſheepe: and the Euangeliſts applie this to Chriſt, becauſe it was the heade of al paſtours. Matth. 26,31. k The greateſt part ſhall haue no part of this deliuerance: and yet they that ſhal enioy them, ſhalbe tried with great afflictions, ſo that it ſhalbe knowen that onely Gods power and his mercies do preſerue them.

1,1. g Becauſe they did not credite the Prophets wordes, he turneth to God and comforteth himſelf in that that he knewe that theſe things ſhould come, and ſaith, Thou O God with thine Angels wilt come to performe this great thing. h Signifying that there ſhould be great troubles in the Church, and that the time thereof is in the Lords handes, yet at length (which is here ment by the euening) God would ſende comfort. i That is, the ſpirituall graces of God, which ſhoulde euer continue in moſt abundance. k All idolatrie and ſuperſtition ſhalbe aboliſhed and there ſhalbe one God, one faith & one religion. l That newe Ieruſalem ſhalbe ſeene through all the worlde, and ſhall excell the firſt in excellencie, wealth and greatnes.

plaine

playne from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be lifted vp, and inhabited in her place: frō Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel, vnto the Kinges wine preſſes.

11 And men ſhal dwell in it, and there ſhalbe no more deſtruction, but Ieruſalem ſhalbe ſafely inhabited.

12 And this ſhalbe the plague, wherewith the Lord will ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpō their feete, and their eyes ſhal conſume in their holes, and their tongue ſhall conſume in their mouth.

13 But in that day [m] a great tumult of the Lord ſhall be among them, and euery one ſhall take [n] the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Iudah ſhal fight alſo againſt Ieruſalem, and the armie of all the heathen ſhalbe gathered round about, with [o] golde and ſiluer, and great abundance of apparell.

15 Yet this ſhall bee the plague of the horſe, of the mule, of the camell and of the aſſe and of all the beaſtes that bee in theſe tents as this [p] plague.

[m] God will not onely raiſe vp warre without, but ſedition at home to try them.

[n] To hurt, and oppreſſe him.

[o] The enemies are riche, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

[p] As the men ſhoulde be deſtroyed, verſ. 12.

16 But it ſhall come to paſſe that euery one that is left of all the natiōs, which came againſt Ieruſalem, ſhall go from yere to yere to worſhippe the King the Lord of hoſtes, and to keepe the feaſt of tabernacles.

17 And who ſo wil not come vp of [al] the families of the earth vnto Ieruſalē to worſhip the King the Lord of hoſts, euen vpon them ſhall come no rayne.

18 And if the familie of [q] Egypt goe not vp, and come not, it ſhall not raine] vpon them. [This ſhall bee the plague wherewith the Lord wil ſmite al ÿ heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there bee [Written]vpon the [r] bridles of the horſes, The holines vnto the Lord, and the [s] pots in the Lords houſe ſhalbe like the bowles before the altar.

21 Yea, euery pot in Ieruſalem & Iudah ſhalbe holy vnto the Lord of hoſts, and all they that ſacrifice, ſhall come and take of them, & ſeeth therein: and in that day there ſhall be no more ÿ [t] Canaanite in the Houſe of the Lord of hoſtes.

[q] By ÿ Egyptians, which were greateſt enemies to true religion, be meaneth all the Gentiles.

[r] Signifying, that to what ſeruice they were put nowe (whether to labour or to ſerue in warre) they were nowe holy, becauſe the Lord had ſanctified them.

[s] As precious the one as the other, becauſe they ſhall be ſanctified.

[t] But al ſhalbe pure & cleane, and there ſhall neither be hypocrite or any that ſhal corrupt ÿ true ſeruice of God.

Malachi.

The Argument.

This Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhoulde with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefly he reproueth the Prieſtes for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his worde. He alſo noteth certaine peculiar ſinnes, which were then among them, as marrying of Idolatrous and many wiues, murmurings againſt God, impaciencie, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would ſend Chriſt his meſſenger, in whome the couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael and chiefly the Prieſts.

The [a] burden of the word of the Lorde to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſayeth the Lorde: yet ye ſay, [b] Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith the Lorde? yet I loued Iaakob,

3 And I [c] hated Eſau, and made his mountaines waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, We are impoueriſhed, but we will returne and build the deſolate places, yet ſayth the Lorde of hoſtes, they ſhall build, but I will deſtroy it, and they ſhall call thē, The border of wickedneſſe, and the people, with

[a] Read Iſa. 13.1.

[b] Which declareth their great ingratitude that did not acknowledge this loue which was ſo euident, in that he choſe Abraham frō out of all the worlde, and next thoſe Iaakob the yonger brother of whome they came, and left Eſau the elder,

[c] For beſides that the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yonger brother being yet in his mothers belly, and alſo afterwarde in that he was put from his birthright, yet euen nowe before your eyes the ſignes hereof are euident, in that that his countrey lyeth waſte and he ſhal neuer returne to inhabite it, where as ye my people whom the enemie hated more then them are by my grace and loue towarde you deliuered, reade Rom. 9. 13.

playne from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be lifted vp, and inhabited in her place: frō Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel, vnto the Kinges wine preſſes.

11 And men ſhal dwell in it, and there ſhalbe no more deſtruction, but Ieruſalem ſhalbe ſafely inhabited.

12 And this ſhalbe the plague, wherewith the Lord will ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpō their feete, and their eyes ſhal conſume in their holes, and their tongue ſhall conſume in their mouth.

13 But in that day [m] a great tumult of the Lord ſhall be among them, and euery one ſhall take [n] the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Iudah ſhal fight alſo againſt Ieruſalem, and the armie of all the heathen ſhalbe gathered round about, with [o] golde and ſiluer, and great abundance of apparell.

15 Yet this ſhall bee the plague of the horſe, of the mule, of the camell and of the aſſe and of all the beaſtes that bee in theſe tents as this [p] plague.

16 But it ſhall come to paſſe that euery one that is left of all the natiōs, which came againſt Ieruſalem, ſhall go from yere to yere to worſhippe the King the Lord of hoſtes, and to keepe the feaſt of tabernacles.

17 And who ſo wil not come vp of [al] the families of the earth vnto Ieruſalē to worſhip the King the Lord of hoſts, euen vpon them ſhall come no rayne.

18 And if the familie of [q] Egypt goe not vp, and come not, it ſhall not raine] vpon them. [This ſhall bee the plague wherewith the Lord wil ſmite al ý heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there bee [Written] vpon the [r] bridles of the horſes, The holines vnto the Lord, and the [s] pots in the Lords houſe ſhalbe like the bowles before the altar.

21 Yea, euery pot in Ieruſalem & Iudah ſhalbe holy vnto the Lord of hoſts, and all they that ſacrifice, ſhall come and take of them, & ſeeth therein: and in that day there ſhall be no more ý [t] Canaanite in the houſe of the Lord of hoſtes.

[m] God will not onely raiſe vp warre without, but ſedition at home to try them.

[n] To hurt, and oppreſſe him.

[o] The enemies are riche, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

[p] As the men ſhoulde be deſtroyed, verſ. 12.

[q] By ý Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

[r] Signifying, that to what ſeruice they were put nowe (whether to labour, or to ſerue in warre) they were nowe holy, becauſe the Lord had ſanctified them.

[s] As precious the one as the other, becauſe they ſhall be ſanctified.

[t] But al ſhalbe pure & cleane, and there ſhall neither be hypocrite, or any that ſhal corrupt ý true ſeruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhoulde with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefly he reproueth the Prieſtes for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his worde. He alſo noteth certaine peculiar ſinnes, which were then among them, as marrying of Idolatrous and many wiues, murmurings againſt God, impacience, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would ſend Chriſt his meſſenger, in whome the couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael and chiefly the Prieſts.

THe [a] burden of the word of the Lorde to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſayeth the Lorde: yet ye ſay, [b] Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith the Lorde? yet I loued Iaakob,

3 And I [c] hated Eſau, and made his mountaines waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, We are impoueriſhed, but we will returne and build the deſolate places, yet ſayth the Lorde of hoſtes, they ſhall build, but I will deſtroy it, and they ſhall call thē, The border of wickedneſſe, and the people, with

[a] Read Iſa. 13.1.

[b] Which declareth their great ingratitude that did not acknowledge this loue which was ſo euident, in that he choſe Abraham frō out of all the worlde, and next choſe Iaakob the yonger brother of whome they came, and left Eſau the elder,

[c] For beſides that the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yonger brother being yet in his mothers belly, and alſo afterwarde in that he was put from his birthright, yet euen nowe before your eyes the ſignes hereof are euident, in that that his countrey lyeth waſte and he ſhal neuer returne to inhabite it, where as ye my people whom the enemie hated more then them are by my grace and loue towarde you deliuered, reade Rom. 9.13.

whom the Lord is angry for euer.

5 And your eyes ſhall ſee it, & ye ſhall ſay, The Lorde will be magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, and a ſeruant his maſter. If then I be a father, where is mine honour? and if I be a maſter, where is my feare, ſayeth the Lord of hoſts vnto you, [d] O prieſts, that deſpiſe my Name? and ye ſay, Wherein haue we deſpiſed thy Name?

7 Ye offer [f] vncleane bread vpō mine altar, and you ſay, Wherein haue we polluted thee? [g] In that yee ſay the table of the Lord is not to be regarded.

8 And if yee offer the blinde for ſacrifice, it is [h] not euil: and if ye offer the lame and ſicke, it is not euill: offer it nowe vnto thy prince: will he be cōtent with thee, or accept thy perſon, ſayth the Lorde of hoſtes?

9 And now, I pray you, [i] pray before God, that he may haue mercie vpon vs: this hath bene by your meanes: will he regarde [k] your perſons, ſayth the Lorde of hoſtes?

10 Who is there euē among you, [l] that would ſhut y doores, & kindle not fire on mine altar in vaine? I haue no pleaſure in you, ſayth the Lord of hoſts, neither wil I accept an offring at your hād.

11 For from the riſing of the ſunne vnto y going downe of the ſame, my name is [m] great among the Gentiles, and in euery place incenſe ſhalbe offred vnto my Name, & a pure offering: for my Name is great among the heathen, ſayeth the Lord of hoſtes.

12 But ye haue polluted it, in that yee ſay, The table of the Lord is polluted, and the frute thereof, [n] euen his meate is not to be regarded.

13 Ye ſaid alſo, Behold, [o] it is a wearines, and ye haue ſnuffed at it, ſaith the Lord of hoſts, and ye offred that which was torne, and the lame, and the ſicke: thus ye offred an offring: ſhould I accept this of your hande, ſaith the Lord?

14 But curſed be the deceiuer, which hath in his flocke [p] a male, and voweth, and ſacrificeth vnto the Lorde a corrupt thing: for I am a great King, ſaith the Lorde of hoſtes, and my Name is terrible among the heathen.

CHAP. II.

Threatnings againſt the Prieſts being ſeducers of the people.

AND nowe, O ye [a] Prieſtes, this cōmandemēt is for you.

2 If ye will not heare it, nor conſider it in your heart, to giue glorie [b] vnto my Name, ſaith the Lorde of hoſtes, I wil euen ſend a curſe vpon you, & will curſe your [c] bleſſings: yea, I haue curſed thē alreadie becauſe ye doe not conſider it in your heart.

3 Behold, I wil corrupt [d] your ſeede, and caſt dongue vpon your faces, euen the [e] dongue of your ſolemne feaſts, and you ſhall be like vnto it.

4 And ye ſhall knowe, that I haue [f] ſent this commandement vnto you, y my couenant, which I made w Leui, might ſtande, ſaith the Lorde of hoſtes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and he feared me, and was afrayde before my Name.

6 The Lawe of [k] trueth was in his mouth, and there was no iniquitie foūd in his lippes: he walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Prieſts [l] lippes ſhould preſerue knowledge, and they ſhould ſeeke the Lawe at his mouth: for he is the [m] meſſenger of the Lorde of hoſtes.

8 But ye are gone out of the way: ye haue cauſed many to fall by the Lawe: ye haue broken the couenant of Leui, ſaith the Lorde of hoſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe we traſgreſſe euery one againſt his brother,

d Before he reproued the people, now he noteth the Prieſts, becauſe they ſhould haue reproued others for their hypocriſie and obſtinacie againſt God, and not haue hardened them by their example to greater euils.

e He noteth their great hypocriſie, which would not ſee their faultes, but moſt impudently couered them, and ſo were blynde guides.

f He receiueth all maner offeringes for your owne gaines and do not examine whether they be according to my Lawe or no.

g Not that they ſaid thus, but by their doings they declared no leſſe.

h You make it no faute: whereby he condemneth them y thinke it ſufficient to ſerue God partly as he hath commanded and partly after mans fantaſie, and ſo come not to that pureneſſe of religion, which he requireth, and therefore in reproche he ſheweth them that a mortal man woulde not be content to be ſo ſerued.

p That is hath abilitie to ſerue the Lorde according to his worde, and yet will ſerue him according to his couetous minde.

a He ſpeaketh vnto them chiefly, but vnder them he comprehendeth the people alſo.

b To ſerue me according to my worde.

c That is, the abundance of Gods benefites.

d Your ſeede ſowen ſhall come to no profite.

e You boaſt of your holines, ſacrifices, and feaſtes, but they ſhall turne to your ſhame, and be as vile as dongue.

f The Prieſts obiected againſt the Prophet that he coulde not reproue them, but he muſt ſpeake againſt the prieſthood, and the office eſtabliſhed of God by promiſe, but he ſheweth that the office is nothing ſlandered, when their vilanies and dongue are called by their owne names.

g He ſheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that he woulde giue them long life and felicitie, and on their part, that they ſhould faithfully ſerue him according to his word.

---

i He derideth the Prieſts who bare the people in hand, that they prayed for them, and ſheweth that they were the occaſion that theſe euils came vpon the people.

k Will God conſider your office & ſtate, ſeeing you are ſo couetous & wicked?

l Becauſe the Leuites who kept the doores did not try whether y ſacrifices that came in were according to the lawe, God wiſheth y they would rather ſhut the doores then to receiue ſuch as were not perfect.

m God ſheweth y their ingratitude & neglect of his true ſeruice ſhalbe y cauſe of the calling of the Gentiles and heare y prophet that was vnder the law frameth his wordes to the capacitie of the people, & by the altar & ſacrifice he meaneth y ſpiritual ſeruice of God which ſhoulde be vnder the Goſpel, whē an ende ſhoulde be made to al theſe legal ceremonies by Chriſts onely ſacrifice.

n Bothe the Prieſts & the people were infected w this corruption that they paſſed not what was offred: for they thought y God was as wel content with the leane as with the fat: but in y meane ſeaſon they ſhewed not that obedience to God which they ought to do, & ſo contemned both religion & alſo ſhewed their contempt of God & his commandements.

o The Prieſts & the people were both weary of ſeruing God, and paſſed not what maner of ſacrifice & ſeruice they gaue to God, for that which was leaſt profitable, was thought good inough for the Lord.

h I preſcribed Leui a certaine lawe to ſerue me.

i He ſerued me & ſet forth my glorie with great humilitie & ſubmiſſion.

k He ſheweth y the Prieſt ought to haue knowledge to inſtruct others in the word of the Lorde.

l He is as the treaſure houſe of Gods word and ought to giue to euery one according to their neceſſitie, and not to reſerue it for him ſelfe.

m Shewing, that whoſoeuer doeth not declare Gods wil, is not his meſſenger and Prieſt.

n The Prophet accuſeth the ingratitude of the Iewes toward God & man: for ſeeing they were al borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offende God nor their brethren.

and breake the couenāt of [o] our fathers?

11 Iudah hath tranſgreſſed, and an abomination is committed in Iſrael & in Ieruſalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married [p] the daughter of a ſtrange god.

12 The Lord wil cut off the man that doeth this: both the maſter & the ſeruant out of the Tabernacle of Iaakob, and him that [q] offereth an offring vnto the Lord of hoſtes.

13 And this haue ye done againe, and [r] couered the altar of the Lorde with teares, with weeping and with mourning: becauſe the offring is no more regarded, neither receiued acceptably at your hands.

14 Yet ye ſay, [s] Wherein? Becauſe þ Lord hath bene witneſſe betwene thee and þ wife of thy youth, againſt whome thou haſt tranſgreſſed: yet is ſhe thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of ſpirit: and wherefore one? becauſe hee ſought a godly [z] ſeede: therefore keepe your ſelues in your [a] ſpirite, and let none treſpace againſt þ wife of his youth.

16 If thou hateſt [her,] [b] put her away, ſaith the Lord God of Iſrael, yet he couereth [c] the crueltie vnder his garment, ſaith the Lord of hoſtes: therefore keepe your ſelues in your ſpirit, and tranſgreſſe not.

17 Ye haue [d] wearied the Lord with your wordes: yet ye ſay, Wherein haue we wearied him? When yee ſay, euery one that [e] doth euill, is good in the ſight of the Lord, and he deliteth in them. Or where is the God of [f] iudgement?

o Whereby they had bound themſelues to God to be an holy people.
p They haue ioyned themſelues in mariage with them that are of another religion.
q That is the Prieſts.
r Ye cauſe the people to lament becauſe that God doth not regarde their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.
s This is another fault, whereof he accuſeth them, that is, that they brake the lawes of marriage.
t As the one half of thy ſelf.
u Shee that was ioyned to thee by a ſolemne couenant & by the inuocation of Gods name.
x Did not God make man and woman as one fleſh and not many?
y By his power and vertue he could haue made many women for one man.
z Such as ſhould be borne in lawful and moderate mariage wherein is no exceſſe of luſtes.
a Conteine your ſelues within your boundes, and be ſober in minde, and bridle your affections.
b Not that he doth alowe diuorcement, but of the two faultes he ſheweth, which is the leſſe.
c He thinketh it ſufficient to keepe his wife ſtill, albeit he take others and ſo as it were couereth his fault.
d Ye murmured againſt God, becauſe he heard not you as ſoone as ye called.
e In thinking that God fauoured the wicked and hath no reſpect to them that ſerue him.
f Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

CHAP. III.

1 Of þ meſſenger of þ Lord Iohn Baptiſt, & of Chriſts office.

Beholde, I will ſend my [a] meſſenger, and hee ſhall prepare the way before mee: and the Lord whom ye ſeeke, ſhall ſpeedily come to his Temple: euen the [c] meſſenger of the couenāt whom ye deſire: beholde, hee ſhall come, ſaith the Lord of hoſtes.

a This is meant of Iohn Baptiſt, as Chriſt expoundeth it, Luke. 7.27.
b Meaning Meſſiah, as Pſal.40.6,7. Dan.9.17,25.
c That is, Chriſt by whom the couenant was made and ratified, who is called the Angel or meſſenger of the couenant, becauſe he recōcileth vs to his father, and is Lord or king, becauſe he hath the gouernment of his Church.

2 But who [d] may abide the day of his comming? and who ſhall endure, when he appeareth? for he is like a purging fire and like fullers ſope.

3 And he ſhall ſit downe to trie & fine the ſiluer: he ſhall euen fine the ſonnes of [e] Leui, and purifie them as gold and ſiluer, that they may bring offerings vnto the Lord in righteouſnes.

4 Then ſhal the offerings of Iudah and Ieruſalem bee acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgement, and I wil be a ſwift witnes againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vexe the widow, and the fatherles, and oppreſſe the ſtranger, and feare not mee, ſaith the Lord of hoſtes.

6 For I am the Lord: I change not, and ye ſonnes of Iaakob [f] are not conſumed.

7 From the dayes of your fathers, ye are gone away frō mine ordinances, and haue not kept [g] them: returne vnto me, and I wil returne vnto you, ſaith the Lord of hoſtes: but ye ſaid, Wherein ſhall we returne?

8 Will a man ſpoyle [h] his gods? yet haue ye ſpoyled me: but ye ſay, Wherein haue we ſpoyled thee? In tithes, and offrings.

9 Ye are curſed with a curſe: for yee haue ſpoyled me, euen this whole natiō.

10 Bring ye all þ tithes into the ſtorehouſe that there may bee meate in mine houſe, and proue mee nowe herewith, ſaith the Lord of hoſtes, if I will not open the windowes of heauen vnto you, and powre you out a bleſſing [k] without meaſure.

11 And I will rebuke the [l] deuourer for your ſakes, and he ſhall not deſtroye the fruite of your ground, neither ſhall your vine be baren in the field, ſaith the Lord of hoſtes.

12 And all nations ſhall call you bleſſed: for ye ſhalbe a pleaſant lande, ſaith the Lord of hoſtes.

13 Your wordes haue bene ſtoute [m] againſt mee, ſaith the Lorde: yet ye ſay, What haue we ſpoken againſt thee?

14 Ye haue ſaide, It is in vaine to ſerue God: and what profite is it that

d [illegible]
e [illegible]
f [illegible] to his mercy toward them neuer [illegible].
g Iſai 3[illegible]
h There are none of the heathen ſo barbarous [illegible] the gods of their [illegible] [illegible]
i [illegible] and the [illegible]
k Not hauing reſpect howe much ye neede, but I wil giue you in al abundance, ſo that ye ſhal lacke place to put my bleſſings in.
l Meaning, the caterpiller, and whatſoeuer deſtroyeth corne and fruites.
m The Prophet condemneth them of double blaſphemy againſt God: firſt in that they ſaid that God had no reſpect to them that ſerueth him, and next that the wicked were more in his fauour then the godly.

we haue kept his commandement, and that we walked humbly before ẏ Lord of hoſtes?

15 Therefore wee count the proude bleſſed: euen they that worke wickedneſſe, are ſet vp, & they that tempt God, yea, they are [n] deliuered.

16 [o] Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrãce was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they ſhall be to me, ſaith the Lord of hoſtes, in that day [q] that I ſhal do this, for a flocke, and I will [r] ſpare them, as a man ſpareth his owne ſonne that ſerueth him.

18 Then ſhall you returne, and diſcerne betweene the righteous and wicked, betweene him that ſerueth God, & him that ſerueth him not.

[n] They are not onely preferred to honour, but alſo deliuered from dangers.

[o] After theſe admonitions of the Prophet ſome were liuely touched, & encouraged others to feare God.

[p] Both becauſe the thing was ſtrange, that ſome turned to God in that great and vniuerſall corruption, and alſo that this might be an example of Gods mercies to all penitent ſinners.

[q] When I ſhall reſtore my Church according to my promiſe they ſhall be as mine owne proper goodes.

[r] That is, forgiue their ſinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Eliah ſhould come.

For beholde, the day commeth that ſhall [a] burne as an ouen, and all the proude, yea, and all that do wickedly, ſhall be ſtubble, and the day that commeth, ſhall burne them vp, ſaith ẏ Lorde of hoſtes, and ſhall leaue them neither roote nor branche.

2 But vnto you ẏ feare my Name, ſhall the [b] ſunne of righteouſnes ariſe, & health ſhalbe [c] vnder his wings, and ye ſhall go forth, & grow vp as fat calues.

3 And ye ſhall treade downe the wicked: for they ſhalbe duſt vnder the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of hoſtes.

4 [d] Remember the Lawe of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I will ſende you [e] Eliah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And he ſhal [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [h] and ſmite the earth with curſing.

[a] He propheſieth of Gods iudgements againſt the wicked, who would not receiue Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

[b] Meaning Chriſt, who with his wings or beames of his grace ſhal lighten and comfort his Church, Ephe. 5. 14. & he is called the ſunne of righteouſnes, becauſe in himſelfe he hath al perfection, & alſo the iuſtice of the Father dwelleth in him whereby he regenerateth vs into righteouſnes, clenſeth vs from the filth of this world, and reformeth vs to ẏ image of God.

[c] He ſhall be ſet at libertie and increaſe in the ioye of the Spirit, 2. Corinth. 3. 17.

[d] Becauſe the time was come ẏ the Iewes ſhould be deſtitute of Prophets vntil the time of Chriſt, becauſe they ſhould with more feruent mindes deſire his comming, the Prophet exhorteth them to exerciſe themſelues diligently in ſtudying the Lawe of Moſes in the meane ſeaſon whereby they might continue in the true religion and alſo be armed againſt al tentations.

[e] This Chriſt expoundeth of Iohn Baptiſt, Matth. 11. 14. who both for his zeale and reſtoring of religion is aptly compared to Eliah.

[f] Which as it is true for the wicked, ſo doth it waken the godly and call them to repentance.

[g] He ſheweth wherein Iohns office ſhould ſtand, in the turning of men to God and ioyning the father and children in one vnitie of faith ſo that the father ſhall turne to the religion of his ſonne which is conuerted to Chriſt, and the ſonne ſhall embrace the faith of the true fathers, Abraham, Izhak and Iaakob.

[h] The ſecond poynt of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

THE ENDE OF THE PROPHETS.

DIEU ET MON DROIT

The bookes called Apocrypha, conteining *theſe that follow.*

1.Eſdras.
2.Eſdras.
Tobit.
Iudeth.
The reſt of Eſther.
Wiſdome.
Eccleſiaſticus.
Baruch with the epiſtle of Ieremiah.
The ſong of the three childrē.
The ſtorie of Suſanna.
The idole Bel & the dragon.
1.Maccabees.
2.Maccabees.

Anno.1583.

THE ARGVMENT.

THeſe bookes that follow in order after the Prophets vnto the Newe teſtament, are called Apocrypha, that is, bookes, which were not receiued by a common conſent to bee read and expounded publikely in the Church, neither yet ſerued to proue any point of Chriſtian religion, ſaue inaſmuch as they had the conſent of the other Scriptures called Canonicall to confirme the ſame, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduancement and furtherance of the knowledge of the hiſtorie, and for the inſtruction of godly maners: which bookes declare that at all times God had an eſpeciall care of his Church, and left them not vtterly deſtitute of teachers and meanes to confirme them in the hope of the promiſed Meſſiah, and alſo witneſſe that thoſe calamities that God ſent to his Church, were according to his prouidence, who had both ſo threatned by his Prophets, and ſo brought it to paſſe for the deſtruction of their enemies, and for the triall of his children.

i. Eſdras.

CHAP. I.

1 Joſias appointeth Prieſts, and keepeth the paſſeouer. 7 Offrings for the Prieſts and the people. 11 The order of the Leuites. 23 The vpright life of Joſias. 25 His death and the occaſion thereof, and the lamentation for him. 34 Joachaz appoynted King. 53 The deſtruction of Jeruſalem.

2.King.23.21. 2.Chron.35.a. ANd Joſias kept the *Paſſeouer to his Lorde in Jeruſalem, and offered the Paſſeouer in the fourtenth day of the firſt moneth,

2 And appoynted the Prieſts according to their dayly courſes, being clothed with long garments in the temple of the Lord.

3 And hee ſpake to the Leuites the holy miniſters of Iſrael, that they ſhoulde ſanctifie themſelues to the Lorde, to ſet the holy Arke of the Lord in the houſe, which Salomon the ſonne of King Dauid had built,

4 And ſayde, Yee ſhall no more beare the Arke vpon your ſhoulders: nowe therefore ſerue the Lorde your God, and take the charge of his people of Iſrael, and prepare according to your families and tribes,

5 After the writing of Dauid King of Iſrael, and according to the Maieſtie of Salomon his ſonne, and ſtande in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appoynted before your brethren the children of Iſrael.

6 Offer in order the paſſeouer, and make readie the ſacrifices for your brethren, and keepe the Paſſeouer after the Lordes commandement giuen to Moyſes.

7 And Joſias gaue to the people that was preſent, thirtie thouſande lambes and kids with three thouſand calues.

8 These were giuen of the Kinges poſſeſſions according to the promiſes, to the people, and to the Prieſtes, and to the Leuites. Then gaue Helkias and Zacharias and || Syelus the gouernours of the Temple, to the Prieſtes for the Paſſeouer two thouſand ſixe hundreth ſheepe, and three hundreth calues. || Or, Iehiel.

9 Furthermore, Jechonias, and Samaias, and Nathanael his brother, and || Sabias, and Chielus, and || Jozam captaines gaue to the Leuites for the Paſſeouer fiue thouſande ſheepe, and ſeuen hundreth calues. || Or, Haſabias. || Or, Iehiel. Or, Chonanias.

10 And when theſe things were done, the Prieſts and the Leuites ſtoode in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lorde, as it is written in the bookes of Moyſes: and thus they did in the morning.

12 And they roſted the Paſſeouer with fire as *apperteyned, and they ſodde their offerings with perfumes in caldrons and pottes, Exod.12.f.

13 And ſet it before all them that were of the people, and afterward they prepared for themſelues, and for the Prieſts their brethren the ſonnes of Aaron.

14 For the Prieſts offred the fat vnto the euening, and the Leuites did make readie for themſelues, and for the Prieſts their brethren the ſonnes of Aaron.

15 And the holy ſingers, the ſonnes of Aſaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Aſaph, and Azarias, † Eddinus, which was of the Kings appointment. Or, Ieduthun.

16 And the porters were at euery gate, ſo that it was not lawfull, that any ſhoulde paſſe his ordinarie watch: for their brethren the Leuites made readie for them.

17 And in that day thoſe things which apperteyned to the ſacrifice of the Lorde, were accompliſhed, that they might offer the Paſſeouer,

18 And offer ſacrifices vpon the altar of the Lord, according to the commandement of King Joſias.

19 So the children of Iſrael, which were preſent at that tyme, kept the Paſſeouer and the feaſt of vnleauened bread ſe-

uen dayes.

20 And there was not ſuch a Paſſeouer kept in Iſrael ſince the time of Samuel the Prophet.

21 And all the Kings of Iſrael did not offer ſuch a Paſſeouer, as did Ioſias, and the Prieſts, and the Leuites, & the Iewes, and all Iſrael, which were founde to remaine in Ieruſalem.

22 In the eighteenth yeere of the reigne of Ioſias was this Paſſeouer kept.

23 The workes of Ioſias were vpright before his Lorde with a heart full of godlineſſe.

24 And concerning the things which came to paſſe in his time, they are written before, to wit of thoſe that ſinned and did wickedly againſt the Lord, aboue euery nation and kingdome, and grieued him with ſenſible things, ſo that the wordes of the Lord ſtoode vp againſt Iſrael. [illegible]

25 ¶ *Nowe after all theſe actes of Ioſias, it came to paſſe that whē Pharao king of Egypt came to moue warre at Carchamis vpon Euphrates, Ioſias went out againſt him.

26 But the King of Egypt ſent to him, ſaying, What haue I to doe with thee, O king of Iudea?

27 I am not ſent of the Lord God againſt thee: but my warre is vpon Euphrates, and nowe the Lord is with mee, and the Lorde haſteneth mee forward: depart from mee, and be not againſt the Lord.

28 But Ioſias woulde not turne backe his chariot from him, but prepared himſelfe to fight with him, not regarding the words of Ieremias the Prophet by the mouth of the Lorde.

29 But he ſet himſelfe in battell aray againſt him in the field of Megeddo, and the Princes came downe to King Ioſias.

3 And the King ſaide to his ſeruants, Conuey me out of the battell, for I am very weake. And by and by his ſeruants brought him out of the battell.

31 So hee gate vp on his ſeconde chariot, and being come againe to Ieruſalem he changed his life, and was buryed in his fathers graue.

32 And in all Iudea was Ioſias bewayled, yea Ieremias the Prophet did lament for Ioſias, and the gouernours and their wiues did lament him vnto this day: and this was ordeyned in all the kindred of Iſrael, to be done continually.

33 But theſe things are written in the booke of the ſtories of the Kings of Iudea, and euery one of the acts that Ioſias did, and his glorie, and his knowledge in the Lawe of the Lorde, and the things which he did before, and the things now rehearſed are regiſtred in the booke of the Kings of Iſrael and Iudea.

34 Then they of the nation tooke *Ioachaz the ſonne of Ioſias, & made him King in ſteade of his father Ioſias, when he was three and twentie yeere olde. [illegible]

35 And hee reigned in Iudea and in Ieruſalem three moneths: for the King of Egypt depoſed him from reigning in Ieruſalem.

36 Hee taxed alſo the people of an hundreth talents of ſiluer, and one talent of golde.

37 And the King of Egypt made Ioacim his brother King of Iudea and Ieruſalem.

38 And hee bound Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeere olde was Ioacim, when hee reigned in Iudea and Ieruſalem, and hee did euill in the ſight of the Lorde.

4 Wherefore againſt him came vp Nabuchodonoſor king of Babylon, who when hee had bound him with a chaine of braſſe, lead him away into Babylon.

41 Then Nabuchodonoſor tooke of the holy veſſels of the Lord, and caried them away, & ſet them in his temple at Babylon.

42 But all his actes, and his prophanation and his reproch are writtē in the booke of the Chronicles of the kings.

43 And Ioacim his ſonne reigned for him: and when he was made king, hee was eighteene yeere olde.

44 And hee reigned three moneths and ten dayes in Ieruſalem, and hee did euill in the ſight of the Lord.

45 ¶ So a yeere after Nabuchodonoſor ſent and brought him to Babylon with the holy veſſels of the Lord.

46 And he made Sedecias King of Iudea and Ieruſalem, when hee was one and twentie yeere olde, and hee reigned eleuen yeeres.

47 And hee did euill in the ſight of the Lorde, neither did he feare the wordes ſpoken *by Ieremias the Prophet from the mouth of the Lord. Iere.38.22.

48 For after that he was ſworne to king Nabuchodonoſor, hee forſware himſelfe by the Name of the Lorde and fell away, and hardened his necke and his heart, and tranſgreſſed the Lawes of the Lorde God of Iſrael.

49 Alſo the gouernours of the people, and the Prieſts committed many things againſt the Lawes, and paſſed all the pollutions of all nations, and polluted the Temple of the Lorde, which was ſanctified in Ieruſalem.

50 Neuertheleſſe the God of their fathers ſent his meſſengers to cal them backe, becauſe hee ſpared them and his owne Tabernacle.

51 But they derided his meſſengers, and in the day, that the Lord ſpake vnto them, they mocked his Prophets,

52 So that hee, being moued to anger againſt his people for their great wickednes, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the ſword round about their holy Temple, neither did they ſpare yong man, nor maiden, neither old man, nor child among them.

54 But he deliuered them all into their hands, and all the holy veſſels of the Lord, both great and ſmall with the veſſels of the Arke of God: and they tooke, and caried away the Kings treaſures into Babylon.

55 And they ſet fire in the houſe of the Lord, & brake downe the walles of Ieruſalem, and burnt their towers with fire.

56 They conſumed alſo all the precious things thereof, and brought them to naught, and thoſe that were left by the ſworde, he caried away into Babylon.

57 And they were ſeruants to him, and to his children till the Perſians reigned, to fulfill the word of the Lord by the mouth of *Ieremias,

Iere.25.11 & 29.10.

58 And that the lande might inioy her Sabbaths all the time, that it was deſolate, till ſeuentie yeres were accompliſhed.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He ſent the holy veſſels. 11 The names of them that returned. 16 Their aduerſaries did let the building, and the kings letters for the ſame.

2.Chro.36.22. Ezra 1.1.

IN* the firſt yeere of the reigne of Cyrus King of the Perſians, to fulfill the worde of the Lorde by the mouth of Ieremias,

2 The Lord raiſed vp the ſpirit of Cyrus king of the Perſians, and hee made proclamation throughout all his kingdome, euen by expreſſe letters,

3 Saying, Thus ſayeth Cyrus King of the Perſians, The Lord of Iſrael, euen the moſt high Lord, hath made mee King ouer the whole world,

4 And he hath commanded me to build him an houſe in Ieruſalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord euen his Lord be with him, & let him go vp to Ieruſalem, which is in Iudea and builde the houſe of the Lord of Iſrael: he is the Lord which dwelleth in Ieruſalem.

6 All they then that dwell in the places round about, thoſe, I ſay that are in his place, let them helpe him with gold & ſiluer,

7 With giftes, with horſes and cattell, & other things, which ſhalbe brought according to the vowes, vnto the Temple of the Lord, which is in Ieruſalem.

8 ¶ Then aroſe the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Prieſtes and Leuites, and all whoſe minde the Lord had moued to goe vp, and buylde an houſe to the Lord in Ieruſalem.

9 And thoſe that were about them, helped them in all things with ſiluer and gold, horſes and cattell, and with diuers vowes of many whoſe mindes were ſtirred vp.

10 Alſo King Cyrus brought out the holy veſſels of the Lord, which Nabuchodonoſor had caried out of Ieruſalem, and had conſecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Perſians had brought them out, hee deliuered them to Mithridates his treaſurer,

12 By whom they were giuen to ||Abaſſar the gouernour of Iudea.

||Or, Shaſhbazzar, or * Sanabaſſar.

13 Whereof this was the number: a thouſand golden cuppes, and a thouſand ſiluer cuppes, baſins of ſiluer for the ſacrifices, nine and twentie violes, of golde thirtie and of ſiluer two thouſand, foure hundreth and ten, and a thouſand other veſſels.

14 So all the veſſels of golde and ſiluer, which they caried away, were fiue thouſand, foure hundreth, three ſcore and nine.

15 They were brought by Sanabaſſar with them of the captiuitie of Babylon to Ieruſalem.

16 ¶ But *in the time of Artaxerxes king of the Perſians Beleemus, and Mithridates, and Tabellius, and Rathumus and Beeltethmus, and ||Semellius the ſecretarie, and others which were ioyned to theſe, dwelling in Samaria and in other places, wrote vnto him this epiſtle here following againſt them, that dwelt in Iudea and Ieruſalem, TO THE KING ARTAXERXES OVR LORD,

||Or, Shimſhai.

17 Thy ſeruants, Rathumus the writer of things that come to paſſe, & Semellius the ſecretarie, and the reſt of their counſell, and the iudges which are in Coeloſyria and Phenice.

18 Be it nowe therefore knowen to our

lord the King, that the Iewes which came vp from you, are come to vs into Ieruſalem, that rebellious and wicked citie, and buyld the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles bee finiſhed, they will not onely not indure to pay tribute, but will alſo reſiſt Kings.

20 And becauſe the things, perteining to the Temple, go forward, we thought it not meete to paſſe ouer ſuch a thing,

21 But to declare it to our lord the King, that if it be thy pleaſure, it may bee ſought out in the bookes of thy fathers,

22 And thou ſhalt finde in the Chronicles the writings concerning theſe things, and ſhalt know that this citie did alwaies rebel, and did trouble both Kings and cities,

23 And that ẏ Iewes are rebellious, raiſing alwayes warres therein: for the which cauſe alſo this citie was made deſolate.

24 Now therefore, O lord the King, we declare it, that if this citie bee built and the walles thereof repaired, you ſhall haue no more paſſage into Coeloſyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to paſſe, and to Beeltethmus, and to Samellius the ſecretarie, and to the reſt of thoſe that were ioined with them, and to the dwellers of Samaria, Syria and Phenice, theſe things that followe.

26 I haue read the epiſtle, which ye ſent to mee: therefore I commaunded, that it ſhoulde bee ſought out, and it was founde, that this citie hath alwaies practiſed againſt kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie Kinges and fierce haue reigned in Ieruſalem, which tooke tribute of Coeloſyria, and Phenice.

28 Now therefore I haue commanded to forbid theſe men to build vp the city, & that it be taken heede that no more be done,

29 And that thoſe wicked things, which ſhould moleſt the King, go not forward.

30 Then when Rathumus, and Semellius the ſecretarie and the reſt, which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with ſpeede to Ieruſalem with horſes and men in aray,

31 And began to let them which built, ſo that the building of the Temple in Ieruſalem ceaſed vnto the ſecond yere of the reigne of Darius King of the Perſians.

CHAP. III.

1 The feaſt of Darius. 16 The three wiſe ſentences.

NOw when Darius reigned, hee made a great feaſt to all his ſubiectes and to al thoſe of his owne houſe, and to all the Princes of Media and Perſia,

2 And to al the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and ſeuen and twentie prouinces.

3 And when they had eaten and drunke, and were ſatiſfied, they departed, and King Darius went into his chamber, and ſlept, till he wakened againe.

4 ¶ In the meane time three yong men of the garde, keepers of the kings body, ſaid one to another,

5 Let euery one of vs ſpeake a ſentence, [and he that ſhal ouercome, and whoſe ſentence ſhall appeare wiſer then the others, Darius the King ſhal giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to ſleepe in golde, and a chariot with bridles of gold, & head tyre of fine linnen, and a chaine about his necke.

7 And he ſhall ſit next to Darius for his wiſedome, and ſhalbe called Darius couſin.

8 Then euery man wrote his ſentence & ſealed it, and put it vnder ẏ pillowe of King Darius,

9 And ſaide, when the King roſe, they would giue him the writing, and whoſe ſentence the King & the three Princes of Perſia ſhould iudge to be wiſeſt, to him ſhould ẏ victorie be giuen, as it was appointed.

10 One wrote, The wine is ſtrongeſt.

11 The other wrote, The King is ſtrongeſt.

12 The other wrote, Women are ſtrongeſt, but trueth ouercommeth all things.

13 ¶ And when the king roſe, they tooke the writings and gaue them to him, and hee read them,

14 And ſent and called all the noble men of Perſia and of Media, & the gouernours and the captaines, and lieutenants, and the conſuls,

15 And ſate him downe in the counſell, & the writing was read before them.

16 Then he ſaid, Call the yong men, that they may declare their owne ſentences. So they called them, and they came in.

17 Then he ſaid vnto them, Declare vnto vs the writings. So the firſt begã, which had ſpoken of the ſtrength of wine,

18 And ſaide on this maner, O ye men, howe ſtrong is wyne! it deceiueth all men

that drinke it.

19 It maketh the minde of the King and of the fatherleſſe both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth alſo euerye thought into ioy and gladnes, ſo that one remembreth no maner of ſorowe, nor det.

21 It maketh euery heart riche, ſo that one remembreth neither King nor gouernour, and cauſeth to ſpeake all thinges by ‖talents.

‖Or, pounds

22 When men haue drunke, they haue no minde to loue either friendes or brethren, and a litle after they drawe out ſwords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine ſtrongeſt, which compelleth to doe ſuch thinges? and hee helde his peace when hee had thus ſpoken.

CHAP. IIII.

Of the ſtrength of a King. 13 Of the ſtrength of women. 34 Of the ſtrength of trueth, which ſentence is approued. 47 And his petition granted.

Then the ſecond which had ſpoken of the ſtrength of the King, began to ſay,

2 O ye men, are not men ſtrongeſt, which beare rule by lande & by ſea, and ouer all things which are in them?

3 But the King is yet greater: for hee ruleth all things, and is Lord of them, ſo that they doe all thinges which he commandeth them.

4 If hee bid them make warre one againſt another, they doe it: if he ſende them out againſt the enemies, they go and breake downe mountaines and walles & towers.

5 They kill and are killed, and doe not paſſe the commandement of the King: if they ouercome, they bring all to the King, as well the ſpoyles as all other things,

6 And thoſe alſo which goe not to warre and battel, but til the earth: for, when they haue ſowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if he bid, Kill, they kill: if he ſay, Spare, they ſpare.

8 [If] he bid, Smite, they ſmite: [if] he bid them, Make deſolate, they make deſolate: [if] he bid, Buylde, they buylde.

9 [If] he bid, Cut off, they cut off: [if] he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in ye meane while he ſitteth downe, he eateth, and drinketh & ſleepeth.

11 For theſe keepe him rounde about: neither can any one goe and doe his owne buſines, neither are they diſobedient vnto him.

12 O ye men, howe ſhould not the King be ſtrongeſt, ſeeing he is thus obeyed! So he helde his tongue.

13 ¶ Then the third which had ſpoken of women and of the trueth (this was Zorobabel) began to ſpeake,

14 O ye men, neither the mightie King, nor many men nor wine is ſtrongeſt: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the King and all the people which beare rule by ſea and by land.

16 Euen of them were they borne, & they nouriſhed them, which planted the vines, of which the wine is made.

17 They alſo make mens garments and make men honorable, neither can men bee without women.

18 And if they haue gathered together gold and ſiluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all thoſe things and giue them ſelues wholy vnto her, and gape, and gaze vpon her, and all men deſire her more then golde, or ſiluer, or any precious thing?

20 A man leaueth his owne father which hath nouriſhed him, & his owne countrey, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, & neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his ſword and goeth foorth to kill and to ſteale, and to ſayle vpon the ſea, and vpon riuers,

24 And hee ſeeth a lion & goeth in darkenes, and when he hath ſtollen, rauiſhed and ſpoyled, he bringeth it to his loue.

25 Wherefore a man loueth his own wife more then father or mother.

26 Yea, many haue runne madde for women, and haue bene ſeruants for them.

27 Many alſo haue periſhed and haue erred and ſinned for women.

28 Now therefore do you not beleue me? is not the King great in his power? doe not all regions feare to touch him?

29 [Yet] I ſawe him and Apame, the Kinges concubine, the daughter of the famous Bartacus, ſitting on the right hand of the King.

30 And ſhe tooke the crowne off the kings

head and put it vpon her owne, and ſtrooke the king with her left hand.

31 Yet in the meane ſeaſon the king gaped and gazed on her: and if ſhe laughed at him, he laughed: & if ſhee were angrie with him, he did flatter her that he might bee reconciled with her.

32 How then, O ye men, are not women more ſtrong ſeeing they doe thus?

33 ¶ Thē the King and the Princes looked one vpon another, & he began to ſpeake of the trueth.

34 O yee men, are not women ſtronger? great is the earth, and the heauē is hie, and the ſunne is ſwift in his courſe: for hee turneth rounde about heauen in one daye, and runneth againe unto his owne place.

35 Is not hee great that maketh theſe things? therefore the trueth is greater and ſtronger then all.

36 All the earth calleth for trueth, & the heauen bleſſeth it: and all things are ſhaken and tremble: neither is there any vniuſt thing with it.

37 The wine [is] wicked, the king [is] wicked, women are wicked, & all the children of men are wicked, and al their wicked workes are ſuch, and there is no trueth in them, and they periſh in their iniquitie.

38 But trueth doeth abide, and is ſtrong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of perſons nor difference: but ſhe doth the things which are iuſt, and abſteineth from vniuſt [and wicked thinges, and all men fauour her workes.

40 Neither is there any vniuſt thing in her iudgement, and ſhe is the ſtrength & the kingdome and the power, and maieſtie of al ages. Bleſſed be the God of trueth.

41 So he ceaſed to ſpeake, and thē all the people cryed and ſaide, Trueth is great and ſtrongeſt.

42 Then the King ſayd vnto him, Aſke what thou wilt beſides that which is appoynted, and wee will giue it thee, becauſe thou art founde the wiſeſt, and thou ſhalt haue libertie to ſit by me, and ſhalt be called my couſin.

43 ¶ Then he ſaid to the king, Remember the vowe that thou haſt vowed to build Ieruſalem, in the day that thou tookeſt the kingdome,

44 And to ſend againe al the veſſels that were taken out of Ieruſalem, which Cyrus ſet apart when he made a vow to cut of Babylon, and vowed to ſend them thither.

45 Thou alſo haſt vowed to buylde the Temple, which the Idumeans burnt whē Iudea was deſtroyed by the Chaldeans.

46 And nowe, O lorde the King, this is that which I deſire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldeſt accompliſh the vowe which thou haſt vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius riſing vp, kiſſed him, and wrote him letters to all the ſtewardes and lieutenants, and captaines, and gouernours, that they ſhoulde bring on the way both him, and all that were with him, which went vp to builde Ieruſalem.

48 And he wrote letters to all the lieutenants in Coeloſyria and Phenice, and to thē that were in Libanus, that they ſhoulde bring ceder wood from Libanus to Ieruſalem, and builde the citie with him.

49 And he wrote for al yͤ Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor ſtewarde ſhoulde enter into their doores,

50 And that all the region which they kept, ſhoulde pay no tribute, and that the Idumeans ſhoulde let goe the villages of the Iewes which they helde,

51 And that euery yeere there ſhoulde be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a cōmandement to offer ſeuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to builde the citie, ſhoulde haue libertie, as well they as their poſteritie, and all the Prieſtes that went away.

54 He wrote alſo touching the charges and the Prieſtes garment, wherein they ſhoulde miniſter.

55 And he wrote that they ſhoulde giue the Leuites their charges vntill the houſe were finiſhed, and Ieruſalem built.

56 Alſo he wrote that they ſhoulde giue penſions and wages to them that kept the citie.

57 And he ſent away all yͤ veſſels which Cyrus had ſet apart out of Babylon, and what ſo euer Cyrus had commanded to do, he alſo commanded to doe it, and to ſend to Ieruſalem.

58 And when the ‖ yong man was gone forth, he lift vp his face to heauen towards Ieruſalem, and gaue thankes to the King of heauen,

‖ Or, Zorobabel.

59 Saying, Of thee is the victorie, and

of thee is wiſedome, and of thee is glorie, & I, am thy ſeruant.

60 Bleſſed be thou which haſt giuen me wiſedome: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So hee tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they bleſſed the God of their fathers, becauſe he had giuen them freedome and libertie

63 To go vp and to buyld Ieruſalem, & the Temple, where his Name is renowmed and they reioyced with inſtruments of muſicke and ioy, ſeuen dayes.

CHAP. V

1 The number of them that returne from the captiuitie. 42 Their vowes and ſacrifices. 54 The Temple is begun to be buylt. 66 Their enemies would craftily ioyne with them.

Ezra 2.1.

AFter * theſe things, the chiefe of the houſes of their fathers were choſen after their tribes, and their wiues, and their ſonnes, and their daughters, and their ſeruantes, and their maides, and their cattell.

2 And Darius ſent with thẽ a thouſand horſemen, till they were reſtored to Ieruſalem in ſafetie, and with muſicall inſtruments, with tabrets and flutes.

3 And all their brethren played: thus hee cauſed them to goe vp together with them.

4 ¶ And theſe are the names of the men that went vp after their families, by their tribes, and, after the order of their [illegible]gnitie.

5 The Prieſts. The ſonnes of Phinees, the ſonne of Aaron, Ieſus ſonne of Ioſedec, ſonne of Saraias, and Ioacim the | ſonne of Zorobabel, the ſonne of Salathiel of the houſe of Dauid, of the kinred of Phares, of the tribe of Iuda.

6 | Who ſpake wiſe words to Darius the king of the Perſians in the ſecond yeere of his reigne, in the moneth Niſan, which is the firſt moneth. Or, Zorobabel.

7 ¶ And theſe are they of Iudea, which came out of the captiuitie, where they dwelt, whome Nabuchodonoſor King of Babylon had caried away into Babylon,

8 And returned vnto Ieruſalem and to the reſt of Iudea, euery one into his owne citie: Which came with Zorobabel, and Ieſus, Nehemias, Zacharias, Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides. Or, Seraia.

9 The number of them of the nation and their gouernours: the ſonnes of Phares two thouſand an hundreth ſeuentie & two, the ſonnes of Saphat foure hundreth, ſeuentie and two.

10 The ſonnes of Ares ſeuen hundreth, fiftie and ſix. Or, Arah.

11 The ſonnes of Phaath Moab, two thouſand, eight hundreth and twelue.

12 The ſonnes of Elam a thouſand, two hundreth, fiftie and foure: the ſonnes of Zathui nine hundreth fourtie and fiue: the ſonnes of Corbe ſeuen hundreth and fiue: the ſonnes of Bani ſix hundreth, fourtie and eight.

13 The ſonnes of | Bibe ſix hundreth, twentie and three: the ſonnes of Sadas three thouſande, two hundreth, twentie and two. Or, Bebai. Or, Azgad.

14 The ſonnes of Adonikan, ſix hundreth, ſixtie & ſeuen: the ſonnes of Bagoi, two thouſand, ſixtie and ſix: the ſonnes of Adinu, foure hundreth, fiftie and foure.

15 The ſonnes of Aterezias, ninetie and two: the ſonnes of Ceilan and Azetas, ſixtie and ſeuen: the ſonnes of Azuran foure hundreth, thirtie and two. Or, Ater, Ezekias.

16 | The ſonnes of Ananias, an hundreth and one: the ſonnes of Arom, and the ſonnes of Baſſa, three hundreth, twentie & three: the ſonnes of Arſiphurith, an hundreth and two. [illegible]

17 The ſonnes of Meterus, three thouſand and fiue: the ſonnes of Bethlomon, an hundreth, twentie and three.

18 They of | Netophas, fiftie and fiue: they of Anathoth, an hũdreth, fiftie & eight: they of Bethſamos, fourtie and two. Or, Netophah. Or, Anathoth.

19 They of Cariathiarius, twentie and fiue: they of Caphiras and Beroth, ſeuen hundreth, fourtie and three: they of Piras, ſeuen hundreth. Or, Kiriath-iarim. Or, Pirah.

20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of Cirama and Gabdes, ſix hundreth, twentie and one. Or, Arama.

21 They of | Macalon, an hundreth twentie and two: they of Betolius, fiftie & two: the ſonnes of Nephis, an hundreth, fiftie and ſix. Or, Macmas. Or, Bethel. Or, Nebo.

22 The ſonnes of Calamolalus and Onus ſeuen hundreth, twentie and fiue: the ſonnes of Ierechus, three hundreth, fourtie and fiue.

23 The ſonnes of Annaas, three thouſand, three hundreth and thirtie. Or, Senaah.

24 The Prieſts, the ſonnes of Ieddu, the ſonne of Ieſus, which are counted among yͤ ſonnes of Sanaſib, nine hundreth,

ſeuentie and two: the ſonnes of Meruth, a thouſand fiftie and two.

25 The ſonnes of Phaſſaron, a thouſand, fourtie & ſeuen: the ſonnes of Carme, a thouſand, and ſeuenteene.

26 ¶ The Leuites. The ſonnes of Ieſue, Cadmiel, Bannu and Suiu, ſeuentie & foure.

27 ¶ The ſonnes which were holy ſingers. The ſonnes of Aſaph, an hundreth, fourtie and eight.

28 ¶ The porters. The ſonnes of Salum, the ſonnes of Iatal, ẏ ſonnes of Tolman, the ſonnes of Dacobi, the ſonnes of Teta, the ſonnes of Sami: all were an hundreth, thirtie and nine.

29 The miniſters of the Temple. The ſonnes of Eſau, the ſonnes of Aſipha, The ſonnes of Tabaoth, the ſonnes of Ceras, the ſonnes of Sud, the ſonnes of Phaleu, the ſonnes of Labana, the ſonnes of ‖ Agraba,

30 The ſonnes of Acua, the ſonnes of Outa, the ſonnes of Cetab, the ſonnes of Agaba, the ſonnes of Subai, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of ‖ Geddur.

31 The ſonnes of ‖ Airus, the ſonnes of Daiſan, the ſonnes of Noeba, the ſonnes of Chaſeba, the ſonnes of Gazera, the ſonnes of Azias, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of Baſthai, the ſonnes of Aſana, the ſonnes of Meani, the ſonnes of Naphiſi, the ſonnes of Acub the ſonnes of Acipha, ẏ ſonnes of Aſur the ſonnes of Pharacim, ẏ ſonnes of ‖ Baſaloth.

32 The ſonnes of Meeda, the ſonnes of Coutha, the ſonnes of Corea, the ſonnes of Charcus, the ſonnes of Aſerar, the ſonnes of Thomoi, the ſonnes of ‖ Naſith, the ſonnes of Atipha.

33 The ſonnes of the ſeruants of Salomon. The ſonnes of Aſaphion, the ſonnes of Pharira, the ſonnes of Ieeli, the ſonnes of Lozon, the ſonnes of Iſdael, the ſonnes of Sapheth.

34 The ſonnes of Agia, the ſonnes of Phachareth, the ſonnes of Sabie, the ſonnes of Sarothie the ſonnes of Maſias, the ſonnes of Gar, the ſonnes of Addus, the ſonnes of Subas, the ſonnes of Apherra the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allom.

35 All the miniſters of the Temple, and the ſonnes of the ſeruantes of Salomon, were three hundreth, ſeuentie and two.

36 Theſe came vp from ‖ Thermeleth and Thelerſas: Caraathalat and Aalar leading them.

37 Neither could they ſhew their families nor their ſtocke howe they were of Iſrael, the ſonnes of Ladan ẏ ſonne of Ban, the ſonnes of ‖ Necodan, ſix hundreth fiftie and two.

38 And of the Prieſts thoſe which exerciſed the office of Prieſts, and were not found, the ſonnes of Obdia, the ſonnes of Accos, the ſonnes of Addus, * which had taken for wife Augia, one of the daughters of Berzelaus,

39 And was called after his name: and when the deſcription of the kinred of theſe men had bene ſought in the regiſter, and could not be founde, they were ſet apart frõ the office of Prieſts.

40 For Neemias and Attharias ſaide to them, that they ſhould not be partakers of the holy things, till there aroſe an high Prieſt clothed with doctrine and trueth.

41 So all they of Iſrael from them of twelue yeere olde and litle children, were fourtie thouſand beſides men ſeruants and women ſeruants, two thouſand, three hundreth and ſixtie.

42 Their ſeruantes and handmaides were ſeuen thouſand, three hũdreth, fourtie and ſeuen: the ſinging men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth, thirtie and fiue: and horſes, ſeuen hundreth, thirtie and ſixe: mules, two hundreth, fourtie and fiue: beaſtes that bare the yoke, fiue thouſande, fiue hundreth, twentie and fiue.

44 And there were of the gouernours after their families, which whẽ they were come to the Temple in Ieruſalem, vowed to builde the houſe in his owne place according to their power,

45 And to giue to the treaſure of the workes, a thouſand pound in golde, & fiue thouſand pound in ſiluer, and an hundreth prieſtly garmentes.

46 And the Prieſts and the Leuites and the people dwelt in Ieruſalem and in the countrey, and the holy ſingers and the porters and all Iſrael in their villages.

47 ¶ But * when the ſeuenth moneth was nere, and when the children of Iſrael were euery one at home, they were all gathered together with one accorde into the open place of the firſt gate, which is toward the Eaſt.

48 Then Ieſus the ſonne of Ioſedec and his brethren the Prieſts, with Zorobabel the ſonne of Salathiel and his brethren, riſing vp, made ready the altar of

the God of Iſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyſes the man of God.

50 Whyther alſo there were gathered agaynſt them of all nations of the lande: but they dreſſed the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offered ſacrifices according to the ſeaſon, and burnt offerings to the Lord, morning and euening.

Leuit.23. 34.

51 They kept alſo the feaſt of tabernacles, as it is * ordeined in the Lawe, and offered ſacrifices euery day, as was requiſite,

52 And afterwarde, the continuall oblations and offerings of the Sabbaths and of the new moneths and of all holy feaſts.

Esdr.3.6.

53 ¶ And all * they which had made any vowe to God, beganne to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the Temple of God was not yet built.

54 They gaue alſo money to the maſons and to the workemen, and meate and drinke with gladnes,

55 And charets to the Sidonians and to thoſe of Tyrus to bring Ceder wood out of Libanus, which ſhould be brought by flots to the hauen of Ioppe according to the commandemẽt giuen vnto them by Cyrus king of Perſia.

56 And in the seconde yeere and ſeconde moneth came into the Temple of God in Ieruſalem, Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec, and their brethren, and the Prieſts and Leuites, and all they that came out of captiuitie into Ieruſalem,

Ecclus.49. 12.

57 And * layed the foundation of ẏ houſe of God in the firſt day of the ſecond moneth of the ſecond yeere after their returne into Iudea and Ieruſalem.

58 And they appointed the Leuites from twentie yeere olde ouer the workes of the Lord, and Ieſus and his ſonne, and his brethren, and his brother Cadmiel, and the ſonnes of Madiabon with the ſonnes of Ioda, the ſonne of Heliadun, with their ſonnes, and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the houſe of God: thus the workemen built the Temple of the Lord.

59 And the Prieſts ſtoode clothed with their long garmentes with muſicall inſtruments and trumpets, and the Leuites the ſonnes of Aſaph with cymbales,

60 Singing and bleſſing the Lorde, according to the ordinance of Dauid King of Iſrael.

61 And they ſung with loud voyce ſongs to the praiſe of the Lord, becauſe his mercie and glorie is for euer in all Iſrael.

62 Then all the people blew trumpets, and cryed with loude voyce, prayſing the Lorde for the raiſing vp of the houſe of the Lord.

63 Alſo ſome of the Prieſts and Leuites, and chiefe mẽ, to wit, the Auncients which had ſeene the former houſe,

54 Came to ſee, the building of this with weeping and great crying, and many with trumpets and ioy, cryed, with loude voyce,

65 So that the people coulde not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blewe trumpets, ſo that they were heard farre of.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to knowe what noyſe of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Iſrael.

68 Wherefore they comming to Zorobabel, and Ieſus, and the chiefe of the families, ſaid vnto thẽ, Let vs build alſo wͭ you.

69 For we obey your Lorde, as you doe, and ſacrifice vnto him ſince the dayes of Aſbaſareth king of ẏ Aſſyriãs, which brought vs hither.

Or, Aſnazar, Aſarhaddon.

70 Then Zorobabel, and Ieſus, and ẏ chiefe of the families of Iſrael ſaid to them, It doth not appertaine to vs, and to you to builde an houſe to the Lord our God.

71 For we alone will builde it to ẏ Lord God of Iſrael, as it becommeth vs, and as * Cyrus the king of the Perſians bade vs.

Esdr.4.3.

72 Howbeit the people of the land made them ſluggiſh that were in Iudea, & letted them to build the worke, & by their ambuſhments and ſeditions and conſpiracies hindred the finiſhing of the building,

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnes would let them 7 His Epiſtle to Darius. 23 The kings anſwere to the contrarie

Esdr.5. 1.

BUt * in the ſeconde yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophetes prophecied to the Iewes, euẽ vnto them that were in Iudea & Ieruſalem, in the name of the of the Lord God of Iſrael, which they called ‡ vpon.

‡Gre. vpon them.

2 Then Zorobabel ſonne of Salathiel, and Ieſus the ſonne of Ioſedec ſtoode vp, and began to build the houſe of the Lorde, which is in Ieruſalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siſinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And ſaid vnto them, By whoſe commandement build you this houſe and this building, & enterpriſe all theſe other things? and who are the builders that enterpriſe ſuch things?

5 But the Ancients of the Iewes had grace of the Lord after that hee had viſited the captiuitie,

6 That they were not letted to builde, vntill it was ſignified vnto Darius of theſe matters, and an anſwere was receiued.

7 ¶ The copie of the Epiſtle, which hee did write and ſende to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, preſidentes in Syria and Phenice, ſalute King Darius.

8 It may pleaſe the King our maſter plainely to vnderſtand, that when we came to the countrey of Iudea, and entred into yͤ citie of Ieruſalem, we founde in the citie of Ieruſalem the Ancients of the Iewes that were of the captiuitie,

9 Building an houſe to the Lorde, great and new, of hewen ſtones, & of great price, and the timber all ready layde vpon the walles.

10 And theſe workes are done with great ſpeede, yea, and the worke hath good ſucceſſe in their hands ſo that it wil be finiſhed with all glorie and diligence.

11 Then we aſked their Ancients, ſaying, By whoſe commandement build you this houſe, and lay the foundation of theſe workes?

12 We aſked them theſe things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.

13 But they anſwered, ſaying, Wee are the ſeruants of the Lord, which hath created the heauen and the earth.

1.King.6.1. 14 And * this houſe was built vp many yeres ago by a king of Iſrael great & ſtrōg, and was finiſhed.

15 But when our fathers, prouoking [God] to wrath, ſinned againſt the Lord of Iſrael, [which is in heauen, * hee deliuered them into the handes of Nabuchodonoſor king of Babylon of the Chaldeans,

*King. 24.b.

16 Who brake downe the houſe [and] burnt it, and caried the people captiue to Babylon.

17 But in the firſt yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this houſe ſhoulde bee built vp.

18 And the holy veſſels of golde and of ſiluer, which Nabuchodonoſor had caried out of the houſe at Ieruſalem, and had dedicated them in his owne temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanabaſſarus ruler.

‖ Or Saſabaſar.

19 And a commandement was giuen vnto him, that he ſhould cary away thoſe veſſels, and put them in the Temple at Ieruſalem, and that this Temple of the Lorde ſhould be built in this place.

20 Then the ſame Sanabaſſarus, being come hither, layed the foundations of the houſe of the Lord at Ieruſalem, and ſince that time till nowe, it is in building, [and] is not finiſhed.

21 Nowe therefore if it pleaſe the King, let it be ſought vp in the kings libraries concerning Cyrus.

22 And if it be founde that the building of the houſe of the Lord at Ieruſalem hath bene done by the conſent of king Cyrus, and if it ſeeme good to the lorde our King let him make vs anſwere concerning theſe things.

23 Then King Darius commanded to ſearche in the kings libraries, that were in Babylon, & there was founde in Ecbatane, which is a tower in the region of Media, a place where ſuch things were layed vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, King Cyrus commanded the houſe of the Lorde at Ieruſalem to bee builded, where they did ſacrifice with the continuall fyre.

25 Of the which the height [ſhould be] of threeſcore cubites yͤ breadth of threeſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrie, and that the coſtes ſhould be payed out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord, aſwell thoſe of golde as of ſiluer, which Nabuchodonoſor had caried out of the houſe in Ieruſalem, and brought vnto Babylon, ſhould bee reſtored to the houſe, which is in Ieruſalem, and ſet in the place

where they were [afore.]

27 Alſo hee commanded that Siſinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and thoſe which were conſtitute captaines in Syria and Phenice, ſhould take heed to refrayne from that place, and to ſuffer Zorobabel the ſeruant of the Lorde, and gouernour of Judea, and the Elders of the Jewes to builde that houſe of the Lorde in that place.

28 And I alſo haue commanded to build it cleane vp agayne, and that they bee diligent to helpe them of the captiuitie of the Jewes, till the houſe of the Lorde bee finiſhed,

29 And that ſome part of the tribute of Coeloſyria and Phenice ſhoulde be diligently giuen to theſe men for ſacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes and lambes:

30 Alſo corne, and ſalt, and wine, and oyle continually euery yere without fayle, as the Prieſts, which are in Jeruſalem ſhal teſtifie to be ſpent euery day,

31 That offrings may be made to yͤ high God for the king, and his children, and that they may pray for their liues.

32 Furthermore hee commaunded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or writtē, or derogate any thing thereof, that a tree ſhoulde bee taken out of his poſſeſſion, and he be hanged theron, and that his goods ſhould be the Kings.

33 And therefore let yͤ Lord whoſe name is there called vpon, deſtroy euery king and nation, which ſtretcheth out his hande to hinder or doe euill to that houſe of the Lord which is in Jeruſalem.

Esra.6.11. 34 * I Darius the King haue ordeyned that it ſhoulde bee diligently executed according to theſe things.

CHAP. VII.

1 Siſinnes and his companions followe the kings commaundement, and helpe the Jewes to builde the Temple. 5 The time that it was built. 10 They kepe the Paſſouer.

Esra.6.13. Then Siſinnes the * gouernour of Coeloſyria and Phenice, and Sathrabouzanes, and their companions, obeying king Darius commaundements,

2 Aſſiſted diligently the holy woorkes, working with the Ancientes & gouernours of the Sanctuarie.

3 And the holy workes proſpered by Aggeus and Zacharias the Prophetes which propheciеd.

4 So they finiſhed all thinges by the commaundement of the Lorde God of Iſrael, and with the conſent of Cyrus and Darius, and Artaxerxes Kinges of the Perſians.

5 Thus the holie houſe was finiſhed in the three and twentieth daye of the moneth Adar in the ſixt yere of Darius King of the Perſians.

6 ¶ And the children of Iſrael, and the Prieſts and the Leuites, and the reſt, which were of the captiuity, and had any charge, did according to the thinges [written,] in the booke of Moyſes.

7 And they offred for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the ſinne of all Iſrael, according to the number of the chief of the tribes of Iſrael.

9 And the Prieſts, and the Leuites ſtood according to their kindreds clothed with long robes in the works of the Lord God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.

10 And the children of Iſrael offered the Paſſeouer together with them of the captiuitie, in the fourteenth [day] of the firſt moneth, after that the Prieſts & Leuites were ſanctified.

11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.

12 And they offered the Paſſeouer for all the childrē of the captiuitie, and for their brethren the Prieſts and for themſelues.

13 Then all the children of Iſrael which were of the captiuitie did eat, [euen] all they that had ſeparated them ſelues from the abominations of the people of the lande, and ſought the Lord.

14 And they kept the feaſt of vnleauened bread ſeuen dayes, reioycing before the Lorde,

15 Becauſe he had turned the counſell of the King of the Aſſyrians towarde them to ſtrengthen their hands in the workes of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras commeth from Babylon to Jeruſalem. 10 The copie of the commiſſion, giuen by Artaxerxes. 79 Eſdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confeſſion.

And after theſe things when Artaxerxes King of the Perſians reigned, Eſdras [the ſonne of] ||Saraias, [the ſonne] of Ezerias, [the ſonne] of Helcias, [the ſonne] of Salum,

||Or, Azarias.

2 [The ſonne] of Sadoc, [the ſonne] of Achitob, [the ſonne] of Amarias, [the ſonne] of ||Ezias, [the ſonne] of ||Memeroth, [the ſonne]

||Or, Azarias.

||Or, Maraioth.

ſonne of Zaraias, the ſonne of Sauias, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron was the high Prieſt.

3 This Eſdras went out of Babylon, and was a ſcribe well taught in the law of Moyſes, giuen by the Lord God of Iſrael.

4 Alſo yͤ king gaue him great honour, [and he found grace in his ſight in al his requeſtes.

5 With him alſo there departed ſome of the children of Iſrael, and of the Prieſtes and Leuites, and of the holy ſingers, and of the porters & of the miniſters of the Temple vnto Ieruſalem,

6 In the ſeuenth yeere of the reigne of Artaxerxes, and in the fifth moneth: this was the ſeuenth yeere of the king, for they went out of Babylon in the firſt day of the firſt moneth,

7 And came to Ieruſalem according as the Lord gaue them ſpeed in their iourney)

8 For Eſdras had gotten great knowledge, ſo that hee woulde let nothing paſſe that was in the Lawe of the Lord, and in the commandements, and he taught all Iſrael all the ordinaunces and iudgements.

9 So the commiſſion written by King Artaxerxes was giuē Eſdras the Prieſt and reader of the Lawe of the Lorde: the copie therof followeth.

10 King Artaxerxes to Eſdras the Prieſt, and reader of the Lawe of the Lord, Salutation.

11 Foraſmuch as I conſider things with pitie, I haue commanded that they that will and deſire of the nation of the Iewes, and of the Prieſtes and Leuites, which are in our kingdome, ſhoulde goe with thee vnto Iſrael.

12 Therefore as many as bee willing, let them depart together, as it hath ſeemed good to me and my ſeuen friendes the counſellers,

13 That they may viſite the things that are in Iudea and Ieruſalem diligently, as it is conteined in the Lawe of the Lord,

14 And carie the giftes to the Lorde of Iſrael in Ieruſalem, which I and my friendes haue vowed: alſo all the golde and ſiluer, which ſhall be found in the countrey of Babylon appertayning, to the Lorde in Ieruſalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ieruſalem, aſwel ſiluer as golde, for bulles, and rammes, and lambes, and things thereunto perteining,

16 That they may offer ſacrifices to the Lord vpō the altar of the Lord their God, which is in Ieruſalem.

17 And whatſoeuer thou and thy brethrē will do with the gold or ſiluer, accompliſh it according to the will of thy God.

18 And yͤ holy veſſels of the Lord, which are giuen thee for the vſe of the Temple of thy God, which is in Ieruſalem, thou ſhalt ſet before thy God in Ieruſalem.

19 And what other thinges ſoeuer thou ſhalt remēber for the vſe of the Temple of thy God, thou ſhalt giue it out of the Kings treaſure.

20 And I alſo King Artaxerxes haue commanded the treaſurers of Syria & Phenice, that whatſoeuer Eſdras, the Prieſt and reader of the Lawe of the hieſt God, ſhall ſende for, they ſhoulde giue it him with all ſpeede, euen to [the ſumme of] an hundreth talents of ſiluer,

21 And likewiſe vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let al things be done to the hieſt God according to yͤ Lawe of God with diligence, that wrath come not vpon the kingdome of the king and of his ſonnes.

23 Alſo to you it is commanded, yͭ of none of the Prieſts or Leuites, or holy ſingers, or porters or miniſters of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou alſo, Eſdras, according to the wiſedome of God, ordeyne iudges and gouernours, that they may iudge in all Syria and Phenice al thoſe which are wel inſtructed in the Law of thy God, and teach thoſe, which are not inſtructed.

25 And let al thoſe which ſhal tranſgreſſe the Law of God and the King, be diligently puniſhed, either with death, or other puniſhment, either with penaltie of money, or baniſhment.

26 ¶ Then Eſdras the ſcribe ſaide, Bleſſed bee the onely Lorde God of my fathers, which hath put this in the heart of the king to glorifie his houſe which is in Ieruſalem,

27 And hath honoured me before yͤ king, and the counſellers, and all his friends, and gouernours.

28 ¶ * Therefore I was incouraged by the helpe of the Lorde my God, and gathered men of Iſrael to go vp with me. Ezra.8.1

29 These are the guides after their familíes and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.

30 Of the ſonnes of Phinees, Gerſom, of the ſonnes of Ithamar, Gamael, of the ſonnes of Dauid, ‖ Lettus.

‖ Or, Hattus.

31 Of the ſonnes of Sechenias, of the ſonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

‖ Or, Pahath Moab, Elioenai.

32 Of the ſonnes of ‖ Salomon, Abeliaenias the ſonne of Zacharias, & with him two hundreth men.

‖ Or, Iaziel. ‖ Or, Obed.

33 Of the ſonnes of Zathoe, Sechenias [the ſonne] of ‖ Iezelus, and with him three hundreth men: of the ſonnes of Adin, ‖ Obeth [ſonne] of Ionathas, and with him two hundreth and fiftie men.

‖ Or, Ieſaias.

34 Of the ſonnes of Elam, ‖ Ieſias [ſonne] of Gotholias, and with him ſeuentie men.

‖ Or, Michael.

35 Of the ſonnes of Saphatias, Zarias [ſonne] of ‖ Machael, and with him ſeuentie men.

‖ Or, Obadia, the ſonne of Iechiel.

36 Of the ſonnes of Ioab, ‖ Badias [ſonne] of Iezelus, and with him two hundreth and twelue men.

‖ Or, Bani Sſelomith.

37 Of the ſonnes of ‖ Banid, Aſſalimoth [ſonne] of Ioſaphias, & with him an hundreth and threeſcore men.

38 Of the ſonnes of Babi, Zacharias [ſonne] of Bebai, and with him twentie and eight men.

‖ Or, Azgad, Iohanan ſonne of Accatan.

39 Of the ſonnes of ‖ Aſtath, Iohannes [ſonne] of Acatan, and with him an hundreth and tenne.

‖ Or, Iehiel. ‖ Or, Semeias. ‖ Or, Bagui, Vta ſonne of Iſtacurus.

40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalat, ‖ Ieouel and ‖ Maias, and with them ſeuentie men: of the ſonnes of ‖ Bagouthi [ſonne] of Iſtacourus, and with him ſeuentie men.

Ezra. 8.15.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Prieſts nor Leuites,

‖ Or, Maſman. Alnathan. ‖ Or, Ioarib, Elnathan, Zacharie, and Meſollam.

43 I ſent to Eleazar, and beholde, there came ‖ Maaſman, and Alnathan, and Samaian, and ‖ Ioribon, and Nathan, Ennatan, Zacharian, and Moſollamon the chief, and beſt learned.

44 And I bade them to goe to Daddeus the captaine, which was in the place of the treaſurie,

45 With charge to bid Daddeus and his brethrẽ, and the treaſurers that were there, to ſend to vs them, which ſhould offer ſacrifice in the houſe of our Lord.

46 And they brought vnto vs by the mightie hande of our Lorde learned men of the ſonnes of Moli, [the ſonne] of Leui, [the ſonne] of Iſrael, [to wit,] ‖ Ciſebebian and his ſonnes, and his brethren being eighteene.

‖ Or, Sherebia.

47 And Aſebia and ‖ Amnon, and Oſaian his brethren of the ſonnes of ‖ Cananeus with their ſonnes twentie perſons.

‖ [illegible]

48 And of the miniſters of the Temple, which Dauid gaue, and thoſe which were rulers ouer the worke of the Leuites, [to wit, miniſters of the Temple,] two hundreth and twentie, of whome all the names were regiſtred.

Ezra. 8.21.

49 ¶ And * there I proclaimed a faſt for the young men before the Lorde to aſke of him a good iourney both for vs, and for thẽ that were with vs, for our children, and for our cattell.

50 For I was aſhamed to aſke the king footemen, or horſemen, or conduct for ſafegarde againſt our enemies,

51 Becauſe wee had ſayde to the King, that the power of our Lord ſhould be with them that ſought him, to direct them in all things.

52 Wherefore wee prayed our Lorde againe, according to theſe things, whome we found fauourable.

‖ Or, Sherebia.

53 Then I choſe from among the chiefe of the tribes, and of the Prieſts, twelue men, [to wit,] ‖ Eſebrias and Aſſanias, and with them ten of their brethren.

54 And I weighed them the ſiluer and the golde, and the holy veſſels of the houſe of our Lord, which the King and his counſellers, and [his] Princes, and all Iſrael had giuen.

55 And I weighed them, ſixe hundreth and fiftie talents of ſiluer, and ſiluer veſſels of an hundreth talents, and an hundreth talents of golde,

56 And twentie golden baſins, & twelue veſſels of braſſe, of fine braſſe ſhining like golde.

57 And I ſaide to them, You are alſo holy to the Lord, and the veſſels are holy, and the gold, and the ſiluer is a vow to the Lord of our fathers.

58 Watch and keepe [them,] till that you giue them to the heads of the families of the Prieſtes, and Leuites, and captaines of the families of Iſrael in Ieruſalẽ in the chambers of the houſe of our God.

59 So the Prieſtes and Leuites tooke the ſiluer and the golde, and the veſſels, and caried them to Ieruſalem to the Temple of the Lord.

60 And wee departed frõ the flood Thera, in the twelfth day of the firſt moneth, and came to Ieruſalem, according to the

mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Ieruſalem.

61 And three dayes being paſt there, in the fourth day the ſiluer yͤ was weighed, & the golde was deliuered in the houſe of our Lord to [Marmoth the Prieſt, the ſonne of Iouri, [Or, Mar-moth the ſonne of Vri of Vrie,

62 And with him to Eleazar the ſonne of Phinees: and there were with them, Ioſabad the ſonne of Ieſus, and Moeth [ſonne of Sabbanus, Leuites: all was deliuered them by number and weight. [Or, Noadia, ſonne ſonne of Bannus.

63 And all the weight of them was written that ſame houre.

64 Afterwardes thoſe that were come out of the captiuitie, offered ſacrifices to the Lorde God of Iſrael, euen twelue bulles for all Iſrael, rams foure ſcore and ſixteene,

65 Lambes three ſcore & twelue, twelue goates for ſaluation, all in ſacrifice to the Lord.

66 And they preſented the commaundements of the King to the Kings ſtewards, and to the gouernours of Coeloſyria & Phenice who honoured the people, & the Temple of God.

Ezra 9.1. 67 ¶ *When theſe things were done, the gouernours came to me, ſaying, The people of Iſrael, the Princes and the Prieſtes, and the Leuites haue not ſeparated [from the] the ſtrange people of the land,

68 Nor the pollutions of the Gentiles, [to wit, of the Canaanites, & Chetites, and Phereſites, and Iebuſites, and Moabites, and Egyptians and Idumeans.

69 For they haue dwelt with their daughters, both they and their ſonnes, and the holy ſeede is mixed with the ſtrange people of the lande, and the gouernours and rulers haue bene partakers of this wickednes frō the beginning of the thing.

70 And aſſoone as I had heard theſe thinges, I rent my clothes, & the holy garment, and I pulled the heare of mine head, and of my beard, and ſate me downe ſorowfull, and very ſadde.

71 Then alſo all they that were moued with the worde of the Lord God of Iſrael, came to me whiles I wept for the iniquitie, but I ſate very ſad till the euening ſacrifice.

72 Then I roſe from the faſt with my clothes torne, & the holy garment, & bowed my knees and ſtretched forth [mine hands to the Lord,

Ezra 9.6. 73 And ſaid, *O Lord, I am aſhamed, and confounded before thy face.

74 For our ſinnes are increaſed aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea euē from the time of our fathers we are in great ſinne vnto this day.

76 For our ſinnes therefore, and our fathers we with our brethren, with our kings and Prieſts haue bene giuen vp to the kings of the earth, to the ſword & to captiuitie, and for a pray with all ſhame vnto this day.

77 And now howe great hath thy mercie bene, O Lorde, that there ſhoulde bee left vs a root, and name in the place of thine holineſſe?

78 And that thou ſhouldeſt reueale to vs a light in yͤ houſe of the Lorde our God, and giue vs meate in the time of our ſeruitude!

79 For when wee were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Perſians, that they ſhould giue vs meate,

80 And that they ſhould honour yͤ Temple of our Lorde, and raiſe vp Sion that is deſolate, & giue vs aſſurance in Iudea and Ieruſalem.

81 And nowe, O Lorde, what ſhall wee ſay, hauing theſe things: for we haue tranſgreſſed thy commandementes, which thou haſt giuen by the hands of thy ſeruants the Prophets, ſaying,

82 *Becauſe the land, which ye go to inherit, is a land polluted by the pollutions of the ſtrangers of the lande, which haue filled it with their filthineſſe, Deut 7.

83 Therefore nowe yee ſhall not ioyne [their daughters with your ſonnes, neither giue your daughters to their ſonnes,

84 Neither ſhal you deſire to haue peace with them for euer, that yee may bee made ſtrong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to paſſe, was done for our wicked workes, and for our great ſinnes: yet, Lorde, thou haſt forborne our ſinnes,

86 And haſt giuen vs ſuch a roote: [but] we againe haue turned backe to tranſgreſſe thy lawe, and to mixe vs with the vncleanneſſe of the people of the land.

87 Mighteſt thou not be angry with vs to deſtroy vs, ſo that thou ſhouldeſt neither leaue vs roote nor ſeede nor name?

88 But, O Lorde of Iſrael, thou art true: for there is a roote left, euen vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we indure before thee for theſe things.

90 ¶ And *as Eſdras prayed and confeſſed Ezra 10.1.

ſed and wept, and lay vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ieruſalem of men and women, and yong children: for there was great lamentation among the multitude.

Or, Ioel.

91 Then Iechonias the ſonne of Ieel of the ſonnes of Iſrael crying out ſayde, O Eſdras, wee haue ſinned againſt the Lorde God: wee haue taken in mariage ſtrange women of the nations of the land.

92 And now all Iſrael is doubtfull: therfore let vs make an othe concerning this to the Lord to put away all our wiues, which are ſtrangers, with their children.

93 If it ſeeme good to thee, & to all them that obey the law of the Lord, riſe vp, [and] put it in execution.

94 For to thee doeth it apperteine, and we are with thee to make thee ſtrong.

95 Then Eſdras aroſe, and made al the chiefe of the families of the Prieſts and Leuites of all Iſrael to ſweare, that they would do thus: and they ſware.

CHAP. IX.

7 After Eſdras had read the lawe for the ſtrange wiues, 10 They promiſe to put them away.

Eſra.10.6.

Then *Eſdras roſe from the court of the Temple, and went to the chamber of Ioannan [the ſonne] of Eliaſib,

2 And being lodged there, he did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea & Ieruſalem, to all them that were of the captiuitie that they ſhould bee gathered to Ieruſalem,

4 And that all they which ſhoulde not meete there within two or three dayes, according to the ordinãce of the Elders, which bare rule, ſhould haue their cattell confiſcate to the Temple, and he caſt out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda & Beniamin, came together within three dayes into Ieruſalem: this was the ninth moneth, and twentieth [day] of the moneth.

6 And all the multitude ſate in the broad place of the Temple ſhaking, becauſe of the extreme winter.

7 Then Eſdras aroſe and ſaide to them, Ye haue ſinned, for ye haue married ſtrange wiues, ſo that ye haue augmẽted the ſinnes of Iſrael.

8 Now therfore confeſſe and glorifie the Lord God of our fathers,

9 And doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

10 Then all the multitude cried out and ſaid with a loude voyce, Wee will doe ſo as thou haſt ſaid.

11 But becauſe the multitude is [great, & the time is winter, ſo that we can not ſtande without, & the worke is not of one day nor of two, ſeeing that many of vs haue ſinned in this matter,

12 Let the chiefe men of the multitude, & all they which haue ſtraunge wiues of our families, tarie:

13 And let the Prieſts and Iudges come out of all places at ẏ day appointed, till they haue appeaced the wrath of the Lorde againſt vs for this matter.

14 Then Ionathas Azaels [ſonne, and] Ezechias ſonne of Thecam were appointed concerning theſe things, and Moſollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all theſe things.

16 Eſdras the Prieſt alſo choſe him certaine mẽ chief of their families, all by name: and they ſate together in the firſt day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married ſtrãge wiues in the firſt day of the firſt moneth.

18 And there were found of the Prieſts, which had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the [ſonne] of Ioſedec, and of his brethren, Mathelas, and Eleazar and Ioribus and Ionadan.

20 Who alſo gaue their hands to caſt out their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the ſonnes of Emmer, Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel and Azarias.

22 And of the ſonnes of ‖Phaiſu, Elionas, Maſſias, Eſmaelus, and Nathanael, & ‖Ocidelus, and Talſas.

23 And of the Leuites, ‖Iorabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Oudas, and Ionas.

24 Of the holy ſingers, ‖Eliazurus, Bacchurus.

25 Of the porters, ‖Sallumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of ‖Phorus, Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias and ‖Banaias.

27 Of the ſonnes of ‖Ela, Matthanias, Zacharias, and ‖Hierielas, & Hieremoth, and Aedias.

28 And of the ſonnes of ‖ Zamoth, Eliadas, Eliſimus Othonias, Iarimoth, and ‖ Sabatus and Sardeus.

29 Of the ſonnes of ‖ Bebai, Ioannes, & Ananias, and Ioſabad and Ematheas.

30 Of the ſonnes of ‖ Mani, Olamus, Mamuchus, Iedaias, Iaſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of ‖ Addi, Naathus, Mooſias, Laccunus, and Naidus, and Mathanias and Seſthel, and Balnuus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, & Sabbeus, and Simon a Choſamite.

33 And of the ſonnes of ‖ Aſom, Altaneus, and Matthias, and Bannaias, Eliphalat, and Manaſſes, and Semei.

34 And of the ſonnes of Maani, Ieremias, Momdis, Omaerus, Iuel, Mamai, and Pacias, and Anos, Carabaſion and Enaſibus, & Mammnitanaims, Eliaſis, Uanus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eſril, Azaelus, Samatas, Sambis, Ioſiphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Iuel, Banaias.

36 All theſe maried ſtrange wiues, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Ieruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

Nehem. 8.a

38 ¶ Then all the multitude aſſembled together with one conſent into the broade place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, and reader, that hee ſhould bring the Lawe of Moyſes, which had bene giuen by the Lord God of Iſrael.

40 Thē brought Eſdras the chiefe Prieſt the law to all the multitude, both man and woman, and to all the Prieſtes, that they might heare the lawe the firſt day of the ſeuenth moneth.

41 And he read in the firſt broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Eſdras the Prieſt and reader of ẏ Lawe, ſtood vpon a pulpet of wood that was prepared.

43 And there ſtood by him ‖ Matgathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus at his right hand,

44 And at his left hande ‖ Phaldaius, and Saul, Melchias, Lothaſaphus, Nabarias.

45 Then Eſdras tooke the booke of the Lawe before the multitude (for hee ſate honourably before them all)

46 And they all ſtoode vpright when he expounded the Lawe, and Eſdras bleſſed the Lord the moſt hie God, the moſt mightie God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Ieſus and ‖ Anus, and Sarabias, and Adinus, and Iacobus, Sabataias, Autaias, Maianias and Calitas, Azarias, & Ioazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Lawe of the Lord, & ſtood alſo earneſtly vpon the reading.

50 Then ſaid ‖ Aththarates to Eſdras the chiefe Prieſt and reader, and to the Leuites, that taught ẏ multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe.

51 Go therefore and eate the fat meates, and drinke the ſweete drinkes, and ſend preſents to them that haue not.

52 For this day is holy to the Lord, and bee not ſore: for the Lord God will glorifie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue preſents to them that had not, and to make good chere.

55 For they were yet filled with ẏ words wherewith they were inſtructed, whē they were aſſembled together.

‖ or, Haſum.

‖ or, Matthias.

‖ or, Pedaias.

‖ or, Bani.

‖ or, Nehemias.

ij.Eſdras.

ij. Eſdras.

CHAP. I

1 The people is reproued for their vnfaithfulneſſe. 30 God will haue another people, if theſe will not be reformed.

Ezra. 7.1. The ſeconde booke of the Prophet *Eſdras, the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanias, the ſonne of Sadoc, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which Eſdras] was priſoner in the land of Medes, in the reigne of Artaxerxes King of Perſia.

[illegible] 4 *And the worde of the Lord came vnto me, ſaying,

5 Goe, and ſhew my people their ſinnes, and their children their wickedneſſe, which they haue committed againſt me, that they may tell their childrens children.

6 For the ſinnes of their fathers are increaſed in them, becauſe they haue forgotten mee, and haue offered vnto ſtrange gods.

7 Haue not I brought them out of the lande of Egypt from the houſe of bondage? but they haue prouoked mee vnto wrath, & deſpiſed my counſels.

8 Pull thou off then the heare of thine head, and caſt all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long ſhall I forbeare them, vnto whom I haue done ſo much good?

Exo.14.28. 10 *Many Kings haue I deſtroyed for their ſakes: Pharao with his ſeruantes and all his armie haue I ſmitten downe.

11 All the nations haue I deſtroyed before them: *I haue deſtroyed the Eaſt, the people of the two countries Tyrus and Sidon, and haue ſlaine all their enemies. Num.21. 24. Ioſh.8. 22.

12 Speake thou therfore vnto them, ſaying, Thus ſaith the Lord,

Exod.14. 29. [illegible] 13 *I haue led you through the ſea, and haue giuen you a ſure way, ſince the beginning: *I gaue you Moyſes for a guide, and Aaron for a Prieſt. Exod.3.10. & 4.14.

Exod.13. 21. 14 *I gaue you light in a pillar of fyre, and great wonders haue I done among you: yet haue yee forgotten mee, ſayth the Lorde.

15 Thus ſayth the almightie Lord, The quailes *were a token vnto you: I gaue you tentes for ſafegarde, wherein yee murmured: [illegible]

16 And yee triumphed not in my Name for the deſtruction of your enemies, but yee yet murmure ſtill.

17 Where are the benefites, that I haue done for you? when yee were hungry in the wilderneſſe, *did ye not cry vnto me? Numb 14 3

18 Saying, Why haſt thou brought vs into this wildernes to kill vs? It had bene better for vs to haue ſerued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, & gaue you Manna to eate: *ſo ye did eate Angels foode. Wiſd.16.20.

20 *When yee were thirſtie, did not I cleaue the ſtone, and waters did flow out to ſatiſfie you? from the heate I couered you with the leaues of the trees, [illegible]

21 And I gaue you fat countries: I caſt out the Cananites, the Pherezites, & Philiſtims before you: *What ſhall I doe more for you, ſaith the Lord? [illegible]

22 Thus ſaith the almightie Lord, *When ye were in the wilderneſſe at the bitter waters, being a thirſt, and blaſpheming my Name, Exod. [illegible]

23 I gaue you not fire for the blaſphemies, but caſt a tree into the water, & made the riuer ſweete.

24 What ſhall I doe vnto thee, O Iacob? thou *Iuda wouldeſt not obey: I will turne me to other nations, & vnto thoſe will I giue my Name, that they may keepe my Lawes. [illegible]

25 Seeing yee haue forſaken mee, I will alſo forſake you: when ye aſke mercie of me, I will not haue pitie vpon you.

26 *When yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are ſwift to commit murther, [illegible]

27 Although ye haue not forſaken mee, but your owne ſelues ſaith the Lord.

28 Thus ſaith the almightie Lord Haue I not prayed you, as a father his ſonnes, & as a mother her daughters, and as a nurce her yong babes,

29 That ye woulde be my people, as I am your God, and that yee woulde bee my children, as I am your Father?

30 *I gathered you together as an

[illegible] 28 And of the ſonnes of ‖Zamoth, Eliadas, Eliſimus, Othonias, Iarimoth, and ‖Sabatus, and Sardeus.

[illegible] 29 Of the ſonnes of ‖Bebai, Ioannes, & Ananias, and Ioſabad, and Ematheas.

[illegible] 30 Of the ſonnes of ‖Maani, Olamus, Mamuchus, Iedaias, Iaſubus, Iaſael, and Ieremoth.

[illegible] 31 And of the ſonnes of ‖Addi, Naathus, Mooſias, Laccunus, and Naidus, and Mathanias, and ‖Seſthel, and Balnuus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, & Sabbeus, and Simon a Choſamite.

Or, Haſom. 33 And of the ſonnes of ‖Aſom, Altaneus, and ‖Matthias, and Bannaias, Eliphalat, and Manaſſes, and Semei.

[illegible] 34 And of the ſonnes of ‖Maani, Ieremias, Momdis, Omaerus, Iuel, Mamai, and Paclias, and Amos, Carabaſion and Euaſibus, & Mammunatanaius, Eliaſis, Uanus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eſril, Azailus, Samatas, Sambis, Ioſiphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Iuel, Banaias.

36 All theſe maried ſtrange wiues, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Ieruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

Nehem. 8. 38 ¶ *Then all the multitude aſſembled together with one conſent into the broade place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, and reader, that hee ſhould bring the Lawe of Moyſes, which had bene giuen by the Lord God of Iſrael.

40 Thē brought Eſdras the chiefe Prieſt the law to all the multitude, both man and woman, and to all the Prieſtes, that they might heare the lawe the firſt day of the ſeuenth moneth.

41 And he read in the firſt broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Eſdras the Prieſt and reader of yͤ Lawe, ſtood vpon a pulpet of wood that was prepared.

43 And there ſtood by him ‖Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus at his right hand, [illegible]

44 And at his left hande ‖Phaldaius, and Miſael, Melchias, Lothaſaphus, Nabarias. Or, Pedaias.

45 Then Eſdras tooke the booke of the Lawe before the multitude (for hee ſate honourably before them all)

46 And they all ſtoode vpright when he expounded the Lawe, and Eſdras bleſſed the Lord the moſt hie God, the moſt mightie God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Ieſus and ‖Anus, and Sarabias, and Adinus, and Iacobus, Sabateas, Autaias, Maianeas and Calitas, Azarias, & Ioazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fell downe on the ground, and worſhipped the Lord, [illegible]

49 And taught the Lawe of the Lord, & ſtood alſo earneſtly vpon the reading.

50 Then ſaid ‖Aththarates to Eſdras the chiefe Prieſt and reader, and to the Leuites, that taught yͤ multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe. [illegible]

51 So therefore and eate the fat meates, and drinke the ſweete drinkes, and ſend preſents to them that haue not.

52 For this day is holy to the Lord, and bee not ſorie: for the Lord God will glorifie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue preſents to them that had not, and to make good chere.

55 For they were yet filled with yͤ words wherewith they were inſtructed, whē they were aſſembled together.

ij. Eſdras.

CHAP. I.

1 The people is reproued for their vnfaithfulneſſe. 30 God will haue another people, if theſe will not be reformed.

Eſra. 7.1. The ſeconde booke of the Prophet *Eſdras, the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadamias, the ſonne of Sadoc, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which [Eſdras] was priſoner in the land of Medes, in the reigne of Artaxerxes King of Perſia.

Ezek. 3.1. 4 *And the worde of the Lord came vnto me, ſaying,

5 Goe, and ſhew my people their ſinnes, and their children their wickedneſſe, which they haue committed againſt me, that they may tell their childrens children.

6 For the ſinnes of their fathers are increaſed in them, becauſe they haue forgotten mee, and haue offered vnto ſtrange gods.

7 Haue not I brought them out of the lande of Egypt from the houſe of bondage? but they haue prouoked mee vnto wrath, & deſpiſed my counſels.

8 Pull thou off then the heare of thine head, and caſt all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long ſhall I forbeare them, vnto whom I haue done ſo much good?

Exo. 14.28. 10 *Many Kings haue I deſtroyed for their ſakes: Pharao with his ſeruantes and all his armie haue I ſmitten downe.

11 All the nations haue I deſtroyed before them: *I haue deſtroyed the Eaſt, the people of the two countries Tyrus and Sidon, and haue ſlaine all their enemies. Num. 21. 24. Ioſh. 8. 24.

12 Speake thou therfore vnto them, ſaying, Thus ſaith the Lord,

Exod. 14. 29. 13 *I haue led you through the ſea, and haue giuen you a ſure way, ſince the beginning: *I gaue you Moyſes for a guide, and Aaron for a Prieſt. Exod. 3. 10. & 4. 14.

Exod. 13. 21. 14 *I gaue you light in a pillar of fyre, and great wonders haue I done among you: yet haue yee forgotten mee, ſayth the Lorde.

15 Thus ſayth the almightie Lord, The quailes *were a token vnto you: I gaue you tentes for ſafegarde, wherein yee murmured: [illegible]

16 And yee triumphed not in my Name for the deſtruction of your enemies, but yee yet murmure ſtill.

17 Where are the benefites, that I haue done for you? when yee were hungry in the wilderneſſe, *did ye not cry vnto me? Numb. 14. 3.

18 Saying, Why haſt thou brought vs into this wildernes to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, & gaue you Manna to eate: *ſo ye did eate Angels foode. Wiſd. 16. 20.

20 *When yee were thirſtie, did not I cleaue the ſtone, and waters did flow out to ſatiſfie you? from the heate I couered you with the leaues of the trees. Num. 20. 11.

21 And I gaue you fat countries: I caſt out the Canaanites, the Pherezites, & Philiſtims before you: *What ſhall I doe more for you, ſaith the Lord? [illegible]

22 Thus ſaith the almightie Lord. *When ye were in the wilderneſſe at the bitter waters, being a thirſt, and blaſpheming my Name, Exod. 15. 23.

23 I gaue you not fire for the blaſphemies, but caſt a tree into the water, & made the riuer ſweete.

24 What ſhall I doe vnto thee, O Iacob? thou *Iuda wouldeſt not obey: I will turne me to other nations, & vnto thoſe will I giue my Name, that they may keepe my Lawes. [illegible]

25 Seeing yee haue forſaken mee, I will alſo forſake you: when ye aſke mercie of me, I will not haue pitie vpon you.

26 *When yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are ſwift to commit murther. [illegible]

27 Although ye haue not forſaken mee, but your owne ſelues ſaith the Lord.

28 Thus ſaith the almightie Lord, Haue I not prayed you, as a father his ſonnes, & as a mother her daughters, and as a nurce her yong babes,

29 That ye woulde be my people, as I am your God, and that yee woulde bee my children, as I am your Father?

30 *I gathered you together as an

henne gathereth her chickens vnder her wings: but now what ſhall I do vnto you? I will caſt you out from my ſight.

Eſa.1.13 31 *When you bring giftes vnto me, I wil turne my face from you: for your ſolemne feaſt dayes, your newe moones, and your circumciſions haue I forſaken.

32 I ſent vnto you my ſeruants the Prophets, whom ye haue taken and ſlayne, and torne their bodies in pieces, whoſe blood I will reuenge, ſaith the Lord.

33 Thus ſaith the almightie Lord, Your houſe ſhalbe deſolate: I will caſt you out as the winde doeth the ſtubble.

34 Your children ſhall not haue generation: for they haue deſpiſed my commaundement, and done the thing, that I hate, before me.

35 Your houſes will I giue vnto a people to come, who ſhall beleeue mee though they heare me not, and they, vnto whom I neuer ſhewed miracle, ſhall doe the thinges that I command them.

36 Though they ſee no Prophets, yet ſhal they hate their iniquities.

37 ¶ I will declare the grace that I will do for the people to come, whoſe children reioyce in gladnes, and though they haue not ſeene me with bodily eyes, yet in heart they beleeue the things that I ſay.

38 Now therefore brother, behold what great glory, and ſee the people that come frõ the Eaſt.

39 Unto whome I will giue for leaders. Abraham, Iſaac, Iacob, Oſeas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, which is called alſo the *meſſenger of the Lord.) Malach. 3.1

CHAP. II.

The Synagogue findeth faulte with her owne children. 18 The Gentiles are called

Thus ſaith the Lorde, I brought this people out of bondage: I gaue them alſo my commandements by my ſeruantes the Prophetes, whome they woulde not heare, but deſpiſed my counſels.

2 The mother that bare them, ſaith vnto them, Goe you away, O children: for I am a widowe and forſaken.

3 I brought you vp with gladneſſe, but with ſorrowe and heauineſſe haue I loſt you: for yee haue ſinned againſt the Lorde your God, and done the thing that diſpleaſeth him.

4 But what ſhall I nowe doe vnto you? I am a widdowe and forſaken: goe yee, O my children, and aſke mercie of the Lord.

5 And thee, O Father, I cal for a witnes for ẏ mother of theſe children, which would not keepe my couenant,

6 That thou bring them to confuſion, and their mother to a ſpoyle, that their kinred be not continued.

7 Let their names bee ſcattered among the heathen: let them bee put out of ẏ earth, for they haue deſpiſed my couenant.

8 Wo vnto thee, Aſſur: for thou hideſt the vnrighteous in thee: O wicked people, remember *what I did vnto Sodom & Gomorrha, Gen.19.24

9 Whoſe lande is mixed with cloudes of pitch and heapes of aſhes: ſo will I doe vnto them, that heare mee not, ſaith ẏ almightie Lord.

10 ¶ Thus ſayth the Lord vnto Eſdras, Tell my people, that I will giue them the kingdome of Ieruſalem, which I woulde haue giuen vnto Iſrael.

11 And I will get mee glory by them, and giue thẽ the euerlaſting tabernacles, which I had prepared for thoſe.

12 They ſhall haue at wil the tree of life, ſmelling of oyntment: they ſhall neither labour nor be wearie.

13 Go ye, and ye ſhall receiue it: pray that the time, which is long, may bee ſhortened: the kingdome is alreadie prepared for you: watche.

14 Take heauen and earth to witnes: for I haue aboliſhed the euill, and created the good: for I liue, ſaith the Lord.

15 Mother, embrace thy children, & bring them vp with gladneſſe: make their feete as faſt as a pillar: for I haue choſen thee: ſaith the Lord.

16 And thoſe that be dead, wil I raiſe vp from their places, and bring them out of the graues: for I haue knowen my name in Iſrael.

17 Feare not, thou mother of the children: for I haue choſen thee, ſayth the Lorde.

18 I will ſend thee my ſeruantes Eſaie and Ieremie to helpe thee, by whoſe counſell I haue ſanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines, flowing with milke and hony, and ſeuen mightie mountaines, whereupon there growe roſes and lilies, whereby I will fill thy children with ioy.

20 Execute iuſtice for the widdowe: iudge the cauſe of the fatherleſſe: giue to the poore: defend the fatherleſſe: clothe the naked.

21 Heale the wounded, and ſicke: laugh not a lame man to ſcorne: defend the creeple, and let the blinde come into the light of my clearenesse.

22 Keepe the olde and the yong that are within thy walles.

Tob.1.17, 18.

23 *Whereſoeuer thou findeſt the dead, take them and bury them, and I will giue thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and reſt: for thy quietnes ſhall come.

25 Nouriſhe thy children, O thou good nurce: ſtabliſh their feete.

26 None of the ſeruants that I haue giuen thee, ſhall periſh: for I will ſeeke them from among thy number.

27 Bee not weary: for when the day of trouble and heauines commeth, other ſhall weepe and bee ſorowfull, but thou ſhalt bee merie and haue abundance.

28 The heathen ſhall enuie thee, and ſhall doe nothing againſt thee, ſayth the Lord.

29 Mine handes ſhall couer thee, ſo that thy children ſhall not ſee hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, ſayth the Lorde.

31 Remember thy children that ſleepe: for I will bring them out of the ſides of the earth, and will ſhewe mercie vnto them: for I am mercifull, ſayth the Lord almightie.

32 Embrace thy children, vntill I come and ſhewe mercie vnto them: for my fountaines runne ouer, and my grace ſhall not fayle.

33 I Eſdras receiued a charge of ẏ Lord vpon the mount Horeb, that I ſhoulde goe vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commandement of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand, waite for your ſhepheard, who ſhal giue you euerlaſting reſt: for he is neere at hand, that ſhal come in the end of the world.

35 Bee ready to the reward of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this worlde: receiue the ioy of your glorie: I teſtifie my fauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Ariſe, and ſtande vp, and beholde the number of thoſe that are ſealed for the feaſt of the Lord,

39 Which are departed from the ſhadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longeſt for, is fulfilled: beſeech the power of ẏ Lord, that thy people which haue bene called from the beginning, may bee ſanctified.

42 *I Eſdras ſawe vpon mount Sion a great people whome I coulde not number, and they all praiſed the Lord with ſongs.

Reuel.7.9.

43 And in the middes of them there was a yong man hier in ſtature then them all, & vpō euery one of their heads he ſet crownes, & was hier then the others, which I much marueiled at.

44 So I aſked the Angel, & ſaide, Who are theſe, my Lord?

45 Who anſwered, and ſayde vnto me, Theſe be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confeſſed the name of God: nowe are they crowned, and receiue the palmes.

46 Then ſaid I vnto the Angel, What yong man is it, that ſetteth crownes on them, and giueth them the palmes in their hands?

47 And hee anſwered, and ſayd vnto mee, It is the Sonne of God, whom they haue confeſſed in the worlde. Then began I greatly to commend thē, that had ſtande ſo ſtrongly for the Name of the Lord.

48 Then the Angell ſaid vnto me, Goe thy way, and tell my people, what, & howe great wonders of the Lorde God thou haſt ſeene.

CHAP. III.

4 The wonderous workes which God did for the people, are recited. 21 Eſdras marueileth that God ſuffereth the Babylonians to haue rule ouer his people which yet are ſinners alſo.

IN the thirtieth yeere after ẏ fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughtes came vp to mine heart,

2 Becauſe I ſaw ẏ deſolation of Sion, & the welth of them that dwelt at Babylon.

3 So my ſpirite was ſore moued, ſo that I began to ſpeake fearefull wordes to the moſt high, and ſayd,

4 O Lorde, Lorde, thou ſpakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,

5 *And a body vnto Adam, without

Gen.2.7.

ſoule, who was alſo the workemanſhip of thine handes, and haſt breathed in him the breath of life, ſo that he liued before thee,

6 And leddeſt him into Paradiſe, which thy right hand had planted, or euer ẏ earth *brought foorth.

*or, were formed.

7 Euen then thou gaueſt him commandement to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him and his generation, of whome came nations, tribes, people and kinreds out of number.

Gene.6.12. 8 *And euery people walked after their owne will, and did wonderfull thinges before thee, and deſpiſed thy commaundements.

Gene.7.10. 9 *But at the time appoynted thou broughteſt the flood vpon thoſe that dwelt in the world, and deſtroyedſt them,

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

1.Pet.3.20. 11 Yet thou lefteſt one, ⌈euen⌉ *Noe, with his houſholde, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increaſed, they began to bee more vngodly then the firſt.

13 Nowe when they liued wickedly before thee, *thou diddeſt chooſe thee a man from among them, whoſe name was *Abraham.

Gene.12.1. Gene.17.5.

14 Whom thou louedſt, and vnto whom onely thou ſhewedſt thy will,

15 And madeſt an euerlaſting couenaunt with him, promiſing him that thou wouldeſt neuer forſake his ſeede.

Gene.21.2. Gene.25.25.26. Malach.1.2. Rom.9.13. 16 *And vnto him thou gaueſt Iſaac, *vnto Iſaac alſo thou gaueſt Iacob and Eſau, *and diddeſt chooſe Iacob, and caſt off Eſau, and ſo Iacob became a great multitude.

17 And when thou leddeſt his ſeede out of Egypt, *thou broughteſt them vp to mount Sina,

Exod.19. Deut.4.10.

18 And enclinedſt the heauens and bowedſt downe the earth, and diddeſt moue the ground, and cauſe the depths to ſhake, and diddeſt aſtoniſh the worlde.

19 And thy glorye went thorowe foure gates of fire, with earthquakes, winde and cold, that thou mighteſt giue the Law vnto the ſeede of Iacob, & that which the generation of Iſrael ſhould diligently obſerue.

20 Yet tookeſt thou not away from them the wicked heart, that thy law might bring forth fruite in them.

21 For *Adam firſt hauing a wicked heart, was ouercome and vanquiſhed, and al they that are borne of him. Gene.3.6.

22 Thus remained weakenes ioyned with the lawe in the heartes of the people, with the wickednes of the roote: ſo that the good departed away, and the euil abode ſtill.

23 So the times paſſed away, and the yeres were brought to an end, *til thou diddeſt raiſe thee vp a ſeruant called Dauid, 1.Sam.16.11.

24 *Whom thou commandedſt to buylde a citie vnto thy name, to call vpon thee therin with incenſe and ſacrifice. 2.Sam.5.11. & 7.5.13.

25 When this was done many yeres, the inhabitants forſooke thee,

26 Following the wayes of Adam and all his generation: for they alſo had a wicked heart.

27 Therefore thou gaueſt thy citie ouer into the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they ſhould haue the dominion of Sion?

29 For when I came thither, and ſawe their wicked deedes without number (for this is the thirtieth yeere that I ſee many treſpacing) I was diſcouraged.

30 For I ſawe, howe thou ſuffferedſt them that ſinne, and ſparedſt the wicked doers, where as thou haſt deſtroyed thine owne people, and preſerued thine enemies, and thou haſt not ſhewed it.

31 I can not perceiue how this commeth to paſſe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people ẏ knoweth thee beſides Iſrael? or what generation hath ſo beleeued thy teſtimonies, as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowe out the heathen, and I ſee them floriſh, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the balance, & theirs alſo that dwell in the world, and no mention of thee ſhalbe found but in Iſrael.

35 Or when is it that they that dwell on the earth, haue not ſinned in thy ſight? or what people hath ſo kept thy commaundements?

36 Thou ſhalt ſurely finde that Iſrael by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

1 The angel reproueth Eſdras, becauſe hee ſeemed to enter into the profound iudgements of God.

AND the Angell that was ſent vnto me, whoſe name was Uriel, anſwered,

2 And ſaid, Thine heart hath taken too much vpon it in this world, and thou thinkeſt to comprehende the wayes of the higheſt.

3 Then ſaide I, Yea, my Lorde. And he anſwered me, and ſaid, I am ſent to ſhewe thee three wayes, and to ſet forth three ſimilitudes before thee,

4 Whereof if thou canſt declare me one, I will ſhewe thee alſo the way, that thou deſireſt to ſee, and I will ſhew thee from whence the wicked heart commeth.

5 And I ſaid, Tell on, my Lorde. Then ſayde he vnto me, Goe thy way: weigh me the weight of the fire, or meaſure me the blaſt of the winde, or call me againe the day that is paſt.

6 Then anſwered I, and ſaid, What mã is borne, that can doe that, which thou requireſt me, concerning theſe things?

7 And he ſaid vnto me If I ſhould aſke thee howe deepe dwellings are in the mids of the ſea, or howe great ſprings are in the beginning of ẏ depth, or howe great ſprings are in the ſtretching out of the heauen, or which are the borders of Paradiſe,

8 Peraduenture thou wouldeſt ſay vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I aſked thee but of fire and wind, and of the day, whereby thou haſt paſſed, and from the which thinges thou canſt not be ſeparated, and yet canſt thou giue me none anſwere of them.

10 He ſaide moreouer vnto me, Thine owne things, and ſuch as are growen vp with thee, canſt thou not knowe:

11 Howe ſhoulde thy veſſell then be able to comprehende the wayes of the higheſt, and nowe outwardly in the corrupt world, to vnderſtande the corruption, that is euident in my ſight?

12 Then ſaide I vnto him, It were better that we were not at all, then that wee ſhoulde liue in wickedneſſe, and to ſuffer, and not to knowe wherefore.

Iudg.9.8. 2.chron. 25.18.

13 And he anſwered me, and ſaide, *I came to a foreſt in ẏ plaine where the trees helde a counſell,

14 And ſaide, Come, let vs goe fight againſt the ſea, that it may giue place to vs, and that we may make vs more woodes.

15 Likewiſe the floods of the ſea tooke counſell and ſaid, Come, let vs goe vp and fight againſt the trees of the wood, that we may get an other countrey for vs.

16 But the purpoſe of the wood was vaine: for the fire came and conſumed it.

17 Likewiſe alſo the purpoſe of the floods of the ſea: for the ſande ſtoode vp and ſtopped them.

18 If thou were iudge betweene theſe two, whome wouldeſt thou iuſtifie? or whome wouldeſt thou condemne?

19 I anſwered and ſaide, Verely it is a fooliſh purpoſe, that they both haue deuiſed: for the grounde is appoynted for the wood, and the ſea hath his place to beare his floods.

20 Then anſwered he me, and ſaide, Thou haſt giuen a right iudgement: but why iudgeſt thou not thy ſelfe alſo?

21 For like as the grounde is appointed for the wood, & the ſea for his floods, ſo *they that dwell vpon earth, can vnderſtande nothing, but that which is vpon earth: and they that are in the heauens, the thinges that are aboue the height of the heauens.

[illegible] 9. iohn 3. 31. 1.corinth. 2.14.

22 Then anſwered I, and ſayde, I beſeech thee, O Lorde, let vnderſtanding bee giuen me.

23 For I did not purpoſe to inquire of thine high thinges, but of ſuch as we daily meddle withall, namely wherefore Iſrael is made a reproche to the heathen, and for what cauſe the people, whome thou haſt loued, is giuen ouer to wicked nations, and why the lawe of our fathers is aboliſhed, and the written ceremonies are come to none effect,

24 Why we are toſſed to & fro through the worlde as the graſhoppers, and our life is a very feare, and we are not thought worthie to obteine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of theſe things haue I aſked the queſtion.

26 Then anſwered he me, and ſaid The more thou ſearcheſt the more thou ſhalt marueile: for the world haſteth faſt to paſſe away,

27 And can not comprehend the things, that are promiſed to the righteous in time to come: for this worlde is full of vnrighteouſneſſe and weakeneſſe.

28 But to declare thee the things whereof thou aſkeſt, the euill is ſowen, but the deſtruction thereof is not yet come.

29 If the euill now that is ſowen be not turned vpſide downe, and if the place where the euill is ſowen, paſſe not away then can not ẏ thing come, that is ſowen with good.

30 For the corne of euill ſeede hath bene ſowen in the heart of Adam from the beginning,

ginning, and howe much vngodlines hath he brought vp vnto this time? and howe much ſhall he bring foorth vntill the harueſt come?

31 Ponder with thy ſelfe, howe much fruite of wickedneſſe the corne of euill ſeede bringeth foorth,

32 And when the ſtalkes ſhall bee cut downe, which are without number, howe great an harueſt muſt be prepared.

33 Then I anſwered, and ſaide, Howe, and when ſhall theſe things come to paſſe? Wherefore are our yeeres fewe and euill?

34 And he anſwered me, ſaying, Haſte not to be aboue the moſt high: for thou laboureſt in vaine to be aboue him, though thou indeuour neuer ſo much.

35 Did not the ſoules alſo of the righteous aſke queſtion of theſe thinges in their chambers, ſaying, Howe long ſhall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Ieremiel the Archangell anſwered, and ſaide, When the number of the ſeedes is filled in you: for he hath weighed the worlde in the balance.

37 The meaſure of the times is meaſured: the ages are counted by number, and they ſhall not be moued or ſhaken, till the meaſure thereof be fulfilled.

38 Then anſwered I, and ſaid, O Lord, Lorde, we are all euen full of ſinne,

39 And for our ſake peraduenture the harueſt of the righteous is not fulfilled, becauſe of the ſinne of them that dwell vpon earth.

40 So he anſwered me, and ſayde, Goe, and aſke a woman with childe, when ſhe hath fulfilled her nine moneths, if her wõbe may keepe the birth any longer within her.

41 Then ſaid I, No, Lorde, ſhe can not. And he ſaid vnto me, In the graue the places of ſoules are like the wombe.

42 For as ſhe that is with childe, haſteth to eſcape the neceſſitie of the trauaile, ſo doe theſe places haſte to deliuer thoſe thinges that are committed vnto them.

43 That which thou deſireſt to ſee, ſhall be ſhewed thee from the beginning.

44 Then anſwered I and ſaide, If I haue founde grace in thy ſight, and if it bee poſſible, and if I be meete therefore,

45 Shewe me whether there be more to come then is paſt, or more things paſt, thẽ are to come.

46 What is paſt, I knowe, but what is to come, I knowe not.

47 And he ſaide vnto me, Stand on the right ſide, and I will expounde thee this by example.

48 So I ſtoode, and behold, a hote burning ouen paſſed before me: and when the flame was gone by, I looked, and beholde, the ſmoke had the vpper hande.

49 After this there paſſed before me a watrie cloude, and ſent downe much raine with a ſtorme: and when the ſtorme raine was paſt, the droppes came after.

50 Then ſaid he vnto me, Conſider with thy ſelfe, as the raine is more then yͤ drops, and as fire exceedeth the ſmoke, ſo the portion that is paſt, hath the vpper hande. And the droppes, and the ſmoke were much.

51 Then I praied, and ſaid, May I liue, thinkeſt thou vntill that time? or what ſhal come to paſſe in thoſe dayes?

52 He anſwered me, and ſaid, Of the tokens whereof thou aſkeſt me, I can tell thee a part: but I am not ſent to ſhewe thee of thy life: for I doe not knowe it.

CHAP. V.

1 In the latter times trueth ſhall be hid. 10 Unrighteouſnes and all wickedneſſe ſhall reigne in the worlde. 23 Iſrael is reiected, and God deliuereth them. 35 God doeth all thing in ſeaſon

NEuertheleſſe concerning the tokens, beholde, the times ſhall come, that they which dwell vpon earth, ſhalbe taken in a great number and the way of trueth ſhall be hid, and the lande ſhall be baren from faith,

2 And *iniquitie ſhall be increaſed more then thou haſt ſeene nowe, or haſt heard in time paſt. Mat.24.12

3 And it ſhall come to paſſe, that one ſhal ſet in foote, and thou ſhalt ſee the lande deſolate, which nowe reigneth.

4 Yea, if God graunt thee to liue, thou ſhalt ſee after the thirde trumpet, that the ſunne ſhall ſuddenly ſhine againe in the night, and the moone three times in a day.

5 Blood ſhall droppe out of the wood, and the ſtone ſhall giue his voyce, and the people ſhall be moued.

6 And he ſhall rule, of whom they hope not that dwell vpon earth, and the foules ſhall change place.

7 And the ſea of Sodom ſhall caſt out fiſh, and make a noyſe in the night, which many ſhall not knowe, but they ſhall all heare the voyce thereof.

8 There ſhall be a confuſion in many places, and the fire ſhall oft breake foorth, and the wilde beaſtes ſhall change their places, and menſtruous women ſhal beare monſters,

9 And ſalt waters ſhall be founde in the ſweete, and all friendes ſhall fight one againſt another: then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecrete

chamber.

10 It ſhalbe ſought of many, & yet not be found: then ſhal vnrighteouſnes and voluptuouſnes haue the vpper hand vpon earth.

11 One land alſo ſhall aſke another, and ſay, Is righteous iuſtice gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obteine: they ſhall labour, but their enterpriſes ſhall not proſper.

13 To ſhewe thee ſuch tokens I haue leaue, and if thou wilt pray againe & weepe as now, & faſt ſeuen dayes, thou ſhalt heare yet greater things then theſe.

14 ¶ Then I awaked, and a fearefulnes went through all my bodie, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and ſet me vp vpon my feete.

16 And in the ſecond night, Salathiel the captaine of the people came vnto me, ſaying, Where haſt thou bene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is committed vnto thee in the lande of their captiuitie?

18 Up then and eate, and forſake vs not, as the ſhepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then ſaid I vnto him, Go thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I faſted ſeuen dayes, mourning and weeping, as Uriel the Angell had commanded me.

21 And after ſeuen dayes the thoughts of mine heart were verie grieuous vnto me againe.

22 And I had a deſire to reaſon againe, and I began to talke with the moſt high againe,

23 And ſaid, O Lord, Lord: of euerie foreſt of the earth, and of all the trees thereof thou haſt choſen thee one onely vineyard.

24 And of al lands of the world thou haſt choſen thee one pit, & of all the flowres of the ground thou haſt choſen thee one lilie.

25 And of all the depths of the ſea thou haſt filled thee one riuer, and of al builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the foules that are created, thou haſt named thee one doue, and of al the cattell that are made, thou haſt appoynted thee one ſheepe.

27 And among al the multitude of people thou haſt gotten thee one people, and vnto this people whom thou louedſt, thou gaueſt a law, that is proued of all.

28 And now, O Lord, why haſt thou giuen this one people ouer vnto many? & vpō one roote thou haſt ſet others, and haſt ſcattered thine onely people among many.

29 They tread them downe which haue withſtand thy promiſes, and beleeue not thy teſtimonies.

30 And if thou diddeſt ſo much hate thy people, they ſhoulde haue beene puniſhed with thine owne handes.

31 ¶ Nowe when I had ſpoken theſe words, the Angel that came to me the night afore, was ſent vnto me,

32 And ſaide vnto mee, Heare me and I will teach thee, and hearken that I may inſtruct thee further.

33 And I ſaid, Speake on, my Lord. Then ſaid he vnto me, Thou art ſore vexed & troubled for Iſraels ſake. Loueſt thou them better, then he doth that made them?

34 And I ſaid, No, Lord. but of very ſorow haue I ſpoken: for my reines paine me euerie houre, while I labor to comprehend the way of the moſt high, and to ſeeke out part of his iudgement.

35 And he ſaid vnto me, Thou canſt not. And I ſayde, Wherefore, Lorde wherefore was I borne? or why was not my mothers wombe then my graue? ſo had I not ſeene the trouble of Iacob, and the griefe of the ſtocke of Iſrael.

36 And he ſaid vnto mee, Number vnto me the things that are not yet come, or gather me the drops that are ſcattred, or make me the withered flowers greene againe.

37 Open me the places that are cloſed, & bring me forth the windes, that are ſhut vp therein: ſhew me the image of a voyce, and then will I declare thee the thing, that thou aſkeſt and laboureſt to know.

38 And I ſaide, O Lord Lord, who can know theſe things, but he that hath not his dwelling with men?

39 But I that am ignorant, howe can I ſpeake of theſe things, whereof thou aſkeſt me?

40 Then ſaid he vnto me, Like as thou canſt do none of theſe things, that I haue ſpoke of, ſo canſt thou not find out my iudgement, nor the leaſt benefite, that I haue promiſed vnto my people.

41 Then I ſaid, Behold, O Lord, the laſt things are preſent vnto thee, and what ſhal they do that haue bene before me, or we that be now or they that ſhall come after vs?

42 And he ſaid vnto me, I will compare my iudgement vnto a ring: as there is no ſlackneſſe of the laſt, ſo is there no ſwiftneſſe of the firſt.

43 Then I anſwered, and ſaid, Couldeſt thou not make at once thoſe that haue bene, thoſe that are nowe, and thoſe that ſhall come, that thou mighteſt ſhewe thy iudgement the ſooner?

44 Then anſwered he me. The creature, ſaid he, can not preuent the Creator, neither can the world holde them at once, that ſhall be created therein.

45 And I ſaid, As thou haſt taught thy ſeruant, that thou which giueſt ſtrength to all, haſt giuen life at once to all the worke created by thee, & haſt ſuſteined it, ſo might it now alſo conteine all men at once.

46 And he ſaid vnto me, Aſke the wombe of a woman, and ſay vnto her, Why muſt thou haue time before thou bringeſt forth? require her to bring forth ten at once.

47 And I ſaid, Surely ſhe cannot, but by diſtance of time.

48 Then ſaid he vnto me, So haue I diuided the number of the earth by times whē ſeede is ſowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, ſo haue I ordeined the time which I haue created.

50 ¶ I aſked againe, and ſaide, Seeing thou haſt now ſhewed me the way, I will procede to ſpeake before thee: for our mother, whome thou haſt tolde mee is yong, draweth ſhe neere vnto age?

51 He anſwered me, and ſaid, Aſke a woman that trauaileth, and ſhe will tell thee.

52 Say vnto her, Wherefore are not they (whom thou haſt nowe brought forth) like thoſe ŷ were before thee, but leſſe of ſtature?

53 And ſhee ſhall anſwere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe fayled.

54 Conſider now thy ſelfe, howe that yee are leſſe of ſtature, then thoſe that were before you,

55 And ſo are they that come after you, leſſe then ye, as the creatures which nowe beginne to be olde, and haue paſſed ouer the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I haue found fauour in thy ſight, ſhew thy ſeruant, by whom thou doeſt gouerne thy workemanſhip?

CHAP. VI.

God hath foreſeene all things in his ſecrete counſell, and is authour thereof and hath created them for his chyldren. 25 The felicitie of the age to come.

AND he ſayde vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were ſet, and before the windes blewe one againſt another:

2 Before the noyſe of thunders ſounded, before the bright lightning did ſhine foorth, before the foundations of Paradiſe were layde:

3 Before the faire flowers did appeare, before the moueable powers were ſtabliſhed, before the innumerable armies of Angels were gathered:

4 Before the heightes of the aire were lifted vp, before the meaſures of the heauēs were named, before the chimnies in Sion were hote:

5 Before the preſent yeeres were ſought out, and before the affections of them that nowe ſinne, were turned away, and they that haue layde vp the treaſure of fayth, were ſealed,

6 Then did I purpoſe theſe things, and they were made by me alone, and by none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſayde, What ſhall be the diuiſion of times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſayd vnto me, From Abraham vnto Iſaac, when Iacob and Eſau were borne of him, *Iacobs hande helde firſt the heele of Eſau. Gene.25.26

9 For Eſau is the ende of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hande. Other thing, Eſdras, aſke thou not.

11 ¶ I anſwered then, and ſaid, O Lord, Lord, if I haue found fauour in thy ſight,

12 I beſeech thee, make an end to ſhewe thy ſeruant thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered me, and ſayd, Stand vp vpon thy feete, and heare a mighty ſounding voyce.

14 There ſhall come as an earthquake, but the place where thou ſtandeſt, ſhall not be moued.

15 And therefore when hee ſpeaketh, bee not afraid: for of the ende ſhall be the word, and of the foundation of the earth ſhall it be vnderſtande.

16 Therfore while one ſpeaketh of them, it trembleth and is moued: for it knoweth, that it muſt be changed at the ende.

17 And when I had heard it, I ſtood vp vpon my feete, and hearkened, and beholde, there was a voyce that ſpake, and the ſound of it was like the ſound of many waters:

18 And it ſayde, Behold, the dayes come, that I will come and enquire of them that

dwell vpon the earth,

19 And when I begin to inquire of them, who by their vnrighteouſneſſe haue hurt others, and when the affliction of Sion ſhall be fulfilled,

20 And the world, that ſhal vaniſh alway, ſhalbe ſealed, then wil I ſhew theſe ſignes: the bookes ſhall bee opened before the heauen, and they ſhall ſee all it together.

21 And the children of a yeere olde ſhall ſpeake with their voyces: the women with childe ſhall bring forth vntimely children of three or foure moneths olde, and they ſhall liue that are raiſed vp.

22 Then ſuddenly ſhall the ſowen places appeare as the vnſowen, and the full ſtore houſes ſhall ſuddenly be found emptie.

23 And the trumpet ſhall ſound, and all they that heare it, ſhall be ſuddenly afrayed.

24 At that time ſhall friends fight with friends as with enemies and the earth ſhal feare with them: the ſprings of the welles ſhall ſtand ſtil, and in three houres they ſhal not runne.

25 Whoſoeuer remayneth from all theſe things that I haue tolde thee, ſhall bee ſaued and ſee my ſaluation, and the ende of your worlde.

26 And the men that are receyued, ſhall ſee it: they that haue not taſted death from their birth, and the heart of the inhabitants ſhall bee changed, and turned to another meaning.

27 For euil ſhalbe put out, and deceit ſhal be quenched,

28 But fayth ſhall flouriſh: corruption ſhall bee ouercome, and the trueth which hath beene ſo long without fruit, ſhall come forth.

29 ¶ And when he talked with mee, behold, I looked a litle vpō him before whom I ſtoode.

30 And theſe wordes ſayde he vnto mee, I am come to ſhewe thee the time of the night to come.

31 If thou wilt pray againe, and faſt ſeuen daies more, I will tel thee more things, and greater then theſe, which I haue heard in the day.

32 For thy voyce is heard before the Higheſt: ſurely the mightie hath ſeene thy righteous dealing: hee hath ſeene alſo thy chaſtity, which yͧ haſt kept ſince thy youth.

33 Therfore hath he ſent me to ſhew thee all theſe things, and to ſay vnto thee, Be of good comfort, and feare not,

34 And haſte not in the vaine conſideration of the firſt times, nor make haſte to the latter times.

35 And after this I wept againe and faſted ſeuen daies in like maner, that I might fulfill the three weekes, which hee had appoynted me.

36 And in the eight night was mine heart vexed within me againe, and I beganne to ſpeake before the moſt high.

37 For my ſpirit was greatly ſet on fire, and my ſoule was in diſtreſſe,

38 And I ſaid O Lord, thou ſpakeſt expreſly in the firſt creation, (euen the firſt day) and commandedſt *that the heauen and the Gen.1.6.
earth ſhould be made, and the worke followed thy worde.

39 And then was there the ſpirit, and the darkeneſſe was on euerie ſide with ſilence: there was no mans voyce as yet created of thee.

40 Then commaundedſt thou a bright light to come forth out of thy treaſures, that it might giue light to thy worke.

41 Upon the ſecond day thou createdſt the heauenly aire and commandedſt it, that, going betweene, it ſhould make a diuiſion betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Upon the third day thou cōmandedſt, that yͤ waters ſhould be gathered together in the ſeuenth part of the earth: ſixe partes didſt thou drie, and kept them to the intent that of theſe there ſhould bee that ſhoulde ſerue thee, being ſowen of God and tilled.

43 Aſſoone as thy worde went forth, the worke was incontinently made.

44 For immediately great and innumerable fruite did ſpring vp, and many diuerſe pleaſures for the taſte, and flowers of vnchangeable colour, and odours of a moſt wonderfull ſmell, and theſe things were created the third day.

45 *Upon the fourth day thou createdſt Gen.1.14.
the light of the ſunne, and of the moone, and the order of the ſtarres,

46 And gaueſt them a charge, to do *ſer- Gen.1.16.
uice euē vnto man that was for to be made. [illegible]

47 And vpon the fift day thou ſaideſt vnto the ſeuenth part *where the waters were Gen.1.20.
gathered, that it ſhould bring forth beaſtes, as foules and fiſhes: and it was ſo.

48 For the domme waters, and without life brought forth liuing things at the commandement of God that the nations might praiſe thy wonderous workes.

49 Then dideſt thou prepare two liuing things: the one thou calledſt Behemoth, & Or, Enoch
the other thou calledſt Leuiathan,

50 And didſt ſeparate the one from the other: for the ſeuenth part where the water was gathered, could not hold them.

51 Unto Behemoth thou gaueſt one part, which was dried vp the third day, that hee ſhould dwell in the ſame part, wherein are a thouſand hilles.

52 But vnto Leuiathan thou gaueſt the ſeuenth part that is wet, and haſt prepared him to deuoure what thou wilt, and when thou wilt.

53 Upon the ſixt day thou gaueſt commandement vnto the earth, that before thee it ſhould bring forth beaſts, cattell and creeping things.

54 And beſides this Adam, whom thou madeſt lord ouer all the workes which thou haſt created of him come we al, and the people alſo, whom thou haſt choſen.

55 All this haue I ſpoken before thee, O Lord, becauſe thou haſt created the worlde for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt declared thē that they are nothing before thee, but be like vnto ſpittle, and haſt compared their riches vnto a drop that falleth from a veſſel.

57 And nowe, O Lorde, beholde, theſe heathen which haue beene reputed as nothing, haue begun to bee lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou haſt called the firſt borne, the onely begotten, and thy feruent louer) are giuen into their handes.

59 If the worlde then be created for our ſakes, why haue wee not the inheritance thereof in poſſeſſion? or how long ſhall wee ſuffer theſe things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiſeth all in time. 28 The comming and death of Chriſt. 32 The reſurrection and laſt iudgement, 42, After the which all corruption ſhall ceaſe. 48 All ſin in Adam. 59 The true life. 62 The mercies and goodneſſe of God.

AND when I had made an end of theſe wordes, there was ſent vnto mee an Angell, which had beene ſent downe to mee the nights afore.

2 And hee ſayde vnto mee, Up, Eſdras, and heare the wordes that I am come to tell thee.

3 And I ſaid, Speake on, my God. Then ſaid hee vnto mee, The ſea is ſet in a wide place, that it might be deepe and great,

4 But preſuppoſe that the entrance thereof were narow, and like the riuers,

5 Who could goe into the ſea to looke vpon it, and to rule it? If hee went not thorowe the narowe, howe could he come into the broade?

6 There is alſo another thing: a citie is builded and ſet vpon a broad field, and is full of all good things:

7 The entrance thereof is narowe and in a dangerous place to fall, that there is fire at the right hande, and a deepe water at the left,

8 And there is but one path betwixt them, euen betweene the fire ⁊ the water, ſo that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the perill before it, how could hee receiue his inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he, So is the portion of Iſrael.

11 Surely for their ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, then came this thing to paſſe.

12 Then were the entrances of the world made narow, full of ſorowe and trauaile: they are but fewe and euil, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wide and ſure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by theſe ſtraite ⁊ brittle things, they can not attaine to thoſe thinges that are hid.

15 Why then diſquieteſt thou thy ſelfe, ſeeing thou art corruptible? and why art thou moued, ſeeing thou art mortall?

16 And why haſt thou not cōſidered in thy minde the things to come, rather then them that are preſent?

17 Then ſaid I, O Lord, Lord, *ſeeing thou haſt ordeined in thy law, that the righteous ſhould inherite theſe things, and that the vngodly ſhould periſh, Deut.8.1.

18 Should the righteous ſuffer ſtraitnes in hoping for large things? yet they that haue liued vngodly and ſuffered ſtraitneſſe, ſhall not ſee the large things.

19 Then hee ſaide vnto mee, There is no iudge more iuſt then God, and there is none more wiſe then the moſt High.

20 For many periſh in this life, becauſe they deſpiſe the Lawe of God that is appoynted.

21 For God hath diligently admoniſhed ſuch as came, ſo oft as they came, what they ſhould doe to haue life, ⁊ what they ſhould obſerue, to auoyd puniſhment.

22 Neuertheles, they were not obedient vnto him, but ſpake againſt him, and imagined vaine things,

23 And deceyued themſelues by their wicked deedes, and denied the power of the

moſt High, and regarded not his wayes.

24 But they deſpiſed his lawe, and refuſed his promiſes: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Eſdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time ſhal come, that theſe tokens which I haue tolde thee, ſhall come to paſſe, and the bride ſhall appeare, and ſhe ſhall come forth, and bee ſeene that nowe is vnder the earth.

27 And whoſoeuer ſhal eſcape theſe euils, he ſhall ſee my wonders.

28 For my ſonne Jeſus ſhall appeare with thoſe that bee with him, and they that remaine, ſhall reioyce within foure hundreth yeeres.

29 After theſe ſame yeres ſhall my ſonne Chriſt die, and all men that haue life.

30 And the world ſhall be turned into the olde ſilence for ſeuen dayes, as in the fore iudgements, ſo that no man ſhall remaine.

31 But after ſeuen dayes, the world that is yet aſleepe ſhalbe raiſed vp: and that ſhal die, that is corrupt.

32 Then the earth ſhal reſtore thoſe, that haue ſlept in her, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſecret places ſhall deliuer the ſoules that were cōmitted vnto them.

33 And the moſt High ſhal appeare vpon the ſeate of iudgement, and miſeries ſhall vaniſh away, and long ſuffering ſhall haue [illegible] ende.

34 Juſtice only ſhal continue: the trueth ſhall remaine, and faith ſhall be ſtrong.

35 The worke ſhall followe, and the reward ſhalbe ſhewed: the good deedes ſhall be of force, and vnrighteouſnes ſhall beare no more rule.

36 Then ſaid I, *Abraham prayed firſt for the Sodomites, and *Moyſes for the fathers that ſinned in the wildernes, Gen.18.23. Exod.32.31.

37 And they that came after him, for Iſrael in the time of Achaz, and Samuel,

38 And *Dauid for the deſtruction, *and Salomō for them that came into the Sanctuarie, 2.Sam.24.17. 2.Chro.6.14.

39 *And Elias for thoſe that receiued rain, and for the dead that he might liue, 3.King.17.21.& 18.42.45.

40 And *Ezechias for the people in the time of Sennacherib, and diuers others for many. 2.King.19.15.

41 Euen ſo now, ſeeing vice is increaſed, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore ſhall not the ſame effect follow alſo now?

42 Then hee anſwered mee, and ſaide, This preſent life is not the ende: oft times honor is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement ſhalbe the end of this world, and the beginning of the immortalitie to come, wherein all corruptiō ſhall ceaſſe.

44 Intemperancie ſhal paſſe away: infidelitie ſhalbe cut off: righteouſnes ſhall grow vp, and the veritie ſhall ſpring vp.

45 Then ſhall no man bee able to ſaue him that is deſtroyed nor oppreſſe him that hath gotten the victorie.

46 I anſwered then, and ſaide, This is my firſt and laſt ſaying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he ſhould not haue ſinned.

47 For what profite is it for men in this preſent life to be in heauines, & after death to feare puniſhment?

48 O Adam, what haſt thou done? *for in that that thou haſt ſinned, thou art not fallen alone, but the fall alſo redoundeth vnto vs that come of thee. Rom.5.12.

49 For what profite is it vnto vs, if there be promiſed an immortall life, when we doe the workes that bring death?

50 And that an euerlaſting hope ſhould be promiſed vs, ſeeing that wee beide our ſelues to deadly vanitie?

51 And that there ſhould be appointed vs dwellings of health and ſafetie, if wee haue liued wickedly?

52 And that the glorie of the moſt High ſhould be kept to defend them which haue lead a pacient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradiſe ſhould be ſhewed, whoſe fruit remaineth incorruptible, wherein is ſafetie and health, if we wil not enter into it?

54 (For we haue bene conuerſant in vnpleaſant places)

55 And that the faces of thē, which haue abſteined, ſhould ſhine more then ſtarres, if our faces be blacker then darkenes?

56 For while we liued, we did not remēber when wee did vnrighteouſly, that wee ſhould ſuffer after death.

57 Then anſwered hee mee, and ſaide, This is the maner of the battell which mā, that is borne in the earth ſhall fight,

58 That if hee be ouercome hee ſhoulde ſuffer as thou haſt ſaide: but if hee get the victorie, he ſhould receiue the thing that I ſaide.

59 For this is the life, whereof Moyſes

ſpake

ſpake vnto the people while he liued, ſaying, *Chuſe thee life that thou mayſt liue. Deut.30.19.

60 Neuertheles, they beleeued him not, neither the Prophets after him, nor me alſo which haue ſaid vnto them,

61 That heauines ſhould not ſo be to their deſtruction, as ioy ſhould come vnto them, to whom ſaluation is perſwaded.

62 I anſwered then and ſaid, I knowe, Lord, that the moſt high is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that hee hath pitie on thoſe that walke in his Lawe,

64 And that *he is patient: for hee long ſuffereth thoſe that haue ſinned as his creatures, Rom.2.4.

65 And that he is liberal: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie thoſe that are preſent, and that are paſt, and them which are to come.

67 For if hee were not aboundant in his mercies, the world could not continue, nor they that haue the poſſeſſion thereof.

68 He pardoneth alſo: for if he gaue not of his goodneſſe that they, which haue done euill, might be releued from their wickedneſſe, the ten thouſand part of men ſhould not remaine aliue.

69 And if hee, being iudge, forgaue not thoſe that be healed with his worde, & tooke away the multitude of ſinnes,

70 There ſhould peraduenture be verie fewe left in an innumerable multitude.

CHAP. VIII.

1 The nomber of the godly is ſmall. 6 The workes of God are excellent. 20 Eſdras praier for him and for his people. 39 The promes of ſaluation to the iuſt. 55 The deſtruction of the vniuſt.

AND hee anſwered mee, ſaying, The moſt high made this world for many, but the world to come for fewe.

2 I will tell thee a ſimilitude, O Eſdras. As when thou aſkeſt the earth, it ſhall ſay vnto thee, that it giueth much earthly matter to make pots, but little duſt that golde commeth of, ſo is it with the worke of this worlde.

3 *There be many created, but few ſhall be ſaued. Matt.20.16.

4 Then anſwered I, and ſayde, Then ſwalowe vp the wit, O my ſoule, and deuoure vnderſtanding.

5 For thou haſt promiſed to heare, and thou wilt propheſie: for thou haſt no longer ſpace, but the life giuen thee.

6 O Lord, if thou ſuffer not thy ſeruant, that we may entreat thee, that thou maieſt giue ſeed vnto our heart, & prepare our vnderſtanding, that there may come fruite of it, wherby euery one which is corrupt, may liue, who can ſet him ſelfe for man:

7 For thou art alone, and we all are one workemanſhip of thine handes, as thou haſt ſaid.

8 For when the body is facioned now in the wombe, and thou haſt giuen it members, thy creature is preſerued by fire and water, & the worke, created by thee, doeth ſuffer nine moneths the creature, which is facioned in it.

9 But the thing that conteineth, and that which is conteined, ſhall both be preſerued, & when time is come, the wombe, being preſerued, deliuereth ẏ things that grew in it.

10 For thou haſt commanded the members, euen the breaſts, to giue milke vnto the fruite appointed to the breaſts,

11 That the thing, which is created, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercie.

12 Thou bringeſt it vp with thy righteouſnes, nurtureſt it in thy Lawe, and reformeſt it with thy iudgement.

13 Thou ſlayeſt it as thy creature, and giueſt it life as thy worke.

14 Seeing then that thou deſtroieſt him, which with ſo great labours is facioned, it is an eaſie thing to appoint by thy commandement, that the thing alſo which is made, might be preſerued.

15 Nowe therefore, O Lorde I will ſpeake (as touching men in generall thou ſhalt rather prouide, but cōcerning thy people, for whoſe ſake I am ſore,

16 And for thine inheritance, for whoſe cauſe I mourne: for Iſrael, for whome I am wofull, and for Iacob, for whoſe ſake I am grieued.

17 For them will I pray before thee, as well for my ſelfe, as for them: for I ſee our fautes that dwell in the land.

18 ¶ But I haue heard the ſudden comming of the iudge, which is to come.

19 Therfore heare my voyce, and vnderſtand my wordes, which I will ſpeake before thee. The beginning of the wordes of Eſdras, before he was taken vp:

20 O Lorde, that liueſt for euer, which beholdeſt from aboue that which is aboue, and in the ayre,

21 Whoſe throne is ineſtimable, and his glorie incomprehenſible, before whome the hoſt of the Angels ſtand with trembling,

22 Whoſe keeping is turned in winde & fire, whoſe worde is true, and ſayings ſtedfaſt, whoſe commandement is ſtrong, & go-

uernement terrible,

23 Whoſe looke drieth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witneſſe.

24 Heare the prayer of thy ſeruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will ſpeake, and ſo long as I haue vnderſtanding, I will anſwere.

26 Looke not vpon the ſinnes of thy people, rather then thy faithfull ſeruants.

27 Haue not reſpect vnto yͤ wicked deedes of men, rather then to them that haue thy teſtimonies in afflictions.

28 Thinke not vpō thoſe that haue walked fainedly before thee, but remember thē that reuerence thy will.

29 Let it not be thy wil to deſtroy them, which haue liued like beaſts, but looke vpon them that haue clearly taught thy Lawe.

30 Take not diſpleaſure with thē which appeare worſe then beaſtes, but loue them, that alway put their truſt in thy righteouſneſſe and glory.

31 For wee and our fathers haue all the ſame ſickeneſſe: but becauſe of vs that are ſinners, thou ſhalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou ſhalt bee called mercifull towards vs which haue no workes of righteouſneſſe.

33 For the righteous, which haue layde vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou ſhouldeſt take diſpleaſure at him? or what is this mortall generation, that thou ſhouldeſt be ſo grieued towards it?

1.King.8.46. 2.Chro.6.36. 35 *For verely there is no man among thē that be borne, but he hath done wickedly, nor any that doeth confeſſe thee, which hath not done amiſſe.

36 For in this, O Lorde, thy righteouſneſſe and thy goodneſſe ſhall be prayſed, if thou be merciful vnto them, which haue not the ſubſtance of good workes.

37 ¶ Thē anſwered he me & ſaid, Some thinges haſt thou ſpoken aright, and according vnto thy words it ſhalbe.

38 For I will not verely conſider the workes of them, before the death, before the iudgement, before deſtruction:

Gen.4.4. 39 But *I will reioyce in the wayes of the righteous, and I will remember yͤ pilgrimage, the ſaluation and the reward that they ſhall haue.

40 Like as I haue ſpoken nowe, ſo ſhal it come to paſſe.

41 For as the huſbandman ſoweth much ſeede vpon yͤ groūd, & planteth many trees, & yet alway the thing that is ſowen cōmeth not vp in time, neither yet doeth all that is planted, take roote: ſo neither ſhall they all that are brought into the world be ſaued.

42 I anſwered then & ſaid, If I haue found grace, let me ſpeake.

43 Like as the huſbandmans ſeede periſheth if it come not vp & receiue not raine in due ſeaſon, or if it bee deſtroyed with too much raine:

44 So periſheth man, which is created with thine handes, & thou art called his paterne, becauſe hee is created to thine image, for whoſe ſake thou haſt made all things, & likened him vnto the huſbandmans ſeede.

45 Be not wroth with vs, O Lord, but ſpare thy people, and haue mercie vpō thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then anſwered he me, and ſayd, The things preſent are for the preſent, and the things to come for ſuch as be to come.

47 For thou art far off, that thou ſhouldeſt loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this alſo thou art marueilous before the higheſt,

49 In that thou haſt humbled thy ſelfe, as it becommeth thee, and haſt not iudged thy ſelfe worthy to boaſt thy ſelfe greatly among the righteous.

50 For many miſeries and calamities remaine for them yͭ ſhal liue in the latter time, becauſe they ſhall walke in great pride.

51 But learne thou for thy ſelfe, & ſeeke out the glorie for ſuch as be like thee.

52 For vnto you is paradiſe opened: the tree of life is planted: yͤ time to come is prepared, plenteouſnes made ready: the citie is builded, and reſt is prepared, perfit goodnes and abſolute wiſedome.

53 The roote of euill is ſealed vp from you: the weakenes and moth is deſtroyed from you, and into hell flieth corruption to be forgotten.

54 Sorowes are baniſhed away, & in the end is ſhewed the treaſure of immortalitie.

55 Therefore aſke thou no more queſtions concerning the multitude of them that periſh.

56 For when they had libertie, they deſpiſed the moſt high: they contemned his Lawe and forſooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there Pſal.14. & 53.

was no God, though they knewe that they ſhould die.

59 For as the thing that I haue ſpoken of is made readie for you: ſo is thirſt & payne prepared for them: for God would not that man ſhould periſh:

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therfore my iudgemēt is now at hand.

62 Theſe things haue I not ſhewed vnto all men, but vnto thee, and to a fewe like thee: then I anſwered, and ſayde,

63 Behold nowe, O Lord: thou haſt ſhewed mee yͤ many wonders, which thou art determined to doe in yͤ laſt time, but in what time, thou haſt not ſhewed me.

CHAP. IX.

5 All thinges in this worlde haue a beginning and an ende. 10 Tormentes for them which, after their [illegible] 15 The number of the wicked is more then of the good. [illegible] 36 Therefore they periſh. [illegible] The viſion of a woman lamenting.

HE anſwered me then, and ſayde, Meaſure the time with it ſelfe, and whē thou ſeeſt that one part of the tokēs come to paſſe, which I haue tolde thee before,

2 Then ſhalt thou vnderſtand, that it is the time wherein the moſt high will begin to viſite the world which he made.

3 Therefore when there ſhall be ſeene an Mat.24.7 *earthquake in the worlde, and an vproare of the people,

4 Then ſhalt thou vnderſtande that the moſt high ſpake of thoſe thinges, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an ende, and the ende is manifeſt,

6 So yͤ times alſo of the moſt high haue playne beginnings in wonders and ſignes, and ende in effect and miracles.

7 And euery one yͭ ſhal eſcape ſafe, & ſhall be deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shall be preſerued from the ſaid perils and ſhall ſee my ſaluation in my lande, and within my borders: for I haue kept me holy from the world.

9 Then ſhal they haue pitie of thēſelues, which nowe haue abuſed my wayes: and they that haue caſt thē out deſpitefully, ſhall dwell in paynes.

10 For ſuch as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leaſure of amendment, and would not vnderſtand but deſpiſed it,

12 They muſt be taught it after death by paine.

13 And therefore bee thou no more carefull, to know how the vngodly ſhalbe puniſhed, but inquire how the righteous ſhalbe ſaued, and whoſe the world is, & for whome it is, and when.

14 Then anſwered I, and ſaid,

15 I haue afore ſaide that which I ſay now and wil ſpeake it hereafter, that there be many mo of them which periſh, then of them that ſhalbe *ſaued, Chap.8.3. matt.20.16.

16 As the flood is greater then a droppe.

17 And he anſwered mee, ſaying, As the field is, ſo is alſo the ſeede: as the flowers be, ſo are yͤ colours alſo: ſuch as the workeman is, ſuch is the worke: and as the huſbandmā is, ſo is his huſbandrie: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man ſpake againſt mee.

19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetual ſeede, and by a Law, whereout they can not rid them ſelues.

20 So I conſidered the world, & behold, there was peril, becauſe of the deuiſes, that were ſprung vp into it.

21 Yet when I ſaw it, I ſpared it greatly, & haue kept me one grape of the cluſter, and a plant out of a great people.

22 Let therefore the multitude periſhe, which are borne in vaine: and let my grape bee kept, & my plant, which I haue dreſſed with great labour.

23 ¶ Neuertheles, if thou wilt ceaſſe ſeuen dayes mo (but thou ſhalt not faſt in thē,

24 But ſhalt go into a faire field, where no houſe is builded, and ſhalt eate onely of the flowers of the field, and eate no fleſh, nor drinke wine, but the flowers onely,

25 And pray vnto the moſt high continually) then will I come, and talke with thee.

26 So I went my way, as hee had commanded mee, into the fielde, which is called Ardath, & there I ſate among the flowers, and did eate of the herbes of the field, and yͤ meate of the ſame ſatiſfied me.

27 And after ſeuen dayes, as I ſate vpon the graſſe, and mine heart was vexed within me as afore,

28 I opened my mouth, and began to talke before the moſt high, and to ſay,

29 O Lord whē thou wouldeſt ſhew thy ſelfe vnto vs, *thou declaredſt thy ſelfe vnto our fathers in the wilderneſ, in a place Exod.19.9 & 24.5 deut.4.11.

where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expreſſely ſpakeſt vnto them, ſaying, Heare mee, O Iſrael, and marke my wordes, thou ſeede of Iacob.

31 For behold, I ſowe my Lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers, which receiued the Law, kept it not, neither obſerued thine ordinances, neither did the fruit of the Lawe appeare, neither could it, for it was thine.

Exod.32.28. 33 *For they that receiued it, periſhed becauſe they kept not the thing that was ſowen in them.

34 And lo, it is a cuſtome when the ground receiueth ſeede, or the ſea a ſhippe, or a veſſell meate and drinke, if that periſhe wherein a thing is ſowen, or wherein any thing is put,

35 Likewiſe the thing that is ſowen, or is put therein, and the things that are receiued, muſt periſh: ſo the things that are receiued, do not remaine with vs: but in vs it cõmeth not ſo to paſſe.

36 For we that haue receiued the Law, periſh in ſinne, and our heart alſo which receiued it.

37 But the Lawe periſheth not, but remaineth in his force.

38 ¶ And when I ſpake theſe things in mine heart, I looked about mee, and vpon

Chap.10.44. the right ſide *I ſaw a womã, which mourned ſore, and lamented with a loude voyce, ⁊ was grieued in heart, and rent her clothes, and ſhe had aſhes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And ſaid vnto her, Wherefore weepeſt thou? why art thou ſo ſore in minde?

41 And ſhe ſaid vnto me, Syr, let me alone, that I may bewayle my ſelfe, and increaſe ſorowe: for I am ſore vexed in my minde, and brought very lowe.

42 Then I ſaide vnto her, What ayleth thee? tell me.

43 And ſhe ſaid vnto me, I thy ſeruant haue bene baren, and haue had no childe, hauing an huſband thirtie yeeres.

44 And euery houre, ⁊ euery day theſe thirtie yeeres I pray to the moſt High day and night.

45 And after thirtie yeeres God heard me thine handmaide, and looked vpon my miſerie, conſidered my trouble, and gaue me a ſonne, and I was glad of him: ſo was mine huſband alſo, and all they of my countrey, and we gaue great honor vnto the Almightie.

46 And I nouriſhed him with great trauaile.

47 So when he grewe vp, and came to take a wife, I made a feaſt.

CHAP. X.

Eſdras and the woman that appeared vnto him, commune together.

BUt when my ſonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrewe the lightes, ⁊ all my neighbours roſe vp to comfort me: ſo I reſted vntill the ſecond day at night.

3 And when they had all left off to comfort me, that I ſhould be quiet, then I roſe vp by night, and fled, and am come into this field as thou ſeeſt,

4 And am not purpoſed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne ⁊ faſt, vntill I die.

5 Then left I my purpoſe wherein I was, and ſpake to her angerly, and ſaid,

6 Thou fooliſh woman aboue all other, ſeeſt thou not our heauines, and what commeth vnto vs?

7 For Sion our mother is al wofull and is ſore afflicted, and mourneth extremely.

8 Seeing we be all nowe in heauines, ⁊ make our mone (for we be all ſorowfull) art thou ſore for one ſonne?

9 Demande the earth, and ſhee ſhall tell thee that it is ſhee which ought to mourne for the fall of ſo many that grow vpon her.

10 For from the beginning all men are borne of her, and other ſhall come, and behold, they walke almoſt al into deſtruction, and the multitude of them ſhalbe deſtroied.

11 Who ſhould then rather mourne, ſhee that hath loſt ſo great a multitude, or thou which art ſore but for one?

12 But if thou wouldeſt ſay vnto me, My mourning is not like yͤ mourning of yͤ earth (for I haue loſt the fruite of my wombe, which I brought forth with heauines, and bare with ſorowes,

13 But the earth is according to the maner of the earth, and the preſent multitude returneth into her as it came)

14 Then ſay I vnto thee, As thou haſt borne with trauaile, ſo the earth alſo from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withhold thy ſorow in thy ſelfe, and beare conſtantly that which commeth vnto thee.

16 For if thou alloweſt Gods purpoſe, ⁊ receiueſt his counſell in time, thou ſhalt bee commended therein.

17 Goe

17 Go thy way then unto the citie to thine huſband.

18 ¶ Then ſhe ſaid vnto me, I will not, I will not go into ẏ citie but here wil I die.

19 So I continued to ſpeake more with her, and ſaid,

20 Do not ſo, but be counſeled: for howe many falles hath Sion? Bee of good comfort becauſe of the ſorowe of Ieruſalem.

21 For thou ſeeſt that our Sanctuarie is layed waſte: our altar is broken down: our Temple is deſtroyed:

22 Our pſalterion fainteth, and the ſong ceaſeth, and our mirth is vaniſhed away, and the light of our candelſticke is quẽched, and the Arke of our couenant is taken away, and our holy things are defiled and the Name that is called vpon ouer vs, is almoſt diſhonored, & our children are put to ſhame, and our Prieſts are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues rauiſhed, & our righteous men ſpoyled, and our children deſtroyed and our yong men are brought in bondage, and our ſtrong men are become weake,

23 And, which is the greateſt of all, Sion the ſeale hath loſt her worſhip: for ſhe is deliuered into the hands of them that hate vs.

24 And therfore ſhake off thy great heauines, & put away ẏ multitude of ſorowes, that the Almightie may bee mercifull vnto thee, and that the moſt High may giue thee reſt and eaſe from thy labour.

25 And when I was talking with her, her face and beautie ſhined ſuddenly, & her countenance was bright, ſo that I was afraid of her and muſed what it might be.

26 And behold, immediatly ſhee caſt out a great voyce, verie fearefull, ſo that ẏ earth ſhooke at the noyſe of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie bulded, & a place was ſhewed from the ground and foundation. Then was I afraid, and cried with a loude voyce, and ſaid,

28 Where is Uriel the Angel * which came to me at the firſt? for hee hath cauſed me to come into many and deepe conſiderations, and mine ende is turned into corruption, and my prayer to rebuke. Chap.4.1

29 And as I was ſpeaking theſe words, beholde, hee came vnto me, and looked vpon me.

30 And lo, I lay as one dead and mine vnderſtanding was altered, and hee tooke me by the right hand and comforted me, & ſet me vpon my feete, and ſaid vnto me,

31 What ayleth thee? and why is thine vnderſtanding vexed? and the vnderſtanding of thine heart? and wherefore art thou ſory?

32 And I ſaid, Becauſe thou haſt forſaken me, and I haue done * according vnto thy words: I went into the field, and there haue I ſeene things, and ſee that I am not able to expreſſe. Chap.9.20

33 Then ſaid he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then ſaid I, Speake vnto me, my Lord, and forſake me not, leſt I die through raſhnes.

35 For I haue ſeene that I knewe not, & heare that I do not knowe.

36 Or is mine vnderſtanding deceiued? or doeth my minde, being hautie, erre?

37 Nowe therefore I beſeech thee that thou wilt ſhew thy ſeruant of this wonder.

38 Then he anſwered me, & ſaid, Heare me and I will informe thee, and tell thee wherefore thou art afraied: for the moſt High hath reueiled many ſecret things vnto thee.

39 He hath ſeene thy good purpoſe, that thou art ſore cõtinually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the vnderſtanding of the viſion, which appeared vnto thee a litle while ago.

41 Thou ſaweſt a woman mourning, & thou beganneſt to comfort her:

42 But now ſeeſt thou the likenes of the woman no more, but there appeared vnto thee a citie bulded.

43 And where as ſhee tolde thee of the death of her ſonne, this is the ſolution,

44 This woman, which thou ſaweſt, ſhee is Sion: and where as ſhee tolde thee (euen ſhee which thou ſeeſt nowe as a citie bulded,

45 And as touching that ſhee ſaid vnto thee, that ſhe was baren thirtie yeeres, this was concerning that, there was euen thirty yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon buylt the citie, and offred offrings: thẽ bare the baren a ſonne.

47 And where as ſhe tolde thee, that ſhe nouriſhed him with labour, that was the inhabiting of Ieruſalem.

48 But where as ſhe tolde thee that her ſonne, as his chance was, died when ſhee came into her chamber, that is the fall that is come to Ieruſalem.

49 And when thou ſaweſt her like one ẏ mourned for her ſonne, thou beganneſt to

comfort her: of theſe things which haue chanced theſe are to be opened vnto thee.

50 For nowe the moſt high ſeeth, that thou art ſore in thy minde, & becauſe thou ſuffreſt with al thine heart for her, he ſhewed thee the clerenes of her glorie, & the fairenes of her beautie.

51 And therefore I bade thee remaine in the fielde where no houſe was built.

52 For I knew that ẏ moſt high would ſhew theſe things vnto thee.

53 Therefore I commanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans building can not ſtand in that place where the citie of the moſt high ſhould be ſhewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and ſee the beautie & greatnes of the building as much as thou art able to ſee with thine eyes.

56 And after this ſhalt thou heare, as much as thine eares may comprehende.

57 For thou art bleſſed aboue many and art called with the moſt high among ẏ few.

58 But to morowe at night thou ſhalt remaine here,

59 And the moſt high ſhall ſhew thee viſions of high things, which the moſt high will doe vnto them that dwell vpon earth, in the laſt dayes. So I ſlept the ſame night and an other, as he had commanded me.

CHAP. XI.

1 The viſion of an egle comming forth of the ſea, and of her feathers. 37 A lyon comming out of the foreſt.

Then ſawe I a dreame, and behold, there came vp from the ſea an egle, which had twelue feathered wings and three heads.

2 And I ſawe and behold, ſhee ſpred her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered them ſelues.

3 And I beheld, and out of her feathers grewe out other contrarie feathers, & they became litle feathers and ſmall.

4 But her heads remained ſtill, and the head in the middes was greater then the other heads, yet reſted it with them.

5 Moreouer, I ſawe that the egle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I ſawe that all things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpon earth.

7 I ſawe alſo that the egle ſtoode vp vpon her clawes, and ſpake to her feathers, ſaying,

8 Watch not altogether: ſleepe euery one in his owne place and watch by courſe.

9 But let the heads bee preſerued for the laſt.

10 Neuertheles, I ſawe that the voyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrarie feathers, & behold, there were eight of them.

12 And I looked, and beholde vpon the right ſide there aroſe one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, & the place thereof appeared no more. So the next ſtoode vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came alſo, and as the firſt, ſo it appeared no more.

15 Then there came a voyce vnto it, & ſaid,

16 Heare thou that haſt kept the earth ſo long: this I ſay vnto thee, before thou beginneſt to appeare no more,

17 There ſhall none after thee atteine vnto thy time, neither to the halfe thereof.

18 Then aroſe the third & reigned as the other afore, and it appeared no more alſo.

19 So came it to all the others one after another, ſo that euery one reigned, and then appeared no more.

20 Then I looked, & beholde in proceſſe of time the feathers that followed, ſtood vp on the right ſide, that they might rule alſo, & ſome of them ruled, but within a while they appeared no more.

21 For ſome of them were ſet vp, but ruled not.

22 After this I looked and beholde, the twelue feathers appeared no more, nor the two winges.

23 And there was no more vpon the egles bodie, but two heads that reſted, and ſixe winges.

24 Then ſawe I alſo that two winges deuided them ſelues from the ſixe, & remained vnder the head, that was vpō the right ſide: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to ſet vp themſelues, and to haue the rule.

26 Then was there one ſet vp, but ſhortly it appeared no more.

27 And the ſecond were ſooner gone then the firſt.

28 Then I beheld, and lo, the two that remained, thought alſo in them ſelues to reigne.

29 And when they ſo thought, beholde, there awaked one of the heads that were

at reſt which was in the middes: for that was greater then the two.

30 And then I ſawe, that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnderwinges that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all thoſe that dwelt vpon earth with much labour, and it had the gouernaunce of the world, more then all the winges that had bene.

33 After this I looked, and beholde, the head that was in the middes, ſuddenly appeared no more, as did the wings.

34 But the two heads remained, which alſo ruled likewiſe vpon earth, & ouer thoſe that dwelt therein.

35 And I behelde, and lo the head vpon the right ſide deuoured it that was vpon the left ſide.

36 ¶ Then I heard a voyce which ſaide vnto me. Looke before thee, and conſider ẏ thing that thou ſeeſt.

37 So I ſawe, and beholde as it were a lyon that roareth, running haſtily out of ẏ wood: and I ſawe that he ſent out a mans voyce vnto the egle, and ſpake, and ſaid,

38 Heare thou. I will talke with thee, & the moſt high ſhall ſay vnto thee,

39 Art not thou that that of the foure beaſtes remaineſt, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beaſtes that were paſt, and hath power ouer ẏ world with great fearefulnes, and ouer the whole compaſſe of the earth with moſt wicked oppreſſiō, and that dwelleth ſo long time in all the worlde with deceit:

41 For thou haſt not iudged the earth with trueth.

42 Seeing thou haſt troubled the meeke, thou haſt hurt the peaceable, and thou haſt loued lyars, and deſtroyed the dwellings of them that brought foorth fruite, and haſt caſt downe the walles of ſuch as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the moſt high, and thy pryde vnto the Mightie.

44 The moſt high alſo hath looked vpō the proude times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vayne body,

46 That all the earth may be refreſhed, and come againe, as one deliuered from thy violence & that ſhee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former viſions.

AND when the lyon ſpake theſe wordes to the egle, I ſawe,

2 And beholde, the head that had the vpper hand, appeared no more, neither did the foure winges appeare any more, that came to it, and ſet vp them ſelues to reigne, whoſe kingdome was ſmall and full of vproares.

3 And I ſawe, and beholde, they appeared no more, and the whole body of the egle was burnt, ſo that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and ſaid vnto my ſpirit,

4 Lo, this haſt thou done vnto mee in that thou ſearcheſt out the wayes of the moſt High.

5 Lo yet am I wearie in my minde, and very weake in my ſpirit, and litle ſtrength is there in me, for the great feare that I receiued this night.

6 Therfore now I will beſeech the moſt High that he will comfort me vnto the end.

7 And I ſaid, O Lord, Lord, if I haue founde grace before thy ſight, and if I am iuſtified with thee before many other, and if my prayer in deede bee come vp before thy face,

8 Comfort me, and ſhew me thy ſeruant the interpretation and differēce of this horrible ſight, that thou mayeſt perfectly comfort my ſoule,

9 Seeing thou haſt iudged mee worthy to ſhew me the laſt times.

10 ¶ Then he ſaid vnto mee, This is the interpretation of this viſion,

11 The egle, whom thou ſaweſt come vp from the ſea, is the * kingdome which was ſeene in the viſion of thy brother Daniel. Dan 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there ſhal riſe vp a kingdome vpon the earth and it ſhalbe feared aboue all kingdomes that were before it.

14 In it ſhall twelue Kings reigne one after another,

15 Whereof the ſeconde ſhall beginne to reigne, and ſhall haue more time then the twelue.

16 And this do the twelue wings ſignifie

which thou ſaweſt.

17 As for the voyce that thou heardeſt ſpeake, and that thou ſaweſt not go out frõ the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there ſhall ariſe great ſtrife, and it ſhall be in danger to fall, but it ſhall not then fall, but ſhalbe reſtored againe to his beginning.

19 Concerning the eight vnderwinges, which thou ſaweſt hang vnto her winges, this is the interpretation,

20 In him ſhall ariſe eight kings, whoſe time ſhalbe but ſmall and their yeres ſwift, and two of them ſhall periſh.

21 But when the midde time commeth, there ſhall be foure kept a time, whiles his time beginneth to come, that it may bee ended, but two ſhalbe kept vnto the ende.

22 And where as thou ſaweſt three heads reſting, this is the interpretation,

23 In his laſt dayes ſhall the moſt high raiſe vp three kingdomes, and ſhall call againe many things into them, and they ſhal haue the dominion of the earth,

24 And of thoſe that dwell therein, with much griefe aboue al thoſe that were before them: therefore are they called the heads of the eagle.

25 For they ſhall accompliſh his wickednes, and ſhall finiſh his laſt end.

26 And where as thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die vpon his bed, and yet with payne.

27 For the two that remaine, the ſworde ſhall deuoure them.

28 For the ſword of the one ſhal deuoure the other: but at the laſt ſhall he fall by the ſword him ſelfe.

29 And where as thou ſaweſt two vnderwings, that went off towarde the head, which was on the right ſide, this is the interpretation,

30 Theſe are they whome the moſt high hath preſerued for their ende, whoſe kingdom is litle, ⁊ full of trouble as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing vp out of the wood and roaring, and ſpeaking vnto the egle, and rebuking her for her vnrighteouſneſſe with all the wordes that thou haſt heard,

32 This is the winde which yͤ moſt high hath kept for them, and for their wickednes vnto the end and he ſhal reproue them, and caſt before them their ſpoyles.

33 For he ſhal ſet them aliue in the iudgement, and ſhall rebuke them and correct them.

34 For hee will deliuer the reſidue of my people by affliction, which are preſerued vpon my borders, and hee ſhall make them ioyfull, vntill the cõming of the day of iudgement, whereof I haue ſpoken vnto thee frõ the beginning.

35 This is the dreame that thou ſaweſt, and theſe are the interpretations.

36 Thou onely haſt bene meete to know this ſecret of the moſt high.

37 Therefore write all theſe things that thou haſt ſeene, in a booke and hide them,

38 And teach them the wiſe of the people, whoſe heartes thou knoweſt may comprehende and keepe theſe ſecrets.

39 But waite thou here yet ſeuen dayes mo, that it may be ſhewed thee whatſoeuer it pleaſeth yͤ moſt high to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the ſeuen dayes were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſt, and came vnto mee, and ſpake vnto me, ſaying,

41 What haue we offended thee? or what euill haue wee done againſt thee, that thou forſakeſt vs, and ſitteſt in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ſhip preſerued from the tempeſt.

43 Are not the euils which are come vnto vs, ſufficient?

44 If thou then forſake vs, howe much better had it bene for vs, that wee had bene burnt alſo as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heauie, thou houſe of Iacob.

47 For the moſt high hath you in remẽbrance, and the Almightie hath not forgotten you in temptation.

48 As for mee I haue not forſaken you, neither am I departed from you, but am come into this place to pray for the deſolatiõ of Sion, that I might ſeeke mercie for the lowe eſtate of your Sanctuarie.

49 And nowe go your way home euery man, and after theſe dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained ſtill in the fielde ſeuen dayes, as hee had commanded mee and did eate only of the flowers of the field and had my meate of the herbes in thoſe dayes.

CHAP. XIII.

The viſion of a winde commyng vp from the ſea. 25 Which became a man [illegible] his proſperitie and power againſt his enemies. [illegible] The [illegible]

AND after the ſeuen daies I dreamed a dreame by night.

2 And beholde, there aroſe a winde frō the ſea, and it moued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thouſandes of heauen: and whē he turned his countenance to looke, all the thinges trembled that were ſeene vnder him.

4 And when the voyce went out of his mouth, al they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After theſe things I ſawe, and behold, there was gathered together a multitude of men out of number, from yͤ foure windes of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, ⁊ behold, he graued him ſelfe a great mountaine, ⁊ flewe vp vpon it.

7 But I would haue ſeene the countrey or place wherout the hill was grauen, and I could not.

8 I ſawe after theſe things, and behold, all they which came to fight againſt him, were ſore afraide, and yet they durſt fight.

9 Neuertheles, when he ſawe the fierceneſſe of the multitude that came, he lifted not vp his hand: for he held no ſword nor any inſtrument of warre,

10 But onely, as I ſaw, he ſent out of his mouth, as it had bene a blaſt of fire, ⁊ out of his lips the winde of the flame, ⁊ out of his tongue he caſt out ſparkes and ſtormes.

11 And they were all mixt together, euē this blaſt of fire, the winde of the flame, and the great ſtorme, and fel with violence vpon yͤ multitude, which was prepared to fight, and burnt them vp al, ſo that of the innumerable multitude there was nothing ſeene, but onely duſt, and ſmell of ſmoke. When I ſawe this, I was afraide.

12 ¶ Afterwarde ſawe I the ſame man come downe from the mountaine, ⁊ calling vnto him another peaceable multitude.

13 And there came many vnto him, ſome with ioyfull countenance, ⁊ ſome with ſad: ſome of thē were bounde, and ſome brought of them that were offered: and I was ſicke through great feare, and awaked, and ſaide,

14 Thou haſt ſhewed thy ſeruant theſe wonders frō the beginning, and haſt counted me worthy to receiue my prayer.

15 Shewe mee nowe therefore the interpretation of this dreame.

16 For thus I conſider in mine vnderſtanding, wo vnto them that ſhall be left in thoſe dayes, and much more wo vnto them that are not left behinde.

17 For they that were not left, were in heauineſſe.

18 Nowe vnderſtand I the things that are layde vp in the latter dayes which ſhall come both vnto them, and to thoſe that are left behinde.

19 Therefore are they come into great perils ⁊ many neceſſities, as theſe dreames declare.

20 Yet is it eaſier, that hee that is in danger, ſhoulde fall into theſe, and forſee the things to come hereafter, thē to paſſe away as a cloude out of the world.

21 ¶ Then anſwered he mee, and ſayde, The interpretatiō of the viſion wil I ſhew thee, and I will open to thee the thing that thou haſt required.

22 Where as thou haſt ſpoken of thē that are left behind this is the interpretation,

23 He that ſhall beare the danger in that time, he ſhall keepe him ſelfe. They that bee fallen into danger are ſuch as haue workes and faith toward the moſt Mightie.

24 Knowe therefore, that they which be left behinde, are more bleſſed then they that be dead.

25 Theſe are the meanings of the viſion, Where as thou ſaweſt a man comming vp from the middes of the ſea,

26 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne ſelfe ſhall deliuer his creature, and hee ſhall order them that are left behinde.

27 ¶ And where as thou ſaweſt, that out of his mouth there came as a blaſt with fire and ſtorme,

28 And that he neither helde ſworde nor weapon, but that by his fierceneſſe hee deſtroyed the whole multitude, that came to fight againſt him, this is the interpretation,

29 Behold, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And he ſhall aſtoniſh the hearts of thē that dwell vpon the earth:

31 And one ſhall prepare to fight againſt another, citie againſt citie, and place againſt place, * and nation againſt nation, ⁊ realme againſt realme. Mat.24.7.

32 When this commeth to paſſe, thē ſhal the tokens come, that I ſhewed thee before, and then ſhall my Sonne bee reueiled, whom thou ſaweſt go vp as a man.

33 And when al yͤ people heare his voyce, euery man ſhal in their owne land leaue the battell that they haue one againſt another.

34 And an innumerable multitude ſhall be gathered as one, as they that bee willing to come, and to fight againſt him.

35 But he ſhall ſtande vpon the toppe of mount Sion.

36 And Sion ſhall come, and ſhalbe ſhewed to all, being prepared and builded, as thou ſaweſt the hill grauen forth without any hands.

37 And this my Sonne ſhall rebuke the wicked inuentions of thoſe nations, which for their wicked life are fallē into ẏ tempeſt,

38 And into torments like to flame, wherby they ſhalbe tormented: and without any labour wil he deſtroy them, euen by ẏ lawe, which is compared vnto the fire.

39 And where as thou ſaweſt that he gathered another peaceable people vnto him,

40 Thoſe are the ten tribes which were caryed away captiues out of their owne land, *in the time of Oſeas the king, whom Salmanaſar ẏ King of the Aſſyrians tooke captiue, and caried them beyonde the riuer: ſo were they brought into another land. 4.King.17. 3.

41 But they tooke this counſell to themſelues, that they would leaue the multitude of the heathen, and goe foorth into a further countrey where neuer mankinde dwelt,

42 That they might there keepe their ſtatutes, which they neuer kept in their owne lande.

43 And they entred in at the narrowe paſſages of the riuer Euphrates.

44 For the moſt high then ſhewed them ſignes, *and ſtayed the ſprings of the flood till they were paſſed ouer. Exod.14. 21 Ioſu.3. 15.16

45 For thorowe the countrey there was a great iourney euen of a yere & a halfe, and the ſame region is called Arſareth. Or, Ara[illegible]

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The moſt high ſhall holde ſtill the ſprings of the riuer againe, that they may go thorowe: therefore ſaweſt thou the multitude peaceable.

48 But they that bee left behinde of thy people, are thoſe that bee founde within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend ẏ people that remaine,

50 And then ſhall hee ſhewe great wonders vnto them.

51 Then ſayde I, O Lord, Lord, ſhewe me this, wherefore haue I ſeene the man comming vp from the middes of the ſea?

52 And he ſayde vnto mee As thou canſt neither ſeeke out, nor knowe theſe thinges, that are in the deepe of the ſea, ſo can no man vpon earth ſee my Sonne, or thoſe that bee with him, but in the time of that day.

53 This is the interpretation of ẏ dreame which thou ſaweſt, and whereby thou only art lightened.

54 For thou haſt forſaken thine owne Law, and applied thy diligence vnto mine, and ſought it.

55 Thy life haſt thou ordred in wiſdome, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee the rewardes with the moſt high, and after three other dayes I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I foorth vnto the fielde, glorifying and prayſing the moſt high for the wonders which he did in time,

58 Which he gouerneth, and ſuch things as come in their ſeaſons: and there I ſate three dayes.

CHAP. XIIII.

1 Howe God appeared to Moyſes in the buſh. 9 All things decline to age. 16 The later times worſe then the former. 27 The ingratitude of Iſrael. 34 The reſurrection and iudgement.

VPon ẏ thirde day I ſate vnder an oke, and behold, there came forth a voyce vnto me out of the buſh, & ſaid, Eſdras, Eſdras.

2 And I ſaid, here am I, Lord, and ſtoode vp vpon my feete.

3 Then ſaid he vnto me, *In the buſh I reueiled my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt: Exo.3.2,8

4 And I ſent him and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with me a long ſeaſon,

5 And I tolde him many wonders, and ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 *These wordes ſhalt thou declare, and theſe ſhalt thou hide.

7 And nowe I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine henceforth with my counſell, and with ſuch as be like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the times begin to waxe olde.

10 For the worlde is deuided into twelue parts, and ten partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore ſet thine houſe in order, and

reforme thy people, & comfort ſuch of them as be in trouble, and nowe renounce the corruption.

13 Let go from thee mortall thoughtes: caſt away frō thee the burdens of men, and put off nowe the weake nature,

14 And ſet aſide thy moſt grieuous thoughts, and haſte thee to depart frō theſe times.

15 For greater euils thē thoſe, which thou haſt ſeene nowe, ſhall they commit.

16 For the weaker that the worlde is by reaſon of age, the more ſhall the euils be increaſed vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for nowe haſteth the viſion to come, that thou haſt ſeene.

18 ¶ Then anſwered I, and ſaide before thee,

19 Beholde, O Lord, I will goe as thou haſt commanded mee, & reforme the people, which are preſent: but they yͭ ſhall be borne afterward, who ſhall admoniſh them?

20 Thus the world is ſet in darknes, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the thinges that are done of thee, or the workes that ſhalbe done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into me, & I will write al that hath bene done in the world ſince the beginning, which was written in thy lawe, that men may finde the path, and that they which wil liue in the latter dayes, may liue.

23 And he anſwered me, ſaying, Go, and gather the people, and ſay vnto them, that they ſeeke thee not for fourtie dayes,

24 But prepare thee many boxe tables, and take with thee theſe fiue, Sarea, Dabria, Selemia, Ecanus, & Aſiel, which are ready to write ſwiftly,

25 And come hither, & I will light a candle of vnderſtanding in thine heart, which ſhall not be put out till the things be performed which thou ſhalt begin to write.

26 And then ſhalt yͧ declare ſome things openly vnto the perfite men, & ſome things ſhalt thou ſhew ſecretly vnto yͤ wiſe: to morow this houre ſhalt thou begin to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and ſaide,

28 Heare theſe words, O Iſrael,

Gene.47.4. 29 *Our fathers at the beginning were ſtrangers in Egypt, frō whence they were deliuered,

Act.7.53. 30 And receiued the Law of life, *which they kept not, which ye alſo haue tranſgreſſed after them.

31 Then was the land, euen the lande of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the wayes, which the moſt high commanded you.

32 And forſomuch as hee is a righteous Iudge, he tooke from you in time the thing that he had giuen you.

33 And nowe are yee here, and your brethren among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, & reforme your heart, ye ſhall be kept aliue, and after death ſhall ye obteine mercie.

35 For after death ſhall the iudgement come, when we ſhall liue againe: & then ſhal the names of the righteous be manifeſt and the workes of the vngodly ſhalbe declared.

36 Let no man therefore come now vnto me, nor ſeeke me theſe fourtie dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the field, and remained there.

38 The next day beholde, a voyce called me, ſaying, Eſdras, *open thy mouth, and Ezech.3.a.
drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, he reached me a ful cup, which was ful as it were with water: but the colour of it was like fire.

40 And I tooke it and dranke, and whē I had drunke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memorie.

41 And my mouth was opened, and ſhut no more.

42 The moſt high gaue vnderſtanding vnto yͤ fiue men, yͭ they wrote the hie things of the night, which they vnderſtoode not.

43 But in the night they did eate bread, but I ſpake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundreth and foure bookes.

45 And whē the fourtie dayes were fulfilled, the moſt high ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthie and vnworthie may reade it.

46 But keepe the ſeuentie laſt, that thou mayeſt giue them to the wiſe among thy people.

47 For in thē is the veine of vnderſtanding, and the fountaine of wiſdome, and the riuer of knowledge: and I did ſo.

CHAP. XV.

1 The prophecie of Eſdras is certaine. 5 The euils that ſhall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt ſhall lament. 16 Sedition. 20 And puniſhment vpon the Kings of the earth. 24 Curſed are they that ſinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, ſpeake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, ſayth the Lord:

2 And cauſe them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations againſt thee: let not the vnfaithfulneſſe of the ſpeakers trouble thee, that ſpake againſt thee.

4 For euery vnfaythfull ſhall die in his vnfaithfulnes.

5 Behold, ſaith the Lorde, I will bring plagues vpon all the worlde, the ſworde, famine, death and deſtruction:

6 Becauſe that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, ſayeth the Lorde, I will holde my tongue no more for their wickedneſſe, (they doe vngodly) neither will I ſuffer them in the things, that they do wickedly.

Reuel.6. 10.& 19.b.

8 Beholde, *the innocent and righteous blood crieth vnto me, and the ſoules of the iuſt crie continually.

9 I will ſurely auenge them, ſayeth the Lorde, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the ſlaughter: I will not ſuffer them nowe to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a ſtretched out arme, and ſmite it with plagues as afore, and will deſtroy all the land thereof.

12 Egypt ſhall mourne, and the foundations thereof ſhall bee ſmitten with the plague and puniſhment, that God ſhall bring vpon it.

13 The plowemen that till the grounde, ſhall mourne: for their ſeedes ſhall faile through the blaſting and haile, and by an horrible ſtarre.

14 Wo to the worlde, and to them that dwell therein.

15 For the ſworde, and their deſtruction draweth neere, and one people ſhal ſtand vp to fight agaynſt another with ſwordes in their handes.

16 For there ſhal be ſedition among men, and one ſhall inuade another: they ſhall not regarde their King & the princes ſhall meaſure their doings by their power.

17 A man ſhal deſire to go into a citie, and ſhall not be able.

18 Becauſe of their pride the cities ſhalbe troubled, the houſes ſhall be afrayed, men ſhall feare.

19 A man ſhall haue no pitie vpon his neighbour, but ſhall deſtroy their houſes with the ſworde, and their goods ſhalbe ſpoiled for lacke of bread, & becauſe of great trouble.

20 Beholde, ſaith God, I call together al the Kings of the earth to reuerence mee, which are from the 'Eaſt, and from the South, from the Eaſt, and from Libanus, to turne vpõ them, and to repay the things that they haue done to them.

Or, North.

21 As they doe yet this day vnto my choſen, ſo will I doe alſo, & recompenſe them in their boſome: thus ſaith the Lord God,

22 My right hande ſhall not ſpare ẏ ſinners, neither ſhall the ſword ceaſe from thẽ, that ſhead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath conſumed the foundations of the earth and the ſinners like the ſtrawe, that is kindled.

24 Woe to them that ſinne, & keepe not my commandements, ſaith the Lord.

25 I wil not ſpare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that ſinne againſt him, and therefore deliuereth he them vnto death and deſtruction.

27 For now are the plagues come vpon the worlde, and yee ſhall remaine in them: for God wil not deliuer you, becauſe ye haue ſinned againſt him.

28 Behold, an horrible viſion commeth from the Eaſt,

29 Where generations of dragons of Arabia ſhall come out with many charets, & the multitude of them ſhalbe caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen ẏ Carmanians raging in wrath, ſhall go forth as the bores of the foreſt & ſhal come with great power, and ſtande againſt them in battel, and ſhall deſtroy a portion of the land of the Aſſyrians.

31 But after this ſhall the dragons haue the vpper hand, & remember their nature, and ſhall turne about, and conſpire to conſume them with a great power.

32 Then theſe ſhalbe troubled, & keepe ſilence by their power, and ſhall flee.

33 From the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſte ſhalbe feare and dread, and ſtrife among their kings.

34 Behold cloudes fro the Eaſt, & from the North vnto the South, and they are very horrible to looke vpon, full of wrath and ſtorme.

35 They ſhall ſmite one vpon another:

and they ſhall ſmite downe a great multitude of ſtarres vpon the earth, euen their owne ſtarre, and the blood ſhalbe from the ſworde vnto the bellie,

36 And the dongue of man vnto the Camels litter.

37 And there ſhall be great fearefulnes and trembling vpon earth, and they that ſee the wrath, ſhalbe afraid, and a trembling ſhall come vpon them.

38 And thẽ there ſhal come great ſtormes from the South, and from the North, and part from the West.

39 And from the Eaſt ſhall windes ariſe and ſhall open it with the cloude, which hee raiſed vp in wrath, & the ſtar, raiſed to feare the Eaſt and West wind, ſhalbe deſtroyed.

40 And the great and mightie cloudes ſhall be lift vp, full of wrath, and the ſtarre, that they may make al the earth afraid, and them that dwell therein, and that they may powre out ouer euerie hie place, and lifted vp, an horrible conſtellation,

41 As fire and haile, and flying ſwordes, and many waters, that all fieldes may bee full, and all riuers with the abundance of great waters.

42 And they ſhall breake downe the cities, and walles, and mountaines, and hils, and the trees of the wood, and the graſſe of the medowes, and their corne.

43 And they ſhall goe with a ſtreight courſe vnto Babylon, and make it afrayd.

44 They ſhall come to her, & beſiege her, and ſhall powre forth the conſtellation, and all the wrath agaynſt her: then ſhal the duſt and ſmoke go vp vnto the heauen, & all they that be about her, ſhall bewaile her.

45 And they that remaine vnder her, ſhal doe ſeruice vnto them, that haue put her in feare.

46 ¶ And thou Aſia, that art partaker of the hope of Babylon, and the glorie of her perſon,

47 Wo vnto thee, O wretch, becauſe thou haſt made thy ſelfe like vnto her, and haſt deckt thy daughters in whoredome, that they might pleaſe and glorie in thy louers, which haue alway deſired to commit whoredome with thee.

48 Thou haſt folowed her that is hated in all her workes, and in her inuentions: therefore ſaith God,

49 I will ſende plagues vpon thee, widowhed pouertie, and famine, & the ſword, and peſtilence, to waſte thine houſes with deſtruction and death.

50 And the glorie of thy power ſhall be dried vp, as a flowre when the heate riſeth, that is ſent vpon thee.

51 Thou ſhalt bee ſicke as a poore wife that is plagued & beaten of women, ſo that the mightie and the louers ſhall not be able to receiue thee.

52 Would I thus hate thee, ſaith yͤ Lord,

53 If thou haddeſt not alway ſlaine my choſen, exalting the ſtroke of thine handes, and laid ouer their death, when thou waſt drunken,

54 Set foorth the beautie of thy countenance?

55 The reward of thy whoredome [ſhall be] in thy boſome: therefore ſhalt thou receiue a reward.

56 As thou haſt done vnto my choſen, ſaith the Lord, ſo will God do vnto thee, & will deliuer thee vnto the plague.

57 And thy children ſhall die of hunger, and thou ſhalt fall by the ſworde, and thy cities ſhalbe broken downe, and all thy men ſhall fall by the ſword in the field.

58 And they that be in the mountaines ſhal die of hunger, and eate their own fleſh, and drinke their own blood for wãt of bread and thirſt of water.

59 And thou, as vnhappy, ſhalt come thorowe the ſea, and receiue plagues again.

60 In the paſſage they ſhall caſt downe the ſlaine citie, and ſhall roote out one part of thy lande, and conſume the portion of thy glorie, and ſhall returne to her that was deſtroyed.

61 When thou ſhalt be caſt downe, thou ſhalt be to them as ſtubble, and they ſhalbe to thee as fyre.

62 And they ſhall deſtroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitefull trees ſhall they burne with fire.

63 Thy children ſhall they carie away captiue, and ſhall ſpoyle thy ſubſtance, and marre the beautie of thy face.

CHAP. XVI.

1 Againſt Babylon, Aſia, and Egypt and Syria. 18, 38 Of the euils that ſhall come vpon the world with admonition howe to gouerne thẽ ſelues in afflictions. 54 To acknowledge their ſinnes, and to commit them ſelues to the Lord. 55 Whoſe mightie prouidence and iuſtice is to be reuerenced.

WO to thee, Babylon and Aſia: woe to thee, Egypt and Syria.

2 Girde your ſelues with ſacke and hearecloth, and mourne your children, and bee ſorie: for your deſtruction is at hand.

3 A ſword is ſent vnto you, and who will turne it backe? a fyre is ſent among you, and who will quenche it?

4 Plagues are ſent vnto you, and who

can driue them away?

5 May any man driue away an hungrie Lion in the wood? or quench the fire in ſtubble when it hath once begun to burne? may one turne againe the arrowe, that is ſhot of a ſtrong archer?

6 The mightie Lord ſendeth yͤ plagues, and who can driue thē away? the fire is gone forth in his wrath, and who can quench it?

7 He ſhall caſt lightnings, and who ſhall not feare? he ſhall thunder, and who ſhall not be afrayed?

8 The Lord ſhal threaten, and who ſhal not vtterly bee broken in pieces at his preſence? the earth quaketh and the foundation thereof: the ſea ariſeth vp with waues from the deepe, and the waues thereof are troubled, and the fiſhes thereof, before the Lord and the glory of his power.

9 For ſtrong is his ryght hande, that bendeth the bowe: his arrowes that hee ſhooteth, are ſharpe, and ſhall not miſſe, when they beginne to be ſhot into the endes of the worlde.

10 Behold, the plagues are ſent, and ſhal not turne againe, till they come vpon earth.

11 The fire is kindled, and ſhal not be put out, till it conſume the foundations of the earth.

12 As an arrow which is ſhot of a mightie archer, returneth not backewarde, ſo the plagues that ſhall bee ſent vpon earth, ſhall not turne againe.

13 Wo is me, wo is me: who will deliuer me in thoſe dayes?

14 The beginning of ſorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers ſhall feare: the beginning of euils, and all ſhall tremble. What ſhall I doe in theſe things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguiſh are ſent as ſcourges for amendement.

16 But for all theſe thinges they will not turne from their wickedneſſe, nor be alway mindfull of the ſcourges.

17 Behold, vitailes ſhalbe ſo good cheape vpon earth, that they ſhall thinke thē ſelues to be in good caſe: but then ſhal the euils bud foorth vpon earth, euen the ſworde, the famine and great confuſion.

18 For many of them that dwell vpon earth, ſhall periſh with famine, & the other that eſcape the famine, ſhal yͤ ſword deſtroy.

19 And yͤ dead ſhalbe caſt out as dongue, and there ſhall bee no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt downe.

20 There ſhall bee no man left to till the earth, & to ſowe it: the trees ſhal giue fruite, but who ſhall gather them?

21 The grapes ſhalbe ripe, but who ſhal treade them? for all places ſhalbe deſolate, ſo that one man ſhall deſire to ſee another, or to heare his voyce.

22 For of one citie there ſhalbee ten left, and two of the field, which ſhall hide them ſelues in the thicke woods, and in the cleftes of rockes.

23 As when there remaine three or foure oliues in the place where Oliues growe, or among other trees,

24 Or as when a vineyarde is gathered, there are left ſome grapes of them that diligently ſought thorow the vineyarde:

25 So in thoſe dayes there ſhalbe three or foure left by them that ſearche their houſes with the ſworde.

26 And the earth ſhalbe left waſte, and the fieldes thereof ſhall ware olde, and her wayes and all her paths ſhall growe full of thornes, becauſe no man ſhal trauaile therethrough.

27 The virgins ſhall mourne, hauing no bridegromes: the women ſhall make lamentation, hauing no huſbands: their daughters ſhall mourne, hauing no helpers.

28 In the warres ſhall their bridegromes bee deſtroyed, and their huſbandes ſhall periſh with famine.

29 But, ye ſeruants of the Lorde, heare theſe things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods of whom the Lorde ſpeaketh: beholde the plagues draw neere, and are not ſlacke.

31 As a trauailing woman which in the ninth moneth bringeth forth her ſonne, whē the houre of birth is come, two or three houres afore the paines come vpon her body, & when the childe commeth to the birth, they tary not a whit:

32 So ſhall not the plagues bee ſlacke to come vpon the earth, and the worlde ſhall mourne, and ſorowes ſhall come vpon it on euery ſide.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as ſtrangers vpon earth.

34 He that ſelleth, let him be as hee that fleeth his way: & hee that byeth, as one that will loſe.

35 Who ſo occupieth marchandiſe as hee that winneth not: and hee that buildeth, as he that ſhall not dwell therein.

36 Hee that ſoweth, as one that ſhal not

reape: hee that cutteth the vine, as hee that ſhall not gather the grapes:

37 They that marry, as they that ſhall get no children: and they that marry not, ſo as the widdowes.

38 Therefore they that labour, labour in vayne.

39 For ſtrangers ſhall reape their fruits, and ſpoile their goods and ouerthrow their houſes, and take their children captiue: for in captiuitie and famine ſhall they get their children.

40 And they that occupie their marchandiſe with couetouſneſſe, the more they decke their cities, their houſes, their poſſeſſions, and their owne perſons,

41 So much more will I bee angrie againſt them for their ſinnes, ſaith the Lord.

42 As a whore enuieth an honeſt and vertuous woman,

43 So ſhall righteouſneſſe hate iniquitie when ſhe decketh her ſelfe, and ſhall accuſe her openly whē he ſhal come that ſhall bridle the author of all ſinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long iniquitie ſhall be taken away out of the earth, and righteouſneſſe ſhall reigne among you.

45 Let not the ſinner ſay, that hee hath not ſinned: for coles of fyre ſhall burne vpon his head, which ſaith, I haue not ſinned before the Lord God and his glory.

Luc.16.15 46 Beholde, the Lord *knoweth all the workes of men, their imaginations, their thoughts and their hearts.

Gene.1.1 47 *For aſſoone as hee ſayde, Let the earth be made, it was made: let the heauen be made and it was created.

48 By his word were the ſtarres eſtabliſhed, and he *knoweth the number of them. Pſal.147.4

49 He ſearcheth the depth, ⁊ the treaſures thereof. he hath meaſured the ſea, and what it conteineth.

50 Hee hath ſhut the ſea in the middes of the waters ⁊ with his worde hath hee hanged the earth vpon the waters.

51 He ſpreadeth out yͤ heauē like a vawte: vpon the waters hath he founded it.

52 In the deſert hath he made ſprings of water, and pooles vpō the top of the mountaines, to power out floods from the hie rockes to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life and vnderſtanding.

54 And the ſpirite of the almighty God, which made all thinges, and hath ſearched all the hid things in the ſecrets of the earth,

55 He knoweth your inuentions, ⁊ what ye imagine in your heart when ye ſinne and would hide your ſinnes.

56 Therefore hath the Lorde ſearched and ſought out al your workes, and wil put you all to ſhame.

57 And when your ſinnes are brought forth before men, ye ſhalbe confounded, and your owne ſinnes ſhall ſtand as your accuſers in that day.

58 What will ye do, or how will yee hide your ſinnes before God and his angels?

59 Behold God him ſelfe is yͤ iudge: feare him: ceaſe from your ſinnes, and forget your iniquities, and meddle no more from hence forth with them: ſo ſhal God lead you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled againſt you, and they ſhall take away certaine of you, ⁊ ſhall ſlay you for meate to the idoles.

61 And they that conſent vnto thē, ſhalbe had in deriſion and in reproche, ⁊ troden vnder foote.

62 For in euery place and cities that are neere, there ſhalbe great inſurrectiō againſt thoſe that feare the Lord.

63 They ſhalbe like mad men: they ſhal ſpare none: they ſhall ſpoyle, and waſte ſuch as yet feare the Lord.

64 For they then ſhal waſte ⁊ ſpoyle their goods, and caſt them out of their houſes.

65 Then ſhall the triall of my choſen appeare, as the gold is tryed by the fyre.

66 Heare, O ye my beloued, ſaith yͤ Lord: beholde, the dayes of trouble are at hande, but I will deliuer you from them: bee not ye afraide: doubt not, for God is your captaine.

67 Who ſo keepeth my commandemēts and precepts, ſaith the Lord GOD, let not your ſinnes weigh you downe, and let not your iniquities lift them ſelues vp.

68 Woe vnto them that are bounde with their ſinnes ⁊ couered with their iniquities, as a field is hedged in with buſhes, and the path thereof couered with thornes, whereby no man may trauaile: it is ſhut vp, ⁊ is appointed to be deuoured with fyre.

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlines. 6 His equitie. 8 His charitie and proſperitie. 21 He fleeth, and his goods are confiſcate. 25 And after reſtored.

Tobias, being captiue amongſt the Aſſyrians, did not leaue the way of trueth.

The booke of the woordes of Tobit ſonne of Tobiel, the ſonne of Ananeel, the ſonne of Aduel, ẏ ſonne of Gabael, of the ſeede of Aſael, & of the tribe of Nephthalim,

* Or Salmanaſar. 2.King.17.3.

2 Who in ẏ time of Enemeſſar King of ẏ Aſſyrians was * ledde away captiue out of Thiſbe which is at the right hand of ẏ citie, which is called properly Nephthalim, in Galilee aboue Aſer.

Tobias was mercifull.

3 I Tobit haue walked al my life long in the way of trueth and iuſtice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Aſſyrians.

4 And when I was in mine owne countrie in the land of Iſrael, being but yong, all the tribe of Nephthalim my father fel from the houſe of Ieruſalem, which was choſen out of al the tribes of Iſrael, that al ẏ tribes ſhould ſacrifice there, where the Temple of the tabernacle of the moſt High was conſecrated, and built vp for all ages.

1.King.12.29.

5 * Now al the tribes, which fel frō God, yea, and my father Nephthalims houſe offered to the heifer called Baal.

He ſent fruites to [illegible]

Exod.22.29. deut.12.6.

6 But I (as it was ordeined to al Iſrael by an euerlaſting decree) went alone often to Ieruſalem, at the feaſtes * bringing ẏ firſt fruites, and the tenth of beaſtes, with that which was firſt ſhorne, & offered them at the altar to the Prieſtes the children of Aaron.

7 The firſt tenth part I gaue to ẏ Prieſts the ſonnes of Aaron, which miniſtred in Ieruſalem: the other tenth part I solde, & came & beſtowed it euery yeere at Ieruſalem.

8 The thirde tenth part I gaue vnto them to whome it was meete, as Debora my fathers mother had commaunded mee: for my father left me as a pupil.

He marieth to wife Anna, which beareth to him Tobiah.

Num.36.7. Gene.43.32.

9 ¶ Furthermore when I was come to the age of a man, I maried Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was ledde captiue to Nineue, all my brethren, and thoſe which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept my ſelfe from eating,

12 Becauſe I remembred God with all mine heart.

13 Therefore ẏ moſt High gaue me grace and fauour before Enemeſſar, ſo ẏ I was his puruoyer.

* Or fauour in the ſight of Enemeſſar.

14 ¶ And I went into Media, and I deliuered ten talents of ſiluer to Gabael the brother of Gabrias in the land of Media.

* Or in Rages a citie of Media.

15 But when Enemeſſar was dead, Senacherib his ſonne reigned in his ſteade: whoſe ſtate becauſe it was troubled, I could not go into Media.

* Or Salmanaſar.

The charitie of Tobias.

16 ¶ But in the time of Enemeſſar, I gaue many almes to my brethren and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I ſawe any of my kinred dead, or caſt about ẏ walles of Nineue, I buried him.

18 And if ẏ king Sennacherib had ſlaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath hee killed many) but the bodies were not found, when they were ſought for of the king.

2.King.19.35. [illegible]

19 Therefore when a certeine Nineuite had accuſed me to the king, becauſe I did bury them, I hid my ſelfe: and becauſe I knewe that I was ſought to bee ſlaine, I withdrewe my ſelfe for feare.

20 Then al my goods were ſpoyled, neither was there any thing left mee beſides my wife Anna and my ſonne Tobias.

Tobit fleeth from the face of Sennacherib.

2.King.19.37. 2.Chron.32.21.

21 Neuertheles * within fiue and fiftie dayes, two of his ſonnes killed him, & they fled into the moūtaines of Ararath, and Sarchedonus his ſōne reigned in his ſtead, who appointed ouer his fathers accompts and ouer all his domeſticall affaires, Achiacharus my brother Anaels ſonne.

22 And when Achiacharus had made a requeſt for mee, I came againe to Nineue: nowe Achiacharus was cupbearer & keeper of the ſignet, and ſtewarde, and overſawe the accompts: ſo Sarchedonus appointed him next vnto him, and he was my brothers ſonne.

Tobit returneth.

CHAP. II.

1 Tobit calleth the faithfull to his table. 3 He leaueth the feaſt to bury the dead. 10 How he became blinde. 13 His wife laboureth for her liuing. 14 She reproueth him bitterly.

Nowe when I was come home againe, and my wife Anna was reſtored vnto me with my ſonne Tobias, in the feaſt of Pentecoſte, which is the holy feaſt of the ſeuen weekes, there was a great dinner prepared me, in the which I ſate downe to eate.

2 And whē I ſaw abundance of meat, I ſaid to my ſonne, Go, and bring what poore man

Tobit ſendeth his ſonne to [illegible] God, man ſoeuer thou ſhalt finde of our brethren which doth remember God, and loe I will tary for thee.

3 But he came againe and ſaid, Father, one of our nation is ſtrangled, & is caſt out in the market place.

Tobit leauing his geſtes taketh vp the dead bodie into his houſe to bury it.

4 Then before I had taſted any meat, I ſtart vp, & brought him into mine houſe vntil the going downe of the ſunne.

5 Then I returned and waſhed, and ate my meate in heauines,

6 Remembring that propheſie of *Amos, which had ſaid, Your ſolemne feaſtes ſhalbe turned into mourning, & your ioyes into wailing.

Amos.8.10. [illegible]

7 Therefore I wept, & after the going downe of the ſunne I went & made a graue and buried him.

Tobit is rebuked of his neighbours. [illegible]

8 But my neighbours mocked mee, and ſaid Doth he not feare to die for this cauſe, who *fled away, and yet loe, hee burieth the dead againe?

9 The ſame night alſo whẽ I returned from the buriall, & ſlept at the wall of mine houſe becauſe I was polluted, and hauing my face vncouered,

10 And I knewe not that ſparrowes were in the wall, & as mine eyes were open, the ſparrowes caſt downe warme doungue into mine eies, and a whitenes came in mine eyes, & I went to the Phyſicions but they helped me not. Moreouer Achiacharus did nouriſh me vntill I went into Elymais.

Here is made [illegible] for an example of patience to his poſteritie.

11 And my wife Anna did take womens workes to do.

12 And when ſhe had ſent them home to the owners, they payed the wages, & gaue a kid.

The wife of Tobit [illegible] rebuketh her huſband. The innocencie of Tobit. [illegible]

13 Which when it was at mine houſe, & began to bleate, I ſaid vnto her. Frõ whẽce is this kid? is it not ſtolen? render it to ẏ owners: *for it is not lawfull to eate any thing that is ſtolen.

14 But ſhee ſaide, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did bluſhe, becauſe of her. Furthermore ſhe ſaid *Where are thine almes, and thy righteouſnes? behold, they all nowe appeare in thee.

CHAP. III.

The prayer of Tobit. 7 Sarra Raguels daughter & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael ſent.

When I, being ſorowfull, did weepe, and in my ſorowe prayed, ſaying,

2 O Lorde, thou art iuſt, and all thy works, and all thy wayes are mercie and trueth, & thou iudgeſt truely and iuſtly for euer.

3 Remember me, and looke on mee, neither puniſh mee according to my ſinnes or mine ignorances or my fathers, which haue ſinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou haſt deliuered vs *for a ſpoyle and vnto captiuitie, & to death, and for a prouerbe of a reproch to all them among whom we are diſperſed, and nowe thou haſt many and iuſt cauſes,

Deut.28.37.

5 To do with me according to my ſinnes, and my fathers, becauſe wee haue not kept thy commandements, neither haue walked in trueth before thee.

Or, the iudgements are meete, [illegible]

6 Nowe therefore deale with me as ſeemeth beſt vnto thee, and commaunde my ſpirite to be taken from me, that I may be diſſolued, and become earth: for it is better for me to die then to liue, becauſe I haue heard falſe reproches, and am very ſorowfull: commande therefore that I may be diſſolued out of this diſtreſſe, and goe into the euerlaſting place: turne not thy face away from mee.

7 ¶ It came to paſſe ẏ ſame day that in Ecbatane a citie of Media, Sarra ẏ daughter of Raguel was alſo reproched by her fathers maides,

Sarra is rebuked of her fathers maydes.

8 Becauſe ſhe had bene maried to ſeuen huſbands, whom Aſmodeus the euill ſpirit had killed, before that they had lien with her. Doeſt thou not knowe, ſaide they, that thou haſt ſtrangled thine huſbandes? thou haſt had now ſeuen huſbands, neither waſt thou named after any of them.

9 Wherefore doeſt thou beate vs for thẽ? if they be dead, go thy waies hence to them, that wee may neuer ſee of thee either ſonne or daughter.

Or, when ſhe beat them for their faults they ſaid.

10 When ſhe heard theſe things, ſhe was verie ſorowfull, ſo that ſhe thought to haue ſtrangled her ſelfe. And ſhee ſaide I am the onely daughter of my father, and if I doe this I ſhall ſlander him, and ſhal bring his age to the graue with ſorowe.

11 Then ſhe prayed toward the window & ſaid, Bleſſed art thou O Lord my God, & thine holy and glorious Name is bleſſed, & honorable for euer: let all thy workes praiſe thee for euer.

Sarra prayeth, & faſteth that ſhe may be deliuered from ſhame.

12 And now O Lord, I ſet mine eyes, and my face toward thee,

13 And ſay, Take mee out of the earth, that I may heare no more any reproche.

14 Thou knoweſt, O Lord, that I am pure from all ſinne with man,

The innocencie [illegible].

15 And that I haue neuer polluted my name, nor ẏ name of my father in the lande of

Her chaſtitie.

†Greek, none brother

of my captiuitie: I am the onely daughter of my father, neither hath hee any man childe to bee his heire, neither any neere kinſman or childe borne of him, to whom I may keepe my ſelfe for a wife: my ſeuē huſbandes are now dead, and why ſhoulde I liue? But if it pleaſe not thee that I ſhoulde die commaund to looke on mee and to pitie me that I doe no more heare reproche.

The prayers of Tobit, and Sarra are heard both at a time.

16 So the prayers of them both were heard before the maieſtie of the great God.

17 And Raphael was ſent to heale them both, that is, to take away the whitenes of Tobits eies, and to giue Sarra ẏ daughter of Raguel for a wife to Tobias ẏ ſonne of Tobit and to bind Aſmodeus the euil ſpirite, becauſe ſhee belonged to Tobias by right. The ſelfe ſame time came Tobit home, and entred into his houſe, & Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his ſonne.

Chap. 1. 14

In that day Tobit remembred *the ſiluer, which he had deliuered to Gabael in Rages a citie of Media,

2 And ſayd with him ſelfe, I haue wiſhed for death. wherefore doe I not call for my ſonne Tobias that I may admoniſhe him before I die?

Tobias exhortation to his ſon, when hee thought he ſhould die.

3 And when he had called him, he ſayde, My ſonne after that I am dead burie mee, and deſpiſe not thy mother, but *honour her all the dayes of thy life, and doe that which ſhall pleaſe her, and anger her not.

The mother is to be reuerenced. Exod. 20 a. Eccle. 7 b.

4 Remember my ſonne, howe many dangers ſhee ſuſteined when thou waſt in her wombe,

5 And when ſhe dieth, bury her by me in the ſame graue.

God muſt bee in our hearts.

6 My ſonne, ſet our Lord God allwayes before thine eyes, and let not thy will bee ſet to ſinne or to tranſgreſſe the commaundements of God. Do vprightly all thy life lōg, & follow not the wayes of vnrighteouſnes: for if thou deale truely, thy doings ſhal proſperouſly ſucceede to thee, and to all them which liue iuſtly.

Almes. Prouerb. 3. Eccles. 4. & 14. Luk. 14. 13.

7 Giue *almes of thy ſubſtance: & when thou giueſt almes, let not thine eye bee enuious, neither turne thy face from any poore, leſt that God turne his face from thee.

Ecclus. 35. 10.

8 *Giue almes according to thy ſubſtāce: if thou haue but a litle, be not afraide to giue a litle almes.

9 For thou layeſt vp a good ſtore for thy ſelfe againſt the day of neceſſitie,

Ecclus. 29. 13

10 *Becauſe that almes doeth deliuer frō death, & ſuffereth not to come into darknes.

11 For almes is a good gift before the moſt High to all them which vſe it.

[illegible]

12 Beware of all *whoredome, my ſonne, and chiefely take a wife of the ſeede of thy fathers and take not a ſtraunge woman to wife which is not of thy fathers ſtocke for we are the children of the Prophets. Noe, Abraham, Iſaac & Iacob are our fathers from the beginning. Remember my ſonne that they married wiues of their owne kinred, and were bleſſed in their children and their ſeede ſhall inherite the land.

Pride.

13 Now therefore, my ſonne, loue thy brethren, and deſpiſe not in thine heart thy brethren, the ſonnes and daughters of thy people, in not taking a wife of them: for in pride is deſtruction, and much trouble, and in fiercenes is ſcarcety and great pouertie: for fiercenes is the mother of famine.

The wages of the hired ſeruant.

14 Let not the *wages of any mā, which hath wrought for thee, tarie with thee, but giue him it out of hande: for if thou ſerue GOD, he wil alſo pay thee: be circumſpect, my ſonne in all things that thou doeſt, and bee well inſtructed in all thy conuerſation.

Matt. 7. b. Luke 6. b.

15 *Doe that to no man which thou hateſt: drinke not wine to make thee drunken, neither let drunkenneſſe goe with thee in thy iourney.

16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, & *of all thine aboundance giue almes, and let not thine eye bee enuious, when thou giueſt almes.

17 Powre out thy bread on the burial of the iuſt, but giue nothing to the wicked.

Counſell. God is to bee bleſſed

18 Aſke counſell alway of the wiſe and deſpiſe not any counſell that is profitable.

19 Bleſſe the Lord God alway, & deſire of him ẏ thy wayes may bee made ſtreight, and that al thy purpoſes and counſels may proſper. for euery nation hath not counſell: but the Lord giueth all good things and he humbleth whom he will as hee will: nowe therefore, my ſonne remember my commādements, neither let them at any time bee put out of thy mind.

Chap. 1. 14

20 *Furthermore I ſignifie this to thee, that I deliuered ten talents to Gabael the ſonne of Gabrias at Rages in Media.

Pouertie with the feare of God.

21 And feare not, my ſonne for as much as we are made poore: for thou haſt many thinges if thou feare God, and flee from all ſinne and do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias ſent to Rages. 4 He meeteth with the Angel Raphael, which did conduct him.

TObias then anſwered, and ſaid, Father, I will doe all thinges which thou haſt commaunded mee.

2 But how can I receiue the ſiluer, ſeeing I know him not?

Tobias ſent by his father to Rages, ſeeketh a companion, and meeteth with Raphael whom he bringeth to his father.

3 Then he gaue him the hand writing, & ſaide vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

4 Therfore when he was gone to ſeeke a man, he found Raphael the Angel.

5 But hee knewe not, and ſaid vnto him, May I go with thee into ẏ land of Media? and knoweſt thou thoſe places well?

6 To whom the Angel ſaide, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias ſaide to him, Tarie for mee, till I tell my father.

8 Then he ſaid vnto him, Goe, and tarie not: ſo he went in and ſaid to his father, Behold, I haue found one, which will go with me. Then he ſaid, Call him vnto me, that I may knowe of what tribe hee is, and whether he be faithfull to go with thee.

9 So he called him, and hee came in, and they ſaluted one another.

10 Then Tobit ſaid vnto him, Brother, ſhew me of what tribe and familie thou art.

11 To whom he ſaid, Doeſt thou ſeeke a ſtocke or familie, or an hired man to go with thy ſonne? Then Tobit ſaide vnto him, I would knowe, brother, thy kynred and thy name.

12 Then he ſayde, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

Or, thou commeſt happily.

13 Then Tobit ſaid, Thou art welcome, brother. bee not nowe angry with mee, becauſe I haue enquired to know thy kinred, and thy family: for thou art my brother of an honeſt and good ſtocke: for I knowe Ananias and Jonathas, ſonnes of that great Samaias: for wee went together to Jeruſalem to worſhip, and offered the firſt borne, and the tenths of the fruites, and they were not deceiued with the errour of our brethrẽ: my brother, thou art of a great ſtocke.

14 But tel me, what wages ſhal I giue thee? wilt thou a groate a day and thinges neceſſarie, as to mine owne ſonne?

15 Yea moreouer if ye returne ſafe, I will adde ſome thing to the wages.

16 So they agreed. Then ſaid he to Tobias, Prepare thy ſelfe for the iourney, and goe you on Gods Name. And when his ſonne had prepared all thinges for the iourney, his father ſayd, Go thou with this mã, and God which dwelleth in heauẽ, proſper your iourney, and the Angel of God keepe you company. So they went forth both and departed, & the dogge of the yong man with them.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. Chap. 10. 4.

17 But *Anna his mother wept, & ſayd to Tobit, Why haſt thou ſent away our ſonne? is he not the ſtaffe of our hand to miniſter vnto vs?

18 Would to God we had not layde money vpon money, but that it had bene caſt away in reſpect of our ſonne.

19 For that which GOD hath giuen vs to liue with, doeth ſuffice vs.

20 Then ſaid Tobit, Be not careful, my ſiſter: hee ſhall returne in ſafetie, and thine eyes ſhall ſee him.

21 For the good Angell doeth keepe him companie, and his iourney ſhalbee proſperous, and he ſhall returne ſafe.

22 Then ſhee made an ende of weeping.

CHAP. VI.

1 Tobias deliuered from the fiſh. 7 Raphael ſheweth him certaine medicines. 9 He conducteth him toward Sarra.

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fiſh, is deliuered by the Angell.

2 And when the young man went to waſh him ſelfe, a fiſhe leaped out of the riuer, and would haue deuoured him.

3 Then the Angell ſaid vnto him, Take the fiſh. And the yong man tooke the fiſh, & drewe it to land.

4 To whom the Angel ſaid, Cut the fiſh, and take the heart, and the liuer, & the gall, and put them vp ſurely.

5 So the young man did as the Angell commaunded him: & when they had roſted the fiſhe, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man ſaid to the Angell, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fiſhe?

7 And hee ſaid vnto him, Touching the heart & the liuer, if a deuill or an euill ſpirite trouble any, wee muſt make a perfume of this before the man or the woman, and hee ſhalbe no more vexed.

8 As for the gall, anoynt a man that hath whitenes in his eyes, and hee ſhalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel ſaid to the yong man, Brother, to day wee ſhall lodge with Raguel, who is thy couſin: hee alſo hath one onely daughter named Sarra: I will ſpeake for her that ſhe may be giuen thee for a wife.

Numer. 36. and 36.8

11 For to thee doth *ẏ right of her perteine, ſeeing ẏ alone art the remnant of her kinred,

12 And the maide is faire and wiſe: now therefore heare mee, and I will ſpeake to her father, that wee may make the marriage when wee are returned from Rages: for I know that Raguel cannot marrie her to another according to the lawe of Moſes: els hee ſhoulde deſerue death, becauſe the right doth rather apperteine to thee then to any other man.

13 Then the yong man anſwered the Angell, I haue heard, brother Azarias, that this maide hath beene giuen to ſeuen men, who all died in the mariage chamber:

14 And I am the onely begotten ſonne of my father, and I am afrayed, leaſt I goe in to her, and die as the other before: for a wicked ſpirit loueth her, which hurteth no bodie, but thoſe which come in to her: wherefore I alſo feare leaſt I die, and bring my fathers and my mothers life becauſe of mee to the graue with ſorowe: for they haue no other ſonne to burie them.

15 Then the Angell ſaid vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou ſhouldeſt marrie a wife of thine owne kinred? wherefore heare me, O my brother: for ſhe ſhalbe thy wife, neither be thou carefull of the euill ſpirite: for this ſame night ſhall ſhee bee giuen thee in marriage.

16 And when thou ſhalt go into the marriage chamber, thou ſhalt take of the hote coles for perfumes, and make a perfume of the heart and of the liuer of the fiſh,

17 Which if the ſpirit do ſmell, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, and pray to God which is mercifull, who will haue pitie on you, and ſaue you: feare not, for ſhee is appointed vnto thee from the beginning and thou ſhalt keepe her, and ſhe ſhall go with thee: moreouer I ſuppoſe that ſhe ſhal beare thee children: nowe when Tobias had heard theſe things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael & Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the houſe of Raguel: & Sarra met them, and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſayde Raguel to Edna his wife, Howe like is this yong man to Tobit my couſin!

3 And Raguel aſked, Whence are you, my brethren? To whom they ſaid, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Niniue.

4 Then he ſaid to thē Do ye know Tobit our kinſman? And they ſayd, We knowe him. Then ſayd he, Is he in good health?

5 And they ſayd, He is both aliue, and in good health: & Tobias ſaid, He is my father.

6 Then Raguel leaped, and kiſſed him, and wept,

7 And bleſſed him, and ſaide vnto him, Thou art the ſonne of an honeſt and good man: but when hee had heard that Tobit was blind, he was ſorowfull and wept.

8 And likewiſe Edna his wife, & Sarra his daughter wept. Moreouer they receiued them with a readie minde, and after that they had killed a ramme of the flocke, they ſet much meate on the table. Then ſayde Tobias to Raphael, Brother Azarias, put foorth thoſe things whereof thou ſpakeſt in the way, that this buſines may be diſpatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel ſaide to Tobias, Eate, and drinke and make merrie.

10 For it is meete that thou ſhouldeſt marrie my daughter: neuertheleſſe, I will declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to ſeuē men, who died that night which they came in vnto her: neuertheleſſe, be thou of a good courage and merrie. But Tobias ſaid, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel ſaid thē, Marry her then according to the cuſtome: for thou art her couſin, & ſhe is thine. God which is mercifull, make this proſperous to you in all good things.

13 Then he called his daughter Sarra, and ſhe came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Behold, take her after the *Law of Moyſes, and lead her away to thy father: and he bleſſed them,

Raguel [illegible] his daughter Sarra to Tobias. Numer. 36.

14 And called his wife Edna, & he tooke a booke and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſaide vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhee brought her thither: then Sarra wept, & her mother wiped away her daughters teares,

18 And ſaid vnto her Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy ſorow: bee of good comfort my daughter.

CHAP. VIII.

Tobias [illegible] the euill ſpirit [illegible] God with his wife [illegible] prepareth a graue for [illegible] ſonne in law. 16 Raguel [illegible] the Lord.

AND when they had ſupped, they brought Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, & tooke coles for perfumes, & put the heart & liuer of the fiſh thereupon, and made a perfume.

Tobias foloweth Raphaels counſel as Chap. 6. 7.

3 The which ſmell when the euill ſpirite had ſmelled, he fled into the vtmoſt partes of Egypt, whom the Angell bound.

4 And after that they were both ſhut in, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then began Tobias to ſay, Bleſſed art thou O God of our fathers, and bleſſed is thine holy and glorious Name for euer: let the heauens bleſſe thee & all thy creatures.

6 Thou madeſt Adam and gaueſt him *Eua his wife for an he[illegible] and ſtay: of them came mankinde: thou haſt ſaide, It is not good, that a man ſhould bee alone: let vs make vnto him an ayde like vnto himſelfe.

* Gen. 2.

7 And now, O Lord, I take not this my ſiſter for fornication, but vprightly: therefore graunt me mercie, that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night, and Raguel aroſe, and went and made a graue,

Raguel thinking Tobias to bee dead made a graue for him.

10 Saying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 He ſayde to his wife Edna, Send one of the maides and let them ſee whether hee bee aliue: if not, that I may bury him, and none knowe it.

13 So the maid opened the doore, & went in, and found them both aſleepe,

14 And came forth, and told them that he was aliue.

15 Then Raguel prayſed God, and ſaide, O God thou art worthie to be prayſed with all pure and holy prayſe: therefore let thy ſaintes praiſe thee with all thy creatures and let all thine Angels and thine elect prayſe thee for euer.

Raguel [illegible]

16 Thou art to be praiſed, O Lorde: for thou haſt made me ioyful & that is not come to me which I ſuſ[illegible] but thou haſt dealt with vs [illegible] great mercie.

17 [illegible] to bee prayſed becauſe thou [illegible] mercie of two that were the onely [illegible] children of their fathers. graunt [illegible] O Lorde, and finiſh their life [illegible] with ioye and m[illegible].

18 Then Raguel bade his ſeruants to fill the graue.

19 And hee kept the wedding feaſt fourteene dayes.

20 For Raguel had ſayd vnto him by an othe, that hee ſhould not depart before that the fourteene dayes of the mariage were expired,

21 And then he ſhoulde take the halfe of his goods & returne in ſafetie to his father, and ſhould haue the reſt, when he and his wife were dead.

Raguel geueth halfe of his goods toward the mariage of his daughter to Tobias.

CHAP. IX.

Raphael fetcheth Gabael to Tobias mariage.

WHen Tobias called Raphael, and ſaid vnto him,

2 Brother Azarias, take with thee a ſeruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money and bring him to the wedding.

3 For Raguel hath ſworne that I ſhall not depart.

4 But my father counteth the daies: and if I tarie long, he will be verie ſore.

Tobit careth for his ſonne.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bags which were ſealed vp, and gaue them to him.

The Angel goeth on Tobias meſſage.

6 And in the morning they went forth, both together, & came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their ſonne. 10 Raguel ſendeth awaie Tobias and Sara.

NOwe Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit ſaid Are they not mocked? or is not Gabael dead, & there is no man to giue him the money?

The father and mother are in heauines for Tobias tarying.

3 Therefore he was verie ſorie.

4 Then his wife ſaide to him, My ſonne is dead ſeeing hee tarieth: and ſhe began to *bewaile him, and ſaid,

Chap. 5. g.

5 Now I care for nothing, my ſonne, ſince I haue loſt thee the light of mine eyes.

6 To whom Tobit ſaid, hold thy peace: be not carefull for he is ſafe.

7 But ſhe ſaid, holde thy peace, and deceiue mee not: my ſonne is dead: and ſhee went out euery day by the way, which they went, neither did ſhe eate meate on the day time and did conſume whole nightes in bewailing her ſonne Tobias vntill the fourteene dayes of the wedding were expired, which Raguel had ſworne, that he ſhould tarie there. Then Tobias ſayd to Raguel, Let me go: for my father and my mother

looke no more to ſee me.

8 But his father in lawe ſayde vnto him, Tary with me, & I will ſend to thy father, and they ſhall declare him thyne affaires.

9 But Tobias ſaid, No, but let me goe to my father.

Raguel geueth Tobias, and his wife leaue to depart.

10 Then Raguel aroſe, & gaue him Sarra his wife, and half his goods, as ſeruants, and cattell, and money,

11 And he bleſſed them, and ſent them a way, ſaying, The God of heauen make you, my children, to proſper before I die.

Sarra is inſtructed by her parents.

12 And he ſayde to his daughter, Honour thy father, and thy mother in lawe which are nowe thy parents, that I may heare good report of thee: and hee kiſſed them. Edna alſo ſayde to Tobias, The Lorde of heauen reſtore thee, my deare brother, and graunt that I may ſee thy children of my daughter Sarra, that I may reioyce before the Lorde. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receyued. 13 His father hath his ſight reſtored and prayſeth the Lord.

After theſe things Tobias went his way, prayſing God that hee had giuen him a proſperous iourney, and bleſſed Raguel and Edna his wife, & went on his way till he drewe neere to Niniue.

2 Then Raphael ſayde to Tobias, thou knoweſt, brother, howe thou diddeſt leaue thy father.

The Angels counſel to Tobias.

3 Let vs haſte before thy wife, and prepare the houſe,

4 And take in thine hande the gall of the fiſh. So they went their way, and the dog followed them.

5 Now Anna ſate in the way looking for her ſonne,

6 Whom when ſhe ſawe comming, ſhee ſaide to his father, Beholde, thy ſonne commeth and the man that went with him.

7 Then ſaid Raphael, I knowe, Tobias, that thy father ſhall receiue his ſight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee ſhall rub and make the whitenes to fall away, and ſhall ſee thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her ſonne, and ſayde vnto him, Seeing I haue ſeene thee, my ſonne, from hence foorth I am content to die, and they wept both.

10 Tobit alſo went foorth towarde the doore, and ſtumbled, but his ſonne ranne vnto him,

11 And tooke holde of his father & ſprinkled of the gall on his fathers eyes, ſaying, Be of good hope my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes and when he ſaw his ſonne, he fell vpon his necke,

14 And he wept & ſaid, Bleſſed art thou, O Lord, and bleſſed be thy Name for euer, and bleſſed be all thine holy Angels.

15 For thou haſt ſcourged mee, and haſt had pitie on me: for behold, I ſee my ſonne Tobias: and his ſonne, being glad went in, and tolde his father the great things that had come to paſſe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praiſing God to the gate of Niniue: and they which ſaw him go, marueiled, becauſe he had receiued his ſight.

17 But Tobit teſtified before them al that God had had pitie on him. And when hee came neere to Sarra his daughter in lawe, he bleſſed her, ſaying, Thou art welcome, daughter: God bee bleſſed which hath brought thee vnto vs, and bleſſed be thy father. And there was great ioy among all his brethren which were at Niniue.

18 And Achiacharus & Naſbas his brothers ſonne came.

19 And Tobias mariage was kept ſeuen dayes with great ioy.

CHAP. XII.

1 Tobias declareth to his father the benefites that Raphael had done him. 5 The which he would recompence. 11 15 Raphael declareth that he is an Angell ſent of God.

Then Tobit called his ſonne Tobias, & ſaide vnto him, Prouide, my ſonne, wages for the man, which went with thee, and thou muſt giue him more.

2 And he ſaid vnto him, O father, it ſhall not grieue mee to giue him halfe of thoſe things which I haue brought.

3 For he hath brought me againe to thee in ſafetie, & hath made whole my wife, and hath brought me the money, and hath likewiſe healed thee.

4 Then the olde man ſaid, It is due vnto him.

5 So he called the Angell, and ſaid vnto him, Take halfe of all that ye haue brought, and go away in ſafetie.

6 But he tooke them both apart, & ſayd vnto them, Prayſe God, and confeſſe him, and giue him the glorie, and prayſe him for the things which he hath done vnto you before all them that liue. It is good to prayſe God, & to exalt his Name and to ſhewe [illegible]

It is.

his euident workes with honour: therefore be not weary to confeſſe him.

7 It is good to keepe cloſe the ſecretes of a King, but it is honourable to reueile the workes of God: do that which is good, and no euill ſhall touch you.

8 Praier is good with faſting, and almes, and righteouſneſſe. A little with righteouſneſſe is better then much with vnrighteouſneſſe: it is better to giue almes then to lay vp golde.

9 For almes doeth deliuer from death, and doeth purge all ſinne. Thoſe which exerciſe almes and righteouſnes, ſhall be filled with life.

10 But they that ſinne, are enemies to their owne life.

11 Surely I will keepe cloſe nothing frō you: neuertheleſſe, I ſaid it was good to keepe cloſe ẏ ſecret of a king, but that it was honourable to reueile the works of God.

12 Now therefore when thou didſt pray, and Sarra thy daughter in lawe, I did bring to memorie your praier before the holy one: and when thou didſt burie the dead, I was with thee likewiſe.

He that will be acceptable to God, muſt be proued with tentation.

13 And when thou waſt not grieued to riſe vp & leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.

14 And nowe God hath ſent me to heale thee and Sarra thy daughter in lawe.

15 I am Raphael one of the ſeuē holy Angels which preſent ẏ praiers of the Saints, and which go forth before his holy maieſtie.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But he ſaid vnto them, Feare not, for it ſhal go wel with you: praiſe God therefore.

18 For I came not of mine owne pleaſure, but by the good will of your God: wherfore prayſe him in all ages.

[illegible]

19 *All theſe dayes I did appeare vnto you, but I did neither eate nor drinke, but you ſaw it in viſion.

20 Now therefore giue God thanks: for I go vp to him that ſent me: but write all things which are done in a booke.

21 And when they roſe, they ſawe him no more.

22 Then they confeſſed the great & wonderfull workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankeſgiuing of Tobit who exhorteth all to praiſe the Lord.

WHen Tobit wrote a prayer of reioicing, and ſaid, Bleſſed be God that liueth for euer, and [bleſſed be] his kingdome.

2 *For he doth ſcourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

[illegible]

3 Confeſſe him before the Gentiles, yee children of Iſrael: for he hath ſcattered you among them.

4 There declare his greatnes, and extoll him before all the liuing, for he is our Lord and our God and our Father for euer.

5 He hath ſcourged vs for our iniquities, and will haue mercie againe, and wil gather vs out of all nations, among whom we are ſcattered.

6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye ſhall ſee what hee will doe with you: therefore confeſſe him with your whole mouth & prayſe the Lorde of righteouſnes, and extoll the euerlaſting King. I will confeſſe him in the land of my captiuitie, & will declare his power, and greatnes to a ſinfull nation. O ye ſinners, turne and do iuſtice before him: who can tell if he will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my ſoule ſhall praiſe the king of heauen, and ſhal reioyce in his greatnes.

8 Let al men ſpeake, and let all praiſe him for his righteouſnes.

9 O Ieruſalem the holy citie, hee will ſcourge thee for thy childrens works, but he will haue pitie againe on the ſonnes of righteous men.

10 Giue praiſe to the Lord duely, & prayſe the euerlaſting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee thoſe that are captiues, and loue in thee for euer thoſe that be miſerable.

11 Many nations ſhall come from farre to the name of the Lord God, with giftes in their hands, euen gifts to the King of heauen: all generations ſhall prayſe thee, and giue ſignes of ioy.

12 Curſed are al they, which hate thee: but bleſſed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iuſt: for they ſhalbe gathered, and ſhall bleſſe the Lord of the iuſt.

14 Bleſſed are they which loue thee: for they ſhall reioyce in thy peace. Bleſſed are they which haue bene ſorowfull for all thy ſco[illegible] they ſhal reioyce for thee, when they ſhall [illegible] and ſhall reioyce for euer.

15 Let my [illegible] bleſſe God the great King.

16 For Ieruſalem ſhall be built vp with ſapphires, & emeraudes, & thy walles with precious ſtones, and thy towers, and thy bulwarkes with pure golde.

17 And the ſtreetes of Ieruſalem ſhal be paued with beral, and carbuncle, and ſtones of ||Ophir.

||Or, Saphir

18 And all her ſtreetes ſhall ſay, ||Halleluiah, and they ſhall prayſe him, ſaying, Bleſſed bee God which hath extolled ||it for euer.

||Or, prayſe ye the Lord.

||That is, Ieruſalem

CHAP. XIIII.

4 Leſſons of Tobit to his ſonne. 4 He propheſieth the deſtruction of Niniue. 5 And the reſtoring of Ieruſalem and the Temple. 13 The death of Tobit and his wife. 14 Tobias age and death.

SO Tobit made an ende of prayſing God.

2 And hee was eight and fiftie yeere olde, when he loſt his ſight, which was reſtored to him after eight yere, and he gaue almes, and he cōtinued to feare the Lord God, and to prayſe him.

3 And when he was very aged, he called his ſonne, and ſixe of his ſonnes ſonnes, and ſaid to him, My ſonne take thy children (for behold, I am aged, and am readie to depart out of this life)

4 Go into Media, my ſonne: for I ſurely beleeue thoſe things which Ionas the Prophet ſpake of Niniue, that it ſhalbe deſtroyed, and, for a time peace ſhal rather be in Media, and that our brethren ſhalbe ſcattered in the earth from that good lande, and Ieruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time.

Ezra.3.8. and 6.14.

5 Yet againe God *will haue pitie on them, and bring them againe into the lande where they ſhall build a Temple, but not like to the firſt, vntill the times of that age be fulfilled, which being finiſhed, they ſhall returne from euerie place out of captiuitie, and build vp Ieruſalem gloriouſly, and the houſe of God ſhall be built in it for euer with a glorious building, as the Prophets haue ſpoken thereof.

6 And all nations ſhall turne, & feare the Lord God truly, and ſhal burie their idoles.

7 So ſhall all nations prayſe the Lorde, and his people ſhall confeſſe God, and the Lorde ſhall exalt his people, and all thoſe which loue the Lorde in trueth and iuſtice, ſhal reioice, and thoſe alſo which ſhew mercie to our brethren.

8 And nowe, my ſonne, depart out of Niniue, becauſe that thoſe things which the Prophet Ionas ſpake, ſhall ſurely come to paſſe.

9 But keepe thou the Law, and the commandements, and ſhewe thy ſelfe mercifull and iuſt that it may go well with thee.

10 And burie mee honeſtly, and thy mother with mee: but tarie no longer at Niniue. Remember, my ſonne, howe Aman handled Achiacharus that brought him vp, how out of light he brought him into darknes, and how he rewarded him againe: yet Achiacharus was ſaued, but the other had his rewarde: for he went downe into darknes. Manaſſes gaue almes, and eſcaped the ſnare of death, which they had ſet for him, but Aman fell into the ſnare and periſhed.

11 Wherefore nowe, my ſonne, conſider what almes doeth, and howe righteouſnes doeth deliuer. Whē he had ſaid theſe things, ||he gaue vp the ghoſt in the bedde, being an hundreth and eight and fiftie yeere olde, and he buried him honorably.

||Or, while he was in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and childrē to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, & he buried his father and mother in law honorably, and he inherited their ſubſtance & Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and ſeuen and twentie yeere olde.

15 But before he died, he heard of the deſtruction of Niniue, which was taken by Nabuchodonoſor and Aſſuerus, and before his death he reioyced for Niniue.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonoſor made warre againſt Arphaxad, and ouercame him. 11 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonoſor, who reigned in Niniue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of hewen ſtone, three cubites broade, and ſix cubites long, and made the height of the wall ſeuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towers thereof in ye gates of it of an hundreth cubites, and the breadth thereof in the foundation threeſcore cubites,

4 And made ye gates thereof euen gates that were lifted vp on hie, ſeuentie cubites, &

16 For Jeruſalem ſhall be built vp with ſapphires, and emerauds, & thy walles with precious ſtones, and thy towers, and thy bulwarkes with pure golde.

17 And the ſtreetes of Jeruſalem ſhal be paued with beral, and carbuncle, and ſtones of ‖Ophir.

‖Or, Sapphir

18 And all her ſtreetes ſhall ſay, ‖Halleluiah, and they ſhall prayſe him, ſaying, Bleſſed bee God which hath extolled ‖it for euer.

‖Or, prayſe ye the Lord.

‖That is, Jeruſalem

CHAP. XIIII.

4 Leſſons of Tobit to his ſonne. 4 He propheſieth the deſtruction of Niniue. 5 And the reſtoring of Jeruſalem and the Temple. 13 The death of Tobit and his wife. 15 Tobias age and death.

SO Tobit made an ende of prayſing God.

2 And hee was eight and fiftie yeere olde, when he loſt his ſight, which was reſtored to him after eight yere, and he gaue almes, and he cōtinued to feare the Lord God, and to prayſe him.

3 And when he was very aged, he called his ſonne, and ſixe of his ſonnes ſonnes, and ſaid to him, My ſonne take thy children (for behold, I am aged, and am readie to depart out of this life)

4 Go into Media, my ſonne: for I ſurely beleeue thoſe things which Jonas the Prophet ſpake of Niniue, that it ſhalbe deſtroyed, and, for a time peace ſhal rather be in Media, and that our brethren ſhalbe ſcattered in the earth from that good lande, and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time.

5 Yet againe God *will haue pitie on them, and bring them againe into the lande where they ſhall build a Temple, but not like to the firſt, vntill the times of that age be fulfilled, which being finiſhed, they ſhall returne from euerie place out of captiuitie, and build vp Jeruſalem gloriouſly, and the houſe of God ſhall be built in it for euer with a glorious building, as the Prophets haue ſpoken thereof.

*Ezra.3.8. and 6.14.

6 And all nations ſhall turne, & feare the Lord God truly, and ſhal burie their idoles.

7 So ſhall all nations prayſe the Lorde, and his people ſhall confeſſe God, and the Lorde ſhall exalt his people, and all thoſe which loue the Lorde in trueth and iuſtice, ſhal reioice, and thoſe alſo which ſhew mercie to our brethren.

8 And nowe, my ſonne, depart out of Niniue, becauſe that thoſe things which the Prophet Jonas ſpake, ſhall ſurely come to paſſe.

9 But keepe thou the Law, and the commandements, and ſhewe thy ſelfe mercifull and iuſt that it may go well with thee.

10 And burie mee honeſtly, and thy mother with mee: but tarie no longer at Niniue. Remember, my ſonne, howe Aman handled Achiacharus that brought him vp, how out of light he brought him into darknes, and how he rewarded him againe: yet Achiacharus was ſaued, but the other had his rewarde: for he went downe into darknes. Manaſſes gaue almes, and eſcaped the ſnare of death, which they had ſet for him, but Aman fell into the ſnare and periſhed.

11 Wherefore nowe, my ſonne, conſider what almes doeth, and howe righteouſnes doeth deliuer. Whē he had ſaid theſe things, ‖he gaue vp the ghoſt in the bedde, being an hundreth and eight and fiftie yeere olde, and he buried him honorably.

‖Or, ſlept as he was in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and childrē to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, & he buried his father and mother in law honorably, and he inherited their ſubſtance & Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and ſeuen and twentie yeere olde.

15 But before he died, he heard of the deſtruction of Niniue, which was taken by Nabuchodonoſor and Aſſuerus, and before his death he reioyced for Niniue.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonoſor made warre againſt Arphaxad, and ouercame him. 11 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonoſor, who reigned in Niniue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of hewen ſtone, three cubites broade, and ſix cubites long and made the height of the wall ſeuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towers thereof in ye gates of it of an hundreth cubites, and the breadth thereof in the foundation threeſcore cubites,

4 And made ye gates thereof euen gates that were lifted vp on hie, ſeuentie cubites, &

the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the ſetting in aray of his footemen,

5 Euen in thoſe dayes, King Nabuchodonoſor made warre with king Arpharad in the great fielde, which is the field in the coaſtes of Ragau.

6 Then came vnto him al they that dwelt in the mountaines, and al that dwelt by Euphrates and Tygris and Hydaſpes, and the coũtry of Arioch the king of the Elymeans, & very many nations aſſembled themſelues to the battell of the ſonnes of Chelod.

7 And Nabuchodonoſor king of the Aſſyrians ſent vnto all that dwelt in Perſia, and to all that dwelt in the Weſt, & to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus and Antilibanus, and to all that dwelt vpon the ſea coaſt,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, & the great field of Eſdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ieruſalem, and Betane, and Chelus, and Cades and the riuer of Egypt, & Taphnes, and Rameſſe and all the land of Geſem,

10 Untill one come to Tanis, & Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not paſſe for the commandement of Nabuchodonoſor king of the Aſſyrians, neither would they come with him to the battel: for they did not feare him: yea, hee was before them as one man: therefore they ſent away his ambaſſadours from them without effect, and with diſhonour.

12 Therefore Nabuchodonoſor was verie angrie with all this countrey, and ſware by his throne and kingdome that he would ſurely bee auenged vpon all thoſe coaſts of Cilicia and Damaſcus, and Syria, and that he would ſlay with the ſworde all the inhabitants of the lande of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two ſeas.

13 Then hee marched in battell aray with his power agaynſt King Arpharad in the ſeuenteenth yeere, and hee preuailed in his battell: for he ouerthrewe all the power of Arpharad, and all his horſemen, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towres, and ſpoiled the ſtreetes therof, and turned the beautie thereof into ſhame.

15 He tooke alſo Arpharad in the mountaines of Ragau, and ſmote him through with his dartes, and deſtroyed him vtterly that day.

16 So he returned afterward to Niniue, both hee and all his companie with a verie great multitude of men of warre, and there he paſſed the time, and banketed, both hee, and his armie an hundreth and twentie dayes.

CHAP. II

5 Nabuchodonoſor commaunded preſumptuouſly that all people ſhould be brought in ſubiection, 6 And to deſtroy thoſe that diſobeyed him, 15 The preparation of Olofernes armie, 22 The conqueſt of his enemies.

AND in the eighteenth yeere, the two and twentieth day of the firſt moneth, there was talke in the houſe of Nabuchodonoſor king of the Aſſyrians, that hee ſhoulde auenge him ſelfe on all the earth, as hee had ſpoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his ſecrete counſel, and ſet before them with his owne mouth all the malice of the earth.

3 Then they decreed to deſtroy all fleſh, that had not obeied the commandement of his mouth.

4 And when he had ended his counſell, Nabuchodonoſor king of the Aſſyrians called Olofernes his chiefe captaine, & which was next vnto him, and ſaid vnto him,

5 Thus ſaith the great King, the lorde of the whole earth, Beholde, thou ſhalt goe forth from my preſence, and take with thee men that truſt in their owne ſtrength, of footemen, an hundreth and twentie thouſand, and the number of horſes with their riders, twelue thouſand,

6 And thou ſhalt go againſt all the Weſt countrey, becauſe they diſobeyed my commandement.

7 And thou ſhalt declare vnto them, that they prepare for me the land and the water: for I will goe foorth in my wrath againſt them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a ſpoyle vnto them,

8 So that their wounded ſhall fill their valleis, and their riuers, and the flood ſhall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmoſt parts of all the earth.

10 Thou therefore ſhalt depart hence, & take vp for me all their countrey: and if they yeeld vnto thee, thou ſhalt reſerue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye ſpare thẽ, but put thẽ to death,

and ſpoyle them whereſoeuer thou goeſt.

12 For as I liue, ⁊ the power of my kingdome, whatſoeuer I haue ſpoken, that will I do by mine hand.

13 And take thou heede that thou tranſgreſſe not any of the commaundementes of thy lorde, but accompliſh them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Oloſernes went forth from the preſence of his lord, and called all the gouernours, and captaines, and officers of the armie of Aſſur,

15 And he muſtred the choſen men for the battel, as his lord had commanded him, vnto an hundreth and twentie thouſande, and twelue thouſand archers on horſebacke.

16 And hee ſet them in aray according to the maner of ſetting a great armie in aray.

17 And hee tooke camels ⁊ aſſes for their burdens, a very great number, and ſheepe, and oxen, and goates without number for their prouiſion,

18 And vitaile for euery man of the army, and very much golde and ſiluer out of the Kings houſe.

19 Then he went forth and al his power, to go before in the viage of King Nabuchodonoſor, and to couer al the face of the earth weſtwarde, with their charets, and horſemen, and choſen footemen.

20 A great multitude alſo of ſundry ſorts came with them like graſhoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the country of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hande of the vpper Cilicia.

22 Thẽ he tooke all his armie, his footemen and horſemen, and charets, and went from thence into the mountaines,

23 And he deſtroied Phud and Lud, and ſpoyled all the children of Raſſes, ⁊ the children of Iſmael, which were towarde the wildernes at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Meſopotamia, and deſtroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the ſea.

25 And hee tooke the borders of Cilicia, and deſtroyed al that reſiſted him, and came to the borders of Iapheth, which were towarde the South and ouer againſt Arabia.

26 Hee compaſſed alſo all the children of Madian, and burnt vp their tabernacles, and ſpoyled their lodges.

27 Then he went downe into the countrey of Damaſcus, in ẏ time of wheat harueſt, and burnt vp al their fieldes, ⁊ deſtroyed their flockes and the herdes: hee robbed their cities, and ſpoyled their countrey, and ſmote all their yong men with the edge of ẏ ſworde.

28 Therefore feare and trembling fell vpon al the inhabitãts of the ſea coſt, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and al that dwelt in Iemnaan: ⁊ they that dwelt in Azotus, ⁊ Aſcalon feared him greatly.

CHAP. III.

The people ſubiect to Oloſernes. 8 Hee deſtroyed their gods that Nabuchodonoſor might onely be worſhipped.

SO they ſent ambaſſadours to him with meſſages of peace, ſaying,

2 Behold, we are the ſeruants of Nabuchodonoſor the great King: we lie downe before thee: vſe vs as ſhalbe good in thy ſight.

3 Behold, our houſes and al our places, and al our fieldes of wheat, and our flockes, and our heards, and all our lodges and tabernacles lie before thy face: vſe them as it pleaſeth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy ſeruants: come, and take them, as ſeemeth good to thee.

5 ¶ So the men came to Oloſernes, and declared vnto them after this maner.

6 Then came he downe toward the ſea coaſt, both he and his armie, and ſet gariſõs in the hie cities, and tooke out of them choſẽ men for the warre.

7 So they and al the countrey round about receiued them, with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to deſtroy al the gods of ẏ land, that all nations ſhould worſhip Nabuchodonoſor onely, and that all tongues ⁊ tribes ſhould call vpon him as God.

9 Alſo hee came againſt Eſdraelon, neere vnto Iudea, ouer againſt the great ſtrait of Iudea,

10 And he pitched betweene Geba, and a citie of the Scythians and there hee taried a moneth, that hee might aſſemble all the baggage of his armie.

CHAP. IIII.

The Iſraelites were afraid ⁊ defended their countrey. 6 Ioacim the Prieſt writeth to Bethulia, that they ſhould fortifie themſelues. 9 They cryed to the Lord, and humbled themſelues before him.

NOwe the children of Iſrael that dwelt in Iudea, heard all that Oloſernes the chiefe captaine of Nabuchodonoſor king of the Aſſyrians had done to the nations, and howe he had ſpoyled all their temples, and brought them to naught.

2 Therefore they feared greatly his preſence, & were troubled for Jeruſalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was aſſembled in Judea, and the veſſels and the altar of the houſe had byn ſanctified becauſe of the pullution.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoro, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouiſion of warre: for their fieldes were of late reaped.

6 Alſo Joacim the hie Prieſt which was in thoſe dayes in Jeruſalem, wrote to them that dwelt in Bethulia and Betomeſtham, which is ouer againſt Eſdraelon towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the paſſages of the mountaines: for by thē there was an entrie into Judea, and it was eaſie to let thē that woulde come vp, becauſe the paſſage was ſtreit for two men at the moſt.

8 And the children of Iſrael did as Joacim the hie Prieſt had commanded thē with the Ancientes of al ẏ people of Iſrael, which dwelt at Jeruſalem.

9 The cried euery man of Iſrael to God with great feruencie, and their ſoules with great affection.

10 Both they, and their wiues, and their children and their cattell, and euery ſtranger, and hireling, and their bought ſeruants put ſackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Jeruſalem fell before the Temple and ſprinkled aſhes vpon their heads, and ſpred out their ſackecloth before the face of the Lorde: alſo they put ſackecloth about the altar,

12 And cried to the God of Iſrael, al with one conſent moſt earneſtly that hee woulde not giue their children for a praye, and their wiues for a ſpoyle, & the cities of their inheritaunce to deſtruction, and the Sanctuarie to pollution and reproche, and vnto deriſion to the heathen.

13 So God heard their prayers, & looked vpon their affliction: for the people faſted many dayes in all Judea and Jeruſalē before the Sanctuarie of the Lord almightie.

14 And Joacim the high Prieſt, & al the Prieſts that ſtoode before the Lord and miniſtred vnto the Lord had their loynes girt with ſackecloth, and offred the continuall burnt offring, with prayers and the free giftes of the people,

15 And had aſhes on their mytres, and cryed vnto the Lorde with all their power for grace and that he would looke vpon all the houſe of Iſrael.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Iſraelites.

Then was it declared to Olofernes the chiefe captaine of ẏ armie of Aſſur, ẏ the children of Iſrael had prepared for warre, and had ſhut the paſſages of the mountaines, & had walled all the toppes of the hie hilles, and had layde impediments in the champion countrey.

2 Wherewith hee was verie angrie, and called all the princes of Moab, and the captains of Ammon, and all the gouernours of the ſea coaſt.

3 And he ſaid vnto thē, Shew me, O yee ſonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? & what is the multitude of their armie? and wherein is their ſtrength & their power? & what King or captaine is raiſed among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the weſt?

5 ¶ Then *ſaid Achior the captaine of all the ſonnes of Ammon, Let my Lord heare the word of the mouth of his ſeruant, and I wil declare vnto thee the trueth concerning this people, that dwel in theſe mountaines, nere where thou remaineſt: and there ſhall no lie come out of the mouth of thy ſeruant. Chap.11. f.a.

6 This people come of the ſtocke of the Chaldeans.

7 And *they dwelt before in Meſopotamia, becauſe they would not followe ẏ gods of their fathers, which were in the lande of Chaldea. Gen.11.g.

8 But they went out of the way of their anceſters & worſhipped the God of heauen, the God whom they knewe: ſo they caſt thē out from the face of their gods, & they fled into Meſopotamia, & ſoiourned there many dayes.

9 Then *their God commanded them to depart from the place where they ſoiourned, and to goe into the lande of Chanaan, where they dwelt, and were increaſed with Gen.11.f.

gold and ſiluer, and with very much cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned and became there a great multitude, ſo that one could not number their linage.

Exod.1.8. 11 *Therefore the king of Egypt roſe vp againſt them, and vſed deceit againſt them, and brought them lowe with labouring in bricke, and made them ſlaues.

12 Then they cried vnto their GOD, and he ſmote all the lande of Egypt with incurable plagues: ſo the *Egyptians caſt thẽ out of their ſight. Exod.12. 31.33.

Exod.14. 21 13 And *God dried the red ſea in their preſence,

Exod.19. 2. 14 And *brought them into mount Sina and Cades barne, and caſt foorth all that dwelt in the wildernes.

15 So they dwelt in the land of the Amorites and they deſtroied by their ſtrength al them of Eſebon, and paſſing ouer Iordan, they inherited all the mountaines.

Ioſh.12.8. 16 And they *caſt foorth before them the Chanaanites, and the Pherezites, and the Iebuſites, and them of Sichem and all the Gergeſites, and they dwelt in that countrey many dayes.

17 And whiles they ſinned not before their God, they proſpered becauſe the God that hated iniquitie, was with them.

Iud.2.11. & 3.8. 18 But *when they departed from the way which he appointed them, they were deſtroyed in many battels after a wonderfull ſorte, *and were led captiues into a land that was not theirs: & the Temple of their God was caſt to the ground, and their cities were taken by the enemies. 2.King.25. 9.11.

Eſdr.1.1.3. 19 But *nowe they are turned to their GOD, and are come vp from the ſcattering wherein they were ſcattered, and haue poſſeſſed Ieruſalem, where their Temple is, and dwell in the mountaines which were deſolate.

20 Now therfore, my lord & gouernour, if there be any faulte in this people, ſo that they haue ſinned againſt their God, let vs conſider that this ſhalbe their ruine, and let vs go vp, and we ſhall ouercome them.

21 But if there bee none iniquitie in this people, let my lord paſſe by, leaſt their Lord defend them, & their God be for them, & wee become a reproch before all the worlde.

22 ¶ And when Achior had finiſhed theſe ſayings, all the people, ſtanding round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the ſea ſide and in Moab, ſpake that hee ſhoulde kill him.

23 For, ſay they, We feare not to meete the children of Iſrael: for lo, it is a people that haue no ſtrength nor power againſt a mightie armie.

24 Let vs therfore go vp, O lord Olofernes, & they ſhalbe meat for thy whole armie.

Olofernes blaſphemeth God whom Achior confeſſed. 14 Achior is deliuered into the handes of them of Bethulia. [illegible] The [illegible] vnto the Lord.

AND when the tumult of the mẽ that were about the counſel, was ceaſſed Olofernes chiefe captaine of the armie of Aſſur, ſaid vnto Achior before al the people of the ſtrangers, and before all the children of Moab, & of them that were hired of Ephraim,

2 Becauſe thou haſt propheſied among vs to day, and haſt ſaide that the people of Ieruſalem is able to fight, *becauſe their God wil defend them: and who is god but Nabuchodonoſor? Chap.5.5.

3 He wil ſend his power, and wil deſtroy them from the face of the earth, and their God ſhall not deliuer them: but we his ſeruants will deſtroy them as one man: for they are not able to ſuſtaine the power of our horſes.

4 For wee will treade them vnder feete with them, and their mountaines ſhall bee drunken with their bloud, and their fieldes ſhalbe filled with their dead bodies, & their footeſteppes ſhall not be able to ſtand before vs: but they ſhall vtterly periſh.

5 The king Nabuchodonoſor, lord of all the earth hath ſaid, euẽ he hath ſaid, None of my wordes ſhalbe in vaine.

6 And thou Achior an hireling of Ammon, becauſe thou haſt ſpoken theſe words in the day of thine iniquitie, thou ſhalt ſee my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then ſhal the yron of mine armie, and the multitude of them that ſerue mee, paſſe through thy ſides, and thou ſhalt fall among their ſlaine, when I ſhall put them to flight.

8 And my ſeruants ſhall carie thee into the mountains, and they ſhall leaue thee at one of the hie cities: but thou ſhalt not periſh, till thou be deſtroyed with them.

9 And if thou perſwade thy ſelfe in thy mynde, that they ſhall not bee taken, let not thy countenance fall: I haue ſpoken it, and none of my words ſhalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they ſhoulde bring him to Bethulia, and deliuer him into the handes of the children of Iſrael.

11 So his ſeruants tooke him, & brought him out of the campe into the plaine: and they wēt out from the middes of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie ſawe them from the toppe of the moūtaine, they tooke their armour, and went foorth of the citie vnto the toppe of the mountaine, euen all the throwers with ſlings, & kept them from comming vp, by caſting ſtones againſt them.

13 But they went priuily vnder the hill, & bound Achior, and left him lying at ỷ foote of the hill, and returned to their lord.

14 Then the Iſraelites came downe frō their citie and ſtoode about him, and looſed him and brought him into Bethulia, & preſented him to the gouernours of their citie,

15 Which were in thoſe dayes, Ozias the ſonne of Micha, of the tribe of Simeon and Chabris the ſonne of Gothoniel, and Charmis the ſonne of Melchiel.

16 And they called together all the Auncientes of the citie and all their youth ranne together, and their women to the aſſembly: and they ſet Achior in the middes of all their people. Then Ozias aſked him of ỷ which was done.

17 And he anſwered and declared vnto them the wordes of the counſell of Olofernes, and all the wordes that he had ſpoken in the mids of the princes of Aſſur, & whatſoeuer Olofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell downe and worſhipped God, and cryed vnto God, ſaying,

19 O Lord God of heauen, beholde their pride, & haue mercie on the baſeneſſe of our people, and behold this day the face of thoſe that are ſanctified vnto thee.

20 Then they comforted Achior, & praiſed him greatly.

21 And Ozias tooke him out of ỷ aſſemblie into his houſe, and made a feaſt to the Elders, and they called on the God of Iſrael all that night for helpe.

CHAP. VII.

1 Olofernes doeth beſiege Bethulia. 8 The counſell of the Idumeans and other againſt the Iſraelites 22 The Bethulians murmure againſt their gouernours for lacke of water.

The next day, Olofernes commāded all his armie and all his people, which were come to take his part, that they ſhould remoue their campes againſt Bethulia, & that they ſhould take all the ſtreites of the hill, and to make warre againſt the children of Iſrael.

2 Then their ſtrong men remoued their campes in that daye, and the armie of the men of warre was an hundreth thouſand and ſeuentie footemen, and twelue thouſand horſemen, beſide the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they ſpred abroade toward Dothaim vnto Belbaim, and in length from Bethulia vnto Cianion, which is ouer againſt Eſdraelom.

4 Now the children of Iſrael, when they ſawe the multitude, were greatly troubled, and ſaid euery one to his neighbour, Nowe will they ſhut vp al ỷ whole earth: for neither the hie mountaines nor the valleis, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the ſecond daye, Olofernes brought foorth all his horſemen in the ſight of the children of Iſrael, which were in Bethulia,

7 And vewed the paſſages vp to their citie, and came to the foūtaines of their waters, and tooke them and ſet garriſons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Eſau, and al the gouernours of the people of Moab, and all the captaines of the ſea coaſt, and ſaid,

9 Let our captaine nowe heare a worde, leaſt an inconuenience come in thine armie.

10 For this people of the children of Iſrael doe not truſt in their ſpeares, but in the height of the moūtaines, wherein they dwel, becauſe it is not eaſie to come vp to ỷ toppes of their mountaines.

11 Now therefore, my lorde, fight not againſt them in battell aray, and there ſhall not ſo much as one mā of thy people periſh.

12 Remaine in thy campe, and keepe all the men of thine armie, & let thy men keepe ſtill the water of the countrey, that cōmeth forth at the foote of the mountaine.

13 For all the inhabitantes of Bethulia haue their water thereof: ſo ſhall thirſt kill them, and they ſhall giue vp their citie: and we and our people will go vp to the toppes of the mountaines that are neere, and will campe vpon them, and watche that none go out of the citie.

14 So they and their wiues, and their children ſhalbe conſumed with famine, and before the ſworde come againſt them, they ſhall be ouerthrowen in the ſtreetes where they dwell.

15 Thus ſhalt thou render them an euill

reward, becauſe they rebelled and obeied not thy perſon peaceably.

16 And theſe wordes pleaſed Olofernes and all his ſouldiers, and he appointed to do as they had ſpoken.

17 So the campe of the children of Ammon departed, ⁊ with them fiue thouſand of the Aſſyrians, and they pitched in the valley, and tooke the waters, ⁊ the fountaines of the waters of the children of Iſrael.

18 Then the children of Eſau went vp with yͤ children of Ammon, and camped in the mountains ouer againſt Dothaim, and they ſent ſome of them ſelues towarde the South, and toward the Eaſt, ouer againſt Rebel, which is neere vnto Chuſi, that is vpon the riuer Mochmur: and the reſt of yͤ armie of the Aſſyrians camped in the fielde, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Iſrael cried vnto the Lord their God, becauſe their heart failed: for all their enemies had compaſſed them about, ⁊ there was no way to eſcape out from among them.

20 Thus all the companie of Aſſur remained about them, both their footemen, chariots and horſemē, foure ⁊ thirtie dayes: ſo that euen all the places of their waters failed all the inhabitantes of Bethulia.

21 And the ciſternes were emptie, ⁊ they had not water inough to drinke for one day: for they gaue them to drinke by meaſure.

22 Therefore their children ſwooned, ⁊ their wiues and yong men failed for thirſt, ⁊ fell downe in the ſtreetes of the citie, and by the paſſages of the gates, and there was no ſtrength in them.

23 Then al the people aſſembled to Ozias, ⁊ to the chiefe of the citie, both yong men and women, and children, and cried with a loude voyce, and ſaid before all the Elders,

Exod.5.21 24 The *Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Aſſur.

25 For now we haue no helper: but God hath ſolde vs into their hands, yͭ we ſhould be throwen downe before them with thirſt and great deſtruction.

26 Now therfore call them together and deliuer the whole citie for a ſpoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a ſpoile vnto them, thē to die for thirſt: for we will be his ſeruants that we may liue, ⁊ not ſee the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnes againſt you yͤ heauen and the earth, and our God and Lorde of our fathers, which puniſheth vs, according to our ſinnes ⁊ the ſins of our fathers, that he lay not theſe things to our charge.

29 Then there was a great crye of all with one conſent in the mids of the aſſemblie, ⁊ they cried vnto the Lord God with a loude voyce.

30 Then ſaid Ozias to them, Brethren, be of good courage: let vs wayte yet fiue dayes, in the which ſpace yͤ Lord our God may turne his mercie toward vs: for he will not forſake vs in the end.

31 And if theſe dayes paſſe, ⁊ there come not helpe vnto vs, I will doe according to your word.

32 So he ſeparated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and ſent their wiues and their children into their houſes, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuerſation of Iudeth. 11 She rebuketh the faintnes of the gouernours. 17 She ſheweth that they ſhould not tempt God but wayte vpon him for ſuccour. 33 Her enterpriſe againſt the enemies.

NOw at that time, Iudeth heard thereof, which was the daughter of Merari the ſonne of Ox, the ſonne of Ioſeph, the ſonne of Oziel, the ſonne of Elcia, the ſonne of Ananias, the ſonne of Gedeon, the ſonne of Raphaim, the ſonne of Acito, the ſonne of Eliu, the ſonne of Eliab, the ſonne of Nathanael, the ſonne of Samael, the ſonne of Salaſadai, the ſonne of Iſrael.

2 And Manaſſes was her huſband, of her ſtocke and kinred, who died in the barly harueſt.

3 For as he was diligent ouer them that boūd ſheaues in yͤ field, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Iudeth was in her houſe a wydowe three yeeres and foure moneths.

5 And ſhe made her a tent vpō her houſe, and put on ſackecloth on her loynes, ⁊ ware her widowes apparell.

6 And ſhe faſted all the dayes of her widowhode, ſaue the day before the Sabbath and the Sabbaths, and the daye before the newe moones, and in the feaſts ⁊ ſolemne dayes of the houſe of Iſrael.

7 She was alſo of a goodly countenance and very beautifull to beholde: and her huſbande Manaſſes had left her gold and

ſiluer, and men ſeruants, & maide ſeruants, and cattell, and poſſeſſions, where ſhee remained.

8 And there was none that could bring an euill report of her: for ſhee feared God greatly.

9 Nowe when ſhe heard the euill wordes of the people againſt the gouernour, becauſe they fainted for lacke of waters for Iudeth had heard all the wordes that Ozias had ſpoken vnto them, and that he had *ſworne vnto them to deliuer the citie vnto the Aſſyrians within fiue dayes)

Chap. 7. a. 31.

10 Then ſhe ſent her maide, that had the gouernement of all things that ſhe had, to call Ozias and Chabris and Charmis the Ancientes of the citie.

11 And they came vnto her, and ſhe ſaide vnto them, Heare me, O ye gouernours of yͤ inhabitantes of Bethulia: for your wordes that yee haue ſpoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God & you, and haue promiſed to deliuer the citie to the enemies, vnleſſe within theſe dayes the Lord turne to helpe you.

12 And nowe who are you that haue tēpted God this day, and ſet your ſelues in the place of God among the children of men?

13 So nowe you ſeeke the Lord almightie, but you ſhall neuer knowe any thing.

14 For you can not finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then howe can you ſearch out God, that hath made all theſe things and knowe his minde, or comprehēde his purpoſe? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within theſe fiue dayes, he hath power to defend vs whē he will, euen euery day, or to deſtroy vs before our enemies.

16 Doe not you therefore binde the counſels of the Lord our God: for God is not as man that he may be threatned, neither as yͤ ſonne of man to be brought to iudgement.

17 Therefore let vs waite for ſaluation of him and call vpon him to helpe vs, and he will heare our voyce if it pleaſe him.

18 For there appeareth none in our age, neither is there any nowe in theſe dayes, neither tribe, nor familie, nor people, nor citie among vs which worſhip yͤ gods made with hands, as hath bene afore time.

19 For *the which cauſe our fathers were giuen to the ſworde and for a ſpoyle, and had a great fall before our enemies.

Iud. 2. 11. & 4. 1. and 6. 1.

20 But we knowe none other God: therefore we truſt that he will not deſpiſe vs, nor any of our linage.

21 Neither when we ſhalbe taken, ſhall Iudea be ſo famous: for our Sanctuarie ſhalbe ſpoiled, and he will require the prophanation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the deſolatiō of our inheritance will hee turne vpon our heads among the Gentiles, wherſoeuer we ſhalbe in bondage, and we ſhalbe an offence and a reproch to all them that poſſeſſe vs.

23 For our ſeruitude ſhall not be directed by fauour, but the Lord our God ſhal turne it to diſhonour.

24 Nowe therefore, O brethren, let vs ſhewe an example to our brethren, becauſe their hearts depend vpō vs, & the Sanctuarie, & the houſe, and the Altar reſt vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to *Abraham, and howe he tried Iſaac, and all that he did to *Iacob in Meſopotamia of Syria when he kept the ſheepe of Laba[illegible] his mothers brother.

Gen. 22. 1.
Gen. 28. 5.

27 For he hath not tried vs as he did thē to the examination of their hearts, neither doeth he take vengeāce on vs, but the Lord puniſheth for inſtruction them that come nere to him.

28 ¶ Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that is able to reſiſt thy wordes.

29 For it is not to day that thy wiſdome is knowen, but from the beginning of thy life all the people haue knowen thy wiſdome: for the deuice of thine heart is good.

30 But the people were verie thirſtie, & compelled vs to do vnto them, as wee haue ſpokē and haue brought vs to an oth which we may not tranſgreſſe.

31 Therefore nowe pray for vs, becauſe thou art an holy woman that yͤ Lord may ſende vs rayne to fill our ciſternes, and that we may faint no more.

32 Then ſaid Iudeth vnto them, Heare me, and I will do a thing which ſhall be declared in all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will go forth with mine handmaide: and within the dayes that ye haue promiſed to deliuer the citie to our enemies, the Lord will viſit Iſrael by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, til the things be finiſhed that I do.

35 Then ſayde Ozias and the princes vnto her, Goe in peace, and the Lorde God be before thee, to take vengeaunce on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her ſelfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Againſt the pride of the Aſſyrians. 11 God is the helper of the humble.

When Iudeth fell vpon her face, and put aſhes vpō her head, and put off the ſackecloth wherewith ſhee was clothed. And about the time that ỹ incenſe of that euening was offered in Hieruſalem in the houſe of the Lord, Iudeth cryed with a loud voyce, and ſaid,

2 O Lorde God of my father * Simeon, to whom thou gaueſt a ſworde to take vengeance of the ſtrangers which opened the wombe of the mayde, and defiled her, and diſcouered the thigh with ſhame, and polluted the wombe to reproche (for thou haddeſt commaunded that it ſhould not ſo be,) Gene. 34. 2.25.

3 Yet they did things for the which thou gaueſt their princes to ỹ ſlaughter, for they were deceiued and waſhed their beds with blood, and haſt ſtricken the ſeruauntes with the gouernours, and the gouernours vpon their thrones,

4 And haſt giuen their wiues for a praye and their daughters to be captiues, and all their ſpoyles for a bootie to the children that thou louedſt: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me alſo a widdowe.

5 For thou haſt wrought ỹ things afore, and theſe, and the thinges that ſhalbe after, and thou conſidereſt the thinges that are preſent, and the things that are to come.

6 For the thinges which thou doeſt purpoſe, are preſent, and ſay, Beholde, wee are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Beholde, the Aſſyrians are multiplied by their power: they haue exalted thẽ ſelues with horſes and horſemen: they glory in the ſtrength of their footemen: they truſt in ſhielde, ſpeare and bowe, & ſling, and do not know that thou art the Lord that breakeſt the battels, the Lord is thy Name.

8 Breake thou their ſtrength by thy power, and breake their force by thy wrath: for they haue purpoſed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name reſteth, & to caſt downe with weapons the hornes of the Altar.

9 Behold their pride, and ſend thy wrath vpon their heads: giue into mine hande which am a widdowe, the ſtrength that I haue conceiued.

10 * Smite by the deceit of my lippes the ſeruant with the prince, and the prince with the ſeruant: abate their height by the hande of a woman. Iudg. 4.21 & 5.26.

11 * For thy power ſtandeth not in the multitude, nor thy might in ſtrong men: but thou, O Lorde, art the helpe of the humble and little ones, the defender of the weake, and the protector of them that are forſaken, and the Sauiour of them that are without hope. Iudg. 7.2. [illegible] & 14.6.

12 Surely, ſurely [thou art] the God of my father, and the God of the inheritance of Iſrael, the Lorde of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wound, and a ſtroke againſt them that enterpriſe cruell things againſt thy couenant, and againſt thine holy houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 Shewe euidently among all thy people, and all the tribes, that they may knowe that thou art ỹ God of all power & ſtrength, and that there is none other that defendeth the people of Iſrael, but thou.

CHAP. X.

1 Iudeth decketh her ſelfe and goeth foorth of the citie. 11 She is taken of the watch of the Aſſyrians and brought to Olofernes.

Nowe after ſhee had ceaſed to cry vnto the God of Iſrael and had made an ende of all theſe wordes,

2 She roſe where ſhe had fallen downe, and called her mayde, and went downe into the houſe, in the which ſhee abode in the Sabbath dayes and in the feaſt dayes,

3 And putting away the ſackcloth wherewith ſhee was clad, and putting off the garments of her widdowhode, ſhe waſhed her body with water, & anoynted it with much oyntment, and dreſſed the heare of her head, and put attire vpon it, and put on her garments of gladnes, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhee put ſlippers on her feete, and put on bracelets, and ſleeues, and rings and earings and all her ornaments, and ſhe decked her ſelfe brauely to allure the eyes of all men that ſhoulde ſee her.

5 Then ſhee gaue her mayde a bottell of wine, and a pot of oyle, & filled a ſcrip with flowre, and with drye figges, and with fine bread: ſo ſhe lapped vp all theſe things together and layde them vpon her.

6 Thus they went foorth to the gate of the

the citie of Bethulia, and founde ſtanding there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they ſawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and ſaid vnto her,

8 The God, the God of our fathers giue thee fauour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Ieruſalem. Then they worſhipped God.

9 And ſhe ſaid vnto them, Command the gates of the citie to be opened vnto me, that I may goe forth to accompliſh the thinges which you haue ſpokẽ to me. So they commanded the yong men to open vnto her, as ſhe had ſpoken.

10 And when they had done ſo, Iudeth went out, ſhee and her mayde with her, and the men of the citie looked after her, vntill ſhee was gone downe the mountaine, and till ſhee had paſſed the valley, and coulde ſee her no more.

11 Thus they went ſtreyght foorth in the valley, and the firſt watch of the Aſſyrians met her,

12 And tooke her, & aſked her, Of what people art thou? and whence commeſt thou? and whither goeſt thou? And ſhe ſayde, I am a woman of the Hebrewes, and am fled from them: for they ſhall be giuen you to be conſumed.

13 And I come before Olofernes, the chiefe captaine of your armie, to declare him true things, and I will ſhewe before him the way whereby he ſhal goe and winne all the mountaines, without loſing the bodie or life of any of his men.

14 Now when yͤ men heard her wordes, and behelde her countenance, they wondred greatly at her beautie, and ſaid vnto her,

15 Thou haſt ſaued thy life, in that thou haſt haſted to come downe to the preſence of our lorde: nowe therefore come to his tent, and ſome of vs ſhall conduct thee vntil they haue deliuered thee into his hands.

16 And when thou ſtandeſt before him, be not afraide in thine heart, but ſhew vnto him according as thou haſt to ſay, & hee will intreate thee well.

17 Then they choſe out of them an hundreth men, & prepared a charet for her and her mayde, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout yͤ campe: for her comming was bruted among the tents: and they came and ſtoode rounde about her: for ſhe ſtood without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And they marueiled at h[illegible] beautie, and wondred at the children of Iſrael becauſe of her, and euery one ſaid vnto his neighbour, Who woulde deſpiſe this people, that haue among them ſuch women? ſurely it is not good that one man of them be left: for if they ſhoulde remayne, they might deceiue the whole earth.

20 Thẽ Olofernes garde went out, and all his ſeruantes, and they brought her into the tent.

21 Nowe Olofernes reſted vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious ſtones.

22 So they ſhewed him of her, and hee came forth vnto the entrie of his tent, & they caried lampes of ſiluer before him.

23 And when Iudeth was come before him and his ſeruants, they all marueiled at the beautie of her countenance, and ſhee fell downe vpon her face, and did reuerence vnto him, and his ſeruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And aſketh the cauſe of her comming. 5 She deceiueth him by her faire wordes.

Then ſaide Olofernes vnto her, Womã, be of good comfort: feare not in thine heart: for I neuer hurt any that woulde ſerue Nabuchodonoſor the King of all the earth.

2 Now therfore if thy people that dwelleth in yͤ mountaines, had not deſpiſed mee, I woulde not haue lifted vp my ſpeare againſt them: but they haue procured theſe things to them ſelues.

3 But now tel me wherfore thou art fled from them, and art come vnto vs: for thou art come for ſafegarde: bee of good comfort, thou ſhalt liue from this night, & hereafter.

4 For none ſhall hurt thee, but intreate thee well, as they doe the ſeruants of King Nabuchodonoſor my lord.

5 Then Iudeth ſaide vnto him, Receiue the wordes of thy ſeruant, and ſuffer thine handmaide to ſpeake in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the wordes of thine handmaide, God will bring the thing perfectly to paſſe by thee, and my lorde ſhall not faile of his purpoſe.

7 As Nabuchodonoſor King of all the earth liueth, and as his power is of force, who hath ſent thee to reforme all perſons, not onely men ſhall be made ſubiect to him by thee, but alſo the beaſts of the fieldes, and the cattell, and the foules of the heauen ſhal

liue by thy power vnder Nabuchodonoſor and all his houſe.

8 For wee haue heard of thy wiſedome and of thy prudent ſpirite, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre maruellous.

Chap.5.5. 9 Now *as cõcerning the matter which Achior did ſpeake in thy counſell, wee haue heard his wordes: for the men of Bethulia did take him and he declared vnto them all that he had ſpoken vnto thee.

10 Therefore, O lorde and gouernour, reiect not his worde, but ſet it in thine heart, for it is true: for there is no puniſhment againſt our people, neither can the ſworde preuaile againſt them, except they ſinne againſt their God.

11 Nowe therefore leaſt my lorde ſhoulde be fruſtrate, and voyde of his purpoſe, and that death may fall vpon them, and that they may bee taken in their ſinne whiles they prouoke their God to anger, ' which is ſo oft times as they do that which is not beſeeming,

12 (For becauſe their vitailes fayle, and all their water is waſted, they haue determined to take their cattell, and haue purpoſed to conſume all thinges that God had forbidden them to eate by his lawes:

13 Yea, they haue purpoſed to conſume the firſt fruites of the wheate, and the tithes of the wine, and of the oyle which they had reſerued and ſanctified for the Prieſts that ſerue in Jeruſalem before the face of our God: the which things it is not lawfull for any of the people to touche with their hands.

14 Moreouer they haue ſent to Jeruſalem, becauſe they alſo that dwell there, haue done the like, ſuch as ſhoulde bring them licence from the Senate)

15 Now when they ſhall bring thẽ word, they will do it, and they ſhalbe giuen thee to be deſtroyed the ſame day.

16 Wherefore I thine handmayde, knowing all this, am fledde from their preſence, and GOD hath ſent mee to worke a thing with thee, whereof all the earth ſhall wonder, and whoſoeuer ſhall heare it.

17 For thy ſeruant feareth God, and worſhippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy ſeruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they ſhall cõmit their ſinnes,

18 And I will come and ſhewe it vnto thee: then thou ſhalt go forth with all thine armie, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will leade thee through the middes of Judea, vntill thou come before Jeruſalem, and I will ſet thy throne in the middes thereof, and thou ſhalt driue them as ſheepe that haue no ſhepheardе, and a dogge ſhall not barke with his mouth againſt thee: for theſe things haue bene ſpoken vnto mee, and declared vnto mee according to my foreknowledge, and I am ſent to ſhewe thee.

20 ¶ Then her wordes pleaſed Olofernes, and all his ſeruants, and they maruеyled at her wiſedome, and ſayde,

21 There is not ſuch a woman in all the worlde, both for beautie of face, and wiſedome of wordes.

22 Likewiſe Olofernes ſayde vnto her, God hath done this, to ſende thee before the people, that ſtrength might bee in our handes, and deſtruction vpon them that deſpiſe my lord.

Or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: ſurely if thou doe as thou haſt ſpoken, thy God ſhall bee my God, and thou ſhalt dwell in the houſe of Nabuchodonoſor, and ſhalt be renowmed throughout the whole earth.

CHAP. XII.

2 Judeth woulde not pollute her ſelfe with the meate of the Gentiles. 5 Shee maketh her requeſt that ſhee myght goe out by nyght to praye. 11 Olofernes cauſeth her to come to the banket.

Then he commanded to bring her in where his treaſures were layde, and bade that they ſhould prepare for her of his owne meates, and that ſhee ſhoulde drinke of his owne wine.

2 But Judeth ſaide, *I may not eate of them, leaſt there ſhoulde bee an offence, but I can ſuffice my ſelfe with the thinges that I haue brought.

Gene.43. [illegible]

3 Then Olofernes ſayd vnto her, If the thinges that thou haſt, ſhoulde fayle, howe ſhoulde wee giue thee the like? for there is none with vs of thy nation.

4 Then ſayde Judeth vnto him, As thy ſoule liueth, my lord, thine handmaide ſhall not ſpende thoſe things that I haue, before the Lord worke by mine hande the thinges that he hath determined.

5 Then the ſeruantes of Olofernes brought her into the tent, and ſhee ſlept

vntill midnyght, and roſe at the morning watch,

6 And ſent to Olofernes, ſaying, Let my lord commaunde that thine handmayde may go forth vnto prayer.

7 Then Olofernes commanded his garde that they ſhoulde not ſtaye her: thus ſhe abode in the campe three dayes, ⁊ went out in the night into the valley of Bethulia, and waſhed her ſelfe in a fountaine, euen in the water by the campe.

8 And when ſhe came out, ſhe prayed vnto the Lorde God of Iſrael, that he woulde direct her waye to the exaltation of the children of her people.

9 So ſhe returned, and remayned pure in the tent, vntill ſhee ate her meate at euening.

10 ¶ And in the fourth daye, Olofernes made a feaſt to his owne ſeruantes onely, and called none of them to the banket, that had the affaires in hand.

11 Then ſayde he to Bagoas the eunuche who had charge ouer all that hee had, Goe and perſwade this Hebrew woman, which is with thee, that ſhe come vnto vs and eate, and drinke with vs.

12 For it were a ſhame for vs, if wee ſhoulde let ſuch a woman alone, ⁊ not talke with her, and if wee doe not allure her, ſhee will mocke vs.

13 Then went Bagoas from the preſence of Olofernes, and came to her, and ſayde, Let not this fayre mayde make difficultie to goe in to my lorde, and to bee honoured in his preſence, and to drinke wine with vs ioyfully, and to bee entreated as one of the daughters of the children of Aſſur, which remayne in the houſe of Nabuchodonoſor.

14 Then ſayde Iudeth vnto him, who am I now, that I ſhould gainſay my lorde? Surely whatſoeuer pleaſeth him, I will doe ſpeedily, and it ſhall be my ioye vnto the day of my death.

15 So ſhee aroſe and trimmed her with garmentes, and with all the ornamentes of women, and her mayde went, and ſpred forth her ſkinnes on yͤ grounde ouer againſt Olofernes, which ſhee had receiued of Bagoas for her daily vſe, that ſhe might ſit and eate vpon them.

16 Nowe when Iudeth came and ſate downe, Olofernes hart was rauiſhed with her, and his ſpirite was moued, and he deſired greatly her company. for he had waited for the time to deceiue her from the day that he had ſeene her.

17 Then ſayde Olofernes vnto her, Drinke nowe, and be mery with vs.

18 So Iudeth ſayde, I drinke nowe, my lorde, becauſe my ſtate is exalted this daye more then euer it was ſince I was borne.

19 Then ſhee tooke, and ate and dranke before him the thinges, that her mayde had prepared.

20 And Olofernes reioyced becauſe of her, and dranke much more wine then hee had drunken at any time in one day ſince hee was borne.

CHAP. XIII.

4 Iudeth prayeth for ſtrength. 8 She ſmiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his ſeruantes made haſte to depart, and Bagoas ſhut his tent without, and dimiſſed thoſe that were preſent, from the preſence of his lorde, and they went to their beddes: for they were all wearie, becauſe the feaſt had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was ſtretched along vpon his bed: for he was filled with * wine.

Eccluſ. 31. 30, 35.

3 ¶ Nowe Iudeth had commanded her mayde to ſtande without her chamber, and to waite for her comming foorth as ſhee did daily: for ſhe ſaid, ſhe would goe forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth of her preſence, and none was left in the chamber, neither little nor great: then Iudeth ſtanding by his bed, ſaid in her heart, O Lord God of al power, beholde at this preſent the workes of mine handes for the exaltation of Ieruſalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt vs.

6 Then ſhe came to the poſt of the bedde which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approched to the bedde, and tooke holde of the heare of his head, and ſayde, Strengthen mee, O Lorde God of Iſrael this day.

8 And ſhee ſmote twiſe vpon his necke with all her might, and ſhe tooke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after ſhe went foorth, and gaue Olofernes head to her maide,

10 And ſhe put it in her ſcrippe of meate: ſo they twayne went together according to their cuſtome vnto prayer, and paſſing

through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then ſayde Iudeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to ſhew his power yet in Ieruſalem, and his force agaynſt his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haſte to go downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both ſmall and great: for it was aboue their expectation, that ſhee ſhoulde come. So they opened the gate and receiued her and made a fire for a light, and ſtoode round aboute them twaine.

14 Then ſhe ſaide to them with a loude voyce, Prayſe God, prayſe God: for he hath not taken away his mercie from the houſe of Iſrael, but hath deſtroyed our enemies by mine handes this night.

15 So ſhee tooke the head out of the ſcrip and ſhewed it, and ſaide vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Aſſur, and beholde the canopie, wherein he did lie in his drunkenneſſe, and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his deſtruction, and he hath not committed ſinne with mee by any pollution or vileneſſe.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelues, and worſhipped God, and ſayd with one accord, Bleſſed bee thou, O our God, which haſt this day brought to naught the enemies of thy people.

18 Then ſaid Ozias vnto her, O daughter, bleſſed art thou of the moſt hie God aboue all the women of the earth, and bleſſed be the Lorde God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 Surely this thine hope ſhall neuer depart out of the hearts of men: for they ſhall remember the power of God for euer.

20 And God turne theſe things to thee for a perpetuall prayſe, and viſite thee with good things, becauſe thou haſt not ſpared thy life, becauſe of the affliction of our nation, but thou haſt holpen our ruine, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

CHAP. XIIII.

1 Iudeth cauſeth to hang vp the head of Olofernes. 10 Achior turneth him ſelfe to the people of God. 11 The Iſraelites go out agaynſt the Aſſyrians.

Then ſaide Iudeth vnto them, heare me alſo, my brethren, and *take this head, and hang it vpō the higheſt place of your walles. * Mach. 15.

2 And ſo ſoone as the morning ſhall appeare and the ſunne ſhall come foorth vpon the earth, take you euery one his weapons, and goe foorth euerie valiant man out of the citie, and ſet you a captaine ouer them, as though you would go downe into the field, toward the watche of the Aſſyrians, but go not downe.

3 Then they ſhal take their armour, and ſhall goe into their campe, and rayſe vp the captaines of the armie of Aſſur, and they ſhall runne to the tent of Olofernes, but ſhall not finde him: then feare ſhall fall vpon them, and they ſhall flee before your face.

4 So you & all that inhabite the coaſtes of Iſrael, ſhal purſue them, and ouerthrow them as they goe.

5 But before you doe theſe things, cal me Achior the Ammonite, that he may ſee and knowe him that deſpiſed the houſe of Iſrael, and that ſent him to vs as to death.

6 Then they called Achior out of ẏ houſe of Ozias, and when he was come and ſawe the head of Olofernes in a certaine mans hand in the aſſemblie of the people, hee fell downe on his face, and his ſpirite failed.

7 But when they had taken him vp, hee fell at Iudeths feete, and reuerenced her, & ſaide, Bleſſed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, ſhalbe aſtoniſhed.

8 Nowe therefore tell me all the things, that thou haſt done in theſe dayes. Then Iudeth declared vnto him in the middes of the people all that ſhee had done from the day that ſhee went foorth, vntill that houre ſhe ſpake vnto them.

9 And when ſhe had left off ſpeaking, the people reioyced with a great voyce, & made a noyſe of gladnes through their citie.

10 And Achior, ſeeing al things that God had done for Iſrael, beleeued in God vnfainedly, and circumciſed the foreſkinne of his fleſh, and was ioyned vnto the houſe of Iſrael vnto this day.

11 ¶ Aſſoone as the morning aroſe, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, & they went forth by bandes vnto the ſtraites of the mountaine.

12 But when the Aſſyrians ſawe them,

they ſent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent and ſaid to him yͭ had the charge of al his things, Waken our lorde: for the ſlaues haue bene bolde to come downe againſt vs to battell, that they may be deſtroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had ſlept with Iudeth.

15 But becauſe none anſwered, he opened it, and went into the chamber, and founde him caſt vpon the floore, and his head was taken from him.

16 Therefore he cried with a loude voyce, with weeping and mourning, and a mighty crie and rent his garments.

17 After, he went into the tent of Iudeth where ſhe vſed to remaine, ⁊ found her not: then he leaped out to the people and cryed,

18 Theſe ſlaues haue committed wickedneſſe: one woman of the Hebrewes hath brought ſhame vpon the houſe of king Nabuchodonoſor: for behold, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Aſſyrians armie heard theſe wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crie and a verie great noyſe throughout the campe.

CHAP. XV.

1 The Aſſyrians are afrayed and flee. 3 The Iſraelites purſue them. 8 Ioacim the hie prieſt commeth to Bethulia to ſee Iudeth, and to prayſe God for her.

AND when they that were in the tents, heard, they were aſtoniſhed at the thing that was done.

2 And feare and trembling fell vpon them, ſo that there was no man that durſt abide in the ſight of his neighbour: but altogether amaſed, they fledde by euery way of the plaine and of the mountaines.

3 They alſo that had camped in the mountaines round about Bethulia, were put to flight: then the children of Iſrael, euery one that was a warriour among them, ruſhed out vpon them.

4 Then ſent Ozias to Bethomaſthem, and to Bebai and Chobai and Chola and to all the coaſtes of Iſrael, ſuch as ſhould declare vnto them the things that were done, and that all ſhould ruſh forth vpō their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell vpō them together vnto Choba likewiſe alſo they that came from Ieruſalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chaſed them with a great ſlaughter vntill they came to Damaſcus and to the coaſtes thereof.

6 And the reſidue that dwelt at Bethulia, fell vpon the campe of Aſſur and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter, had the reſt: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioacim the hie Prieſt, and the Ancients of the childrē of Iſrael that dwelt in Ieruſalem, came to confirme the benefits that God had ſhewed to Iſrael, and to ſee Iudeth, and to ſalute her.

9 And when they came vnto her, they bleſſed her with one accord, ⁊ ſaid vnto her, Thou art the exaltatiō of Ieruſalem: thou art the great glorie of Iſrael: thou art the great reioyſing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith. bleſſed be thou of the almightie Lorde for euermore: and all the people ſaid So be it.

11 And the people ſpoiled the campe the ſpace of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his ſiluer and beddes, and baſins, and all his ſtuffe, and ſhee tooke it and layde it on her mules, and made ready her charets, and laied them thereon.

12 Then all the women of Iſrael came together to ſee her, and bleſſed her, ⁊ made a daunce among them for her, and ſhe tooke branches in her hand, and gaue alſo to the women that were with her.

13 They alſo crowned her with oliues, ⁊ her that was with her, and ſhe went before the people in the daunce, leading all the women: and all the men of Iſrael followed in their armour, with crownes, ⁊ with ſongs in their mouthes.

CHAP. XVI.

Iudeth prayſeth God with a ſong. 19 She offereth to the Lorde Olofernes ſtuffe. 23 Her continence, life and death. 25 Al Iſrael lamenteth her.

THen Iudeth began this cōfeſſiō in all Iſrael, ⁊ al the people ſang this ſong with a loude voyce.

2 And Iudeth ſaide, Beginne vnto my GOD with tymbrels: ſing to my Lord w̄ cymbals: tune vnto him a pſalme: exalte his praiſe, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the perſecuters.

4 Aſſur

Chap.2. 15,15.

4 Aſſur came frō the mountaines forth of the North: hee came with thouſandes in his armie, * whoſe multitude hath ſhut vp the riuers and their horſemen haue couered the valleis.

5 He ſaid that he would burne vp my borders and kill my yong men with the ſword, and daſh the ſucking children againſt the grounde, and make mine infants as a pray, and my virgins a ſpoyle.

6 But the almightie Lord hath brought them to naught by the hande of a woman.

7 For the mightie dyd not fall by the yong men, neyther dyd the ſonnes of Titan ſmite him, nor the hie giantes inuade him, but Iudeth the daughter of Merari dyd diſcomfite him by the beautie of her countenance.

8 For ſhe put off the garment of her wydowehoode, for the exaltation of thoſe that were oppreſſed in Iſrael, and anoynted her face with oyntment, and bounde vp her heare in a coife, and tooke a linen garment to deceiue him.

9 Her ſlippers rauiſhed his eyes: her beautie tooke his minde priſoner, and the fauchin paſſed through his necke.

10 The Perſians were aſtoniſhed at her boldneſſe, and the Medes were troubled with her hardineſſe.

11 But mine afflicted reioyced, and my feeble ones ſhowted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maydes perced them, and wounded them as they fledde awaye like children: they periſhed by the battell of the Lord.

13 I will ſing vnto the Lorde a ſong and prayſe, O Lorde, thou art great and glorious, maruelous and inuincible in power.

Gene.1.24. pſal.33.9.

14 Let all thy creatures ſerue thee: * for thou haſt ſpoken and they were made: thou haſt ſent thy Spirite, and hee made them vp: and there is none that can reſiſt thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy preſence like ware: yet thou art mercifull to them that feare thee.

16 For all ſacrifice is too litle for a ſweete ſauour, and all the fatte is too litle for thy burnt offring: but he that feareth the Lord, is great at all times.

17 Woe to the nations that ryſe vp againſt my kinred: the Lorde almightie will take vengeance of them in the day of iudgement in ſending fire and wormes vpō their fleſh, and they ſhall feele them and weepe for euer.

18 ¶ After, when they went vnto Ieruſalem, they worſhipped the Lord, & aſſoone as the people were purified, they offered their burnt offrings, & their free offrings, & their giftes.

19 Iudeth alſo offred all the ſtuffe of Olofernes, which the people had giuen her, & gaue the canopie which ſhe had takē off his bed, for an oblation to the Lord.

20 So the people reioyced in Ieruſalem by the Sanctuarie for the ſpace of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne poſſeſſion, and was for her time honourable in all the countrey.

22 And many deſired her, but none had her companie all the dayes of her life after that Manaſſes her huſband was dead, and was gathered to his people.

Or, her people.

23 But ſhe increaſed more and more in honour, and waxed olde in her huſbandes houſe, being an hundreth and fiue yere olde, and made her mayde free: ſo ſhe died in Bethulia, and they buried her in the graue of her huſband Manaſſes.

Gen.50.10.

24 And * the houſe of Iſrael lamented her ſeuen dayes, and before ſhe died, ſhe did diſtribute her goods to all them that were neereſt of kinred to Manaſſes her huſband, and to them that were the neereſt of her kinred.

25 And there was none that made the children of Iſrael any more afraied in the dayes of Iudeth, nor a long time after her death.

Eſther.

Certaine portions of the ſtorie of Eſther, which are founde in ſome Greeke and Latin tranſlations.

¶ Which followe the tenth Chapter,

4 THen Mardocheus ſayde, GOD hath done theſe things.

5 For I remember a dreame, which I ſawe cõcerning theſe matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, and as the ſunne, and as much water, this flood was Eſther whom the King maried and made Queene.

7 And the two dragons are I & Aman.

8 And the people are they that are aſſembled to deſtroy the name of the Iewes.

9 And my people is Iſrael, which cryed to God, and are ſaued: for the Lord hath ſaued his people, and the Lord hath deliuered vs from al theſe euils, & God hath wrought ſignes, and great wonders, which haue not bene done among the Gentiles.

10 Therfore hath he made two lots, one for the people of God, and an other for al the Gentiles.

11 And theſe two lots came before God for all nations, at the houre & time appoynted, and in the day of iudgement.

12 So God remembred his owne people, and iuſtified his inheritance.

13 Therefore thoſe dayes ſhall bee vnto them in the moneth Adar the fourteenth, and fifteenth day of the ſame moneth, with an aſſemblie and ioy, and with gladneſſe before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus & Cleopatra Doſitheus, who ſaid he was a prieſt and Leuite, and Ptolomeus his ſonne, that brought the former letters of *Phurai, which they ſaid Lyſimachus the ſonne of Ptolomeus, which was at Ieruſalem, interpreted,

*Or, [illegible]

2 In yͤ ſecond yeere of the reigne of great Artaxerxes in the firſt daye of the moneth Niſan, Mardocheus yͤ ſonne of Iarus, the ſonne of Semei, the ſonne of Cis of the tribe of Beniamin had a dreame,

3 A Iew dwelling in the citie of Suſis, a noble man, yͭ bare office in the Kings court.

4 He was alſo one of the captiuitie which Nabuchodonoſor the King of Babylon brought from Ieruſalem with Iechonias.

5 And this was his dreame, Beholde a noyſe of a tempeſt with thunders, & earthquakes, & vproare in the land.

6 Behold two great dragons came forth ready to fight one againſt an other.

7 Their crye was great, whereby al the heathen were ready to fight againſt yͤ righteous people.

8 And the ſame day was full of darkenes and obſcuritie, & trouble, and anguiſh: yea, aduerſitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amaſed, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle well grewe into a great riuer, and flowed ouer with great waters.

11 The light and the ſunne roſe vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had ſeene this dreame, hee awoke & roſe vp & thought in his heart vntill the night, what God would doe, and ſo he deſired to know all the matter.

CHAP. XII.

AT the ſame time dwelt Mardocheus in the kinges court wͭ Bagathas, & Thara, the kinges eunuches & keepers of the palace.

2 *But when hee heard their purpoſe, and their imaginations, hee perceiued that they went about to lay their handes vpon the King Artaxerxes, and ſo hee certified the king thereof.

Eſther 2. 21. & 6. 2.

3 Then cauſed the king to examine the two eunuches with torments, and when they had cõfeſſed it, they were put to death.

4 This the King cauſed to be put in the Chronicles. Mardocheus alſo wrote yͤ ſame thing.

5 So the King commanded that Mardocheus ſhould remaine in the court, & for the aduertiſement, he gaue him a reward.

6 But Aman the ſonne of Amadathus the Agagite, which was in great honour & reputation with yͤ king, went about to hurt Mardocheus and his people, becauſe of the two eunuches of the King that were put to death.

CHAP.

CHAP. XIII.

1 The copie of the letters of Artaxerxes againſt the Iewes. 8 The prayer of Mardocheus.

The copie of the letters was this, The great king Artaxerxes writeth theſe thinges to the princes & gouernours that are vnder him from India vnto Ethiopia in an hundreth and ſeuen and twentie prouinces.

Ioſeph. antiq. li. 11. chap. 6.

2 When I was made lorde ouer many people, & had ſubdued the whole earth vnto my dominion, I would not exalt my ſelfe by the reaſon of my power, but purpoſed wͭ equitie alway and gentlenes to gouerne my ſubiects, and wholy to ſet them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might ſafely go thorowe on euery ſide, and to renewe peace againe, which all men deſire.

3 Nowe when I aſked my counſelers howe theſe thinges might bee brought to paſſe, one that was conuerſant with vs, of excellent wiſedome, & conſtant in good will, and ſhewed him ſelfe to bee of ſure fidelitie, which had the ſecond place in the kingdom, euen Aman,

4 Declared vnto vs, that in all nations there was ſcattered abroade a rebellious people, that had lawes contrary to al people, and haue alway deſpiſed the commaundements of Kinges, and ſo that this generall empire, that wee haue begonne, can not be gouerned without offence.

5 Seeing nowe we perceiue, yͭ this people alone are altogether contrary vnto euery man, vſing ſtrange and other maner of lawes, & hauing an euill opinion of our doings, and goe about to ſtabliſh wicked matters, that our kingdome ſhould not come to good eſtate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our ſecond father) ſhal al with their wiues and children be deſtroyed and rooted out with the ſword of their enemies without all mercie, and that none bee ſpared the fourteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now alſo haue euer bin rebellious, may in one day with violence be thruſt downe into the hell, to yͤ intent that after this time our affaires may bee without troubles, and well gouerned in all pointes.

8 Then Mardocheus thought vpon all the workes and of the Lorde, and made his prayer vnto him,

9 Saying, O Lord, Lorde, the King almightie, for al things are in thy power, and if thou haſt appointed to ſaue Iſrael, there is no man that can withſtande thee.

10 For thou haſt made heauen & earth, & al the wonderous things vnder the heauẽ.

11 Thou art Lord of al things, and there is no man that can reſiſt thee, which art the Lorde.

12 Thou knoweſt all thinges, and thou knoweſt, Lorde, that it was neither of malice, nor preſumption, nor for any deſire of glorie, that I did this, and not bow downe to proude Aman.

13 For I would haue bene content with good will for the ſaluation of Iſrael, to haue kiſt the ſole of his feete.

14 But I did it, because I woulde not preferre the honour of a man aboue the glorie of God, and would not worſhip any but onely thee, my Lorde, and this haue I not done of pride.

15 And therefore, O Lord God & King, haue mercie vpon thy people: for they imagine how they may bring vs to naught yea, they would deſtroy the inheritance, yͭ hath bene thine from the beginning.

16 Deſpiſe not the portion, which thou haſt deliuered out of Egypt for thine owne ſelfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our ſorowe into ioy, that wee may liue, O Lord, and prayſe thy Name: ſhut not the mouthes of them that praiſe thee.

18 All Iſrael in like maner cryed moſt earneſtly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Eſther for the deliuerance of her, and her people.

Queene Eſther alſo, being in danger of death, reſorted vnto the Lord,

2 And laid away her glorious apparell, & put on the garments of ſighing, and mourning. In yͤ ſtead of precious ointment, ſhe ſcattered aſhes and dongue vpon her head: and ſhe humbled her body greatly with faſting, and all the places of her ioy filled ſhe with the heare that ſhe pluckt off.

3 And ſhe prayed vnto the Lord God of Iſrael, ſaying O my Lord, thou onely art our King, helpe me deſolate womã, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in yͤ kinred of my father, that thou, O Lorde, tookeſt Iſrael from among al people, & our fathers from their predeceſſours for a perpetuall inheritance, & thou haſt performed

that which thou diddeſt promiſe them.

6 Nowe Lorde wee haue ſinned before thee: therefore haſt thou giuen vs into the handes of our enemies,

7 Becauſe wee worſhipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatiſfieth them not, yͤ wee are in bitter captiuitie, but they haue ſtroken handes with their idoles,

9 That they will aboliſh the thing that thou with thy mouth haſt ordeined, and deſtroy thine inheritance, to ſhut vp yͤ mouth of them that praiſe thee, and to quenche the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may prayſe the power of the idoles, and to magnifie a fleſhly King for euer.

11 O Lord, giue not thy ſcepter vnto thẽ that be nothing, leſt they laugh vs to ſcorne in our miſery: but turne their deuice vpon themſelues and make him an example, that hath begonne the ſame againſt vs.

12 Thinke vpon vs, O Lord, and ſhew thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen mee, O King of gods, and Lorde of all power.

13 Giue mee an eloquent ſpeach in my mouth before the Lyon: turne his heart to hate our enemie, to deſtroy him, & all ſuch as conſent vnto him.

14 But deliuer vs with thine hand, and helpe mee that am ſolitarie, which haue no defence but onely thee.

15 Thou knoweſt all thinges, O Lorde: thou knoweſt, that I hate the glory of the vnrighteous, & that I abhorre the bed of yͤ vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhewe my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleaſure in the kinges feaſt, nor drunke yͤ wine of the drinke offrings,

18 And that I thine handmaide haue no ioy ſince yͤ day that I was brought hither, vntill this day, but in thee, O Lorde God of Abraham.

19 O thou mightie God aboue all, heare yͤ voyce of them that haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Eſther to go in to the King and make interceſſion for her people. 9 And ſhe performeth his requeſt.

MArdocheus alſo bad Eſther to go in vnto the king and pray for her people, and for her countrey.

2 Remember, ſaith he, yͤ dates of thy low eſtate, how thou waſt nouriſhed vnder mine hand: for Aman which is next vnto the King, hath giuen ſentence of death againſt vs.

3 Cal thou therefore vpon the Lord, and ſpeake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when ſhe had ended her prayer, ſhe layd away the mourning garments, and put on her glorious apparell,

5 And deckt her ſelfe goodly, after that ſhe had called vpon God which is the beholder and ſauiour of all thinges, and tooke two handmaides with her.

6 Upon the one ſhee leaned her ſelfe, as one that was tender.

7 And the other followed her, and bare the traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was chearefull and amiable, but her heart was ſorowfull for great feare.

9 Then ſhe went in thorow all yͤ doores, and ſtood before the King, & the King ſate vpon his royall throne, and was clothed in his goodlie araye, all glittering with golde and precious ſtones, and hee was very terrible.

10 Then he lift vp his face, that ſhone wᵗ Maieſtie, & looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint and leaned her ſelfe vpon the head of the maide, that went with her.

11 Neuertheleſſe, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till ſhe came to her ſelf againe: and comforted her with louing words, and ſaid,

12 Eſter, what is the matter? I am thy brother, be of good cheere,

13 Thou ſhalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And ſo he held vp his golden ſcepter, and layd it vpon her necke,

15 And kiſſed her, and ſaide, Talke with mee.

16 Then ſaid ſhe, I ſawe thee, O lord, as an Angel of God, & mine heart was troubled for feare of thy Maieſtie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as ſhe was thus ſpeaking vnto

him, ſhee fel downe againe for faintnes.

19 Then the king was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh thoſe which he firſt ſent foorth.

Ioſeph. Antiq. 11 chap. 6.

The great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer [illegible] hundreth & ſeuen and twentie prouinces, ſendeth vnto the princes & rulers ẏ haue the charge of our affayres, ſalutatiõ.

2 There be many that through ẏ goodneſſe of Princes & honour giuen vnto them, become verie proude,

3 And indeuour not onely to hurt our ſubiects, but not content to liue in welth, do alſo imagine deſtruction againſt thoſe that doe them good,

4 And take not onely all thankefulneſſe away from men, but in pride and preſumption, as they that bee vnmindefull of benefites, they thinke to eſcape the vengeance of God, that ſeeth all thinges, and is contrary to [illegible]

5 And oft times many, which bee ſet in office, and vnto whom their friends cauſes are committed, by vaine entiſementes do wrap them in calamities, that can not be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuſe the ſimplicitie, & gentlenes of Princes with lying tales.

7 This may be proued not onely by olde hiſtories, but alſo by thoſe thinges that are before our eyes, and are wickedly committed of ſuch peſtilences as are not worthy to beare rule.

8 Therefore we muſt take heede hereafter, that we may make the kingdome peaceable for all men, what change ſo euer ſhall come,

9 And diſcerne the things that are before our eyes, to withſtand thẽ with gentlenes.

10 For Aman, a Macedoman, the ſonne of Amadathus, being in deede a ſtranger from the Perſians blood, & farre from our goodnes, was receiued of vs,

11 And hath proued the friendſhip that we beare toward al nations, ſo that he was called our father, and was honoured of euery man, as the next perſon vnto the king.

12 But he could not vſe him ſelfe ſoberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceite alſo hath hee deſired to deſtroy Mardocheus our preſeruer, which hath done vs good in all things, & innocent Eſther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, & by this meanes to tranſlate the kingdome of the Perſians vnto them of Macedonia.

15 But we finde that the Iewes (which were accuſed of this moſt wicked man that they might be deſtroyed) are no euill doers, but vſe moſt iuſt Lawes,

16 And that they be ẏ children of the moſt high and almightie and euerliuing God, by whome the kingdome hath bene preſerued vnto vs and our progenitours in very good order.

17 Wherefore ye ſhall do wel, if ye do not put in execution thoſe letters, that Aman ẏ ſonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Suſis before the gates with all his familie, and God (which hath al things in his power) hath ſpeedily rewarded him after his deſeruing.

19 Therefore ye ſhall publiſh the copie of this letter in al places, that the Iewes may freely liue after their owne Lawes.

20 And ye ſhall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppreſſed them.

21 For almightie God hath turned to ioy the day, wherein the choſen people ſhoulde haue periſhed.

22 Moreouer, among other ſolemne days ye ſhall keepe this day with all gladnes,

23 That both nowe and in time to come this day may bee a remembrance of deliuerance for vs and all ſuch as loue the proſperitie of the Perſians, but a remembrance of deſtruction to thoſe that bee ſeditious vnto vs.

24 Therefore al cities and countries that do not this, ſhall horribly be deſtroyed with ſword & fire, and ſhal not onely not be inhabited of men, but be abhorred alſo of ẏ wilde beaſts and foules for euer.

The vviſedome of Salomon.

CHAP. I.

1 Howe we ought to ſearche and enquire after God. 2 Who bee thoſe that finde him. 5 The holy Ghoſt. 8 11. We ought to flee from backbiting and murmuring. 13 Whereof death commeth. 15 Righteouſneſſe and vnrighteouſneſſe

1.King.3.9. Eſa.56.1.

LOue *righteouſnes, ye that bee Iudges of the earth: thinke reuerently of the Lord, and ſeeke him in ſimplicitie of heart.

Deut.4.29. 1.chron. 15.9.

2 *For he wil bee founde of them that tempt him not, and appeareth vnto ſuch as bee not vnfaithfull vnto him.

3 For wicked thoughtes ſeparate from GOD: and his power when it is tryed, reproueth the vnwiſe,

4 Becauſe wiſedome can not enter into a wicked heart, nor dwell in the body that is ſubiect vnto ſinne.

Ieremi.4. 16.

5 For the holy *Spirit of diſcipline fleeth from deceit, & withdraweth him ſelfe from the thoughtes that are without vnderſtanding, and is rebuked when wickedneſſe cōmeth.

Gala.5.22.

6 For the Spirite of wiſedome *is louing, and wil not abſolue him, that blaſphemeth with his lippes: for God is a witneſſe of his reines, & a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lorde filleth all the worlde: and the ſame that mainteineth all thinges, hath knowledge of the voyce.

8 Therefore hee that ſpeaketh vnrighteous things, can not be hid: neither ſhal the iudgement of reproche let him eſcape.

9 For inquiſition ſhall bee made for the thoughts of the vngodly, and the ſounde of his wordes ſhall come vnto God for the correction of his iniquities.

10 For the eare of ielouſie heareth all things, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from ſlander: for there is no worde ſo ſecrete, that ſhall go for nought, and the mouth that ſpeaketh lies, ſlayeth the ſoule.

Deut.4.23.

12 Seeke not death in the errour of your life: *deſtroy not your ſelues thorowe the workes of your owne hands.

Ezech.18. 23.& 33. 11.

13 *For God hath not made death, neither hath hee pleaſure in the deſtruction of the liuing.

14 For he created all thinges, that they might haue their being: and the generatiōs of the worlde are preſerued, and there is no poyſon of deſtruction in them, and the kingdome of hel is not vpon earth.

15 For righteouſneſſe is immortall, but vnrighteouſnes bringeth death.

16 And the vngodly call [a] it vnto them both with handes and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to bee partakers thereof.

a To wit, death.

CHAP. II.

The imaginations and deſires of the wicked, and their counſell againſt the faithfull.

John 5. & 14.8. 1.cor.15. 32.

FOr [the vngodly] ſay, as they falſly imagine with them ſelues, *Our life is ſhort and tedious: & in the death of a man there is no recouerie, neither was any knowen yͭ hath returned from the graue.

2 For we are borne at al aduenture, and we ſhall be hereafter as though we had neuer bene: for the breath is a ſmoke in our noſtrels, and the words as a ſparke raiſed out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirite vaniſheth as the ſoft ayre.

4 Our life ſhall paſſe away as the trace of a cloude, and come to nought as the miſt that is driuen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhalbe forgotten in time, and no man ſhall haue our woorkes in remembrance.

1.Chron. 29.15. chap.5.9.

5 *For our time is as a ſhadow that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, so that no man commeth againe.

Eſai.22.13. & 56.12. 1.cor.15. 32.

6 *Come therefore, and let vs enioy the pleaſures, that are preſent, and let vs cherefully vſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine and oyntments, and let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buddes afore they bee withered.

9 Let vs all be partakers of our wantonnes: let vs leaue ſome token of our pleaſure in euery place: for that is our portion, & this is our lotte.

10 Let vs oppreſſe the poore, that is righteous: let vs not ſpare the widowe, nor reuerence the white heares of the aged, that haue liued many yeres.

11 Let our ſtrength bee the Lawe of vn-

righteouſnes: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profit, and he is contrarie to our doings: he checketh vs for offending againſt the Lawe, and blameth vs as tranſgreſſours of diſcipline.

13 He maketh his boaſt to haue the knowledge of God: and hee calleth himſelfe the ſonne of the Lord.

Ioh. 9. 7. ephe. 5. 13. Esa. 53. 3. 14 He is made *to reproue our thoughts.

15 It grieueth vs alſo to looke *vpon him: for his life is not like other mens: his wayes are of an other facion.

16 He counteth vs as baſtards, and hee withdraweth himſelfe from our wayes as from filthines: he commendeth greatly the latter end of the iuſt, and boaſteth that God is his Father.

17 Let vs ſee ⌜then⌝ if his words be true: let vs proue what end he ſhall haue.

Psal. 22. 8. mat. 27. 43. 18 For if the righteous man be the *ſonne of God, he will helpe him, and deliuer him from the hands of his enemies.

Iere. 11. 19. 19 Let vs *examine him with rebukes & torments, that we may know his meekenes, and proue his patience.

20 Let vs condemne him vnto a ſhamefull death: for he ſhalbe preſerued as he himſelfe ſayth.

21 Such things do they imagine, and go aſtray: for their owne wickedneſſe hath blinded them.

22 And they doe not vnderſtand the myſteries of God, neither hope for the rewarde of righteouſnes, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, and made him after the *image of his owne likeneſſe.

Gene. 1. 27. & 2. 7. & 5. 1. 1. Cor. 11. 7. Gen. 3. 1, 6. 24 *Neuertheleſſe, thorowe enuie of the deuill came death into the world: and they that hold of his ſide, proue it.

CHAP. III.

1 The conuerſation and aſſurance of the righteous. 7 The rewarde of the faithfull. 11 Who are miſerable.

Deu. 33. 3. BUt the *ſoules of the righteous are in the hande of God, and no torment ſhall touch them.

Chap. 5. 4. 2 *In the ſight of the vnwiſe they appeared to die, and their ende was thought grieuous,

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is *their hope full of immortalitie.

Rom. 8. 24. 2. cor. 5. 1. 1. pet. 1. 3. 5 They are puniſhed but in fewe things, yet in many things ſhal they be well rewarded: *for God proueth them, and findeth Exod. 16. 4. deu. 8. 2. them meete for him ſelfe.

6 Hee trieth them as the golde in the fornace, and receyueth them as a perfect fruite offring.

7 *And in the time of their viſion they ſhall ſhine, and runne thorow as the ſparks among the ſtubble. Mat. 13. 43.

8 They *ſhal iudge the nations, and haue dominion ouer the people, and their Lorde ſhall reigne for euer. Mat. 19. 28. 1. Cor. 6. 2.

9 They that truſt in him, ſhal vnderſtand the trueth, and the faythfull ſhall remaine with him in loue: for grace and mercie is among his Saintes, and hee regardeth his elect.

10 *But the vngodly ſhal be puniſhed according to their imaginations: for they haue deſpiſed the righteous, and forſaken the Lorde. Mat. 25. 41.

11 Who ſo deſpiſeth wiſedome and diſcipline, is miſerable, and their hope is vaine, and their labours are fooliſh, & their works vnprofitable.

12 Their wiues are vndiſcrete, and their children wicked. their offring is curſed.

13 Therefore the barren is bleſſed which is vndefiled, and knoweth not the ſinfull bed: *ſhe ſhall haue fruite in the viſitation of the ſoules, Esa. 56. 5.

14 And ye eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things agaynſt God: for vnto him ſhalbe giuen the ſpeciall gift of faith, & an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wiſdome ſhall neuer fade away.

16 But the children of adulterers ſhal not be partakers of the holy things, & the ſeede of the wicked bed ſhalbe rooted out.

17 And though they liue long, yet ſhall they be nothing regarded, and their laſt age ſhalbe without honour.

18 If they die haſtily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrenneſs with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.

2 When it is preſent, men take example thereat, and if it goe away, yet they deſire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewardes.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the baſtard plants ſhall take no deepe roote, nor lay any faſt foundation.

4 For though they bud forth in the braunches for a time, *yet they ſhall bee ſhaken with the winde: for they ſtand not faſt, and through the vehemencie of the winde they ſhall be rooted out. Mat.7.19.

5 For the vnperfect branches ſhal be broken, and their fruit ſhalbe vnprofitable and ſowre to eate, and meete for nothing.

6 For al the children that are borne of the wicked bed, ſhall be witneſſe of the wickedneſſe agaynſt their parents when they bee aſked.

7 But though the righteous be preuented with death, yet ſhall he be in reſt.

8 For the honorable age is not that which is of long time, neither that which is meaſured by the number of yeeres.

9 But wiſdome is the gray heare, and an vndefiled life is the olde age.

10 *He pleaſed God, and was beloued of him, ſo that where as hee liued among ſinners, he tranſlated him. Gen.5.24. hebr.11.5.

11 He was taken away, leſt wickedneſſe ſhould alter his vnderſtanding, or deceyt beguile his minde.

12 For wickedneſſe by bewitching obſcureth the things that are good, and the vnſtedfaſtnes of concupiſcence peruerteth the ſimple minde.

13 Though he was ſoone dead, yet fulfilled he much time.

14 For his ſoule pleaſed God: therfore haſted he to take him away from wickednes.

15 Yet the people ſee & vnderſtande it not, and conſider no ſuch things in their hearts, how that grace & mercie is vpõ his Saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is ſoone brought to an ende, the long life of the vnrighteous.

17 For they ſee the ende of the wiſe, but they vnderſtand not what God hath deuiſed for him, and wherefore the Lorde hath preſerued him in ſafetie.

18 They ſee him and deſpiſe him, but the Lord will laugh them to ſcorne,

19 So that they ſhall fall hereafter without honour, and ſhall haue a ſhame among the dead for euermore: for without any voyce ſhall hee burſt them and caſt them downe, and ſhake them from the foundations, ſo that they ſhall be vtterly waſted, and they ſhall be in ſorowe, and their memoriall ſhall periſh.

20 So they being afraid, ſhal remember their ſinnes, and their owne wickednes ſhal come before them to conuince them.

CHAP. V.

1 The conſtantnes of the righteous before their perſecuters. 14 The hope of the vnfaythfull is vaine. 15 The bleſſedneſſe of the Saints and godly.

Then ſhall the righteous ſtand in great boldnes before the face of ſuch as haue tormẽted him, and taken away his labours.

2 When they ſee him, they ſhall be vexed with horrible feare, and ſhall be amaſed for his wonderfull deliuerance,

3 And ſhall change their mindes, and ſigh for griefe of minde, and ſay within themſelues, This is he whome wee ſometime had in deriſion, and in a parable of reproche.

4 *We fooles thought his life madneſſe, and his end without honour. Chap.3.2.

5 Howe is hee counted among the children of God, and his portion is among the Saints!

6 Therfore we haue erred from the way of trueth, and the light of righteouſnes hath not ſhined vnto vs, and the ſunne of vnderſtanding roſe not vpon vs.

7 We haue wearied our ſelues in the way of wickednes and deſtruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All thoſe things are *paſſed away like a ſhadowe, and as a poſte that paſſeth by: 1.Chro.29.15.

10 As a ſhip that paſſeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 Or as *a birde that flieth thorowe in the ayre, and no man can ſee any token of her paſſage, but onely heare the noyſe of her winges, beating the light winde, parting the aire through the vehemencie of her going, and flieth on ſhaking her winges, whereas afterwarde no token of her way can be found: Pro.30.19.

12 Or as when an arrowe is ſhotte at a marke, it parteth the aire, which immediatly commeth together againe, ſo that a man cannot know where it went thorow.

13 Euen ſo we, aſſoone as we were borne, wee began to drawe to our ende, and haue ſhewed no token of vertue, but are cõſumed in our owne wickednes.

14 For *the hope of ỷ vngodly is like the duſt that is blowen away with the winde, and like a thinne ſome that is ſcattered a- Job.8.9. pſal.1.4. & 143.4. prou. 10.28. & 11.7. iam.1. 10.11

broade with the ſtorme, and as the ſmoke, which is diſperſed with the winde, and as the remembrance of him paſſeth, that tarieth but for a day.

15 But the righteous ſhall liue for euer: their reward alſo is with the Lord, and the moſt High hath care of them.

16 Therefore ſhal they receiue a glorious kingdome and a beautifull crowne of the Lords hand: for with his right hande ſhall he couer them, and with his arme ſhall hee defend them.

17 Hee ſhall take his ielouſie for armour, and ſhall arme the creatures to be reuenged of the enemies.

18 He ſhal put on righteouſnes for a breſtplate, and take true iudgement in ſtead of an helmet.

19 He will take holineſſe for an inuincible ſhield.

20 He will ſharpen his fierce wrath for a ſworde, and the world ſhall fight with him agaynſt the vnwiſe.

21 Then ſhall the thunder boltes goe ſtraight out of the lightnings, and ſhall flee to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth ſtones, ſhall thicke haile be caſt, and the water of the ſea ſhalbe wroth againſt them, and the floods ſhall mightily ouerflowe.

22 And a mightie winde ſhall ſtand vp againſt them, and like a ſtorme ſhall ſcatter them abroad. Thus iniquitie ſhall bring all the earth to a wildernes, & wickednes ſhall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are alſo exhorted to ſeeke wiſdome.

Heare therefore, O yee Kings, and vnderſtand: learne, ye that bee iudges of the endes of the earth.

2 Giue eare, ye that rule the multitudes and glorie in the multitude of people.

Rom.13.1. 3 For the rule * is giuen you of the Lord, and power by the moſt High, which wil trie your workes, and ſearch out your imaginations.

4 Becauſe that yee being officers of his kingdome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Horribly and ſuddenly will he appeare vnto you: for an hard iudgement ſhall they haue that beare rule.

6 For hee that is moſt lowe, is worthie mercie, but the mightie ſhall bee mightily tormented.

7 For he that is Lord ouer all, will ſpare no * perſon, neither ſhall he feare any greatneſſe: for he hath made the ſmall and great, and careth for all alike,

8 But for the mightie abideth the ſorer tryall.

9 Unto you therefore, O tyrants, doe I ſpeake, that ye may learne wiſedome, and not go amiſſe.

10 For they that keepe holineſſe holily, ſhalbe holy: and they that are learned there, ſhall find a defence.

11 Wherefore ſet your delite vpon my wordes and deſire them, and ye ſhall bee inſtructed.

12 Wiſdome ſhineth and neuer fadeth away, and is eaſely ſeene of them that loue her, and found of ſuch as ſeeke her,

13 She preuenteth them that deſire her, that ſhe may firſt ſhew her ſelfe vnto them.

14 Who ſo awaketh vnto her betimes ſhal haue no great trauaile: for he ſhall find her ſitting at his doores.

15 To thinke vpon her then is perfit vnderſtanding: and who ſo watcheth for her, ſhall be ſoone without care.

16 For ſhee goeth about, ſeeking ſuch as are meete for her, and ſheweth her ſelfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the moſt true deſire of diſcipline is her beginning: and the care of diſcipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the aſſurãce of immortalitie:

19 And immortalitie maketh vs nere vnto God.

20 Therefore the deſire of wiſdome leadeth to the kingdome.

21 If your delite be then in thrones, and ſcepters, O Kings of the people, honour wiſdome, that ye may reigne for euer.

22 Now I will tell you what wiſdome is, and whence it commeth, and will not hide the myſteries from you, but will ſeeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with conſuming enuie: for ſuch a man ſhall not bee partaker of wiſedome.

24 But the multitude of the wiſe is the preſeruation of the world, and a wiſe king is the ſtay of the people.

25 Be therefore inſtructed by my words, and ye ſhall haue profite.

CHAP. VII.

Wiſedome ought to be preferred aboue all things.

My ſelfe am alſo mortall and a man like al other, and am come of him that was firſt made of the earth.

2 And in my mothers wombe was I facioned to bee fleſh in ten moneths: I was *brought together into blood of the ſeede of man, and by the pleaſure that commeth with ſleepe.

Iob.10.10. 11.

3 And when I was borne, I receyued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the firſt as all other do.

4 I was nouriſhed in ſwadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All *men then haue one entrance vnto life, and a like going out.

Iob.1.21. 1.tim.6.7.

7 Wherefore I prayed, & vnderſtanding was giuen me: I called, and the Spirite of Wiſedome came vnto me.

8 I preferred her to ſcepters and thrones, and counted riches nothing in compariſon of her.

9 *Neither did I cōpare precious ſtones vnto her: for all gold is but a litle grauell in reſpect of her, and ſiluer ſhalbe counted but clay before her.

Iob.28.15.

10 I loued her aboue health and beautie, and purpoſed to take her for my light: for her light cannot be quenched.

11 All *good things therefore came to me together with her, and innumerable riches thorow her handes.

1.king.3.13. math.6.33.

12 So I was glad in all: for Wiſedome was the author thereof, and I knewe not that ſhe was the mother of theſe things.

13 And I learned vnfaynedly, and communicated without enuie, and I do not hide her riches.

14 For ſhee is an infinite treaſure vnto men, which who ſo vſe, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to ſpeake according to my minde, & to iudge worthily of the things, that are giuē me: for he is the leader vnto wiſdome, and the directer of the wiſe.

16 For in his hand are both wee and our wordes, and all wiſedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, ſo that I know how the world was made, and the powers of the elements,

18 The beginning and the ende, and the middes of the times: howe the times alter, and the change of the ſeaſons,

19 The courſe of the yeere, the ſituation of the ſtarres,

20 The nature of liuing things, & the furiouſnes of beaſts, the power of the windes, and the imaginations of mē, the diuerſities of plants, and the vertues of rootes.

21 And al things both ſecret and knowen do I know: for wiſdome the worker of all things, hath taught me it.

22 For in her is the ſpirit of vnderſtanding, which is holy, the onely begotten, manifold, ſubtill, moueable, cleare, vndefiled, euident, not hurtful, louing the good, ſharpe, which cannot be letted, doing good,

23 Courteous, ſtable, ſure, without care, hauing all power, circumſpect in all things, and paſſing through all intellectuall, pure and ſubtill ſpirits.

24 For wiſedome is nimbler then al nimble things: ſhe goeth thorow and atteyneth to all things, becauſe of her purenes.

25 For ſhe is the breath of the power of God, & a pure influence that floweth from the glorie of the Almightie: therefore can no defiled thing come vnto her.

26 For *ſhee is the brightneſſe of the euerlaſting light, the vn[illegible]cāled mirrour of the maieſtie of God, and the image of his goodneſſe.

Hebr.1.3.

27 And being one, ſhe can doe all things, and remayning in her ſelfe, renueth all, and according to the ages ſhee entereth into the holy ſoules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wiſdome.

29 For ſhe is more beautiful thē the ſunne, and is aboue all the order of the ſtarres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickedneſſe cannot ouercome wiſedome.

CHAP. VIII.

The effects of wiſedome.

She alſo reacheth from one ende to another mightily, and comely doeth ſhe order all things.

2 I haue loued her, and ſought her from my youth: I deſired to mary her, ſuch loue had I vnto her beautie.

3 In that ſhee is conuerſant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For ſhee is the ſchoolemiſtres of the knowledge of God, and the chooſer out of his workes.

5 If riches be a poſſeſſion to be deſired in this life, what is richer then wiſdome, that worketh all things?

6 For if prudencie worketh, what is it

among al things, ẏ worketh better then ſhe?

7 If a man loue righteouſneſſe, her labours are vertuous: for ſhee teacheth ſobernes, and prudencie, righteouſneſſe and ſtrength, which are the moſt profitable things that men can haue in this life.

8 If a man deſire great experience, ſhee can tell the things that are paſt, ⁊ diſcerne things to come: ſhe knoweth the ſubtilties of words, and the ſolutions of darke ſentences: ſhe foreſeeth the ſignes and wonders, or euer they come to paſſe, and the ſucceſſe of ſeaſons and times.

9 Therefore I purpoſed to take her vnto my companie, knowing that ſhee would counſell me good things, and comfort me in cares and griefes.

10 For her ſake ſhal I haue glory among the multitude, and honour among the Elders though I be yong.

11 I ſhall be found of ſharpe iudgement, ſo that I ſhall be marueilous in the ſight of great men.

12 When I hold my tongue, they ſhall abide my leaſure: when I ſpeake, they ſhall heare diligently, and if I talke much, they ſhall lay their hands vpon their mouth.

13 Moreouer, by her I ſhall obteine immortalitie, and leaue an euerlaſting memoriall among them that come after me.

14 I ſhal gouerne the people, and the nations ſhall be ſubdued vnto me.

15 Horrible tyrants ſhall be afraied when they heare me: among the multitude I ſhal be counted good, and mightie in battell.

16 When I come home, I ſhall reſt with her: for her companie hath no bitternes, and her felowſhip hath no tediouſnes, but mirth and ioy.

17 Now when I cõſidered theſe things by my ſelfe, ⁊ pondered them in mine heart, how that to be ioyned vnto wiſdome is immortalitie,

18 And great pleaſure is in her friendſhip, and that in the workes of her hands are infinite riches, and that in the exerciſe of talking with her is prudencie, and glorie by cõmuning with her, I went about, ſeeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good ſpirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Neuertheles, whẽ I perceiued that I could not enioy her, except God gaue her, ⁊ that was a point of wiſdome alſo, to knowe whoſe gift it was, I went vnto the Lorde, and beſought him, and with my whole heart I ſaid,

CHAP. IX.

A prayer of Salomon to obteine wiſedome.

O God of Fathers, and Lorde of mercie, which haſt made all things with thy word,

2 And ordeined man through thy wiſedome, that hee ſhoulde haue *dominion ouer the creatures which thou haſt made,

[illegible]

3 And gouerne the world according to equitie and righteouſnes, and execute iudgement with an vpright heart:

4 Giue *mee that wiſedome, which ſitteth by thy throne, and put me not out from among thy children.

1.King.3.[illegible]

5 For I thy *ſeruant, and ſonne of thine handmaide, am a feeble perſon, ⁊ of a ſhort time, and yet leſſe in the vnderſtanding of iudgement and the lawes.

Pſal.116.16

6 And though a man bee neuer ſo perfite among the children of men, yet if thy wyſedome be not with him, hee ſhall be nothing regarded.

7 *Thou haſt choſen me to be a king of thy people, and the iudge of thy ſonnes and daughters.

1.Chron.28.[illegible]

8 Thou haſt commanded me to builde a temple vpon thine holy Mount, ⁊ an altar in the citie, wherein thou dwelleſt, a likenes of thine holy Tabernacle, which thou haſt prepared from the beginning,

9 And thy *wiſedome with thee, which knoweth thy works, which alſo was when thou madeſt the worlde, and which knewe what was acceptable in thy ſight, and right in thy commandements.

Prou.8.[illegible]

10 Send her out of thine holy heauens, ⁊ ſende her from ẏ throne of thy maieſtie that ſhe may be with me, ⁊ labour, that I may knowe what is acceptable in thy ſight.

11 For ſhe knoweth and vnderſtandeth all things, and ſhe ſhall leade mee ſoberly in my workes, and preſerue me by her glorie.

12 So ſhall my workes be acceptable, ⁊ then ſhall I gouerne thy people righteouſly, and be meete for my fathers throne.

13 For *what man is hee that can knowe the counſell of God? or who can thinke what the will of God is?

[illegible]

14 For the thoughts of mortall men are fearefull, and our forecaſtes are vncertaine.

15 Becauſe a corruptible bodie is heauie vnto the ſoule, ⁊ the earthly mãſion keepeth downe the minde that is full of cares.

16 And hardly can we diſcerne the things that are vpon earth, and with great labour find we out the things which are before vs: who can then ſeeke out the things that are in heauen?

17 Who can know thy counſel, except thou geue him wiſedome, and ſende thine holy Spirit from aboue?

18 For ſo the wayes of them which are vpon earth, are reformed, & men are taught the things that are pleaſant vnto thee, and are preſerued through wiſdome.

CHAP. X.

The deliuerance of the righteous & deſtruction of the enemies com- [illegible] wiſedome.

SHe preſerued the firſt father of the world, that was formed and kept him when hee was created alone, and brought him out of his offence,

Gen.[illegible] 2 And * gaue him power to rule all things,

Gen.4.8 3 * But the vnrighteous in his wrath departed from her, and periſhed by killing his brother in his furie.

Gen.[illegible] 4 For whoſe cauſe the * earth was ouerflowen, but wiſedome preſerued it againe, gouerning the iuſt man by a little wood.

Gen.[illegible] 5 Moreouer, * when the nations were ioyned in their malicious confederacies, ſhe knew the righteous, & preſerued him faultleſſe vnto God, and kept him ſure, because ſhe loued him tenderly as a ſonne.

For ſhee kept him ſtrong in his [illegible]

Gen.19.16 6 She preſerued the righteous, * when the vngodly periſhed, whẽ he fled from the fire that fell downe vpon the fiue cities.

7 Of whoſe wickedneſſe the waſte land that ſmoketh, yet giueth teſtimonie, and the trees that beare fruite that neuer cõmeth to ripenes: & for a remembrance of the vnfaithfull ſoule, there ſtandeth a pillar of ſalte.

8 For all ſuch as regarded not wiſdome, had not onely this hurt, that they knew not ẏ things which were good, but alſo left behinde them vnto men a memoriall of their fooliſhneſſe, ſo that in the things wherein they ſinned, they cannot lie hid.

9 But wiſedome deliuered them, that ſerued her.

Gen.[illegible] 10 * When the righteous fledde becauſe of his brothers wrath, ſhee led him the right way, ſhewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labors, and made his paines profitable.

11 Againſt the couetouſneſſe of ſuch as defrauded him, ſhe ſtoode by him and made him rich.

12 She ſaued him from the enemies, and defended him from them, that lay in wayt, & ſhee gaue him the priſe in a mightie battell, that he might knowe that the feare of God is ſtronger then all things.

Gen.[illegible] 13 * When the righteous was ſolde, ſhe forſooke him not, but deliuered him from ſinne: ſhee went downe with him into the dungeon,

14 And failed him not in the bandes, till ſhee had brought him the ſcepter of the realme, and power againſt thoſe that oppreſſed him, & them that had accuſed him, ſhe declared to be liars, and gaue him perpetuall glorie.

15 * She deliuered the righteous people and faultles ſeede from the nations that oppreſſed them. Exod.[illegible]

16 She entred into the ſoule of the ſeruãt of the Lord, and ſtoode * by him in wonders and ſignes againſt the terrible kings. Exod.[illegible]

17 She gaue the Saintes the rewarde of their labours, and led them foorth a maruellous way: on the day time ſhee was a ſhadowe vnto them, and a light of ſtarres in the night.

18 * She brought them thorowe the red ſea, & caried them through the great water, Exod.14.

19 But ſhe drowned their enemies, and brought them out of the bottome of ẏ deepe.

20 So the righteous tooke the ſpoyles of the vngodly, * and praiſed thine holy Name, O Lord, & magnified thy victorious hande with one accord. Exod.15.[illegible]

21 For wiſedome openeth the mouth of the dombe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Iſrael. 15 The vengeance of ſinners. 28 The great power and mercie of God.

SHe proſpered their workes in the hands of thine holy Prophet.

2 * They went through the wilderneſſe that was not inhabited, and pitched their tentes in places where there lay no way. Exod.16.

3 * They ſtoode againſt their enemies, & were auenged of their aduerſaries. Exod.17.[illegible]

4 * When they were thirſtie, they called vpon thee, and water was giuen them out of the hie rocke, & their thirſt was quenched out of the hard ſtone. Num.[illegible]

5 For by the things whereby their enemies were puniſhed, by the ſame were the Iſraelites helped in their neede.

6 For in ſteade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the cõmandement of the killing of the children,

but thou gaueſt vnto thine own abundãce of water vnlooked for,

7 Declaring by the thirſt that was at that time * how thou haddeſt puniſhed thine aduerſaries. Exod.[illegible]

8 For when they were tried & chaſtiſed

with mercie, they knewe howe the vngodlie were iudged and puniſhed in wrath.

9 For theſe haſt thou exhorted as a father, and proued thē: but thou haſt condemned the other as a righteous King, when thou diddeſt examine them.

10 Whether they were abſent or preſent, their puniſhment was alike: for their griefe was double with mourning, and the remembrance of things paſt.

11 For whē they perceiued that through their torments good came vnto them, they felt the Lord.

12 And ſeeing the thinges that came to paſſe at ẏ laſt they wondered at him, whom afore they had caſt out, denied and derided: for they had another thirſt then the iuſt.

13 Becauſe of the fooliſh deuices of their wickednes wherewith they were deceiued, and worſhipped *ſerpents that had not the vſe of reaſon and vile beaſts, thou ſendidſt a multitude of vnreaſonable beaſts vpon thē for a vengeance that they might know, that wherewith a man ſinneth, by the ſame alſo ſhall he be puniſhed.

Chap. 1[illegible]

14 For vnto thine almightie hande, that made the worlde of *naught it was not vnpoſſible to ſende among them a multitude of *beares, or fierce Lyons,

Gene. 1. Ebr. 11. 3.

Leui. 26. [illegible] chap. 16. 1.

15 Or furious beaſts newely created, and vnknowē, which ſhould breathe out blaſtes of fyre, and caſt out ſmoke as a tempeſt, or ſhoote horrible ſparkes like lightninges out of their eyes.

16 Which might not onely deſtroy them with hurting, but alſo kill them with their horrible ſight.

17 Yea, without theſe might they haue bene caſt downe with one winde, being perſecuted by thy vengeance, and ſcattered abroad through the power of thy Spirit: but thou haſt ordered all thinges in meaſure, number and weight.

18 For thou haſt euer had great ſtrength and myght, and who can withſtand the power of thine arme?

19 For as the ſmal thing that the balance weigheth ſo is the world before thee and as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou haſt mercy vpon al: for thou haſt power of all thinges, and makeſt as though thou ſaweſt not the ſinnes of men, becauſe they ſhould amende.

21 For thou loueſt all the things that are, and hateſt none of them whome thou haſt made: for thou wouldeſt haue created nothing that thou haddeſt hated.

22 And howe might any thing endure, if it were not thy will? or how could any thing be preſerued except it were called of thee?

23 But thou ſpareſt al: for they are thine, O Lord, which art the louer of ſoules.

CHAP. XII

1 The mercie of God towarde ſinners. 12 [illegible] God are mercy[illegible] 14 God [illegible]

FOr thine incorruptible ſpirit is in all things.

2 Therefore thou chaſteneſt thē meaſurably that go wrong, & warneſt them by putting them in remembrance of the thinges wherein they haue offended, that leauing wickednes, they may beleeue in thee O Lord.

3 *As for thoſe old inhabitants of the holy land, thou diddeſt hate them.

Deut. 9. [illegible]

4 For they cōmitted abominable works, as ſorceries and wicked ſacrifices,

5 And ſlaying of their owne childrē without mercie, & eating of the bowels of mans fleſh in banketing, where ẏ raging Prieſtes ſhed abominable blood.

6 And the fathers were the chiefe murtherers of the ſoules, deſtitute of all helpe, whom thou wouldeſt deſtroy by the hands of our fathers,

7 That the lande which thou loueſt aboue all other, might be a meet dwelling for the children of God.

8 *Neuertheleſſe, thou ſparedſt them alſo, as men, and ſendedſt the forerunners of thine hoſt, euen hornets to deſtroy them by litle and litle,

Exod. 23. [illegible]

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battel, or with cruel beaſtes, or with one rough word to deſtroy them together.

10 But in puniſhing them by litle & litle, thou gaueſt them ſpace to repent, knowing well that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altered.

11 For it was a curſed ſeede from the beginning: yet haſt thou not ſpared them whē they ſinned, becauſe thou fearedſt any man.

12 For who dare ſay, *What haſt thou done? or who dare ſtande againſt thy iudgement? or who dare accuſe thee for the natiōs that periſh, whom thou haſt made? or who dare ſtand againſt thee to reuenge the wicked men?

Rom. 9. 20.

13 For there is none other God but thou, *that careſt for all things that thou mayeſt declare howe that thy iudgement is not vnright.

1. Pet. 5. [illegible]

14 There dare neither King nor tyrant in thy ſight require accoūts of them whom thou haſt puniſhed.

15 For ſo much then as thou art righteous thy ſelfe, thou ordereſt all thinges righteouſly, * thinking it not agreeable to thy power to condemne him, that hath not deſerued to be puniſhed. Iob.10.2.3

16 For thy power is yͤ beginning of righteouſnes, and becauſe thou art Lorde of all things, it cauſeth thee to ſpare all things.

17 When men thinke thee not to bee of a perfite power, thou declareſt thy power, and reproueſt the boldnes of the wiſe.

18 But thou ruling the power, iudgeſt with equitie, and goucrneſt vs with great fauour: for thou mayeſt ſhewe thy power when thou wilt.

19 By ſuch workes now haſt thou taught thy people, that a man ſhoulde bee iuſt and louing, and haſt made thy children to bee of a good hope: for thou giueſt repentance to ſinners.

20 For if thou haſt puniſhed the enemies of thy childrē that had deſerued death with ſo great conſideration, and requeſting vnto them, giuing thē time and place that they might change from their wickedneſſe,

21 With howe great circumſpection wilt thou puniſh thine owne childrē, vnto whoſe fathers thou haſt ſworne and made couenants of good promiſes?

22 So when thou doeſt chaſten vs, thou puniſheſt our enemies a thouſande times more, to the intent that when we iudge, we ſhould diligently conſider thy goodnes, and when wee are iudged, we ſhoulde hope for mercie.

23 Wherefore thou haſt tormented the wicked that haue liued a diſſolute life by their owne imaginations.

Chap.11. 15. Rom.1.23. 24 * For they went aſtray very farre in the wayes of errour, ⁊ eſteemed the beaſts, which their enemies deſpiſed, for gods, being abuſed after the maner of children, that haue none vnderſtanding.

25 Therefore haſt thou ſent this puniſhment that they ſhould be in deriſion as children without reaſon.

26 But they that wil not be reformed by thoſe ſcornefull rebukes, ſhall feele the worthy puniſhment of God.

27 For in thoſe things when they ſuffered, they diſdained: but in theſe whom they counted godly, when they ſawe them ſelues puniſhed by them, they all acknowledged the true God whome afore they had denied to knowe. therefore came extreme damnation vpon them.

CHAP. XIII.

1 All thinges be vaine except the knowledge of God. 10 Idolaters and idols are mocked.

SUrely all men are vaine by nature, and are ignorant of God, * & coulde not knowe him that is, by the good things yͭ are ſeene, neither conſider by the works, yͤ worke maſter. Rom.1.19.

2 * But they thought the fire, or the wind or the ſwift aire, or the courſe of the ſtarres, or the raging water, or the lights of heauen to be gouernours of the world, and gods. Deut.4.19.

3 Though they had ſuch pleaſure in their beautie that they thought them gods, yet ſhould they haue knowen, how much more excellent hee is that made them: for the firſt autor of beautie hath created theſe things.

4 Or if they marueiled at the power, and operatiō of them, yet ſhould they haue perceiued thereby, howe much hee that made theſe things, is mightier.

5 For by the greatnes of their beautie, & of the creatures, the Creator being compared with them, may be conſidered.

6 But yet the blame is leſſe in theſe, that ſeeke God and would find him, and yet peraduenture do erre.

7 For * they go about by his workes to ſeeke him, and are perſwaded by the ſight, becauſe the thinges are beautifull that are ſeene. Rom.1.21

8 Howbeit they are not to be excuſed.

9 For if they can know ſo much, that they can diſcerne the world, why do they not rather finde out the Lord thereof?

10 But miſerable are they, and among yͤ dead is their hope, that call thē gods which are the workes of mens handes, gold, and ſiluer, and the thing that is inuēted by arte, and the ſimilitude of beaſtes, or any vaine ſtone that hath bene made by the hande of antiquitie.

11 * Or as whē a carpenter cutteth downe a tree meet for the worke, ⁊ pareth off al the barke thereof cunningly, ⁊ by arte maketh a veſſel profitable for the vſe of life. Iſa.44.13. Iere.10.3

12 And the thinges that are cut off from his worke, he beſtoweth to dreſſe his meate to fill him ſelfe,

13 And that which is left of theſe things, which is profitable for nothing (for it is a crooked piece of wood and full of knobbes) he carueth it diligētly at his leaſure, and according as he is expert in cunning, he giueth it a proportion, and faſhioneth it after the ſimilitude of a man,

14 Or maketh it like ſome vile beaſt, and ſtraketh it ouer with red, and painteth it, & couereth euery ſpotte that is in it.

15 And when hee hath made a conuenient tabernacle for it, hee ſetteth it in a wal, & maketh it faſt with yron,

16 Prouiding ſo for it, leſt it fall: for hee knoweth that it can not helpe it ſelf, becauſe it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, & for his marriage and for childrẽ: he is not aſhamed to ſpeake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and ſucceſſe of his affaires he requireth furtherãce of him, that hath no maner of power.

CHAP. XIIII.

1 The deteſtation and abomination of images, 8 A curſe of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 22 What euils come of idolatrie.

AGaine, another man purpoſing to ſaile, and intending to paſſe thorowe the raging waues, calleth vpon a ſtocke more rotten then the ſhippe that carieth him.

Or, ſhipping 2 For as for it, couetouſnes of money hath found it out, and the craftesman made it by cunning.

3 But thy prouidence, O Father, gouerneth it: *for thou haſt made a way, euen in the ſea, and a ſure path among the waues, Exod.14. 22.

4 Declaring thereby, ẏ thou haſt power to helpe in all things, yea, though a man went to the ſea without meanes.

5 Neuertheleſſe thou wouldeſt not, that the works of thy wiſdome ſhould be vaine, and therefore do men commit their liues to a ſmal piece of wood, and paſſe ouer the ſtormie ſea in a ſhippe, and are ſaued.

Gen.6. & 7.10. 6 *For in the olde time alſo when the proude giants periſhed, ẏ hope of the world went into a ſhippe which was gouerned by thine hand & ſo left ſeede of generation vnto the worlde.

7 For bleſſed is the tree whereby righteouſnes commeth.

Psal.115. & baruc. 6.j 8 But that is curſed that is made with handes, *both it, and he that made it: he becauſe hee made it, and it being a corruptible thing, becauſe it was called god.

Psal.5. 9 *For the vngodly, & his vngodlineſſe are both like hated of God: ſo truely the worke and he that made it, ſhalbe puniſhed together.

10 Therefore ſhall there bee a viſitation for the idoles of the nations: for of the creatures of God they are become abominatiõ, Ierem.10. & habac.2. 18. *& ſtumbling blocks vnto the ſoules of mẽ, and a ſnare for the feete of the vnwiſe.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither ſhall they continue for euer.

13 The vaine glorie of mẽ brought them into the worlde: therefore ſhall they come ſhortly to an ende.

14 When a father mourned grieuouſly for his ſonne that was taken away ſuddenly, he made an image for him that was once dead, whome nowe hee worſhippeth as a god, and ordeined to his ſeruantes ceremonies and ſacrifices.

15 Thus by proces of time this wicked cuſtome preuailed, and was kept as a lawe, and idoles were worſhipped by the commaundement of tyrants.

16 As for thoſe that were ſo farre off ẏ mẽ might not worſhip them preſently, they did counterfet the viſage that was farre off, and made a gorgeous image of a king, whõ they would honour, that they might by all meanes flatter him ẏ was abſent, as though he had bene preſent.

17 Againe the ambition of the craftesmã thruſt forward the ignorant to increaſe the ſuperſtition.

18 For he peraduenture willing to pleaſe a noble man, laboured with all his cunning to make the image of the beſt faſhion.

19 And ſo through ẏ beautie of the worke the multitude was allured, & ſo tooke him now for a god, which a litle afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in ſeruitude, through calamitie and tyrannie aſcribed vnto ſtones and ſtockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, thoſe ſo great plagues called they peace.

22 For either *they ſlew their own children in ſacrifice, or vſed ſecrete ceremonies, or raging diſſolutenes by ſtrange rites, Deut.18. [illegible] 14 & 24

23 And ſo kept neither life nor mariage cleane: but either one ſlew another by treaſon, or els vexed him by adulterie.

24 So were all mixt together, blood, & ſlaughter, theft and deceit, corruption, vnfaithfulnes, tumultes, periurie,

25 Diſquieting of good men, vnthankefulneſſe, defiling of ſoules, chãging of birth, diſorder in mariage, adulterie & vncleãnes.

26 For the worſhipping of idoles not to be named, is the beginning and the cauſe and the end of all euill.

27 For either they be mad when they be mery, or propheſie lyes, or liue vngodly, or

els

cis lightly forſweare them ſelues.

28 For in ſo much as their truſt is in the idoles, which haue no life, though they ſweare falſely, yet they thinke to haue no hurt.

29 Therefore for two cauſes ſhall they iuſtly be puniſhed: becauſe they haue an euil opinion of God, addicting them ſelues vnto idols, and becauſe they ſweare vniuſtly to deceiue, and deſpiſe holines.

30 For it is not yͤ power of them by whō they ſweare, but the vēgeance of them that ſinne, which puniſheth alwayes the offence of the vngodly.

CHAP. XV.

The hope of the faithfull praysing the mercie of God, by whoſe grace they ſinne not so les.

But thou, O our God, art gracious and true, long ſuffering, and gouerneſt all things by mercie.

2 Though we ſinne yet are we thine, for we knowe thy power: but we ſinne not, knowing that we are counted thine.

3 For to knowe thee, is perfit righteouſnes, and to knowe thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image ſpotted with diuers colours.

5 Whoſe ſight ſtirreth vp the deſire of the ignorant: ſo that he coueteth the forme that hath no life of a dead image.

6 They that loue ſuch wicked things, are worthy to haue ſuch things to truſt to, and they that make them, and they that deſire them, and they that worſhip them.

Rom.9.21 7 The *potter alſo tempereth ſoft earth, and facioneth euery veſſell with labour to our vſe: but of the ſame clay he maketh both the veſſels that ſerue to cleane vſes, and the contrarie likewiſe: but whereto euery veſſell ſerueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the ſame clay: euen he, which a litle afore was made of earth himſelfe, and within a litle while after goeth thither againe whence he was taken, *when he ſhal make account for the lone of his life. Luk.12.20

9 Notwithſtanding he careth not for the labour hee taketh, nor that his life is ſhort, but hee ſtriueth with the goldſmithes, and ſiluerſmithes, and counterfeiteth the coper ſmithes, & taketh it for an honour to make deceiuable things.

10 His heart is aſhes, & his hope is more vile then earth, and his life is leſſe worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his ſoule, that had power & breathed in him the breath of life.

12 But they coūt our life to be but a paſſetime, and our conuerſation as a market, where there is gaine: for they ſay we ought to be getting on euery ſide, though it bee by euill meanes.

13 Nowe he that of earth maketh fraile veſſels and images, knoweth him ſelfe to offende aboue all other.

14 All the enemies of thy people, that holde them in ſubiection, are moſt vnwiſe, & more miſerable then the very fooles.

15 For they iudge all the idoles of the nations to bee gods, which neither haue eye ſight to ſee, nor noſes to ſmell, nor eares to heare nor fingers of hands to grope, & their feete are ſlowe to goe.

16 For man made them, and he that hath but a borowed ſpirite facioned them: but no man can make a god like vnto himſelfe.

17 For ſeeing he is but mortall him ſelfe, it is but mortall that hee maketh with vnrighteous hands: he himſelfe is better then they whome he worſhippeth: for hee liued, but they neuer liued.

18 Yea, they worſhipped beaſtes alſo, which are their moſt enemies, and which are the worſt, if they bee compared vnto others, becauſe they haue none vnderſtanding.

19 Neither haue they any beautie to bee deſired in reſpect of other beaſts: for they are deſtitute of Gods praiſe, & of his bleſſing.

CHAP. XVI.

The puniſhment of idolaters. 10 The benefites done vnto the faithfull.

Therefore by ſuch things they are worthily puniſhed and *tormented by the multitude of beaſtes. Chap.12.23.24 and.11.15.

2 In ſteade of the which puniſhment thou haſt bene fauourable to thy people, and to ſatiſfie their appetite, haſt prepared a meat of a ſtrange taſte, euē *quailes, Num.11.31.

3 To the intent that they that deſired meate, by the things which were ſhewed and ſent among them, might turne away their neceſſarie deſire, and that they, which had ſuffered penurie for a ſpace, ſhould alſo feele a newe taſte.

4 For it was requiſite, that they which vſed tyrannie, ſhould fall into extreeme pouertie, and that to theſe onely it ſhoulde bee ſhewed how their enemies were tormēted.

5 *For when the cruell fierceneſ of the beaſts came vpon them, and they were hurt with the ſtings of cruel ſerpents, Num.21.6. 1.Cor.10.9.

6 Thy wrath endured not perpetually, but they were troubled for a litle ſeaſō, that

they

‖The figure of the brasen serpent. Nomb.21.9 they might bee reformed, hauing a ‖ *ſigne of ſaluation, to remember the commandement of thy Lawe.

7 For he that turned toward it, was not healed by the thing that he ſaw, but by thee, O Sauiour of all.

8 So in this thou ſhewedſt our enemies, that it is thou, which deliueredſt from all euill.

Exod.8.14. & 10.4. reuel.9.7. 9 *For the biting of graſhoppers & flies killed them, and there was no remedy foūd for their life: for they were worthy to be puniſhed by ſuch.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, becauſe they ſhould remēber thy words, & were ſpeedily healed, leaſt they ſhoulde fall into ſo deepe forgetfulnes, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaiſter healed them, but thy worde, O Lorde, which healeth all things.

Deu.32.39 1 sam.2.6. tob.13.2. 13 For thou haſt the power of life and death, *and leadeſt downe vnto the gates of hell, and bringeſt vp againe.

14 A mā in deede by his wickednes may ſlaye another: but when the ſpirite is gone forth, it turneth not againe, neither can hee call againe the ſoule that is taken away.

15 But it is not poſſible to eſcape thine hand.

Exo.9.23. 16 *For ẏ vngodly that would not know thee, were puniſhed by the ſtrength of thine arme, with ſtrange raine and with haile, and were purſued with tempeſt, that they coulde not auoyde, and were cōſumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quēcheth all things: but the world is the auenger of the righteous.

18 For ſometime was the fyre ſo tame, that the beaſtes, which were ſent againſt the vngodly, burnt not: and that, becauſe they ſhould ſee and knowe, that they were perſecuted with the puniſhment of God.

19 And ſometime burnt the fyre in the middes of the water aboue the power of fyre, that it might deſtroy the generation of the vniuſt land.

Exod.16.14.nom. 11.7.psal. 78.25.iohn 6.31. 20 *In the ſteade whereof thou haſt fedde thine own people with Angels foode, and ſent them bread readie from heauen without their labour, which had aboundance of all pleaſures in it and was meete for all taſtes.

21 For thy ſuſtenance declared thy ſweeteneſſe vnto thy children, which ſerued to the appetite of him, that tooke it, and was meete to that that euery man would.

22 Moreouer the *ſnowe and yce abode Exod.9.? the fyre and melted not, that they might knowe, that the fyre burning in the hayle, & ſparkeling in the raine, deſtroyed the fruite of the enemies.

23 Againe it forgate his owne ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerueth thee which art the maker, is fierce in puniſhing the vnrighteous: but it is eaſie to doe good vnto ſuch as put their truſt in thee.

25 Therfore was it changed at the ſame time vnto all faſions to ſerue thy grace, which nouriſheth all thinges, according to the deſire of them that had neede thereof,

26 That thy children whome thou loueſt, O Lord, might knowe, *that it is not Deut.8.3 the encreaſe of fruites that feedeth men, but mat.4.4. that it is thy worde, which preſerueth them that truſt in thee.

27 For that which could not be deſtroied with the fyre, being onely warmed a litle with the ſunne beames, melted,

28 That it might bee knowen that wee ought to preuent the ſunne riſing to giue thankes vnto thee, and to ſalute thee before the day ſpring.

29 For the hope of the vnthankefull ſhal melte as the winter yce, and flowe away as vnprofitable waters.

CHAP XVII.

The iudgements of God againſt the wicked.

For thy iudgementes are great, and can not bee expreſſed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in ſubiection, they were bounde with the bandes of darkenes, and long night, and being ſhut vp vnder the roofe, did lie there to eſcape the euerlaſting prouidence.

3 And while they thought to bee hidde in their darke ſinnes, they were ſcattered abroade in the darke couering of forgetfulnes, fearing horribly and troubled with viſions.

4 For the denne that hid them, kept thē not from feare: but the ſoundes that were about them, troubled them, and terrible viſions and ſorowfull ſightes did appeare.

5 No power of the fire might giue light, neither might the cleare flames of ẏ ſtarres lighten

‖The figure of the braſen ſerpent. Nomb.21.9

they might bee reformed, hauing a ‖ *ſigne of ſaluation, to remember the commandement of thy Lawe.

7 For he that turned toward it, was not healed by the thing that he ſaw, but by thee, O Sauiour of all.

8 So in this thou ſhewedſt our enemies, that it is thou, which deliueredſt from all euill.

Exod.8.24. & 10.4. reuel.9.7.

9 *For the biting of graſhoppers ⁊ flies killed them, and there was no remedy fou͞d for their life: for they were worthy to be puniſhed by ſuch.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, becauſe they ſhould remẽber thy words, ⁊ were ſpeedily healed, leaſt they ſhoulde fall into ſo deepe forgetfulnes, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaiſter healed them, but thy worde, O Lorde, which healeth all things.

Deu.32.39 1 ſam.2.6. tob.13.2.

13 For thou haſt the power of life and death,* and leadeſt downe vnto the gates of hell, and bringeſt vp againe.

14 A mã in deede by his wickednes may ſlaye another: but when the ſpirite is gone forth, it turneth not againe, neither can hee call againe the ſoule that is taken away.

15 But it is not poſſible to eſcape thine hand.

Exo.9.23.

16 *For yͤ vngodly that would not knowe thee, were puniſhed by the ſtrength of thine arme, with ſtrange raine and with haile, and were purſued with tempeſt, that they coulde not auoyde, and were cõſumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For ſometime was the fyre ſo tame, that the beaſtes, which were ſent againſt the vngodly, burnt not: and that, becauſe they ſhould ſee and knowe, that they were perſecuted with the puniſhment of God.

19 And ſometime burnt the fyre in the middes of the water aboue the power of fyre, that it might deſtroy the generation of the vniuſt land.

Exod.16. 14. nom. 11.7. pſal. 78.25. iohn 6.31.

20 *In the ſteade whereof thou haſt fedde thine owne people with Angels foode, and ſent them bread readie from heauen without their labour, which had aboundance of all pleaſures in it and was meete for all taſtes.

21 For thy ſuſtenance declared thy ſweeteneſſe vnto thy children, which ſerued to the appetite of him, that tooke it, and was meete to that that euery man would.

Exod.9.

22 Moreouer the *ſnowe and yce abode the fyre and melted not, that they might knowe, that the fyre burning in the hayle, ⁊ ſparkeling in the raine, deſtroyed the fruite of the enemies.

23 Againe it forgate his owne ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerueth thee which art the maker, is fierce in puniſhing the vnrighteous: but it is eaſie to doe good vnto ſuch as put their truſt in thee.

25 Therfore was it changed at the ſame time vnto all faſtions to ſerue thy grace, which nouriſheth all thinges, according to the deſire of them that had neede thereof,

Deut.8.3 mat.4.4.

26 That thy children whome thou loueſt, O Lord, might knowe, *that it is not the encreaſe of fruites that feedeth men, but that it is thy worde, which preſerueth them that truſt in thee.

27 For that which could not be deſtroied with the fyre, being onely warmed a litle with the ſunne beames, melted,

28 That it might bee knowen that wee ought to preuent the ſunne riſing to giue thankes vnto thee, and to ſalute thee before the day ſpring.

29 For the hope of the vnthankefull ſhal melte as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God againſt the wicked.

FOr thy iudgementes are great, and can not bee expreſſed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in ſubiection, they were bounde with the bandes of darkenes, and long night, and being ſhut vp vnder the roofe, did lie there to eſcape the euerlaſting prouidence.

3 And while they thought to bee hidde in their darke ſinnes, they were ſcattered abroade in the darke couering of forgetfulnes, fearing horribly and troubled with viſions.

4 For the denne that hid them, kept the͞ not from feare: but the ſoundes that were about them, troubled them, and terrible viſions and ſorowfull ſightes did appeare.

5 No power of the fire might giue light, neither might the cleare flames of yͤ ſtarres

lighten the horrible night.

6 For there appeared vnto them onely a ſudden fire, very dreadfull: ſo that being afraide of this viſion, which they could not ſee, they thought the things, which they ſawe, to be worſe.

7 *And the illuſions of the magical artes were brought downe, and it was a moſt ſhamefull reproche for the boaſting of their knowledge.

Exod. 7. 11. & 8. 7, 18.

8 For they that promiſed to driue away feare ⁊ trouble from the ſicke perſon, were ſicke for feare, and worthy to be laughed at.

9 And though no fearfull thing did feare them, yet were they afraide at the beaſtes which paſſed by them, and at the hiſſing of the ſerpents: ſo that they died for feare, and ſaide they ſawe not the aire, which by no meanes can be auoyded.

10 For it is a fearefull thing, when malice is condemned by her owne teſtimonie: and a conſcience that is touched, doeth euer forecaſt cruell things.

11 For feare is nothing els, but a betraying of the ſuccoures, which reaſon offereth.

12 And the leſſe that the hope is within, the more doeth hee eſteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure ẏ night that was intollerable, and that came out of the dungeō of hell, which is inſupportable, ſlept the ſame ſleepe,

14 And ſometimes were troubled with monſtrous viſions, and ſometime they ſwooned, as though their own ſoule ſhould betray them: for a ſudden feare not looked for, came vpon them.

15 And thus whoſoeuer fel down, he was kept ⁊ ſhut in priſon, but without chaines.

16 For whether he was an huſband mā, or a ſhepheard or one that was ſet to worke alone, if he were taken, hee muſt ſuffer this neceſſitie, that he could not auoide:

17 (For with one chaine of darkeneſſe were they all bounde, whether it were an hiſſing wind or a ſweete ſong of the birds among the thicke branches of the trees, or the vehemencie of haſtie running water,

18 Or a great noyſe of the falling downe of ſtones, or the running of ſkipping beaſts, that could not be ſeene, or the noyſe of cruell beaſtes, that roared, or the ſounde that an ſwereth againe in ẏ holow mountains: theſe fearefull things made them to ſwoone.

19 For all the worlde ſhined with cleare light ⁊ no man was hindered in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkenes that was to come vpon them: yea, they were vnto them ſelues more grieuous then darkenes.

CHAP. XVIII.

3 The fierie pillar that led Iſraelites [illegible] Egypt. 8 The deliuerance of the faithfull. 10 The Lorde ſmote the Egyptians. 20 The ſinne of the people in the wildernes. 21 Aaron ſtoode betweene the liuing and the dead with his cenſer.

But thy Saints had a very great *light, whoſe voyce because they heard, ⁊ ſawe not ẏ figure of thē, they thought them bleſſed, becauſe they alſo had not ſuffered the like.

2 And becauſe they did not hurt them, which did hurt thē afore, they thanked thē, and aſked pardon for their enmitie.

3 *Therefore thou gaueſt them a burning pillar of fire to leade them in the vnknowen way, ⁊ madeſt the ſunne that it hurted not them in their honourable iourney.

4 But they were worthy to be depriued of the light, ⁊ to be kept in darkenes, which had kept thy children ſhut vp, by whom the vncorrupt light of the lawe ſhould be giuen to the world.

5 *Where as they thought to ſlay ẏ babes of the Saintes, by one childe that was caſt out, and preſerued to reproue them, thou haſt taken away the multitude of their children and deſtroyed them all together in the mightie water.

Exod. 1. 16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuē credit, might be of good chere.

7 Thus thy *people receiued ẏ health of ẏ righteous, but ẏ enemies were deſtroyed.

Exo. 14. 24. 27.

8 For as thou haſt puniſhed the enemies, ſo haſt thou glorified vs whom ẏ haſt called.

9 For the righteous children of the good men offred ſecretly, ⁊ made a lawe of righteouſnes by one conſent, ꝧ the Saintes ſhould receiue good and euill in like maner, ⁊ that the fathers ſhould firſt ſing praiſes.

10 But a diſagreeing crye was heard of ẏ enemies, and there was a lamentable noyſe for the children that were bewailed.

11 For the *maſter and the ſeruant were puniſhed with like puniſhment, and the cōmon people ſuffred alike with the King.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing ſufficient to burie them: for in the twinckling of an eye ẏ nobleſt offpring of them was deſtroyed.

13 So they that could beleeue nothing, becauſe of the inchantements, confeſſed this people to be the children of God, in the deſtruction of the firſt borne:

14 For while all things were in quiet ſilence, and the night was in the middes of her ſwift courſe,

15 Thine almightie word leapt down frō

heauen out of thy royall throne, as a fierce man of warre in ŷ middes of the lande that was deſtroyed,

16 And brought thine vnfained commaundement as a ſharpe ſworde, and ſtoode vp, and filled all thinges with death, and being come downe to the earth, it reached vnto the heauens.

17 Thē the ſight of the fearefull dreames vexed them ſuddenly, and fearefulnes came vpon them vnawares.

18 Thē lay there one here, another there halfe dead, & ſhewed the cauſe of his death.

19 For the viſions that vexed thē, ſhewed them theſe thinges afore: ſo that they were not ignorant, wherefore they periſhed.

20 Nowe tentation of death touched the righteous alſo, and *among the multitude in the wilderneſſe there was a plague, but the wrath indured not long.

Numb.16. 44

21 For the blameleſſe man made haſte, and defended them, and tooke the weapons of his miniſtration, euen prayer, and the reconciliation by the perfume, and ſet him ſelfe againſt the wrath, and ſo brought the miſerie to an end, declaring that he was thy ſeruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the worde hee ſubdued him that puniſhed, alleadging the othes and couenant made vnto the fathers.

23 For whē the dead were fallen downe by heapes one vpon another, he ſtood in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the ſtones was the glorie of the fathers grauen with thy maieſtie in the diademe of his head.

Exod.28. 4,11.

25 Unto theſe the deſtroyer gaue place, and was afraide of them: for it was ſufficient, that they had taſted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the deſire of the people. 17 All the creatures ſerue to the will of God.

AS for ŷ vngodly, the wrath came vpon them without mercie vnto the ende: for hee knewe what ſhould come vnto them,

2 That they (when they had conſented to let them goe, and had ſent them out with diligence) would repent and purſue them.

3 For while yet ſorowe was before them, and they lamented by ŷ graues of the dead, they deuiſed another fooliſhneſſe, ſo that they perſecuted thē in their fleeing, whome they had [a] caſt out afore with prayer.

[a] That is, ŷ children of Iſrael whome they before had deſired & prayed to go their way.

4 For the deſtenie, whereof they were woorthie, brought them to this ende and cauſed them to forget the thinges that had come to paſſe, that they might accompliſh the puniſhment, which remayned by tormentes,

5 Both that thy people might trie a marueilous paſſage, and that theſe might finde a ſtrange death.

6 For euery creature in his kinde was faſtioned of newe, and ſerued in their owne offices inioyned them, that thy children might be kept without hurt.

7 For the cloude ouerſhadowed their tents, and the dry earth appeared, where afore was water: ſo that in the red ſea there was a way without impediment, and the great deepe became a greene fielde.

8 Through ŷ which all the people went that were defended with thine hand, ſeeing thy wonderous marueiles.

9 For they neyed like horſes, and leaped like lambes, praiſing thee, O Lorde, which haddeſt deliuered them.

Or, went fedde.

10 For they were yet mindefull of thoſe things which were done in the land where they dwelt, howe the ground brought forth flies in ſteade of cattell and howe the riuer ſcrauled with the multitude of frogges in ſteade of fiſhes.

11 *But at the laſt they ſawe a newe generation of birdes, when they were intiſed with luſt, and deſired delicate meates.

Exo.16.13. Num.11.31.

12 *For the quailes came forth of the ſea vnto them for comfort, but puniſhmentes came vpon the ∣ ſinners not without ſignes that were giuen by great thundringes: for they ſuffered woorthily according to their wickednes, becauſe they ſhewed a cruell hatred toward ſtrangers.

Chap.16.a

Or, Egyptians.

13 For the one ſort would not receiue thē when they were preſent, becauſe they knewe them not: the other ſort brought the ſtrangers into bondage that had done thē good.

14 Beſide all theſe things ſome woulde not ſuffer, that any regarde ſhoulde be had of them: for they handeled the ſtrangers deſpitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the ſame lawes, did afflict thē with great labours.

16 Therefore they were ſtricken with blindnes, as in old time certaine were at the doores of the *righteous, ſo that euery one being compaſſed with darkenes, ſought the entrance of his doore.

Gen.19.

17 Thus the elementes agreed among them ſelues in this change, as whē one time

is changed vpon an inſtrument of muſicke, and the melodie ſtill remaineth), which may eaſely be perceiued by the ſight of the things that are come to paſſe.

18 For the things of the earth were changed into things of the water, and the thing that did ſwimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames dyd not hurt the fleſh of the corruptible beaſtes that walked therein, neyther melted they that which ſeemed to bee [b] yce, and was of a nature that woulde melt, and yet was immortall meate.

21 For in all thinges, O Lorde, thou haſt magnified and glorified thy people, and haſt not deſpiſed to aſſiſt them in euery time and place.

[b] Hee meaneth Man, looke Exo. 16. 14. 15. & Num. 11. 7.

The wiſdome of Ieſus the ſonne *of Sirach, called Eccleſiaſticus.*

This argument was found in a certaine Greeke copie.

THis Ieſus was the ſonne of Sirach, and Sirachs father was alſo called Ieſus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almoſt after all the Prophetes. Nowe his grandfather, as he him ſelfe witneſſeth, was a man of great diligence, and wiſedome among the Hebrewes, who did not onely gather the graue ſentences of wiſe men, that had bene before him, but he himſelfe alſo ſpake many full of great knowledge and wiſedome. So this firſt Ieſus dyed, and left this which hee had gathered, and Sirach afterwarde left it to Ieſus his ſonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers, thinking by this title of Wiſedome to alure the reader to reade this booke with the more great deſire, and to conſider it more diligently. Therefore this booke conteyneth wiſe ſayings, and darke ſentences, and ſimilitudes with certayne diuine hiſtories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and ſongs of the authour himſelfe. moreouer, what benefites the Lorde had beſtowed vpon his people, and what plagues hee had heaped vpon their enemies. This Ieſus dyd imitate Salomon, and was no leſſe famous in wiſedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wiſedome of Ieſus the Sonne of Sirach.

Where as many, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which thinges Iſrael ought to bee commended by the reaſon of doctrine and wiſedome, whereby the readers ought not onely to become learned them ſelues, but alſo may be able by ẏ diligent ſtudie thereof to bee profitable vnto ſtrangers both by ſpeaking and writing) after that my grandfather Ieſus had giuen him ſelfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein ſufficient iudgement, hee purpoſed alſo to write ſome thing pertaining to learning and wiſedome, to the intent that they which were deſirous to learne, and woulde giue them ſelues to theſe thinges, might profite much more in liuing according to the Lawe. Wherefore, I exhorte you to receiue it louingly, and to reade it with diligence, and to take it in good woorth, though we ſeeme to ſome in ſome things not able to attaine to the interpretation of ſuch wordes as are hard to bee expreſſed: for the things that are ſpoken in the Hebrewe tongue, haue another force in them ſelues then when they are tranſlated into another tongue, and not onely theſe things, but other things alſo, as the Lawe it ſelfe, and the Prophetes, and other bookes haue no ſmal difference when they are ſpoken in their owne language. Therefore in the eight and thirtieth yeere, whē I came into Egypt vnder King Euergetes, and continued there, I founde a copie full of great learning, and I thought it neceſſary, to beſtowe my diligence, and trauelle to interpret this booke. So for a certaine time with great watching & ſtudie I gaue my ſelfe to the finiſhing of this booke, that it might be publiſhed, ẏ they which remaine in baniſhment, and are deſirous to learne, might applie thē ſelues vnto good maners, and liue according to the Lawe.

CHAP. I

1 Wiſedome commeth of God. 11 A prayſe of the feare of God. 22 The meanes to come by wiſedome

ALL wiſedome * [commeth] of the Lord, {and hath byn euer with him} and is with him for euer.

2 Who can number the ſande of the ſea, & the drops of the rayne, and the dayes of the worlde? Who can meaſure the heyght of heauen, the bredth of the earth, and the depth?

3 Who can finde the wiſedome {of God which

* Iacob. 1. 5. & 3. 17. That which is marked with theſe two markes { } is read in the Latin copies, & not in ẏ Greeke.

is changed vpon an inſtrument of muſicke, and the melodie ſtill remaineth, which may eaſely be perceiued by the ſight of the things that are come to paſſe.

18 For the things of the earth were changed into things of the water, and the thing that did ſwimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames dyd not hurt the fleſh of the corruptible beaſtes that walked therein, neyther melted they that which ſeemed to bee [b] yce, and was of a nature that woulde melt, and yet was immortall meate.

21 For in all thinges, O Lorde, thou haſt magnified and glorified thy people, and haſt not deſpiſed to aſſiſt them in euery time and place.

[b] Hee meaneth Man, looke Exo. 16. 14. 15. & Num. 11. 7.

The wiſdome of Ieſus the ſonne of Sirach, called Eccleſiaſticus.

This argument was found in a certaine Greeke copie.

THis Ieſus was the ſonne of Sirach, and Sirachs father was alſo called Ieſus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almoſt after all the Prophetes. Nowe his grandfather, as he him ſelfe witneſſeth, was a man of great diligence, and wiſedome among the Hebrewes, who did not onely gather the graue ſentences of wiſe men, that had bene before him, but he himſelfe alſo ſpake many full of great knowledge and wiſedome. So this firſt Ieſus dyed, and left this which hee had gathered, and Sirach afterwarde left it to Ieſus his ſonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers, thinking by this title of Wiſedome to allure the reader to reade this booke with the more great deſire, and to conſider it more diligently. Therefore this booke conteyneth wiſe ſayings, and darke ſentences, and ſimilitudes with certayne diuine hiſtories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and ſongs of the authour himſelfe. moreouer, what benefites the Lorde had beſtowed vpon his people, and what plagues hee had heaped vpon their enemies. This Ieſus dyd imitate Salomon, and was no leſſe famous in wiſedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wiſedome of Ieſus the Sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which thinges Iſrael ought to bee commended by the reaſon of doctrine and wiſedome, whereby the readers ought not onely to become learned them ſelues, but alſo may be able by yͤ diligent ſtudie thereof to bee profitable vnto ſtrangers both by ſpeaking and writing) after that my grandfather Ieſus had giuen him ſelfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein ſufficient iudgement, hee purpoſed alſo to write ſome thing pertaining to learning and wiſedome, to the intent that they which were deſirous to learne, and woulde giue them ſelues to theſe thinges, myght profite much more in liuing according to the Lawe. Wherefore, I exhorte you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we ſeeme to ſome in ſome things not able to attaine to the interpretation of ſuch wordes as are hard to bee expreſſed: for the thinges that are ſpoken in the Hebrew tongue, haue another force in themſelues then when they are tranſlated into another tongue, and not onely theſe things, but other things alſo, as the Lawe it ſelfe, and the Prophetes, and other bookes haue no ſmal difference when they are ſpoken in their owne language. Therefore in the eight and thirtieth yeere, whē I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it neceſſary, to beſtow my diligence, and trauelle to interpret this booke. So for a certaine time with great watching & ſtudie I gaue my ſelfe to the finiſhing of this booke, that it might be publiſhed, yͭ they which remaine in baniſhment, and are deſirous to learne, might applie thē ſelues vnto good maners, and liue according to the Lawe.

CHAP. I

1 Wiſedome commeth of God. 11 A prayſe of the feare of God. 22 The [illegible] come by wiſedome

ALL wiſedome * [commeth] of the Lord, [and hath byn euer with him] and is with him for euer.

2 Who can number the ſande of the ſea, & the drops of the rayne, and the dayes of the worlde? Who can meaſure the heyght of heauen, the bredth of the earth, and the depth?

3 Who can finde the wiſedome [of God which

* 3.King.3.9

That which is marked with theſe two markes [ ] is read in the Latin copies, & not in yͤ Greeke.

which hath bene afore all things.⸣

4 Wiſedome hath bene created before all thinges, and the vnderſtanding of prudence from euerlaſting.

5 ⸢The worde of God moſt high is the fountaine of wiſedome, and the euerlaſting commandementes are the entrance vnto her.⸣

Roma.11. 34.

6 *Unto whome hath the roote of wiſedome bene declared? or who hath knowen her wiſe counſels?

7 ⸢Unto whome hath the doctrine of wiſedome bene diſcouered and ſhewed? and who hath vnderſtoode the manifolde entrance vnto her?⸣

8 There is one wiſe, ⸢euen the moſt high Creatour of all thinges, the almightie, the King of power⸣ and very terrible, which ſitteth vpon his throne.

9 He is the Lorde, that hath created her ⸢thorow the holy Ghoſt:⸣ he hath ſeene her, numbred her, and meaſured her.⸣

10 Hee hath powred her out vpon all his workes, and vpon all fleſh, according to his gift, and giueth her aboundantly vnto them that loue him.

11 The feare of the Lorde is glorie, and gladneſſe, and reioyſing, and a ioyfull crowne.

12 The feare of the Lorde maketh a mery heart, and giueth gladneſſe, and ioye and long life.

13 Who ſo feareth the Lorde, it ſhall goe well with him at the laſt, and he ſhall finde fauour in the day of his death.

14 ⸢The loue of God is honourable wiſedome, and vnto whom it appeareth in a viſion, they loue it for the viſion, and for the knowledge of the great workes thereof.⸣

Pſal.111. 10. prou.9. 10.iob.28. 28.

15 *The feare of the Lorde is the beginning of wiſedome, and was made with the faithfull in the wombe: ⸢ſhe goeth with the choſen women, and is knowen with the righteous and faithfull.

16 The feare of the Lorde is an holy knowledge.

17 Holines ſhall preſerue, and iuſtifie the heart, and giueth mirth and gladnes.

18 Who ſo feareth yͤ Lorde, ſhall proſper, and in the day of his ende he ſhalbe bleſſed.⸣

19 She hath builte her euerlaſting foundations with men, and is giuen to bee with their ſeede.

20 To feare God is the fulneſſe of wiſedome, and filleth men with her fruites.

21 Shee filleth their whole houſe with ⸢all⸣ things deſireable, and the garners with the things, that ſhe bringeth forth, and both twaine are giftes of God.

22 The feare of the Lord is the crowne of wiſedome, and giueth peace and perfite health: he hath ſeene her and numbred her.

23 She rayneth downe knowledge and vnderſtanding of wiſdome, & hath brought vnto honour them that poſſeſſed her.

24 The feare of the Lord is the roote of wiſedome, and her branches are long life.

25 ⸢In the treaſures of wiſedome is vnderſtanding, and holy knowledge, but wiſedome is abhorred of ſinners.⸣

26 The feare of the Lorde driueth out ſinne: and when ſhe is preſent, ſhe driueth away anger.

27 ¶ For wicked anger can not be iuſtified: for his raſhnes in his anger ſhall be his deſtruction.

28 A patient man will ſuffer for a time, and then ſhall he haue the reward of ioy.

29 Hee will hide his wordes for a time, and many mens lippes ſhall ſpeake of his wiſedome.

30 In the treaſures of wiſedome are the ſecretes of knowledge, but the ſinner abhorreth the worſhip of God.

31 If thou deſire wiſedome, keepe yͤ commandements, and the Lorde ſhall giue her vnto thee, ⸢and will fill her treaſures.⸣

32 For the feare of the Lord is wiſedome and diſcipline: he hath pleaſure in faith and meekeneſſe.

33 Be not diſobedient to the feare of the Lorde, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men ſhoulde ſpeake of thee, but take heede what thou ſpeakeſt.

35 Exalt not thy ſelfe, leaſt thou fall and bring thy ſoule to diſhonour, and ſo God diſcouer thy ſecrets, and caſt thee downe in the middes of the Congregation, becauſe thou wouldeſt not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the ſeruants of God to righteouſnes, loue vnderſtanding, and patience. 11 To truſt in the Lorde. 13 A curſe is vpon them that are faint hearted and impatient.

MY ſonne, if thou wilt come into yͤ ſeruice of God, ſtand faſt in righteouſnes and feare, and prepare thy ſoule to tentation.

2 Settle thine heart, & be patient: ⸢bowe downe thine eare, and receiue the wordes of vnderſtanding⸣ and ſhrinke not away whẽ thou art aſſayled, ⸢but wayte vpon God paciently.⸣

3 Ioyne thy ſelfe vnto him, and depart not away, that thou mayeſt be increaſed at thy laſt ende.

4 Whatſoeuer cõmeth vnto thee, receiue

it patiently, and be patient in the change of thine affliction.

Wiſd. 3. 6 Prou. 17. 3

5 * For as golde ⌈and ſiluer are⌉ tryed in the fire, euen ſo are men acceptable in the fornace of aduerſitie.

6 Beleeue in God and he wil helpe thee: order thy way aright, ⁊ truſt in him: ⌈holde faſt his feare and growe olde therein.⌉

7 Ye that feare the Lorde, waite for his mercy: ſhrinke not alway from him that ye fall not.

8 Yee that feare the Lorde, beleeue him, and your reward ſhall not fayle.

9 O ye that feare the Lord, truſt in good things, and in the euerlaſting ioy ⁊ mercy.

10 Ye that feare the Lord, loue him, and your hearts ſhalbe lightned.⌉

Pſal. 37. 25

11 Conſider the olde generations ⌈of men,⌉ yee children, and marke them well: * Was there euer any cõfounded, that put his truſt in the Lorde? or who hath continued in his feare, and was forſaken? or whom did he euer deſpiſe that called vpon him?

12 For God is gracious and merciful, and forgiueth ſinnes, and ſaueth in the time of trouble, and is a defender for all them that ſeeke him in the trueth.⌉

†Or, double. 1 Kings 18. 21

13 Woe vnto them that haue a fearefull heart, ⌈and to the wicked lippes, and to the faint handes, and to yͤ ſinner that goeth two *maner of wayes.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore ſhall hee not be defended.

15 Woe vnto you that haue loſt patience, ⌈and haue forſaken yͤ right wayes, ⁊ are turned backe into frowarde wayes:⌉ for what will ye do when the Lord ſhall viſit you?

Iohn 14. 23

16 They that feare the Lord, wil not diſobey his worde: and they that * loue him, will keepe his wayes.

17 They that feare the Lord, will ſeeke out the thinges that are pleaſant vnto him: and they that loue him, ſhalbe fulfilled with his Lawe.

18 They that feare the Lorde, will prepare their hearts, and humble their ſoules in his ſight.

19 They that feare the Lord, keepe his commandements, and will be patient till he ſee them,

20 Saying, If wee doe not repent⌈ wee ſhal fall into the handes of the Lord, and not into the handes of men.

21 Yet as his greatneſſe is, ſo is his mercie.

CHAP. III.

To our father and mother ought wee to giue double honour. [illegible] the bleſſing and curſe of the father and mother. 22 No man ought [illegible] curiouſly to ſearch out the ſecrets of God.

THe children of wiſedome are the Church of the righteous, ⁊ their offſpring is obedience and loue.⌉

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be ſafe.

3 For the Lorde will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who ſo honoureth his father, his ſinnes ſhall bee forgiuen him, and hee ſhall abſteine from them, and ſhall haue his dayly deſires.⌉

5 And he that honoureth his mother, is like one that gathereth treaſure.

6 Who ſo honoureth his father, ſhall haue ioy of his owne children, and when he maketh his prayer, he ſhall be heard.

7 Hee that honoureth his father, ſhall haue a long life, and hee that is obedient vnto the Lord, ſhall comfort his mother.

8 He that feareth the Lorde, honoureth his parentes, and doeth ſeruice vnto his parents, as vnto lords.

Exod. 20. 12 Deut. 5. 16 Matt. 15. 4 Ephe. 6. 2 † Or, the beſt ſort of men.

9 * Honour thy father and mother in deede and in worde, and in all patience,⌈ that thou mayeſt haue Gods bleſſing, and that his bleſſing may abide with thee in the ende.⌉

10 For the bleſſing of the father eſtabliſheth the houſes of the children, and the mothers curſe rooteth out the foundations.

11 Reioyce not at the diſhonour of thy father: for it is not honor vnto thee, but ſhame.

12 Seeing that mans glory commeth by his fathers honour, and the reproche of the mother is diſhonour to the children,

13 My ſonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderſtanding fayle, haue patience with him, and deſpiſe him not whẽ thou art in thy full ſtrength.

15 For the good intreatie of thy father ſhall not bee forgotten, but it ſhall bee a fortreſſe for thee againſt ſinnes, and for thy mothers offence thou ſhalt be recompenſed with good and it ſhall be founded for thee in righteouſneſſe.⌉

16 And in the day of trouble thou ſhalt be remembred: thy ſinnes alſo ſhal melt away as the yce in the faire weather.

17 He that forſaketh his father, ſhal come to ſhame, and hee that angreth his mother, is curſed of God.

18 ¶ My ſonne, performe thy doinges with meekeneſſe, ſo ſhalt thou be beloued of them that are approued.

Phil. 2. 3

19 The *greater thou art, yͤ more humble

thy ſelfe ⌜in all things,⌝ and thou ſhalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the ſecretes are reueiled vnto the meeke.

21 For the power of the Lorde is great, and he is honoured of the lowly.

Pſal.131.1. pro.25.27. rom.12.3. 22 *Seeke not out the things that are too hard for thee, neither ſearch the things raſhly which are too mightie for thee.

23 ⌜But what God hath commaunded thee, thinke vpon that with reuerence, ⌝and be not curious in many of his workes: ⌜for it is not needefull for thee to ſee with thine eyes the things that are ſecret.

24 Be not curious in ſuperfluous things: for many things are ſhewed vnto thee aboue the capacitie of men.

25 The medling with ſuch hath begiled many, and an euill opinion hath deceyued their iudgement.

26 Thou canſt not ſee without eyes: profeſſe not the knowledge therefore that thou haſt not.

27 A ſtubberne heart ſhall fare euill at the laſt: and he that loueth danger, ſhall periſh therein.

28 An heart that goeth two wayes, ſhal not proſper: & he that is froward of heart, ſhall ſtumble therein.

29 An obſtinate heart ſhal be laden with ſorowes: and the wicked man ſhall heape ſinne vpon ſinne.

30 The perſuaſion of the proude is without remedie, and his ſteppes ſhalbe plucked vp: for the plant of ſinne hath taken roote in him, ⌜and he ſhall not be eſteemed.⌝

31 The heart of him that hath vnderſtanding, ſhall perceiue ſecret things, and an attentiue eare is the deſire of a wiſe man.

32 ⌜An heart that is wiſe and vnderſtanding, will abſteine from ſinne, and ſhal proſper in the workes of righteouſnes.⌝

Dan.4.24. pſal.41.1. 33 Water quencheth burning fire, * and almes taketh away ſinnes.

34 And he that rewardeth good deedes, will remember it afterward, and in the time of the fall, he ſhall find a ſtay.

CHAP. IIII.

1 Almes muſt be done with gentlenes. 12 The ſtudie of wiſdome and her fruite. [illegible] Exhortation to eſchewe euill, and to do good.

Deut.15.7. My ſonne, defraude not the *poore of his liuing, and make not the needie eyes to waite long.

2 Make not an hungry ſoule ſorowfull, neither vexe a man in his neceſſitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuſe not the praier of one ẏ is in trouble: *turne not away the face frõ the poore. Tob.4.7.

5 Turne not thine eyes aſide ⌜in anger⌝ from the poore, and giue him none occaſion to ſpeake euill of thee.

6 For if he curſſe thee in the bitternes of his ſoule, his prayer ſhall bee heard of him that made him.

7 Be courteous vnto the companie ⌜of poore, & humble thy ſoule vnto the Elder,⌝ & bow down thine head to a mã of worſhip.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, ⌜but pay thy det,⌝ and giue him a friendly anſwere.

9 ¶ ‖Deliuer him that ſuffreth wrong frõ the hand of the oppreſſour, and be not faint hearted when thou iudgeſt. ‖Or, to defend him.

10 Be as a father vnto the fatherles, & as an huſband vnto their mother: ſo ſhalt thou be as the ſonne of the moſt high: and he ſhal loue thee more then thy mother doeth.

11 Wiſedome exalteth her children, & receiueth them that ſeeke her, ⌜& will goe before them in the way of righteouſnes.⌝

12 He that loueth her, loueth life, & they that ſeeke life in the morning, ſhall haue great ioye.

13 He that keepeth her, ſhall inherit glorie: for vnto whom ſhe entreth, him ẏ Lord will bleſſe.

14 They that honour her, ſhalbe the ſeruants of the Holy one, and them that loue her, the Lord doeth loue.

15 Who ſo giueth eare vnto her, ſhal iudge the nations, and hee that goeth vnto her, ſhall dwell ſafely.

16 He that is faithfull vnto her, ſhal haue her in poſſeſſion, and his generation ſhall poſſeſſe her.

17 For firſt ſhe will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her diſciplme vntil ſhe haue tried his ſoule, and haue proued him by her iudgements.

18 Then will ſhee returne the ſtreight way vnto him, and comfort him, and ſhewe him her ſecrets, ⌜and heape vpon him the treaſures of knowledge, and vnderſtãding of righteouſnes.⌝

19 But if he goe wrong, ſhee will forſake him, & giue him ouer into the handes of his deſtruction.

20 ⌜¶ My ſonne,⌝ make much of time, & *eſchew the thing that is euill,

21 And be not aſhamed to ſay ẏ trueth for thy life: for there is a ſhame that bringeth ſinne, and a ſhame that bringeth worſhip and fauour.

22 Accept no perſon againſt thine owne conſcience, that thou bee not confounded to thine owne decaye, ⌜and forbeare not thy

[illegible]

neighbour in his fault.}

23 And keepe not backe counſell when it may doe good, neither hide thy wiſedome when it may be famous.

24 For by the talke is wiſdome knowne, and learning by the wordes of the tongue, {and counſell, wiſdome and learning by the talking of the wiſe, and ſtedfaſtnes in the workes of righteouſnes.}

25 In no wiſe ſpeake againſt the word of trueth, but bee aſhamed of the lies of thine owne ignorance.

26 Be not aſhamed to confeſſe thy ſinnes, and reſiſt not the courſe of the riuer.

27 Submit not thy ſelfe vnto a fooliſh man, neither accept yͤ perſon of the mightie.

28 Striue for the trueth vnto death, {and defend iuſtice for thy life, and the Lord God ſhall fight for thee againſt thine enemies.}

29 Bee not haſtie in thy tongue, neither ſlacke and negligent in thy workes.

30 Be not as a lion in thine owne houſe, neither beate thy ſeruants for thy fantaſie, {nor oppreſſe them that are vnder thee.}

Actes 20. 35 31 *Let not thine hand be ſtretched out to receiue, and ſhut when thou ſhouldeſt giue.

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Luke 12. 15 TRuſt not vnto thy *riches, & ſay not, I haue ynough for my life: for it ſhall not helpe in the time of vengeance and indignation.}

2 Follow not thine owne minde and thy ſtrength to walke in yͤ waies of thine heart:

3 Neither ſay thou, How haue I had ſtrength? or who wil bring me vnder for my workes? for God the auenger will reuenge the wrong done by thee.

4 And ſay not, I haue ſinned, and what euill hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpuniſhed.

5 Becauſe thy ſinne is forgiuen, bee not without feare, to heape ſinne vpon ſinne.

6 And ſay not, The mercy of God is great: he will forgiue my manifold ſinnes: for mercie and wrath come from him, and his indignation commeth downe vpon ſinners.

7 Make no tarying to turne vnto yͤ Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecuritie thou ſhalt be deſtroyed, and thou ſhalt periſh in time of vengeance.

8 Truſt not in wicked riches: for they ſhal not helpe thee in the day of puniſhment {and vengeance.}

9 Be not caried about with euery wind, and go not into euery way: for ſo doeth the ſinner that hath a double tongue.

10 Stand faſt in thy ſure vnderſtanding {and in the way and knowledge of the Lord:} and haue but one maner of worde, {and followe the word of peace and righteouſnes.

11 Be humble to heare the word of God, that thou mayſt vnderſtand it, and make a true anſwere with wiſedome.}

12 *Be ſwift to heare good things, & let thy life be pure, and giue a patient anſwere. Iames 1. 19

13 If thou haſt vnderſtanding, anſwere thy neighbour: if not, lay thine hande vpon thy mouth, {leaſt thou be trapped in an vndiſcrete word, and ſo be blamed.}

14 Honour and ſhame is in the talke, & the tongue of a man cauſeth him to fall.

15 Be not counted *a talebearer, and lie not in waite with thy tõgue: for ſhame, and repentance followe the thiefe, and an euill condemnation is ouer him that is double tongued: {but he that is a backbiter, ſhall be hated, enuied and confounded.} Leuit. 19. 16

16 Do not raſhly, neither in ſmall things nor in great.

CHAP. VI.

1 It is the propertie of a ſinner to be euill tongued. 6 Of friendſhip. 33 Deſire to be taught.

BE not of a friẽd {thy neighbours} [a] enemy: for ſuch ſhall haue an euill name, ſhame and reproche, {and he ſhalbe in infamie as the wicked yͤ hath a double tongue.

2 Be not proude in yͤ deuice of thine owne minde, leaſt thy ſoule rent thee as [b] a bull,

3 And eat vp thy leaues, and deſtroy thy fruite, and ſo thou be left as a drie tree} in the wildernes.}

4 For a wicked ſoule deſtroieth him that hath it, and maketh him to bee laughed to ſcorne of his enemies, {and bringeth him to the portion of the vngodly.}

5 A ſweete talke multiplieth the friends {and pacifieth them that be at variance,} & A ſweete tongue increaſeth much good talke.

6 Holde friendſhip with many, neuertheles haue but one counſeler of a thouſand.

7 If thou getteſt a friẽd, proue him firſt, and be not haſtie to credit him.

8 For ſome man is a friend for his owne occaſion, and will not abide in the day of thy trouble.

9 And there is ſome friend that turneth to enmitie, & taketh part againſt thee, and in contention he will declare thy ſhame.

10 Againe ſome *friend is but a companion at the table, and in the day of thine affliction he continueth not. Chap. 37. 5

11 But in thy proſperitie hee will bee as

[a] For yͤ is againſt the rule of charitie, which ſought al, & hateth nothing but onely ſinne.

[b] As a bul teareth in peeces a yõg tree with his hornes: ſo thou truſting in thine own wiſdome, & ſtanding in thine own conceit because of thy wit, thy power, or riches, ſhouldeſt deſtroy thy ſelfe.

thou thy ſelfe, and will vſe libertie ouer thy ſeruants.

12 If thou be brought lowe, he will be againſt thee, and will hide him ſelfe from thy face.

13 Depart from thine enemies, & beware of thy friendes.

14 A faythfull friende is a ſtrong defence, and hee that findeth ſuch one, findeth a treaſure.

15 A faithful friend ought not to be changed for any thing, and the weight {of golde and ſiluer} is not to bee cōpared to the goodneſſe {of his faith.}

16 A faithfull friende is the medicine of life {and immortalitie,} and they that feare the Lord, ſhall finde him.

17 Who ſo feareth the Lord, ſhall direct his friendſhip aright, and as his owne ſelfe, ſo ſhall his friende be.

18 ¶ My ſonne, receiue doctrine frō thy youth vp. ſo ſhalt thou find wiſdome {which ſhall indure till thine olde age.

19 Goe to her as one that ploweth, and ſoweth, and wayte for her good fruites: for thou ſhalt haue but little labour in her worke: but thou ſhalt eate of her fruites right ſoone.

20 Howe exceeding ſharpe is ſhee to the vnlearned: he that is without iudgement, will not remaine with her.

21 Unto ſuch one ſhee is as a fine touchſtone, and hee caſteth her from him without delay.

22 For they haue the name of wiſdome, but there bee but fewe that haue the knowledge of her.

23 {For with them that knowe her, ſhee abideth vnto the appearing of God.}

24 Giue eare, my ſonne: receiue my doctrine, and refuſe not my counſell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy ſhoulder vnto her, and beare her, & be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and ſearch her, & ſhe ſhalbe ſhewed thee: and whē thou haſt gotten her, forſake her not.

29 For at the laſt thou ſhalt finde reſt in her, and that ſhalbe turned to thy ioy.

30 Then ſhall her fetters be a ſtrong defence for thee, {and a ſure foundation} & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bandes are the laces of purple coulour.

32 Thou ſhalt put her on as a robe of honour, and ſhalt put her vpon thee, as a crowne of ioy.

33 My ſonne, if thou wilt, thou ſhalt bee taught, and if thou wilt applie thy minde, thou ſhalt be wittie.

34 If thou loue to heare, thou ſhalt receiue {doctrine,} and if thou delight in hearing, thou ſhalt be wiſe.

35 Stande with the multitude of the elders, which are wiſe, and ioyne with him that is wiſe.

36 *Deſire to heare all godly talke, & let not the graue ſentences of knowledge eſcape thee. Chap.8.9.

37 And if thou ſeeſt a man of vnderſtanding, get thee ſoone vnto him and let thy foote weare the ſteppes of his doores.

38 Let thy mind be vpon the ordinances of the Lord, and be continually *occupied in his commandements: ſo ſhall hee eſtabliſhe thine heart, and giue thee wiſdome at thine owne deſire. [illegible]

CHAP. VII.

1 Wee muſt forſake euill and yet not iuſtifie our ſelues. 22 The behauiour of the wiſe toward his wife, his friende, his children, his ſeruants, his father and mother.

Do no euil: ſo ſhal no harme come vnto thee.

2 Depart from the thing that is wicked, and ſinne ſhall turne away from thee.

3 My ſonne, ſowe not vpon the forowes of vnrighteouſnes, leaſt that thou reape thē ſeuen folde.

4 Aſke not of the Lorde preeminence, neither of the King the ſeate of honour.

5 *Iuſtifie not thy ſelfe before the Lord: {for he knoweth thine heart, and boaſt not thy wiſedome in the preſence of the King. [illegible]

6 Seeke not to be made a iudge, leaſt thou bee not able to take away iniquitie, and leaſt thou, fearing the perſon of the mightie, ſhouldeſt commit an offence againſt thine vprightnes.

7 Offende not againſt the multitude of a citie, and caſt not thy ſelfe among the people.

8 *Binde not two ſinnes together: for in one ſinne ſhalt thou not be vnpuniſhed. Chap.5.6.

9 Say not, God will looke vpon ỹ multitude of mine oblations, and when I offer to the moſt high God, he wil accept it.

10 Be not faint hearted, when thou makeſt thy prayer, neither ſlacke in giuing of almes.

11 Laugh no man to ſcorne in the heauines of his ſoule: for {God which ſeeth all things} is he * that can bring downe, and ſet vp againe. [illegible]

12 Sowe not a lie againſt thy brother,

neither do the ſame againſt thy friend.

13 Uſe not to make any maner of lie: for the cuſtome thereof is not good.

14 Make not many wordes when thou Mat. 6.7. art among the Elders, neither * repeate a thing in thy prayer.

15 Hate not laborious * worke, neither the huſbandrie, which the moſt high hath created.

16 Number not thy ſelfe in the multitude of the wicked, but remember that vengeance will not ſlacke.

17 Humble thy minde greatly: for þ vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wiſe and good woman, ⸢that is fallen vnto thee for thy portion in the feare of the Lord:⸣ for her grace is aboue gold.

20 ¶ * Where as thy ſeruant worketh truely, intreate him not euil, nor the hireling that beſtoweth himſelfe wholy for thee.

21 Let thy ſoule loue a good ſeruant, and defraude him not of libertie, ⸢neither leaue him a poore man.⸣

22 * If thou haue cattell, looke well to them, and if they be for thy profit, keepe thē with thee.

23 * If thou haue ſonnes, inſtruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and ſhewe not thy face cheerefull towarde them.

25 Marrie thy daughter, & ſo ſhalt thou performe a weightie matter: but giue her to a man of vnderſtanding.

26 If thou haue a wife after thy minde, forſake her not, but commit not thy ſelfe to the hatefull.

27 * Honour thy father from thy whole heart, and forget not the ſorowes of thy mother.

28 Remember that thou waſt borne of them, and howe canſt thou recompence thē the things that they haue done for thee?

29 ¶ Feare the Lord with all thy ſoule, and honour his miniſters.

30 Loue him that made thee, with al thy ſtrength, * and forſake not his ſeruants.

31 Feare the Lord with all thy ſoule, and honour the Prieſtes, * and giue them their portion, as it is commanded thee, the firſt fruites, and purifications, and ſacrifices for ſinne, and the offrings of the ſhoulders, and the ſacrifices of ſanctification, and the firſt fruites of the holy things.

32 Stretche thine hande vnto the poore that thy bleſſing, ⸢and reconciliation,⸣ may be accompliſhed.

33 Liberalitie pleaſeth al men liuing, and *from the dead reſtraine it not.

34 *Let not them that weepe, bee without ⸢comfort:⸣ but mourne with such as mourne.

35 *Be not ſlow to viſit the ſicke: for that Mat. 25.36. ſhal make thee to be beloued.

36 Whatſoeuer thou takeſt in hand, remember the end, and thou ſhalt neuer do amiſſe.

CHAP. VIII.

We muſt take heede with whom we haue to do.

STriue not with a mightie man, leaſt thou fall into his handes.

2 *Make not variance with a Mat. 5.25. rich man, leaſt hee on the other ſide weigh downe thy weight: *for golde ⸢& Chap. 31.6. ſiluer⸣ hath deſtroyed many and hath ſubuerted the hearts of Kings.

3 Striue not with a man that is full of words, and lay no ſtickes vpon his fire.

4 Play not with a man that is vntaught, leaſt thy kinred be diſhonoured.

5 *Deſpiſe not a man that turneth him- Galat. 6.1. ſelfe away from ſinne, nor caſt him not in þ teeth withall, but remember that we are al worthy blame.

6 *Diſhonour not a man in his olde age: Leui. 19.32. for they were as we which are not olde.

7 Be not glad of the death of thine enemie, but remember that wee muſt die all, ⸢& ſo enter into ioy.⸣

8 *Deſpiſe not the exhortation of the ⸢El- Chap. 6.35. ders⸣ that be wiſe, but acquaint thy ſelf with their wiſe ſentences: for of them thou ſhalt learne wiſedom, ⸢and the doctrine of vnderſtanding, and how to ſerue great mē ⸢without complaint.⸣

9 Goe not from the doctrine of þ Elders: for they haue learned it of their fathers, and of them thou ſhalt learne vnderſtanding, & to make anſwere in the time of neede.

10 Kindle not the coles of ſinners, ⸢when thou rebukeſt them, leaſt thou bee burnt in the fierie flames ⸢of their ſinnes.⸣

11 Riſe not vp againſt him that doeth wrong, that hee lay not waite as a ſpie for thy mouth.

12 *Lende not vnto him that is mightier Chap. 29.4. then thy ſelfe: for if thou lendeſt him, count it but loſt.

13 Be not ſuretie aboue thy power: for if thou be ſuretie thinke to pay it.

14 Go not to lawe with the Judge: for they will giue ſentence according to his own honour.

15 *Trauaile not by the way with him Gene. 4.8. that is raſh, leaſt he do thee iniurie: for hee

followeth his owne wilfulnes, and ſo ſhalt thou periſh through his follie.

Prou.22.24. 16 *Striue not with him that is angrie, and goe not with him into the wilderneſ: for blood is as nothing in his ſight, and where there is no helpe, hee wil ouerthrow thee.

17 Take no counſel at a foole: for he can not keepe a thing cloſe.

18 Do no ſecrete thing before a ſtranger: for thou canſt not tell what hee goeth about.

19 Open not thine heart vnto euery mā, leaſt he bee vnthankeful to thee, {& put thee to reproofe.}

CHAP. IX.

Of ielouſie. 12 An olde friende is to bee preferred before a newe, 18 Righteous men ſhould be bidden to thy table.

Be not ielous ouer thy wife of thy boſome, neither a teache her by thy meanes an euil leſſon.

a Let her not haue rule ouer thee, for euen wil ſhe become contrary vnto thee, take a way thy heart & ſtrength, & bring thee to confuſiō among thine enemies, as did Heuah to Adam, Delilah to Samſon, and ſtrange women to Salomon.

2 Giue not thy life vnto a woman, leaſt ſhee ouercome thy ſtrength, {and ſo thou be confounded.}

3 Meete not an harlot, leaſt thou fal into her ſnares.

4 Uſe not the companie of a woman that is a ſinger, {and a dancer, neither heare her,} leaſt thou be taken by her craftines.

5 Gaze not on a *maide, that thou fal not by that that is precious in her.

6 *Caſt not thy mind vpon harlots {in any maner of thing} leaſt thou deſtroy {both} thy ſelfe and thine heritage.

7 Go not about gazing in the ſtreetes of the citie, neither wander thou in the ſecrete places thereof.

8 *Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many *haue periſhed by ỷ beautie of women: for through it loue is kindled as a fire.

Gen.6.2 & 34.2 Prou.5.3 Mat.5.28 Gen.34.2 2.Sam.11 2.and 13.1 [illegible] & 14.16,20

9 {Euery woman that is an harlot, ſhal bee troden vnder foote as dongue, of euery one that goeth by the way.

10 Many wondering at the beautie of a ſtrange woman, haue bene caſt out: for her wordes burne as a fire.}

11 Sit not at al with an other mās wife, {neither lie with her vpon the bed, {nor banket with her, leſt thine heart incline vnto her, and ſo through thy deſire fall into deſtruction.

12 ¶ Forſake not an olde friend: for the newe ſhall not be like him: a newe friend is as newe wine: when it is olde, thou ſhalt drinke it with pleaſure.

Iudg.9.5. 2.Sam.15 13 *Deſire not the honour {and riches} of a ſinner: for thou knoweſt not what ſhalbe his ende.

14 Delite not in the thing that the vngodly haue pleaſure in, but remember that they ſhall not bee founde iuſt vnto their graue.

15 Keepe thee from the man that hath power to ſlay: ſo ſhalt thou not doubt the feare of death: and if thou come vnto him, make no faute, leaſt hee take away thy life: remember that thou goeſt in the middes of ſnares, & that thou walkeſt vpon ỷ towers of the citie.

16 Trie thy neighbour as neere as thou canſt, *and aſke counſell of the wiſe.

17 *Let thy talke bee with the wiſe, and all thy communication in the Lawe of the moſt High. Chap.6.18 & 8.8, & 37.21, Deut.6.7, & 11.19

18 Let iuſt men eate & drinke with thee, and let thy reioycing bee in the feare of the Lord.

19 In the hands of the craftesmen ſhall the workes bee commended, and the wiſe prince of the people by his worde, and the worde by the wiſedome of the Elders.

Or, the [illegible] in the worke.

20 A man ful of wordes is dangerous in his citie, and hee that is raſh in his talking, ſhalbe hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetouſnes are to be abhorred. 28 Labour is praiſed.

A wiſe iudge will inſtruct his people with diſcretion: the gouernance of a prudent man is well ordered.

2 As the iudge of the people is him ſelfe; ſo are his officers, and what maner of man the ruler of the citie is, ſuch are all they that dwell therein.

3 *An vnwiſe King deſtroyeth his people, but where they that be in authoritie, are men of vnderſtanding, there the citie proſpereth. 1.King.12.14

4 The gouernement of the earth is in the hand of the Lorde and all iniquitie of ỷ nations is to bee abhorred and when time is, he wil ſet vp a profitable ruler ouer it.

5 In the hande of God is the proſperitie of man, and vpon the ſcribes will he lay his honour.

6 *Be not angrie for any wrong, with thy neighbour, and doe nothing by iniurious practiſes. Leui.19.18

7 Pride is hatefull before God and man; and by both doeth one commit iniquitie.

8 *Becauſe of vnrighteous dealing and wrongs and riches gotten by deceit ỷ kingdome is tranſlated from one people to another.

9 There is nothing worſe then a coueтous man: why art thou proude, O earth & aſhes? there is not a more wicked thing, then to loue money. for ſuch one would euen ſell his ſoule, & for his life euery one is compelled to pull out his owne bowels.

10 All tyrannie is of ſmall induraunce, & the diſeaſe that is hard to heale, is grieuous to the phyſition.⸣

11 The phyſition cutteth off the ſore diſeaſe, and hee that is to day a King, to morowe is dead.

12 Why is earth and aſhes proude, ſeeing that when a man dieth, hee is the heire of ſerpents, beaſtes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the originall of ſinne, & hee that hath it, ſhall powre out abomination, till at laſt he be ouerthrowen: therefore the Lord bringeth the perſwaſions ⸢of the wicked to diſhonour, and deſtroyeth them in the ende.

Luke.1.52. & 14.11. 18.14. Iames.4.

15 The Lord hath *caſt downe þ thrones of the proude princes, and ſet vp the meeke in their ſteade.

16 The Lord plucketh vp the rootes of the proude nations and planteth the lowly with glory among them.

17 The Lord ouerthroweth the landes of the heathen, and deſtroyeth them vnto þ foundations of the earth: hee cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.

18 ⸢God deſtroyeth the memoriall of the proud and leaueth the remembrance of the humble.⸣

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a ſeede of man, which is an honourable ſeede: the honourable ſeede are they that feare the Lord: there is a ſeede of man, which is without honour: the ſeede without honour, are they that tranſgreſſe the commaundements of the Lorde: it is a ſeede þ remaineth which feareth the Lord, & a faire plant, that loue him: but they are a ſeede without honour, that deſpiſe þ Law, and a deceiueable ſeede that breake the commaundements.

21 He that is the chiefe among brethren, is honourable: ſo are they that feare þ Lord in his ſight.

22 The feare of the Lorde cauſeth that the kingdome faileth not, but the kingdom is loſt by crueltie and pride.

23 The feare of the Lord is the glorie as wel of the riche and the noble, as of þ poore.

24 It is not meete to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge and the mã of authoritie, are honorable, yet is there none of them greater, then hee that feareth the Lord.

26 *Unto the ſeruant that is wiſe, ſhall they that are free, do ſeruice: *hee that hath knowledge, wil not grudge when hee is reformed, ⸢and the ignorant ſhall not come to honour.⸣

Pro.17.2. 1.Sam.14. 11

27 Seeke not excuſes when thou ſhouldeſt do thy worke, neither be aſhamed thereof through pride in the time of aduerſitie.

28 *Better is he that laboureth and hath plenteouſnes of all things, then hee that is gorgious, and wanteth bread.

Pro.12.9.

29 My ſonne, get thy ſelfe prayſe by meekenes, and eſteeme thy ſelfe as thou deſerueſt.

30 Who will count him iuſt that ſinneth againſt himſelfe? or honour him, that diſhonoureth his owne ſoule?

31 The poore is honoured for his knowledge, and his feare, ⸢but the riche is had in reputation becauſe of his goods.

32 He that is honorable in pouertie, how much more ſhal he be when he is riche? and hee that is vnhoneſt being riche, how much more [will he be ſo] when hee is in pouertie?

CHAP. XI.

1 The prayſe of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of raſh iudgement. 14 All thinges come of God. 29 All men are not to be brought into thine houſe.

WIſedome *lifteth vp the head of him that is lowe, and maketh him to ſit among great men.

Gen.41.40. dan.6.3.

2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but ſmall among þ foules, yet doeth her fruite paſſe in ſweetenes.

4 Be not proude of cloathing & rayment, *and exalt not thy ſelfe in the day of honour: for the workes of the Lord are wonderfull, ⸢and glorious,⸣ ſecrete, ⸢and vnknowen⸣ are his workes among men.

Act.12.21, 23.

5 Many tyrants haue ſit down vpon the earth, *and the vnlikely hath worne the crowne.

1.Sam.9. & ester. 6.10.

6 Many mightie men haue bene brought to diſhonour, and the honourable haue bin deliuered into other mens hands.

7 ¶ *Blame no man before thou haue inquired the matter: vnderſtande firſt, & then reforme righteouſly.

Deu.13.14. & 17.4. Ioh.7.51.

8 *Giue no ſentence, before thou haſt

Pro.18.13.

heard the cauſe, neither interrupt men in yͤ middes of their tales.

9 Striue not for a matter that thou haſt not to do with, and ſit not in the iudgement of ſinners.

10 My ſonne, meddle not with many matters: *for if thou game much, thou ſhalt not be blameles, and if thou follow after it, yet ſhalt thou not attaine it, neither ſhalt thou eſcape though thou flee from it.

Mat.19.16. [illegible]

11 *There is ſome man that laboureth ⁊ taketh paine, and the more hee haſteth, the more he wanteth.

Pro.10.3

12 Againe there is ſome that is ſlouthful, and *hath neede of helpe: for hee wanteth ſtrength, and hath great pouertie, yet the eye of the Lorde looketh vpon him to good, and ſetteth him vp from his lowe eſtate,

Iob.42.10.

13 And he lifteth vp his head: ſo that many men maruelle at him, {and giue honour vnto God.}

14 *Proſperitie and aduerſitie, life and death, pouertie and riches come of yͤ Lorde.

Iob.1.21 [illegible]

15 Wiſedome and knowledge, ⁊ vnderſtanding of the Lawe are of the Lord: loue and good workes come of him.

16 Errour and darkenes are appointed for ſinners, and they that exalt them ſelues in euill, ware olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth proſperitie for euer.

18 ¶ Some man is riche by his care and nigardſhip, and this is yͤ portion of his wages,

19 In that he ſaith, *I haue gotten reſt, and nowe will I eate continually of my goods, yet he conſidereth not, that the time draweth nere, that hee muſt leaue all theſe things vnto other men, and die him ſelfe.

Luk.12.19.

20 Stand thou in thy ſtate, and exerciſe thy ſelfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the works of ſinners, but truſt in the Lord, ⁊ abide in thy labour: for it is an eaſie thing in the ſight of yͤ Lord, ſuddenly to make a poore man riche.

22 The bleſſing of the Lorde is in yͤ wages of the godly, and he maketh his proſperitie ſoone to flouriſh.

23 ¶ Say not, what profite and pleaſure ſhal I haue? and what good things ſhal I haue hereafter?

24 Againe ſay not, I haue ynough, and poſſeſſe many thinges, and what euill can come to me hereafter?

25 *In thy good ſtate remember aduerſitie, ⁊ in aduerſitie forget not proſperitie.

Cha.18.24

26 For it is an eaſie thing vnto the Lorde in the day of death to rewarde a man according to his wayes.

27 The aduerſitie of an houre maketh one to forget pleaſure: and in a mans ende, his works are diſcouered.

28 Judge none bleſſed before his death: for a man ſhalbe knowen by his children.

29 Bring not euery man into thine houſe: for the deceitfull haue many traines, {⁊ are like ſtomackes that belche ſtinkingly.}

30 As a partriche is taken vnder a basket, {and the hind is taken in the ſnare, ſo is the heart of the proud man, which like a ſpie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthy prayſe hee will finde ſome faute.

32 Of one litle ſparke is made a great fire, {and of one deceitful mã is blood increaſed:} for a ſinful man layeth waite for blood.

33 Beware of a wicked man: for hee imagineth wicked thinges to bring thee into a perpetuall ſhame.

34 Lodge a ſtranger, and he will deſtroy thee with vnquietnes, and driue thee from thine owne.

CHAP. XII.

1 Unto whom we ought to do good. 10 Enemies ought not to be truſted.

When thou wilt doe good, knowe to whom thou doeſt it, ſo ſhalt thou bee thanked for thy benefites.

2 *Doe good vnto the righteous, ⁊ thou ſhalt finde {great} rewarde, though not of him, yet of the moſt high.

Gala.6.10. [illegible]

3 Hee can not haue good that continueth in euill, and giueth no almes: {for the moſt high hateth the ſinners, and hath mercie vpon them that repent.}

4 Giue vnto ſuch as feare God, and receiue not a ſinner.

5 Doe well vnto him that is lowly, but giue not to yͤ vngodly: hold backe thy bread, and giue it not vnto him, leaſt he ouercome thee thereby: els thou ſhalt receiue twiſe as much euill for all the good that thou doeſt vnto him.

6 For the moſt high hateth the wicked, and wil repay vengeance vnto the vngodly, and keepeth them againſt the day of horrible vengeance.

7 Giue vnto the good, and receiue not the ſinner.

8 A friend can not bee knowen in proſperitie, neither can an enemie bee vnknowen in aduerſitie.

9 When a man is in wealth, it grieueth his enemies, but in heauines and trouble

a mans verie friend wil depart from him.

10 Truſt neuer thine enemie: for like as an yron ruſteth, ſo doeth his wickednes.

11 And though he make much crouching and kneeling yet aduiſe thy ſelfe, & beware of him, and thou ſhalt be to him, as he that wipeth a glaſſe, and thou ſhalt knowe that all his ruſt hath not bene well wiped away.

12 Set him not by thee, leaſt hee deſtroy thee, and ſtand in thy place.

13 Neither ſet him at thy right hande, leaſt he ſeeke thy roome, and thou at the laſt remember my wordes, and be pricked with my ſayings.

Chap.7.8. & 21.1.

14 *Binde not two ſinnes together: for there ſhall not one be vnpuniſhed.

15 Who will haue pitie of the charmer, yͤ is ſtinged of the ſerpent? or of al ſuch as come neere the beaſtes? ſo is it with him that keeketh companie with a wicked man, & wrappeth him ſelfe in his ſinnes.

16 For a ſeaſon will hee bide with thee: but if thou ſtumble, he tarieth not.

Iere.41.6.

17 *An enemie is ſweete in his lippes: he can make many good wordes, & ſpeake many good things: yea, he can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if he may finde opportunitie, hee will not bee ſatiſfied with blood.

18 If aduerſitie come vpon thee, thou ſhalt finde him there firſt, and though hee pretend to helpe thee, yet ſhal he vndermine thee: hee will ſhake his head, and clap his hands, and wil make many words, and diſguiſe his countenance.

CHAP XIII.

1 The companies of the proude and of the rich are to bee eſchewed. 15 The [illegible] of God. 17 Like do companie with their like.

Deut.7.1.

HE *that toucheth pitche, ſhalbee defiled with it: and he that is familiar with the proude, ſhall bee like vnto him.

2 Burthē not thy ſelfe aboue thy power, whileſt thou liueſt, and companie not with one that is mightier, & richer then thy ſelfe: for how agree the kettle and the earthē pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich dealeth vnrighteouſly, and threateneth withal: but the poore being oppreſſed muſt intreate: if the riche haue done wrong he muſt yet bee intreated: but if the poore haue done it, hee ſhall ſtraight wayes be threatened.

4 If thou bee for his profite, hee vſeth thee: but if thou haue nothing, hee will forſake thee.

5 If thou haue any thing, hee will liue with thee: yea, he wil make thee a bare mã, and will not care for it.

6 If hee haue neede of thee, hee will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and ſay, What wanteſt thou?

7 Thus will he ſhame thee in his meat, vntill hee haue ſupt thee cleane vp twiſe or thriſe, and at the laſt hee will laugh thee to ſcorne: afterward, when hee ſeeth thee, hee will forſake thee, and ſhake his head at thee.

8 {Submit thy ſelfe vnto God, & waite vpon his hand.}

9 Beware that thou be not deceiued in thine owne conceit and brought downe by thy ſimplenes: {be not to humble to thy wiſdome.}

10 ¶ If thou be called of a mightie man, abſent thy ſelfe: ſo ſhal he cal thee the more oft.

11 Preaſſe not thou vnto him, that thou bee not ſhut out, but goe not thou farre off, leaſt he forget thee.

12 Withdrawe not thy ſelfe from his ſpeach, but beleeue not his many wordes: for with much communicatiō will he tempt thee, and laughingly will he grope thee.

13 He is vnmerciful, and keepeth not promiſes: he will not ſpare to doe thee hurt, and to put thee in priſon.

14 Beware, & take good heede: for thou walkeſt in perill of thine ouerthrowing: whē thou heareſt this, awake in thy ſleepe.

15 Loue the Lord all thy life, and cal vpon him for thy ſaluation.

16 ¶ Euery beaſt loueth his like, & euery man loueth his neighbour.

17 All fleſh will reſort to their like and euery man wil keepe companie with ſuch as he is him ſelfe.

18 Howe can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What felowſhip hath ‖ hyena with a dogge? and what peace is betweene the rich and the poore?

‖ Which is a wilde beaſt that coūterfeiteth the voyce of men and ſo enticeth thē out of their houſes and deuoureth them.

20 ⌈As the wilde aſſe is the Lyons pray in the wildernes, ſo are poore men the meat of the riche.

21 As the proude hate humilitie, ſo doe the riche abhorre the poore.

22 If a rich man fall, his friends ſet him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offende, hee hath many helpers: hee ſpeaketh proude wordes, and yet men iuſtifie him: but if a poore man faile, they rebuke him, & though hee ſpeake

wiſely, yet can it haue no place.

24 When the rich man ſpeaketh, euerie man holdeth his tongue: and looke what hee ſayeth, they prayſe it vnto the cloudes: but if the poore man ſpeake, they ſay, what fellowe is this? and if he do amiſſe, they will deſtroy him.

25 Riches are good vnto him that hath no ſinne in his conſcience, and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A chearefull countenance is a token of a good heart. for it is an hard thing to know the ſecrets of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wiſdome.

Cha.10.4. Iacob.3.2.

BLeſſed is the man *that hath not fallen by the word of his mouth, and is not tormented with the ſorowe of ſinne.

2 Bleſſed is he that is not condemned in his conſcience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggarde, and what ſhould an enuious man doe with money?

4 He that gathereth together from his owne ſoule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himſelfe, to whō will he bee good? for ſuch one can haue no pleaſure of his goods.

6 There is nothing worſe, then when one enuieth himſelfe: and this is a rewarde of his wickednes.

7 And if he do any good, he doeth it, not knowing thereof, and againſt his will, and at the laſt he declareth his wickednes.

8 The enuious man hath a wicked looke: he turneth away his face, & deſpiſeth men.

9 A couetous mans eie hath neuer inough of a portion, and his wicked malice withereth his owne ſoule.

Pro.17.20.

10 A *wicked eye enuieth the bread, and there is ſcarceneſſe vpon his table.

11 My ſonne, do good to thy ſelfe of that thou haſt & giue the Lord his due offrings.

12 Remember that death tarieth not, & that the ᵃcouenat of the graue is not ſhewed vnto thee.

a That is, the day of death.

Chap.4.1. Tob.4.7. luk.14.13.

13 *Do good vnto thy friend before thou die, and according to thine habilitie ſtretch out thine hand and giue him.

14 Defraud not thy ſelfe of the good day, and let not the portion of the good deſires ouerpaſſe thee.

15 Shalt thou not leaue thy trauelles vnto an other, and thy labors for the deuiding of the heritage?

16 Giue and take and ſanctifie thy ſoule: Worke thou righteouſnes before thy death: for in the hell there is no meate to finde.

17 ❡ *All fleſh wareth old, as a garment, and this is the condition of all times, Thou ſhalt die the death.

[illegible]

18 As the greene leaues on a thicke tree, ſome fall, and ſome growe, ſo is the generation of fleſh and blood: one commeth to an end, and another is borne.

19 All corruptible things ſhall faile, and the worker thereof ſhall go withall.

20 Euery excellent worke ſhall bee iuſtified, and hee that worketh it, ſhall haue honour thereby.

Pſal.1.

21 *Bleſſed is the man that doeth meditate honeſt things by wiſedome, and exerciſeth himſelfe in iuſtice, & he that reaſoneth of holy things by his vnderſtanding,

22 Which conſidereth in his heart her wayes, and vnderſtandeth her ſecretes.

23 Go thou after her as one that ſeeketh her out, and lie in waite in her wayes.

24 He ſhall looke in at her windowes, & hearken at her doores.

25 He ſhall abide beſide her houſe, and faſten a ſtake in her walles: he ſhall pitch his tent beſides her.

26 And he ſhall remaine in the lodging of good men, and ſhall ſet his children vnder her couering, and ſhall dwell vnder her branches.

27 By her he ſhall be couered from the heate, and in her glorie ſhall he dwell.

CHAP. XV.

1 The goodnes that foloweth him which feareth God. 8 God reiecteth and caſteth off the ſinner. 11 God is not the author of euill.

HE that feareth the Lord, will do good: and hee that hath the knowledge of the Lawe, will keepe it ſure.

2 As an honourable mother ſhall ſhee meete him and ſhe ᵃas his wife maried of a virgine, will receiue him.

3 With the bread of life and vnderſtanding ſhall ſhee feede him, and giue him the *water of wholſome wiſdome to drinke.

4 He ſhal aſſure himſelfe in her, and ſhal not be moued and ſhal hold himſelfe faſt by her, and ſhall not be confounded.

5 Shee ſhall exalt him aboue his neighbours, and in the middes of the congregation ſhall ſhee open his mouth: With the ſpirit of wiſdome, and vnderſtanding ſhall ſhe fil him, and cloth him with the garment of glorie.

a As a pure virgin [illegible]

6 Shee ſhall cauſe him to inherite ioy,

and the crowne of gladneſſe, and an euerlaſting name.

7 But fooliſh men will not take hold vpon her. but ſuch as haue vnderſtanding, wil meete her: the ſinners ſhall not ſee her.

8 For ſhe is farre from pride and deceit,⌉ and men that lie, cannot remember her:⌈but men of trueth ſhall haunt her, and ſhall proſper euen vnto the beholding of God.⌉

9 Praiſe is not ſeemely in the mouth of the ſinner: for that is not ſent of the Lord.

10 But if praiſe come of wiſdome, and be plenteous in a faithfull mouth, then ÿ Lord will proſper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughteſt not to do the things that he hateth.

12 Say not thou, He hath cauſed mee to erre: for he hath no neede of the ſinfull man.

13 The Lorde hateth all abomination ⌈of errour:⌉ and they that feare God, loue it not.

Gen. 1. 14 *Hee made man from the beginning, & left him in the hand of his counſel, and gaue him his commandements and precepts.⌉

15 If thou wilt thou ſhalt obſerue the cōmandements, and teſtifie thy good will.

16 He hath ſet water and fire before thee: ſtretche out thine hande vnto which thou wilt.

Iere. 21. 8. 17 *Before man is life and death, ⌈good and euill:⌉ what him liketh, ſhall be giuen him.

18 For the wiſdome of the Lord is great, and he is mightie in power, and beholdeth all things ⌈continually.⌉

Pſal. 34. 15. Hebr. 4. 13. 19 *And the eyes ⌈of the Lorde⌉ are vpon them that feare him, and he knoweth al the workes of man.

20 He hath commanded no man to do vngodly, neither hath he giuē any man licence to ſinne: for hee deſireth not a multitude of infidels, and vnprofitable children.⌉

CHAP. XVI.

1 Of vnhappie, and wicked children. 17 No man can hide himſelfe from God. 24 An exhortation to the receiuing of inſtruction.

DEſire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Truſt not thou to their life, neither reſt vpon their multitude.

3 For one that is iuſt, is better thē a thouſande ſuch, and better it is to die without children then to leaue behinde him vngodly children.

4 For by one that hath vnderſtanding, ſhall the citie be inhabited: but the ſtocke of the wicked ſhalbe waſted incontinently.

5 Many ſuch things haue I ſeene with mine eies, and mine eare hath heard greater things then theſe.

6 *In the cōgregation of the vngodly ſhal a fire be kindled, and among vnfaithful people ſhall the wrath be ſet on fire. Chap. 21. 9.

7 *He ſpared not the olde gyants, which were rebellious, truſting to their owne ſtrength, Gen. 6. 4.

8 *Neither ſpared hee where as Lot dwelt, thoſe whome hee abhorred for their pride. Gen. 19. 24.

9 Hee had no pitie vpon the people that were deſtroyed, & puffed vp in their ſinnes.

10 *And ſo he preſerued the ſixe hundreth thouſand footemen, that were gathered in the hardneſſe of their heart, in afflicting them and pitying them, in ſmiting them and healing them, with mercie, and with chaſtiſement. Num. 14. [illegible]

11 Therefore if there bee one ſtifnecked among the people, it is maruaile if hee ſcape vnpuniſhed: for mercie and wrath are with him: he is mightie to forgiue, and to powre out diſpleaſure.

12 *As his mercie is great, ſo is his puniſhment alſo: he iudgeth a man according to his workes. Chap. 5. 6.

13 The vngodly ſhall not eſcape with his ſpoyle, and the pacience of the godly ſhal not be delayed.

14 He will giue place to all good deedes, and euery one ſhall finde according to his workes, ⌈and after the vnderſtanding of his pilgrimage.⌉

15 The Lord hardened Pharao, that he ſhould not knowe him, and that his works ſhould be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: hee hath ſeparate his light from the darkeneſſe with an adamant.

17 Say not thou, I will hide my ſelfe frō the Lord: for who wil thinke vpon me from aboue? I ſhall not be knowen in ſo great an heape of people: for what is my ſoule amōg ſuch an infinite number of creatures?

18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, ſhal be moued when he ſhall viſite. 2. Pet. 3. [illegible]

19 All the world which is created, & made by his will, the mountaines alſo, and the foundatiōs of the earth ſhal ſhake for feare, when the Lord looketh vpon them.

20 Theſe things doeth no heart vnderſtand worthily, but he vnderſtandeth euerie heart.

21 And who vnderſtandeth his wayes?

and the ſtorme that no man can ſee: for the moſt part of his workes are hid.

22 Who can declare the workes of his righteouſnes? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, wil cōſider theſe things: but an vnwiſe and erroneous man caſteth his minde vpon fooliſh things.

24 My ſonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I will inſtruct thee exactly in knowledge.

26 The Lord hath ſet his works in good order from the beginning, and part of them hath he ſundered from the other when hee firſt made them.

27 He hath garniſhed his works for euer, and their beginnings ſo long as they ſhal indure, they are not hungrie nor wearied in their labours nor ceaſe from their offices.

28 None of thē hindreth another, neither was any of thē diſobedient vnto his words.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With all maner of liuing beaſtes hath he couered the face therof, and they returne into it againe.

CHAP XVII

1 The creation of man, and the goodnes that God hath done vnto him. 20 Of almes, 22 And repentance.

The * Lorde hath created man of the earth, and turned him vnto it againe.

Gen.1.27. & 5.1. and [illegible] [illegible]

2 He gaue him the number of daies and certaine times, & gaue him power of the things that are vpon earth.

3 He clothed them with ſtrength, as they had neede, and made them according to his image.

4 He made al fleſh to feare him, ſo that he had the dominion ouer the beaſts, & foules.

5 ⸢* He created out of him an helper like vnto himſelf,⸣ and gaue them diſcretion and tongue, and eyes, eares, and an heart to vnderſtand, and ſixtly he gaue them a ſpirite, and ſeuenthly hee gaue them ſpeach to declare his workes,

Gen.2.22. 1.Cor.11.9.

6 And he filled them with knowledge of vnderſtanding, and ſhewed them good and euill.

7 He ſet his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occaſion to reioyce perpetually in his miracles, that they ſhould prudently declare his works, and that the elect ſhould praiſe his holy Name together.

9 Beſide this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might now know that they were [a] mortall.

[a] They knowe their owne trāſgreſſion.

10 He made an euerlaſting couenant with them, and ſhewed them his iudgements.

11 Their eyes ſaw the maieſtie of his glorie, & their eares heard his glorious voice.

12 And he ſayd vnto them, Beware of all vnrighteous things. * Hee gaue euery man alſo a commaundement concerning his neighbour.

[illegible]

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their ſtonie hearts can not become [b] fleſh.

[b] That is, ſoft & gentle, for the holy ghoſt to write his lawes in.

15 He appoynted a ruler vpon euerie people, when hee deuided the nations of the whole earth.

16 * And he did chuſe Iſrael, as a peculiar people to him ſelfe, whome he nouriſheth with diſcipline as his firſt borne, and giueth him moſt louing light, and doeth not forſake him.

[illegible] 4.10. & [illegible]

17 All their workes are as the ſunne before him and his eyes are continually vpon their wayes.

18 None of their vnrighteouſneſſe is hid from him, but all their ſinnes are before the Lorde.

19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forſake them, but ſpareth them.

20 * The almes of a man, is as a thing ſealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their ſonnes, and daughters.

Chap.29. [illegible]

21 * At the laſt ſhall he ariſe, and reward them, and ſhall repay their rewarde vpon their heades.

Matt. [illegible]

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth ſuch as faile, with patience, ⸢and ſendeth them the portion of the veritie.⸣

Act.3.19.

23 * Returne then vnto the Lord, and forſake thy ſinnes: make thy prayer before his face, and take away the offence.

[illegible]

24 Turne againe vnto the moſt High: for he wil bring thee from darknes to wholſome light: forſake thine vnrighteouſneſſe, and hate greatly all abomination.

25 ⸢Knowe the righteouſnes and iudgements of God: ſtande in the portion that is ſet foorth for thee, and in the prayer of the moſt high God, and goe in the partes of the holy worlde with ſuch as be liuing and confeſſe God.⸣

26 * Who can prayſe the moſt High in the

[illegible] 38.18,19.

hell, as do al they that liue and confeſſe him?

27 ⸢Abide not thou in the erroꝛ of the vngodly, but prayſe the Loꝛd befoꝛe death.⸣

28 Thankefulneſſe periſheth from the dead, as though he were not: but the liuing, and hee that is ſound of heart, prayſeth the Loꝛd, and reioyceth in his mercie.⸣

29 How great is the louing kindnes of the Loꝛde our God, and his compaſſion vnto ſuch as turne vnto him in holines?

30 Foꝛ all things cannot bee in men, becauſe the ſonne of man is not immoꝛtall, ⸢and they take pleaſure in the vanitie of wickedneſſe.⸣

31 What is moꝛe cleare then the ſunne? yet ſhall it faile.

32 So fleſh and blood that thinketh euil, ⸢ſhall be repꝛoued.⸣

33 He ſeeth the power of the high heauen, and all men are but earth and aſhes.

CHAP. XVII.

1 The marueilous woꝛkes of God. 6. 7 The miſerie and wretchednes of man. 9 Againſt God ought we not to complaine. 2[illegible] The perfourmance of vowes.

Gen.1.1. HE that liueth foꝛ euer, *made all things together: the Loꝛd who onely is iuſt, and there is none other but he, ⸢and he remaineth a victoꝛious King foꝛ euer.⸣

2 He oꝛdereth the woꝛld with the power of his hande, and all things obey his will: foꝛ hee gouerneth all things by his power, and deuideth the holy things from the prophane.

3 To whome hath he giuen power to expꝛeſſe his woꝛkes? who will ſeeke out the ground of his noble acts?

4 Who ſhall declare the power of his greatnes? oꝛ who will take vpon him to tell out his mercie?

5 As foꝛ the wonderous woꝛkes of the Loꝛde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his beſt, he muſt begin againe, and when he thinketh to come to an ende, he muſt go againe to his labour.

7 ¶ What is man? whereto ſerueth he? what good oꝛ euill can he do?

Pſal.90.10. 8 *If the number of a mans dayes be an hundꝛeth yeere, it is much: and no man hath certaine knowledge of his death.

9 As dꝛops of raine are vnto the ſea, and as a grauell ſtone is in compariſon of the

2.Pet.3.8. ſand, ſo are *a thouſand yeeres to the dayes euerlaſting.

10 Therefoꝛe is ⸢God⸣ patient with them, and powꝛeth out his mercie vpon them.

11 He ſawe and perceiued, that ⸢the arrogancie of their heart, and their ruine was euill: therefoꝛe heaped he vp his mercie vpon them and ſhewed them the way of righteouſneſſe.⸣

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Loꝛd is vpon all fleſh: he chaſteneth, and nurtureth, and teacheth, and bꝛingeth backe, as a ſhepheard his flocke.

13 He hath mercie of them that receyue diſcipline, and that diligently ſeeke after his iudgements.

14 ¶ My ſonne, when thou doeſt good, repꝛoue not: and whatſoeuer thou giueſt, vſe no diſcomfoꝛtable woꝛdes.

15 Shall not ẏ dewe aſſwage the heate? ſo is a woꝛd better then a gift.

16 Lo, is not a woꝛde better then a good gift? but a gratious man giueth them both.

17 A foole will repꝛoch churliſhly, and a gift of the enuious putteth out the eyes.

18 ⸢Get thee righteouſneſſe befoꝛe thou come to iudgement:⸣ learne befoꝛe thou ſpeake, & vſe phyſicke oꝛ euer thou bee ſicke.

19 *Examine thy ſelfe befoꝛe thou be iudged, & in the day of the viſitation thou ſhalt finde mercie. 1.Cor.11.31

20 Humble thy ſelfe befoꝛe thou be ſicke, and whiles thou mayeſt yet ſinne, ſhew thy conuerſion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be refoꝛmed: ⸢foꝛ the rewarde of God endureth foꝛ euer.⸣

22 Befoꝛe thou pꝛayeſt, pꝛepare thy ſelfe, and be not as one that tempteth the Loꝛd.

23 Thinke vpon the *wꝛath, that ſhalbe at the end and the houre of vengeance, whē he ſhall turne away his face. Chap.7.36.

24 *When thou haſt ynough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. Chap.11.25.

25 From the moꝛning vntill the euening the time is changed, and all ſuch things are ſoone done befoꝛe the Loꝛd.

26 A wiſe man feareth in all things, and in the daies of tranſgreſſion he keepeth him ſelfe from ſinne: but the foole doeth not obſerue the time.

27 ¶ Euery wiſe man knoweth wiſdom, and knowledge, and prayſeth him that findeth her.

28 They that haue vnderſtanding, deale wiſely in woꝛds: they vnderſtand the truth and righteouſnes, and powꝛe out with modeſtie graue ſentences foꝛ mans life.

29 The chiefe authoꝛitie of ſpeaking is of the Loꝛde alone; foꝛ a moꝛtall man hath

but a dead heart.

Rom.6. & 13.14. 30 ¶ *Follow not thy luſts, but turne thee from thine owne appetites.

31 For if thou giueſt thy ſoule her deſires, it ſhall make thine enemies that enuie thee, to laugh thee to ſcorne.

32 Take not thy pleaſure in great voluptuouſnes, and intangle not thy ſelfe with ſuch companie.

33 Become not a begger by making bankets of that that thou haſt borowed, and ſo leaue nothing in thy purſe: els thou ſhouldeſt ſlaunderouſly lie in wayte for thine owne life.

CHAP. XIX.

1 Wine and whoredome bring men to pouertie. 6 In thy wordes vſe diſcretion. 22 The difference of the wiſedome of God and man. 27 Whereby thou mayeſt know what is a man.

A Labouring man that is giuen to drunkennes, ſhall not be rich: and hee that contemneth ſmall things, ſhal fall by litle and litle.

Gen.19.35 1.King.11 [illegible] 2 *Wine and women leade wiſe men out of the way, and put men of vnderſtanding to reproofe.

3 And hee that companieth adulterers, ſhal become impudent: rottennes & wormes ſhal haue him to heritage, and he that is too bolde, ſhall bee taken away, and be made a publike example.

Joſh.22.11. [illegible] 4 *He that [illegible] haſtie to giue credit, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickednes, ſhall be puniſhed: hee that hateth to be reformed, his life ſhall be ſhortened, and he that abhorreth babbling of wordes, quencheth wickedneſſe: but he that reſiſteth pleaſures, crowneth his owne ſoule.

6 He that refraineth his tongue, may liue with a troubleſome man, and he that hateth babbling, ſhall haue leſſe euill.

7 Rehearſe not to another, that which is told vnto thee: ſo thou ſhalt not be hindered.

8 Declare not other mens maners, neither to friend nor foe: and if the ſame perteine not vnto thee reueile it not.

9 For he will hearken vnto thee, & marke thee, and when he findeth opportunitie, hee will hate thee.

Chap.21. & 27.17. 10 *If thou haſt heard a worde againſt thy neighbour, let it die with thee, and bee ſure, it will not burſt thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arow that ſticketh in ones thigh, ſo is a worde in a fooles heart.

Leuit.19.17 Matt.18.15 13 *Reproue a friend leaſt he do euil, and if he haue done it, that he do it no more.

14 Reproue a friende that he may keepe his tongue: and if he haue ſpoken, that hee ſay it no more.

15 Tell thy friende his faulte: for oft times a ſlaunder is raiſed, and giue no credence to euery worde.

16 A man falleth with his tongue, but not with his will: *and who is he, that hath not offended in his tongue? Iam.3.2.

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt high.

18 The feare of the Lorde is the firſt degree to be receiued of him, and wiſdome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life and they that obey him, ſhall receiue the fruite of immortalitie.

20 The feare of the Lorde is all wiſedome, and the performing of the Lawe is perfit wiſedome, and the knowledge of his almightie power.

21 If a ſeruant ſaye vnto his maſter, I will not doe as it pleaſeth thee, though afterward he do it, he ſhall diſpleaſe him that nouriſheth him.

22 The knowledge of wickednes is not wiſedome, neither is there prudencie where as the counſell of ſinners is: but it is euen execrable malice: and the foole is voyde of wiſedome.

23 He that hath ſmall vnderſtanding, & feareth God, is better then one that hath much wiſedome, and tranſgreſſeth the law of the moſt high.

24 There is a certaine ſubtilite that is fine, but it is vnrighteous: and there is that wreſteth the open and manifeſt Law: yet there is that is wiſe and iudgeth righteouſly.

25 There is ſome that being about wicked purpoſes, do bowe downe them ſelues, and are ſad, whoſe inward partes burne altogether with deceit: hee looketh downe with his face, and faineth him ſelfe deafe: yet before thou perceiue, hee will bee vpon thee to hurt thee.

26 And though hee be ſo weake that hee can doe thee no harme, yet when hee may finde opportunitie, he will do euill.

27 ¶ A mā may be knowen by his looke, and one ÿ hath vnderſtanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his exceſſiue laughter, & going declare what perſon he is. Chap.11. [illegible]

CHAP. XX.

Of correction and repentance. 6 To ſpeake & keepe ſilence in time. 17 The fall of the wicked. [illegible] 24 The theefe and the murtherer. 28 Giftes blinde the eyes of the wiſe.

There is ſome rebuke that is not comely againe, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reproue, then to beare euil will: and he that acknowledgeth his fault, ſhalbe preſerued frō hurt.

Chap. 30. 20. 3 As *when a gelded man through luſt would defile a maide, ſo is he that vſeth violence in iudgement.

4 How good a thing is it, when thou art reproued, to ſhewe repentance! for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, & is founde wiſe, and ſome by much babbling becōmeth hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, wayting a conuenient *time. Eccles. 3. 7

Chap. 32. 4. 7 *A wiſe man will holde his tongue till he ſee opportunitie: but a trifler and a foole will regard no time.

8 He that vſeth many words, ſhalbe abhorred, and he that taketh authoritie to him ſelfe, ſhall be hated.

9 Some man hath oft times proſperitie in wicked things, and ſome time, a thing that is found, bringeth loſſe.

10 There is ſome gift that is not profitable for thee, and there is ſome gift, whoſe rewarde is double.

11 Some man humbleth himſelfe for glories ſake, and ſome by humbleneſſe lifteth vp the head.

12 Some man byeth much for a litle price: for the which he payeth ſeuen times more.

Chap. 6. 5. 13 *A wiſe man with his wordes maketh himſelfe to bee loued, but the merie tales of fooles ſhall be powred out.

14 The gift receyued of a foole, ſhall doe thee no good neither yet of the enuious for his importunitie: for hee looketh to receyue many things for one: he giueth litle, and hee vpbraydeth much: hee openeth his mouth like a towne cryer: to day he lendeth, to morow asketh he againe, and ſuch one is to bee hated of God and man.

15 The foole ſaith, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, ſpeake euil of me.

16 How oft and of how many ſhall he be laughed to ſcorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fal on a pauement is very ſudden: ſo ſhall the fall of the wicked come haſtily.

18 A man without grace is as a fooliſh tale which is oft tolde by the mouth of the ignorant.

19 A wiſe ſentence loſeth grace when it commeth out of a fooles mouth: for he ſpeaketh not in due ſeaſon.

20 Some man ſinneth not becauſe of pouertie, & yet is not grieued whē he is alone.

21 Some man there is that deſtroyeth his owne ſoule, becauſe he is aſhamed, and for the regard of perſons loſeth it.

22 Some man promiſeth vnto his friend for ſhame, and getteth an enemie of him for naught.

23 *A lie is a wicked ſhame in a man: yet is it oft in the mouth of the vnwiſe. Chap. 7. 13.

24 A thiefe is better, then a man that is accuſtomed to lie: but they both ſhall haue deſtruction to heritage.

25 The conditions of liars are vnhoneſt, and their ſhame is euer with them.

26 A wiſe man ſhal bring him ſelfe to honour with his wordes, and hee that hath vnderſtanding, ſhall pleaſe great men.

27 *He that tilleth his land, ſhal increaſe his heape: he that worketh righteouſneſſe, ſhall be exalted, ⁏ and he that pleaſeth great men, ſhall haue pardon of his iniquitie. Pro. 12. 11. & 28. 19.

28 *Rewards and giftes blinde the eies of the wiſe, and make them domme, that they can not reproue fautes. Exod. 23. 8. deut. 16. 19.

29 Wiſedome that is hid, and treaſure ẏ is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance ſecrete, then a man that hideth his wiſedome.

31 The neceſſarie patience of him, that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in ſinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wiſe man. 26 The thought of the foole.

My ſonne, haſt thou ſinned? doe ſo no more, *but pray for the foreſinnes ⁏ that they may bee forgiuen thee.⁏ Chap. 5. 5. psal. 32. 4. luke. 15. 21.

2 Flee from ſinne, as from a ſerpent: for if thou commeſt too neere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to ſlay the ſoules of men.

3 All iniquitie is as a two edged ſworde, the woundes whereof can not be healed.

4 Strife and iniuries waſte riches: ſo the houſe of the proude ſhalbe deſolate.

5 *The prayer of the poore going out of the mouth, commeth vnto the eares of the Lorde, ⁏ and iuſtice is done him incontinently. Exod. 3. 9. & 22. 23.

6 Who ſo hateth to be reformed, is in the way of ſinners: but he that feareth ẏ Lord, conuerteth in heart.

7 An eloquēt talker is knowē afarre off: but he ẏ is wiſe, perceiueth when he falleth.

8 Who ſo buildeth his houſe with other mens money, is like one that gathereth ſtones to make his graue.

Chap 16.6
9 * The congregation of the wicked is like towe wrapped together: their ende is a flame of fyre to deſtroy them.

10 The way of ſinners is made playne with ſtones, but at the ende thereof is hell, {darkeneſſe and paynes.{

Or, keepeth the vnderſtanding thereof.
11 He that keepeth the Law of the Lord, ‖ ruleth his owne affections thereby: and the increaſe of wiſedome is the ende of the feare of God.

12 He that is not wiſe, will not ſuffer him ſelfe to be taught: but there is ſome wit that increaſeth bitterneſſe.

13 The knowledge of the wiſe ſhall abounde like water that runneth ouer, and his counſell is like a pure fountaine of life.

Chap 13.c
14 * The inner parts of a foole are like a broken veſſell: he can keepe no knowledge whiles he liueth.

15 Whẽ a man of vnderſtanding heareth a wiſe worde, he will commend it, & increaſe it: but if an ignorant man heare it, he wil diſalowe it, and caſt it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is ſometimes in yͤ talke of a wiſe man.

17 They inquire at the mouth of the wiſe man in the congregation, and they ſhal ponder his words in their heart.

18 As is an houſe that is deſtroyed, ſo is wiſedome vnto a foole, & the knowledge of the vnwiſe is as words without order.

19 Doctrine vnto fooles is as fetters on yͤ feete, & like manacles vpon the right hand.

Chap.19. 37.d.
20 * A foole lifteth vp his voyce with laughter, but a wiſe man doeth ſcarſe ſmile ſecretely.

21 Learning is vnto a wiſe man a iewell of golde, and like a bracelet vpon his right arme.

22 A fooliſh mans foote is ſoone in {his neighbours} houſe: but a man of experience is aſhamed to looke in.

23 A foole will peepe in at the doore into the houſe: but he that is well nurtured, will ſtand without.

24 It is the poynt of a fooliſh man to hearken at the doore. for he that is wiſe, wil be grieued with ſuch diſhonour.

25 The lippes of talkers will bee telling ſuch thinges as pertaine not vnto them, but the wordes of ſuch as haue vnderſtanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wiſe is in their heart.

27 When the vngodly curſeth Satan, he curſeth his owne ſoule.

28 * A backbiter defileth his owne ſoule, and is hated whereſoeuer he is: but he that keepeth his tongue, & is diſcrete, ſhall come to honour.{ Chap.5.15

CHAP. XXII.

1 Of the ſluggard. 13 Not to ſpeake much to a foole. 16 A good conſcience [illegible]

A Slouthfull man is like a a filthie ſtone, which euery man mocketh at for his ſhame.

2 A ſlouthful man is to be compared to the b dongue of oxen, and euery one yͤ taketh it vp, will ſhake it out of his hande.

a.b That is, like as the ſtone gathereth moſſe & filth ſo doth the ſlouthfull both ſickneſſe of body, and corruption of mind. And as euery man doeth auoide the filthineſſe of dõgue, and ſhaketh it off: ſo doth he auoid yͤ company of idle loyterers, leſt he be accounted like vnto them.

3 An euill nurtured ſonne is the diſhonour of the father: and the daughter is leaſt to be eſteemed.

4 A wiſe daughter is an heritage vnto her huſband. but ſhee that liueth diſhoneſtly, is her fathers heauines.

5 She that is bolde, diſhonoureth both her father and her huſband, and is not inferiour to the vngodly,{ but they both ſhall deſpiſe her.

6 A tale out of time is as muſike in mourning: but wiſedome knoweth the ſeaſons of correction and doctrine.

7 Who ſo teacheth a foole, is as one that gleweth a potſheard together, and as hee that waketh one that ſleepeth, from a ſoũde ſleepe.

8 If children liue honeſtly, & haue wherwith, they ſhal put away the ſhame of their parents.

9 But if children be proude, with hautines and fooliſhneſſe they defile the nobilitie of their kindred.

10 Who ſo telleth a foole of wiſedome, is as a man, which ſpeaketh to one that is a ſleepe: when he hath told his tale, hee ſaith, What is the matter?

11 * Weepe for the dead, for hee hath loſt the light: ſo weepe for the foole, for hee wanteth vnderſtanding: make ſmal weeping for the dead, for hee is at reſt: but the life of the foole is worſe then the death. Chap.38. 16

12 Seuen daies do men mourne for him that is dead: but the lamentation for yͤ foole, and vngodly {ſhould endure} all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderſtanding: * be ware of him, leſt it turne thee to paine, and leſt thou be defiled whẽ he ſhaketh himſelf. Depart from him, and thou ſhalt find reſt, & ſhalt not receiue ſorowe by his fooliſhnes. Chap.13. 1

14 What is heauier then leade? & what other name ſhould a foole haue?

15 * Sand and ſalte, and a lumpe of yron Prou.27

is eaſier to beare, then an vnwiſe, ⸢fooliſh and vngodly man.⸣

16 As a frame of wood ioyned together in a builoing can not bee looſed with ſhaking, ſo yͤ heart that is ſtabliſhed by aduiſed counſell, ſhall feare at no time.

17 The heart that is confirmed by diſcrete wiſedome, is as a faire plaiſtering on a plaine wall.

18 As reeds that are ſet vpon hie can not abide the winde, ſo the fearefull heart with fooliſh imagination can indure no feare.

19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who ſo caſteth a ſtone at the birdes, frayeth them away: and he that vpbraideth his friend, breaketh friendſhip.

21 Though thou drewveſt a ſword at thy friende, yet deſpaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth againſt thy friende, feare not: for there may bee a reconciliation, ſo that vpbrayding or pride or diſcloſing of ſecrets or a trayterous wound do not let: for by theſe thinges euery friende will depart.

23 Be faithful vnto thy friende in his pouertie, yͭ thou mayeſt reioyce in his proſperitie. Abide ſtedfaſt vnto him in the time of his trouble, that thou mayeſt be heire with him in his heritage: for pouertie is not alwaies to be contemned, nor the riche that is fooliſh, to be had in admiration.

24 As the vapour, ⁊ ſmoke of the chimney goeth before the fire, ſo euill words, ⸢rebukes and threatninges⸣ goe before bloodſheading.

25 I will not bee aſhamed to defende a friende: neither will I hide my ſelfe from him, though he ſhoulde do me harme: Whoſoeuer heareth it, ſhall beware of him.

Pſal. 141. 3

26 Who ſhall ſet * a watche before my mouth, and a ſeale of wiſedome vpon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

CHAP. XXIII.

1 A prayer of the author. 11 Of othes blaſphemies and vnwiſe communication. 5 Of three kindes of ſinnes. 23 Many ſinnes procede of adulterie. 27 Of the feare of God.

O Lorde father ⁊ gouernour of all my whole life, leaue mee not to their counſell, and let me not fall by them.

*Or, my lippes.

2 Who will correct my thought, and put the doctrine of wiſdome in mine heart that they may not ſpare mee in mine ignorance, neither let their fautes paſſe?

†That is, of the tongue ⁊ lippes.

3 Leſt mine ignorances increaſe, and my ſinnes abounde to my deſtruction, and leaſt I fall before mine aduerſarie, and mine enemies reioice ouer me, whoſe hope is farre from thy mercie.

4 O Lord, Father and God of my life, ⸢leaue mee not in their imagination⸣ neither giue me a proude looke, but turne away frō thy ſeruants a ſtoute minde.

5 Take from mee vaine hope, and concupiſcence, and reteine him in obediēce, that deſireth continually to ſerue thee.

6 Let not the griedines of the bellie, nor luſt of the fleſh hold mee, ⁊ giue not mee thy ſeruant ouer vnto an impudent minde.

7 ¶ Heare, O ye children, the inſtruction of a mouth that ſhal ſpeake trueth: Who ſo keepeth it, ſhall not periſh through his lips, ⸢nor be hurt by wicked workes.⸣

8 The ſinner ſhal bee taken by his owne lippes: for the euill ſpeaker and the proude do offend by them.

9 * Accuſtome not thy mouth to ſwearing: ⸢for in it there are many falles⸣ neither take vp for a cuſtome yͭ naming of the holy one: ⸢for thou ſhalt not bee vnpuniſhed for ſuch thinges.⸣

Exod. 20. 7. [illegible] Mat. 5. 33. 34.

10 For as a ſeruant which is oft puniſhed, can not be without ſome ſkarre, ſo hee that ſweareth, and nameth God cōtinually, ſhal not be fautleſſe.

11 A man that vſeth much ſwearing, ſhalbee filled with wickednes ⁊ the plague ſhall neuer goe from his houſe: when hee ſhall offend, his faute ſhalbe vpon him, and if he knowledge not his ſinne, he maketh a double offence: and if he ſweare in vaine he ſhal not be innocent, but his houſe ſhalbee ful of plagues.

12 There is a worde which is clothed with death: God graunt that it be not found in the heritage of Iacob: but they that feare God, eſchewe all ſuch, and are not wrapped in ſinne.

13 Uſe not thy mouth to † ignorant raſhnes: for therein is the occaſion of ſinne.

†Or, inordinate ſwearing.

14 ¶ Remēber thy father ⁊ thy mother when thou art ſet among great men, leaſt thou be forgotten in their ſight ⁊ ſo through thy cuſtome become a foole, and wiſh that thou haddeſt not bene borne, and curſe the day of thy natiuitie.

15 * The man that is accuſtomed to opprobrious words, wil neuer be reformed all the dayes of his life.

2. Sam. 16. 7.

16 There are two ſortes ⸢of men⸣ that abound in ſinne, ⁊ the third bringeth wrath ⸢⁊ deſtruction:⸣ a minde hote as fire, that can not be quenched till it be conſumed: an adulterous man that giueth his body no reſt, til he haue kindled a fire.

17 (All bread is ſweete to a whoremonger: he will not leaue off till he periſh.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who ſeeth me? I am compaſſed about with darkeneſſe: yͤ walles couer me: no body ſeeth me: whome neede I to feare? the moſt high will not remember my ſinnes.

Esa.29.15.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are tenne thouſande times brighter then the ſunne, beholding all the wayes of men, and the ground of the deepe, {and conſidereth the moſt ſecrete partes.

20 He knewe all things or euer they were made, and after they be brought to paſſe alſo, he looketh vpon them all.

21 *The ſame man ſhall be puniſhed in the ſtreetes of the citie, {and ſhall be chaſed like a yong horſefoale, and when hee thinketh not vpon it he ſhalbe taken:} thus ſhal he bee put to ſhame of euery man, becauſe he would not vnderſtande the feare of the Lorde.}

Leui.20. 10.deut. 22.22.

22 And thus ſhall it goe alſo with euery wife, that leaueth her huſband, and getteth inheritance by another.

23 *For firſt ſhe hath diſobeyed the Law of the moſt high, and ſecondly, ſhe hath treſpaced againſt her owne huſband, and thirdly, ſhe hath played the whore in adulterie, and gotten her children by an other man.

Exod.20. 14.

24 She ſhall be brought out into the congregation and examination ſhall bee made of her children.

25 Her children ſhall not take roote, and her branches ſhall bring forth no fruite.

26 A ſhamefull report ſhall ſhee leaue, & her reproch ſhall not be put out.

27 And they that remaine, ſhall knowe that there is nothing better then the feare of the Lorde, & that there is nothing ſweeter then to take heede vnto the commandements of the Lord.

28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayſe of wiſedome proceeding forth of the mouth of God. 4 Of her [illegible] and place where ſhe reſteth. 20 She is giuen to the children of God.

WIſedome ſhall prayſe her ſelfe, and be honoured in God, {and reioyce in the middes of her people.

2 In the congregation of the moſt high ſhall ſhe open her mouth, and triumphe before his power.

3 }In the middes of her people ſhall ſhe bee exalted, and wondered at in the holy aſſemblie.

4 In the multitude of the choſen ſhee ſhall be commended, and among ſuch as be bleſſed, ſhe ſhalbe praiſed, and ſhall ſay,}

5 I am come out of the mouth of the moſt high, {firſt borne before all creatures.

6 I cauſed the light that faileth not, to ariſe in the heauen, {and couered the earth as a cloude.

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloude.

8 I alone haue gone round about the compaſſe of heauen, and haue walked in the bottome of the depth.

9 I poſſeſſed the waues of the ſea, and all the earth, and all people, & nation, and with my power haue I troden downe the hearts of all, both high and lowe.}

10 In all theſe things I ſought reſt, and a dwelling in ſome inheritance.

11 So the creator of all things gaue me a commandement and he that made mee, appoynted me a tabernacle, and ſaid, Let thy dwelling be in Iacob, and take thine inheritance in Iſrael, and roote thy ſelfe among my choſen.

12 *He created me from the beginning, & before the worlde, and I ſhall neuer faile: *In the holy habitation haue I ſerued before him, and ſo was I ſtabliſhed in Sion.

[illegible]

13 *In the welbeloued citie gaue he mee reſt, and in Ieruſalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am ſet vp on hie like a cedar in Libanus, and as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree about the bankes, and as a roſe plant in Iericho, as a faire oliue tree in a pleaſant fielde, and am exalted as a plane tree by the water.

17 I ſmelled as the cinnamom, and as a bagge of ſpices: I gaue a ſweete odour as the beſt myrrhe, as galbanum, and onix, and ſweete ſtorax, and perfume of incenſe in an houſe.

18 As the a terebinth, haue I ſtretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought foorth }fruite{ of ſweete ſauour, and my flowres are the fruite of honour and riches.

20 I am the mother of beautifull loue, & of feare, and of knowledge & of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 {In me is all grace of life and trueth: in me is all hope of life and vertue.}

22 Come vnto me all ye that be deſirous of me, and fill your ſelues with my fruites.

a Terebinth is a hard tree [illegible] with long boughes, [illegible]

[illegible] 23 * For the remembrance of me is ſweeter then honie, and mine inheritance, ſweeter then the honie combe: ⌜the remēbrance of me endureth for euermore.⌝

24 They that eate me, ſhal haue yͤ more hunger, and they that drinke me, ſhal thirſt the more.

25 Who ſo hearkeneth vnto me, ſhal not come to confuſion, and they that worke by me, ſhall not offend: ⌜they that make me to be knowen, ſhall haue euerlaſting life.⌝

26 All theſe things are the booke ⌜of life,⌝ and the couenāt of the moſt high God, ⌜and the knowledge of the trueth,⌝ * and the law that Moſes, in the precepts of righteouſnes commanded for an heritage vnto the houſe of Iacob, ⌜and the promiſes pertaining vnto Iſrael.⌝ [illegible]

27 Be not wearie to behaue your ſelues valiantly with the Lord, that hee may alſo confirme you: cleaue vnto him: for yͤ Lord almightie is but one God, and beſides him there is none other Sauiour.

28 ⌜Out of Dauid his ſeruant he ordeined to raiſe vp a moſt mightie King that ſhould ſit in the throne of honour for euermore.⌝

29 Hee filleth all things with his wiſedome, as * Phiſon, and as Tygris, in the time of the newe fruites. Gen. 2. 11

30 He maketh the vnderſtanding to abound like Euphrates and as * Iorden in the time of the haruest. Ioſh. 3. 15

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The firſt man hath not knowen her perfitly: no more ſhall the laſt ſeeke her out.

33 For her conſiderations are more abundant then the ſea, and her counſell is profounder then the great deepe.

34 I wiſedome ⌜haue caſt out floods:⌝ I am as an arme of the riuer: I runne into Paradiſe as a water conduite.

35 I ſaid, I will water my faire garden, and will water my pleaſant ground: and lo, my ditch became a flood, and my flood became a ſea.

36 For I make doctrine to ſhine as the light of the morning, & I lighten it for euer.

37 ⌜I will pearce thorowe all the lower partes of the earth: I will looke vpon all ſuch as be a ſleepe, and lighten all them that truſt in the Lord.

38 I will yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

Chap. 33. 39 * Beholde that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſedome.

CHAP. XXV.

1 Of three things which pleaſe God, and of three which hee hateth. 7 Of nine things that be not to be ſuſpect. 14 Of the malice of a woman.

Three things reioyce mee, and by thē am I beautified before God and men: * the vnitie of brethrē, the loue of neighbours, a man & wife that agree together. Gen. 13. 8. Rom. 12. 10.

2 ❡ Three ſortes of mē my ſoule hateth, and I vtterly abhorre the life of them: a poore man that is proude: a rich man that is a liar and an olde adulterer that doteth.

3 ❡ If thou haſt gathered nothing in thy youth, what canſt thou finde in thine age?

4 ❡ Oh, how pleaſant a thing is it whē gray headed men miniſter iudgement, and when the elders can giue good counſell!

5 Oh, howe comely a thing is wiſedome vnto aged mē, and vnderſtanding and prudencie to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glorie.

7 ❡ There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a mā that while he liueth, hath ioy of his children, and ſeeth the fall of his enemies.

8 ❡ Well is him that dwelleth with a wife of vnderſtanding, * and that hath not fallen with his tongue, & that hath not ſerued ſuch as are vnworthy of him. Chap. 14. 1 & 19. 16. Iam. 3. 2.

9 Well is him that findeth prudencie, and he that ſpeaketh in the eares of them that will heare.

10 ❡ Oh, howe great is hee that findeth wiſdome, yet is there none aboue him, that feareth the Lord.

11 The feare of yͤ Lord paſſeth all things in clearenesse.

12 Bleſſed is the man, vnto whome it is graūted to haue yͤ feare of God.⌝ Unto whō ſhall he be likened that hath attained it?

13 The feare of the Lorde is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 ⌜❡ The greateſt heauines is the heauineſſe of the heart, and the greateſt malice is the malice of a woman.⌝

15 Giue mee any plague, ſaue onely the plague of the heart, and any malice, ſaue the malice of a woman:

16 Or any aſſault, ſaue the aſſault of thē that hate, or any vengeance, ſaue the vengeance of the enemie.

17 There is not a more wicked head thē the head of the ſerpent & there is no wrath aboue the wrath of an enemie. Or, woman.

18 * I had rather dwell with a lyon and dragon, Pro. 21. 19.

dragon, then to keepe houſe with a wicked wife.

19 The wickedneſſe of a woman changeth her face, and maketh her countenance blacke as ‖ a ſacke.

‖ Or, a beare

20 Her huſband is ſitting among his neighbours: becauſe of her he ſigheth ſore or he beware.

21 All wickednes is but litle to the wickednes of a woman: let the portion of the ſinner fall vpon her.

22 As the climing vp of a ſandie way is to the feete of the aged, ſo is a wife full of wordes to a quiet man.

23 * Stumble not at the beautie of a woman, and deſire her not for thy pleaſure.

* Chap. 41. 11. 2. Sam. 11. 2. and 13. 2.

24 If a womã nouriſh her huſband, ſhe is angrie and impudent and ful of reproche.

25 A wicked wife maketh a ſore heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, ⁊ can not comfort her huſband in heauines.

26 Of the * woman came the beginning of ſinne, and through her we all die.

* Gen. 3. 6. 1. Tim. 2. 14.

27 Giue the water no paſſage, ⸢no not a litle,⸣ neither giue a wicked woman libertie to go out.

28 If ſhe walke not in thine obedience, ⸢ſhe ſhall confound thee in the ſight of thine enemies.⸣ Cut her off then from thy fleſh: ᵃ giue her, and forſake her.

a To wit the bil of diuorcement.

CHAP. XXVI.

1 The praiſe of a good woman. 5 Of the feare of three things and of the fourth. 6 Of the ielous and drunken woman. 10 Of two things that cauſe ſorow and of the third which moueth wrath.

BLeſſed is the man that hath a vertuous wife: for the number of his yeeres ſhalbe double.

2 An honeſt woman reioyceth her huſband, and ſhee ſhall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion which ſhall be giuen for a gift vnto ſuch as feare the Lord.

4 Whether a man be riche or poore, hee hath a good heart toward the Lorde, and they ſhall at all times haue a chearefull countenance.

5 ¶ There bee three things that mine heart feareth, and my face is afraide of the fourth: treaſon in a citie, the aſſemblie of the people, and falſe accuſation: all theſe are heauier then death.

6 ¶ But the ſorow and griefe of yͤ heart is a womã that is ielous ouer another, and ſhe that communeth with all, is a ſcourge of the tongue.

7 An euill wife is as a yoke of oxen that drawe diuers wayes: he that hath her, is as though he helde a ſcorpion.

8 A drunken woman and ſuch as can not be tamed, is a great plague: for ſhee can not couer her owne ſhame.

9 The whoredome of a woman may be knowen in the pride of her eies, ⁊ eye liddes.

10 ¶ * If thy daughter be not ſhamefaſt, holde her ſtraitly, leſt ſhee abuſe her ſelfe through ouermuch libertie.

* Chap. 42. 11.

11 Take heede of her that hath an vnſhamefaſt eye: and marueile not if ſhe treſpaſſe againſt thee.

12 As one that goeth by the way, and is thirſtie ſo ſhal ſhe open her mouth ⁊ drinke of euery next water: by euery hedge ſhall ſhe ſit downe, and open her quiuer againſt euery arrowe.

13 The grace of a wife reioyceth her huſband, and feedeth his bones with her vnderſtanding.

14 A peaceable woman and of a good heart is a gift of yͤ Lord, ⁊ there is nothing ſo much worth as a woman wel inſtructed.

15 A ſhamefaſt and faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the ſunne when it ariſeth in yͤ high places of the Lorde, ſo is yͤ beautie of a good wife the ornament of her houſe.

17 As the cleare light is vpon the holy candleſticke, ſo is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the ſockets of ſiluer: ſo are faire feete with a conſtant minde.

19 ⸢Perpetuall are the foundations that be laid vpon a ſtrong rocke: ſo are the commandements of God in the heart of an holy woman.⸣

20 My ſonne, keepe the ſtrength of thine age ſtable, and giue not thy ſtrength to ſtrangers.

21 When thou haſt gotten a fruitfull poſſeſſion through all the fieldes, ſowe it with thine owne ſeede, truſting in thy nobilitie.

22 So thy ſtock that ſhall liue after thee, ſhall growe, truſting in the great liberality of their nobilitie.

23 An harlot is compared to a ſowe: but the wife that is married, is counted as a towre againſt death to her huſband.

24 A wicked woman is giuen as a rewarde to a wicked man: but a godly womã is giuen to him that feareth the Lord.

25 A ſhameleſſe woman contemneth ſhame: but a ſhamefaſt woman will reuerence her huſband.

26 A ſhameleſſe woman is compared to a dogge: but ſhe that is ſhamefaſt, reuerenceth the Lord.

27 A woman that honoureth her huſband, ſhall be iudged wiſe of all: but ſhee that deſpiſeth him, ſhalbe blazed for her pride.

28 A lowde crying womã and a babbler let her be ſought out to driue away the enemies: the minde of euery man that liueth with ſuch, ſhall bee conuerſant among the troubles of warre.

29 There bee two thinges that grieue myne heart, & the third maketh me angry: a man of warre that ſuffereth pouertie: and men of vnderſtanding that are not ſet by: & when one departeth from righteouſnes vnto ſinne: the Lorde appointeth ſuch to the ſworde.

30 }There bee two thinges, which mee thinke to be hard and perilous. A marchãt cannot lightly keepe him from wrong, and a vitailer is not without ſinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 11 The [illegible] maners of a foole. 17 The ſecretes of friendes are not to be vttered. 26 The wicked imagineth euill which [illegible] vpon him ſelfe.

Becauſe of pouertie haue many ſinned: and *he that ſeeketh to be rich, turneth his eyes aſide.

Prou.23.4
1.Tim.6.9

2 As a naile in the wall ſticketh faſt betweene the ioyntes of the ſtones, ſo doeth ſinne ſticke betweene the ſelling and the buying.

3 If he holde him not diligently the feare of the Lord, his houſe ſhall ſoone bee ouerthrowen.

4 As when one ſifteth, the filthines remaineth in the ſiue, ſo the filth of man remaineth in his thought.

5 The fornace prooueth the potters veſſell: *ſo doeth tentation trie mẽs thoughts.

Pro.17.3

6 *The fruite declareth if the tree haue bene trimmed: ſo the worde declareth what man hath in his heart.

Mat.7.

7 Praiſe no man except thou haue heard his talke: for this is the tryall of men.

8 ¶ If thou followeſt righteouſnes, thou ſhalt get her, and put her on as a faire garment, and ſhalt dwel with her, and ſhe ſhal defend thee for euer: & in the day of knowledge thou ſhalt finde ſtedfaſtneſſe.{

9 The birdes reſort vnto their like: ſo doeth the trueth turne vnto them, that are practiſed in her.

10 As the lyon waiteth for the beaſt, ſo doeth ſinne vpon them that do euill.

11 The talking of him that feareth God, is all wiſedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiſcrete, obſerue the time, but haunt ſtill the aſſemblie of them that are wiſe.

13 The talking of fooles is grieuous, and their ſport is in the pleaſure of ſinne.

14 *The talke of him that ſweareth much, maketh the heare to ſtande vp: and to ſtriue with ſuch ſtoppeth the eares.

Chap.23.9.

15 The ſtrife of the proude is blood ſheading, and their ſcouldings are grieuous to heare.

16 *Who ſo diſcouereth ſecrets, loſeth his credit, and findeth no friend after his will.

Chap.19.
10.& 11.12.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayeſt his ſecrets, thou ſhalt not get him againe.

18 For as a man deſtroyeth his enemy, ſo doeſt thou deſtroy the friendſhip of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo if thou giue ouer thy friende, thou canſt not get him againe.

20 Followe after him no more, for he is too farre off: he is as a roe eſcaped out of þ ſnare: for his ſoule is wounded.}

21 As for woundes, they may be bounde vp againe, and an euill worde may be reconciled: but who ſo bewrayeth the ſecretes of a friend, hath loſt all his credit.

22 *He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

Pro.10.10.

23 When thou art preſent, he will ſpeake ſweetly, and prayſe thy wordes: but at the laſt hee will turne his tale, & ſlaunder thy ſaying.

24 Many things haue I hated, but nothing ſo euill as ſuch one: for the Lord alſo hateth him.

25 Who ſo caſteth a ſtone on hie, caſteth it vpon his owne head: and hee that ſmiteth with guile, maketh a great wounde.

26 Who ſo *diggeth a pit, ſhall fall therein, }and hee that layeth a ſtone in his neighbours way, ſhall ſtumble thereon, {and hee that layeth a ſnare for another, ſhalbe taken in it him ſelfe.

Pſal.7.15
pro.26.27
eccles.10.8

27 He that worketh euill, ſhalbe wrapped in euill, and ſhall not know from whẽce they come vnto him.

28 Mockerie and reproche followe the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, ſhalbe taken in the ſnare and anguiſh ſhall conſume them before they die.

30 Deſpite and anger are abominable things, and the ſinful man is ſubiect to them both.

CHAP. XXVIII.

1 We ought not to deſire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the daungers thereof.

Deut.32.

HE *that ſeeketh vengeance, ſhall finde vengeance of the Lord, and he will ſurely keepe his ſinnes.

¶ Man ought not to ſeeke vengeance.

2 Forgiue thy neighbour the hurt that hee hath done to thee, ſo ſhall thy ſinnes be forgiuen thee alſo, when thou prayeſt.

Mat.6.14.

3 Shoulde a man beare hatred againſt man, and *deſire forgiueneſſe of the Lord?

4 He wil ſhew no mercy to a man which is like himſelfe: and will he aſke forgiuenes of his owne ſinnes?

5 If he that is but fleſh, nouriſh hatred, ⸢and aſke pardon of God,⸣ who wil intreate for his ſinnes?

6 Remember the ende, and let enmitie paſſe: imagine not death and deſtruction to another through anger, but perſeuere in the commandements.

7 Remember the commandementes: ſo ſhalt yͧ not bee rigorous againſt thy neighbour: ⸢conſider diligently⸣ the couenant of the moſt high, and forgiue his ignorance.

Chap.1.

8 *Beware of ſtrife and thou ſhalt make thy ſinnes fewer: for an angry man kindleth ſtrife.

9 And yͤ ſinfull man diſquieteth friendes, and bringeth in falſe accuſations among thē that be at peace.

Prou.26.21.

10 *As the matter of the fire is, ſo it burneth, and mans anger is according to his power: and according to his riches his anger increaſeth, and the more vehement the anger is, the more he is inflamed.

*11 An haſtie brawling kindleth a fire, and an haſtie fighting ſheadeth blood: ⸢a tongue that beareth falſe witneſſe, bringeth death.⸣

12 If thou blow the ſparke, it ſhal burne: if thou ſpit vpon it it ſhall bee quenched, and both theſe come out of the mouth.

¶ The tongue

Chap.5.14.

13 *Abhorre the ſlaunderer and double tongued: for ſuch haue deſtroyed many that were at peace.

a That is, the tongue which ſaith and vnſaith, or ſpeaketh one thing & thinketh another. Or the tongue which ſpeaketh neither out of the newe or old teſtament, but of their owne braines.

14 The a double tongue hath diſquieted many, & driuen them from nation to nation: ſtrong cities hath it broken downe, & ouerthrowen the houſes of great mē: ⸢yͤ ſtrength of the people hath it brought downe, & bene the decay of mightie nations.⸣

15 The double tongue hath caſt out many vertuous women, and robbed them of their labours.

16 Who ſo hearkeneth vnto it, ſhal neuer finde reſt and neuer dwell quietly.

17 The ſtroke of the rod maketh marks in the fleſh, but yͤ ſtroke of the tongue breaketh the bones.

18 There be many that haue periſhed by the edge of the ſworde, but not ſo many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of braſſe.

21 The death thereof is an euil death: hell were better then ſuch one.

22 It ſhall not haue rule ouer them that feare God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lorde, ſhall fall therein: and it ſhall burne them, and no man ſhall bee able to quench it: it ſhall fall vpon them as a lyon, and deuoure them as a leoparde.

24 Hedge thy poſſeſſion with thornes, & make doores and barres for thy mouth.

25 Bynde vp thy ſiluer and golde, and weigh thy wordes in a balance, and make a doore and a barre, ⸢and a ſure bridle⸣ for thy mouth.

26 Beware that thou ſlide not by it, and ſo fall before him that lieth in waite, ⸢& thy fall be incurable, euen vnto death.⸣

CHAP. XXIX.

1 Doe lende money, and doe almes. 15 Of a faithfull man and ſuertie for his friende. 24 The poore mans life.

HE that wil ſhew mercy, lendeth to his neighbour: & hee that hath power ouer himſelf, keepeth the commandements.

¶ Of well doing.

2 *Lende to thy neighbour in time of his neede, and paye thou thy neighbour againe in due ſeaſon.

3 Keepe thy worde, and deale faithfully with him, and thou ſhalt alway finde the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckened it to bee founde, and grieued them that had helped them.

5 Till they receiue, they kiſſe his hands, and for their neighbours good they humble their voyce: but when they ſhoulde paye againe, they prolong the terme, and giue a careleſſe anſwere, and make excuſes by reaſon of the time.

6 And though he bee able, yet giueth he ſcarce the halfe againe, and reckeneth the other as a thing found: elſe he deceiueth him of his money, and maketh him an enemie without a cauſe: he payeth him with curſing and rebuke and giueth him euill wordes for his good deede.

7 There bee many which refuſe to lende becauſe of this inconuenience, fearing to bee

defrauded without cauſe.

8 Yet haue thou patience with him that humbleth him ſelfe, and deferre not mercie from him.

9 Helpe the poore for ye commandements ſake, and turne him not away, becauſe of his pouertie.

10 Loſe thy money for thy brothers and neighbours ſake, and let it not ruſt vnder a ſtone to thy deſtruction.

Dan. 4.24. Mat. 6.20. Luk. 11.41. and 12.33. Act. 10.4. 1 Tim. 6.18. 19.

11 *Beſtowe the treaſure after the commandement of the moſt high, and it ſhall bring thee more profit then gold.

Or, giue almes ſecretly.

12 Laye vp thine *almes in thy ſecrete chambers, and it ſhall keepe thee from all affliction.

Tob. 4.8. 9. 10.

13 *A mans almes is as a purſe with him, and ſhall keepe a mans fauour as the apple of the eye, & afterwarde ſhall it aryſe, & pay euery man his rewarde vpon his head.}

14 It ſhall fight for thee againſt thine enemies, better then the ſhielde of a ſtrong man, or ſpeare of the mightie.

Of ſuretiſhip.

15 An honeſt man is ſuretie for his neighbour: but he that is impudẽt, forſaketh him.

16 Forget not the friendſhip of thy suretie: for he hath laide his life for thee.

a As he is a foole yͭ is ſuretie for euery man: ſo is he vngodly that in no wiſe will be ſurety for anie man.

17 The wicked deſpiſeth the good deede of his ſuretie.

18 The wicked will not become ſuretie: and he that is of an vnthankeful minde, forſaketh him that deliuered him.

19 {Some man promiſeth for his neyghbour: and when he hath loſt his honeſtie, he will forſake him.}

20 Suretiſhippe hath deſtroyed many a rich man, and remoued them as the waues of the ſea: mightie men hath it driuen away from their houſes and cauſed them to wander among ſtrange nations.

21 A wicked man tranſgreſſing the commandementes of the Lorde, ſhall fall into ſuretyſhippe: and hee that medleth much with other mens buſineſſe, is intangled in controuerſies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy ſelfe fall not.

Chap. 39. 26.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy ſhame.

Sober liuing.

24 The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the houſe ſpeake not euill of thee.

26 For it is a miſerable life to goe from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

27 Thou ſhalt lodge and feede vnthankfull men, and after ſhalt haue bitter wordes for the ſame, ſaying,

28 Come, thou ſtranger, and prepare the table, and feede me of that thou haſt readie.

29 Giue place, thou ſtranger, to an honourable man: my brother commeth to bee lodged, and I haue neede of mine houſe.

30 These things are heauie to a man that hath vnderſtanding, the vpbraydinge of the houſe, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a ſorowfull life. 22 Of the ioy and ſorowe of the heart.

Prou. 13.24. & 23.13.

HE that loueth his ſonne, *cauſeth him oft to feele the rodde, that hee may haue ioy of him in the ende.

2 He that chaſtiſeth his ſonne, ſhall haue ioy in him, and ſhall reioyce of him among his acquaintance.

Deut. 6.

3 Hee that *teacheth his ſonne, grieueth the enemie, and before his friendes hee ſhall reioyce of him.

4 Though his father die, yet is hee as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he ſawe him, and had ioy in him, and was not ſory in his death, {neither was he aſhamed before his enemies.}

6 He left behind him an auenger againſt his enemies, and one that ſhoulde ſhewe fauour vnto his friendes.

7 He that flattereth his ſonne, bindeth vp his woundes, and his heart is grieued at euery crie.

8 An vntamed horſe will bee ſtubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy ſonne delicately, he ſhall make thee afraide: and if thou play with him, he ſhall bring thee to heauines.

10 Laugh not with him, leſt thou bee ſorie with him, and leſt thou gnaſh thy teeth in the ende.

Chap. 7. 23.

11 *Giue him no libertie in his youth, and winke not at his folie.

12 Bow downe his necke while he is yong, & beate him on the ſides, while he is a childe, leſt he waxe ſtubburne, and bee diſobedient vnto thee, and ſo bring ſorow to thine heart.

13 Chaſtiſe thy childe, & be diligent therein, leſt his ſhame grieue thee.

The value of health.

14 ¶ Better is the poore, being whole and ſtrong, then a rich man that is afflicted in his bodie.

15 Health and ſtrength is aboue all golde, and a whole bodie aboue infinite treaſure.

16 There is no riches aboue a ſounde body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, ⌈and long reſt,⌉ then continuall ſickneſſe.

a Like as meate that is ſet vpon ẏ graues of dead men is vnprofitable for that they eate it not: euen ſo knowledge in him that openeth not his mouth to vtter it is vnprofitable.

18 a The good thinges that are powred on a mouth ſhut vp, are as meaſes of meate ſet vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate, nor ſmell: ſo is he that is perſecuted of the Lord, ⌈and beareth the reward of iniquitie.⌉

20 He ſeeth with his eyes, & groneth like * a gelded man, that lieth with a virgin and ſigheth.

Chap. 41.14.

21 * Giue not ouer thy minde to heauineſſe, and vexe not thy ſelfe in thine owne counſell.

22 The ioy of the heart is the life of man, and a mans gladneſſe is the prolonging of his dayes.

Chap. [illegible] Prou. [illegible] & 15.13. & 17.22.

23 Loue thine owne ſoule, and comfort thine heart: driue ſorowe farre from thee: for ſorowe hath ſlaine many, and there is no profite therein.

24 Enuie and wrath ſhorten the life, and carefulneſſe bringeth age before the time.

25 A noble and good heart wil haue conſideration of his meate and diet.

CHAP. XXXI.

Of couetouſneſſe. 2 Of them ẏ take paine to gather riches. 8 The prayſe of a rich man without a faute. 12 We ought to flee drunkenneſſe and folowe ſoberneſſe.

‖ Couetouſnes. 1 Tim. 6.9, 10.

Waking after * riches pineth away the body, & the care thereof driueth away ſleepe.

2 This waking care breaketh the ſleepe, as a great ſickneſſe breaketh the ſleepe.

3 The riche hath great labour in gathering riches together, and in his reſt he is filled with pleaſures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is ſtill poore.

5 He that loueth gold, ſhall not be iuſtified, and hee that followeth corruption, ſhall haue ynough thereof.

Chap. 8.2.

6 * Many are deſtroyed by the reaſon of golde, and haue founde their deſtruction before them.

7 It is as a ſtumbling blocke vnto them that ſacrifice vnto it, and euery foole is taken therewith.

Luk. 6.24.

8 Bleſſed is the * riche which is founde without blemiſh, and hath not gone after gold, ⌈nor hoped in money and treaſures.⌉

9 Who is he, and we will commend him: for wonderfull things hath he done among his people.

10 Who hath bene tried thereby, & found perfit? let him bee an example of glory. Who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therfore ſhal his goods be ſtabliſhed, and the congregatiõ ſhal declare his almes.

Temperance.

12 If thou ſit at a coſtlie table, open not thy mouth wide vpon it, and ſay not, Behold much meate.

13 Remember ẏ an euill eye is a ſhrewe: and what thing created is worſe then a wicked eye? for it weepeth for euery cauſe.

14 Stretch not thine hand whereſoeuer it looketh, & thruſt it not with it into ẏ diſhe.

15 Conſider by thy ſelfe him that is by thee, and marke euery thing.

16 Eate modeſtly that which is ſet before thee, and deuoure not, leſt thou be hated.

17 Leaue thou off firſt for nurtours ſake, and be not inſatiable leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

Chap. 37.

19 * Howe litle is ſufficient for a man well taught? and thereby hee belcheth not in his chamber, ⌈nor feeleth any payne.⌉

20 A wholeſome ſleepe commeth of a temperate bellie: hee riſeth vp in ẏ morning, and is well at eaſe in him ſelfe: but paine in watching and cholerike diſeaſes, and pangs of the belly are with an vnſatiable man.

a This counſell only concerning ẏ health of the body, is here giuen [illegible]

21 If thou haſt bene forced to eate, ariſe, goe foorth, a vomit, and then take thy reſt: ⌈ſo thou ſhalt bring no ſickneſſe vnto thy body.⌉

22 My ſonne, heare mee, and deſpiſe mee not, & at the laſt thou ſhalt finde as I haue tolde thee: in al thy workes be quicke, ſo ſhal there no ſickneſſe come vnto thee.

23 * Who ſo is ‖ liberall in his meate, men ſhall bleſſe him: and the teſtimonie of his honeſtie ſhalbe beleeued.

24 But againſt him that is a nigarde of his meat the whole citie ſhal murmure: the teſtimonies of his nigardneſſe ſhalbe ſure.

25 Shewe not thy valiantneſſe in wine: for * wine hath deſtroyed many.

26 The fornace proueth the edge in the tempering: ſo doeth wine the heartes of the proude by drunkenneſſe.

Luk. 21. 34.

‖ Liberall.

27 * Wine ſoberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made ⌈from the beginning⌉ to make men glad, ⌈and not for drunkenneſſe.⌉ Wine meaſurably drunken and in time, bringeth gladneſſe and cherefulnes of the minde.

29 But wine drunken with exceſſe, maketh bitterneſſe of minde with braulings and ſcouldings.

30 Drunkenneſſe increaſeth the courage of a foole, till he offende: it diminiſheth his ſtrength and maketh woundes.

31 *Rebuke not thy neighbour at þ wine, and deſpiſe him not in his mirth: giue him no deſpitefull wordes, and preſſe not vpon him with contrary words. Chap.[illegible]

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient ſpeake. 14 To giue thankes after the repaſt. 15 Of the feare, faith and confidence in God.

IF thou be made the maſter of the feaſt, lift not thy ſelfe vp, but be among them, as one of the reſt: take diligent care for them, and ſo ſit downe. [illegible]

2 And when thou haſt done all thy duetie, ſit downe, that thou mayeſt bee mery with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with ſounde iudgement, and hinder not muſicke.

4 Powre not out wordes, where there is no audience, *and ſhewe not forth wiſdome out of time. Eccluſ.1.7. chap.20.7.

5 The conſent of muſicians at a banket is as a ſignet of carbuncle ſet in golde.

6 And as the ſignet of an emeraude well trimmed with gold, ſo is the melodie of muſicke in a pleaſant banket.

7 {Giue eare, and be ſtil, and for thy good behauiour thou ſhalt be loued.}

8 Thou that art yong, ſpeake if neede be, and yet ſcarſely when thou art twiſe aſked.

9 Comprehend much in fewe words: {in many things be as one that is ignorant:} be as one that vnderſtandeth, and yet holde thy tongue.

10 If thou bee among *great men, compare not thy ſelfe vnto them: and when an elder ſpeaketh babble not much. Iob 32.6.

11 Before the thunder goeth lightning, and before a ſhamefaſt man goeth fauour.

12 Stand vp betimes, and be not the laſt: but get thee home without delay,

13 And there take thy paſtime, and doe what thou wilt, ſo that thou doe none euill, or vſe proude words.

14 But aboue all things, giue thankes vnto him that hath made thee, and repleniſhed thee with his goods.

15 ¶ Who ſo feareth the Lorde, will receiue his doctrine, and they that riſe early, ſhall finde fauour.

16 He that ſeeketh the Lawe, ſhall be filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, ſhall finde that which is righteous, and ſhall kindle iuſtice as a light.

18 An vngodly man will not bee reformed, but findeth out excuſes according to his will.

19 A man of vnderſtanding deſpiſeth not counſell: but a lewde and proude man is not touched with feare, euen whē he hath done raſhly.

20 {My ſonne,} doe nothing without aduiſement: ſo ſhall it not repent thee after the deede.

21 Goe not in the way where thou mayeſt fall, nor where thou mayeſt ſtumble among the ſtones, neither truſt thou in the way that is playne.

22 And beware of thine owne children, {and take heede of them that be thine owne houſhold.}

23 In euery good worke be of a faithfull heart: for this is the keeping of the commandements.

24 Who ſo beleeueth in ‖ the Lorde, keepeth the commandements: and he that truſteth in the Lord, ſhall take no hurt. ‖Or, the Lawe.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The anſwere of the wiſe. 12 Man is in the hande of God as the clay is in the hande of the potter. [illegible] Of [illegible].

THere ſhal no euill come vnto him that ‖ feareth the Lord: but whē he is in tentation, he will deliuer him againe. ‖The feare of God.

2 A wiſe man hateth not the Lawe: but hee that is an hypocrite therein, is as a ſhip in a ſtorme.

3 A man of vnderſtanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the queſtion is made, prepare the anſwere, and ſo ſhalt thou be heard: be ſure of the matter, and ſo anſwere.

5 The heart of the *fooliſh is like a cartwheele: and his thoughtes are like a rolling axeltree. Chap.21.16.

6 As a wilde horſe neyeth vnder euery one that ſitteth vpon him, ſo is a ſcornefull friende.

7 Why doeth one day excell another, ſeeing that the lyght of the dayes of the yeere come of the ſunne?

8 The knowledge of the Lord hath parted them aſunder, and hee hath by them diſpoſed the times and ſolemne feaſtes.

9 Some of thē hath he choſen and ſanctified, and ſome of them hath hee put among the dayes to number.

10 And all men are of the *grounde, and Adam was created out of the earth: but the Lorde hath diuided them by great knowledge, and made their wayes diuerſe. Gen.1.27. & 2.7.

11 Some of them hath he bleſſed and exalted, and ſome of them hath hee ſanctified, and appropriate to him ſelfe: but ſome

of them hath hee curſed, and brought them lowe, and put them out of their eſtate.

Esa.45.9. Rom.9.20, 21

12 *As the clay is in the potters hand, to order it at his pleaſure, ſo are men alſo in the hande of their Creator, ſo that hee may reward them as liketh him beſt.

13 Againſt euill is good, and againſt death is life: ſo is the godly againſt the ſinner, and the vngodly againſt the faithfull.

14 So in all the workes of the moſt High thou maiſt ſee that there are euer two, one againſt another.

15 ¶ I am awaked vp laſt of all, as one that gathereth after them in the vintage. In the bleſſing of the Lorde I am increaſed, and haue filled my winepreſſe, like a grape gatherer.

Chap.24. 34.

16 *Beholde, howe I haue not laboured onely for my ſelfe, but for all them that ſeeke knowledge.

17 Heare me, O ye great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy ſonne and wife, thy brother & friend, power ouer thee while thou liueſt, and giue not away thy ſubſtance to another, leaſt it repent thee, and thou intreat for the ſame againe.

19 As long as thou liueſt, and haſt breath, [a]giue not thy ſelfe ouer to any perſon.

[a] That is, let no man vſe thee as his ſeruāt, whō thou haſt cōmitted all thy goodes into his hande.

20 For better it is that thy children ſhould pray vnto thee, then ỹ thou ſhouldeſt looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer ſtayned.

22 At the time when thou ſhalt ende thy dayes, and finiſh thy life, diſtribute thine inheritance.

23 ¶ The fodder, the whip and the burden belong vnto the aſſe: and meate, correction and worke vnto thy ſeruant.

24 If thou ſet thy ſeruant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeeke libertie.

25 The yoke and the whip bowe downe the hard necke: ſo tame thine euill ſeruant with the whippes and correction.

26 Sende him to labour, that he go not idle: for idlenes bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

b Howe ſlaues were ordered in old time.

28 But be not exceſſiue toward any, and without diſcretion do nothing.

Chap.7.20.

29 *If thou haue a faythfull ſeruant, let him be vnto thee as thine owne ſoule: for in blood haſt thou gotten him. If thou haue a ſeruant, intreat him as thy brother: for thou haſt neede of him, as of thy ſelfe. If thou intreate him euill, and he runne away, wilt thou ſeeke him?

CHAP. XXXIIII.

Of dreames. 13 The prayſe of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doeth not alowe the workes of an vnfaithfull perſon.

THe hope of a fooliſh mā is vaine & falſe, & dreames make fooles to haue winges.

Dreames

2 Who ſo regardeth dreames, is like him that will take holde of a ſhadow, and follow after the winde.

3 Euen ſo is it with the appearings of dreames, as the likenes of a face is before an other face.

4 Who can be clenſed by the vncleane? or what trueth can be ſpoken of a liar?

5 Southſayinges, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantaſies, is as a woman that trauaileth.

6 Where as ſuch viſions come not of the moſt High to trie thee, ſet not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their truſt therin.

8 The Lawe ſhalbe fulfilled without lies, and wiſedome is ſufficient to a faithfull mouth: } what knowledge hath hee that is not tried? {

9 A man that is inſtructed, vnderſtandeth much, & he that hath good experience, can talke of wiſedome.

10 He that hath no experience, knoweth litle, and he that erreth is full of craft.

11 When I wandred to and fro I ſawe many things, and mine vnderſtanding is greater then I can expreſſe.

12 I was ofttimes in daunger of death, yet I was deliuered by theſe things.

13 ¶ The ſpirit of thoſe that feare the Lord, ſhal liue: for their hope is in him that can helpe them.

The feare of the Lord.

14 Who ſo feareth the Lord feareth no man, neither is afraid: for he is his hope.

15 Bleſſed is the ſoule of him that feareth the Lord: in whom putteth hee his truſt? Who is his ſtrength?

Psal.33.18

16 *For the eyes of the Lorde haue reſpect vnto them, that loue him: hee is their *mightie protection, and ſtrong grounde, a defence from the heat, and a ſhadow for the noone daye, a ſuccour from ſtumbling, and an helpe from falling.

17 He ſetteth vp the ſoule, and lighteneth the eyes: he giueth health, life and bleſſing.

18 ¶ He ỹ *giueth an offring of vnrighteous goods, offreth a mocking ſacrifice, & the giftes of ỹ vnrighteous pleaſe not him.

19 } But the Lorde is theirs onely that patiently

paciently abide him in the way of trueth and righteouſnes.⸣

⸢The offrings of the wicked and their prayer

20 The moſt high doth not alowe the offrings of the wicked,* neither is he pacified for ſinne by the multitude of ſacrifice.

Pro. 21.a.

21 Who ſo bringeth an offring of ẏ goods of the poore, doeth as one that ſacrificeth the ſonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

Deut. 24. 14,15 chap. 7. 20.

23 He that taketh away his neighbours liuing, ſlayeth him,* and he that defraudeth the labourer of his hyre, is a bloodſhedder.

24 ⸢When one buyldeth, and another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curſeth, whoſe voyce will the Lord heare?

Num. 19. 11,12

26 *He that waſheth himſelfe becauſe of a dead body, and toucheth it agayne, what auayleth his waſhing?

2.Pet. 2.20, 21,22.

27 *So is it with a man that faſteth for his ſinnes, and committeth them agayne: who will heare his prayer? or what doeth his faſting helpe him?

CHAP. XXXV.

1 Of true ſacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himſelfe.

1.Sam. 15. 22. Iere. 7. 3,5,6,7.

⸢True ſacrifices.

Whoſo keepeth the Lawe, * bringeth offrings ynow: he that holdeth faſt the commandementes, offreth an offring of ſaluation.

Phil. 4. 18

2 He that is thankfull to them that haue well deſerued, offreth fine flowre: * and hee that giueth almes ſacrificeth prayſe.

3 To depart from euill is a thankefull thing to the Lorde, and to forſake vnrighteouſnes, is a reconciling vnto him.

Exod. 23. 15 & 34. 20 deut. 16. 16

4 *Thou ſhalt not appeare emptie before the Lord.

5 For all theſe thinges are done becauſe of the commandement.

Gen. 4. 4.

6 *The offring of the righteous maketh the altar fat, and the ſmell thereof is ſweete before the moſt high.

7 The ſacrifice of the righteous is acceptable, and the remembrance thereof ſhal neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminiſh not the firſt fruits of thine hands.

2.Cor. 9. 7.

9 *In all thy gifts ſhew a ioyfull countenance, and dedicate thy tithes with gladnes.

Tob. 4. 8

10 Giue vnto the moſt high according as hee hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

11 For the Lord recompenceth, and will giue thee ſeuen times as much.

Leui. 22. 21, 22. deu. 15. 21

12 *Diminiſh nothing of thine offering: for he will not receiue it, and abſtaine from wrongfull ſacrifices: for the Lorde is the iudge, and regardeth no * mans perſon.

Deu. 10. 17. 2.Chro. 19. 7. Iob 34. 19. Wiſd. 6. 7. Act. 10. 34. Rom. 2. 11. Gala. 2. 6. Ephe. 6. 9. Colo. 3. 25. 1.Pet. 1. 17.

13 He accepteth not ẏ perſon of the poore, but he heareth the prayer of the oppreſſed.

14 He deſpiſeth not the deſire of the fatherles, nor the widowe, when ſhe powreth out her prayer.

15 Doeth not the teares runne downe the widowes cheekes? and her crye is againſt him that cauſed them: ⸢for from her cheekes doe they goe vp vnto heauen, and the Lorde which heareth them, doeth accept them.⸣

16 He that ſerueth the Lorde, ſhalbe accepted with fauour, and his prayer ſhall reache vnto the cloudes.

17 The prayer of him that humbleth him ſelfe, goeth thorowe the cloudes, and ceaſeth not till it come neere, and will not depart till the moſt high haue reſpect thereunto to iudge righteouſly, and to execute iudgement.

18 And the Lord will not bee ſlacke, nor the Almightie will tarie long from them, till he hath ſmitten in ſunder the loynes of the vnmercifull, and auenged him ſelfe of the heathen, till hee haue taken away the multitude of the cruell, and broken the ſcepter of the vnrighteous, till he giue euery mā after his workes, and rewarde them after their deuiſes, till hee haue iudged the cauſe of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguiſh and trouble! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the perſon of all faythfull men, againſt thoſe that perſecute his Church. 22 The prayſe of a good woman.

Haue mercie vpon vs, O Lorde God of all things, and behold vs, and ⸢ ſhewe vs the light of thy mercies.⸣

⸢Againſt the wicked.

2 And ſend thy feare ⸢among the natiōs, which ſeeke not after thee, that they may knowe that there is no GOD but thou, and that they may ſhewe thy wonderous workes.⸣

Iere. 10. 25.

3 Lift vp thine *hande vpon the ſtrange nations, that they may ſee thy power.

4 As thou art ſanctified in vs before thē, ſo be thou magnified amōg them before vs.

5 That they may knowe thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renue the ſignes, and change the won-

ders: ſhewe the glory of thine hand, and thy right arme, that they may ſhewe foorth thy wonderous actes.

7 Raiſe vp thine indignation, and powre out wrath: take away the aduerſarie, and ſmite the enemie.

8 Make the time ſhort: remember thine othe, that thy wonderous woorkes may be prayſed.

9 Let the wrath of the fire conſume them that eſcape, and let thẽ periſh that oppreſſe the people.

10 Smite in ſunder the heads of the princes that be our enemies, and ſaye, There is none other but we.

⌈A prayer for the godly.

11 Gather all the tribes of Iacob together, ⌈that they may knowe that there is none other God but onely thou, & that they may ſhewe thy wonderous woorkes, ⌉ and inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, & vpon Iſrael, *whom ỹ haſt likened to a firſt borne ſonne.

Exod.4.22.

13 Oh, bee mercifull vnto Ieruſalem the citie of thy Sanctuarie, the citie of thy reſt.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnes vnto thoſe that thou haſt poſſeſſed from the beginning, and rayſe vp the prophecies that hath bene ſhewed in thy Name.

16 Rewarde thẽ that waite for thee, that thy Prophets may be found faithfull.

17 O Lorde, heare the prayer of thy ſeruants according to the *bleſſing of Aaron ouer thy people, ⌈and guide thou vs in ỹ way of righteouſneſſe⌉ that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

Num.6.23.

18 ¶ The bellie deuoureth all meats, yet is one meate better then another.

19 As the throte taſteth veniſon, ſo doeth a wiſe minde diſcerne falſe words.

20 A froward heart bringeth griefe, but a man of experience will reſiſt it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman chereth the face, and a man loueth nothing better.

23 If there be in her tongue gentleneſſe, meekenes, and wholſome talke, then is not her huſbande like other men.

24 Hee that hath gotten a ⌈vertuous⌉ woman, hath begun to get a poſſeſſion: ſhe is an helpe like vnto himſelfe, and a pillar to reſt vpon.

⌈The prayſe of a good woman.

25 Where no hedge is, there the poſſeſſiõ is ſpoyled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will truſt a thiefe that is alway readie and wandereth from towne to towne: and likewiſe him, that hath no reſt, and lodgeth, whereſoeuer the night taketh him?

CHAP. XXXVII.

1 How a man ſhould know friends and counſellers. 12 To keepe his companie that feareth God.

Euerie friend ſayeth, I am a *friend vnto him alſo: but there is ſome friend, which is onely a friend in name.

*Or friendſhip.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked preſumption, from whence art thou ſprong vp to couer the earth with deceite?

4 *There is ſome companion which in proſperitie reioyceth with his friend, but in the time of trouble he is againſt him.

Chap.6.10.

5 There is ſome companion that helpeth his friend for the bellies ſake, and taketh vp the buckler againſt the enemie.

6 Forget not thy friend in thy mind, and thinke vpon him in thy riches.

7 Seeke no counſell at him of whome thou art ſuſpected, and diſcloſe not thy counſell vnto ſuch as hate thee.

Or whom wee ſhould take counſell. [illegible]

8 *Euerie counſeller prayſeth his owne counſell: but there is ſome that counſelleth for himſelfe.

9 Beware of the counſeller, and be aduiſed afore what neede he hath: for he will counſell for himſelfe, leaſt he caſt the lot vpon thee,

Or, what neede he hath.

10 And ſay vnto thee, Thy way is good, and afterwarde he ſtande againſt thee, and looke what ſhall become of thee.

11 ⌈Aſke no counſell for religion of him, that is without religion, nor of iuſtice of him that hath no iuſtice, ⌉ nor of a woman touching her of whome ſhee is ielous, nor of a cowarde in matters of warre, nor of a marchant cõcerning exchange, nor of a byer for the ſale, nor of an enuious man touching thankefulneſſe, nor of the vnmercifull touching kindneſſe, nor of an vnhoneſt man of honeſtie, ⌉ nor of the ſlouthfull for anie labour, nor of an hireling for the finiſhing of a woorke, nor of an idle ſeruant for much buſineſſe: hearken not vnto theſe in anie matter of counſell.

12 But bee continuall with a godly man whom thou knoweſt to keepe the commandements of the Lord, whoſe minde is according to thy minde, and is ſorie for thee when thou ſtumbleſt.

13 Take counſell of thine owne heart:

for there is no man more faithfull vnto thee, then it.

14 For a mans minde is ſometime more accuſtomed to ſhew more then ſeuen watchmen that ſit aboue in an high towre.

15 And aboue all this praye to the moſt High, that he will direct thy way in trueth.

16 Let reaſon go before euery enterpriſe, and counſell before euery action.

17 ¶ The changing of the countenance is a ſigne of the changing of the heart: foure things appeare, good and euill, life & death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath inſtructed many, and yet is vnprofitable vnto him ſelfe.

19 Some man wil be wiſe in wordes, and is hated, yea, he is deſtitute of all foode,

Or, wiſdome

20 Becauſe grace is not giuen him of the Lord: for he is deſtitute of all wiſedome.

21 An other is wiſe for him ſelfe, and the fruites of vnderſtanding are faithfull in his mouth.

22 A wiſe man inſtructeth his people, and the fruits of his wiſedome faile not.

23 A wiſe man ſhall bee plenteouſly bleſſed, and all they that ſee him, ſhall thinke him bleſſed.

24 The life of man ſtandeth in the number of dayes: but the dayes of Iſrael are innumerable.

25 A wiſe man ſhal obteine credit among his people, and his name ſhalbe perpetuall.

26 My ſonne, proue thy ſoule in thy life, and ſee what is euill for it, and permit it not to doe it.

27 For all things are not profitable for al men, neither hath euery ſoule pleaſure in euery thing.

28 Be not griedie in all delites, and bee not too haſtie vpon all meates.

¶ Of temperance.

29 *For exceſſe of meates bringeth ſickenes, and gluttony commeth into cholericke diſeaſes.

30 By ſurfet haue many periſhed: but he that dieteth himſelfe, prolongeth his life.

Or, taketh heede.

CHAP. XXXVIII.

1 A Phyſition is commendable. 16 To bury the dead. 24 The wiſedome of him that is learned.

¶ Of phyſitions & phyſicke.

HOnour the Phyſition with that honour that is due vnto him, becauſe of neceſſitie: for the Lorde hath created him.

2 For of the moſt high commeth healing, and he ſhall receiue gifts of the King.

3 The knowledge of the Phyſition lifteth vp his head, and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wiſe, will not abhorre them.

5 *Was not the water made ſweete with wood, that men might know the vertue thereof?

Exod.15.25.

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With ſuch doth hee heale men, and taketh away their paines.

8 Of ſuch doeth the apothecarie make a confection, and yet hee can not finiſh his own works: for of the Lord commeth proſperitie and welth ouer all the earth.

9 My ſonne, faile not in thy ſicknes, but *pray vnto the Lord, and he will make thee whole.

Eſa.38.2,5.

10 Leaue off from ſinne, and order thine handes aright, and clenſe thine heart from all wickednes.

11 Offer ſweete incenſe, and fine flowre for a remembrance: make the offring fat, for thou art not the first giuer.

God beſtoweth firſt his benefites and we muſt remember a portion thereof to ſuch vſes as hee appointeth.

12 Then giue place to the Phyſition: for the Lord hath created him: let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that their enterpriſes may haue good ſucceſſe.

14 For they alſo ſhall pray vnto the Lord, that he would proſper that, which is giuen for eaſe, & their phyſicke for the prolonging of life.

15 Hee that ſinneth before his maker, let him fall into the hands of the Phyſition.

16 My ſonne, *powre foorth teares ouer the dead, and beginne to mourne, as if thou haddeſt ſuffred great harme thy ſelf, & then couer his body according to his appointment, and neglect not his buriall.

Chap.22.11. ¶ Of mourning.

Or, the cuſtome

17 Make a grieuous lamentation, and be earneſt in mourning, and vſe lamentation as he is worthy, and that, a day or two, leaſt thou be euil ſpoken of, and then comfort thy ſelfe for thine heauines.

18 *For of heauines commeth death, and the heauines of the heart breaketh the ſtrength.

Pro.15.13 & 17.22.

19 Of the affection of the heart commeth ſorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the laſt end.

21 Forget it not: for there is no turning againe: thou ſhalt do him no good, but hurt thy ſelfe.

22 Remember his iudgement: thine alſo ſhall be likewiſe, vnto me yeſterday, and vnto thee to day.

23 *Seeing the dead is at reſt, let his remembrance

2.Sam.12.23.

membrance reſt, and comfort thy ſelf againe for him, when his ſpirite is departed from him.

24 ¶ The wiſedome of a learned man commeth by vſing wel his vacant time: and he that ceaſeth from his owne matters and labour, may come by wiſedome.

25 How can he get wiſedome that holdeth the plough, and hee that hath pleaſure in the goade and in driuing oxen, and is occupied in their labours, and talketh but of yͤ breed of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, & workemaſter that laboureth night and day: and they that cut, and graue ſeales, and make ſundrie diuerſities, and giue them ſelues to counterfait imagerie, & watch to performe the worke.

28 The ſmith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his fleſh, & he muſt fight with the heat of the fornace: the noyſe of the hammer is euer in his eares, and his eyes looke ſtill vpon yͤ thing yͭ he maketh: he ſetteth his minde to make vp his workes: therefore hee watcheth to poliſh it perfitly.

29 So doeth the potter ſit by his work: he turneth the wheele about with his feete: he is carefull alway at his worke, and maketh his worke by number.

30 He faſcioneth the clay with his arme, and with his feete hee tempereth the hardnes thereof. his heart imagineth how to couer it with lead, and his diligence is to clenſe the ouen.

31 All theſe hope in their hands, and euery one beſtoweth his wiſdome in his work.

32 Without theſe can not the cities bee mainteined, nor inhabited nor occupied.

33 And yet they are not aſked their iudgemēt in the counſell of the people, neither are they hie in the congregation, neither ſit they vpon the iudgement ſeates, nor vnderſtand the order of iuſtice. they can not declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they mainteine the ſtate of the worlde, and their deſire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wiſe man. 16 The workes of God. [illegible] Unto the good, good things profit but vnto the euil euen good things are euil.

Of true wiſdome

He onely that applieth his minde to the Lawe of the moſt high, & is occupied in the meditation thereof, ſeeketh out the wiſdome of all the ancient, and exerciſeth him ſelfe in the propheſies.

2 He keepeth the ſayings of famous mē, & entreth in alſo to the ſecretes of darke ſentences.

3 Hee ſeeketh out the myſterie of graue ſentences, and exerciſeth him ſelfe in darke parables.

4 Hee ſhall ſerue among great men & appeare before the prince: hee ſhall trauaile through ſtrange countries: for he hath tried the good and the euil among men.

5 He wil giue his heart to reſort early vnto the Lord that made him, and to pray before the moſt high, and wil open his mouth in prayer, and pray for his ſinnes.

6 When the great Lorde will, hee ſhalbe filled with the Spirit of vnderſtanding, that hee may powre out wiſe ſentences, and giue thankes vnto the Lorde in his prayer.

7 Hee ſhall direct his counſell, & knowledge: ſo ſhall he meditate in his ſecrets. [illegible]

8 He ſhall ſhewe forth his ſcience & learning, and reioyce in the Law and couenant of the Lord.

9 Many ſhall commend his vnderſtanding, & his memorie ſhal neuer bee put out, nor depart away: but his name ſhall continue from generation to generation.

10 *The congregation ſhall declare his wiſedome, and ſhew it. [illegible]

11 Though he bee dead, hee ſhall leaue a greater fame then a thouſand: and if he liue ſtil, he ſhall get the ſame.

12 Yet will I ſpeake of mo things: for I am full as the moone.

13 Hearken vnto me, ye holy children, & bring forth fruit, as the roſe that is planted by the brookes of the field,

14 And giue yee a ſweete ſmell as incenſe, and bring foorth flowres as the lilie: giue a ſmell and ſing a ſong of prayſe: bleſſe the Lord in all his workes. [illegible]

15 Giue honour vnto his Name, & ſhew foorth his prayſe with the ſonges of your lippes, and with harpes, and ye ſhall ſaye after this maner,

16 *All the workes of the Lorde are exceeding good, and all his commaundements are done in due ſeaſon. [illegible]

17 And none may ſay, What is this? Wherfore is that? for at time conuenient they ſhall all bee ſought out: at his commaundement the water ſtoode as an heape, and at the worde of his mouth yͤ waters gathered them ſelues.

18 His whole fauour [appeared] by his commaundement, and none can diminiſh that

which he will ſaue.

19 The workes of al fleſh are before him, and nothing can be hid from his eyes.

20 Hee ſeeth from euerlaſting to euerlaſting, and there is nothing wonderfull vnto him.

21 A man neede not to ſay, What is this? Wherefore is that? for hee hath made all things for their owne vſe.

22 His bleſſing ſhall runne ouer as the ſtreame, and moyſten the earth like a flood.

23 As hee hath turned the waters into saltnes, ſo ſhall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iuſt, ſo are they ſtumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euill things for the ſinners.

Chap.29.21. 26 *The principall things for the whole vſe of mans life is water, fyre, and yron, and ſalt, and meale, wheat and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All theſe thinges are for good to the godly: but to the ſinners they are turned vnto euill.

28 There be ſpirits that are created for vengeance, which in their rigour lay on ſure ſtrokes: in the time of deſtruction they ſhew foorth their power, and accompliſh yͤ wrath of him that made them.

Chap.40.9.10. 29 *Fire, and hayle, and famine, & death: all theſe are created for vengeance.

30 The teeth of wilde beaſtes, and the ſcorpions, and the ſerpents, and the ſworde execute vengeance for the deſtruction of the wicked.

31 They ſhalbe glad to do his commandements: and when neede is, they ſhalbee ready vpon earth: and when their houre is come, they ſhall not ouerpaſſe the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on theſe thinges, and haue put thē in writing.

Gen.1.31. 33 *Al the workes of the Lord are good, and hee giueth euery one in due ſeaſon, and when neede is:

34 So that a man neede not to ſay, This is worſe then that: for in due ſeaſon they are all worthy prayſe.

35 And therefore praiſe the Lorde with whole heart and mouth, and bleſſe yͤ Name of the Lord.

CHAP. XL.

1 Many miſeries in mans life. 4 Of the bleſſing of the righteous and prerogatiue of the feare of God.

GReat trauail is created for all men, & an heauie yoke vpon the ſonnes of Adam from yͤ day that they goe out of their mothers wombe, til the day that they returne to the mother of all things, The miſeries of mans life.

2 | Namely their thoughts, and feare of the heart, and their imagination of yͤ things they wayte for: and the day of death,

3 From him that ſitteth vpon the glorious throne, vnto him that is beneath in the earth and aſhes:

4 From him that is clothed in blew ſilk, and weareth a crowne, euen vnto him that is clothed in ſimple linnen.

5 Wrath and enuie, trouble, and vnquietnes and feare of death, and rigour, & ſtrife, & in the time of reſt the ſleepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his reſt, and afterward in ſleeping hee is as in a watchtowre in the day: hee is troubled with the viſions of his heart, as one that runneth out of a battell.

7 And when all is ſafe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all fleſh, both man and beaſt, but ſeuen folde to the vngodly:

9 Moreouer, *death and blood, and ſtrife, and ſworde, oppreſſion, famine, deſtruction, and puniſhment. Chap.39.29.30.

10 These thinges are all created for the wicked, and for their ſakes came the *flood alſo. Gen.7.21.

11 *All things that are of the earth, ſhall turne to earth againe: and they that are of yͤ *waters, ſhall returne into the ſea. Gen.3.19. chap.41.10. Eccles.1.7

12 ¶ All bribes and vnrighteouſnes ſhalbe put away: but || faithfulnes ſhall endure for euer. || Faithfulnes.

13 The ſubſtance of the vngodly ſhalbe dried vp like a riuer, and they ſhall make a ſound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the tranſgreſſours ſhal come to naught.

15 The children of the vngodly ſhall not obtaine many branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender ſtalke by what water ſoeuer it be or water banke, it ſhalbee pulled vp before all other herbes.

17 ¶ Friendlines is as a moſt plentifull garden of pleaſure, and mercie endureth for euer.

18 *To labour & to be content with that a man hath is a ſweete life: but hee that findeth a treaſure, is aboue them both. Phil.4.11. 1.Tim.6.6.

19 Children, and the building of the citie maketh a perpetuall name: but an honeſt woman is counted aboue them both.

20 Wine and muſike reioyce the heart: but the loue of wiſedome is aboue thẽ both.

21 The pipe and the pſalterion make a ſweete noyſe: but a pleſant tongue is aboue them both.

22 Thine eye deſyreth fauour & beautie: but a greene ſeede time, rather then them both.

23 A friende, and companion come together at opportunitie: but aboue them both is a wife with her huſband.

24 Friendes and helpe are good in the time of trouble, but almes ſhal deliuer more then them both.

25 Golde and ſiluer faſten the feete: but counſel is eſteemed aboue them both.

26 Riches & ſtrength lift vp the mynde: but the feare of the Lord is aboue thẽ both: there is no want in the feare of the Lorde, & it needeth no helpe.

27 The feare of the Lord is a pleaſaunt garden of bleſſing, and there is nothing ſo beautifull as it is.

28 ¶ My ſonne, lead not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on an other mans table, is not to bee counted for a life: for hee tormenteth himſelfe after other mens meat: but a wiſe man and well nourtured, wil beware thereof.

30 Begging is ſweete in the mouth of the vnſhamefaſt, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death, 3 Death is not to be feared. 8 A curſe vpon them that forſake the Lawe of God. 12 Good name and fame 14 An exhortation to giue heede vnto wiſedome. 17 Of what thinges a man ought to be aſhamed.

Of death.

O Death, howe bitter is the remembrance of thee to a man that liueth at reſt in his poſſeſſions, vnto the man that hath nothing to vexe him, and that hath proſperitie in all things yea, vnto him that yet is able to receiue meate.

2 O death, how acceptable is thy iudgement vnto the needefull, & vnto him whoſe ſtrength faileth, and that is nowe in the laſt age, and is vexed with all thinges, and to him that deſpaireth, and hath loſt patience'

3 Feare not the iudgement of death: remember them that haue bene before thee, & that come after: this is the ordinance of the Lorde ouer all fleſh.

4 And why wouldeſt thou be againſt yͤ pleaſure of the moſt high: whether it bee tenne or an hundreth, or a thouſand yeres, there is no defence for life againſt yͤ graue.

5 ¶ The children of the vngodly are abominable children, and ſo are they yͭ keepe companie with the vngodly.

6 The inheritance of vngodly children ſhall periſh, and their poſteritie ſhall haue a perpetuall ſhame.

7 The children complayne of an vngodly father, becauſe they are reproched for his ſake.

8 Wo be vnto you, O ye vngodly, which haue forſaken the Lawe of the moſt high GOD: for though you increaſe, yet ſhall you periſh.

9 If ye be borne, ye ſhalbe borne to curſing: if ye die, the curſe ſhalbe your portion.

10 *All that is of the earth, ſhall turne to earth agayne: ſo the vngodly goe from the curſe to deſtruction.

Chap.40.11

11 Though men mourne for their body, yet the wicked name of the vngodly ſhalbe put out.

12 Haue regard to thy name: for that ſhal continue with thee aboue a thouſande treaſures of golde.

13 A good life hath the dayes numbred: but a good name endureth euer.

A good name

14 My children, keepe wiſdome in peace: *for wiſedome that is hid, and a treaſure that is not ſeene, what profite is in them both?

Cha.20.29

15 A man that hideth his fooliſhnes, is better then a man that hideth his wiſdome.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to bee aſhamed: neither are all things alowed as faithfull in all men.

Of ſhamefaſtnes.

17 Be aſhamed of whoredome before father and mother: bee aſhamed of lies before the prince and men of authoritie:

18 Of ſinne before the iudge and ruler: of offence before the congregation and people: of vnrighteouſnes before a companion and friend,

19 And of theft before the place where thou dwelleſt, and before the trueth of God and his couenaunt: and to leane with thine elbowes vpon the bread, or to bee reproued for giuing or taking,

Or table.

20 And of ſilence vnto them that ſalute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinſman: or to take away a portion or a gift, or to be euil minded toward an other mans wife,

22 Or to ſollicite any mans mayde, or to ſtand by her bed, or to reproche thy friends with wordes,

23 Or to vpbraide when thou giueſt any thing, or to report a matter that thou haſt heard, or to reueile ſecret wordes.

24 Thus mayeſt thou wel be ſhamefaſt, and ſhalt finde fauour with all men.

CHAP. XLII.

1 The Lawe of God muſt be taught. 9 A daughter. 14 A woman. 18 God knoweth al thinges, yea, euen the ſecretes of thine heart.

*In what things we ought not to be aſhamed. If theſe things be not thou aſhamed, neither haue regarde to offende for any perſon:

2 Of the Lawe of the moſt high and his couenant, and of iudgement to iuſtifie the godlie:

3 Of the cauſe of thy companion, and of ſtrangers, or of diſtributing the heritage among friends:

4 To be diligẽt to keepe true balance, & weight, whether thou haue much or litle:

5 To ſell marchandiſe at an indifferent price, and to correct thy children diligently, and to beate an euill ſeruant to the blood:

6 To ſet a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight to put all in writing, both that that is giuen out, and that that is receiued a gaine:

8 To teach the vnlearned, and the vnwiſe, and the aged that contend againſt the yong: thus ſhalt thou be wel inſtructed, and approued of all men liuing.

[illegible] 9 ¶ The daughter maketh the father to watch ſecretly, and the carefulnes that he hath for her, taketh away his ſleepe in ye youth, leaſt ſhee ſhoulde paſſe the flower of her age: and when ſhee hath an huſbande, leaſt ſhe ſhould be hated:

10 In her virginitie, leaſt ſhee ſhoulde be defiled, or gottẽ with child in her fathers houſe, and, when ſhe is with her huſbande, leaſt ſhe miſbehaue her ſelfe: and when ſhee is married, leaſt ſhe continue vnfruitefull.

Cha. 26. 10. 11 *If thy daughter bee vnſhamefaſt, keepe her ſtraitly, leaſt ſhee cauſe thine enemies to laugh thee to ſcorne, and make thee a common talke in the citie & diffame thee among the people, and bring thee to publike ſhame.

Chap. 9. 8. 12 *Behold not euery bodies beautie, and companie not among women.

13 For as the moth commeth out of garments: *ſo doeth wickednes of ye woman. Gen. 3.

14 The wickednes of a man is better thẽ the good intreatie of a woman, to wit, of a woman that is in ſhame and reproche.

15 ¶ I will remember the workes of the Lorde, and declare the thing that I haue ſeene: by the worde of the Lorde are his workes.

16 The ſunne that ſhineth, looketh vpon all things and all the worke thereof is full of the glorie of the Lord.

17 Hath not the Lord appointed that his Saints ſhoulde declare all his wonderous workes, which the almightie Lorde hath ſtabliſhed to confirme all thinges by in his maieſtie?

18 He ſeeketh out the depth, & the heart, and hee knoweth their practiſes: for the Lorde knoweth all ſcience, and hee beholdeth the ſignes of the world.

19 He declareth the things that are paſt, and for to come, and diſcloſeth the pathes of things that are ſecret.

20 *No thought may eſcape him, neither may any word be hid from him. Iob 42. 4. dan. 2. 11.

21 He hath garniſhed ye excellent workes of his wiſedome, and he is from euerlaſting to euerlaſting, & for euer: vnto him may nothing be added, neither can he be miniſhed: hee hath no neede of any counſeler.

22 Oh, how delectable are all his works, and to bee conſidered euen vnto the ſparkes of fire!

23 They liue al, and endure for euer: and whenſoeuer neede is, they are all obedient.

24 They are all double, one againſt another: hee hath made nothing that hath any faute.

25 The one †commendeth the goodnes of the other, and who can bee ſatiſfied with beholding Gods glorie? Or, ſtabliſheth.

CHAP. XLIII.

The ſumme of the creation of the workes of God.

This high ornament the cleare firmament, the beautie of ye heauen ſo glorious to beholde, *The wonderfull workes of God.

2 The ſunne alſo, a marueilous inſtrument when it appeareth, declareth, at his going out, the worke of the moſt high.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The ſunne burneth the mountaines three times more then hee that keepeth a fornace with continual heate: it caſteth out the fierie vapours, & with ye ſhining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commaundement hee cauſeth it to runne haſtily.

6 *The moone alſo hath hee made to appeare according to her ſeaſon ye it ſhoulde bee a declaration of the time, and a ſigne for the world. Gen. 1. 16.

7 *The feaſtes are appointed by the moone: the light thereof diminiſheth vnto the end. Exod. 12. 2.

8 The moneth is called after the name thereof, and groweth wonderouſly in her changing.

9 It is a campe pitched on high, ſhining in the firmament of heauen: the beautie of heauen are the glorious ſtarres, and the ornament that ſhineth in the high places of the Lord.

10 By the commandement of the holy one they continue in their order, and fayle not in their watche.

Gen.9.13. 14. 11 ¶ *Looke vpon the raine bowe, and praiſe him that made it: very beautifull is it in the brightnes thereof.

Ez.40.13. 12 *It compaſſeth the heauen about with a glorious circle, and the handes of the most High haue bended it.

13 ¶ Through his commandement hee maketh the ſnowe to haſte, & ſendeth ſwiftly the lightning of his iudgement.

14 Therefore he openeth his treaſures, and the cloudes flie forth as the foules.

15 In his power hath he ſtrengthened the cloudes, and broken the hailſtones.

16 The mountaines leape at the ſight of him: the Southwinde bloweth according to his will.

17 The ſound of his thunder beateth the earth: ſo doth the ſtorme of the North: the whirlewinde alſo, as birdes that flie, ſcattereth the ſnowe, and the falling downe thereof is as the graſhoppers that light downe.

18 The eye marueileth at the beautie of the whitenes thereof, and the heart is aſtoniſhed at the raine of it.

19 He alſo powreth out the froſt vpon the earth like ſalt, and when it is froſen, it ſticketh on the toppes of pales.

20 When the cold North wind bloweth, an yce is froſen of the water, it abideth vpon all the gatherings together of water, & clotheth the waters as with a breaſtplate.

21 It deuoureth the mountaines, & burneth the wildernes, & deſtroyeth that that is greene, like fyre.

22 The remedie of al theſe is whẽ a cloud commeth haſtily, and when a dewe cõmeth vpon the heat, it refreſheth it.

23 By his word he ſtilleth the wind: by his counſell hee appeaſeth the deepe, & planteth ylandes therein.

24 They that ſayle ouer the ſea, tell of the perils thereof, and when we heare it w our eares, we marueile thereat.

25 For there be ſtrange, and wonderous workes, diuers maner of beaſtes, and the creation of whales.

26 Through him are all things directed to a good ende, & are ſtabliſhed by his word.

27 And when we haue ſpoken much, we cannot attaine vnto them: but this is the ſumme of all that he is all.

28 What power haue we to prayſe him? for he is aboue all his works.

29 The Lord is terrible, and very *great, Pſal.96.4.
and marueilous is his power.

30 Praiſe the Lord, and magnifie him as much as ye can, yet doeth hee farre exceede: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 *Who hath ſeene him that he might tel Iohn.1. 18.
vs? and who can magnifie him as he is? Pſal.106.2.

32 For there are hid yet greater things then theſe be, and we haue ſeene but a fewe of his workes.

33 For the Lord hath made all things, & giuen wiſdome to ſuch as feare God.

CHAP. XLIIII.

The prayſe of certaine holy men, Enoch, Noe, Abraham, Iſaac and Iacob.

LEt vs nowe commend the famous men, and our fathers, of whome we are begotten.

2 The Lord hath gotten great glorie by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, & were renowmed for their power, and were wiſe in counſell, and declared prophecies.

4 *They gouerned the people by coun- Exo.18.19
ſell and by the knowledge of learning meete for the people, in whoſe doctrine were wiſe ſentences.

5 They inuented the melodie of muſike, & expounded the verſes that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All theſe were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their praiſe ſhall be ſpoken of.

9 There are ſome alſo which haue no memorial, *and are periſhed, as though they Gen.5.24.
had neuer bene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whoſe righteouſnes hath not bene forgottẽ.

11 For whoſe poſteritie a good inheritance is reſerued, and their ſeede is conteyned in the couenant.

12 Their ſtocke is conteined in the couenant, and their poſteritie after them.

13 Their ſeede ſhal remaine for euer, and their praiſe ſhall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

Chap.39.10 15 *The people ſpeake of their wiſedome, and the congregation talke of their praiſe.

‖ Enoch. Gen.5.24 Hebr.11.5 16 ‖ *Enoch pleaſed the Lord God: therefore was he tranſlated for an example of repentance to the generations.

‖ Noe. Gen.6.9 & 7. Hebr.11.7 17 ‖ *Noe was found perfite, and in the time of wrath he had a rewarde: therefore was hee left as a remnant vnto the earth, when the flood came.

Gen.9.11 18 An euerlaſting couenant was made with him, that all fleſh ſhould *periſh no more by the flood.

‖ Abraham. Gen.12.2 & 15.5 17.4 19 ‖ Abraham was a *great father of many people: in glorie was there none like vnto him.

Gen.17.4 20 He kept the Lawe of the moſt High, & was in couenant with him, and he ſet the couenant *in his fleſh, and in tentation he was found faithfull.

Gen.22.16 17.18 & 26.4 21 Therefore he aſſured him by an *othe, that he would bleſſe the nations in his ſeed, and that hee woulde multiplie him as the duſt of the earth, and exalt his ſeede as the ſtarres, and cauſe them to inherite from ſea to ſea, and from the Riuer vnto the ende of the worlde.

Gen.26.3 ‖ Iſaac. 22 *With ‖ Iſaac did he confirme likewiſe for Abraham his fathers ſake, the bleſſing of all men, and the couenant,

‖ Iacob. † Or, gracious bleſſings. Gen.27.28 and 28. Gen.48.4 23 And cauſed it to reſt vpon the head of ‖ Iacob, and made himſelfe knowen by *his bleſſings, and gaue him an heritage and deuided his portions, *& parted them among the twelue tribes.

‖ Ioſeph. 24 And he brought out of him a ‖ mercifull man, which found fauour in the ſight of all fleſh.

CHAP. XLV.

The prayſe of Moyſes, Aaron, and Phinees.

‖ Moyſes. Exod.11.3 Num.12.7 AND ‖ Moyſes, the *beloued of GOD and men, brought hee forth, whoſe remembrance is bleſſed.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod.7.8.9 chapters. 3 By his woordes hee cauſed the wonders to ceaſe, and hee made him *glorious in the ſight of Kinges, and gaue him commandements for his people, and ſhewed him his glorie.

Numb.12.3 4 *He ſanctified him with faithfulneſſe, and meekenes, and choſe him out of all men.

Exod.19.9 5 Hee cauſed him to heare his voyce, and brought him into the darke cloude, *and there he gaue him the commandements before his face, euen the Lawe of life & knowledge, that he might teach Iacob the couenant, and Iſrael his iudgements.

6 Hee exalted ‖ Aaron an holie man like vnto him, euen his *brother of the tribe of Leui. ‖ Aaron. Exod.4.14.

7 An euerlaſting couenant made he with him, and gaue him the prieſthoode among the people, and made him bleſſed through his comely ornament, and clothed him with the garment of honour.

8 He put perfite ioy vpon him, and girded him with ornaments of ſtrength as with breeches, and a tunicle, and an ephod.

9 He compaſſed him about with belles of golde, and with many belles round about, *that when he went in, the ſound might bee heard, and might make a noiſe in the Sanctuarie, for a remembrance to the children of Iſrael his people, Exod.28.35

10 And with an holy garment, with gold alſo, and blew ſilke, and purple, and diuers kinds of workes, and with a breaſtlappe of iudgement, and with the ‖ ſignes of trueth, ‖ Urim & Thummim.

11 And with woorke of ſkarlet cunningly wrought, and with precious ſtones grauen like ſeales, and ſet in golde by goldſmithes worke for a memoriall, with a writing grauen after the number of the tribes of Iſrael.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garniſhed, and pleaſant to looke vpon.

13 Before him were there no ſuch faire ornaments: there might no ſtranger put them on, but onely his children, and his childrens children perpetually.

14 Their ſacrifices were wholy conſumed euery day twiſe continually.

15 Moyſes filled his hands, and *anointed him with holy oyle: this was appointed vnto him by an euerlaſting couenant, and to his ſeede, ſo long as the heauens ſhould remaine, that hee ſhould miniſter before him, & alſo to execute the office of the prieſthoode, and bleſſe his people in his name.

16 Before all men liuing the Lorde choſe him that hee ſhould preſent offrings before him, and a ſweete ſauour for a remembrance to make reconciliation for his people.

17 *He gaue him alſo his commandements and authoritie according to the Lawes appointed, that he ſhould teach Iacob the teſtimonies, and giue light vnto Iſrael by his Lawe.

a That was, either put into his hand the booke of the Lawe written to reade vnto the people, or els ſome ſacrifice that hee might offer vnto God for their offences.

Leui.8.12. Exod.29.10. & 22.5

Num.16.1,2. 18 *Strangers ſtood vp againſt him, and enuied him in the wildernes, euen the men that tooke Dathans & Abirams part, and the companie of Core in furie and rage.

19 This the Lord ſaw, & it diſpleaſed him, and in his wrathfull indignation were they conſumed: he did wonders vpon them, and conſumed them with the firie flame.

Num.17.8 20 *But hee made Aaron more honourable, and gaue him an heritage, and parted the firſt fruits of the firſt borne vnto him: vnto him ſpecially hee appoynted breade in aboundance.

21 For the [prieſts] did eate of the ſacrifices of the Lorde, which hee gaue vnto him and to his ſeede.

Deut.18.12 and 18.1. 22 *Els had he none heritage in the land of his people, neither had he any portion among the people: for [the Lord] is the portion of his inheritance.

|| Phinees. Num.25. 11,13. 1 mac.2.14. 23 The thirde in glory is || *Phinees the ſonne of Eleazar, becauſe he had zeale in the feare of the Lord, & ſtood vp with good courage of heart, when the people were turned backe, and made reconciliation for Iſrael.

24 Therefore was there a couenant of peace made with him, that he ſhould be the chiefe of the Sanctuarie and of his people, and that hee and his poſteritie ſhould haue the dignitie of the Prieſthood for euer,

25 And according to the couenant made with Dauid, that the inheritāce of the kingdome ſhoulde remaine to his ſonne of the tribe of Iuda: ſo the heritage of Aaron ſhould be to the only ſonne of his ſonne, and to his ſeede. God giue vs wiſedome in our heart to iudge his people in righteouſneſſe, that the good things that they haue, bee not aboliſhed, and that their glorie may endure for their poſteritie.

CHAP. XLVI.

The prayſe of Joſue, Caleb, and Samuel.

|| Ioſue. Num.27 18. deu.34 9. Ioſu.1. and 12.7. IEſus || *the ſonne of Naue was valiant in the warres, and was the ſucceſſour of Moyſes in propheſies, who according vnto his name, was a great ſauiour of the elect of God, to take vengeance of the enemies that roſe vp againſt them, and to ſet Iſrael in their inheritance.

Ioſu.8.2,6. 2 *What glorie gate hee, when he lift vp his hand, and drewe out his ſworde agaynſt the cities?

3 Who was there before him, like to hime? for he fought the battels of the Lord.

Ioſu.10.12, 13,14. 4 *Stoode not the ſunne ſtill by his meanes, and one day was as long as two?

5 He called vnto the moſt high Gouernor when the enemies preaſſed vpon him on euery ſide, and the mightie Lord heard him with the hailſtones, & with mightie power.

Ioſu.10.11. 6 He ruſhed in vpon the nations in battell, and in the *going downe [of Bethoron] hee deſtroyed the aduerſaries, that they might know his weapons, & that he fought [in the ſight of the Lorde: for he || followed the Almightie. || [illegible]

Num.14.6. [illegible] 7 *In the time of Moyſes alſo hee did a good worke: he and Caleb the ſonne of Iephune ſtoode againſt the enemie, and withhelde the people from ſinne, and appeaſed the wicked murmuring.

|| Caleb. Num.26.65 deut.1.36 8 *And of ſixe hundreth thouſand people of foote, they two were preſerued to bring them into the heritage, euen into the lande that floweth with milke and honie.

Ioſu.14.13. 9 *The Lorde gaue ſtrength alſo vnto Caleb, which remained with him vnto his old age, ſo that he went vp into the high places of the land and his ſeede obteined it for an heritage,

10 That all the children of Iſrael might ſee, that it is good to follow the Lord.

|| Iudges 11 Concerning the iudges, euery one by name, whoſe heart went not a whoring, nor departed from the Lord, their memorie be bleſſed.

Chap.49.10 12 Let *their bones flouriſh out of their place, & their names by ſucceſſiō remaine to thē that are moſt famous of their children.

|| Samuel. 1 Sam.10. 1 & 16.13 13 ¶ Samuel the Prophet of the Lord, beloued of his Lord, *ordeined Kings, and anointed the princes ouer his people.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had reſpect vnto Iacob.

15 This Prophet was approued for his faithfulnes, and he was knowen faythfull in his wordes and viſions.

1 Sam.7.9, 10,11. 16 *He called vpon the Lorde almightie, when his enemies preſſed vpon him on euerie ſide, when he offred the ſucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noyſe.

18 So he diſcōfited the princes of the Tyrians, and all the rulers of the Philiſtims.

1 Sam.12. 3 19 *And before his long ſleepe hee made proteſtation in the ſight of the Lord, and his anointed, that he tooke no ſubſtance of any man, no, not ſo much as a ſhoe, and no man could accuſe him.

1 Sam.28. 18,19. 20 *After his ſleepe alſo hee tolde of the kings death, and from the earth lift he vp his voyce, and propheſied that the wickednes of the people ſhould periſh.

CHAP. XLVII.

The prayſe of Nathan, Dauid and Salomon.

|| Nathan 2 Sam.12.1 AFter him roſe vp *Nathan to propheſie in the time of Dauid.

2 For as the fatte is taken away from the peace offering, ſo

||Dauid.
was Dauid choſen out of the children of Iſrael.

1.Sam.17.34.
3 *Hee played with the lions, as with kiddes and with beares, as with lambes.

1.Sam.17.49.50,51
4 *Slewe he not a gyant when he was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hande with the ſtone in the ſling, to beate downe the pride of Goliah?

5 For he called vpon the moſt high Lord, which gaue him ſtrength in his right hand, to ſlay that mightie warriour, and that hee might ſet vp the horne of his people againe.

1.Sa.18.7. ||Or, the people ſung with ditties of the Lord.
6 *So he gaue him the praiſe of ten thouſand, and honoured him with || great prayſes, and gaue him a crowne of glorie.

2.Sam.5.7
7 *For he deſtroyed the enemies on euery ſide, and rooted out the Philiſtims his aduerſaries, and brake their horne in ſunder vnto this day.

8 In all his workes he prayſed the holy one, and the moſt high with honourable wordes, and with his whole heart he ſung ſongs, and loued him that made him.

1.Chro.16.4.
9 *He ſet ſingers alſo before the altar, and according to their tune hee made ſweete ſongs, that they might praiſe [God] dayly with their ſongs.

10 Hee ordeyned to keepe the feaſt dayes comely, and appoynted the times perfitely, that they might prayſe the holy Name of God, and make the Temple to ſound in the morning.

2.Sa.12.13.
11 *The Lord tooke away his ſinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glorie in Iſrael.

12 After him roſe vp a wiſe ſonne, who by him dwelt in a large poſſeſſion.

||Salomon. 1.King.4.24,25
13 ||*Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might builde an houſe in his Name, and prepare the Sanctuarie for euer.

1.King.4.29,30.
14 *Howe wiſe waſt thou in thy youth, and waſt filled with vnderſtanding as with a flood!

15 Thy minde couered the whole earth, and hath filled it with graue and darke ſentences.

16 Thy Name went abroade in the yles, and for thy peace thou waſt beloued.

1.King.4.31,34.
17 *The countries marueiled at thee for thy ſongs, and prouerbes, and ſimilitudes, and interpretations.

1.King.10.27
18 By the name of the Lord God, which is called the God of Iſrael, thou haſt *gathered golde as tinne, and haſt had as much ſiluer as lead.

1.King.11.1.
19 *Thou diddeſt bow thy loynes to women, and waſt ouercome by thy bodie.

20 Thou diddeſt ſtaine thine honour, and haſt defiled thy poſteritie, and haſt brought wrath vpon thy children, and haſt felt ſorow for thy follie.

1.King.12.15,16,17.
21 *So the kingdome was deuided, and Ephraim beganne to bee a rebellious kingdome.

2.Sa.7.15.
22 *Neuertheles the Lord left not off his mercie, neither was hee deſtroyed for his workes, neither did hee aboliſh the poſteritie of his elect, nor tooke away the ſeede of him that loued him, but hee left a remnant vnto Iacob, and a roote of him vnto Dauid.

||Roboam. [illegible] 1.King.12.8.12,13. ||Ieroboam. 1.King.12.28.30.
23 Thus reſted Salomon with his fathers, & of his ſeede he left behinde him ||Roboam, euen the fooliſhnes of the people, and one that had no vnderſtanding, *who turned away the people through his counſell, and ||Ieroboam the ſonne of Nabat, *which cauſed Iſrael to ſinne, & ſhewed Ephraim the way of ſinne,

24 So that their ſinnes were ſo much increaſed, that they were driuen out of the lande.

25 For they ſought out all wickednes, till the vengeance came vpon them.

CHAP. XLVIII.

The praiſe of Elias, Eliſeus, Ezekias and Iſaias.

||Elias. 1.King.17.1.
Then ſtoode vp ||*Elias the Prophet as a fire, & his worde burnt like a lampe.

2 He brought a famine vpon them, and by his zeale he diminiſhed them: {for they might not away with the commandements of the Lord.}

1.King.18.38. and 2.King.1.10,12.
3 By the worde of the Lorde he ſhut the heauen, *and three times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boaſt to be like thee!

1.King.17.22.
5 *Which haſt raiſed vp the dead from death, and by the word of the moſt High out of the graue:

6 Which haſt brought kings vnto deſtruction, and the honorable from their ſeate:

1.King.19.15.
7 Which heardeſt the rebuke of the Lord in Sina, *and in Horeb the iudgement of the vengeance:

1.King.19.16.17 ||The wickednes of Achab and Iezabel.
8 *Which diddeſt anoint kings that they might ||recompence, and Prophets to be thy ſucceſſours:

2.King.2.11
9 *Which waſt taken vp in a whirle wind of fire, and in a charet of fierie horſes:

Mala.4.5.
10 Which haſt appointed *to reproue in due ſeaſon, and to pacifie the wrath of the

Lordes

Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to ſet vp the tribes of Iacob.

11 Bleſſed were they that ſawe thee, and ſlept in loue: for [a] we ſhall liue.

[a] That is, they that are ſuch.

12 *When Elias was couered with the ſtorme, ‖ Eliſeus was filled with the ſpirit: while hee liued, he was not moued for anie prince, neither could any bring him into ſubiection.

2.King.2. 11,15. ‖ Eliſeus.

13 Nothing could ouercome him, *and after his death his bodie prophecied.

2.King.13. 21.

14 He did wonders in his life, & in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their ſinnes: *till they were caryed away priſoners out of their lande, and were ſcattered through all the earth, ſo that there remained but a verie fewe people with the prince vnto the houſe of Dauid.

16 Howbeit ſome of them did right, and ſome heaped vp ſinnes.

17 ‖ *Ezekias made his citie ſtrong, and conueied water into the middes thereof: he digged thorowe the rocke with yron, and made fountaines for waters.

‖ Ezekias.

18 *In his time came Sennacherib vp, and ſent Rabſaces, and lift vp his hande againſt Sion, and boaſted proudly.

2.King.18. 13.

19 Then trembled their hearts and handes, ſo that they ſorowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their handes vnto him, and immediatly the Holy one heard them out of heauen.

21 {He thought no more vpon their ſinnes, nor gaue them ouer to their enemies,} but deliuered them by the hand of Eſai.

22 *He ſmote the hoſte of the Aſſyrians, and his Angell deſtroyed them.

23 For Ezekias had done the thing that pleaſed the Lorde, and remained ſtedfaſtly in the wayes of Dauid his father, as Eſai the great Prophet, and faithfull in his viſion had commanded him.

‖ Iſaias.

24 *In his time the ſunne went backward, and he lengthened the kings life.

25 He ſawe by an excellent Spirit what ſhoulde come to paſſe at the laſt, and hee comforted them that were ſorowfull in Sion.

26 He ſhewed what ſhould come to paſſe for euer, and ſecret things, or euer they came to paſſe.

CHAP. XLIX.

Of Ioſias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Ieſus, Nehemias, Enoch, Ioſeph, Sem and Seth.

The remembrance of ‖ *Ioſias is like the compoſition of the perfume that is made by the arte of the apothecarie: it is ſweete as honie in all mouthes, and as muſike at a banket of wine.

‖ Ioſias.

2 He behaued himſelfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He *directed his heart vnto the Lord, and in the time of yͤ vngodly hee eſtabliſhed religion.

4 All, except Dauid and Ezekias, and Ioſias, committed wickednes: for euen the kings of Iuda forſooke the Lawe of yͤ moſt High, and failed.

5 Therefore he gaue their ‖ horne vnto other, and their honour to a ſtrange nation.

‖ Or, power.

6 He burnt the elect citie of the Sanctuarie, *and deſtroyed the ſtreetes thereof according to the prophecie of ‖ Ieremias.

‖ Or, hand. Ieremias.

7 For they *intreated him euill, which neuertheles was a Prophet, *ſanctified frõ his mothers wombe, that hee might roote out, and afflict, and deſtroy, & that he might alſo buylde vp, and plant.

8 ‖ *Ezechiel ſawe the glorious viſion, which was ſhewed him vpon the charet of the Cherubims.

‖ Ezechiel.

9 *For he made mention of the enemies vnder ‖ the figure of the raine, and directed them that went right.

10 ¶ *And let the bones of the twelue Prophets flouriſh out of their place, and let their memorie bee bleſſed: for they comforted Iacob, and deliuered them by aſſured hope.

11 ¶ *How ſhall we prayſe ‖ Zorobabel, which was as a ring on the right hand!

‖ Zorobabel.

12 So was ‖ *Ieſus alſo yͤ ſonne of Ioſedec: theſe men in their time builded the houſe, & ſet vp the Sanctuarie of the Lorde againe, which was prepared for an euerlaſting worſhip.

Ieſus.

13 ¶ *And among the elect was ‖ Neemias whoſe renowme is great, which ſet vp for vs the walles that were fallẽ, and ſet vp the gates and the barres, and layed the foundations of our houſes.

‖ Neemias.

14 ¶ But vpon the earth was no man created like ‖ *Enoch: for he was taken vp from the earth.

‖ Enoch.

15 Neither was there a like man vnto ‖ *Ioſeph the gouernour of his brethren, and yͤ vpholder of his people, whoſe bones were kept.

16 ‖ *Sem and Seth were in great honour amõg men: and ſo was Adam aboue euery liuing thing in the creation.

‖ Sem. Seth. Adam.

CHAP. L.

Of Simon the ſonne of Onias. 22 An exhortation to prayſe the Lord. 27 The authour of this booke.

‖Simon 1.Mac.,4 SImon *the ſonne of Onias the ‖hie Prieſt, which in his life ſet vp the houſe againe, and in his
‖Or, people. dayes eſtabliſhed the Temple,

2 Under him was the foundation of the double height layed, and the hie walles that compaſſeth the Temple.

3 In his dayes the places to receiue water that were decayed, were reſtored, and
a Which Salomō made, 1. King. 7 23. the braſſe was about in meaſure as the ᵃſea.

4 Hee tooke care for his people, that they ſhould not fall, and fortified the citie agaynſt the ſiege.

5 How honourable was his conuerſation among the people and when he came out of the houſe couered with the vaile!

6 He was as the morning ſtarre in the middes of a cloude, and as the moone when it is full,

7 And as the ſunne ſhining vpon the Temple of the moſt high, and as the rainebow that is bright in the faire cloudes,

8 And as the flowre of the roſes in the ſpring of the yere, and as lilies by the ſprings of waters, and as the branches of the frankincenſe tree in the time of ſommer,

9 As a fire and incenſe in the cenſer, and as a veſſel of maſſie gold, ſet with all maner of precious ſtones,

10 And as a faire oliue tree that is fruitfull, and as a cypreſſe tree, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beautie, hee went vp to the holy altar, and made the garment of holines honourable.

12 When he tooke the portions out of the Prieſts hands, he himſelf ſtood by the herth of the altar, compaſſed with his brethren round about, as the branches doe the cedar tree in Libanus, & they compaſſed him as the branches of the palme trees.

13 So were all the ſonnes of Aaron in their glorie, and the oblations of the Lorde in their hands before all the congregation of Iſrael.

14 And that he might accompliſh his miniſterie vpon the altar, and garniſh the offring of the moſt high, and almightie,

15 He ſtretched out his hand to the drinke offring, & powred of the blood of the grape, and he powred at the foote of the altar a perfume of good ſauour vnto the moſt high King of all.

16 Then ſhowted the ſonnes of Aaron, and blowed with braſen trumpets, & made a great noyſe to bee heard, for a remēbrance before the moſt high.

17 Then all the people together haſted, and fell downe to the earth vpon their faces to worſhip their Lord God almightie, and moſt high.

18 The ſingers alſo ſang with their voyces, ſo that the ſounde was great, and the melodie ſweete.

19 And the people prayed vnto the Lord moſt high with prayer before him that is mercifull, till the honour of the Lorde were performed, and they had accompliſhed his ſeruice.

20 Then went hee downe, and ſtretched out his hands ouer the whole congregation of the children of Iſrael, that they ſhoulde giue prayſe with their lips vnto the Lorde, and reioyce in his Name.

21 He began againe to worſhip, ỹ he might receiue the bleſſing of the moſt high.

22 Nowe therefore giue prayſe al ye vnto God, that worketh great things euery where, which hath increaſed our dayes frō the wombe, and dealt with vs according to his mercie,

23 That he would giue vs ioyfulneſſe of heart, and peace in our dayes in Iſrael, as in olde time,

24 That he woulde confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There bee two maner of people, that mine heart abhorreth, and the third is no people:

26 They that ſit vpon the mountaine of Samaria, the Philiſtims, and the fooliſh people that dwell in ‖Sicimus. ‖Or, Sichem

27 ¶ Ieſus the ſonne of Sirach, ⌈the ſonne⌉ of Eleazarus, of Ieruſalem, hath written the doctrine of vnderſtanding and knowledge in this booke, and hath powred out the wiſedome of his heart.

28 Bleſſed is he that exerciſeth himſelfe therein: and hee that layeth vp theſe in his heart, ſhalbe wiſe.

29 For if he doe theſe things, he ſhall bee ſtrong in al things: for he ſetteth his ſteppes in the light of the Lord, which giueth wiſedome to the godly. The Lord be prayſed for euermore: So be it, ſo be it.

CHAP. LI.

A prayer of Ieſus the ſonne of Sirach.

I Will confeſſe thee, O Lorde and King, and praiſe thee, O God my Sauiour: I giue thankes vnto thy Name.

2 For thou art my defender & helper, and haſt preſerued my body frō deſtruction, and from the ſnare of the ſlaunderous tongue,

and from the lippes that are occupied with lyes: thou haſt holpen mee againſt mine aduerſaries,

3 And haſt deliuered mee according to the multitude of thy mercie, and for thy Names ſake, from the roaring of thẽ that were readie to deuoure mee, and out of the handes of ſuch as ſought after my life, and frõ the manifolde afflictions, which I had,

4 And frõ the fire that choked me round about, and from the middes of the fire that I burned not,

5 And frõ the bottome of the bellie of hel, from an vncleane tongue, frõ lying wordes, from falſe accuſation to the King, and from the ſlaunder of an vnrighteous tongue.

6 ‖My ſoule ſhall prayſe the Lorde vnto death: for my ſoule drew neere vnto death: my life was neere to the hell beneath.

7 They compaſſed mee on euery ſide, & there was no man to helpe mee: I looked for the ſuccour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, howe thou deliuereſt ſuch as waite for thee, and ſaueſt them out of the handes of the ‖enemies.

‖Or, patience

9 Then lyfted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will prayſe thy Name continually, and will ſing prayſe with thankeſgiuing: and my prayer was heard.

12 Thou ſauedſt me frõ deſtruction, and deliueredſt me from the euill time: therefore wil I giue thankes, and praiſe thee, & bleſſe the Name of the Lord.

13 When I was yet yong, or euer I went abroade, I deſired wiſedome openly in my prayer.

14 I prayed for her before the Temple, and ſought after her vnto farre countreys, and ſhee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and frõ my youth vp ſought I after her.

16 I bowed ſomewhat downe mine eare, and receiued her, & gate me much wiſdome:

17 And I profited by her: therefore will I aſcribe the glory vnto him, that giueth me wiſedome.

18 For I am aduiſed to do thereafter: I will be ielous of that that is good: ſo ſhall I not be confounded.

19 My ſoule hath wreſteled with her, & I haue examined my workes: I lifted vp mine hands on hie, and conſidered the ignorances thereof.

20 I directed my ſoule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore ſhall I not be forſaken.

21 My bowelles are troubled in ſeeking her: therefore haue I gotten a good poſſeſſion.

22 The Lord hath giuen me a tongue for my reward, wherewith I wil prayſe him.

23 Drawe neere vnto me, ye vnlearned, and dwel in the houſe of learning.

24 Wherfore are ye ſlowe? and what ſay you of theſe thinges, ſeeing your ſoules are very thirſtie?

25 I opened my mouth, and ſaide, *Bye her for you without money.

Iſa.55.1.

26 Bowe downe your necke vnder the yoke, and your ſoule ſhall receiue inſtructiõ: ſhe is ready that ye may finde her.

27 Beholde with your eyes, *howe that I haue had but litle labour, & haue gotten vnto me much reſt.

Chap.6.18.

28 Get learning wᵗ a great ſumme of money: for by her ye ſhal poſſeſſe much gold.

29 Let your ſoule reioyce in the mercie of the Lorde, and bee not aſhamed of his prayſe.

30 Do your duetie betimes, and hee will giue you a rewarde at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes ſent the booke with money vnto Ieruſalem to their other brethren, to the intent that they ſhould pray for them.

AND theſe are the wordes of the booke, which Baruch the ſonne of Nerias, yͤ ſonne of Maaſias, the ſonne of Sedecias, the ſonne of Aſadias, yͤ ſonne of Helcias wrote in at Babylon,

‖Or, Sedechias

2 In the fift yeere, & in the ſeuenth [day] of the moneth, what time as the Chaldeans tooke Ieruſalem, and burnt it with fire.

3 And Baruch did reade the woordes of this booke, that Iechonias the ſonne of Ioacim King of Iuda might heare, and all the people that were come to heare the booke,

4 And

and from the lippes that are occupied with lyes: thou haſt holpen mee againſt mine aduerſaries,

3 And haſt deliuered mee according to the multitude of thy mercie, and for thy Names ſake, from the roaring of thē that were readie to deuoure mee, and out of the handes of ſuch as ſought after my life, and frō the manifolde afflictions, which I had,

4 And frō the fire that choked me round about, and from the middes of the fire that I burned not,

5 And frō the bottome of the bellie of hel, from an vncleane tongue, frō lying wordes, from falſe accuſation to the King, and from the ſlaunder of an vnrighteous tongue.

6 My ſoule ſhall prayſe the Lorde vnto death: for my ſoule drew neere vnto death: my life was neere to the hell beneath.

7 They compaſſed mee on euery ſide, & there was no man to helpe mee: I looked for the ſuccour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, howe thou deliuereſt ſuch as waite for thee, and ſaueſt them out of the handes of the ‖enemies.

‖Or, patient

9 Then lyfted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will prayſe thy Name continually, and will ſing prayſe with thankeſgiuing: and my prayer was heard.

12 Thou ſauedſt me frō deſtruction, and deliueredſt me from the euill time: therefore wil I giue thankes, and praiſe thee, & bleſſe the Name of the Lord.

13 When I was yet yong, or euer I went abroade, I deſired wiſedome openly in my prayer.

14 I prayed for her before the Temple, and ſought after her vnto farre countreys, and ſhee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and frō my youth vp ſought I after her.

16 I bowed ſomewhat downe mine eare, and receiued her, & gate me much wiſdome:

17 And I profited by her: therefore will I aſcribe the glory vnto him, that giueth me wiſedome.

18 For I am aduiſed to do thereafter: I will be ielous of that that is good: ſo ſhall I not be confounded.

19 My ſoule hath wreſteled with her, & I haue examined my workes: I lifted vp mine hands on hie, and conſidered the ignorances thereof.

20 I directed my ſoule vnto her, and I founde her in pureneſ: I haue had mine heart ioyned with her from the beginning: therefore ſhall I not be forſaken.

21 My bowelles are troubled in ſeeking her: therefore haue I gotten a good poſſeſſion.

22 The Lord hath giuen me a tongue for my reward, wherewith I wil prayſe him.

23 Drawe neere vnto me, ye vnlearned, and dwel in the houſe of learning.

24 Wherfore are ye ſlowe? and what ſay you of theſe thinges, ſeeing your ſoules are very thirſtie?

25 I opened my mouth, and ſaide, *Bye her for you without money.

Eſa.55.1.

26 Bowe downe your necke vnder the yoke, and your ſoule ſhall receiue inſtructiō: ſhe is ready that ye may finde her.

27 Behold with your eyes, *howe that I haue had but litle labour, & haue gotten vnto me much reſt.

Chap.6.18

28 Get learning wt a great ſumme of money: for by her ye ſhal poſſeſſe much gold.

29 Let your ſoule reioyce in the mercie of the Lorde, and bee not aſhamed of his prayſe.

30 Do your duetie betimes, and hee will giue you a rewarde at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes ſent the booke with money vnto Ieruſalem to their other brethren, to the intent that they ſhould pray for them.

AND theſe are the wordes of the booke, which Baruch the ſonne of Nerias, ẏ ſonne of Maaſias, the ſonne of Sedecias, the ſonne of Aladias, ẏ ſonne of Helcias wrote in at Babylon,

[illegible]

2 In the fift yeere, & in the ſeuenth [day] of the moneth, what time as the Chaldeans tooke Ieruſalem, and burnt it with fire.

3 And Baruch did reade the woords of this booke, that Iechonias the ſonne of Ioacim King of Iuda might heare, and all the people that were come to heare the booke,

4 And in the audience of the gouernour, & of the Kings ſonnes, & before the Elders, and before the whole people, from the loweſt vnto the hieſt, before all them that dwelt at Babylon by the riuer ‖ Sud. ‖Or, Sodi.

5 Which when they heard it,] wept, faſted and made prayers before the Lord.

6 They made a collection alſo of money, according to euery mans power,

7 And ſent it to Jeruſalem vnto Joacim the ſonne of Helcias the ſonne of Salom Prieſt, and vnto the other Prieſtes, and to all the people which were with him at Jeruſalem,

8 When he had receiued the veſſels of the Temple of the Lord, that were takẽ away out of the Temple, to bring them againe vnto the lande of Juda, the tenth daye of ‖ the moneth] Siuan, ⌈ to wit, ſiluer veſſels, which Sedecias the ſonne of Joſias King of Juda had made, ‖Or, Sibam.

9 After that Nabuchodonoſor King of Babylon had ledde away Jechonias from Jeruſalẽ, and his Princes, and his nobles, pryſoners, and the people, and caryed them to Babylon.

10 And they ſaide, Behold, we haue ſent you money, wherewith yee ſhall bye burnt offerings for ſinne, and incenſe, and prepare a ‖ meate offring, and offer vpon the altar of the Lord our God, ‖Or, Manna: for manna is which was the euening and morning ſacrifice.

11 And pray for yͤ life of Nabuchodonoſor King of Babylon, and for the life of Baltaſar his ſonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs ſtrength and lighten our eyes, that wee may liue vnder the ſhadowe of Nabuchodonoſor King of Babylon, and vnder the ſhadow of Baltaſar his ſonne, that we may long doe them ſeruice, and finde fauour in their ſight.

13 Pray for vs alſo vnto yͤ Lord our God (for wee haue ſinned againſt the Lorde our God, & vnto this day the furie of the Lorde and his wrath is not turned from vs.)

14 And reade this booke (which we haue ſent to you to be rehearſed in the Temple of the Lord, vpon the feaſt dayes, and at time conuenient.

15 Thus ſhall ye ſay, * To the Lord our God belongeth righteouſnes, but vnto vs the confuſion of our faces, as it is come to paſſe this day vnto thẽ of Juda, and to the inhabitants of Jeruſalem, Chap.2.6.

16 And to our Kings, and to our Princes, and to our Prieſtes, and to our Prophetes, and to our fathers,

17 Becauſe wee haue * ſinned before the Lord our God, Dan.9.5.

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lorde our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the lande of Egypt, euen vnto this day, we haue bene diſobedient vnto the Lorde our God, and wee haue bene negligent to heare his voyce.

20 * Wherefore theſe plagues are come vpon vs, and the curſe which the Lord appointed by Moyſes his ſeruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth wͭ milke and honie, as appeareth this day. Deut.28.15

21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophetes, whom he ſent vnto vs.

22 But euery one of vs followed yͤ wicked imagination of his owne heart, to ſerue ſtrange gods, and to doe euill in the ſight of the Lord our God.

CHAP. II.

1 The Iewes confeſſe that they ſuffer iuſtly for their ſinnes. The true confeſſion of the Chriſtians. 11 The Iewes deſire to haue the wrath of God turned from them. 32 He promiſeth that hee will call againe the people from captiuitie, and giue them a newe and euerlaſting Teſtament.

Wherefore yͤ Lorde our God hath performed his worde, which hee pronounced againſt vs, & againſt our iudges that gouerned Iſrael, and againſt our Kinges and againſt our Princes, and againſt the men of Iſrael and Juda,

2 To bring vpon vs great plagues, ſuch as neuer came to paſſe vnder yͤ whole heauen, as they that were done in Jeruſalem, according to thinges, that were written in yͤ Law of Moyſes,

3 That ſome among vs ſhould * eate the fleſh of his owne ſonne, and ſome the fleſhe of his owne daughter. Deut.28.53.

4 Moreouer, hee hath deliuered them to be in ſubiection to al the kingdomes, that are round about vs, to be as a reproche and deſolation among all yͤ people round about where the Lord hath ſcattered them.

5 Thus they are brought beneath and not aboue, becauſe wee haue ſinned againſt the Lorde our God, and haue not heard his voyce.

6 * To the Lord our God ⌈ appertaineth] righteouſnes, but vnto vs & to our fathers open ſhame, as appeareth this day. Chap.1.15.

7 ⌈ For ⌋ al theſe plagues are come vpon vs, which the Lorde hath pronounced againſt vs.

8 Yet haue we not prayed before yͤ Lord,

that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in al his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

Dan.9.15 11 *And now, O Lorde God of Iſrael, that haſt brought thy people out of the land of Egypt with a mightie hand, and an hie arme and with ſignes, and with wonders, and with great power, and haſt gotten thy ſelfe a Name, as appeareth this day,

12 O Lord our God, we haue ſinned: we haue done wickedly: we haue offended in al thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left amõg the heathen, where thou haſt ſcattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine own ſake, and giue vs fauour in the ſight of them, which haue led vs away,

15 That all the earth may knowe that thou art ẏ Lord our God, & that thy Name is called vpon Iſrael and vpon their poſteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

Deut.26 [illegible] 17 *Open thine eyes, and beholde: for the dead that are in the graues, & whoſe ſoules are out of their bodies,* giue vnto the Lord neither praiſe, nor righteouſnes.

18 But the ſoule that is vexed for ẏ greatnes[f] of ſinne, and he that goeth crookedly, and weake and the eyes that faile, and the hungry ſoule will giue thee praiſe and righteouſnes, O Lord.

19 For wee doe not require mercie in thy ſight, O Lord our God, for the righteouſnes of our fathers, or of our kings,

20 But becauſe ẏ haſt ſent out thy wrath and indignation vpon vs, as thou haſt ſpoken by thy ſeruants the Prophets, ſaying,

21 *Thus ſaith the Lord, Bowe downe your ſhoulders, and ſerue the king of Babylon: ſo ſhall ye remaine in the lande, that I gaue vnto your fathers.

Or, by the hand of thy ſeruants.

Iere.27.7

22 But if ye will not heare the voyce of ẏ Lord, to ſerue the king of Babylon,

23 I wil cauſe to ceaſe in the cities of Iuda, and in Ieruſalem, I will cauſe to ceaſe the voyce of myrth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land ſhalbe deſolate of inhabitants.

24 But we would not hearken vnto thy voyce, to ſerue the King of Babylon: therefore haſt thou performed the wordes that thou ſpakeſt by thy ſeruaunts the Prophets: namely, that ẏ bones of our kings, and the bones of our fathers ſhould bee caried out of their places.

25 And loe, they are caſt out to the heate of the day, and to the colde of the night, and are dead in great miſerie with famine, and with the ſword and in baniſhment.

26 And the Temple wherein thy Name was called vpon, thou haſt brought to the ſtate, as appeareth this day, for the wickednes of the houſe of Iſrael, and the houſe of Iuda.

27 O Lord our God, thou haſt intreated vs according to equitie, and according to all thy great mercie,

28 As thou ſpakeſt by thy ſeruant Moyſes, in the day when thou diddeſt command him to write thy Lawe before the children of Iſrael, ſaying,

29 *If ye wil not obey my voyce, thẽ ſhal this great ſwarme and multitude be turned into a very fewe among the nations where I will ſcatter them. Leuit.26. [illegible]

30 For I know that they will not heare me: for it is a ſhifnecked people: but in the lande of their captiuitie they ſhal remember them ſelues,

31 And knowe that I am the Lord their God: then wil I giue them an heart to vnderſtand, and eares.

32 And they ſhal heare, and prayſe me in the lande of their captiuitie, and thinke vpõ my Name.

33 Then ſhal they turne them from their hard backes, and from their euill workes: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them againe into ẏ land, which I promiſed with an othe vnto their fathers, Abraham, Iſaac and Iacob, and they ſhalbe lords of it: and I will increaſe them, & they ſhall not be diminiſhed.

35 And I will make an euerlaſting couenant with them, that I will bee their God, and they ſhalbe my people: and I wil no more driue my people of Iſrael out of the lande that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He praiseth wiſdome vnto the people, ſhewing that ſo great aduerſities came vnto them for the deſpiſing thereof. [illegible] Onely God was the finder of wiſedome. 37 Of the incarnation of Christ.

O Lord almightie, O God of Iſrael, the ſoule that is in trouble, and the ſpirite that is vexed, cryeth vnto thee.

2 Heare,

---

[f] Or, greatnes [illegible]

2 Here, O Lorde, and haue mercie: for thou art mercifull, and haue pitie vpon vs, becauſe we haue ſinned before thee.

3 For thou endureſt for euer, and we vtterly periſh.

4 O Lord almightie, the God of Iſrael, heare now yͤ prayer of the dead Iſraelites, and of their children, which haue ſinned before thee and not hearkened vnto the voyce of thee their God, wherefore theſe plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpō thy power, and thy Name at this time.

6 For thou art the Lorde our God, and thee, O Lord, will we prayſe.

7 And for this cauſe haſt thou put thy feare in our hearts, that we ſhould cal vpon thy Name, and prayſe thee in our captiuitie: for wee haue conſidered in our mindes all the wickednes of our fathers, that ſinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou haſt ſcattered vs, to be a reproch and a curſe, and ſubiect to paimēts, according to al the iniquities of our fathers, which are departed frō yͤ Lord their God.

9 O Iſrael, heare the commandements of life: hearken vnto them, that thou mayeſt learne wiſedome.

10 What is the cauſe, O Iſrael, that thou art in thine enemies lande, and art waxen old in a ſtrange countrey?

11 And art defiled with yͤ dead? & art counted with them, that go downe to the graues?

12 Thou haſt forſaken the fountaine of wiſedome.

13 [For] if thou haddeſt walked in the way of God, thou ſhouldeſt haue remained ſafe for euer.

14 Learne where is wiſedome, where is ſtrength, where is vnderſtāding, that thou mayeſt knowe alſo from whence commeth long continuance, and life, & where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen, and ſuch as ruled the beaſts vpon the earth?

17 They that had their paſtime with the foules of yͤ heauen, that hoarded vp ſiluer & golde, wherein men truſt, and made none ende of their gathering?

18 For they that coyned ſiluer, and were ſo carefull of their worke, and whoſe inuention had none ende,

19 Are come to naught, and gone downe to hell, and other men are come vp in their ſteades.

20 When they were yong, they ſawe the light, and dwelt vpon the earth: but they vnderſtoode not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene ſeene in Theman,

23 Nor the Agarines that ſought after wiſdome vpon the earth, nor the marchāts of Merran, and of Theman, nor the expounders of fables, nor the ſearchers out of wiſedome haue knowen the way of wiſedome, neither do they thinke vpon yͤ paths therof.

24 O Iſrael, howe great is the houſe of God? & how large is yͤ place of his poſſeſſiō!

25 It is great, and hath none ende: it is hie, and vnmeaſurable.

26 There were the gyantes, famous frō the beginning, that were of ſo great ſtature, and ſo expert in warre.

27 Thoſe did not the Lord chuſe, neither gaue he the way of knowledge vnto them.

28 But they were deſtroyed, becauſe they had no wiſedome, and periſhed through their owne fooliſhneſſe.

29 Who hath gone vp into heauē, to take her, & brought her downe from yͤ cloudes?

30 Who hath gone ouer yͤ ſea, to finde her, and hath brought her, rather thē fine gold?

31 No man knoweth her wayes, neither conſidereth her paths.

32 But he yͭ knoweth all things, knoweth her, and he hath found her out with his vnderſtanding: this ſame is he which hath prepared the earth for euermore, and hath filled it with foure footed beaſtes.

33 Whē he ſendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the ſtarres ſhine in their watch, and reioyce. When he calleth them, they ſay, Here we be: and ſo with chearefulnes they ſhew light vnto him that made them.

35 This is our God, and there ſhall none other be compared vnto him.

36 He hath found out all yͤ way of knowledge, and hath giuen it vnto Iacob his ſeruant, and to Iſrael his beloued.

37 Afterward he was ſeene vpon earth, and dwelt among men.

CHAP. IIII.

1 The rewarde of them that keepe the Law, and the puniſhment of them that deſpiſe it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ieruſalem and vnder the figure thereof the Church. 25 A conſolation and comforting of the ſame.

This is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe it, ſhall come to life: but ſuch as forſake it, ſhall dye.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before ẏ light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a ſtrange nation.

4 O Iſrael, we are bleſſed: for ẏ things that are acceptable vnto God, are declared vnto vs.

5 Be of good cõfort, O my people, which art the memorial of Iſrael.

6 Ye are ſold to the nations, not for your deſtruction: but becauſe yee prouoked God to wrath, yee were deliuered vnto the enemies.

7 For ye haue diſpleaſed him that made you, offring vnto deuils and not to God.

8 Ye haue forgottẽ him that created you, euen the euerlaſting God, and ye haue grieued Ieruſalem that nouriſhed you.

9 When ſhee ſawe the wrath comming vpon you from God, ſhe ſaid, Hearken, yee ẏ dwell about Sion: for God hath brought me into great heauines.

10 I ſee the captiuitie of my ſonnes and daughters, which the euerlaſting wil bring vpon them.

11 With ioy did I nouriſh them, but I muſt leaue thẽ with weeping ⁊ mourning.

12 Let no man reioyce ouer me a widow, and forſaken of many, which for the ſinnes of my children am deſolate, becauſe they departed from the Lawe of God.

13 They would not know his righteouſnes, nor walke in the wayes of his cõmãdemẽts: neither did they enter into ẏ pathes of diſcipline, through his righteouſnes.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my ſonnes and daughters, which the Euerlaſting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a ſtrange language,

16 Which neither reuerence the aged, nor pitie the yong: theſe haue caryed away the deare beloued of the widowes, leauing mee alone, and deſtitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought theſe plagues vpon you, can deliuer you from the handes of your enemies.

19 Goe your way, O children, goe your way: for I am left deſolate.

20 I haue put off the clothing of peace, ⁊ put vpon me ẏ ſackecloth of prayer, ⁊ ſo long as I liue, I will cal vpon the Euerlaſting.

21 Be of good comfort, O children: crie vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your ſaluation through the Euerlaſting, and ioy is come vpon me from the Holy one, becauſe of the mercie which ſhall quickly come vnto you from our euerlaſting Sauiour.

23 For I ſent you away with weeping, and mourning: but with ioye and perpetuall gladneſſe will God bring you againe vnto me.

24 Like as nowe the neighbours of Sion ſaw your captiuitie, ſo ſhall they alſo ſee ſhortly your ſaluatiõ from God, which ſhal come vnto you with great glory, and brightneſſe from the Euerlaſting.

25 My children, ſuffer patiently ẏ wrath that is come vpon you from God: for thine enemie hath perſecuted thee, but ſhortly thou ſhalt ſee his deſtruction, ⁊ ſhalt treade vpon his necke.

26 My darlinges haue gone by rough wayes, and were led away as a flocke that is ſcattered by the enemies.

27 Be of good comfort, my children, and crye vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to go aſtray from your God, ſo endeuour your ſelues tenne times more, to turne againe ⁊ to ſeeke him.

29 For he ẏ hath brought theſe plagues vpon you, will bring you euerlaſting ioye againe, with your ſaluation.

30 Take a good heart, O Ieruſalem: for he which gaue thee that name, will comfort thee.

31 They are miſerable that afflict thee, ⁊ ſuch as reioyce at thy fall.

32 The cities are miſerable whome thy children ſerue: miſerable is ſhee that hath taken thy ſonnes.

33 For as ſhee reioyced at thy decay, and was glad of thy fall, ſo ſhall ſhee be ſore for her owne deſolation.

34 For I will take away the reioycing of her great multitude, and her ioy ſhall bee turned into mourning.

35 For a fyre ſhall come vpon her from the Euerlaſting, long to endure, ⁊ ſhee ſhall be inhabited of deuils for a great ſeaſon.

36 O Ieruſalem, looke toward the Eaſt, and behold the ioy that commeth vnto thee from thy God.

37 Lo, thy ſonnes (whom thou haſt let go) come gathered together from the Eaſt vnto the weſt, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Ieruſalem is moued vnto gladnes for the returne of her people, & vnder the figure thereof the Church.

PUt off thy mourning clothes, O Ieruſalem, and thine affliction, & decke thee with the worſhip and honour, that commeth vnto thee frō God, for euermore.

2 Put on the garment of righteouſnes, that commeth from God, and ſet a crowne vpon thine head of the glorie of the Euerlaſting.

3 For God will declare thy brightnes to euery countrey vnder the heauen.

4 And God wil name thee by this name for euer, The Peace of righteouſnes, and ẏ glorie of the worſhip of God.

5 Ariſe, O Ieruſalem, and ſtand vp on hie, and looke about thee toward the Eaſt, and behold thy children gathered from the Eaſt vnto the Weſt by the word of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glorie, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rockes, and to fill the valleyes, to make the ground plaine, that Iſrael may walke ſafelie vnto the honour of God.

8 The woodes and all ſweete ſmelling trees ſhall ouerſhadowe Iſrael at the commandement of God.

9 For God ſhall bring Iſrael with ioy in the light of his maieſtie, with the mercie & righteouſnes that commeth of him.

CHAP. VI.

In this chapter are ẏ numbers and manners of images mightily confuted.

A COPIE OF THE EPISTLE THAT Ieremias ſent vnto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcauſe of ẏ ſinnes, that yee haue committed againſt God, ye ſhall be led away captiues vnto Babylō, by Nabuchodonoſor, king of the Babylonians.

2 So when ye be come into Babylon, ye ſhall remaine there many yeeres, and a lōg ſeaſon, euen ſeuen generations, and after that will I bring you away peaceablie frō thence.

a That is ſeuentie yeeres.

3 *Now ſhall ye ſee in Babylon gods of ſiluer, and of golde, and of wood, borne vpon mens ſhoulders, to cauſe the people to feare.

[illegible]

4 Beware therefore that yee in no wiſe be like the ſtrangers, neither bee ye afraide of them, when ye ſee ẏ multitude before thē and behinde them worſhipping them,

5 But ſay ye in your hearts, O Lorde, we muſt worſhip thee.

6 For mine Angell ſhalbe with you, and ſhall care for your ſoules.

7 As for their tongue, it is poliſhed by the carpenter, and they themſelues are gilted, and layde ouer with ſiluer: yet are they but lies, and cannot ſpeake.

8 And as they take gold for a maide that loueth to be decke,

9 So make they crownes for the heads of their gods: ſometimes alſo the prieſtes themſelues conuey away the golde, and ſiluer from their gods, and beſtowe it vpon themſelues.

10 Yea, they giue of the ſame vnto ẏ harlots, that are in their houſes: againe, they decke theſe gods of ſiluer, and gods of gold, and of wood with garmentes like men,

11 Yet can not they be preſerued from ruſt and wormes,

12 Though they haue couered thē with clothing of purple, and wipe their faces becauſe of the duſt of the Temple, whereof there is much vpon them.

13 One holdeth a ſcepter, as though hee were a certaine iudge of the cōtrie: yet can he not ſlay ſuch as offende him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defende him ſelfe from battell, nor from theeues: ſo then it is euident, that they be no gods.

15 Therfore feare them not: for as a veſſell that a man vſeth, is nothing worth whē it is broken,

16 Such are their gods: when they be ſet vp in their temples, their eyes be full of duſt by reaſon of the feete of thoſe that come in:

17 And as the gates are ſhut in rounde about vpon him that hath offended the King: or as one that ſhould be ledde to bee put to death, ſo the Prieſts keepe their temples with doores, and with lockes, & with barres, leſt their gods ſhould be ſpoyled by robbers.

[illegible]

18 They light vp candles before them: yea, more then for them ſelues, whereof they can not ſee one: for they are but as one of the poſtes of the temple.

19 They confeſſe, that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the ſmoke that is in the Temple.

21 The owles, ſwalowes and birds flie vpon their bodies, & vpon their heads, yea,

and the cattes alſo.

22 By this ye may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding the golde, that is about them to make them beautifull, except one wipe off the ruſt, they can not ſhine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a moſt high price.

Esa.46.7 25 *They are borne vpon mens ſhoulders, becauſe they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worſhippe them, are aſhamed.

26 For if they fall to the grounde at any time, they can not ryſe vp againe of them ſelues, neither if one ſet them vp right, can they moue of them ſelues, neither if they be bowed downe, can they make them ſelues ſtreight: but they ſet giftes before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their Prieſtes ſell them, and abuſe them: likewiſe alſo the women lay vp of the ſame: but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childebed, touche their ſacrifices: by theſe things ye may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? becauſe the women bring giftes to the gods of ſiluer, and golde, and wood.

30 And the Prieſts ſit in their Temples, hauing their clothes rent, whoſe heades and beardes are ſhauen, and being bare headed,

31 They roare, and cry before their gods, as men do at the feaſt of one that is dead.

32 The Prieſtes alſo take away of their garmentes, and clothe their wiues and children.

33 Whether it be euil that one doeth vnto them, or good, they are not able to recompence it: they can neither ſet vp a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They can ſaue no man from death, neither deliuer the weake from the mighty.

36 They can not reſtore a blinde man to his ſight, nor helpe any man at his neede.

37 They can ſhewe no mercy to the widdowe, nor do good to the fatherleſſe.

38 Their gods of wood, golde and ſiluer, are as ſtones, that be hewen out of ẏ mountaine, and they that worſhip them, ſhall be confounded.

39 Howe ſhould a man thinke or ſay that they are gods?

40 Moreouer the Chaldeans themſelues diſhonour them: for whē they ſee a domme man, that can not ſpeake, they preſent him to Bel,

41 And deſire that he woulde make him to ſpeake, as though he had any feeling: yet they that vnderſtande theſe things, can not leaue them: for they alſo haue no ſenſe.

42 Furthermore the women, girded with coardes, ſit in the ſtreetes, and burne ‖ ſtrawe. ‖ or, branne.

43 And if one of them be drawen away, and lye with any ſuch as come by, ſhee caſteth her neighbour in the teeth, becauſe ſhe was not ſo worthily reputed, nor her coarde broken.

44 Whatſoeuer is done among them, is lyes: howe may it then be thought or ſayde, that they are gods?

45 Carpenters and goldeſmithes make them, neyther bee they any other thing, but euen what the workeman will make them.

26 Yea, they that make them, are of no long continuance: howe ſhoulde then the things that are made of them, be gods?

47 Therefore they leaue lies, and ſhame for their poſteritie.

48 For whē there commeth any warre or plague vpon them, the Prieſtes imagine with them ſelues, where they may hide thē ſelues with them.

49 Howe then can men not perceyue, that they bee no gods, which can neither defende them ſelues from warre, nor from plagues?

50 For *ſeeing they be but of wood, and of ſiluer, and of golde, men ſhall knowe hereafter that they are but lyes, and it ſhall bee manifeſt to all nations and Kings, that they bee no gods, but the workes of mens handes, and that there is no worke of God in them. Pſal.115.4. and 135.15.

51 Whereby it may be knowen, that they are no gods.

52 They can ſet vp no King in the lande, nor giue raine vnto men.

53 They can giue no ſentence of a matter, neither preſerue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the houſe of thoſe gods of wood, and of ſiluer and of golde, the Prieſtes will eſcape and

ſaue them ſelues, but they burne as the balkes therein.

55 They can not withſtande any king or enemies: how can it then be thought or ſaid that they be gods?

56 Moreouer theſe gods of wood, of gold, & of ſiluer can neither defend thẽſelues from theeues nor robbers.

57 For they that are ſtrongeſt, take away their golde and ſiluer, and apparell, wherewith they be clothed: and when they haue it, they get thẽ away: yet can they not helpe them ſelues.

58 Therefore it is better to bee a King, and ſo to ſhew his power, or els a profitable veſſell in an houſe, whereby hee that oweth it, might haue profite, then ſuch falſe gods: or to bee a doore in an houſe, to keepe ſuch thinges ſafe as bee therein, then ſuch falſe gods: or a pillar of wood in a pallace, then ſuch falſe gods.

59 For the ſunne and the moone, and the ſtarres that ſhine, whẽ they are ſent downe for neceſſarie vſes, obey.

60 Likewiſe alſo the lightning when it ſhineth, it is euident: & the winde bloweth in euery countrey.

61 And when God commandeth ẏ clouds to goe about the whole worlde, they doe as they are bidden.

62 When the fire is ſent downe from aboue to deſtroy hilles and woods, it doeth that which is cõmanded: but theſe are not like any of theſe things, neither in forme, nor power.

63 Wherefore men ſhould not thinke, nor ſay ẏ they bee gods, ſeeing they can neither giue ſentence in iudgement, nor do mẽ good.

64 For ſo much nowe as ye are ſure, that they be no gods, feare them not.

65 For they can neither curſe, nor bleſſe Kings:

66 Neither can they ſhewe ſignes in the heauen among the heathen, neyther ſhine as the moone.

67 The beaſtes are better then they: for they can get them vnder a couert, and doe themſelues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a ſkarcrowe in a garden of cucumbers keepeth nothing, ſo are their gods of wood, and of ſiluer, and of golde:

70 And likewiſe their gods of wood, and golde and ſiluer are like to a white thorne in an orcharde, that euery birde ſitteth vpon, & as a dead body that is caſt in the darke.

71 By ẏ purple alſo & brightneſſe, which fadeth vpon them, ye may vnderſtand, that they be no gods: yea, they them ſelues ſhall bee conſumed at the laſt, and they ſhall bee a ſhame to the countrey.

72 Better therefore is the iuſt man, that hath none idoles: for he ſhall bee farre from reproofe.

The ſong of the three holy children,

which followeth in the thirde Chapter of Daniel

after this place, They fell downe bound into the
middes of the hote fire
fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praiſe the Lord and prouoke all creatures to the ſame

24 AND they walked in the middes of ẏ flame, praying God, and magnified the Lord.

25 Then Azarias ſtoode vp, and prayed on this maner, & opening his mouth in the middes of the fire, ſayde,

26 Bleſſed be thou, O Lord God of our fathers: thy Name is worthy to be prayſed and honoured for euermore.

27 For thou art righteous in al ẏ things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In al ẏ things that thou haſt brought vpon vs, and vpon Jeruſalem, the holy citie of our fathers, thou haſt executed true iudgementes: for by right and equitie haſt thou brought all theſe thinges vpon vs, becauſe of our ſinnes.

29 For we haue ſinned and done wickedly, departing from thee: in all thinges haue we treſpaſſed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddeſt commanded vs, that wee myght proſper.

31 Wherefore in all ẏ thou haſt brought vpon vs, and in euery thing that thou haſt

done

ſaue them ſelues, but they burne as the balkes therein.

55 They can not withſtande any king or enemies: how can it then be thought or ſaid that they be gods?

56 Moreouer theſe gods of wood, of gold, & of ſiluer can neither defend thẽſelues from theeues nor robbers.

57 For they that are ſtrongeſt, take away their golde and ſiluer, and apparell, wherewith they be clothed: and when they haue it, they get thẽ away: yet can they not helpe them ſelues.

58 Therefore it is better to bee a King, and ſo to ſhew his power, or els a profitable veſſell in an houſe, whereby hee that oweth it, might haue profite, then ſuch falſe gods: or to bee a doore in an houſe, to keepe ſuch thinges ſafe as bee therein, then ſuch falſe gods: or a pillar of wood in a pallace, then ſuch falſe gods.

59 For the ſunne and the moone, and the ſtarres that ſhine, whẽ they are ſent downe for neceſſarie vſes, obey.

60 Likewiſe alſo the lightning when it ſhineth, it is euident: & the winde bloweth in euery countrey.

61 And when God commandeth ẏ clouds to goe about the whole worlde, they doe as they are bidden.

62 When the fire is ſent downe from aboue to deſtroy hilles and woods, it doeth that which is cõmanded: but theſe are not like any of theſe things, neither in forme, nor power.

63 Wherefore men ſhould not thinke, nor ſay ẏ they bee gods, ſeeing they can neither giue ſentence in iudgement, nor do mẽ good.

64 For ſo much nowe as ye are ſure, that they be no gods, feare them not.

65 For they can neither curſe, nor bleſſe Kings:

66 Neither can they ſhewe ſignes in the heauen among the heathen, neyther ſhine as the moone.

67 The beaſtes are better then they: for they can get them vnder a couert, and doe themſelues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a ſkarcrowe in a garden of cucumbers keepeth nothing, ſo are their gods of wood, and of ſiluer, and of golde:

70 And likewiſe their gods of wood, and golde and ſiluer are like to a white thorne in an orcharde, that euery birde ſitteth vpon, & as a dead body that is caſt in the darke.

71 By ẏ purple alſo & brightneſſe, which fadeth vpon them, ye may vnderſtand, that they be no gods: yea, they them ſelues ſhall bee conſumed at the laſt, and they ſhall bee a ſhame to the countrey.

72 Better therefore is the iuſt man, that hath none idoles: for he ſhall bee farre from reproofe.

The ſong of the three holy children,

which followeth in the thirde Chapter of Daniel
after this place, They fell downe bound into the
middes of the hote fire
fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace 51 The three children praiſe the Lord and prouoke all creatures to the ſame

24 ANd they walked in the middes of ẏ flame, praysing God, and magnified the Lord.

25 Then Azarias ſtoode vp, and prayed on this maner, & opening his mouth in the middes of the fire, ſayde,

26 Bleſſed be thou, O Lord God of our fathers: thy Name is worthy to be prayſed and honoured for euermore.

27 For thou art righteous in al ẏ things, that thou haſt done vnto vs, and all thy woorkes are true, and thy wayes are right, and all thy iudgements certaine.

28 In al ẏ things that thou haſt brought vpon vs, and vpon Jeruſalem, the holy citie of our fathers, thou haſt executed true iudgementes: for by right and equitie haſt thou brought all theſe thinges vpon vs, becauſe of our ſinnes.

29 For we haue ſinned and done wickedly, departing from thee: in all thinges haue we treſpaſſed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddeſt commanded vs, that wee myght proſper.

31 Wherefore in all ẏ thou haſt brought vpon vs, and in euery thing that thou haſt

done to vs, thou haſt done thẽ in true iudgement:

32 As in deliuering vs into the handes of our wicked enemies and moſt hatefull traitours, and to an vnrighteous King, and the moſt wicked in all the world.

33 And nowe wee may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake, we beſeech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thine holy Iſraels ſake,

36 To whome thou haſt ſpoken and promiſed, that thou wouldeſt multiplie their ſeed as the ſtarres of heauen, and as yͤ ſand, that is vpon the ſea ſhore.

37 For we, O Lord, are become leſſe thẽ any nation, and be kept vnder this day in all the world becauſe of our ſinnes:

38 So that nowe we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruits before thee, that we might finde mercie.

39 Neuertheleſſe in a contrite heart, and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thouſand of fat lambes, ſo let our offring be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.

41 And nowe wee followe thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy myracles, and giue thy Name the glorie, O Lord,

44 That all they which do thy ſeruants euil, may bee confounded: euen let them bee confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou onely art the Lorde God, and glorious ouer the whole world.

46 ¶ Nowe the Kings ſeruantes that had caſt them in, ceaſed not to make yͤ ouen hote with [a] naphtha, & with pitch, and with towe, and with fagots,

a Which is a certaine kinde of fat and chalkie clay, as Plinius writeth. 2. booke. Chap. 105.

47 So that the flame went out of the fornace fourtie and nine cubites,

48 And it brake foorth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lorde went downe into the fornace with thẽ that were with Azarias, & ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyſt hyſſing winde, ſo that the fyre touched them not at all, neither grieued, nor troubled them.

51 Thẽ theſe three (as out of one mouth) praiſed, and glorified, and bleſſed God in the fornace, ſaying,

52 Bleſſed be thou, O Lord God of our fathers, and prayſed, and exalted aboue all things for euer, and bleſſed bee thy glorious and holy Name, & prayſed aboue all things, and magnified for euer.

53 Bleſſed bee thou in yͤ Temple of thine holy glory, and prayſed aboue al things, and exalted for euer.

54 Bleſſed be thou yͭ beholdeſt yͤ depths, and ſitteſt vpon the Cherubims and praiſed aboue all things, and exalted for euer.

55 Bleſſed be thou in yͤ glorious Throne of thy kingdome, and prayſed aboue all things, and exalted for euer.

56 Bleſſed bee thou in the firmament of heauen, and prayſed aboue all thinges, and glorified for euer.

57 All ye workes of the Lord bleſſe ye the Lord: prayſe him, and exalte him aboue all things for euer.

58 O [*] heauens, bleſſe ye yͤ Lord: prayſe him, and exalt him aboue all things for euer.

Psal.148.4.

59 O Angels of the Lorde bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, bleſſe ye the Lorde: prayſe him, & exalte him aboue all things for euer.

61 All ye powers of the Lord bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

62 O Sunne and Moone, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

63 O Starres of heauen, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

64 Euery ſhowre, and dewe, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

65 All ye windes, bleſſe ye yͤ Lord: praiſe him, and exalt him aboue al things for euer.

66 O fire and heate, bleſſe ye the Lorde: prayſe him, and exalt him aboue all thinges for euer.

67 O ‖ winter and ſommer, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

[illegible] 68 O dewes and ſtormes of ſnow, bleſſe ye the Lorde: prayſe him, and exalte him aboue all things for euer.

69 O froſt and colde, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

70 O yce and ſnowe, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

71 O nyghtes and dayes, bleſſe yee the Lorde: prayſe him, and exalte him aboue all things for euer.

72 O light and darkeneſſe, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

73 O lightninges and cloudes, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lorde: let it prayſe him, and exalt him aboue all thinges for euer.

75 O mountaines, and hilles, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

76 All things yͭ grow on the earth, bleſſe ye the Lorde: prayſe him, & exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lorde: prayſe him, and exalt him aboue all thinges for euer.

78 O ſea, and floods, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

79 O whales, and all that moue in the waters, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

80 All ye foules of heauen, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

81 All ye beaſtes and cattell, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

83 Let Iſrael bleſſe yͤ Lord, prayſe him, and exalt him aboue all things for euer.

84 O Prieſtes of the Lorde, bleſſe ye the Lorde: praiſe him, and exalte him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

86 O ſpirits and ſoules of the righteous, bleſſe ye the Lorde: prayſe him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, bleſſe ye the Lorde: prayſe him, and exalte him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer: for he hath deliuered vs from the hel, & ſaued vs frō the hand of death, & deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confeſſe vnto yͤ Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worſhippe the Lord bleſſe the God of gods: prayſe him, and acknowledge him: for his mercie [endureth] worlde without ende.

❧ The hiſtorie of ‖ Suſanna, vvhich

ſome ioyne to the ende of Daniel, and make

it the thirteenth Chapter.

Gr. Suſanna

8 The two gouernours are taken with yͤ loue of Suſanne. 19 They take her alone in the garden. 20 They ſolicite her to wickednes. 23 She chooſeth rather to obey God, though it be to the danger of her life. 34 Shee is accuſed. 45 Daniel doeth deliuer her. 62 The gouernours are put to death.

There dwelt a man in Babylon called Joacim,

2 And hee tooke a wife, whoſe name was Suſanna, yͤ daughter of Helcias, a very fayre woman, and one that feared God.

3 Her father and her mother alſo were godly people, and taught their daughter according to the Lawe of Moſes.

Nowe Joacim was a great rich man, had a fayre garden ioyning vnto his houſe, & to him reſorted the Jewes, becauſe he was more honorable then all others.

5 The ſame yere were appointed two of the ancients of the people to be iudges, ſuch as the Lorde ſpeaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which ſeemed to rule the people.

6 Theſe haunted Joacims houſe, and all ſuch as had any thing to doe in the Lawe, came thither vnto them.

7 Nowe whē the people departed away at noone, Suſanna went into her huſbands garden to walke.

8 And the two elders ſawe her that ſhee went in dayly and walked, ſo that their luſt was inflamed toward her.

[illegible] 68 O dewes and ſtormes of ſnow, bleſſe ye the Lorde: prayſe him, and exalte him aboue all things for euer.

69 O froſt and colde, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

70 O yce and ſnowe, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

71 O nyghtes and dayes, bleſſe yee the Lorde: prayſe him, and exalte him aboue all things for euer.

72 O light and darkeneſſe, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

73 O lightninges and cloudes, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lorde: let it prayſe him, and exalt him aboue all thinges for euer.

75 O mountaines, and hilles, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

76 All things þ grow on the earth, bleſſe ye the Lorde: prayſe him, & exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lorde: prayſe him, and exalt him aboue all thinges for euer.

78 O ſea, and floods, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

79 O whales, and all that moue in the waters, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

80 All ye foules of heauen, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

81 All ye beaſtes and cattell, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe ye the Lord: prayſe him, and exalt him aboue all thinges for euer.

83 Let Iſrael bleſſe þ Lord, prayſe him, and exalt him aboue all things for euer.

84 O Prieſtes of the Lorde, bleſſe ye the Lorde: praiſe him, and exalte him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lorde: prayſe him, and exalt him aboue all things for euer.

86 O ſpirits and ſoules of the righteous, bleſſe ye the Lorde: prayſe him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, bleſſe ye the Lorde: prayſe him, and exalte him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer: for he hath deliuered vs from the hel, & ſaued vs frō the hand of death, & deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confeſſe vnto þ Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worſhippe the Lord bleſſe the God of gods: prayſe him, and acknowledge him: for his mercie [endureth] worlde without ende.

❧ The hiſtorie of ‖ Suſanna, vvhich *ſome ioyne to the ende of Daniel, and make* it the thirteenth Chapter.

‖ Or. Suſanna

8 The two gouernours are taken with þ loue of Suſanne. 19 They take her alone in the garden. 20 They ſolicite her to wickednes. 23 She chooſeth rather to obey God, though it were to the danger of her life. 34 Shee is accuſed. 45 Daniel doeth deliuer her. 62 The gouernours are put to death.

There dwelt a man in Babylon called Ioacim,

2 And hee tooke a wife, whoſe name was Suſanna, þ daughter of Helcias, a very fayre woman, and one that feared God.

3 Her father and her mother alſo were godly people, and taught their daughter according to the Lawe of Moſes.

Nowe Ioacim was a great rich man, had a fayre garden ioyning vnto his houſe, & to him reſorted the Iewes, becauſe he was more honorable then all others.

5 The ſame yere were appointed two of the ancients of the people to be iudges, ſuch as the Lorde ſpeaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which ſeemed to rule the people.

6 Theſe haunted Ioacims houſe, and all ſuch as had any thing to doe in the Lawe, came thither vnto them.

7 Nowe whē the people departed away at noone, Suſanna went into her huſbands garden to walke.

8 And the two elders ſawe her that ſhee went in dayly and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their [a] minde, and caſt downe their eies, that they ſhould not ſee heauen, nor remember iuſt iudgements.

a To wit, of God.

10 And albeit they both were wounded with her loue, yet durſt not one ſhewe another his griefe.

11 For they were aſhamed to declare their luſt, that they deſired to haue to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſayde to the other, Let vs go now home, for it is dinner time.

14 So they went their way, & departed, one from another: yet they returned againe, and came into the ſame place, and after that they had aſked one another the cauſe, they acknowledged their luſt: then appoynted they a time both together when they might finde her alone.

15 Now when they had ſpied out a conuenient time, that ſhe went in, as her maner was, with two maydes onely, and thought to waſh her ſelfe in the garden (for it was an hote ſeaſon)

16 And there was no body there, ſaue the two Elders that had hid themſelues, and watched for her:

17 She ſaid to her maides, Bring me oile and ſope, and ſhut the garden doores, that I may waſh me.

18 And they did as ſhe bade them, & ſhut the garden doores, & went out themſelues at a backe doore, to fet the thing that ſhe had commanded them: but they ſaw not the Elders, becauſe they were hid.

19 Nowe when the maydes were gone forth, the two Elders roſe vp and ranne vnto her, ſaying,

20 Beholde, the garden dores are ſhut, that no man can ſee vs, and we burne in loue with thee: therefore conſent vnto vs, and lie with vs.

21 If thou wilt not, we wil beare witnes agaynſt thee, that a yong man was with thee, and therefore thou diddeſt ſend away thy maides from thee.

22 Then Suſanna ſighed, and ſaide, I am in trouble on euery ſide: for if I doe this thing, it is death vnto me: and if I do it not, I cannot eſcape your hands.

23 It is better for mee to fall into your handes, and not doe it, then to ſinne in the ſight of the Lord.

24 With that Suſanna cried with a loud voyce, and the two Elders cryed out againſt her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the ſeruants of the houſe heard the crye in the garden, they ruſhed in at the backe doore, to ſee what was done vnto her.

27 But when the Elders had declared their matter, the ſeruants were greatly aſhamed: for there was neuer ſuch a report made of Suſanna.

28 On the morowe after, came the people to Ioacim her huſbande, and the two Elders came alſo, full of miſchieuous imaginatiō againſt Suſanna, to put her to death,

29 And ſaid before the people, Send for Suſanna the daughter of Helcias Ioacims wife. And immediatly they ſent.

30 So ſhe came with her father and mother, her children and all her kinred.

31 Now Suſanna was very tender, and faire of face.

32 And theſe wicked men commãded to vncouer her face (for ſhee was couered) yᵗ they might ſo be ſatiſfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders ſtoode vp in the middes of the people, and laide their hands vpon her head,

35 Which wept and looked vp towarde heauen: for her heart truſted in the Lord.

36 And the Elders ſaid, As we walked in the garden alone, ſhee came in with two maides, whom ſhe ſent away from her, and ſhut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then we which ſtoode in a corner of the garden, ſeeing this wickednes, ranne vnto them, and we ſaw them as they were together,

39 But we could not holde him: for hee was ſtronger then we, & opened the doore, and leaped out.

40 Now when wee had taken this woman, wee aſked her what yong man this was, but ſhee would not tell vs: of theſe things are we witneſſes.

41 Thẽ the aſſemblie beleeued them, as thoſe that were the Elders & iudges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a lowde voyce and ſaide, O euerlaſting God, that knoweſt the ſecretes, and knoweſt al things afore they come to paſſe,

43 Thou knoweſt, that they haue be
falſe witneſſe againſt me, and behold
muſt dye, where as I neuer did ſuch
as theſe men haue maliciouſly inu
gainſt me.

44 And the Lord heard her vo

45 ¶ Therefore when shee was led to be put to death, the Lorde raysed vp the holy spirite of a yong childe, whose name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, & said, What meane these wordes, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayde vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, & hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde saith, *The innocent and righteous shalt thou not slay. Exod.23.7

54 Now then, if thou hast seene her, tell me, Under what tree sawest thou them cōpanying together? Who answered, Under a lentiske tree.

55 Then said Daniel, Uerely thou hast lyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. or wise.

56 So put he him aside, and commanded to bring the other, & saide vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceyued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednes.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under a "prime tree. Or, an holme tree.

59 Then saide Daniel vnto him, Uerely thou hast also lied against thine head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assemblie cryed with a lowde voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth)

62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put thē to death. Thus the innocent blood was saued the same day. Deut.19.19. pro.19.5

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Ioacim her husband, & all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputatiō in the sight of the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his steade.

The historie of Bel and the dragon,

which is the fourtenth chapter of Daniel

after the Latin.

NOw when King Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was noured aboue all his friends.

Nowe the Babylonians had an idole, ·Bel, and there were spent vpon him day, twelue ᵃ great measures of fine and fourtie sheepe, and sixe great wine.

d the king worshipped it, and went daily to honour it: But Daniel worshipped his own God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, & said, Because I may not worship idols made with handes, but ꝥ liuing God, which hath created the heauen and the earth, & hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled & said, O King, bee not deceiued: for this is but claye within,

a Called Arcaba, whereof euery one conteined somwhat more thē ... ene galons, which ... the ... an ... al

45 ¶ Therefore when ſhee was led to be put to death, the Lorde rayſed vp the holy ſpirite of a yong childe, whoſe name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, & ſaid, What meane theſe wordes, that thou haſt ſpoken?

48 Then Daniel ſtoode in the middes of them, and ſaid, Are ye ſuch fooles, O Iſraelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Iſrael?

49 Returne againe to iudgement: for they haue borne falſe witneſſe againſt her.

50 Wherefore the people turned againe in all haſte, and the Elders ſayde vnto him, Come, ſit downe among vs, and ſhew it vs, ſeeing God hath giuen thee the office of an Elder.

51 Then ſaide Daniel vnto them, Put theſe two aſide, one farre from another, and I will examine them.

52 So when they were put aſunder, one from another, he called one of them and ſaid vnto him, O thou that art olde in a wicked life, nowe thy ſinnes which thou haſt committed afore time, are come to light.

53 For thou haſt pronounced falſe iudgements, & haſt condemned the innocent, and haſt let the guiltie goe free, albeit the Lorde ſaith, *The innocent and righteous ſhalt thou not ſlay. Exod.23.7

54 Now then, if thou haſt ſeene her, tell me, Under what tree ſaweſt thou them cōpanying together? Who anſwered, Under a lentiſke tree.

55 Then ſaid Daniel, Verely thou haſt lyed againſt thine owne head: for loe, the Angel of God hath receiued the ſentence of God, to cut thee in two. Or, [illegible]

56 So put he him aſide, and commanded to bring the other, & ſaide vnto him, O thou ſeede of Chanaan, and not of Iuda, beautie hath deceyued thee, and luſt hath ſubuerted thine heart.

57 Thus haue ye dealt with the daughters of Iſrael, and they for feare companied with you: but the daughter of Iuda would not abide your wickednes.

58 Now therefore tell me, Under what tree didſt thou take them companying together? Who anſwered, Under a ‖prime tree. ‖Or, a holme tree.

59 Then ſaide Daniel vnto him, Verely thou haſt alſo lied againſt thine head: for the Angel of God waiteth with the ſword to cut thee in two, and ſo to deſtroy you both.

60 ¶ With that all the whole aſſemblie cryed with a lowde voyce, and praiſed God, which ſaueth them that truſt in him.

61 And they aroſe againſt the two Elders, (for Daniel had conuict them of falſe witneſſe by their owne mouth)

62 *And according to the Law of Moyſes they dealt with them, as they dealt wickedly againſt their neighbour, and put thē to death. Thus the innocent blood was ſaued the ſame day. Deut.19.19. pro.19.5

63 Therefore Helcias, and his wife praiſed God for their daughter Suſanna, with Ioacim her huſband, & all the kinred, that there was no diſhoneſtie found in her.

64 From that day forth was Daniel had in great reputatiō in the ſight of the people.

65 And King Aſtyages was layd with his fathers, and Cyrus of Perſia reigned in his ſteade.

❧ The hiſtorie of Bel and the dragon,

which is the fourtenth chapter of Daniel

after the Latin.

NOw when King Aſtyages was laid with his fathers, Cyrus the Perſian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was noured aboue all his friends.

Nowe the Babylonians had an idole, ·Bel, and there were ſpent vpon him day, twelue ᵃgreat meaſures of fine and fourtie ſheepe, and ſixe great wine.

d the king worſhipped it, and went daily to honour it: But Daniel worſhipped his own God. And the King ſaid vnto him, Why doeſt not thou worſhip Bel?

5 Who anſwered, & ſaid, Becauſe I may not worſhip idols made with handes, but ẏ liuing God, which hath created the heauen and the earth, & hath power vpon all fleſh.

6 Then ſaid the King vnto him, Thinkeſt thou not that Bel is a liuing God? ſeeſt thou not how much he eateth and drinketh euery day?

7 Then Daniel ſmiled & ſaid, O King, bee not deceiued: for this is but claye within,

a Called Artaba, whereof euery one cōteined ſomwhat more thē nine galons, which ·ake m n bli and ral within, and braſſe without, and did neuer eate any thing.

8 So the King was wroth, and called for his prieſts, and ſaid vnto them, If ye tel me not, who this is that eateth vp theſe expenſes, ye ſhall die:

9 But if ye can certifie me that Bel eateth them, then Daniel ſhall die: for he hath ſpoken blaſphemie againſt Bel. And Daniel ſaide vnto the King, Let it bee according to thy worde.

10 (Nowe the Prieſts of Bel were three ſcore and tenne, beſide their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels Prieſtes ſayde, Beholde, we will goe out, and ſet thou the meate there, O King, and let the wine bee filled: then ſhut the doore faſt, and ſeale it with thine owne ſignet:

12 And to morowe when thou commeſt in, if thou findeſt not that Bel hath eaten vp all, wee will ſuffer death, or els Daniel that hath lyed vpon vs.

13 Nowe they thought them ſelues ſure ynough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone foorth, the King ſet meates before Bel. Nowe Daniel had commanded his ſeruantes to bring aſhes, and theſe they ſtrowed throughout all the Temple, in the preſence of the King alone: thẽ went they out, and ſhut the doore, and ſealed it with the Kinges ſignet, and ſo departed.

15 Nowe in the night came the Prieſtes, with their wiues and children, (as they were wont to doe) and dyd eate and drinke vp all.

16 In the morning betimes, the King aroſe and Daniel with him.

17 And the King ſayde, Daniel, are the ſeales whole? Who anſwered, Yea, O king, they be whole.

18 And aſſoone as he had opened ẏ doore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceite.

19 Then laughed Daniel, and helde the King that he ſhould not go in, and ſaid, Beholde nowe the pauement, and marke well whoſe footeſteppes are theſe.

20 And the King ſaide, I ſee the footeſteppes of men, women, and children: therefore the King was angrie,

21 And tooke ẏ prieſts, with their wiues, and childrẽ, and they ſhewed him the priuie doores, where they came in, and conſumed ſuch things as were vpon the table,

22 Therefore the King ſlewe them, ⁊ deliuered Bel into Daniels power, who deſtroyed him and his temple.

23 ¶ Moreouer in that ſame place there was a great dragon, which the Babylonians worſhipped.

24 And the King ſaid vnto Daniel, Sayeſt thou, that this is of braſſe alſo? loe, he liueth and eateth and drinketh, ſo that thou canſt not ſay, that he is no liuing god: therefore worſhip him.

25 Then ſaid Daniel vnto the King, I will worſhip the Lorde my God: for hee is the liuing God.

26 But giue me leaue, O King, ⁊ I will ſlay this dragon without ſword or ſtaffe. And the King ſaid, I giue thee leaue.

27 Then Daniel tooke pitche, ⁊ fatte, ⁊ heare, and did ſeethe them together, ⁊ made luppes thereof: this hee put in the dragons mouth, and ſo the dragon burſt in ſunder. And Daniel ſayde, Behold, whom ye worſhippe.

28 When the Babylonians heard it they were wonderful wroth, and gathered them together againſt the King, ſaying, The King is become a Iew: for he hath deſtroyed Bel, and hath ſlaine the dragon, and put the prieſts to death.

29 So they came to the King, and ſayd, Deliuer vs Daniel, or els wee will deſtroy thee and thine houſe.

30 Now when the King ſaw, that they preaſſed ſore vpon him, and that neceſſitie conſtrayned him, he deliuered Daniel vnto them:

31 Who caſt him into ẏ lyons den, where he was ſixe dayes.

32 In the denne there were ſeuen lyons, and they had giuen them euery day two bodies and two ſheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, ⁊ was going into the fielde for to bring it to the reapers.

34 But the Angel of the Lord ſaid vnto Abbacuc, Goe, carie ẏ meate that thou haſt, into Babylon vnto Daniel, which is in the lyons denne.

35 And Abbacuc ſaid, Lord, I neuer ſaw Babylon, neither doe I knowe where the denne is.

36 Thẽ the Angel tooke him by ẏ crowne of the head, and bare him by the heare of the head, and through a mightie winde ſet

him in Babylon vpon the denne.

37 And Abbacuc cryed, ſaying, O Daniel, Daniel, take the dinner that God hath ſent thee.

38 Then ſaide Daniel, O God, thou haſt thought vpon mee, and thou neuer fayleſt them that ſeeke thee and loue thee.

39 So Daniel aroſe, and did eate, and the Angel of the Lord ſet Abbacuc in his owne place againe immediately.

40 Upon the ſeuenth day, the king went to bewaile Daniel: and whē he came to the denne, he looked in, and behold, Daniel ſate [in the middes of the Lyons.

41 Then cryed the King with a lowde voyce, ſaying, Great art thou, O Lorde God of Daniel, and there is none other beſides thee.

42 And hee drewe him out of the denne, and caſt them that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face.

The firſt booke of the *Maccabees.*

CHAP. I.

1 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 13 Many of the children of Iſrael make couenant with the Gentiles. 21 Antiochus ſubdueth Egypt and Ieruſalem vnto his dominion. 50 Antiochus ſetteth vp idoles.

AFter that Alexander ẏ Macedonian, the ſonne of Philippe, went foorth of the land of Chettum, and [a] ſlew Darius King of the Perſians and Medes, and reigned for him, as he had before in Grecia,

a The firſt battel with the Carthaginenſes was fought at this time.

2 Hee tooke great warres in hande, and wanne ſtrong holdes, and ſlewe the Kings of the earth.

3 So went he thorow to the endes of the worlde, and tooke ſpoyles of many nations, in ſo much that the worlde ſtoode in awe of him: therefore his heart was puffed vp and was hawtie.

4 [b] Now when he had gathered a mightie ſtrong hoſte,

b The beginning of the kingdom of Egypt.

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After theſe things he fell ſicke, & knewe that he ſhould die.

7 Then he called for the chiefe of his ſeruants, which had bene brought vp wͭ him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his ſeruants reigned euery one in his roome.

c The beginning of ẏ kingdome of Syria.

10 And they all cauſed them ſelues to be crowned after his death, & ſo did their children after them many yeres, and much wickednes increaſed in the worlde.

11 For out of theſe came the wicked roote, [ſ] euen Antiochus Epiphanes, the ſonne of king Antiochus, which had bin an hoſtage at Rome, and hee reigned in the hundreth and ſeuen and thirtieth yeere of the kingdome of the Greekes.

[illegible]

12 [d] In thoſe dayes went there out of Iſrael wicked men, which enticed many, ſaying, Let vs goe, & make a couenant with the heathen, that are rounde about vs: for ſince we departed from them, we haue had much ſorowe.

d The beginning of ẏ kingdome of the Parthians. Ioſeph. Antiq.12. chap.6.

13 So this deuice pleaſed them well.

14 And certaine of ẏ people were ready, & went to the King which gaue thē licence to do after the ordinances of the heathen.

15 [e] Then ſet they vp a place of exerciſe at Ieruſalem, according to the faſions of ẏ heathen,

e The wicked fal beeing into miſcheefe.

16 And made them ſelues [f] vncircumciſed, and forſooke the holy Couenant, & ioyned them ſelues to the heathen, and were ſold to do miſchiefe.

f By drawing the ſkin ouer the part that was circumciſed, as Celſ.7. cap.25. Epiph. lib.de ponderib.et menſur.

17 So when Antiochus kingdome was ſet in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie companie, with charets, and Elephants, and with horſemen, and with a great nauie,

19 [g] And moued warre againſt Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, & many were wounded to death.

g The ſecond battel with the Carthaginenſes.

20 Thus [Antiochus] wanne many ſtrong cities in the land of Egypt, & tooke away the ſpoyles of the land of Egypt.

21 And after that Antiochus had ſmitten Egypt, hee turned againe in ẏ hundreth, fourtie and three yere,

22 And went vp towarde Iſrael & Ieruſalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candleſticke for the light, and all the inſtruments

him in Babylon vpon the denne.

37 And Abbacuc cryed, ſaying, O Daniel, Daniel, take the dinner that God hath ſent thee.

38 Then ſaide Daniel, O God, thou haſt thought vpon mee, and thou neuer fayleſt them that ſeeke thee and loue thee.

39 So Daniel aroſe, and did eate, and the Angel of the Lord ſet Abbacuc in his owne place againe immediately.

40 Upon the ſeuenth day, the king went to bewaile Daniel: and whē he came to the denne, he looked in, and behold, Daniel ſate [in the middes of the Lyons.

41 Then cryed the King with a lowde voyce, ſaying, Great art thou, O Lorde God of Daniel, and there is none other beſides thee.

42 And hee drewe him out of the denne, and caſt them that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face.

The firſt booke of the *Maccabees.*

CHAP. I.

1 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 13 Many of the children of Iſrael make couenant with the Gentiles. 21 Antiochus ſubdueth Egypt and Ieruſalem vnto his dominion. 50 Antiochus ſetteth vp idoles.

AFter that Alexander ẏ Macedonian, the ſonne of Philippe, went forth of the land of Chettum, and [a] ſlew Darius King of the Perſians and Medes, and reigned for him, as he had before in Grecia,

[a] The firſt battel with the Carthaginenſes was fought at this time.

2 Hee tooke great warres in hande, and wanne ſtrong holdes, and ſlewe the Kings of the earth.

3 So went he thorow to the endes of the worlde, and tooke ſpoyles of many nations, in ſo much that the worlde ſtoode in awe of him: therefore his heart was puffed vp and was hawtie.

4 [b] Now when he had gathered a mightie ſtrong hoſte,

[b] The beginning of the kingdom of Egypt.

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After theſe things he fell ſicke, & knewe that he ſhould die.

7 Then he called for the chiefe of his ſeruants, which had bene brought vp wᵗ him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his ſeruants reigned euery one in his roome.

[c] The beginning of ẏ kingdome of Syria.

10 And they all cauſed them ſelues to be crowned after his death, & ſo did their children after them many yeres, and much wickednes increaſed in the worlde.

11 For out of theſe came the wicked roote, [euen Antiochus Epiphanes, the ſonne of king Antiochus, which had bin an hoſtage at Rome, and hee reigned in the hundreth and ſeuen and thirtieth yeere of the kingdome of the Greekes.

Ier.mabe.

12 [d] In thoſe dayes went there out of Iſrael wicked men, which enticed many, ſaying, Let vs goe, & make a couenant with the heathen, that are rounde about vs: for ſince we departed from them, we haue had much ſorowe.

[d] The beginning of ẏ kingdome of the Machabees. Ioſeph. Antiq.12. chap.6.

13 So this deuice pleaſed them well.

14 And certaine of ẏ people were ready, & went to the King which gaue thē licence to do after the ordinances of the heathen.

15 [e] Then ſet they vp a place of exerciſe at Ieruſalem, according to the faſtions of ẏ heathen,

[e] The wicked fal headlong into miſcheefe.

16 And made them ſelues [f] vncircumciſed, and forſooke the holy Couenant, & ioyned them ſelues to the heathen, and were ſold to do miſchiefe.

[f] By drawing the ſkin ouer the part that was circumciſed, as Celſ.7. cap.25. Epiph. lib.de ponderib.et menſur.

17 So when Antiochus kingdome was ſet in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie companie, with charets, and Elephants, and with horſemen, and with a great nauie,

19 [g] And moued warre againſt Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, & many were wounded to death.

[g] The ſecond battel with the Carthaginenſes.

20 Thus [Antiochus] wanne many ſtrong cities in the land of Egypt, & tooke away the ſpoyles of the land of Egypt.

21 And after that Antiochus had ſmitten Egypt, hee turned againe in ẏ hundreth, fourtie and three yere,

22 And went vp towarde Iſrael & Ieruſalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candleſticke for the light, and all the inſtruments

ſtruments thereof, & the table of the ſhewe-bread, & the powring veſſels, & the bowles, and the golden baſins, and the vaile, and yͤ crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 He tooke alſo the ſiluer and gold, and the precious iewels, and he tooke the ſecret treaſures that he founde, and when he had taken away all, he departed into his owne lande,

25 After he had murthered many men, and ſpoken very proudly.

26 Therefore there was a great lamentation in euery place of Iſrael.

27 For the Princes & the Elders mourned: the yong women, and the yong men were made feeble, and yͤ beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, & ſhe that ſate in the marriage chamber, was in heauines.

29 The land alſo was moued for the inhabitants thereof: for al the houſe of Iacob was couered with confuſion.

h The battel of Macedonia.

30 After two yeres the King ſent his chiefe taxe maſter into the cities of Iuda, which came to Ieruſalē with a great multitude,

31 Who ſpake peaceable words vnto thē in deceit, and they gaue credit vnto him.

32 Then he fell ſuddenly vpon the citie, and ſmote it with a great plague, & deſtroyed much people of Iſrael.

33 And when he had ſpoyled the citie, he ſet fyre on it, caſting downe the houſes thereof, and walles thereof on euery ſide.

34 The women and their children tooke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great and thicke wall & with mightie towres, and made it a ſtrong holde for them.

36 Moreouer they ſet wicked people there, & vngodly perſons, and fortified them ſelues therein.

37 And they ſtored it with weapons and vitailes, and gathered the ſpoyle of Ieruſalem, and layed it vp there.

38 Thus became they a ſore ſnare and were in ambuſhment for the Sanctuarie, and were wicked enemies euermore vnto Iſrael.

39 For they ſhed innocent blood on euery ſide of the Sanctuarie, and defiled yͤ Sanctuarie,

40 In ſo much that the citizens of Ieruſalem fled away becauſe of them, and it became an habitation of ſtraungers, being deſolate of them whom ſhee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waſte as a wildernes: her holy daies were turned into mourning, her Sabbaths into reproch, and her honour brought to naught.

42 As her glory had bene great, ſo was her diſhonour, and her excellencie was turned into ſorow.

43 Alſo yͤ King wrote vnto all his kingdome, that all the people ſhould bee as one, & that euery man ſhould leaue his lawes.

[illegible]

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Iſraelites conſented to his religion, offring vnto idoles, and defiling the Sabbath.

46 So the King ſent letters by yͤ meſſengers vnto Ieruſalem, and to the cities of Iuda, that they ſhould followe the ſtrange lawes of the countrey,

47 And that they ſhould forbid yͤ burnt offrings and ſacrifices, and the offrings in the Sanctuarie,

[illegible]

48 And that they ſhould defile the Sabbaths and the feaſts,

49 And pollute the Sanctuarie and the holy men,

50 And to ſet vp altars, and groues, and chappels of idoles, & offer vp ſwines fleſh, & vncleane beaſtes,

51 And that they ſhould leaue their children vncircumciſed, and defile their ſoules with vncleannes, and pollute them ſelues, that they might forget the Lawe, & change all the ordinances,

52 And that whoſoeuer would not doe according to the commandement of yͤ King, ſhould ſuffer death.

53 In like maner wrote hee throughout all his kingdomes, and ſet ouerſeers ouer all the people, (for to compell them to doe theſe things.)

54 And he commanded the cities of Iuda to do ſacrifice citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forſooke the Lawe, and ſo they committed euill in the land.

56 And they droue the Iſraelites into ſecrete places, euen whereſoeuer they coulde flee for ſuccour.

57 The fifteenth day of Caſleu, in yͤ hundreth and fiue and fourtieth yere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars throughout the cities of Iuda on euery ſide.

58 And before the doores of the houſes, & in the ſtreetes they burnt incenſe.

59 And the bookes of the Lawe, which they founde, they ᵃburnt in the fyre, and cut in pieces.

a It is a manifest note of the enemies of God, to burne þ bookes of the Lawe, as it eccleſi li. 8 chap. 2.

60 Whoſoeuer had a booke of the Teſtament founde by him, or whoſoeuer conſented vnto the Lawe, the Kings commandemēt was, that they ſhould put him to death by their authoritie.

61 And they executed theſe things euery moneth vpō the people of Jſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpō the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commandemēt, they put certaine women to death, which had cauſed their children to bee circumciſed,

64 And they hanged vp the children at their neckes and they ſpoyled their houſes, and ſlewe the circumciſers of them.

65 Yet were there many in Jſrael, which were of courage, and determined in them ſelues, that they woulde not eate vncleane things,

66 But choſe rather to ſuffer death, thē to be defiled with thoſe meates: ſo becauſe they woulde not breake the holy couenant, they were put to death.

‖Or, rage.

67 And this ‖tyrannie was very ſore vpon the people of Jſrael.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to do ſacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are ſlayne and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commandeth his ſonnes to ſticke by the worde of God, after the example of the fathers.

Joſep. Antiq. 12. chap. 7

IN thoſe dayes ſtood vp Mattathias the Prieſt, the ſonne of Joannes, the ſonne of Simeō, of the ſonnes of Joarib of Jeruſalem, and dwelt in Modin.

2 And he had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which was called Maccabeus,

‖Or, Auaron.

5 Eleazar called ‖Abaron, ⁊ Jonathan, whoſe name was Apphus.

6 Now he ſawe the blaſphemies, which were committed in Juda and Jeruſalem:

7 And he ſaid, Wo is me: wherefore was J borne, to ſee this deſtructiō of my people, and the deſtruction of the holy citie, ⁊ thus to ſit ſtill: it is deliuered into the hands of the enemies,

8 And the Sanctuarie [is] in the hands of ſtrangers. her Temple is as a man that hath no renoume.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her yong men are fallen by the ſworde of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoyles?

11 All her glorie is taken away: of a free woman, ſhe is become an handmaid.

12 Behold, our Sāctuarie ⁊ our beautie, and honour is deſolate, ⁊ the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackcloth vpon thē, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin to compell thē to forſake God, and to ſacrifice.

16 So many of the Jſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the commiſſioners of þ King, and ſaid vnto Mattathias, Thou art the chiefe and an honourable man, ⁊ great in this citie, and haſt manie children and brethren.

18 Come thou therefore firſt, and fulfill the Kinges commaundement, as all the heathē haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie be in the Kings fauour, and thou ⁊ thy children ſhalbe enriched with ſiluer and golde, and with many rewardes.

19 Then Mattathias anſwered ⁊ ſaide with a loude voyce, Though all nations that are vnder the Kinges dominion, obey him, and fall away euery man from the religion of their fathers, ⁊ conſent to his commandements,

20 ᵃYet will J and my ſonnes, and my brethren, walke in the couenant of our fathers.

a The father promiſeth for his children that they ſhal ſerue God: ſo doth Joſua for his houſhold, Joſu. 24. 15.

21 God be mercifull vnto vs, that we forſake not the Lawe and the ordinances.

22 We wil not hearken vnto the Kings wordes to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe words, there came one of the Jewes, in the ſight of all to ſacrifice vpon the altar which was at Modin, according to þ Kings commandement.

24 Now when Mattathias ſawe it, he was ſo inflamed with zeale, þ his reines ſhooke, ⁊ his wrath was kindled according to the ordinance ᵇof the Lawe: therefore hee

b It is a griefe to the godly to ſee the people offend.

hee ranne vnto him, and killed him by the altar:

25 And at the ſame time hee ſlewe the kings commiſſioner, that compelled him to do ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the Law of God, * doing, as Phinees did vnto Zambri the ſonne of Salom. Num.25.7

27 ¶ Then cryed Mattathias with a loud voyce in the citie, ſaying, Whoſoeuer is zealous of the Lawe, and will ſtande by the couenant, let him come forth after me.

28 So hee, and his ſonnes fled into the mountaines, and left al that they had in the citie.

29 Then many that |ſought after iuſtice and iudgement, |Or, that is, modeſtly and vprightly.

30 Went downe into the wilderneſſe to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Nowe when it was tolde vnto the Kings ſeruants, and to the gariſons, which were in Ieruſalẽ in the citie of Dauid, that men had broken the Kings cõmandement, and were gone downe into the ſecret places in the wildernes,

32 Then many purſued after them: and hauing ouertaken them, they camped againſt them, & ſet the battel in array againſt them on the Sabbath day,

33 And ſaid vnto them, Let this now be ſufficient: come foorth and doe according to the commandement of the King, & yee ſhall liue.

34 But they anſwered, Wee will not go foorth, neither will we do the Kinges commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other anſwered them nothing, neither caſt any one ſtone at thẽ, nor ſtopped the priuie places,

37 But ſaid, We will die all in our innocencie: the heauen and earth ſhall teſtifie for vs, that ye deſtroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and ſlewe both men & cattell, their wiues and their children to the number of a thouſand people.

39 ¶ When Mattathias and his friends vnderſtoode this, they mourned for them greatly,

40 And ſaid one to another, If we al do as our brethren haue done, and fight not againſt the heathen for our liues, and for our Lawes, then ſhall they innocently deſtroy vs out of the earth.

41 Therfore they concluded at the ſame time, ſaying, Whoſoeuer ſhall come to make battel with vs vpon the Sabbath day, wee will fight againſt him, that wee die not all, as our brethren that were murthered in the ſecret places.

42 Then came vnto them the aſſembly of ẏ Aſideans, which were of the ſtrongeſt men of Iſrael all ſuch as were wel minded toward the Lawe.

43 And all they that were fled for perſecution, ioyned them ſelues vnto them, and were an helpe vnto them.

44 So they gathered a power, & ſmote the wicked men in their wrath, and the vngodly in their anger: but the reſt fled vnto ẏ heathen, and eſcaped.

45 Then Mattathias and his friendes went about, and deſtroyed the altars,

46 And circumciſed the childrẽ by force that were vncircumciſed, as many as they found within the coaſtes of Iſrael,

47 And they purſued after the proude men: & this acte proſpered in their hands.

48 So they recouered the Lawe out of the hand of ẏ Gentiles, & out of the hand of Kings, and gaue not place to the wicked.

49 Nowe when the time drewe neere, that Mattathias ſhould dye, he ſayde vnto his ſonnes, Nowe is pride and perſecution increaſed, and the time of deſtruction, & the wrath of indignation.

50 Now therefore, my ſonnes, be ye zealous of the lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhall yee receiue great honour and an euerlaſting name.

52 *Was not Abraham founde faithfull in tentation, and it was imputed vnto him for righteouſnes? Gen.22. [illegible]

53 *Ioſeph in the time of his trouble kept the commandement, & was made the lorde of Egypt. [illegible]

54 *Phinees our father, becauſe he was zealous and feruent, obtained the couenant of the euerlaſting Prieſthoode. [illegible]

55 *Ieſus for fulfilling the worde, was made the gouernour of Iſrael. [illegible]

56 *Caleb, becauſe he bare witnes before the congregation, receiued the heritage of the land. Num.14. [illegible]

57 *Dauid, becauſe of his mercie obtained ẏ throne of the kingdome for euermore. 2.Sam.2.4

58 *Elias, becauſe he was zealous and feruent in the Law, was taken vp euen vnto heauen. 1.King. [illegible]

59 *Ananias, Azarias & Miſael by their faith were deliuered out of the flame. Dan.3. [illegible]

60 *Daniel, becauſe of his innocẽcie, was deliuered from the mouth of the lyons. Dan. [illegible]

61 And thus yee may conſider throughout all ages that whoſoeuer put their truſt in him, ſhall not want ſtrength.

Mat.10.[illegible] [illegible]

62 *Feare not yee then the wordes of a ſinfull man: for his glorie is but dongue and wormes.

Iames 1.10. [illegible] Eccles.14. 18

63 To day is he ſet vp, and to morow he ſhall *not bee found: for he is turned into his duſt, and his purpoſe periſheth.

64 Wherefore, my ſonnes, take good heartes, and ſhewe your ſelues men for the Lawe: for by it ſhall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counſell: giue eare vnto him alway: hee ſhall bee a father vnto you.

66 And Iudas Maccabeus hath beene mightie & ſtrong, euen from his youth vp: let him bee your captaine, and fight you the battel for the people.

67 Thus ſhal ye bring vnto you al thoſe that obſerue the Law, and ſhall auenge the iniuries of your people.

68 Recompenſe fully the heathen, and giue your ſelues to the commaundement of the Lawe.

69 So he bleſſed them, and was layed with his fathers,

70 And dyed in the hundreth, fourtie & ſixe yeere, and his ſonnes buried him in his fathers ſepulchre at Modin, and all Iſrael made great lamentation for him.

CHAP. III

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas towarde God. 55 Iudas determineth to fight againſt Lyſias, whom Antiochus had made captaine ouer his hoſt.

Then Iudas his ſonne, called Maccabeus, roſe vp in his place.

2 And all his brethren helped him, and all they that helde with his father, & fought with courage the battel of Iſrael.

3 So he gate his people great honour: he put on a breſtplate as a gyant, and armed him ſelfe, and ſet the battel in array, and defended the campe with the ſword.

4 In his actes he was like a lyon, & as a lyons whelpe roaring after the pray.

5 For hee purſued the wicked, & ſought them out, and burnt vp thoſe that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and ſaluation proſpered in his hand.

7 And hee grieued diuers Kinges, but Iacob reioyced by his actes, & his memoriall is bleſſed for euer.

8 He went alſo thorow the cities of Iuda, and deſtroyed the wicked out of them, and turned away the wrath from Iſrael.

9 So was he renowmed vnto yͤ ends of the earth, and hee aſſembled together thoſe that were ready to periſh.

10 ¶But [a] Apollonius gathered the Gentiles, & a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which when Iudas perceiued, he wēt forth to meete him, and ſmote him, and ſlew him, ſo that many fell downe ſlaine, and the reſt fled.

[a] Who was gouernour of Syria, Ioſep. Antiq.12. chap.9.

12 So Iudas tooke their ſpoyles, & tooke alſo Apollonius ſworde, and fought with it all his life long.

13 ¶Nowe when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the cōgregation, & Church of the faithfull, and went foorth to yͤ warre,

14 He ſayd, I wil get mee a name, & will bee glorious in the Realme: for I will goe fight with Iudas, and them that are with him, which haue deſpiſed the kings cōmandement.

15 So he made him readie to go vp, and there went with him a mightie hoſt of the vngodly to helpe him, and to be auenged of the children of Iſrael.

16 And when he came neere to the going vp of Bethhoron, Iudas went foorth to meete him with a ſmall companie.

17 But when they ſawe the armie comming againſt them, they ſayde to Iudas, Howe are we able, being ſo fewe, to fight againſt ſo great a multitude, and ſo ſtrong, ſeeing wee bee ſo wearie, and haue faſted all this day?

18 Then ſayde Iudas, It is an eaſie thing for many to be ſhut vp in the handes of fewe, and there is no difference before ⌜ the God ⌝ of heauen, to deliuer by a great multitude, or by a ſmal companie.

19 For the victorie of the battel ſtandeth not in the multitude of yͤ hoſt, but yͤ ſtrength commeth from heauen.

20 They come againſt vs with a cruel and proud multitude, to deſtroy vs, and our wiues, and our children and to robbe vs.

21 But wee doe fight for our liues, & for our Lawes,

22 And God him ſelfe willl deſtroy them before our face: therefore bee not ye afrayde of them.

23 And when he had left off ſpeaking, he leapt ſuddenly vpon them: ſo was Seron & his hoſt deſtroyed before him.

24 And they purſued thē from yͤ going downe of Bethhoron vnto yͤ plaine: where there were ſlaine eight hundreth men of

them, and the reſidue fled into the lande of the Philiſtims.

25 Then the feare and terrour of Iudas and his brethren fel vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when King Antiochus heard theſe tidings, hee was angry in his minde: Wherefore he ſent forth, and gathered al the power of his realme a verie ſtrong armie,

28 And opened his treaſurie, and gaue his hoſt a yeeres wages in hande, commanding them to be readie for a yere for all occaſions.

29 Neuertheles, when he ſawe that the money of his treaſures failed, and that the tributes in the countrey were ſmall becauſe of the diſſenſion, and plagues that hee had brought vpon the lande, in taking away the Lawes which had bene of old time,

30 He feared leaſt he ſhould not haue now at the ſecōd time, as at the firſt, for the charges and gifts that he had giuen with a liberall hand afore. for in liberalitie he farre paſſed the other Kings that were before him.

31 Wherefore he was heauie in his mind, and thought to goe into Perſia, for to take tributes of the countreys, & to gather much money.

32 So he left Lyſias a noble man and of the Kings blood to ouerſee the Kings buſines, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his ſonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoſt and elephants, ⁊ gaue him the charge of all things that he would haue done,

35 And concerning thoſe which dwelt in Iuda ⁊ Ieruſalem, that he ſhould ſend an army againſt them, to deſtroy ⁊ root out the power of Iſrael ⁊ the remnant of Ieruſalē, & to put out their memorial from that place,

36 And to ſet ſtrangers for to inhabite all their quarters, and part their lande among them.

37 And the king tooke the halfe of the hoſt that remained, & departed from Antiochia his royall citie, in the yere an hundreth fourtie and ſeuen, and paſſed the riuer Euphrates, and went thorowe the hie countries.

38 Then Lyſias choſe Ptolemeus the ſonne of Dorimnus, ⁊ Nicanor, and Gorgias, mightie men, and the Kings friends,

39 And ſent with them fourtie thouſand footemen, and ſeuen thouſand horſemen, to go into the land of Iuda, and to deſtroy it, as the King commanded.

40 So they went foorth with all their power, and came and pitched by ‖ Emmaus in the plaine countrey.

‖ Emmaus.

41 Now when the marchants of the coūtrey heard the rumour of them, they tooke verie much ſiluer and gold, ⁊ ſeruants and came into the campe to bye the children of Iſrael for ſlaues ⁊ the ſtrēgth of Syria and of ſtrange nations ioyned with them.

42 ¶ Nowe when Iudas and his brethren ſawe that trouble increaſed, and that the hoſt drew neere vnto their borders, conſidering the kings wordes, whereby he had cōmanded to deſtroy the people, and vtterly aboliſh them,

43 They ſaid one to another, Let vs redreſſe the decay of our people, ⁊ let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were ſoone readie gathered to fight, and to pray, and to deſire mercie and compaſſion.

45 As for Ieruſalem, it was not inhabited, but was as a wildernes. There went none that was borne in it in or out at it, and the Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathē: and the mirth of Iacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered themſelues together, ⁊ came to Maſpha before Ieruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 And they faſted that day, ⁊ put ſackcloth vpon them, and caſt aſhes vpon their heades, and rent their clothes,

48 And opened the booke of the Lawe, wherein the heathen ſought to paint the likenes of their Idoles,

49 And brought the Prieſtes garments, and the firſt fruites, and the tithes, and ſet there the Nazarites, which accompliſhed their dayes.

50 And they cryed with a loude voyce toward heauen, ſaying, What ſhall wee doe with theſe? and whither ſhal we carie them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Prieſts are in heauines, and brought downe.

52 And beholde, the heathen are come againſt vs to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 How can we ſtand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a lowde voyce.

55 And after this Iudas ordeyned captaines ouer the people, euen captaines ouer

thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houſes, or maried wiues, or planted vineyards, or were fearful, that they ſhould returne euery one to his owne houſe, according * to the Lawe.

Deu. 20. c
and 7. 1

57 So the hoſte remoued, and pitched vpon the Southſide of Emmaus.

58 And Judas ſaide, Arme your ſelues, and bee valiant men, and be readie againſt the morning to fight with theſe nations, which are gathered together againſt vs, to deſtroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to ſee the calamities of our people and of our Sanctuarie.

60 Neuertheles as the will [of God] is in heauen, ſo be it.

CHAP. IIII.

1 Judas goeth againſt Gorgias which lieth in wait. 14 He putteth Gorgias and his hoſt to flight. 28 Lyſias inuadeth Judea. 34 But Judas driueth him out. 43 Judas purifieth the Temple and dedicateth the altar.

Joſeph lib. 12. cha. 10.

When tooke Gorgias fiue thouſand foote men, and a thouſand of the beſt horſemen, & departed out of the campe by night,

2 To inuade the campe of the Jewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Judas heard it, hee remoued, & they that were valiant men to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Judas campe: & when he founde no man there he ſought them in the mountaines: for ſaid he, They flee from vs.

6 But aſſoone as it was day, Judas ſhewed himſelfe in the field with three thouſand men, which had neither harneſſe nor ſwordes to their minds.

7 And they ſawe that the armies of the heathen were ſtrong and well armed, and their horſemẽ about them, & that theſe were expert men of warre.

8 Then ſaid Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their aſſault.

9 Remember, how our fathers were deliuered * in the red ſea, when Pharao purſued them with an armie.

Exo. 14. 9.

10 Therefore nowe let vs crie vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenant of our fathers, and will deſtroy this hoſte before our face this day:

11 So ſhall all the heathen know, ẏ there is one, which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſaw them comming againſt them,

13 And they went out of their tents into the battell and they that were with Judas, blew the trumpets.

14 So they ioyned together, and the heathen were diſcõfited and fled by the plaine.

15 But the hindmoſt of them fell by the ſworde, and they purſued them vnto Gazeron, and into the plaines of Idumea, and of Azotus, and of Jamnia, ſo that there were ſlaine of them about three thouſand men.

Or, Aſaremoth.

16 So Judas turned againe with his hoſt from purſuing them,

17 And ſaid vnto ẏ people, Be not greedie of the ſpoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye nowe faſt againſt your enemies, and ouercome them: then may ye ſafely take the ſpoyles.

19 As Judas was ſpeaking theſe words, there appeared one part which looked from the mountaines.

20 But when (Gorgias) ſawe that his were fled, and that Judas ſouldiers burnt the tents: (for the ſmoke that was ſeene, declared what was done.)

21 When they ſaw theſe things, they were ſore afraied, & when they ſaw alſo that Judas and his hoſt were in the field readie to ſet themſelues in aray,

22 They fled euery one into the lande of ſtrangers.

23 So Judas turned againe to ſpoile the tents, where he gate much gold and ſiluer, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, & ſung pſalms, and prayſed towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And ſo Iſrael had a great victorie in that day.

26 ¶ Now al the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.

27 Who whẽ he heard theſe things, was ſore afraied, and diſcouraged, becauſe ſuch things came not vpon Iſrael as he would, neither ſuch things as the King had commanded him, came to paſſe.

28 Therefore the next yeere following, gathered Lyſias threeſcore thouſand choſen foote men, and fiue thouſand horſemen to fight againſt Jeruſalem.

29 So they came into |Idumea, and pitched their tẽts at |Beth ſura, where Judas came againſt them with ten thouſand men.

Or, Iudea.
Or, Bethoron.

30 And when he ſaw that mightie armie, he prayed ⁊ ſaid, Bleſſed be thou, O Sauiour of Iſrael, *which diddeſt deſtroy the aſſault of the mightie man by the hand of thy ſeruant Dauid, *and gaueſt the hoſt of the ſtrangers into the hand of Ionathan, the ſonne of Saul, and of his armour bearer:

1 Sam. 17. 50,51.
1 Sam. 14. 13,14.

31 Shut vp this armie in the hand of thy people of Iſrael, and let them bee confounded with their power, and with their horſmen.

32 Make them afraid, and conſume their boldneſſe and ſtrength, that they may be aſtoniſhed at their deſtruction.

33 Caſt them downe by the ſword of them that loue thee: then ſhall all they that know thy Name, praiſe thee with ſongs.

34 So they ioyned together, and there were ſlaine of Lyſias hoſt, fiue thouſande men, and they fell before them.

35 Then Lyſias, ſeeing his army put to flight, and the manlineſſe of Iudas ſouldiers, and that they were readie, either to liue or die valiantly, he went into Antiochia, and gathered ſtrangers, and when he had furniſhed his armie, hee thought againe (being prepared) to come againſt Iudea.

36 Then ſayde Iudas and his brethren, Beholde, our enemies are diſcomfited: let vs nowe goe vp to clenſe, and to repayre the Sanctuarie.

37 So all the hoſt gathered thẽ together, and went vp into the mountaine of Sion.

38 Now when they ſaw the Sanctuarie layed waſte, and the altar defiled, and the doores burnt vp, ⁊ the ſhrubbes growing in the courts, as in a forreſt, or as on one of the mountaines, and that the Prieſts chambers were broken downe,

39 They rent their clothes, and made great lamẽtation, and caſt aſhes vpon their heades,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight againſt thoſe which were in the caſtel, till he had clenſed the Sanctuarie.

42 So he choſe Prieſts that were vndefiled, ſuch as delited in the Lawe,

43 And they clenſed the Sanctuarie, and bare out the defiled ſtones into an vncleane place,

44 And cõſulted what to do with the altar of burnt offrings, which was polluted.

45 So they thought it was beſt to deſtroy it, leaſt it ſhould be a reproch vnto thẽ, becauſe the heathen had defiled it: therefore they deſtroyed the altar,

46 And laid vp the ſtones vpon the mountaine of the Temple in a conuenient place, till there ſhould come a Prophet, to ſhewe what ſhould be done with them.

47 So they tooke whole ſtones according to the Lawe, and builded a new altar according to the former,

48 And made vp the Sanctuarie, ⁊ the things that were within the Temple, and the courts, and all things.

49 They made alſo newe holy veſſels, ⁊ brought into the Temple the candleſticke, and the altar of burnt offrings, ⁊ of incenſe, and the table.

50 And they burnt incenſe vpon the altar, and lighted the lampes which were vpon the candleſtick, that they might burne in the Temple.

51 They ſet alſo the ſhewbread vpon the table, and hanged vp the vailes, and finiſhed all the workes that they had begonne to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chaſleu, in the hundreth and eight and fourtieth yeere they roſe vp betimes in the morning,

53 And offered ſacrifice according to the Lawe, vpõ the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the ſame day was it made new with ſongs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worſhipping ⁊ praiſing toward the heauen him that had giuen them good ſucceſſe.

56 So they kept the dedication of the altar eight dayes, offring burnt offrings with gladnes, and offred ſacrifices of deliuerance and prayſe,

57 And decte the forefront of the Temple with crownes of gold and ſhields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was verie great gladnes among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Iſrael ordeined that the daies of dedication of the altar ſhould be kept in their ſeaſon from yeere to yeere, by the ſpace of eight dayes, from the fiue and twentie day of the moneth Chaſleu, with mirth and gladnes.

60 And at the ſame time builded they vp mount Sion with hie walles and ſtrong towres rounde about, leaſt the Gentiles ſhould come, and treade it downe, as they

had done afore.

61 Therefore they ſet a gariſon there to keepe it, and fortified Bethſura to keepe it, that the people might haue a defence againſt Idumea.

CHAP. V.

3 Iudas vanquiſheth the heathen that go about to deſtroy Iſrael, and is holpen of his brethren Simon and Ionathan. 5. He ouerthroweth the citie of Ephron becauſe they denied him paſſage thorowe it.

Joſeph. lib. 12. cap. 12.

NOwe when the nations round about heard, that the altar was builded, and the Sanctuarie renued, as afore, they were ſore grieued.

2 Therefore they thought to deſtroy the generation of Iacob that was amōg them, and began to ſlay and deſtroy the people.

3 Then Iudas fought againſt the children of Eſau in Idumea at Arrabathene, becauſe they beſieged the Iſraelites, and he ſmote them with a great plague, and droue them to ſtraites and tooke their ſpoyles.

Or, Arabathane.

4 He thought alſo vpon the malice of the children of Bean, which had beene a ſnare and an hinderance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he ſhut them vp in towres, and beſieged them, and deſtroyed them vtterly, and burnt their towres with fire, with all that were in them.

6 Afterwarde, went hee againſt the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were deſtroyed before him, and ſo he diſcomfited them,

8 And tooke Gazer with ẏ townes thereof, and ſo turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together agaynſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtell of Dathema,

10 And ſent letters to Iudas, and to his brethren, ſaying, The heathē that are about vs, are gathered againſt vs, to deſtroy vs,

11 And they make them ready for to come, and to take the fortreſſe, whereunto wee are fledde, and Timotheus is captaine of their hoſte.

12 Come now therfore, and deliuer vs out of their hands: for many of vs are ſlaine:

13 And all our brethren that were at Tubin, are ſlaine, and they haue taken away their wiues, and their children, and their goods, and deſtroyed there almoſt a thouſand men.

14 While theſe letters were yet a reading, behold, there came other meſſengers from Galile with their clothes rent, which tolde the ſame tidings,

15 And ſaid that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered againſt them to deſtroy them.

16 When Iudas, and the people heard theſe wordes, a great Congregation came together, to conſult what they might doe for their brethrē, that were in trouble, ⁊ whom they beſieged.

17 Then ſayd Iudas to Simon his brother, Chuſe thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Ionathan, wil go into the countrey of Galaad.

18 ¶ So he left Ioſephus the ſonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoſte in Iudea,

19 And commanded them, ſaying, Take the ouerſight of this people, and make no warre agaynſt the heathen, vntill we come againe.

20 And vnto Simon were giuen three thouſand men to go into Galile, and to Iudas eight thouſand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And he purſued them vnto the gates of Ptolemais: and there were ſlaine of the heathen almoſt three thouſand men: ſo hee tooke their ſpoyles.

23 Thus they reſcued them that were in Galile ⁊ in Arbattis with their wiues, and their children, ⁊ all that they had, ⁊ brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus alſo, ⁊ his brother Ionathan went ouer Iorden, and traueled three dayes iourney in the wildernes,

25 Where they met with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were beſieged in Boſorra, and Boſor, in Alemis, ‖Chaſbon, Maged and Carnaim (all theſe cities are ſtrong, and great)

‖Or Chaſphor.

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their hoſte vnto theſe forts, and to take them, and to deſtroy them all in one day.

28 So Iudas and his hoſte turned in all haſte by the way of the wildernes towarde Boſorra, and wan the citie, and ſlewe all the males with the edge of the ſword, and tooke

all their ſpoile, and ſet fire vpon the citie.

29 And in the night hee remoued from thence, and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort, and had aſſaulted them.

31 When Iudas ſawe that the battell was begunne, and that the crie of the citie went vp to heauen with trumpettes, and a great ſound,

32 Then hee ſaide vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blewe the trumpets, and cried with prayer.

34 Then the hoſte of Timotheus knew, that it was Maccabeus, and they fled from him, & he ſmote them with a great ſlaughter, ſo that there was killed of thẽ the ſame day, almoſt eight thouſand men.

35 ¶ Then departed Iudas vnto Maſpha, and laid ſiege vnto it, and wanne it, and ſlew all the males thereof, and ſpoyled it, and ſet fire vpon it.

36 From thence went he and tooke Chalbon, Maged, and Boſor, and the other cities in Galaad.

37 After theſe things gathered Timotheus an other hoſte, and he camped before Raphon beyond the flood.

38 Nowe Iudas had ſent to eſpie the hoſte, and they brought him worde againe, ſaying, All the heathen that be round about vs, are gathered vnto him, and the hoſte is verie great,

39 And hee hath hyred the Arabians to helpe them, and they haue pitched their tents beyonde the floud, and are readie to come & fight againſt thee. So Iudas went to meete them.

40 Then Timotheus ſayd vnto the captaines of his hoſte, When Iudas & his hoſte come neere the floud, if he paſſe ouer firſt vnto vs, we ſhall not be able to withſtande him: for he will be too ſtrong for vs.

41 But if he be afraid, and campe beyond the floud, we will goe ouer vnto him, and ſhall preuaile againſt him.

42 Now when Iudas came neere to the floud, he cauſed the gouernours of the people to remaine by the floud, and commãded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went firſt ouer towarde them, and all the people after him: and all the heathen were diſcomfited before him, and caſt away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wanne, & burnt the temple with all that were in it: ſo was Carnaim ſubdued, and might not withſtãd Iudas.

45 ¶ Then Iudas gathered all the Iſraelites that were in the countrey of Galaad, from the leaſt vnto yͤ moſt, with their wiues and their childrẽ, and their baggage, a very great hoſte, to come into the lande of Iuda.

46 So they came vnto Ephron, which was a great citie by the waye, and ſtrongly defenſed: they could not paſſe, neither at the right hand nor at the left, but muſt goe thorowe it.

47 But they that were in the citie, ſhut them ſelues in, & ſtopped vp the gates with ſtones: and Iudas ſent vnto them with peaceable wordes, ſaying,

48 Let vs paſſe thorow your land, that we may goe into our owne countrey, and none ſhall hurt you: we will but onely goe thorowe on foote: but they would not open vnto him.

49 Wherfore Iudas commanded a proclamation to be made throughout the hoſte, that euery man ſhould aſſault it according to his ſtanding.

50 So the valiant men ſet vpon it, and aſſaulted the citie all that day, & all that night, and the citie was giuẽ ouer into his hands:

51 Who ſlewe al the males with the edge of the ſworde, and deſtroyed it, & tooke the ſpoyle thereof, and went thorowe the citie ouer them that were ſlayne.

52 Then went they ouer Iorden into the great plaine before Bethſan.

53 And Iudas gathered together thoſe that were behinde, & gaue the people good exhortation all the waye thorowe, till they were come into the land of Iuda.

54 Thus they went vp with ioy, & gladnes vnto mount Sion, where they offered burnt offrings, becauſe there were none of thẽ ſlaine, but came home againe in ſafetie.

55 ¶ Nowe whiles Iudas and Ionathan were in yͤ land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioſeph the ſonne of Zacharias, and Azarias the captaines hearing of the valiãt actes, and battels which they had atchieued, ſaid,

57 Let vs get vs a name alſo, & goe fight againſt yͤ heathen that are round about vs.

58 So they gaue their hoſte a cõmandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight againſt them.

60 And Ioſeph and Azarias were put to flight, and purſued vnto the borders of Iudea: and there were ſlaine that day of the people of Iſrael about two thouſand men: ſo that there was a great ouerthrow amõg the people of Iſrael,

61 Becauſe they were not obedient vnto Iudas, and his brethren, but thought to doe ſome valiant thing.

62 Alſo they came not of the ſtocke of theſe men, by whoſe hands deliuerance was giuen to Iſrael.

63 But the man Iudas, and his brethren were greatly commended in the ſight of all Iſrael, and of all the heathen, whereſoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

Ioſeph. Antiq.12. chap.12 & 13. 65 Afterwarde went Iudas forth with his brethren, and fought againſt the children of Eſau in the lande towarde the South, where he wan Hebron, & the townes therof, and he deſtroyed the caſtell thereof, & burnt the towres thereof round about.

Or, Philiſtims. 66 Then remoued he to go into the lande of the ſtrangers, & went thorow Samaria.

67 At the ſame time were the Prieſts of the cities ſlaine in the battell, which would ſhewe their valiantnes, and went foorth to battell without counſell: and when Iudas came to Azotus in the ſtrangers lande, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the ſpoyles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into ſicknes, & dieth. 17 His ſonne Antiochus is made King. 34 The maner to prouoke elephantes to fight. 43 Eleazarus valiant act. 48 The ſiege of Sion.

Ioſeph. Antiq.12. chap.13 NOw when King Antiochus traueiled thorow the hie countreys, he heard that Elimais in the coũtrey of Perſia was a citie greatly renowned for riches, ſiluer and gold,

2 And that there was in it a very rich temple, whereas were couerings of golde, cote armours, and harneſſe, which Alexander King of Macedonia the ſonne of Philippe (that reigned firſt in Grecia) had left there.

3 Wherefore he went about to take the citie, and to ſpoyle it, but he was not able: for the citizens were warned of the matter,

4 And roſe vp againſt him in battell, and he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Perſia, that the armies that went againſt the land of Iuda, were driuen away,

6 And yͤ Lyſias, which went foorth firſt with a great power, was driuen away of the Iewes, & that they were made ſtrong by the armour and power & diuers ſpoyles which they had gotten of the armies whom they had deſtroyed,

7 And that they had pulled downe the abomination, which he had ſet vp vpon yͤ altar at Ieruſalem, and fenſed the Sanctuarie with high walles, as it was afore, and Beth ſura his citie.

8 So whẽ yͤ king had heard theſe words, he was aſtoniſhed, and ſore moued: therfore he layde him downe vpon his bed, & fel ſicke for very ſorowe, becauſe it was not come to paſſe, as he had thought.

9 And there continued hee many dayes: for his griefe was euer more & more, ſo that he ſawe he muſt needes die.

10 Therefore he ſent for all his friendes, and ſayde vnto them, The ſleepe is gone from mine eyes, and mine heart fayleth for very care.

11 And I thinke with my ſelf, Into what aduerſity am I come? and into what floods of miſerie am I fallen nowe, where as aforetime I was in proſperitie, and greatly ſet by, by reaſon of my power?

12 And nowe doe I remember the euils that I haue done at Ieruſalẽ: for I tooke all the veſſels of gold and of ſiluer that were in it, and ſent to deſtroy the inhabitantes of Iuda without cauſe.

13 I knowe that theſe troubles are come vpõ me for the ſame cauſe, & behold I muſt dye with great ſorowe in a ſtrange lande.

14 Then called hee for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and yͤ ring, that he ſhould inſtruct his ſonne Antiochus, and bring him vp, till hee might reigne himſelfe.

16 So King Antiochus died there in the hundreth, and fourtie and ninth yeere.

17 ¶ When Lyſias knewe, that yͤ King was dead, he ordeined Antiochus his ſonne (whom he had brought vp) to reigne in his fathers ſteade, and called him Eupator. Ioſeph. Antiq.12. chap.14.

18 Nowe they that were in the caſtell at Ieruſalẽ, kept in yͤ Iſraelites round about the Sanctuarie, and ſought alwayes their hurt, and the ſtrengthening of the heathen.

19 Therefore Iudas thought to deſtroy them, and called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundreth and fiftie yeere, and made inſtrumentes to ſhoote and other en-

gins of warre.

21 But certaine of them that were beſieged, gate forth, (vnto whom ſome vngodly men of Iſrael ioyned themſelues)

22 And they went vnto the king, ſaying, Howe long wilt thou ceaſe from executing iudgement, and auenge our brethren?

23 Wee haue bene readie to ſerue thy father, and to go forward in thoſe things, that hee appoynted, and to obey his commandements.

24 Therefore they of our nation fel from vs for this cauſe, & whereſoeuer they found any of vs, they ſlewe them, and ſpoyled our inheritance.

25 And they haue not onely layed hande vpon vs, but vpon all about their borders.

26 And beholde, this day are they beſieging the caſtell at Ieruſalem to take it, and haue fortified the Sanctuarie, & Beth-ſura.

27 And if thou doeſt not preuent them quickely, they will doe greater thinges then theſe, and thou ſhalt not bee able to ouercome them.

28 When the king heard this, he was very angry, and called all his friendes, the captaines of his armie, and his horſemen,

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the yles of the ſea.

30 So the number of his armie was an hundreth thouſand footemen, and twentie thouſand horſemen, and two and thirtie elephants exerciſed in battell.

31 Theſe came through Idumea & drewe neere to Beth-ſura, and beſieged it a long ſeaſon, and made engins of warre: but they came out, and burnt thẽ with fire, & fought valiantly.

32 Then departed Iudas frõ the caſtell, and remoued the hoſt toward Beth-zacarias ouer againſt the Kings campe.

33 So the King aroſe very earely, and brought the armie and his power towarde the way of Beth-zacarias, where the armie ſet themſelues in array to the battell, & blewe the trumpets.

34 And to prouoke the elephants for to fight, they ſhewed them the blood of grapes and mulberies,

35 And they ſet the beaſtes according to the ranges: ſo that by euery elephant there ſtood a thouſand men armed with coates of mayle & helmets of braſſe vpon their heads, & vnto euery beaſt were ordeined fiue hundreth horſemen of the beſt,

36 Which were ready at al times wheresoeuer the beaſt was: and whitherſoeuer the beaſt went, they went alſo, and departed not from him.

37 And vpon them were ſtrong towres of wood that couered euery beaſt, which were faſtened thereon with inſtruments, & vpon euery one was two and thirtie men, that fought in them, and the Indian that ruled him.

38 They ſet alſo the remnant of yͤ horſemen vpõ both the ſides in two wings of the hoſte to ſtirre them vp, and to keepe them in the valleyes.

39 And when the ſunne ſhone vpon the golden ſhieldes, the mountaines gliſtered therewith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was ſpred vpon the hie moũtaines, and part beneath: ſo they marched forward warily, & in order.

41 And all they that heard the noyſe of their multitude, and the marching of the cõpanie, and the ratling of the harneſſe, were aſtoniſhed: for the armie was very great & mightie.

42 Then Iudas and his hoſte entred into the battell, and they ſlewe ſixe hundreth men of the Kings armie.

43 ¶ Now when Eleazar, the ſonne of ‖Abaron, ſawe one of the elephants armed with royall harneſſe, and was more excellent then all the other beaſtes, hee thought that the King ſhould be vpon him.

‖ Or, Saura.

44 Wherefore he ieoparded him ſelfe to deliuer his people, and to get him a perpetuall name,

45 And came boldly vnto him through the middes of the hoſte, ſlaying on the right hande, and on the left, ſo that they departed alway on both ſides.

46 So went he to the elephants feete, & gate him vnder him, [a] and ſlewe him: then fell the elephant downe vpon him, & there he died.

[a] This example is not to be followed, because it is contrary to the com[illegible]ment.

47 But the other, ſeeing the power of the king and the fierceneſſe of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them toward Ieruſalem, & the king pitched his tents in Iudea towarde mount Sion.

49 Moreouer, yͤ King tooke truce with them that were in Beth ſura: but whẽ they came out of the citie, becauſe they had no vitailes there, and were ſhut vp therein, and the land had reſted,

50 The King tooke Beth-ſura, and ſet there a gariſon to keepe it.

51 And beſieged the Sanctuarie many dayes, and made inſtruments to ſhoote, and other engins of warre, and inſtrumentes to

caſt fire and ſtones, and pieces to caſt dartes and ſlings.

Or, the towre

52 *They alſo made engins againſt their engins, and fought a long ſeaſon.

53 But in the garners there were no vittailes: for it was the ſeuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the reſidue of the ſtore,

54 So that in the Sanctuarie were fewe men left: for the famine came ſo vpon them, that they were ſcattered euery man to his owne place.

55 ¶ Nowe when Lyſias heard that Philip, whom Antiochus the king, whiles hee liued, had ordeyned to bring vp Antiochus his ſonne, that he might be King)

56 Was come againe out of Perſia, and Media, and the Kings hoſt with him, and thought to take vnto him ẏ rule of things,

57 He and his haſted, and were ſtirred forward by them in the caſtell to go and tell the King, and the captaines of the hoſt, and to others, ſaying, We decreaſe daily, and our vitailes are but ſmall: & the place that we lay ſiege vnto, is ſtrong, and the affaires of the realme depende vpon vs.

[illegible]

58 Nowe therefore let vs agree with theſe men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they be grieued, and do al theſe things, becauſe we haue broken their Lawes.

60 So the King and the princes were content, and ſent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreſſe.

62 And ẏ King went vp to mount Sion: but when hee ſawe that the place was well defenſed, he brake his othe ẏ he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in al haſte, & returned vnto Antiochia where he found Philip hauing dominion of the citie: ſo he fought againſt him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus & Lyſias. 5 He troubleth the children of Iſrael through the counſell of certaine wicked perſons. 17 The prayer of the Prieſtes againſt Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioſeph. Antiq. 12. chap. [illegible]

IN the hundreth and one and fiftieth yeere, departed Demetrius the ſonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the ſea coaſt, and reigned there.

2 And when he came into ẏ poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias, and brought them vnto him.

3 But when it was tolde him, hee ſaid, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly mẽ of Iſrael, whoſe captaine was Alcimus, that would haue bin the hie Prieſt.

6 Theſe men accuſed the people vnto the King, ſaying, Iudas and his brethren haue ſlaine all thy friendes, and driuen vs out of our owne land.

7 Wherefore ſend now ſome man, whom thou truſteſt, that he may go and ſee all the deſtruction, which hee hath done vnto vs, and to the Kings lande, and let him puniſh them with all their partakers.

8 Then the King choſe Bacchides a friend of his, which was a great man in the realme, and ruled beyond the floud, & was faithful vnto the King, and ſent him,

9 And that wicked Alcimus, whom hee made hie Prieſt, and commanded him to be auenged of the children of Iſrael.

10 So they departed, and came with a great hoſte into the lande of Iuda, and ſent meſſengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a companie of the gouernours aſſembled vnto Alcimus and Bacchides to intreat of reaſonable pointes.

13 And the Aſideans were ẏ firſt that required peace among the children of Iſrael.

[illegible]

14 For ſayd they, Hee that is a Prieſt of the ſeede of Aarõ, is come with this armie: therefore he will not hurt vs.

15 Then he ſpake vnto them peaceably, and ſwore vnto them, and ſaide, We will do you no harme, neither your friends:

16 And they beleeued him: but he tooke of them threeſcore men, and ſlewe them in one day according to the wordes that were written.

17 *They haue [caſt] the bodies of thy Saintes, and their blood round about Ieruſalem, and there was no man that would burie them.

Pſal. 79. 2.

18 So there came a feare and trembling among all the people: for they ſayde, There is neither trueth nor righteouſnes in them: for they haue broken the appointment and

othe that they made.

19 Then Bacchides remoued from Ieruſalem, and pitched his tent at ‖Beth-zecha, where he ſent forth and tooke many of the men that had forſaken him, and certaine of the people whome he ſlewe and caſt into the great pit.

‖Or, Beth-ſeth, or, Be-zeth.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the King.

21 Thus Alcimus ſtroue for the Prieſthode.

22 And all ſuch as troubled the people reſorted vnto him: in ſo much, that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Now when Iudas ſawe all the miſchiefe, that Alcimus and his companie had done among the Iſraelites more then the heathen,

24 Hee went foorth round about all the borders of Iudea, and puniſhed thoſe, that were fallē away, ſo that they came no more abroade in the countrey.

25 But when Alcimus ſaw that Iudas and his people had gotten the vpper hand, & knew that he was not able to abide them, he went againe to the king, and accuſed thē of wicked things.

26 Then the King ſent Nicanor one of his chief princes, which hated Iſrael deadly, and commanded him, that he ſhould deſtroy the people.

Ioſep. Antiq.12.cha.26.

27 ¶ So Nicanor came to Ieruſalem with a great hoſt, and ſent vnto Iudas, and his brethren deceitfully with friēdly words, ſaying,

28 Let there be no warre betweene me, and you: I will come with fewe men, to ſee howe ye do, friendly.

29 So he came vnto Iudas, and they ſaluted one another peaceably: but yͤ enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he came vnto him vnder deceit: therefore hee feared him, and woulde not ſee his face no more.

31 When Nicanor perceiued that his counſell was bewrayed, hee went out to fight againſt Iudas, beſide ‖Carphaſalama.

‖Or, Caphar ſalama.

32 Where there were ſlaine of Nicanors hoſte about fiue thouſand men: ſo they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and ſome of the Prieſtes with the Elders of yͤ people went forth of yͤ Sanctuarie to ſalute him peaceably, & to ſhewe him the burnt offring that was offred for the King.

34 But he laughed at thē, & mocked thē, and counted thē prophane, & ſpake proudly,

35 And ſwore in his wrath, ſaying, If Iudas and his hoſte be not deliuered nowe into mine handes, if euer I come againe in ſafetie, I will burne vp this houſe. With that, went he out in a great anger.

36 Then the Prieſts came in, and ſtoode before the altar in the Temple, weeping, and ſaying,

37 For ſo much as thou, [O Lord,] haſt choſen this *houſe, that thy Name might be called vpon therein, and that it ſhould be an houſe of prayer, & petition for thy people,

Eſa.56.7.

38 Be auenged of this mā and his hoſte, and let them be ſlaine by the ſword: remember their blaſphemies, and ſuffer them not to continue.

39 ¶ Whē Nicanor was gone from Ieruſalem, he pitched his tent at Beth horon, and there an hoſte met him out of Syria.

40 And Iudas pitched in ‖Adaſa with three thouſand men where Iudas prayed, ſaying,

‖Or, Adarſa.

41 [O Lord,] *becauſe yͤ meſſengers of king Sennacherib blaſphemed thee, thine Angel went forth, and ſlewe an hundreth, foure ſcore, and fiue thouſand of them.

2.King.19.35. [illegible]

42 So deſtroy thou this hoſte before vs to day, that all other may knowe that hee hath ſpoken wickedly againſt thy Sanctuarie, and puniſh him according to his malice.

43 So yͤ armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoſte was diſcomfited, and he him ſelfe was firſt ſlaine in the battell.

44 Now whē his armie ſawe that Nicanor was ſlaine, they caſt away their weapons, and fled.

45 But they purſued after them a dayes iourney from Adaſa vnto Gaſera, blowing an alarme with the trumpets after them.

46 So they came forth of al the townes of Iudea round about, & ruſhed vpō them, and threwe them from one to another, ſo that they all fell by the ſworde, and there was not one of them left.

47 Then they tooke the ſpoyles, & the pray, and ſmote off Nicanors head, and his right hand, which he helde vp ſo proudly, & brought it with them, and hanged them vp afore Ieruſalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnes.

49 And they ordeined, to keepe yeerely yͤ day on the thirteenth day of yͤ moneth Adar.

50 Thus the land of Iuda was in reſt a litle whyle.

CHAP. VIII.

1 Iudas, conſidering the power and policie of the Romaines, maketh peace with them. 22 The conditions of mutuall frendſhip ſent to the Iewes.

[illegible]

IUdas heard alſo the fame of the Romaines, yͭ they were mightie, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And yͭ they were men of great power, and they told him of their battels, and their worthie actes, which they did among the ‖ Galathians whom they had conquered, & made to paye tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of ſiluer and golde,

4 And that by their counſell, & gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had diſcõfited, & giuen great ouerthrowes to the kings that came againſt thẽ, from the vttermoſt part of the earth, & that others gaue them tribute euery yeere,

5 Howe they had alſo diſcomfited by battell Philippe and Perſes kings of the Macedonians, and others, that aroſe againſt them and how they ouercame them,

6 And how great Antiochus king of Aſia that came againſt them in battell, hauing an hundreth and twentie elephantes, with horſemen and charets, and a very great armie, was diſcomfited by them,

7 And howe they tooke him aliue, & ordeined him, with ſuch as ſhoulde reigne after him, to pay a great tribute, and to giue hoſtages, and a ſeparate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his beſt countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that yͤ Grecians were comming to deſtroy them,

10 They ſent againſt them a captaine, which gaue them battell, and ſlew many of them, and tooke many priſoners with their wiues, and children, and ſpoiled them, and conquered their lande, and deſtroied their ſtrong holdes, and ſubdued them to be their bondmen vnto this day:

11 Moreouer, howe they deſtroyed, and brought into ſubiection other kingdomes & yles, whoſoeuer had withſtande them:

12 But that they kept amitie with their owne friendes, and thoſe that ſtayed vpon them: finally, that they conquered kingdomes, both farre and neere, in ſo much that whoſoeuer heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, thoſe reigned, and whom they would, they put downe: thus were they in moſt high authoritie.

14 Yet for al this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined thẽ ſelues a counſel, wherein three hundreth & twentie men conſulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whome euery mã was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas choſe Eupolemus the ſonne of Iohn, the ſonne of Accus, and Iaſon, the ſonne of Eleazar, and ſent them vnto Rome to make friendſhip, and mutuall felowſhip with them,

18 That they might take from them the yoke (for they ſawe that the kingdome of yͤ Grecians would keepe Iſrael in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they ſpake and ſaid,

20 Iudas Maccabeus with his brethrẽ, and yͤ people of the Iewes hath ſent vs vnto you, to make a bond of friendſhip, & peace with you, and ye to regiſter vs as your partakers and friendes.

21 And the matter pleaſed them.

22 And this is the copie of the epiſtle that they wrote in tables of braſſe & ſent to Ieruſalem, yͭ they might haue by them a memoriall of the peace, & mutuall fellowſhip.

23 Good ſucceſſe be to the Romanes, and to the people of the Iewes, by ſea, and by land for euer, and the ſworde, and enemy be from them.

24 If there come firſt any warre vpon yͤ Romaines, or any of their friẽds throughout all their dominion,

25 The people of the Iewes ſhall helpe them, as the time ſhalbe appointed, with al their heart,

26 Alſo they ſhall giue nothing to them that come to fight for them, nor ſerue them with wheat nor weapons, nor money, nor ſhippes, as it pleaſeth the Romaines, but ‖ they ſhall keepe their couenants without taking any thing of them.

27 Likewiſe alſo if warre come firſt againſt the natiõ of yͤ Iewes, the Romaines ſhall helpe them with a good wil, according as the time ſhall be appointed them.

28 Neither ſhal wheat be giuen vnto thẽ, that take their part, nor weapons, nor money,

ney, nor ſhippes, as it pleaſeth the Romaines, who will keepe theſe couenantes without deceit.

29 According to theſe articles the Romaines made the bond with the people of the Iewes.

30 If after theſe pointes the one partie, or the other will adde or diminiſh, they may do it, at their pleaſures, & whatſoeuer they ſhall adde, or take away ſhalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, ſaying, Wherefore layeſt thou thine heauie yoke vpon our friendes, & confederates the Iewes?

32 If therefore they complaine any more againſt thee, wee will doe them iuſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 After the death of Nicanor Demetrius ſendeth his armie againſt Iudas. 18 Iudas is ſlaine. 31 Ionathan is put in the ſteade of his brother. 43 The battell betwene Ionathan, and Bacchides. 55 Alcimus is ſmitten with the palſie, and dieth. 60 He cometh vpon Ionathan by the counſell of certaine wicked perſons, and is ouercome. 71 The treatie of Ionathan with Bacchides.

Ioſep. Antiq. 12. cha. 18.

In the meane ſeaſon when Demetrius had heard howe Nicanor, and his hoſt had giuen the battell, he ſent Bacchides, and Alcimus againe into Iudea, and his chiefe ſtrength with them.

Or, the right horne

2 So they went forth by the way that is toward Galgala, and pitched their tentes before Meſaloth which is in Arbelis, and wanne it, and ſlewe much people.

3 And in the firſt moneth of the hundreth, fiftie and two yeere, they layed their ſiege againſt Ieruſalem.

4 But they rayſed their campe, & came to Berea, with twentie thouſand foote mẽ and two thouſand horſemen.

Or, Laiſa.

5 Now Iudas had pitched his tent at Eleaſa, & three thouſand choſen mẽ with him.

6 And when they ſawe, that ẏ multitude of the armie was great, they were ſore afraide, and many conueyed them ſelues out of the hoſte, ſo that there abode no moe of them, but eight hundreth men.

7 When Iudas ſawe that his hoſt failed him, and that hee muſt needes fight, hee was ſore troubled in minde that hee had no time to gather them together, and was diſcouraged.

8 Neuertheles, he ſaide vnto them that remained, Let vs riſe, & goe vp againſt our enemies, if peraduenture we may be able to fight with them.

9 But they would haue ſtayed him, ſaying, We are not able. but let vs rather ſaue our liues: turne back nowe, ſeeing our brethren are departed: for ſhal we fight againſt them, that are ſo fewe?

10 Then Iudas ſaid, a God forbid, that we ſhould do this thing, to flee from thẽ: if our time be come, let vs die mãfully for our brethren, & let vs not ſtaine our honour.

a He that was wõt to pray [illegible] is ouercome when he truſteth in his ſtrength, and [illegible] prayer.

11 Then the hoſte remoued out of the tentes, and ſtoode againſt them, who had deuided their horſemen into two troupes, and they that threwe with ſlinges, and the archers marched in the forewarde & they that fought in the forewarde, were all valiant men.

12 And Bacchides was in ẏ right wing. So the armie drewe neere on both ſides, & blewe the trumpets.

13 They of Iudas ſide blewe the trumpets alſo, and the earth ſhooke at the noyſe of the armies, and the battell cõtinued from morning to night.

14 And when Iudas ſawe ẏ Bacchides and the ſtrẽgth of his armie was on ẏ right ſide, he tooke with him all the hardie men,

15 And brake the right wing, & followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, ſaw that the right wing was diſcomfited they followed Iudas behind and them that were with him hard at ẏ heeles.

17 Thẽ was there a ſore battel: for many were ſlaine of both the parties.

18 Iudas alſo him ſelfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers ſepulchre in the citie of Modin.

20 And all the Iſraelites wept for him, and mourned greatly for him, and lamẽted many dayes, ſaying,

21 How is the valiant man fallen which deliuered Iſrael!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthineſſe, they are not written: for they were very many.

23 ¶ Nowe after the death of Iudas, wicked men came vp in al the coaſtes of Iſrael, and there aroſe all ſuch as gaue them ſelues to iniquitie.

[illegible]

24 In thoſe daies was there a very great famine in the lande, & all the countrey gaue ouer them ſelues with them.

25 And Bacchides did chuſe wicked mẽ, and made them lordes in the land.

26 Theſe ſought out, and made ſearche for Iudas friends, and brought them vnto Bacchides, which auenged him ſelfe vpon them, and mocked them.

27 And there came ſo great trouble in Iſrael, as was not ſince the time that no

Prophet was ſeene among them.

28 Then came all Judas friendes together, and ſaid vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe foorth againſt our enemies, euē againſt Bacchides, and againſt them of our nation that are enemies vnto vs,

[illegible]

30 Therfore, this day we chuſe thee that thou mayeſt be our prince ⁊ captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the ſame time, ⁊ ruled in ſteade of his brother Judas.

32 But when Bacchides knewe it, hee ſought for to ſlay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wilderneſs of Thecua with all their companie, and pitched their tentes by the water poole of Aſphar.

34 Which when Bacchides vnderſtood, he came ouer Jorden with all his hoſte vpō the Sabbath day.

35 (Nowe had Jonathan ſent his brother John, a captaine of yͤ people, to pray his friendes the Nabathites, yͤ they would keepe their baggage which was much.

[illegible]

36 But the children of Ambri came out of Medaba, and tooke John, and all that he had, and when they had taken it, went their way.

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, ⁊ brought yͤ bride from Medaba with great pompe: for ſhe was daughter to one of the nobleſt princes of Canaan.

[illegible]

38 Therefore they remēbred John their brother, and went vp, and hid them ſelues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyſe, and much preparation: then the bridegrome came forth, and his friendes and his brethrē met them with tymbrels, and inſtruments of muſike, and many weapons.

40 Then Jonathans men that lay in ambuſh, roſe vp againſt them, ⁊ ſlew many of them, and the remnant fled into yͤ mountaines, ſo that they tooke all their ſpoyles.

41 Thus the marriage was turned to mourning, and the noyſe of their melodie into lamentation.

42 And ſo when they had auenged the bloud of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan ſaid vnto his cōpanie, Let vs riſe now ⁊ fight againſt our enemies: for it is not to day as in time paſt.

45 Behold, the battell is before vs, ⁊ behinde vs, ⁊ the water of Jorden on this ſide and that ſide and the mariſe, and foreſt, ſo that there is no place for vs to turne aſide.

46 Wherefore cry now vnto heauen, that ye may bee deliuered frō the power of your enemies. So they ioyned battell.

47 Then Jonathan ſtretched out his hande to ſmite Bacchides: but hee turned aſide from him and reculed.

48 Then Jonathan, and they that were with him, lept into Jorden, and ſwimmed ouer vnto the further banke: but the other would not paſſe through Jorden after thē.

49 So in that day were ſlayne of Bacchides ſide about a thouſand men.

50 Then he turned againe to Jeruſalē, and builte vp yͤ ſtrong cities in Juda as the caſtell of Jericho, and Emmaus and Bethhoron, and Bethel, ⁊ Thamnatha Pharathon, and Tepho, with high walles, with gates and with barres,

Or, Phara.

[illegible]

51 And ſet gariſons in them, that they might vſe their malice vpon Iſrael.

52 He fortified alſo the citie Bethſura, ⁊ Gazara, and the caſtell, and ſet a gariſon in them with prouiſion of vitailes.

53 He tooke alſo the chiefeſt mens ſonnes in the countrey for hoſtages, and put them in the caſtell at Jeruſalem to be kept.

54 ¶ Afterwarde in the hundreth, fiftie and three yeere, in the ſeconde moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie ſhould be deſtroyed, and hee pulled downe the monuments of the Prophetes, and beganne to deſtroy them.

55 But at the ſame time Alcimus was plagued, and his enterpriſes were hindred, ⁊ his mouth was ſtopped. for hee was ſmitten with a palſie, and could no more ſpeake, nor giue order concerning his houſe.

56 Thus dyed Alcimus with great torment at the ſame time.

57 And when Bacchides ſawe, that Alcimus was dead, hee turned againe to the King, and ſo the lande of Juda was in reſt two yeeres.

58 Then all the vngodly men helde a counſell ſaying, Behold, Jonathan and his companie dwell at eaſe, and without care: Wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went ⁊ conſulted with him.

60 Who aroſe ⁊ came with a great hoſte,

and ſent letters priuily to his adherentes, which were in Judea, to take Jonathan & thoſe ẏ were with him: but they coulde not, for their counſell was knowen vnto them.

Or, Jonathan.

61 And they tooke fiftie men of the countrey, which were the chiefe workers of this wickednes, and ſlewe them.

Or, Beth-baſin.

62 ¶ Then Jonathan and Simon with their company departed vnto Beth baſin which is in the wildernes, and repaired the decay thereof, and made it ſtrong.

63 When Bacchides knewe this, hee gathered all his hoſte, and ſent worde to them that were of Judea.

64 Then came he and laid ſiege to Bethbaſin, & fought againſt it a long ſeaſon, and made inſtruments of warre.

65 But Jonathan had left his brother Simon in the citie, & went forth into ẏ countrey, and came with a certaine number,

Or, Odomera.

66 And ſlewe Odomeras and his brethren and the children of Phaſiron in their tents: ſo he beganne to ſlay, and increaſed in power.

67 Simon alſo and his companie went out of the citie, & burnt vp the inſtrumentes of warre,

68 And fought againſt Bacchides, and diſcomfited him, and vexed him ſore, ſo that his counſell and iourney was in vaine.

b Wicked counſell falleth on the counſellers.

69 Wherefore he was very wroth at the wicked men, that gaue him counſel to come into the countrey, and ſlewe many of them, and purpoſed to returne into his owne countrey.

70 Whereof whē Jonathan had knowledge, he ſent ambaſſadours vnto him, to intreate of peace with him, and that the priſoners ſhould be deliuered.

71 Which thing hee accepted, & did according to his deſire, & made an oth, ẏ he would neuer do him harme al the dayes of his life.

72 So hee reſtored vnto him the pryſoners that he had taken aforetime out of the land of Juda, and ſo returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the ſword ceaſed from Iſrael, and Jonathan dwelt at Machmas, and began there to gouerne the people, & deſtroyed the vngodly men out of Iſrael.

CHAP. X.

4 Demetrius deſireth to haue peace with Jonathan. 18 Alexander alſo deſireth peace with the Jewes. 48 Alexander maketh warre againſt Demetrius. 50 Demetrius is ſlayne. 51 The friendſhip of Ptolemeus and Alexander.

Joſeph. Antiq. 13. chap. 3.

IN the hundreth and three ſcore yeere came Alexander the ſonne of Antiochus Epiphanes, & tooke Ptolemais, & they receiued him, and there he reigned.

2 Now when Demetrius ẏ King heard it, he gathered an exceeding great hoſte, and went forth againſt him to fight.

3 Alſo Demetrius ſent letters vnto Jonathan, with louing wordes, as though hee would preferre him.

4 For he ſaide, We will firſt make peace with him, before hee ioyne with Alexander againſt vs.

5 Els he will remember all the euill that we haue done againſt him, and againſt his brethren and his nation.

6 And ſo he gaue Jonathan leaue to gather an hoſte, and to prepare weapons, and to be cōfederate with him, and commanded the hoſtages that were in the caſtel, to be deliuered vnto him.

7 ¶ Then came Jonathan to Jeruſalem, & read the letters in the audience of all the people, & of them that were in the caſtel.

8 Therefore they were ſore afrayde, becauſe they heard that the King had giuen him licence to gather an armie.

9 So they that were of the caſtel, deliuered the hoſtages vnto Jonathā, who reſtored them to their parents.

10 Jonathan alſo dwelt at Jeruſalem, and began to builde, and repaire the citie.

11 And he commanded the workemen to builde the walles, & the mount Sion round about with hewen ſtone, to fortifie it: and ſo they did.

12 Then the ſtrangers that were in the caſtels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-ſura remained certaine which had forſaken the Law and the commandements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promiſes that Demetrius had made vnto Jonathan: and when it was tolde him of the battels & noble acts, which he & his brethrē had done, and of the paynes that they had indured,

16 He ſaide, Might we finde ſuch a mane now therefore we wil make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it vnto him, with theſe words, ſaying,

18 KING ALEXANDER to his brother Jonathan ſendeth ſalutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to bee our friende.

20 Wherefore this day wee ordeine thee to bee the hie Prieſt of thy nation, and to bee called the Kings friend: (and he ſent him a

[illegible]

purple robe, and a crowne of golde,) that thou mayeſt conſider what is for our profit, and keepe friendſhip toward vs.

21 So in the ſeuenth moneth of the hundreth and threeſcore yere, vpon the feaſt day of the Tabernacles, Jonathan put on the holy garment, and gathered an hoſt, & prepared many weapons.

Ioseph. Antiq. 13 chap. 5

22 ¶ Which when Demetrius heard, he was marueilous ſory, and ſaide,

23 What haue wee done, that Alexander hath preuented vs in getting the friendſhip of the Jewes for his ſtrength?

24 Yet will J write and exhort thẽ, and promiſe them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them theſe wordes, KING DEMETRIVS vnto the nation of the Jewes ſendeth greeting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendſhip, and haue not ioyned with our enemies, whereof we are glad.

27 Nowe therefore remaine ſtill, & keepe fidelitie toward vs, and we will recompence you for the good thinges that yee haue done for vs,

28 And will releaſe you of many charges, and giue you rewards.

29 And nowe J diſcharge for your ſake all the Jewes from tributes, and free you from the cuſtomes of ſalt, and the crowne taxes, and from the thirde part of the ſeede.

30 And from the halfe of the fruite of the trees which is mine owne duetie, J ſo releaſe thẽ that from this day forth, none ſhall take any thing of the land of Juda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, * from this day forth for euermore.

* And of the countrey beyonde Iordan, as Ioſephus wryteth.

31 Jeruſalem alſo with all things belonging thereto, ſhall be holy and free from the tenths and tributes.

32 Alſo J releaſe the power of the caſtell which is at Jeruſalem, and giue it vnto the hie Prieſt, that he may ſet in it ſuch men, as he ſhall chuſe to keepe it.

33 Moreouer J freely deliuer euery one of the Jewes that were taken away priſoners out of the land of Juda throughout al my realme, and euery one of them ſhall be free from tributes, yea, euen their cattell,

34 And all the feaſts, and Sabbaths, and new moones and the dayes appoynted and the three daies before the feaſt and the three dayes after the feaſt, ſhall be dayes of freedome and libertie for all the Jewes in my realme,

35 So that [in them] no man ſhall haue power to do any thing, or to vexe any of thẽ in any maner of cauſe.

36 Alſo thirtie thouſande of the Jewes ſhalbe written vp in the Kings hoſt, & haue their wages paied them as appertaineth to al them that are of the Kings armie: and of them ſhall be ordeined certaine to keepe the Kings ſtrong holdes.

37 And ſome of them ſhall be ſet ouer the Kings moſt ſecret affaires, and their gouernours and their princes ſhall bee of themſelues, and they ſhall liue after their owne lawes, as the king hath commanded in the land of Juda.

38 And the three gouernements that are added vnto Judea frõ the countrey of Samaria, ſhalbe ioyned vnto Judea, and they ſhall be as vnder one, and obey none other power, but the hie Prieſt.

39 And J giue Ptolemais and the borders thereof vnto the Sanctuarie at Jeruſalem, for the neceſſarie expenſes of the holy things.

40 Moreouer, J will giue euery yeere fifteene thouſand ſicles of ſiluer of the kings reuenues out of the places appertayning vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they dyd in the former yeres, from henceforth they ſhal giue it toward the workes of the Temple.

42 And beſides this, the fiue thouſand ſicles of ſiluer which they receiued yeerely of the account appoynted for yͤ intertainement of the Sanctuarie, theſe yeeres paſſed, euen theſe thinges ſhall be releaſed becauſe they appertaine to the Prieſts that miniſter.

43 Jtem, whoſoeuer they be that flee vnto the Temple at Jeruſalem, or within the liberties thereof, and are indetted to yͤ King for any maner of thing, they ſhall be pardoned, and all that they haue in my realme.

44 For the building alſo & repairing of the works of the Sanctuarie, expenſes ſhall be giuen of the Kings reuenues.

45 And for the making of the walles of Jeruſalem, and fortifying it rounde about, that the holdes in Judea may bee built vp, ſhal alſo the coſts be giuen out of the Kings reuenues.

46 ¶ But when Jonathan & the people heard theſe words, they gaue no credit vnto them, neither receiued thẽ: for they remembred the great wickednes that he had done in Jſrael, and how ſore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the firſt that had intreated of true peace with them, and ſo were confederate with him alway.

48 Then gathered King Alexander a great hoſt, and camped ouer againſt Demetrius.

49 So the two Kings ioyned battel, but Demetrius hoſt fled, and Alexander purſued him, and preuailed againſt them.

50 So that ſore battell continued till the ſunne went downe, and Demetrius was ſlaine the ſame day.

Ioſeph. Antiq. 13 chap.5.

51 ¶ Thē Alexander ſent Ambaſſadours vnto Ptolemeus the King of Egypt with theſe words ſaying,

52 For ſo much as I am come againe to my realme, and am ſet in the throne of my fathers, and haue gotten the dominion, and haue deſtroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is diſcomfited by mee, & I ſit in the throne of his kingdome,

54 Let vs nowe make friendſhip together, & giue me nowe thy daughter to wife: ſo ſhal I be thy ſonne in lawe, and giue thee rewardes, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue anſwere, ſaying, Happie be yͤ day, wherin thou art come againe vnto yͤ land of thy fathers, and ſitteſt in the throne of their kingdome.

56 Nowe therefore will I fulfil thy writing: but meete me at Ptolemais yͭ we may ſee one another, and that I may make thee my ſonne in Lawe, according to thy deſire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in yͤ hundreth threeſcore and two yeere,

58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glory, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Ionathan, that he ſhoulde come & meete him.

60 So he went honourably vnto Ptolemais, & there he met the two kings, & gaue thē great preſents of ſiluer and golde, and to their friends, & found fauour in their ſight.

61 And there aſſembled certaine peſtilent fellowes of Iſrael, & wicked men to accuſe him: but the king would not heare them.

62 And the King commanded that they ſhould take off yͤ garments of Ionathan, & clothe him in purple: and ſo they did: and the King appoynted him to ſit by him,

63 And ſaide vnto his princes, Goe with him into the middes of the citie, and make a proclamation, that no man complayne againſt him of any matter, and that no man trouble him for any maner of cauſe.

64 So whē his accuſers ſaw his honour according as it was proclaimed and that he was clothed in purple, they fled all away.

65 And yͤ King preferred him to honour, and wrote him among his chiefe friendes, and made him a duke, and partaker of his dominion.

66 Thus Ionathan returned to Ieruſalem with peace and gladnes.

67 ¶ In the hundreth, three ſcore and fiue yere came Demetrius the ſonne of Demetrius, from Creta into his fathers lande.

68 Whereof when King Alexander heard, he was very ſory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius yͤ gouernour of Coeloſyria, who gathered a great hoſte, & camped in Iamnia and ſent vnto Ionathan the hie Prieſt, ſaying,

70 Dareſt thou, being but alone, lift vp thy ſelfe againſt vs? and I am laughed at, and reproched, becauſe of thee: nowe therefore why doeſt thou vaunt thy ſelfe againſt vs in the mountaines?

71 Now then if thou truſt in thine owne ſtrength, come downe to vs into the playne fielde, and there let vs try the matter together: for I haue the ſtrength of cities.

72 Aſke and learne who I am, and they ſhall take my part: and they ſhall tell thee that your foote is not able to ſtande before our face: for thy fathers haue bene twiſe chaſed in their owne land.

73 And nowe howe wilt thou be able to abide ſo great an hoſte of horſemen & footemen in the playne, where is neither ſtone, nor rocke, nor place to flee vnto?

74 When Ionathan heard the wordes of Apollonius, he was moued in his minde: Wherefore hee choſe tenne thouſande men, and went out of Ieruſalē, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Ioppe: but they ſhut him out of the citie: for Apollonius garriſon was in Ioppe.

76 Then they fought againſt it, & they that were in the citie, for very feare let him in: ſo Ionathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thouſand horſemen wͭ a great hoſt of foote men, and went towarde Azotus, as though he would goe forwarde, & came immediately into yͤ plaine field, becauſe he had ſo many horſemen, and put his truſt in thē.

78 So Ionathan followed vpon him to Azotus, and the armie ſkirmiſhed with his arriere band.

79 For Apollonius had left a thouſande horſemen behinde him in ambuſh.

80 And Jonathan knewe that there was an ambuſhment behinde him, and though they had compaſſed in his hoſte, and ſhot dartes at the people from the morning to the euening,

81 Yet the people ſtood ſtil, as Jonathan had commanded them, til their horſes were wearie.

82 Then brought Simon foorth his hoſt, and ſet them againſt the bande: but the horſes were wearie, and hee diſcomfited them, and they fled: ſo the horſemen were ſcattered in the fielde,

83 And they fled to Azotus, and came into the temple of Dagõ their idole, that they might there ſaue themſelues.

84 But Jonathan ſet fyre vpon Azotus and al the cities round about it, & tooke their ſpoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were ſlayne and burnt about eight thouſand men.

86 So Jonathan remoued the hoſt frõ thence, and camped by Aſcalon, where the men of the citie came foorth, & met him with great honour.

87 After this went Jonathan and his hoſte agayne to Jeruſalem with great ſpoyles.

88 And when King Alexander hearde theſe things, hee beganne to doe Jonathan more honour,

89 And ſent him a colar of golde, as the vſe is to be giuen vnto ſuch as are of yͤ kings blood: hee gaue him alſo Accaron, with the borders thereof in poſſeſſion.

CHAP. XI.

1 The diſſenſion betweene Ptolemeus & Alexander his ſonne in law. 17 The death of Alexander. 19 Demetrius reigneth after yͤ death of Ptolemeus. 21 Sion is beſieged of Jonathan. 4 Demetrius ſeeing that no man reſiſted him, ſendeth his armie againe. 54 Tryphon moueth Antiochus againſt Demetrius.

Joseph. Antiq. 13 chap. 7

AND yͤ King of Egypt gathered a great hoſte, like the ſande that lieth vpon the ſea ſhore, and manie ſhippes, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Upõ this he went into Syria wͭ friendly wordes, and was let into the cities, & men came foorth to meete him: for King Alexander had commanded them to meete him, becauſe he was his father in lawe.

3 Nowe when he entred into the citie of Ptolemais, he left bandes and gariſons in euery citie.

4 And when hee came neere to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbes thereof that were deſtroyed, and the bodies caſt abroad, and them that hee had burnt in the battell: for they had made heapes of thẽ by the way where he ſhould paſſe.

5 And they tolde yͤ king what Jonathan had done, to the intent they might get him euill will: but the King helde his peace.

6 And Jonathan met yͤ king with great honour at Joppe, where they ſaluted one another, and lay there.

7 So whẽ Jonathan had gone with the king vnto the water that was called Eleutherus, he turned agayne to Jeruſalem.

8 So King Ptolemeus gate the dominion of the cities by the ſea vnto Seleucia vpõ the ſea coaſt, imagining wicked counſels againſt Alexander,

9 ¶ And ſent Ambaſſadours vnto King Demetrius, ſaying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou ſhalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to ſlay me.

11 Thus hee ſlaundered Alexander, as one that ſhould deſire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, & forſooke Alexander, ſo that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where hee ſet two crownes vpon his owne head, of Aſia and of Egypt.

14 In the meane ſeaſon was King Alexander in Cilicia: for they that dwelt in thoſe places, had rebelled againſt him:

15 But when Alexander heard it, hee came to warre againſt him, and Ptolemeus brought foorth his hoſt, and met him with a mightie power, and put him to flight.

16 Thẽ fled Alexander into Arabia, there to be defended: ſo Ptolemeus was exalted.

17 And Zabdiel the Arabian ſmote off Alexanders head, and ſent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus died: and they that were in the holds, were ſlayne one of another.

19 And Demetrius reigned in the hundreth, threeſcore and ſeuenth yeere.

20 ¶ At the ſame time gathered Jonathan them that were in Judea, to lay ſiege vnto the caſtell, which was at Jeruſalem, and they made many inſtruments of warre againſt it.

21 Then went there certaine vngodly perſons (which hated their owne people)

vnto King Demetrius, and told him that Ionathan beſieged the caſtel.

22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that he ſhould lay no more ſiege vnto it, but that hee ſhoulde meete him and ſpeake with him at Ptolemais in all haſte.

23 Neuertheles when Ionathan heard this, he commanded to beſiege it: he choſe alſo certaine of the Elders of Iſrael, and the Prieſts, and put himſelfe in danger,

24 And tooke with him ſiluer and gold, and apparell, and diuers preſents and went to Ptolemais vnto the King, and found fauour in his ſight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predeceſſers had done, and promoted him in the ſight of all his friends,

27 And confirmed him in the hie Prieſthood with all the honourable things, that he had afore, ⁊ made him his chiefe friend.

28 Ionathan alſo deſired the King, that he would make Iudea free with the three gouernments, and the countrey of Samaria, and Ionathan promiſed him three hūdreth talents.

29 Whereunto the King conſented, and gaue Ionathan writing of the ſame, conteining theſe words,

30 KING DEMETRIVS vnto his brother Ionathan, and to the nation of the Iewes ſendeth greeting.

31 We ſende you here a copie of the letter, which we did write vnto our couſin Laſthenes concerning you, that ye ſhould ſee it.

32 King Demetrius vnto Laſthenes his father, ſendeth greeting.

33 For the faythfulnes that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore wee aſſigne to them the coaſtes of Iudea with the three gouernments Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that ſacrifice in Ieruſalem: both concerning the paiments which the king tooke yerely aforetime, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertayning vnto vs of the tenthes and tributes, which were due vnto vs, ⁊ the cuſtomes of ſalt, and crowne taxes, which were payed vnto vs, we diſcharge them of all from henceforth.

36 And nothing hereof ſhalbe reuoked from this time forth and for euer.

37 Therefore ſee that ye make a copie of theſe things, and deliuer it vnto Ionathan, that it may be ſet vp vpon the holy mount in an open place.

38 After this when Demetrius the king ſawe that his land was in reſt, and that no reſiſtance was made againſt him, hee ſent away all his hoſte, euery man to his owne place, except certaine bandes of ſtrangers, whom he brought frō the yles of ẏ heathen: Wherefore all his fathers hoſte hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he ſawe that all the hoſte murmured againſt Demetrius, he went to Simalcue the Arabian, that brought vp Antiochus ẏ ſonne of Alexander, Or, Emmal.

40 And lay ſore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers ſteade: he told him alſo what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long ſeaſon.

41 Alſo Ionathan ſent vnto King Demetrius to driue them out which were in the caſtell at Ieruſalem, ⁊ thoſe that were in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent vnto Ionathan, ſaying, I will not onely do theſe things for thee and thy natiō, but if opportunitie ſerue, I will honour thee and thy nation.

43 Nowe therefore thou ſhalt do me a pleaſure, if thou wilt ſende me men to helpe me: for all mine armie is gone from me.

44 So Ionathan ſent him three thouſand ſtrong men vnto Antiochia, and they came vnto the king: Wherfore the king was very glad at their comming.

45 ¶ But they that were of ẏ citie, euen an hundreth, and twentie thouſande men, gathered them together in the middes of ẏ citie, and would haue ſlaine the king.

46 But the king fled into the palace, and the citizens kept the ſtreetes of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him all together, ⁊ went abroade through the citie,

48 And ſlewe the ſame day an hundreth thouſand, ⁊ ſet fire vpon the citie, and tooke many ſpoyls in that day, ⁊ deliuered ẏ king.

49 So when the citizens ſawe that the Iewes had gotten the vpper hand of the citie, and that they thē ſelues were diſappointed of their purpoſe, they made their ſupplication

cation vnto the King,ſaying,

50 Graunt vs peace, and let the Iewes ceaſe from vexing vs and the citie.

Or, giue vs the right hand.

51 So they caſt away their weapons,and made peace, & the Iewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Ieruſalem with great pray.

52 Then king Demetrius ſate in ẏ throne of his kingdome,and had peace in his land.

53 Neuertheles he diſſembled in all that euer he ſpake and withdrew himſelfe from Ionathan,neither did he rewarde him according to the benefites which hee had done for him,but troubled him very ſore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had ſcattered, & they fought againſt him, who fled and turned his backe.

56 So Tryphon tooke the ‖ beaſtes, and wanne Antiochia.

Or, elephants.

57 And yong Antiochus wrote vnto Ionathan, ſaying, I appoynt thee to bee the chiefe Prieſt, and make thee ruler ouer the foure gouernments, that thou mayeſt bee a friend of the Kings.

58 Upon this he ſent him golden veſſels to be ſerued in,and gaue him leaue to drinke in golde,and to weare purple,and to haue a colar of gold.

59 He made his brother Simon alſo captaine from the coaſts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth,and paſſed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him : ſo he came vnto Aſcalon, and they of the citie receiued him honourablie.

61 And from thence went he vnto Gaza : but they of Gaza ſhut him out : wherefore he laid ſiege vnto it,and burned the ſuburbs thereof with fire,and ſpoyled them.

62 Then they of Gaza made ſupplication vnto Ionathan, and hee made peace with them, and tooke of the ſonnes of the chiefe men for hoſtages, and ſent them to Ieruſalem, and went thorow the countrey vnto Damaſcus.

63 And when Ionathan heard that Demetrius Princes were come into Cades, which is in Galile,with a great hoſt,purpoſing to driue him out of the countrey,

64 He came againſt them, & left Simon his brother in the countrey.

65 And Simon beſieged Beth-ſura, and fought againſt it a long ſeaſon,& ſhut it vp.

66 So they deſired to haue peace with him,which he graunted them, & afterward put them out from thence, and tooke the citie,and ſet a gariſon in it.

67 Then Ionathan with his hoſte came to the water of Geneſar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hoſtes of the ſtrangers met him in the plaine , and had layed ambuſhments for him in the mountaines.

Or, heathen.

69 So that when they came againſt thẽ, the ambuſhments roſe out of their places and ſkirmiſhed.

70 So that all that were of Ionathãs ſide,fled : and there was not one of thẽ left, except Mattathias the ſonne of ‖ Abſalomus, and Iudas the ſonne of Calphi the Captaines of the hoſte.

[illegible]

71 Then Ionathan rent his clothes, & caſt earth vpon his head,and prayed,

72 And turned againe to them to fight,& put them to flight,ſo that they fled away.

73 Now when his owne men that were fled,ſaw this,they turned againe vnto him, and helped him to follow after al vnto their tentes at Cades, and there they camped.

74 So there were ſlaine of the ſtrãgers the ſame day about three thouſand men, & Ionathan turned againe to Ieruſalem.

CHAP. XII.

1 Ionathan ſendeth Ambaſſadours to Rome, 2 And to the people of Sparta,to renewe their couenant of friendſhip, 24 Ionathan putteth to flight the Princes of Demetrius, 40 Tryphon taketh Ionathan by deceit.

IOnathan nowe ſeeing that the time was meete for him , choſe certaine men, and ſent them vnto Rome , to eſtabliſh & renewe the friendſhip with them.

Ioseph. Antiq.13. chap.8.

2 He ſent letters alſo vnto ‖ the Spartiãs and to other places,for the ſame purpoſe.

Or, Lacedemonians.

3 So they went vnto Rome, & entred into the Senate , and ſaid, Ionathan the hie Prieſt & the natiõ of the Iewes ſent vs vnto you,for to renewe friendſhip with you,& the bonde of loue,as in times paſt.

4 So the Romanes gaue them free paſportes,that men ſhould leade thẽ home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Prieſt with the Elders of the nation,and the Prieſts,& the reſt of the people of the Iewes, ſende greeting vnto the Spartians their brethren.

7 Heretofore were letters ſent vnto Onias the hie Prieſt, from ‖ Arius, which thẽ reigned among you, that ye would be our brethren,

Ioſep. Antiquit.12. chap.5 Or, Darius.

brethren, as the copie here vnder written ſpecifieth.

8 And Onias intreated the ambaſſadour honourably, & receiued the letters: wherein there was mention made of ẏ bonde of loue and friendſhip.

9 But as for vs, wee neede no ſuch writings: for wee haue the holy bookes in our hands for comfort.

10 Neuertheleſſe we thought it good to ſende vnto you, for the renewing of the brotherhoode and friendſhip, leaſt we ſhoulde be ſtrange vnto you: for it is long ſince ẏ time that ye ſent vnto vs.

11 Wherefore we remember you at al ſeaſons continually, and in the feaſts and other dayes appoynted, when wee offer ſacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your proſperous eſtate.

13 And though we haue bene enuironed with great troubles and warres, ſo that the Kings rounde about vs haue fought againſt vs,

14 Yet woulde we not be grieuous vnto you, nor to other of our confederates and friends in theſe warres.

15 For wee haue had helpe from heauen, that hath ſuccoured vs, & wee are deliuered from our enemies, and our enemies are ſubdued.

16 Yet haue we choſen Numenius [the ſonne] of Antiochus, and Antipater [the ſonne] of Iaſon, and ſent thē vnto the Romaines, for to renewe the former friendſhip with them, and league.

17 We commanded them alſo to goe vnto you, and to ſalute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And nowe ye ſhall do vs a pleaſure to giue vs an anſwere of theſe things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta ſent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Prieſt ſendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethrē, and come out of the generation of Abraham.

22 And nowe for ſo much as this is come to our knowledge, ye ſhal doe well, to write vnto vs of your proſperitie.

23 As for vs, we haue written vnto you, that your cattell and goods are ours, & ours are yours: theſe things haue wee commanded to be ſhewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were come to fight againſt him, with a greater hoſte then afore,

25 He went from Ieruſalem, & met them in the land of Hamath: for he gaue them not ſpace to come into his owne countrey.

26 And he ſent ſpies vnto their tēts, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the ſunne was gone downe, Ionathan commanded his men to watch, and to be in armes ready to fight all the night, and ſent watchmen round about the hoſte.

28 But when the aduerſaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheles Ionathan & his company knewe it not till the morning: for they ſaw the fires burning.

30 Then Ionathan folowed vpon them, but hee coulde not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabiās, which were called Zabedei, & ſlewe them, and tooke their ſpoyle.

32 Hee proceeded further alſo, and came vnto Damaſcus, and went throwe all the countrey.

33 But Simon his brother went foorth, and came to Aſcalon and to the next holds, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer ẏ holde to them that tooke Demetrius part: wherefore he ſet a gariſon there to keepe it.

35 ¶ After this came Ionathan home, & called the Elders of the people together, & deuiſed with them for to build vp the ſtrong holdes in Iudea,

36 And to make the walles of Ieruſalem hier, and to make a great moūt betwixt the caſtel and the citie, for to ſeparate it from the citie, that it might be alone, & that mē ſhould neither bye, nor ſell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the Eaſt ſide was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon alſo ſet vp Adida in Sephela, and made it ſtrong with gates and barres.

39 ¶ In the meane time Tryphon purpoſed to reigne in Aſia, and to bee crowned when he had ſlaine the King Antiochus.

Ioseph. Antiq. 13. chap. 9.

40 But he was afraid that Ionathan would not ſuffer him, but fight againſt him: wherefore he went about to take Ionathā, and to kil him: ſo he departed, and came vnto Bethſan.

41 Then went Jonathan forth agaynſt him to the battell with fourtie thouſande choſen men, and came vnto Bethſan.

42 But when Tryphon ſawe that Jonathan came with ſo great an hoſt, he durſt not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him as to himſelfe,

44 And ſayde vnto Jonathan, why haſt thou cauſed this people to take ſuch trauell, ſeeing there is no warre betweene vs?

45 Therefore ſende them nowe home agayne, and chuſe certayne men to wayte vpon thee, and come thou with mee to Ptolemais: for I will giue it thee, with the other ſtrong holdes, and the other gariſons, and all the that haue the charge of the common affaires: ſo will I returne, and depart: for this is the cauſe of my comming.

46 Jonathan beleeued him, and did as he ſaid, and ſent away his hoſt, which went into the land of Juda,

47 And retained but three thouſand with him, whereof he ſent two thouſand into Galile, and one thouſand went with himſelfe.

48 Nowe aſſoone as Jonathan entred into Ptolemais, they of Ptolemais ſhut the gates, and tooke him, & ſlewe all them with the ſword, that came in with him.

49 Then ſent Tryphon an hoſt of footemen and horſemen into Galile, and into the great plaine, to deſtroy all Jonathans companie.

50 But when they knewe ŷ Jonathan was taken, and ſlaine, and thoſe that were with him, they incouraged one another, & came forth againſt them ready to the battel.

51 But when they which followed vpon them, ſawe that it was a matter of life, they turned backe agayne.

52 By this meanes al they came into the land of Juda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Iſrael made great lamentation.

53 For all the heathen that were rounde about them, ſought to deſtroy them.

54 For they ſayde, Nowe haue they no captaine, nor any man to helpe them: therefore let vs nowe fight againſt them, & roote out their memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is choſen captaine. 17 Tryphon taking his children, and money for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus, and vſurpeth the kingdome. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He poſſeſſeth the towre of Sion. 53 He maketh his ſonne Iohn captaine.

Nowe when Simon heard that Tryphō gathered a great hoſte to come into the land of Juda, & to deſtroy it, [illegible]

2 And ſawe that the people was in great trembling and feare, he came vp to Jeruſalem, and gathered the people together,

3 And gaue them exhortation ſaying, Ye know what great things I, & my brethren, & my fathers houſe haue done for ŷ Lawe, and the Sanctuarie and the battels, & troubles that we haue ſeene.

4 By reaſon whereof al my brethren are ſlaine for Iſraels ſake, and I am left alone.

5 Now therefore God forbid, ŷ I ſhould ſpare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I wil auenge my nation, and the Sanctuarie, & our wiues, and our children: for all the heathen are gathered together to deſtroy vs of very malice.

7 In hearing theſe wordes the heartes of the people were kindled,

8 So that they cryed with a loud voyce, ſaying, Thou ſhalt be our captaine in ſteade of Judas and Jonathan thy brethren.

9 Fyght thou our battels and whatſoeuer thou commandeſt vs, we will do it.

10 ¶ So he gathered al the mē of warre, making haſte to finiſh the walles of Jeruſalem, and fortified it round about.

11 Then ſent he Jonathan the ſonne of Abſalomus with a great hoſte vnto Joppe, which droue them out that were therein, & remained there him ſelfe.

12 Tryphon alſo remoued from Ptolemais with a great armie, to come into the lande of Juda, & Jonathan was with him as priſoner.

13 And Simon pitched his tents at ‖Adidis vpon the open plaine. ‖Or, Addus.

14 But when Tryphon knew that Simon ſtoode vp in ſtead of his brother Jonathan, and that hee would fight againſt him, he ſent meſſengers vnto him, ſaying,

15 Where as wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the buſines that he had in hand.

16 Wherefore ſend nowe an hundreth talents of ſiluer, and his two ſonnes for hoſtages, that when hee is letten foorth, he will not turne from vs, and wee will ſend him againe.

17 Neuertheleſſe Simon knew that he diſſembled in his wordes, yet commaunded hee the money and children to bee deliuered vnto him, leaſt he ſhould bee in greater hatred of the people of Iſrael:

18 Who might haue ſayde, Becauſe hee ſent him not the money and the children, therefore is Ionathan dead.

19 So hee ſent the children and an hundreth talents: but he diſſembled, and would not let Ionathan go.

20 ¶ Afterward came Tryphon into ỹ land to deſtroy it and went round about by the way, ỹ leadeth vnto Adora: but whereſoeuer they went, thither went Simon and his hoſte.

21 Now they that were in the caſtel, ſent meſſengers vnto Tryphon, that he ſhould make haſte to come by the wilderneſſe, and to ſend them vitailes.

22 So Tryphon made ready al his horſmen: but the ſame night fell a very great ſnowe, ſo that hee came not, becauſe of the ſnow: but he remoued and went into ỹ countrey of Galaad.

23 And whē he came neere to Baſcama, he ſlew Ionathan, ⁊ hee was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then ſent Simon to take ỹ bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Iſrael bewayled him with great lamentation, and mourned for him very long.

27 And Simon made vpon the ſepulchre of his father and his brethren, a building high to looke vnto, of hewen ſtone behind & before,

28 And ſet vp ſeuen pillars vpon it, one againſt another, for his father, his mother, and foure brethren,

29 And ſet great pillars round about thē, and ſet armes vpon the pillars for a perpetual memory, and carued ſhippes beſide the armes, that they might be ſeene of men ſayling in the ſea.

30 This ſepulchre which hee made at Modin, ſtandeth yet vnto this day.

Ioſeph. Antiq.13. chap.10.

31 ¶ Now as Tryphon went forth with the yong King Antiochus, hee ſlewe him traiterouſly,

32 And reigned in his ſteade, & crowned him ſelfe King of Aſia, and brought a great plague vpon the land.

33 Simon alſo built vp the caſtles of Iudea, and compaſſed them about with high towres, and great walles, euen wᵗ towres, and gates and barres, and laied vp vitailes in the ſtrong holdes.

34 Moreouer Simon choſe certaine mē and ſent them to King Demetrius, that he would diſcharge the land: for all Tryphōs doings were robberies.

35 Whereupon Demetrius the king anſwered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the high Prieſt, and the friende of Kinges, and to the Elders and to the nation of the Iewes ſendeth greeting.

37 The golden crowne, and precious ſtone that ye ſēt vnto vs, haue we receiued, and are ready to make a ſtedfaſt peace with you, and to write vnto the officers, to releaſe you of the thinges wherein wee made you free.

[illegible]

38 So the thinges that we haue graunted you, ſhalbe ſtable: ỹ ſtrong holds which ye haue buylded, ſhalbe your owne.

39 Alſo wee forgiue the ouerſightes, and faults cōmitted vnto this day, ⁊ the crowne taxe that ye ought vs: and where as was any other tribute in Ieruſalē, it ſhalbe nowe no tribute.

40 And they that are meete among you to bee written with our men, let them bee written vp, that there may bee peace betweene vs.

41 Thus the yoke of the heathen was taken from Iſrael in the hundreth and ſeuentie yeere.

42 And ỹ people of Iſrael began to write in their letters, and publike inſtruments, IN THE FIRST yeere of Simon, the high and chiefe Prieſt, gouernour and prince of the Iewes.

43 In thoſe dayes Simon camped againſt Gaza, and beſieged it rounde about, where he ſet vp an engine of warre, and aproched neere the citie, and beate a towre, & tooke it.

44 So they that were in the engine, leapt into the citie, & there was great trouble in the citie,

45 In ſo much that the people of the city rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loud voyce, beſeeching Simon to graunt them peace, ſaying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, ⁊ would fight no more againſt them, but put thē out of the citie, and clenſed the houſes, wherein the idoles were, and ſo entred thereunto wᵗ Pſalmes and thankeſgiuing.

48 So when hee had caſt all ỹ filthines out, he ſet ſuch men in it as kept the Lawe, and fortified it, and builded there a dwelling place for him ſelfe.

49 Now, when they in the caſtel at Ieruſalē were kept, that they coulde not come

forth nor goe into the countrey, neither buy nor ſell, they were very hungrie, and many of them were famiſhed to death,

50 Inſomuch that they beſought Simon to make peace with them: which hee graunted them, & put them out from thẽce, and cleanſed the caſtel from filthines.

51 And vpon the three and twentie day of the ſeconde moneth, in the hundreth ſeuentie and one yere, they entred into it with thankeſgiuing, & branches of palme trees, and with harpes, and with cymbales, and with violes, and with pſalmes, and ſongs, becauſe the great enemie of Iſrael was ouercome.

52 And hee ordeyned that the ſame day ſhould be kept euery yeere with gladnes.

53 And he fortified the mount of the Temple that was beſide yͤ caſtel where he dwelt him ſelfe with his companie.

54 Simon alſo ſeeing that Iohn his ſonne was nowe a man, hee made him captaine of al the hoſtes, & cauſed him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arſaces. 11 Simon being captaine, there is great quietnes in Iſrael. 18 The couenaunt of friendſhip with the Romanes, & with the people of Sparta is renewed

IN the hundreth, ſeuenty & two yeere gathered King Demetrius his hoſte, and departed vnto Media, to get him helpe for to fight againſt Tryphon.

2 But when Arſaces the King of Perſia and Media heard, that Demetrius was entred within his borders, hee ſent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and tooke him, and brought him to Arſaces, which kept him in ward.

4 Thus all the land of Iuda was in reſt, ſo long as Simon liued: for hee ſought the welth of his nation: therefore were they glad to haue him for their ruler, & to do him worſhip alway.

5 Simon alſo wanne the citie of Ioppe to his great honour to bee an hauen towne, and made it an entrance vnto the yles of the ſea.

6 He enlarged alſo the borders of his people, and conquered the countries.

7 He gathered vp many of their people that were priſoners, and he had the dominion of Gazaris, and Beth ſura, & the caſtel, which hee clenſed from filthines, and there was no man that reſiſted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruite.

9 The elders ſate in the open places, & conſulted al together for yͤ common wealth, and the yong mẽ were honourably clothed and armed.

10 Hee prouided vitailes for the cities, and all kind of munition, ſo that his glorious fame was renowmed vnto the ende of the worlde.

11 He made peace throughout the lande, and Iſrael had perfit mirth and ioy.

12 For euery man ſate vnder his vine, & the fig trees, and there was no man to fray them.

13 There was none in the lande to fight againſt them: for then the Kinges were ouercome.

14 He helped al thoſe that were in aduerſitie among his people: he was dilige͂t to ſee the Law kept, and hee tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and encreaſed the veſſels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge that Ionathã was dead, they were very ſorie.

17 But when they heard, that Simon his brother was made hie Prieſt in his ſtead, & how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of braſſe, to renew the friendſhip, and bond of loue, which they had made with Iudas & Ionathan his brethren.

19 Which writings were read before yͤ congregation at Ieruſalem, and this is the copie of the letters that the Spartians ſent,

20 THE SENATORS and citie of Sparta vnto Simon the great Prieſt, and to the Elders, and to the Prieſts, and to the reſidue of the people of the Iewes their brethren ſende greeting.

21 When your ambaſſadours that were ſent vnto our people, certified vs of your glory and honour, wee were glad of their comming,

22 And haue regiſtred their ambaſſage in the publike recordes in this maner, NVMENIVS the ſonne of Antiochus, & Antipater the ſonne of Iaſon the Iewes ambaſſadours came vnto vs, to renew amity with vs.

23 And it pleaſed the people, that yͤ men ſhould be honorably intreated, and that the copy of their ambaſſage ſhould be regiſtred in the publike recordes, that it might bee for a memoriall vnto the people of Sparta: and a copie of the ſame was ſent to Simon the chiefe Prieſt.

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pounde weight, to confirme the friendſhippe with them.

25 Which when the people vnderſtood, they ſaid, what thankes ſhal we recompenſe againe vnto Simon and his children?

26 For hee and his brethren, & the houſe of his father haue ſtabliſhed Iſrael, and ouercome their enemies, and haue confirmed the libertie thereof: therfore they wrote this in tables of braſſe, and ſet it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth ‖Elul in the hundreth, ſeuentie and two yeere, in the third yeere of Simon the high Prieſt.

August.

28 In ‖Saramel in the great congregation of the Prieſts, and of the people, and of the gouernours of the natiō, and of the Elders of the coūtrey, we would ſignifie vnto you, that many battels haue bene fought in our countrey.

Or, Jeruſalem.

29 Wherein Simon the ſonne of Mattathias (come of the children of Iarib) and his brethren put them ſelues in danger, and reſiſted the enemies of their nation, that their Sanctuary, and Lawe might bee maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their high Prieſt, and is laid with his people.

31 After that would their enemies haue inuaded their countrey, and deſtroyed their lande, and lay their handes on their Sanctuarie.

32 Then Simon reſiſted them, & fought for his nation, and ſpent much of his owne ſubſtance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified alſo the cities of Iudea, & Bethſura that lieth vpon ẏ borders of Iudea (where the ordinance of their enemies lay ſometime) and ſet there a gariſon of the Iewes.

34 And he fortified Ioppe, which lyeth vpon the ſea, & ‖Gazara that bordereth vpon Azotus (where ẏ enemies dwelt afore) and there he placed Iewes, and furniſhed them with things neceſſarie for the reparation thereof.

Or, Gaza, or Gazara.

35 Now when the people ſaw ẏ faithfulnes of Simon, & to what glory hee thought to bring his nation vnto, they made him their gouerner, and the chief Prieſt, becauſe he had done all theſe things, and for the vprightnes, and fidelitie that hee had kept to his nation, and that ſought by all meanes to exalte his people.

36 For in his time they proſpered wel by him, ſo that the heathen were taken out of their countrey, and they alſo which were in ẏ citie of Dauid at Ieruſalem, where they had made thē a caſtel out of the which they went, and defiled al things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he ſet Iewes in it, and fortified it, for the aſſurance of the lande, and citie, & raiſed vp the walles of Ieruſalem.

38 And King Demetrius confirmed him in his high Prieſthood for theſe cauſes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that ẏ Romains called the Iewes their friendes, and confederates, and that they honourably receiued Simons ambaſſadours,

41 And that the Iewes, & Prieſtes conſented that Simon ſhould bee their prince, and high Prieſt perpetually, till God raiſed vp the true Prophet,

42 And that he ſhould be their captaine, and haue the charge of the Sanctuarie, and ſo ſet men ouer the workes, & ouer the countrey, and ouer the weapons, and ouer ẏ forteſſes, and that ſhould make prouiſion for the holy things,

43 And that he ſhould be obeyed of euery man, and that al the writings in the coūtrey ſhould bee made in his name, and that hee ſhoulde be clothed in purple, and weare gold,

44 And that it ſhould not be lawful for any of the people or Prieſts to breake any of theſe things or to withſtand his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or weare a colar of gold:

45 And if any did contrary to theſe thinges, or brake any of them, he ſhould bee puniſhed.

46 So it pleaſed all the people to agree that it ſhould bee done to Simon according vnto theſe words.

47 Simon alſo accepted it, and was cōtent to be the high Prieſt, and the captaine, & the prince of the Iewes, & of the Prieſtes, and to be the chiefe of all.

48 And they commanded to ſet vp this writing in tables of braſſe, and to faſten it to the wall that compaſſed the Sanctuarie in an open place,

49 And that a copie of the ſame ſhoulde be layed vp in the treaſurie, that Simon & his ſonnes might haue it.

CHAP.

CHAP. XV.

1 Antiochus maketh a couenant of friendshippe with Symon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

Moreouer King Antiochus the ſonne of Demetrius ſent letters from the yles of the ſea vnto Simon the Prieſt, and prince of the Iewes, and to all the nation,

2 Conteining theſe words, ANTIOCHVS the King vnto Simon the great Prieſt, and to the nation of the Iewes ſendeth greeting.

3 Forſomuch as certeine peſtilent men haue vſurped the kingdome of our fathers, I am purpoſed to chalenge the Realme againe, & to reſtore it to the old eſtate: wherefore I haue gathered a great hoſte, & prepared ſhippes of warre,

4 That I may goe thorowe the countrey, and bee auenged of them, which haue deſtroyed our countrey, and waſted many cities in the Realme.

5 Nowe therefore I doe confirme vnto thee all the liberties, whereof al the Kings my progenitours haue diſcharged thee, and all the payments, whereof they haue releaſed thee.

6 And I giue thee leaue to coine money of thine owne ſtampe within thy countrey,

7 And that Ieruſalem, and the Sanctuarie be free, and that al the weapons, that thou haſt prepared, and yͤ fortreſſes, which thou haſt builded, & keepeſt in thine hands, ſhall be thine.

8 And al that is due vnto the King, and al that ſhalbe due vnto the King I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdome, we wil giue thee, and thy nation and the Temple great honour, ſo that your honour ſhal be knowen throughout yͤ worlde.

Ioſeph. Antiq. 13. chap. 16.

10 ¶ In the hundreth, ſeuenty and foure yere, went Antiochus into his fathers land, and al the bands came together vnto him, ſo that fewe were left with Tryphon.

11 So the King Antiochus purſued him, but hee fled and came to Dora, which lyeth by the ſea ſide.

12 For he ſawe yͤ troubles were toward him, and that the armie had forſaken him.

13 Then camped Antiochus againſt Dora with an hundreth and twentie thouſand fighting men, and eight thouſand horſemẽ.

14 So he compaſſed the citie about, and the ſhips came by the ſea. Thus they preſſed the citie by lande, and by ſea, in ſo much that they ſuffered no man to goe in nor out.

15 In the meane ſeaſõ came Numenius, and his companie from Rome, hauing letters written vnto the Kings and coũtries, wherein were contained theſe words,

16 LVCIVS the Conſul of Rome vnto King Ptolemeus ſendeth greeting.

17 The ambaſſadours of the Iewes are come vnto vs as our friends and confederates from Simon the hie Prieſt & from the people of the Iewes to renewe friendſhip, and the bond of loue,

18 Who haue brought a ſhield of golde weying a thouſand pound.

19 Wherefore we thought it good to write vnto the Kinges and countries, that they ſhould not go about to hurt thẽ, nor to fight againſt them, nor their cities, nor their coũtrey, neyther to mainteine their enemies againſt them.

20 And wee were content to receiue of them the ſhield.

21 If therefore there be any peſtilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Prieſt, that he may puniſh them according to their owne Lawe.

22 The ſame thinges were written to Demetrius the King, and to Attalus, and to Arathes, and to Arſaces,

23 And to all yͤ countries, as ‖ Sampſames, and to them of Sparta, and to Delus, and to Myndus and to Sicion, & to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnaſſus, & to Rhodus, and to Phaſelis, and to Cos, and to Siden, and to Cortyna, & to Gnidon, & to Cyprus, and to Cyrene.

‖ Or, Sampſame. Or, Delo. Or, Myndo. Or, Myndus.

24 And they ſent a copie of them to Simon the hie Prieſt.

25 ¶ So Antiochus the King camped againſt Dora the ſecond time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon ſent him two thouſand choſen men to helpe him with ſiluer & gold, and much furniture.

27 Neuertheles, hee would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrewe him ſelfe from him,

28 And ſent vnto him Athenobius one of his friends to commune with him, ſaying, Ye withhold Ioppe, and Gazara with the caſtel that is at Ieruſalem, the citie of my Realme,

29 Whoſe borders yee haue deſtroyed & done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which yee haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue me for them fiue hundreth talents of ſiluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight againſt you.

32 So Athenobius the Kings friend came to Ieruſalem, and when he ſawe the honour of Simon, and the cupbord of gold and ſiluer plate, and ſo great preparation, he was aſtoniſhed, and tolde him the Kings meſſage.

33 Then anſwered Simon, and ſaid vnto him, We haue neither taken other mens landes, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteouſly in poſſeſſion a certaine time.

34 But when we had occaſion, we recouered the inheritance of our fathers.

Or, com- [illegible]

35 And whereas thou requireſt Ioppe and Gazara, they did great harme to our people and thorow our cŏtrey yet will we giue an hundreth talents for thē. But Athenobius anſwered him not one word,

36 But turned againe angrie vnto the King, and told him all theſe words, and the dignitie of Simō, with all that he had ſeene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by ſhip vnto Orthoſias.

38 Then the King made Cendebeus captaine of the ſea coaſt, and gaue him bands of footemen and horſemen,

39 And commanded him to remoue the hoſte towarde Iudea, and to build vp Cedron, and to fortifie the gates, and to warre agaynſt the people: but the King purſued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people priſoners, and to ſlay them.

41 And he built vp Cedron, where he ſet horſemen and gariſons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoſte is put to flight by the ſonnes of Simon. 11 Ptolemeus the ſonne of Abubus killeth Simon and his two ſonnes at a banket. 23 Iohn killeth them that lie in wayte for his life.

Ioseph. Antiq. 13 chap. 14.

Then came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldeſt ſonnes, Iudas and Iohn, and ſayde vnto them, I, and my brethren, and my fathers houſe, haue euer from our youth vnto this day fought agaynſt the enemies of Iſrael, and the matters haue had good ſucceſſe vnder our handes, and we haue deliuered Iſrael oftentimes.

3 But I am now olde, and ye by [Gods] mercy are of a ſufficient age: be ye therefore in ſteade of me, and my brother, and go forth and fight for our nation, & the helpe of heauē be with you.

4 So hee choſe twentie thouſand fighting men of the countrey with the horſmen, which went forth againſt Cendebeus, and reſted at Modin.

5 In the morning they aroſe, and went into the plaine field. and beholde, a mightie great hoſt came againſt them both of footemen, and horſemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer agaynſt him, and when he ſaw that the people was afrayd to go ouer the riuer, he went ouer firſt himſelfe, and the men ſeeing him, paſſed through after him.

7 Then he deuided his men, and ſet the horſemen in the middes of the footemen.

8 For their enemies horſemen were very manie: but when they blewe the trumpets, Cendebeus fled with his hoſt, whereof many were ſlaine, and the remnant gate them to the fortreſſe.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which [Cendebeus] had built.

10 Alſo they fled vnto the towres, that were in the fieldes of Azotus, and thoſe did [Iohn] burne with fire: thus were there ſlaine two thouſand men of them: ſo he returned peaceably into the land of Iuda.

11 ¶ Nowe in the field of Iericho was Ptolemeus the ſonne of Abubus made captaine, and hee had abundance of ſiluer and golde.

12 (For hee had maried the daughter of the hie Prieſt.)

13 Therfore he wared proud in his mind, and thought to rule the lande, and thought to ſlay Simon and his ſonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and ſtudyed carefully for them hee came downe to Iericho with Mattathias, and Iudas his ſonnes in the hundreth, ſeuentie and ſeuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then [the ſonne] of Abubus receyued them by treaſon into a litle holde, called Do-

chus, which hee had built, where he made them a great banket, and had hid men there.

16 So when Simon and his ſonnes had made good cheare, Ptolemeus ſtoode vp with his men, and tooke their weapõs, and entred in to Simon in the banket houſe, and ſlew him with his two ſonnes, and certaine of his ſeruants.

17 Whereby he committed a great vilenie, and recompenced euill for good.

18 Then wrote Ptolemeus theſe things and ſent to the king, that he might ſend him an hoſte to helpe him, and ſo would deliuer him the countrey with the cities.

19 He ſent other men alſo vnto Gazara, to take Iohn, and ſent letters vnto the captaines to come to him, and hee would giue them ſiluer, and gold and rewards.

20 And to Ieruſalem hee ſent other to take it, and the mountaine of the temple.

21 But one came before, and tolde Iohn in Gazara, that his father, and his brethren were ſlaine, and that, Ptolemeus, had ſent to ſlay him.

22 When he heard this, he was ſore aſtoniſhed, and laid handes of them that were come to ſlay him, & ſlew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himſelfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold, they are written in the chronicles of his Prieſthoode, from the time, that he was made high Prieſt after his father.

The ſecond booke of the Maccabees.

CHAP. I.

1 An Epiſtle of the Iewes that dwelt at Ieruſalem, ſent vnto them that dwelt in Egypt wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the place. 24 The prayer of Neemias.

The brethren the Iewes, which be at Ieruſalem, & they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throwout Egypt, ſend ſalutation, and proſperitie.

2 God be gratious vnto you and remember his couenant made with Abraham, & Iſaac, and Iacob his faythfull ſeruants,

3 And giue you all an heart, to worſhip him, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and ſend you peace,

5 And heare your prayers, and be reconciled with you, & neuer forſake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, three ſcore and ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in thoſe yeeres, after that Iaſon and his companie departed out of the holy land and kingdome,

8 And burnt the porch, and ſhed innocent blood. Then we prayed vnto the Lord, and were heard: wee offred ſacrifices and fine flower, and lighted the lampes, and ſet forth the bread.

9 Nowe therefore keepe ye the dayes of the feaſt of the Tabernacles in the moneth Chaſleu.

10 ¶ In the hundreth, fourreſcore & eight yeere, the people that was at Ieruſalem, and in Iudea, and the counſell and Iudas, vnto Ariſtobulus king Ptolemeus maſter, which is of the ſtock of the anointed Prieſts, & to the Iewes that are in Egypt, ſendeth greeting and health.

11 In ſo much as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For hee brought them into Perſia by heapes, that fought againſt the holy citie.

13 For albeit the captaine, and the armie, that was with him, ſeemed inuincible, yet they were ſlaine in the Temple of Nanea, by the deceit of Naneas prieſts.

14 For Antiochus, as though he woulde dwell with her, came thither, he, ant his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Prieſts of Nanea had layde it forth, and hee was entred with a ſmall companie within the Temple, they ſhut the Temple, when Antiochus was come in.

16 And by opening a priuie doore of the vaute, they caſt ſtones, as it were thunder, vpon the captaine [and his, and hauing bruſed thẽ in pieces, they cut off their heads and threwe them to thoſe that were without.

17 God be bleſſed in all things, which hath deliuered vp the wicked.

18 Whereas wee are nowe purpoſed to keepe the purification of the Temple vpon the fiue & twentie day of the moneth Chaſleu, we thought it neceſſarie to certifie you

thereof,

chus, which hee had built, where he made them a great banket, and had hid men there.

16 So when Simon and his ſonnes had made good cheare, Ptolemeus ſtoode vp with his men, and tooke their weapõs, and entred in to Simon in the banket houſe, and ſlew him with his two ſonnes, and certaine of his ſeruants.

17 Whereby he committed a great vilenie, and recompenced euill for good.

18 Then wrote Ptolemeus theſe things and ſent to the king, that he might ſend him an hoſte to helpe him, and ſo would deliuer him the countrey with the cities.

19 He ſent other men alſo vnto Gazara, to take Iohn, and ſent letters vnto the captaines to come to him, and hee would giue them ſiluer, and gold and rewards.

20 And to Ieruſalem hee ſent other to take it, and the mountaine of the temple.

21 But one came before, and tolde Iohn in Gazara, that his father, and his brethren were ſlaine, and that, Ptolemeus, had ſent to ſlay him.

22 When he heard this, he was ſore aſtoniſhed, and laid handes of them that were come to ſlay him, & ſlew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himſelfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold, they are written in the chronicles of his Prieſthoode, from the time, that he was made high Prieſt after his father.

The ſecond booke of the Maccabees.

CHAP. I.

1 An Epiſtle of the Iewes that dwelt at Ieruſalem, ſent vnto them that dwelt in Egypt wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pitte. 24 The prayer of Neemias.

The brethren the Iewes, which be at Ieruſalem, & they that are in the countrey of Iudea, vnto the brethren the Iewes, that are thorowout Egypt, ſend ſalutation, and proſperitie.

2 God be gratious vnto you and remember his couenant made with Abraham, & Iſaac, and Iacob his faythfull ſeruants,

3 And giue you all an heart, to worſhip him, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and ſend you peace,

5 And heare your prayers, and be reconciled with you, & neuer forſake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, threeſcore and ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in thoſe yeeres, after that Iaſon and his companie departed out of the holy land and kingdome,

8 And burnt the porch, and ſhed innocent blood. Then we prayed vnto the Lord, and were heard: wee offred ſacrifices and fine flower, and lighted the lampes, and ſet forth the bread.

9 Nowe therefore keepe ye the dayes of the feaſt of the Tabernacles in the moneth Chaſleu.

10 ¶ In the hundreth, fourescore & eight yeere, the people that was at Ieruſalem, and in Iudea, and the counſell and Iudas, vnto Ariſtobulus king Ptolemeus maſter, which is of the ſtock of the anointed Prieſts, & to the Iewes that are in Egypt, ſendeth greeting and health.

11 In ſo much as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For hee brought them into Perſia by heapes, that fought againſt the holy citie.

13 For albeit the captaine, and the armie, that was with him, ſeemed inuincible, yet they were ſlaine in the Temple of Nanea, by the deceit of Naneas prieſts.

14 For Antiochus, as though he woulde dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Prieſts of Nanea had layde it forth, and hee was entred with a ſmall companie within the Temple, they ſhut the Temple, when Antiochus was come in.

16 And by opening a priuie doore of the vaute, they caſt ſtones, as it were thunder, vpon the captaine |and his, and hauing bruſed thẽ in pieces, they cut off their heads and threwe them to thoſe that were without.

17 God be bleſſed in all things, which hath deliuered vp the wicked.

18 Whereas wee are nowe purpoſed to keepe the purification of the Temple vpon the fiue & twentie day of the moneth Chaſleu, we thought it neceſſarie to certifie you

thereof, that yee alſo might keepe the feaſt of the Tabernacles, and of the fire which was giuen vs when Neemias offered ſacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Perſia, the Prieſts, which ſought the honour of God, tooke the *fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, ſo that the place was vnknowen vnto euery man.

Leuit.6.13. & 10.1.& 16.12.

20 Now after many yeres when it pleaſed God that Neemias ſhould be ſent from the King of Perſia, he ſent of the poſteritie of thoſe Prieſts, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things apperteining to the ſacrifices were brought, Neemias commãded the Prieſts to ſprinkle the wood, and the things layde thereupon with water.

22 When this was done, & the time came that the Sunne ſhone, which afore was hid in the cloude there was a great fire kindled, ſo that euery man marueiled.

23 Now the Prieſts and all prayed, while the ſacrifice was conſuming: Ionathan began, and the other anſwered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art fearefull, and ſtrong, and righteous, and mercifull, and the onely and gratious King,

25 Onely liberall, onely iuſt and almightie and euerlaſting, thou that deliuereſt Iſrael from all trouble, and haſt choſen the fathers and ſanctified them,

26 Receiue the ſacrifice for thy whole people of Iſrael, and preſerue thine owne portion, and ſanctifie it.

27 Gather thoſe together, that are ſcattered from vs, deliuer them that ſerue among the heathen: looke vpon them which are deſpiſed, and abhorred, that the heathen may know that thou art our God.

28 Puniſh them that oppreſſe vs, & with pride do vs wrong.

29 Plant thy people againe in thine holy place *as Moyſes hath ſpoken.

Deut.30.5.

30 And the Prieſts ſang Pſalmes thereunto.

31 Now when the ſacrifice was cōſumed, Neemias commanded the great ſtones to be ſprinkled with the reſidue of the water.

32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.

33 ¶ So when this matter was knowen, it was tolde the King of Perſia, that in the place where the Prieſts which were led away had hid fire, there appeared water, wherwith Neemias and his companie had purified the ſacrifices.

34 The king tried out the thing, and cloſed the place about, and made it holy.

35 And to them that the King fauoured, he gaue and beſtowed many gifts.

36 And Neemias called the ſame place ᵃEphthar, which is to ſay, purification: but many men call it Nephthar.

a That is to ſay, a ſhining, it was called Nephi, or Nephthar, which is, a cleſing.

CHAP. II.

4 How Ieremie hid the tabernacle, the Arke and the altar in the hill. 23 Of the fiue bookes of Iaſon contracted into one.

It is found alſo in the writings of Ieremias the Prophet, that hee commanded them, which were caried away, to take fire, as was declared and as the Prophet commanded them that were led into captiuitie,

2 *Giuing them a lawe that they ſhould not forget the cōmandements of the Lorde, & that they ſhould not erre in their mindes, when they ſawe images of golde and ſiluer, with their ornaments.

Baruch.6.

3 Theſe and ſuch other things cōmanded he them, & exhorted them that they ſhould not let the Law go out of their hearts.

4 It is written alſo, howe the Prophet, by an oracle that hee had, charged them to take the tabernacle and the arke, and folow him: and when he came vp into the mountaine where Moyſes went vp, *and ſaw the heritage of God,

Deut.34.1.

5 Ieremias went foorth, and found an hollowe caue, wherein he layde the Tabernacle, and the Arke, and the altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe that followed him, to marke the place: but they could not find it.

7 Which when Ieremias perceiued, he reproued them, ſaying, As for that place, it ſhalbe vnknowen, vntill the time that God gather his people together againe, and that mercie be ſhewed.

8 Then ſhall the Lord ſhew them theſe things, & the maieſtie of the Lord ſhall appeare and the cloude alſo, as it was ſhewed vnder Moyſes, and as *when Salomon deſired, that the place might be honourably ſanctified.

1.King.8. [illegible]

9 For it is manifeſt that he, being a wiſe man, offred the *ſacrifice of dedication, and conſecration of the Temple.

1.King.8. [illegible]

10 *And as when Moyſes prayed vnto

[illegible] & 10.1.

the Lord, the fire came downe from heauẽ, & conſumed the ſacrifice: ſo, when Salomon prayed, * the fire came downe from heauen, and conſumed the burnt offring. 2.Chr.7.1.

11 And Moyſes ſaid Becauſe the ſinne offring was not eaten, therefore is it conſumed.

12 So Salomon kept thoſe eight dayes.

13 Theſe things alſo are declared in the writings and regiſters of Neemias, ⁊ how he made a librarie and how he gathered the acts of the Kings, and of the Prophets, and the actes of Dauid, and the epiſtles of the Kings concerning the holy gifts.

‡ Some read Ieremie.

14 Euen ſo Iudas alſo gathered al things that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, ſend ſome to fetch them vnto you.

16 Where as wee then are about to celebrate the purification, we haue written vnto you, and yee ſhall doe well, if yee keepe the ſame dayes.

17 We hope alſo that the God, which deliuered all his people, and gaue an heritage to them all ⁊ the kingdome, and the Prieſthoode, and the Sanctuarie,

18 * As he promiſed in the law, will ſhortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath ſaued vs from great perils, and hath clenſed the place. Deu.30.5.

19 As concerning Iudas Maccabeus, & his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres againſt Antiochus Epiphanes, and Eupator his ſonne,

21 And the manifeſt ſignes, that came from heauen vnto thoſe, which manfully ſtoode for the Iewes religion: (for though they were but fewe, yet they ranne through whole countreys, and purſued the barbarous armies,

22 And repaired the Temple that was renowned throughout all the worlde, and deliuered the citie, and eſtabliſhed the Lawes that were like to be aboliſhed, becauſe the Lorde was mercifull vnto them with all lenitie)

23 Wee will aſſay to abbridge in one volume thoſe thinges, that Iaſon the Cyrenian hath declared in fiue bookes.

24 For conſidering the wonderful number, and the difficultie that they haue that would be occupied in the rehearſall of ſtories, becauſe of the diuerſitie of the matters,

25 We haue indeuoured, that they that would reade might haue pleaſure, and that they which are ſtudious might eaſily keepe them in memorie, & that whoſoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labor, it was no eaſie thing to make this abbridgement, but required both ſweat, and watching.

27 Like as hee that maketh a feaſt, and ſeeketh other mens commoditie, hath no ſmall labour: ſo wee alſo for many mens ſakes are verie well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, we will labour to go forward according to the preſcript order of an abbridgement.

29 For as he that will build a new houſe, muſt prouide for the whole building, but he that ſetteth out the plat or goeth about to paint it, ſeeketh but only what is comely for the decking thereof:

30 Euen ſo I thinke for vs, that it appertemeth to the firſt writer of a ſtorie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will ſhorten it, to vſe fewe words, and to auoyde thoſe things that are curious therein.

32 Here then will we begin the ſtorie, adding thus much to our former words, that it is but a fooliſh thing to abound in words before the ſtorie, and to be ſhort in the ſtorie.

CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vttereth what treaſure is in the Temple. 7 Heliodorus is ſent to take them away. 24 He is ſtricken of God, and healed by the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the Lawes were verie well kept, becauſe of yͤ godlines of Onias the hie Prieſt, and hatred of wickedneſſe,

2 It came to paſſe that euen the Kings did honour the place, and garniſhed the Temple with great gifts.

3 In ſo much that Seleucus King of Aſia of his owne rentes, bare all the coſts belonging to the ſeruice of the ſacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Prieſt cõcerning ‖the iniquitie committed in the citie. ‖or, the force and preuention.

5 And when he could not ouercome Onias, he gate him to Apollonius the ſonne of Thraſeas, which then was gouernour of Coeloſyria and Phenice,

6 And told him that the treaſurie in Ieruſalem was full of innumerable money, which did not belong to the prouiſion of the ſacrifices, and that it were poſſible that theſe things might come into the Kings hands.

7 Nowe when Apollonius came to the King, and had ſhewed him of the money, as it was tolde him, the King choſe out Heliodorus his treaſurer, and ſent him with a commaundement, to bring him the foreſayd money.

8 Immediatly Heliodorus tooke his iourney as though he would viſite the cities of Coeloſyria and Phenice, but in effect to fulfill the Kings purpoſe.

9 So when he came to Ieruſalem, and was courteouſly receyued of the hie Prieſt into the citie, hee declared what was determined concerning the money, and ſhewed the cauſe of his comming, and aſked if theſe things were ſo in deede.

10 Then the hie Prieſt tolde him that there were ſuch things laide vp by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus the ſonne of Tobias a noble man, and not as that wicked Simon had reported, and that in al, there were but foure hundreth talents of ſiluer, and two hũdreth of golde,

12 And that it were altogether vnpoſſible to do this wrong to them that had cõmitted it of truſt to the holines of the place & Temple, which is honoured through the whole world for holines and integritie.

13 But Heliodorus becauſe of the Kings commaundement giuen him, ſayde that in any wiſe it muſt be brought into the Kings treaſurie.

14 So he appointed a day, and went in to take order for theſe things: then there was no ſmall griefe throughout the whole citie.

15 For the Prieſts fell downe before the altar in the Prieſts garments, and called vnto heauen vpon him which had made a Law cõcerning things giuen to be kept, that they ſhould be ſafely preſerued for ſuch as had cõmitted them to be kept.

16 Then they that looked the hie Prieſt in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the ſorow of his minde.

17 The man was ſo wrapped in feare and trembling of the body, that it was manifeſt to them that looked vpon him, what ſorow he had in his heart.

18 Others alſo came out of their houſes by heapes vnto the common prayer, becauſe the place was like to come vnto contempt.

19 And the women, girt with ſackcloth vnder their breaſtes, filled the ſtreetes, & the virgins that were kept in, ranne ſome to the gates, and ſome to the walles, and others looked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to ſee the multitude that fell downe of all ſortes, and the expectatiõ of the hie Prieſt being in ſuch anguiſh.

22 Therefore they called vpon the almightie Lorde, that hee would keepe ſafe and ſure the things, which were layed vp for thoſe that had deliuered them.

23 Neuertheles, the thing ẏ Heliodorus was determined to do, ẏ did he performe.

24 And as hee and his ſouldiers were nowe there preſent by the treaſurie, he that is the Lord of the ſpirits, and of all power, ſhewed a great viſion, ſo that al they which preſumed to come with him, were aſtoniſhed at the power of God, & fell into feare, and trembling.

25 For there appeared vnto thẽ an horſe with a terrible man ſitting vpon him, moſt richly barbed, and he ran fiercely, and ſmote at Heliodorus with his forefeete, and it ſeemed that hee that ſate vpon the horſe, had harneſſe of gold.

26 Moreouer, there appeared two yong men, notable in ſtrength, excellẽt in beautie, and comely in apparell, which ſtood by him on either ſide, and ſcourged him cõtinually, and gaue him many ſore ſtripes.

27 And Heliodorus fell ſuddenly vnto the ground, and was couered with great darkeneſſe: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with ſo great cõpany, and many ſouldiers into the ſaid treaſurie, was borne out: for he could not helpe himſelfe with his weapons.

29 So they did know the power of God manifeſtly, but hee was dombe by ẏ power of GOD, and lay deſtitute of all hope and health.

30 And they prayſed the Lorde that had honoured his owne place: for the Temple which a litle afore was ful of feare and trouble, when the almightie Lorde appeared, was filled with ioye and gladnes.

31 Then ſtreightwayes certaine of Heliodorus friendes prayed Onias, that hee would call vpon the moſt High to graunt him his life, which laye readie to giue vp the ghoſt.

32 So the hie Prieſt, conſidering that the King might ſuſpect that the Iewes had done Heliodorus ſome euill, he offered a ſacrifice for the health of the man.

a To [illegible]

33 Nowe when the hie Prieſt had made his prayer, the ſame yong men in the ſame clothing appeared, and ſtoode beſide Helio

dorus, ſaying, Giue Onias the hie Prieſt great thanks. for, for his ſake hath the Lord granted thee thy life:

34 And ſeeing that thou haſt bene ſcourged from heauen, declare vnto all men the mightie power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus offred vnto the Lorde ſacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoſte to the King.

36 Then teſtified hee vnto euery man of the great workes of God that he had ſeene with his eyes.

37 And when the king aſked Heliodorus, who were meete to be ſent yet once againe to Ieruſalem, he ſaid,

38 If thou haſt any enemie or traitour, ſend him thither, and thou ſhalt receiue him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is a ſpeciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beateth and deſtroyeth them that come to hurt it.

40 This came to paſſe concerning Heliodorus, and the keeping of the treaſurie.

CHAP IIII

1 Simon reporteth euill of Onias. 7 Iaſon obteyneth the office of the hie Prieſt by corrupting the King. 27 And was by Menelaus defeated by like bribing. 34 Onias is ſlaine traiterouſly by Andronicus.

THis Simon nowe, of whom we ſpake afore, being a bewrayer of the money & of his owne natural countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was ſo beneficiall to the citie, and defender of his nation, and ſo zealous of the Lawes.

3 But when his malice increaſed ſo farre, that through one that belonged to Simon, murthers were committed,

4 Onias conſidering the danger of this contention, and that Apollonius, as he that was the gouernour of Coeloſyria and Phenice, did rage, & increaſed Simons malice,

5 He went to the King not as an accuſer of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee ſawe that it was not poſſible except the King tooke order to quiet the [illegible]rs, and that Simon would not leaue [illegible] follie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke ẏ kingdome, Iaſon ẏ brother of Onias laboured by vnlawefull meanes to be hie Prieſt.

8 For he came vnto the King, and promiſed him three hundreth and three ſcore talents of ſiluer, and of an other rent, foure ſcore talents.

9 Beſides this he promiſed him an hundreth and fiftie, if hee might haue licence to ſet vp a place for exerciſe, and a place for the youth, and that they would name them of Ieruſalem Antiochians.

10 The which thing when the King had granted, and he had gotten the superioritie, he began immediatly to drawe his kinſmen to the cuſtomes of the Gentiles,

11 And aboliſhed the friendly priuileges of the Kings, that the Iewes had ſet vp by Iohn, ẏ father of Eupolemus, which was ſent ambaſſadour vnto Rome, to become friendes and confederates: hee put downe their lawes and policies, and brought vp newe ſtatutes, and contrarie to the Lawe.

12 For he preſumed to build a place of exerciſe vnder the caſtel, and brought ẏ chiefe yong men vnder his ſubiection, and made them weare ‖ hattes.

13 So there began a great deſire to followe the maner of the Gentiles, and they tooke vp the faſions of ſtrange nations by the exceeding wickednes of Iaſon, not the hie Prieſt, but the vngodly perſon,

14 So that the Prieſtes were nowe no more diligent about the ſeruice of the altar, but deſpiſed the Temple, and regarded not the ſacrifices, but made haſte to bee partakers of the wicked expenſes at the playe [a] after the caſting of the ſtone.

15 For they did not ſet by the honour of their fathers, but liked the glorie of the Gentiles beſt of all.

16 By reaſon whereof great calamitie came vpon them: for they had them to bee their enemies & puniſhers, whoſe cuſtome they followed ſo earneſtly, and deſired to be like them in all things.

17 For it is not a light thing to trãſgreſſe againſt the Lawes of God, but the time following ſhall declare theſe things.

18 ¶ Now when the games that were vſed euery fiue yere, were plaied at Tyrus, the King being preſent,

19 This wicked Iaſon ſent from Ieruſalem men to looke vpõ them, as though they had bene Antiochians, which brought three hundreth drachmes of ſiluer for a ſacrifice to Hercules: albeit they that caried them, deſired they might not bee beſtowed on

the ſa-

Or, that he would write the Antiochians that were at Ieruſalem among them.

‖Or, ſuchlike maner of Mercurie, as the Gentiles did.

[a] This game was to trie ſtrength by caſting a ſtone ẏ had an hole in ẏ middes, or a piece of metall.

‖Or, Olympian games which were kept every fift yere.

the ſacrifice (becauſe it [illegible]ot comely) but to be beſtowed for other [illegible].

20 So he that ſent th[illegible], ſent thē for the ſacrifice of Hercules: but becauſe of thoſe that brought them, they were giuen to the making of galleies.

21 ¶ Now Apollonius the ſonne of Meneſtheus was ſent into Egypt becauſe of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that hee was euill affectioned towarde his affaires, hee ſought his owne aſſurance, and departed frō thence to Ioppe, and ſo came to Ieruſalem,

22 Where hee was honourably receiued of Iaſon, and of the citie, and was brought in with torchlyght, and with great ſhoutings, and ſo hee went with his hoſte vnto Phenice.

23 Three yeere afterwarde Iaſon ſent Menelaus, the foreſaide Simons brother, to beare the money vnto the King, and to bring to paſſe certaine neceſſarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to ẏ King, magnified him for the appearance of his power, and turned the Prieſthoode vnto him ſelfe: for he gaue three hundreth talentes of ſiluer more then Iaſon.

[illegible]

25 So he gate ẏ Kings ‖ letters patents, albeit hee had nothing in him ſelfe woorthie of the hie Prieſthood, but bare the ſtomacke of a cruel tyrant, and the wrath of a wilde beaſt.

26 Then Iaſon, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promiſed vnto the King, hee tooke none order for it, albeit Soſtratus the ruler of the caſtell required it.

28 For vnto him apperteined the gathering of the cuſtomes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lyſimachus in his ſteade in the Prieſthoode, and Soſtratus left Crates which was gouernour of the Cyprians.

b That [illegible] of the [illegible] [illegible] the [illegible].

30 ¶ Whiles theſe things were in doing, the Tharſians and they of Mallot made inſurrection, becauſe they were giuen to the Kings concubine called Antiochis.

31 Then came the King in al haſte, to appeaſe ẏ buſines, leauing Andronicus a man of authoritie to be his lieuetenant.

32 Nowe Menelaus, ſuppoſing that hee had gotten a conuenient time, ſtole certaine veſſels of gold out of the Temple, and gaue certaine of them to Andronicus: and ſome he ſold at Tyrus and in the cities thereby.

33 Which when Onias knewe of a ſuretie, hee reproued him, and withdrewe him ſelf into a Sanctuarie at Daphne by Antiochia.

34 Wherfore Menelaus, taking Andronicus apart, prayed him to ſlaye Onias: ſo when he came to Onias, hee counſeled him craftily, giuing him his right hand with an oth, howbeit he ſuſpect him, and perſwaded him to come out of the Sanctuarie, ſo he ſlewe him incontinently without any regard of righteouſnes.

35 For the which cauſe not onely the Iewes, but many other nations alſo were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from ẏ places about Cilicia, ẏ Iewes, that were in the citie, and certaine of the Greekes that abhorred the facte alſo complained becauſe Onias was ſlaine without cauſe.

37 Therfore Antiochus was ſore in his minde, and hee had compaſſion, and wept becauſe of the modeſtie and great diſcretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garmēt of purple, ⁊ rent his clothes ⁊ commanded him to bee led throughout the citie, and in the ſame place where he had committed the wickednes againſt Onias, he was ſlaine as a murtherer. Thus the Lord rewarded him his puniſhment, as he had deſerued.

39 ¶ Now when Lyſimachus had done many wicked deedes in the citie through ẏ counſell of Menelaus, and the bruite was ſpread abroade, the multitude gathered thē together againſt Lyſimachus: for hee had caried out nowe much veſſel of gold.

40 And when the people aroſe, ⁊ were full of anger, Lyſimachus armed about three thouſand, and began to vſe vnlawful power, a certaine tyrant being their captaine, who was no leſſe decayed in wit then in age.

41 But when they vnderſtood the purpoſe of Lyſimachus, ſome gate ſtones ſome great clubbes ⁊ ſome caſt handfuls of duſt, which lay by, vpon Lyſimachus men, and thoſe that inuaded them.

42 Whereby many of them were wounded, ſome were ſlayne, and all the other chaſed away: but the wicked Churchrobber him ſelfe, they killed beſides the treaſurie.

43 For theſe cauſes an accuſation was layde againſt Menelaus.

44 And when the King came to Tyrus, three men ſent from the Senate pleaded the cauſe before him.

45 But Menelaus, being nowe conuinced, promiſed to Ptolemeus the ſonne of Dorimenes much money, if he woulde perſwade the King.

46 So Ptolemeus went to the King into a court, where as hee was to coole him ſelfe, and turned the Kings minde.

47 In ſo much that hee diſcharged Menelaus from the accuſations (notwithſtanding hee was the cauſe of all miſchiefe, and cõdemned thoſe poore men to death, which if they had tolde their cauſe, yea, before the Scythians, they ſhould haue bene heard as innocent.

48 Thus were they ſoone puniſhed vniuſtly, which followed vpon the matter for the citie, and for the people, and for the holie veſſels.

49 Wherefore they of Tyrus hated that wickedneſſe, and miniſtred all thinges liberally for their buriall.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traitour to the citizens.

CHAP. V.

2 Of the ſignes and tokens ſeene in Ieruſalem. 6 Of the ende and wickedneſſe of Iaſon. 11 The purſuite of Antiochus againſt the Iewes. 15 The ſpoyling of the Temple. 27 Maccabeus fleeth into the wilderneſſe.

ABout the ſame time Antiochus vndertooke his ſeconde voyage into Egypt.

2 And then were there ſeene throughout all the citie [of Ieruſalem,] fourtie dayes long, horſemen running in the ayre, with robes of golde, and as bandes of warre men,

3 And as troupes of horſemen ſet in array, incoũtering and courſing one againſt another with ſhaking of ſhieldes and multitude of dartes and drawing of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene, and harneſſe of all ſortes.

4 Therfore euery man praied, that thoſe tokens might turne to good.

5 Nowe when there was gone foorth a falſe rumour, as though Antiochus had bin dead, Iaſon tooke at the leaſt a thouſande men, and came ſuddenly vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fledde into the caſtell, but Iaſon ſlew his own citizens without mercie, not conſidering that to haue the aduantage againſt his kinſmen is greateſt diſaduãtage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the ſuperioritie, but at the laſt receiued ſhame for yͤ reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuerſation, that hee was accuſed before Areta, the King of the Arabians, and fled from citie to citie, being purſued of euery man, and hated as a forſaker of the Laws, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

9 Thus he that had chaſed many out of their owne coũtrey, periſhed as a baniſhed man, after that he was gone to the Lacedemonians, thinking there to haue gottẽ ſuccour by reaſon of kinred.

10 And hee that had caſt many out vnburied, was throwen out him ſelfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers ſepulchre.

11 ¶ Now when theſe things that were done, were declared to the king, he thought that Iudea woulde haue fallen from him: Wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre alſo, that they ſhoulde kill, and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and old men, and a deſtruction of men and women and children, and virgins, and infants were murthered:

14 So yͭ within three dayes were ſlayne foure ſcore thouſand, and fourtie thouſande taken priſoners, and there were as many ſold as were ſlaine.

15 Yet was hee not content with this, but durſt go into the moſt holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy veſſels, which other Kings had giuen for the garniſhing glory and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not, that God was not a litle wroth for the ſinnes of them that

dwelt in ẏ citie, for the which ſuch contempt came vpon that place.

18 For if they had not bene wrapped in many ſinnes, hee, aſſoone as he had come, had ſuddenly bene puniſhed, and put backe from his preſumption, as Heliodorus was, whome Seleucus the King ſent to viewe the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterward ſhall it be partaker of the benefites of the Lorde, and as it is now forſaken in the wrath of the Almightie, ſo when the great Lord ſhall be reconciled, it ſhalbe ſet vp in great worſhip againe.

21 ¶ So when Antiochus had taken eightene hundreth talents out of the Temple hee gate him to Antiochia in all haſte, thinking in his pride to make men ſayle vpon the drie lande and to walke vpon the ſea: ſuch an hie minde had he.

22 But he left deputies to vexe ẏ people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizim Andronicus, and with thẽ Menelaus, which was more grieuous to the citizens then the other, and was deſpitefull againſt the Iewes his citizens.

24 He ſent alſo Apollonius a cruel prince, with an armie of two & twentie thouſand, whome he commaunded to ſlay thoſe that were toward mans age, and to ſell the women, and the yonger ſorte.

25 So when he came to Ieruſalem, hee fayned peace, and kept him ſtill vntil the holy day of Sabbath: and then finding the Iewes keeping the feaſt, hee commanded his men to take their weapons.

26 And ſo hee ſlewe all them that were gone forth to the ſhewe, & running through the citie with his men armed, he murthered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wildernes, and liued there in the mountaines with his company among the beaſts and dwelling there, and eating graſſe, leaſt they ſhould bee partakers of the filthineſſe.

CHAP. VI.

1 The Iewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. . The women cruelly puniſhed. 18 The great conſtancie of Eleazarus

NOt long after this, ſent the King an olde man of † Athens, for to compell ẏ Iewes, to tranſgreſſe the Lawes of the fathers, and not to be gouerned by the Lawe of God,

† Or, Antiochian.

2 And to defile the Temple that was at Ieruſalem, and to call it the temple of Iupiter Olympius, and that of Garizim, according as they did that dwelt at that place, Iupiter that keepeth hoſpitalitie.

3 This wicked gouernment was ſore & grieuous vnto the people.

4 For the Temple was full of diſſolution, and gluttonie of the Gentiles, which dallyed with harlots, and had to doe with women within the circuit of the holy places, and brought in ſuch thinges as were not lawfull.

5 The altar alſo was full of ſuch things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obſerue their auncient feaſts, nor plainly to confeſſe him ſelfe to be a Iewe.

7 In the day of ẏ kings birth they were grieuouſly compelled parforce euery moneth to banket, and when the feaſt of Bacchus was kept, they were conſtrayned to go in the proceſſion of Bacchus with garlands of yue.

8 Moreouer through the counſel of Ptolemeus, there went out a commaundement vnto the next cities of ẏ heathen againſt the Iewes, that the like cuſtome, and banketting ſhould be kept.

Or, eating [illegible]

9 And who ſo would not conforme them ſelues to the maners of the Gentiles ſhould be put to death: then might a mã haue ſeene the preſent miſerie.

10 For there were two women brought foorth, that had circumciſed their ſonnes, whom when they had led round about the citie, (the babes hanging at their breaſts) they caſt thẽ downe hedlong ouer ẏ walles.

11 Some that were runne together into dennes to keepe the Sabbath day ſecret, were diſcouered vnto Philippe, and were burnt together, becauſe that for the reuerẽce of the honourable day they were afrayde to helpe themſelues.

12 ¶ Nowe I beſeech thoſe which reade this booke, that they be not diſcouraged for theſe calamities, but that they iudge theſe afflictions, not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodnes not to ſuffer ſinners long to continue, but ſtraight wayes to puniſh them.

14 For the Lorde doeth not long wayte for vs, as for other nations, whom he puniſheth when they are come to the fulnes of their ſinnes.

15 But thus he dealeth with vs, that our ſinnes ſhould not be heaped vp to yͤ full, ſo that afterward he ſhould puniſh vs.

16 And therefore he neuer withdraweth his mercie from vs: and though hee puniſh with aduerſitie, yet doeth he neuer forſake his people.

17 But let this bee ſpoken nowe for a warning vnto vs: and nowe will we come to the declaring of yͤ matter in fewe words.

18 ¶ Eleazar then one of the principall ſcribes, an aged man, and of a wel fauoured countenance, was conſtrained to open his mouth and to eate ſwines fleſh.

19 But he deſiring rather to die gloriouſly then to liue with hatred offered him ſelfe willingly to the torment, and ſpit it out:

20 As they ought to go to death which ſuffer puniſhment for ſuch things, as it is not lawefull to taſte of for the deſire to liue.

21 But they that had the charge of this wicked banket, for that olde friendſhip of the man tooke him aſide priuily and prayed him, that he would take ſuch fleſh, as was lawefull for him to vſe, and as he would prepare for him ſelfe, and diſſemble as though he had eaten of the things appointed by the King, euen the fleſh of the ſacrifice,

22 That in ſo doing he might bee deliuered from death, and that for the olde friendſhip that was among them, hee would receiue this fauour.

23 But he began to conſider diſcretely, ⁊ as became his age, and the excellencie of his ancient yeeres, and the honour of his graye heares whereunto hee was come, and his moſt honeſt conuerſation frō his childhode, but chiefly the holy Lawe made and giuen by God: therefore he anſwered conſequently, and willed them ſtraightwayes to ſende him to the graue.

24. For it becommeth not our age, [ſaide he] to diſſemble, whereby many yong perſons might thinke, that Eleazar being foure ſcore yeere olde and ten were nowe gone to ‖ another religion,

25 And ſo through mine hypocriſie (for a litle time of a tranſitorie life) they might be deceiued by me, and I ſhould procure malediction, and reproche to mine olde age.

26 For though I were nowe deliuered from the torments of men, yet could I not eſcape the hande of the Almightie, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will ſhewe my ſelfe ſuch as mine age requireth,

28 And ſo will leaue a notable example for ſuch as be yong, to die willingly and courageouſly for the honourable ⁊ holy lawes. And when he had ſaid theſe wordes, immediatly he went to torment.

29 Nowe they that led him, changed the loue which they bare him before, unto hatred, becauſe of the wordes that he had ſpoken: for they thought it had bene a rage.

30 And as hee was readie to giue yͤ ghoſt becauſe of the ſtrokes, hee ſighed and ſaide, The Lorde yͭ hath the holie knowledge, knoweth manifeſtly, that wheras I might haue bene deliuered from death, I am ſcourged and ſuffer theſe ſore paines of my bodie: but in my minde I ſuffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The puniſhment of the ſeuen brethren and of their mother.

IT came to paſſe alſo that ſeuen brethren, with their mother, were taken to bee compelled by the King againſt the Lawe, to taſte ſwines fleſh and were tormented with ſcourges and whippes.

2 But one of them, which ſpake firſt, ſayde thus, What ſeekeſt thou? and what wouldeſt thou know of vs? We are ready to die, rather then to tranſgreſſe the Lawes of our fathers.

3 Then was the King angrie, and commanded to heate pannes ⁊ caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that ſpake firſt, to be cut out, and to flay him and to cut off the vtmoſt partes of his body in the ſight of his other brethrē and his mother.

5 Now when he was thus mangled in al his members, hee commaunded him to be brought aliue to the fire ⁊ to frie him in the panne: and while the ſmoke for a long time ſmoked out of the pan, the [other brethren] with their mother, exhorted one another to die courageouſly, ſaying in this maner,

6 The Lord God doth regard vs, and in deede taketh pleaſure in vs, as Moyſes *declared in the ſong wherein he teſtified openly, ſaying, That [God] will take pleaſure in his ſeruants. Deu.32.36

7 ¶ So when yͤ firſt was dead after this maner, they brought yͤ ſecond to make him a mocking ſtocke: and when they had pulled the ſkinne with the heare ouer his head, they aſked him, if he would eate, or he were puniſhed in all the members of the body.

8 But he anſwered in his own language, and ſaid, No. Wherefore he was tormented forthwith like the firſt.

9 And when he was at the laſt breath, he ſaide, Thou murtherer takeſt this preſent life from vs, but the King of the world will raiſe vs vp which die for his Lawes, in the reſurrection of euerlaſting life.

10 ¶ After him was the third had in deriſion, and when they demãded his tongue, hee put it out incontinently, and ſtretched forth his handes boldely,

11 And ſpake manfully, These haue I had from the heauen, but now for the Law of God, I deſpiſe them, & truſt that I ſhall receiue them of him againe.

12 In ſo much that the King and they which were with him marueiled at the yõg mãs courage, as at one that nothing regarded the paines.

13 ¶ Nowe when hee was dead alſo, they vexed and tormented the fourth in like maner.

14 And when he was now readie to die, hee ſaide thus, It is better that we ſhoulde change this which wee might hope for of men, & waite for our hope from God, that we may be rayſed vp againe by him: as for thee, thou ſhalt haue no reſurrection to life.

15 ¶ Afterward they brought the fift alſo and tormented him,

16 Who looked vpon the King, and ſaid, Thou haſt power among men, and though thou bee a mortall man, thou doeſt what thou wilt: but thinke not, that God hath forſaken our nation.

17 But abide a while, and thou ſhalt ſee his great power, how he will torment thee and thy ſeede.

18 After him alſo they brought the ſixte, Who being at the point of death, ſaide, Deceiue not thy ſelfe fooliſhly: for wee ſuffer theſe things, which are worthy to bee wondred at for our owne ſakes, becauſe we haue offended our God.

19 But thinke not thou, which vndertakeſt to fight againſt God, that thou ſhalt be vnpuniſhed.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when ſhee ſawe her ſeuen ſonnes ſlaine within the ſpace of one daye, ſhe ſuffered it with a good will, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted euery one of them in her owne language, and being full of courage and wiſedome, ſtirred vp her womanly affections with a manly ſtomacke, and ſaid vnto them,

22 I can not tell howe ye came into my wombe: for I neither gaue you breath nor life: it is not I that ſet in order the members of your body,

23 But doutles the Creator of the world, which formed the birth of man, and founde out the beginning of all things, will alſo of his owne mercie giue you breath and life againe, as yee nowe regarde not your owne ſelues, for his Lawes ſake.

24 Now Antiochus thinking him ſelfe deſpiſed, and conſidering the iniurious wordes, while the yongeſt was yet aliue, hee did exhort him not onely with wordes, but ſwore alſo vnto him by an othe that he would make him riche and welthie, if hee would forſake the Lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no caſe hearken vnto him, the King called his mother, and exhorted that ſhe would counſell the yong man to ſaue his life.

26 And when he had exhorted her with many wordes, ſhee promiſed him that ſhee would counſell her ſonne.

27 So ſhe turned her vnto him, laughing the cruell tyrant to ſcorne, and ſpake in her owne language O my ſonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, & gaue thee ſucke three yeeres, and nouriſhed thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beſeeche thee, my ſonne, looke vpõ the heauen and the earth, and all that is therein, and conſider that God made them of things that were not, and ſo was mankinde made likewiſe.

29 Feare not this hangman, but ſhewe thy ſelfe worthy ſuch brethren by ſuffring death, that I may receiue thee in mercie with thy brethren.

30 While ſhee was yet ſpeaking theſe wordes, the yong man ſaid, Whome waite ye for? I will not obey the kings cõmandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyſes.

31 And thou that imagineſt all miſchiefe againſt the Hebrewes, ſhalt not eſcape the hand of God.

32 For we ſuffer theſe things, becauſe of our ſinnes,

33 But though the liuing Lord be angry with vs a litle while for our chaſtening and correction, yet will he be reconciled with his owne ſeruants.

34 But thou, O man without religion and moſt wicked of all men, lift not thy ſelfe

by m

vp in vaine, which art puffed vp with vncertaine hope, & liftest thine handes againſt the ſeruants of God.

35 For thou haſt not yet eſcaped ẏ iudgement of almightie God, which ſeeth all things.

36 My brethren that haue ſuffred a litle paine, are nowe vnder the diuine couenant of euerlaſting life: but thou through ẏ iudgement of God, ſhalt ſuffer iuſt puniſhments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beſeeching God, that he will ſoone be mercifull vnto our nation and that thou by torment and puniſhment maieſt cōfeſſe that he is the onely God,

38 And that in mee and my brethren the wrath of ẏ Almightie, which is righteouſly fallen vpon all our nation may ceaſe.

39 Then the King being kindled with anger, raged more cruelly againſt him then the others and tooke it grieuouſly, that hee was mocked.

40 So he alſo dyed holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this now be inough ſpoken cōcerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoſte. 9 Nicanor is ſent againſt Iudas. 16 Iudas exhorteth his ſouldiers to conſtancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the ſpoyles vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are ouercome. 35 Nicanor fleeth into Antiochia.

When Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinſfolkes and friendes together and tooke vnto them all ſuch as continued in the Iewes religiō, and aſſembled ſix thouſand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee woulde haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, and that hee would heare ẏ voyce of the bloud that cried vnto him,

4 And that hee would remēber the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not bee withſtand by the heathen: for the wrath of the Lorde was turned into mercie.

6 Therefore hee came at vnwares, and burnt vp the townes and cities: yet he tooke the moſt commodious places, and ſlewe many of the enemies.

7 But ſpecially hee vſed the nightes to make ſuch aſſaultes, inſomuch that the brute of his manlineſſe was ſpread euery where.

8 ¶ So when Philippe ſawe that this man increaſed by litle and litle, & that things proſpered with him for the moſt part, hee wrote vnto Ptolemeus the gouernour of Coeloſyria and Phenice, to helpe him in the kings buſines.

9 Then ſent hee ſpeedily Nicanor the ſonne of Patroclus, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twentie thouſand mē to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for the King of two thouſand talentes, which the Romanes ſhould haue, to bee taken of the Iewes that were taken priſoners.

11 Therefore immediatly hee ſent to the cities on the ſea coaſt, prouoking them to bie Iewes to be their ſeruants promiſing to ſel fourescore and ten for one talent: but he cōſidered not the vengeāce of almightie God, that ſhould come vpon him.

12 When Iudas then knew of Nicanors cōming, he told them that were with him, of the comming of the armie.

13 Nowe were there ſome of them fearefull, which truſted not vnto the righteouſnes of God, but fled away, and abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lorde together, to deliuer them from that wicked Nicanor, which had ſolde them, or euer he came neere them.

15 And though hee would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about ſixe thouſand, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gētiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuſtly done to the holy

place, and the crueltie done to the citie by deriſion, and the deſtruction of the orders eſtabliſhed by their fathers.

18 For they, ſaide hee, truſt in their weapons and boldneſſe: but our confidence is in the almightie God, which at a becke can both deſtroy thẽ that come againſt vs, and all the world.

19 Moreouer he admoniſhed them of the helpe yͤ God, ſhewed vnto their fathers, as when there periſhed an hundred and fourescore, and fiue thouſande vnder *Sennacherib,

2. King. 19. 35. eſa. 37. 36. tob. 1. 18. ecclus. 48. 21. 1. mac. 7. 41.

20 And of the battel that they had in Babylon againſt the Galatians, howe they came in all to the battell eight thouſande, with foure thouſande Macedonians: and when the Macedonians were aſtoniſhed, the eight thouſand ſlewe an hundreth and twentie thouſande through the helpe that was giuen thẽ from heauen, whereby they had receiued many benefites.

Some read fiue thouſand.

21 Thus when he had made them bolde with theſe wordes, and readie to die for the Lawes & the countrey, hee deuided his armie into foure parts,

22 And made his owne brethrẽ captaines ouer the armie, to wit, Simon, and Joſeph and Jonathan, giuing eche one fiftene hundreth men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Judas which led the foreward, ioyned with Nicanor,

24 And becauſe the Almightie helped them, they ſlewe aboue nine thouſand men, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight,

25 And tooke the money from thoſe that came to buy them, and purſued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they woulde no longer purſue them.

27 So they tooke their weapons, and ſpoiled the enemies, and kept the Sabbath, giuing thankes and praiſing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, *they diſtributed the ſpoiles to the ſicke, & to the fatherles, and to the widowes, and deuided the reſidue among them ſelues and their children.

Num. 31. 27. 1. ſam. 30. 24.

29 When this was done, and they al had made a generall prayer, they beſought the mercifull Lord to be reconciled at the length with his ſeruants.

30 Afterward with one conſent they fell vpon Timotheus and Bacchides, and ſlew aboue twentie thouſande, and wanne hie and ſtrong holdes, & deuided great ſpoyles, and gaue an equall portion vnto the ſicke, and to the fatherleſſe, and to the widowes, and to aged perſons alſo.

31 Moreouer they gathered their weapons together, and laied them vp diligently in conuenient places, and brought the remnant of the ſpoyles to Jeruſalem.

32 They ſlewe alſo Philarches a moſt wicked perſon, which was with Timotheus, & had vexed the Jewes many wayes.

33 And when they kept the feaſt of victory in their countrey, they burnt Calliſthenes that had ſet fire vpon the holy gates, which was fledde into a litle houſe: ſo he receiued a reward meete for his wickedneſſe.

34 And that moſt wicked Nicanor, which had brought a thouſand marchants to buye the Jewes,

35 He was through the helpe of the Lord brought downe of them whom he thought as nothing, in ſo much that hee put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue ſeruant, and came alone to Antiochia, with great diſhonour through the deſtruction of his hoſt.

36 Thus he that promiſed to pay tribute to the Romaines, by meanes of the pryſoners of Jeruſalem, brought newes, that the Jewes had a *defender, & for this cauſe none coulde hurt the Jewes, becauſe they folowed the lawes appoynted by him.

*Or, God was defender.

CHAP. IX.

1 Antiochus willing to ſpoyle Perſepolis, is put to flight. 5 As he perſecuteth the Jewes he is ſtricken of the Lord. 13 The fayned repentance of Antiochus. 28 He dieth miſerably.

AT yͤ ſame time, came Antiochus againe with diſhonour out of the countrey of Perſia.

2 For when he came to Perſepolis, and went about to rob the Temple, and to ſubdue the citie, the people ranne in a rage to defende themſelues with their weapons, and to put them to flight, and Antiochus was put to flight by the inhabitantes, and returned with ſhame.

3 Nowe when he came to Ecbatane, hee vnderſtoode the thinges that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to yͤ Jewes their faulte, which had put him to flight, and therefore commanded his charet man to driue continually, and to diſpatche the iourney: for Gods iudgement compelled him: for he had ſaid thus in his pride, I will make Jeruſalem a common burying place of the Jewes, when I come thither.

5 But the Lorde almightie and God of Iſrael ſmote him with an incurable and inuiſible plague: for aſſoone as he had ſpoken theſe wordes, a payne of the bowelles, that was remedileſſe, came vpon him, and ſore tormentes of the inner partes,

6 And that moſt iuſtly: for he had tormēted other mens bowels with diuers, and ſtrange tormentes.

7 Howbeit he would in no wiſe ceaſſe frō his arrogancie, but ſwelled the more with pride, breathing out fyre in his rage againſt the Iewes, and commanded to haſte the iourney: but it came to paſſe ẏ he fell downe from the charet that came ſwiftly, ſo that all the members of his body were bruyſed with the great fall.

8 And thus hee that a litle afore thought he might commaunde the floods of the ſea ſo proude was he beyond the cōdition of man) and to weigh the hie mountaines in the balance, was nowe caſt on the ground, and caried in an horſelitter, declaring vnto all the manifeſt power of God,

Act. 12.23 9 *So that the wormes came out of the body of this wicked man in aboundance: & whiles hee was aliue, his fleſh fell off for payne and torment, and all his armie was grieued at his ſmell. Or, rottenneſſe.

10 Thus no man coulde beare becauſe of his ſtinke, him that a litle afore thought hee might reache to the ſtarres of heauen.

11 Then hee began to leaue off his great pride, and ſelfe will, when hee was plagued and came to the knowledge of him ſelfe by the ſcourge of God, and by his payne which increaſed euery moment.

12 And when he himſelf might not abide his owne ſtinke, he ſaide theſe words, It is meete to bee ſubiect vnto God, & that a man which is mortal, ſhould not thinke himſelfe equall vnto God through pride.

13 This wicked perſon prayed alſo vnto the Lord, who would nowe haue no mercy on him,

14 And ſayde thus that he woulde ſet at libertie the holy citie vnto ẏ which hee made haſte to deſtroy it, and to make it a burying place.

15 And as touching the Iewes (whome he had iudged not worthy to be buryed, but woulde haue caſt them out with their children to be deuoured of the foules and wilde beaſts he woulde make them all like the citizens of Athenes.

16 And where as he had ſpoyled the holy Temple afore, he woulde garniſh it with great giftes, and increaſe the holy veſſels, and of his owne rents beare the charges belonging to the ſacrifices.

17 Yea, and that he would alſo become a Iewe himſelfe & go through all the worlde that was inhabited, and preach the power of God.

18 But for all this his paynes would not ceaſe: for the iuſt iudgement of God was come vpon him: therefore deſpairing of his health, he wrote vnto the Iewes this letter vnder written, conteining the forme of a ſupplication.

19 ¶ THE KING and prince Antiochus vnto the Iewes his louing citizens wiſheth much ioye and health and proſperitie.

20 If ye and your children fare well, and if all thinges goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie ſicke, yet I am mindefull of your honour, & good will for the loue I beare you: therefore when I returned from the countrey of Perſia, and fell into a ſore diſeaſe, I thought it neceſſarie to care for the common ſafetie of all,

22 Not diſtruſting mine health, but hauing great hope to eſcape this ſickenes.

23 Therefore conſidering that when my father ledde an hoſte againſt the high countreys, hee appoynted who ſhoulde ſucceede him:

24 That if any controuerſie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affayres were committed, that they ſhould not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for al occaſions, & looke but for opportunitie, I haue ordeyned that my ſonne Antiochus ſhalbe King, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue writtē vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull to mee and to my ſonne.

27 For I truſt that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blaſphemer ſuffred moſt grieuouſly, and as he had intreated other men, ſo he dyed a miſerable death in a ſtrange countrey among ẏ mountaynes.

29 And Philip that was brought vp with him,

hym, caried away his body, who fearing the ſonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 15 The Iewes fight agaynſt the Idumeans. 24 Timotheus inuadeth Iudea, with whome Iudas ioyneth battell. 29 Fiue men appeare in the ayre to the helpe of the Iewes. 37 Timotheus is ſlayne.

MAccabeus nowe and his companie, through ẏ helpe of the Lord, wanne the Temple and the citie agayne,

2 And deſtroyed the altars, and chappels that the heathen had buylded in the open places,

3 And clenſed the Temple, and made an other altar, and burned ſtones, and tooke fire of them, & offred ſacrifices, and incenſe two yeeres, and ſixe monethes after, and ſet forth the lampes, and the ſhewbread.

4 When that was done, they fell downe flatte vpon the grounde, and beſought the Lorde, that they might come no more into ſuch troubles: but if they ſinned any more agaynſt him, that he himſelfe would chaſten them with mercie, and that they might not be deliuered to the blaſphemous, and barbarous nations.

5 Nowe vpon the ſame day, that ẏ ſtrangers polluted the temple, on the very ſame day it was clenſed agayne euen the fiue and twentieth day of the ſame moneth, which is Chaſleu. Or, Nouember.

6 They kept eyght dayes with gladneſſe as in the feaſt of the Tabernacles, remembring, that not long afore they helde the feaſt of the Tabernacles when they liued in the mountaynes and dennes lyke beaſtes.

7 And for ẏ ſame cauſe they bare greene boughes, and fayre braunches and Palmes, and ſang Pſalmes vnto him that had giuen them good ſucceſſe in clenſing his place.

8 They ordeyned alſo by a common ſtatute and decree, that euery yeere thoſe dayes ſhoulde bee kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Nowe will wee declare the actes of Antiochus Eupator, which was the ſonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, hee made one Lyſias, which had bene captaine of the hoſt in Phenice, and Coeloſyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Macron, purpoſed to doe iuſtice vnto ẏ Iewes for the wrong, that had bene done vnto thē, and went about to behaue him ſelfe peaceably with them.

13 For the which cauſe he was accuſed of his friendes before Eupator, and was called oft times traytour, becauſe hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore ſeeing that he was no more in eſtimation, he was diſcouraged, and poyſoned him ſelfe, and died.

14 ¶ But when Gorgias was gouernour of the ſame places, hee interteyned ſtrangers, and made warre oft times agaynſt the Iewes.

15 Moreouer the Idumeans that helde the ſtrong holdes, which were meete for their purpoſe, troubled the Iewes, and by receiuing them that were driuen from Ieruſalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made praiers, and beſought God that he would be their helper, and ſo they fell vpon the ſtrong holds of the Idumeans,

17 And aſſaulted them ſore, that they wanne the places, and ſlewe all that fought againſt them on the wall, and killed all that they met with, and ſlew no leſſe then twentie thouſande.

18 And becauſe certaine (which were no leſſe then nine thouſand) were fled into two ſtrong caſtels, hauing all maner of things conuenient to ſuſteine the ſiege,

19 Maccabeus left Simon, and Ioſeph, and Zaccheus alſo, and thoſe that were with them, which were ynowe to beſiege them, and departed to thoſe places which were more neceſſarie.

20 Nowe they that were with Simon, being led with couetouſnes, were intreated for money (through certaine of thoſe ẏ were in the caſtell) and tooke ſeuentie thouſande [a] drachmes, and let ſome of them eſcape.

[a] A drachme is the eyght part of an ounce, which is about three pence.

21 But when it was tolde Maccabeus what was done, hee called the gouernours of the people together, and accuſed thoſe men, that they had ſolde their brethren for money, and let their enemies go.

22 So hee ſlewe them when they were conuict of treaſon, and immediately wanne the two caſtels:

23 And hauing good ſucceſſe, as in all the warres that he tooke in hande, he ſlewe in the two caſtels mo then twentie thouſand.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of ſtrangers of all ſortes, and brought a great troupe of horſemen out of Aſia to winne Iewrie by ſtrength.

25 But when he drewe neere, Maccabeus, and they that were with him, turned to pray vnto God, and ſprinkled earth vpon their heads, and girded their reynes with ſackecloth,

26 And fell downe at the foote of the altar, and beſought the Lord to be mercifull to them, * to be an enemie to their enemies, and to be an aduerſary to their aduerſaries,
Exo.23.b. deut.30.d. * as the Lawe declareth.

27 So after the prayer, they tooke their weapons, and went on further from the citie, & when they came neere to the enemies, they tooke heede to themſelues.

28 And when yͤ morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of proſperitie and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed ſtrong, there appeared vnto yͤ enemies from heauē fiue comely men vpon horſes with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery ſide with their weapons, and kept him ſafe, but ſhot dartes, and lightnings againſt the enemies, ſo that they were confounded with blindneſſe, and beaten downe and full of trouble.

31 There were ſlaine of foote men twentie thouſande & fiue hundreth, and ſixe hundreth horſemen.

32 As for Timotheus himſelf, he fled vnto Gazara, which was called a very ſtrong hold, wherein Chereas was captaine.

33 But Maccabeus and his companie laide ſiege againſt yͤ fortreſſes with courage for foure dayes.

34 And they that were within, truſting to the height of the place, blaſphemed exceedingly, and ſpake horrible wordes.

l Or, the fiue and twentieth day. 35 Neuertheles vpon the fifth day in the morning, twentie yong men of Maccabeus company whoſe hearts were inflamed, becauſe of the blaſphemies, came vnto yͤ wall, and with bolde ſtomackes ſmote downe thoſe that they met.

36 Others alſo that clymed vp vpon the engins of warre againſt them that were within, ſet fire vpon the towres, and burnt thoſe blaſphemers quicke with yͤ fires that they had made, & others brake vp the gates, and receiued the reſt of the armie, and tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him and Chereas his brother with Apollophanes.

38 When this was done, they praiſed the Lorde with Pſalmes, and thankes giuing, which had done ſo great things for Iſrael, and giuen them the victorie.

CHAP. XI.

1 Lyſias goeth about to ouercome the Iewes. 8 Succour is ſent from heauen vnto the Iewes. 16 The letter of Lyſias vnto the Iewes. 22 The letter of King Antiochus vnto Lyſias. 27 A letter of the ſame vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry ſhortly after this, Lyſias the kings ſteward, and a kinſman of his, which had the gouernance of the affaires, tooke ſore diſpleaſure for the things that were done.

2 And whē he had gathered about fourescore thouſand, with all yͤ horſemen he came againſt the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other Temples of the heathen: for he would ſell the Prieſts office euery yeere.

4 And thus being puffed vp in his minde, becauſe of the great number of footemen, & thouſands of horſemē, and in his fourescore Elephants,

5 He came into Iudea, and drew neere to Beth-ſura, which was a caſtell of defence, fiue ᵃ furlonges from Ieruſalem, and layde ſore ſiege vnto it. ᵃ Where of eyght make a myle.

6 But when Maccabeus, and his companie knewe that he beſieged the holds, they, & all the people made praiers with weeping, and teares before the Lord, that he woulde ſende a good Angel to deliuer Iſrael.

7 And Maccabeus him ſelfe firſt of all tooke weapons, exhorting the other that they woulde ieoparde them ſelues together with him to helpe their brethren: ſo they went foorth together with a courageous minde,

8 And as they were there beſides Ieruſalem, there appeared before them vpon horſeback a man in white clothing, ſhaking his harneſſe of golde.

9 Then they praiſed the mercifull God al together, and tooke heart, in ſo much that they were ready, not onely to fight with men, but with the moſt cruell beaſts, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauē: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lions, they ſlew eleuen thouſand footemen, and ſixteene hundreth horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked, and Lyſias himſelfe fled away ſhamefully, and ſo eſcaped,

13 Who as hee was a man of vnderſtan-

ding, conſidering what loſſe he had had, and knowing, that the Hebrewes could not be ouercome becauſe the almightie God helped them, ſent vnto them,

14 And promiſed, that he would conſent to all things which were reaſonable, and perſwade the King to be their friend.

15 Maccabeus agreed to Lyſias requeſts, hauing reſpect in all things to the common wealth, and whatſoeuer Maccabeus wrote vnto Lyſias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lyſias conteining theſe wordes, LYSIAS vnto the people of the Iewes ſendeth greeting.

17 Iohn and Abeſſalom, which were ſent from you, deliuered me the things that you demaunde by writing, and required mee to fulfill the things that they had declared.

Or, Abeſalome Abſalom.

18 Therefore what things ſoeuer were meete to bee reported to the King himſelfe, I haue declared them, and he granted that that was poſſible.

19 Therefore if ye behaue your ſelues as friends toward his affaires, hereafter alſo I will indeuour my ſelfe to do you good.

20 As concerning theſe things, I haue giuen commandement to theſe men, and to thoſe whome I ſent vnto you, to commune with you of the ſame particularly.

21 Fare ye well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioſcorinthius.

22 ¶ Nowe the Kings letter conteined theſe wordes, KING ANTIOCHUS vnto his brother Lyſias ſendeth greeting.

23 Since our father is tranſlated vnto the gods, our will is, that they which are in our realme, liue quietly, that euery mã may applie his owne affaires.

24 We vnderſtand alſo that the Iewes would not conſent to our father, for to bee brought vnto the cuſtome of the Gentiles, but would keepe their owne maner of liuing: for the which cauſe they require of vs, that we would ſuffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation ſhall be in reſt, and haue determined to reſtore them their Temple, that they may be gouerned according to ẏ cuſtome of their fathers.

26 Thou ſhalt do well therefore to ſende vnto them, and grant them peace, that whẽ they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHUS vnto the Elders of the Iewes, and to the reſt of the Iewes ſendeth greeting.

28 If ye fare well, we haue our deſire: we are alſo in good health.

29 Menelaus declared vnto vs that your deſire was to returne home, and to applye your owne buſineſſe.

30 Wherefore, thoſe that will depart, we giue them free libertie, vnto the thirtie day of the moneth of Panthicus,

‖Or, April, ſome reade Xanthicus, and ſome Landicus.

31 That the Iewes may vſe their owne maner of liuing and Lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorãce.

32 I haue ſent alſo Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fourtie yere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romaines alſo ſent a lettter conteining theſe words, QUINTUS MEMMIUS and Titus Manilius ambaſſadours of the Romaines, vnto the people of the Iewes ſend greeting.

Or, Manlius.

35 The thinges that Lyſias the Kings kinſman hath graunted you, we graunt the ſame alſo.

36 But concerning that which he ſhal report vnto the King, ſende hither ſome with ſpeede, when ye haue conſidered the matter diligently, that we may conſult thereupon as ſhalbe beſt for you: for we muſt goe vnto Antiochia.

37 And therefore make haſte and ſende ſome men, that we may know your minde.

38 Fare well: this hundreth ⁊ eight and fourtie yere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe againſt the Iewes. 6 Iudas is auenged of them. 9 He ſetteth fire in the hauen of Iamnia. 10 The purſuite of the Iewes againſt Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas purſueth Gorgias.

When theſe couenãts were made, Lyſias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, [as] Timotheus ⁊ Apollonius the ſonne of Genneus, and Ieronimus, and alſo Demophon, and beſides them Nicanor the gouernour of Cyprus, would not let thẽ liue in reſt and peace.

3 ¶ They of Ioppe alſo did ſuch a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into ẏ ſhippes, which they had pre-

pared as though they had ought them none euill will.

4 And ſo by the common aduice of the citie, they obeyed them, and ſuſpect nothing: but when they were gone foorth into the deepe, they drowned no leſſe then two hundreth of them.

5 Now when Judas knewe of this crueltie ſhewed againſt his nation, he commanded thoſe men that were with him, to make them readie.

6 And hauing called vpon God the righteous Judge, he went forth againſt ỹ murtherers of his brethren, and ſet fire in the hauen by night and burnt the ſhips, and thoſe that fled thence, he ſlewe.

7 And when the citie was ſhut vp, he departed as though hee would come againe, and roote out all them of the citie of Joppe.

8 ¶ But when he perceiued that ỹ Jamnites were minded to do in like maner vnto the Jewes, which dwelt among them,

9 He came vpon the Jamnites by night, and ſet fyre in the hauen with the nauie, ſo that the light of the fyre was ſeene at Jeruſalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone frõ thence nine furlongs, in their iourney toward Timotheus, about fiue thouſand men [of foote] and fiue hundreth horſemen of the Arabians ſet vpon him.

11 So the battell was ſharpe, but it proſpered with Judas through the helpe of God: the [a] Nomades of Arabia, being ouercome, beſought Judas to make peace with them, & promiſed to giue him certaine cattell, and to helpe him in other things.

[a] So called becauſe they were ſhepeheardes, or paſtours.

12 And Judas thinking that they ſhould in deede bee profitable concerning manie things, graunted them peace: whereupon they ſhooke handes, and ſo they departed to their tents.

13 ¶ Judas alſo aſſaulted a citie called Caſpis, which was ſtrong by reaſon of a bridge, & fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put ſuch truſt in the ſtrength of the walles, and in ſtore of vitails, that they were the ſlacker in their doings, reuiling them that were with Judas, and reproching them: yea, they blaſphemed and ſpake ſuch wordes as were not lawfull.

15 But Maccabeus ſouldiers, calling vpon the great Prince of ỹ world which without any inſtrumentes, or engins of warre, did * caſt downe the walles of Jericho, in the time of Jeſus) gaue a fierce aſſault againſt the walles,

* [illegible]

16 And tooke the citie by the will of God, and made an exceeding great ſlaughter, in ſo much that a lake of two furlongs broade, which lay thereby, ſeemed to flowe with blood.

17 ¶ Then departed they from thence, ſeuen hundreth and fiftie furlongs, & came to Characa vnto the Jewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a gariſon in a very ſtrong holde.

19 But Doſithius, & Soſipater, which were captaines with Maccabeus, went forth, and ſlewe thoſe that Timotheus had left in the fortreſſe, more then ten thouſande men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went couragiouſly againſt Timotheus, which had with him an hundreth & twentie thouſand men of foote, and two thouſande and fiue hundreth horſemen.

21 When Timotheus had knowledge of Judas comming, he ſent the women, and children, and the other baggage afore vnto a fortreſſe called Carion (for it was hard to beſiege, and vneaſie to come vnto becauſe of the ſtraites on all ſides.)

22 But when Judas firſt bande came in ſight, the enemies were ſmitten wᵗ feare, & a trembling was among them thorough the preſence of him ỹ ſeeth all things, in ſo much that they fleeing one here, another there, were oft times hurt by their owne people, & wõded with ỹ points of their own ſwords.

23 But Judas was very earneſt in purſuing, and ſlewe thoſe wicked men: yea, he ſlewe thirtie thouſand men of them.

24 Timotheus alſo himſelfe fell into the hands of Doſithius, and Soſipater, whom he beſought with much craft to let him goe with his life, becauſe he had many of the Jewes parents and the brethren of ſome of thẽ, which, if they put him to death, ſhould be deſpiſed.

25 So when hee had aſſured them with many wordes, and promiſed that he would reſtore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, & Atargation, and ſlewe fiue and twentie thouſand perſons.

27 And after that he had chaſed away & ſlaine them, Judas remoued ỹ hoſt toward Ephron a ſtrong citie, wherein was Lyſias

and a great multitude of all nations, & the ſtrong yong men kept the walles defending them mightily: there was alſo great preparation of engins of warre, and darts.

28 But when they had called vpon the Lorde, which with his power breaketh the ſtrength of the enemies, they wanne the citie, and ſlewe fiue and twentie thouſande of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth ſix hundreth furlongs frō Ieruſalem.

30 But when the Iewes which dwelt there, teſtified, that ẏ Scythopolitans dealt louingly with them, and intreated thē kindly in the time of their aduerſitie,

31 They gaue them thankes, deſiring thē to be friendly ſtill vnto them, & ſo they came to Ieruſalem, as the feaſt of the weekes approched.

32 ¶ And after the feaſt called Pentecoſt, they went forth againſt Gorgias the gouernour of Idumea:

33 Who came out with three thouſande men of foote and foure hundreth horſemen.

34 And whē they ioyned together, a few of the Iewes were ſlayne,

35 And Doſitheus one of the Bacenors, which was on horſebacke & a mightie man, tooke Gorgias, and laide holde of his garment, and drewe him by force, becauſe hee woulde haue taken the wicked man aliue: but an horſeman of Thracia fell vpon him, and ſmote off his ſhoulder, ſo that Gorgias fled into Mariſa.

Or, Mareſa. Or, Mariſa. Or, with Gorgias.

36 And when they that were ‖ with Eſrim, had foughten long, and were wearie, Iudas called vpō the Lord, that he would ſhewe him ſelfe to be their helper, and captaine of the fielde.

37 And thē he began in his own language, and ſung Pſalmes with a loude voyce, in ſo much that ſtraight wayes he made thē that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoſte, and came into the citie of Odolla. And when the ſeuenth day came, they clenſed them ſelues (as the cuſtome was) & kept the Sabbath in the ſame place.

39 And vpon the day following, as neceſſitie required, Iudas & his companie came to take vp the bodies of thē that were ſlaine, and to burie thē with their kinſmen in their fathers graues.

40 Now vnder ẏ coates of euery one, that was ſlayne, they founde iewels ẏ had bene conſecrate to the idoles of the *Iamnites, which thing is forbidden the Iewes by the Law. Then euery man ſaw, that this was the cauſe wherefore they were ſlaine.

Deut. 7.25. Ioſue 7.1, 21.

41 And ſo euery man gaue thankes vnto the Lorde, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them ſelues to prayer, and beſought him that they ſhoulde not vtterly bee deſtroyed for the faute committed. Beſides that, noble Iudas exhorted ẏ people to keepe them ſelues from ſinne, for ſo much as they ſaw before their eyes ẏ things which came to paſſe by ẏ ſinne of theſe that were ſlaine.

43 And hauing made a gathering thorowe the companie, ſent to Ieruſalem about two thouſand drachmes of ſiluer, to offer a ſinne offring doing very wel, & honeſtly that he thought of the reſurrection.

44 For if hee had not hoped, that they which were ſlaine, ſhould riſe againe it had bene ſuperfluous, and vaine, to [a]pray for the dead.

45 And therfore he perceiued, that there was great fauour laid vp for thoſe that died godly. (It was an holie & good thought.) So hee made a reconciliation for the dead that they might be deliuered from ſinne.

[a] From this verſe to the end of this chapter the Greeke text is corrupt, ſo that no good ſenſe, much leſſe certain doctrine can be gathered thereby. Alſo it is euident that this place was not written by the holy Ghoſt, both becauſe it diſſenteth from the reſt of the holy Scripture, & alſo the autor of this booke acknowledging his owne infirmitie, deſireth pardon if he haue not atteined to that hee ſhould. And it ſeemeth that this Iaſon the Cyrenean, out of whom he tooke this abbridgement, is Ioſeph Ben Gorion who hath written in Ebrew fiue bookes of theſe matters, & intreating this place, maketh no mention of this prayer for the dead lib. 3. chap. 19. for it is contrary to the cuſtome of the Iewes, euen to this day to pray for the dead. And though Iudas had ſo done yet this particular example is not ſufficient to eſtabliſh a doctrine, no more then Zipporahs was to proue that women might miniſter the Sacraments. Exod. 4.25. or the example of Razis that one might kill him ſelfe, whom this autor ſo much commendeth, Chap. 14.41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight againſt Eupator moueth his ſouldiers vnto prayer. 15 He killeth fourteene thouſand men in ẏ tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth, fourtie and nine yere it was told Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lyſias the ſteward & ruler of his affayres with him, hauing both in their armie an hundreth and ten thouſand men of foote of the Grecians, & fiue thouſand horſemen, & two and twentie Elephants, & three hundreth charets ſet with hookes.

3 Menelaus alſo ioyned him ſelfe with them, & with great deceit incouraged Antiochus, not for the ſaueguard of the countrey, but becauſe hee thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde againſt this wicked man, & Lyſias informed the King that this man was ẏ cauſe of al miſchiefe, ſo that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a towre of fiftie cubites high, full of aſhes, and it had an inſtrument that turned round, and on euery ſide it rowled downe into the aſhes.

6 And there whoſoeuer was condēned of ſacriledge, or of any other grieuous crime, was caſt of all men to the death.

7 And ſo it came to paſſe that this wicked man ſhoulde die ſuch a death, and it was a moſt iuſt thing that Menelaus ſhould want buriall.

8 For becauſe hee had committed many ſinnes by the altar, whoſe fire & aſhes were holy: he himſelfe alſo died in the aſhes.

9 ¶ Now the King raged in his minde, and came to ſhew himſelfe more cruell vnto the Jewes then his father.

10 Which things whē Judas perceiued, hee commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they ſhoulde be put from their Lawe, from their countrey and from the holy Temple:

11 And that he would not ſuffer ẏ people, which a litle afore beganne to recouer, to be ſubdued vnto the blaſphemous nations.

12 So when they had done this altogether, and beſought the Lord for mercy with weeping, & faſting, and falling downe three dayes together, Judas exhorted them to make themſelues readie.

13 And hee being apart with the Elders, tooke counſell to goe foorth, afore the King brought his hoſte into Judea, and ſhoulde take the citie, and commit the matter to the helpe of the Lord.

14 So cōmitting the charge to ẏ Lord of the world, he exhorted his ſouldiers to fight manfully, euen vnto the death for ẏ lawes, the Temple, the citie, their countrey, & the common wealth, and camped by Modin.

15 And ſo giuing his ſouldiers for a watch word, The victorie of God, he piked out the manlieſt yong men, and went by night into the kings campe, and ſlew of the hoſt foureteene thouſand men & the greateſt elephant with all that ſate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all thinges went proſperouſly with them, they departed.

17 This was done in the breake of the day, becauſe the protection of the Lord dyd helpe them.

18 ¶ Nowe when the King had taſted the manlines of the Jewes, he went about to take the holds by policie,

19 And marched towarde Beth ſura, which was a ſtrong hold of the Jewes: but hee was chaſed away, hurt and loſt of his men.

20 For Judas had ſent vnto them that were in it, ſuch things as were neceſſarie.

21 But Rhodocus which was in the Jewes hoſte, diſcloſed the ſecretes to the enemies: therfore he was ſought out, & whē they had gotten him, they put him in priſō.

22 After this did the King commune wᵗ them that were in Beth ſura, and "tooke truce with them, departed, and ioyned battel with Judas, who ouercame him.

" Or, gaue & tooke the right hand

23 But when he vnderſtood, ẏ Philippe (whom he had left to be ouerſeer of his buſines at Antiochia) did rebel againſt him, he was aſtoniſhed, ſo that hee yelded himſelfe to the Jewes, and made them an oth to do all things that were right, and was appeaſed towarde them, and offered ſacrifice and adorned the Temple, & ſhewed great gentlenes to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheleſſe when he came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were greeued, they woulde that hee ſhould breake the couenants.

26 Then went Lyſias vp into ẏ iudgement ſeate, & excuſed the fact as well as hee could, & perſwaded them, & pacified them, & made them well affectioned, & came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus ſendeth Nicanor to kill ẏ Jewes. 18 Nicanor maketh a compact with the Jewes. 29 Which hee yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who ſlayeth him ſelfe.

AFter three yeres was Judas enformed that Demetrius ẏ ſonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had wonne the countrey, and ſlaine Antiochus & his lieutenant Lyſias.

3 Nowe Alcimus, which had bene ẏ high Prieſt, & wilfully defiled him ſelf in the time that al things were confounded, ſeeing that by no meanes hee coulde ſaue him ſelfe, nor haue any more entrance to the holy altar,

4 Hee came to King Demetrius in the hundreth, fiftie and one yere, preſenting vnto him a crowne of gold, & a palme, & of the boughes, which were vſed ſolemnely in the Temple and that day he held his tongue.

5 But when he had gotten opportunity, and occaſion for his rage, Demetrius called him to counſell, & aſked him what deuiſes

or counſels the Jewes leaned vnto.

6 To the which he anſwered, ẏ Jewes that bee called Aſideans, whoſe captaine is Judas Maccabeus, maintaine warres, and make inſurrections, & will not let ẏ Realme be in peace.

7 Therfore I, being depriued of my fathers honour (I meane ẏ high Prieſthood) am now come hither,

8 Partly becauſe I was wel affectioned vnto the kinges affaires, & ſecondly becauſe I ſought the profit of mine owne citizens: for al our people, thorow their raſhnes, are not a litle troubled.

9 Wherefore, O King, ſeeing thou knoweſt all theſe things make prouiſion for the countrey, and our nation which is abuſed, according to thine owne humanity, that is ready to helpe al men.

10 For as long as Judas liueth, it is not poſſible that the matter ſhould be well.

11 When he had ſpoken theſe wordes, other friends alſo hauing euil wil at Judas, ſet Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine ouer Judea,

13 And ſent him forth, commanding him to ſlay Judas, & to ſcatter them that were with him, and to make Alcimus high Prieſt of the great Temple.

14 Then the heathen which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Jewes to be their welfare.

15 Now when the Jewes heard of Nicanors comming, & the gathering together of the heathen, they ſprinkled them ſelues with earth, and praied vnto him which had appoynted him ſelfe a people for euer, & did allwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued ſtraight wayes from thence, and came to the towne of Deſſan,

17 Where Simon Judas brother had ioyned battel with Nicanor, and was ſomewhat aſtoniſhed through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlines of them that were with Judas, & the bolde ſtomackes that they had for their countrey, durſt not proue the matter with bloodſhedding.

19 Wherefore he ſent Poſidonius, Theodocius, & Matthias before, to make peace.

Or, Theodotus.
Or, Mattathias.

20 So when they had taken long aduiſement thereupon, & the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants.

21 And they appointed a day when they ſhould particularly come together: ſo when the day was come, they ſet for euery mã his ſtoole.

22 Neuertheleſſe Judas commanded certeine men of armes to waite in conuenient places, leaſt there ſhould ſuddenly ariſe any euil thorow the enemies: & ſo they communed together of the thinges whereupon they had agreed.

23 Nicanor, while hee abode at Jeruſalem, did none hurt, but ſent away the people that were gathered together.

24 He loued Judas, and fauoured him in his heart.

Or, had him euer before his eyes.

25 Hee prayed him alſo to take a wife, & to beget children: ſo he maried, & they liued together.

26 But Alcimus perceiuing the loue that was betweene them, & vnderſtanding the couenants that were made, came to Demetrius, and told him that Nicanor had taken ſtrange matters in hand, & ordeined Judas a traitour to ẏ Realme, to be his ſucceſſour.

27 Then the King was diſpleaſed, and by the reports of this wicked man he wrote to Nicanor, ſaying, that he was very angrie for the couenants, commanding him that he ſhoulde ſend Maccabeus in al haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, he was aſtoniſhed and ſore grieued, that he ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that ſuch rigour came not of good, and therefore he gathered a fewe of his men, & withdrew himſelfe from Nicanor.

31 But the other perceiuing that he was preuented by Maccabeus worthy pollicie, came unto the great and holy Temple, and cõmanded the Prieſts, which were offring their vſuall ſacrifices to deliuer him ẏ man.

32 And when they ſware ẏ they could not tel where the man was whom he ſought,

33 He ſtretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Judas as a priſoner, I will make this Tẽple of God a plaine fielde, & will breake downe the altar, & wil erect a notable temple vnto Bacchus.

34 After theſe wordes he departed: then the Prieſts lift vp their hands toward heauen, & beſought him that was euer the defẽder of their nation, ſaying in this maner,

35 Thou, O Lorde of al thinges, which haſt neede of nothing, wouldeſt that þ Tẽple of thine habitation ſhould be among vs.

36 Therefore nowe, O moſt holy Lord, keepe this houſe euer vndefiled, which lately was clenſed, and ſtoppe al the mouthes of the vnrighteous.

37 Now was there accuſed vnto Nicanor, Razis one of the Elders of Ieruſalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe them ſelues vndefiled and pure, being accuſed to bee of the religion of the Iewes, did offer to ſpend his body and life with all conſtancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iews, ſent about fiue hundreth men of warre to take him.

40 For he thought by taking him to do the Iewes much hurt.

41 But when this company would haue taken his caſtel, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, ſo that hee was ready to be taken on euery ſide, hee [a] fell on his ſworde,

42 Willing rather to dye manfully, then to giue him ſelfe into the handes of wicked men, and to ſuffer reproch vnworthy for his noble ſtocke.

43 Notwithſtanding what time as he miſſed of his ſtroke for haſte, and the multitude ruſhed in violently betwene þ doores, he ran boldly to the wall and caſt him ſelfe downe manfully among the multitude.

44 Which conueyed them ſelues lightly away, and gaue place, ſo that hee fel vpon his bellie.

45 Neuertheles while there was yet breath in him, being kindled in his mind, he roſe vp, & though his blood guſhed out like a fountaine, & he was very ſore wounded, yet hee ranne thorow the middes of the people,

46 And gat him to þ top of an hie rocke: ſo when his blood was vtterly gone, he tooke out his owne bowelles with both his hands, and threw them vpõ the people, calling vpon the Lord of life and ſpirit, that he would reſtore them again vnto him, & thus hee died.

[a] As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the autor seeme here to approue it: so that place as touching prayer, chap. 12. 43. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blaſphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the viſion incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commaundeth Nicanors head and handes to be cut off, and his tongue to bee giuen vnto the foules. 39 The autor excuſeth him ſelfe.

NOw when Nicanor knewe that Iudas and his company were in the countrey of Samaria, hee thought with all aſſurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe the Iewes that were compelled to go with him, ſaid, O kill not ſo cruelly and barbarouſly, but honour & ſanctifie the day, that is appointed by him that ſeeth all things.

3 But this moſt wicked perſon demanded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they ſaid, There is a liuing Lord, which ruleth in the heauen, who cõmanded the ſeuenth day to be kept,

5 Then he ſaid, And I am mighty vpon earth to commaund them for to arme them ſelues, and to performe the kinges buſines. Notwithſtanding hee could not accompliſh his wicked enterpriſe.

6 For Nicanor lifted vp with great pride, purpoſed to ſet vp a memoriall of the victorie obteined of al them that were with Iudas.

7 But Maccabeus had euer ſure confidence & a perfit hope that the Lord would helpe him,

8 And exhorted his people not to be afraid at the comming of the heathen, but alway to remember the helpe that had bene ſhewed vnto them from heauẽ, and to truſt now alſo that they ſhould haue the victorie by the Almightie.

9 Thus he incouraged thẽ by the Law and Prophets, putting them in remẽbrance of the battels that they had wonne afore, & ſo made them more willing,

10 And ſtirred vp their hearts, & ſhewed them alſo the deceitfulnes of the heathen, & howe they had broken their othes.

11 Thus hee armed euery one of them, not with the aſſurance of ſhields & ſpeares, but with wholſome wordes and exhortations, and ſhewed them a dreame worthie to be beleeued, and reioyced them greatly.

12 And this was his viſion, He thought that he ſaw Onias, which had bene þ high Prieſt, a vertuous and a good man, reuerẽt in behauiour, and of ſober conuerſatiõ, well ſpoken, and one that had bene exerciſed in al points of godlines from a child, holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another,

another mã which was aged, honourable, and of a wonderful dignitie, and excellencie aboue him.

14 And Onias ſpake, and ſaide, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Ieremias the Prophet of God.

15 He thought alſo yͤ Ieremias held out his right hand, & gaue vnto Iudas a ſword of gold: and as he gaue it, he ſpake thus,

16 Take this holy ſword a gift from God, wherwith thou ſhalt wound yͤ aduerſaries.

17 And ſo being comforted by the words of Iudas, which were very ſweete & able to ſtirre them vp to valiantnes & to incourage the heartes of the yong men, they determined to pitch no campe, but courageouſly to ſet vpon them, and manfully to aſſaile them, and to trie the matter hande to hand, becauſe the citie and the Sanctuary & the Temple were in danger.

18 As for their wiues, and children, and brethren & kinſfolkes, they ſet leſſe by their danger: but their greateſt & principall feare was for the holy Temple.

19 Againe they that were in the city, were carefull for the armie that was abroad.

20 Now whiles they al waited for yͤ trial of the matter, & the enemies nowe mette wͭ thẽ & the hoſte was ſet in aray, & the beaſts were ſeparated into conuenient places, and the horſemen were placed in the wings: [illegible]

21 Maccabeus conſidering the comming of the multitude & the diuers preparations of weapons, and the fiercenes of the beaſts, helde vp his hands toward heauen, calling vpon the Lorde that doth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthy, as ſeemeth good vnto him.

22 Therfore in his praier he ſaid after this maner, O Lord, *thou yͤ diddeſt ſende thine Angel in yͤ time of Ezecias King of Iudea, who in yͤ hoſte of Sennacherib ſlew an hũdreth foureſcore and fiue thouſand, [illegible]

23 Send now alſo thy good Angel before vs, O Lorde of heauens, for a feare & dread vnto them,

24 And let them bee diſcomfited by the ſtrength of thine arme, which come againſt thine holy people to blaſpheme. Thus with theſe words he made an end.

25 Then Nicanor and they that were wͭ him, drewe neere with trumpets and ſhoutings for ioy.

26 But Iudas & his companie praying and calling vpon GOD, incountred with yͤ enemies,

27 So that wͭ their hands they fought, but wͭ their hearts they prayed vnto God, and ſlew no leſſe then fiue and thirty thouſand men: for through the preſence of God they were wonderouſly comforted.

28 Now when they left off, & were turning againe with ioy, they vnderſtood that Nicanor him ſelfe was ſlaine for all his armour.

29 Then they made a great ſhout and a crie, praiſing the Almightie in their owne language.

30 Therfore, Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to ſmite off Nicanors head, wͭ his hand & ſhoulder & to bring it to Ieruſalem.

31 And when he came there he called all them of his natiõ, and ſet the Prieſts by the altar, and ſent for them of the caſtel,

32 And ſhewed them wicked Nicanors head, and the hande of that blaſphemour which hee had holden vp againſt the holy Tẽple of yͤ Almightie with proude bragges.

33 Hee cauſed the tongue alſo of wicked Nicanor to be cut in little pieces, and to bee caſt vnto the foules, and that the rewardes of his madneſſe ſhould be hanged vp before the Temple.

34 So euery man praiſed towarde the heauen the glorious Lorde, ſaying, Bleſſed be he, that hath kept his place vndefiled.

35 He hanged alſo Nicanors head vpon the hie caſtel, for an euident and plaine tokẽ vnto all of the helpe of God.

36 And ſo they eſtabliſhed all together by a common decree that they would in no caſe ſuffer this day without keeping it holy:

37 And that the feaſt ſhould be the thirteenth day of the twelfth moneth which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in poſſeſſion. And here will I alſo make an end.

39 If I haue done well, & as the ſtorie *required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleaſant & delighteth the taſte ſo the ſetting out of the matter delighteth the eares of them that reade the ſtorie. And here ſhal be the end.

The ende of Apocrypha.

[illegible] Mills was born

[illegible] 7 1861

Hannah Mills was born

[illegible] 1857

[illegible] Mills was born

[illegible] 1851

[illegible] Mills was born

[illegible] 1861

יהוה
VERBVM DEI MANET IN ÆTERNV
E
R

THE

Nevve Teſtament

of our Lord Ieſus Chriſt,

Conferred diligently with the Greeke, and beſt approued tranſlations in diuers languages.

Imprinted at London by Chriſtopher
Barker, printer to the Queenes moſt
excellent Maieſtie.
1583.

Cum gratia & priuilegio
Regiæ Maieſtatis.

C. B.

PROVERBS XXX

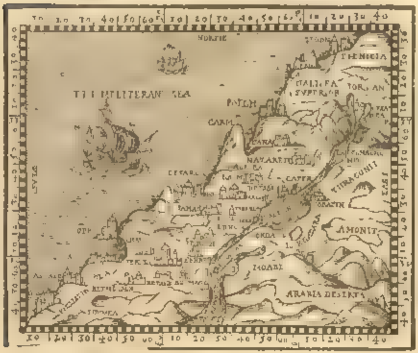
5 Euery word of God is pure: he is a ſhield to thoſe that truſt in him.

6 Put nothing vnto his wordes, leaſt he reproue thee, and thou be found a lyar.

THE DESCRIPTION of the holy land, conteining the places MENTIONED IN THE FOVRE Euangeliſts, with other places about the ſea coaſts,

wherein may be ſeene the wayes and iourneys of
Chriſt & his Apoſtles in Iudea, Samaria,
and Galile: for into theſe three
partes this lande is
deuided.

The Lawe ſhall goe foorth of Zion, and the word of the Lord from Ieruſalem, Iſaiah Chap. 2. Verſe 3.


NORTHE
SIDON
PHENICIA
GALILEA SVPERIOR
THE MEDITERRANEAN SEA
CARM
NAZARETH
CESAREA
SAMARIA
TRACONITI
AMONIT
MOAB
ARABIA DESERTA
IDUMEA

The places ſpecified in this Mappe

with their ſituation by the obſeruation of the degrees concerning their length and breadth.

Aſcalon	65,24:31,32.	Gadara or, Garaza	66,48:32,29.
Azot	65,35:32.	Gaza	65,10:31,40.
Bethlehem	65,55:31,51.	Iericho	66,10:32,1.
Bethphage	66, 31,58.	Ieruſalem	66, 31,55.
Bethſaida	66,51:32,29.	Ioppe	65,40:32,5.
Bethabara	66,34 32,1.	Ior the other fountaine whence Iordan ſpringeth	67,31:33,7.
Bethania	66, 31,58.	Magdalon called alſo Dalmanutha	66,48:32,28.
Cana of Galile	66,52 32,48.	Naim	66,35:32,33.
Capernaum	66,53.32,29.	Nazareth	66,56:32,42.
Carmel mount	66,31:32,50.	Ptolemais	66,50:32,58.
Ceſarea Stratonis	66,16:32,25.	Samaria the citie	66,22:32,19.
Ceſarea Philippi	67,39:33,5.	Sidon	67,15:33,30.
Coraſim	66,53:32,29.	Silo	66,27:32,19.
Dan one of the fountaines whence Iordan ſpringeth	67,25:33,8.	Tyrus	67, 33,20.
Ennon	66,40:32,18.	Tyberias	66,44:32,26.
Emaus	65,54:31,59.		
Ephen	66, 8,32.		

The

The holie[a] Goſpell of Ieſus Chriſt, [b]according to Matthewe.

a This worde ſignifieth good tidings, and is taken here for ŷ ſtorie, which conteineth the ioyfull meſſage of the cōming of the Sonne of God promiſed frō the beginning.

b That is, written and taught by Matthewe.

THE ARGVMENT.

IN this hiſtorie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God ſo gouerned their hearts, that although they were foure in nomber, yet in effect and purpoſe they ſo conſent, as though the whole had bene compoſed by any one of them. And albeit in ſtyle and maner of writing they bee diuers, and ſometime one writeth more largely that which the other doth abbridge: neuertheleſſe in matter and argument they all tende to one ende: which is, to publiſh to the worlde the fauour of God towardes mankinde through Chriſt Ieſus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cauſe they intitle their ſtorie, Goſpel, which ſignifieth good tidings, foraſmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admoniſhed to forſake the worlde, and the vanities thereof, and with moſt affectioned heartes embrace this incomparable treaſure freely offred vnto vs: for there is no ioy nor conſolation, no peace nor quietneſſe, no felicitie nor ſaluation, but in Ieſus Chriſt, who is the very ſubſtance of this Goſpell, and in whom all the promiſes are Yea, and Amen. And therefore vnder this word is conteined the whole Newe Teſtament: but commonly we vſe this name for the hiſtorie, which the foure Euangeliſts write, conteining Chriſts comming in the fleſh, his death and reſurrection, which is the perfect ſumme of our ſaluation. Matthewe, Marke, and Luke are more copious in deſcribing his life and death: but Iohn more laboureth to ſet forth his doctrine, wherein both Chriſts office, and alſo the vertue of his death and reſurrection more fully appeare: for without this, to knowe that Chriſt was borne, dead and ryſen againe, ſhoulde nothing profite vs. The which thing notwithſtanding that the three firſt touch partly, as he alſo ſometime intermedleth the hiſtoricall narration, yet Iohn chiefely is occupied herein. And therefore as a moſt learned interpreter writeth, they deſcribe, as it were, the body, and Iohn ſetteth before our eyes the ſoule. Wherefore the ſame aptly termeth the Goſpel written by Iohn, the key which openeth the doore to the vnderſtanding of the others: for whoſoeuer doeth knowe the office, vertue and power of Chriſt, ſhall reade that which is written of the Sonne of God come to bee the redeemer of the worlde, with moſt profite. Nowe as concerning the writers of this hiſtorie, it is euident that Matthewe was a Publicane or cuſtome gatherer, and was thence choſen of Chriſt to be an Apoſtle. Marke is thought to haue bene Peters diſciple, and to haue planted the firſt Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a phyſition of Antiochia and became Pauls diſciple, and felowe in all his traueiles: he liued foure ſcore and foure yeeres, and was buried at Conſtantinople. Iohn was that Apoſtle whom the Lord loued, the ſonne of Zebedeus, and brother of Iames: he died threeſcore yeres after Chriſt, and was buried neere to the citie of Epheſus.

CHAP. I.

1 The genealogie of Chriſt, that is, the Meſſias promiſed to the fathers, 18 Who was conceiued by the holy Ghoſt, & borne of the virgin Marie, when ſhee was betrothed vnto Ioſeph. 20 The Angel ſatiſfieth Ioſephs minde. 21 Why he is called Ieſus, and wherefore Emmanuel.

Luke 3.23.
c This is the rehearſall of the progenie, whereof Ieſus Chriſt is ſprong according to the fleſh.
d So called for that he came of the ſtocke of Dauid.
e Theſe two are firſt rehearſed, becauſe Chriſt was eſpecially promiſed to come of them & their ſeede, & therefore Chriſt cōmonly was called ŷ ſonne of Dauid becauſe ŷ promiſe was more euidently cōfirmed vnto him.

THe * c booke of the generation of Ieſus Chriſt ŷ d ſonne of Dauid, the e ſonne of Abraham.

2 * Abraham begat Iſaac. * And Iſaac begat Iacob. And * Iacob begate Iudas and his brethren.

3 * And Iudas begat Phares, & Zara f of Thamar. And * Phares begate Eſrom. And Eſrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naaſſon. And Naaſſon begate Salmon.

5 And Salmon begat Booz of g Rachab. And * Booz begate Obed of Ruth. And Obed begate Ieſſe.

6 And * Ieſſe begat Dauid the King. And * Dauid the King begat Solomon of her that was [the wife] of Vrias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Aſa.

8 And Aſa begat Ioſaphat. And Ioſaphat begate Iozam. And Iozam begate Ozias.

9 And Ozias begat h Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manaſſes. And Manaſſes begate Amon. And Amon begate Ioſias.

11 And * Ioſias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caryed away into Babylon * Iechonias begat Salathiel. * And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begat Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begat Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

Gene.21.2. Gene.25.26. Gene.29.35. Gene.38.27. f By inceſtuous adulterie the which ſhame ſetteth forth his great humilitie who made himſelfe of no reputation but became a ſeruant for our ſakes yea a worme & no man, the reproch of men & contempt of the people & at length ſuffred the accurſed death of the croſſe. 1.C[illegible] 2.5. [illegible] 4.18. 1.[illegible] g Rahab and Ruth being Gentiles, ſignifie that Chriſt came not onely of the Iewes, and for them, but alſo of the Gentiles, and for their ſaluation. Ruth 4.17. 1.Sam.16.1 and 17.12. 2.Sam.12.24.

1.King.11.43. 1.Chro.3.10.
h He hath omitted three Kings, Ioas, Amaſia, Azarias: and doing the nomber to make the iuſt foureteene generations.
2.King.[illegible] and [illegible] 1.Chro.3.13.14.
15
2.King.[illegible] and 21.[illegible]
[illegible] 16.
i After the captiuitie that the royall [illegible] appointed vnto him, ſo that notwithſtanding that they were aſhamed for the ſpace of certaine yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid where it continued vntill the comming of Chriſt.
1.[illegible] 17.
[illegible] and 5.2.

16 And Iacob begat Ioſeph, the huſbande of Marie, of whome was borne Ieſus that is called Chriſt.

17 So al the generations from Abraham to Dauid are foureteene generations. And from Dauid vntil they were caried away into Babylon, foureteene generations. and after they were caried away into Babylon vntil Chriſt, foureteene generations.

18 ¶ Nowe the birth of Ieſus Chriſt was thus, When as his mother Marie was [l]betrothed to Ioſeph, [m]before they came together, ſhee was founde with childe of the holy Ghoſt.

19 Then Ioſeph her huſband being a iuſt man & not willing to [n]make her a publike example, was minded to put her away ſecretly.

20 But whiles hee thought theſe things, beholde, the Angel of the Lorde appeared vnto him in a dreame, ſaying, Ioſeph ÿ ſonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghoſt.

21 And ſhee ſhall bring forth a ſonne, and thou ſhalt *call his name Ieſus. for he ſhall [o]ſaue his people from their ſinnes.

22 And al this was done that it might be fulfilled, which was ſpoken of ÿ Lord by the Prophet ſaying,

23 *Beholde, a virgin ſhalbe wt childe, and ſhal beare a ſonne, and they ſhal cal his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioſeph, being raiſed frõ ſleepe, did as the Angel of the Lord had enioyned him, and tooke his wife.

25 But he knewe her not till ſhe had brought forth her firſt borne ſonne, & he called his name Ieſus.

k After the Iewes [illegible] the [illegible] this kinde of [illegible] [illegible] vnder the [illegible], [illegible] was married to a man of her owne ſtocke and tribe.

Who is the true [illegible], Ieſus & Prophet anointed of God to accompliſh the office of the redeemer.

l [illegible]

m Before he tooke her home [illegible].

n Rich. An[illegible] afterward declared to Ioſ[illegible] [illegible] that ſhe [illegible] [illegible] before he was betrothed. [illegible] neither receiue her [illegible] the lawe ſhould be married to another, neither by accuſing her put her to ſhame for her fact.

Iſa. 7.14.

o The name [illegible] of God [illegible] to Dauid [illegible] Chriſt, a Sauiour [illegible] God [illegible] by [illegible] [illegible] of [illegible] [illegible] [illegible] neither [illegible] [illegible] [illegible] [illegible] the worde, meaneth not, that after [illegible] he [illegible] not be with them.

CHAP. II.

1 The time and place of Chriſts birth. 11 The wiſe men offer their [illegible]. 14 Chriſt fleeth into Egypt. 16 The yong [illegible] [illegible] Chriſt.

When *Ieſus then was borne at Beth-lehem in Iudea in the daies of Herode the king, beholde there came [b]Wiſe men from the Eaſt to Ieruſalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue ſeene his [c]ſtarre in the Eaſt, and are come [d]to worſhip him.

3 When King Herode heard [e]this, hee was troubled, and all Ieruſalem with him.

4 And gathering together all the chiefe Prieſtes and Scribes of the people, he aſked of thẽ, Where Chriſt ſhould be borne.

5 [c]And they ſaid vnto him, At Beth-lehem in Iudea: for ſo it is writtẽ by the Prophet,

6 *And thou Beth-lehem in the land of Iuda, art not the leaſt among the Princes of Iuda: for out of thee ſhall come the gouernour that ſhall feede my people Iſrael.

7 Then Herode [f]priuily called the wiſemen, and diligently inquired of them the time of the ſtarre that appeared,

8 And ſent them to Beth-lehem, ſaying, Goe, and ſearch diligently for the babe: and whẽ ye haue found him, bring me worde againe, that I may come alſo, and worſhip him.

9 ¶ So when they had hearde the king, they departed: and loe, the [g]ſtarre which they had ſeene in the Eaſt, went before them, till it came, and ſtoode ouer the place where the babe was.

10 And when they ſawe the ſtarre, they reioyced with an exceeding great ioye,

11 And went into the houſe, & found the babe with Marie his mother, and fell downe, and worſhipped him, and opened their treaſures, and preſented vnto him giftes, [h]euen gold, and incenſe, and myrrhe.

12 And after they were warned of God in a dreame, that they ſhoulde not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde, the Angell of the Lorde appeareth to Ioſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: For Herode will ſeeke the babe to deſtroy him.

14 So hee aroſe and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode that it might be fulfilled, which was ſpoken of the Lorde by the *Prophet, ſaying, Out of Egypt haue I cal my Sonne.

16 ¶ *Then

Luk. 2.6.

a For there is another Beth-lehem in the tribe of Zebulun.

b Wiſe men, or [illegible] [illegible] the [illegible] [illegible] [illegible] Aſtronomers, and are here the firſt fr[illegible] of the Gentiles that came to worſhip Chriſt.

c An extraordinarie ſigne to ſet forth that kings honour, whom ÿ world did not eſteeme.

d Which was a declaration of that reuerence, which the Gentiles ſhoulde beare vnto Chriſt.

e They coulde well tell of Chriſt in general: but when they ſhoulde [illegible] his name & giue him his due honour they were colde, & ſhrinke backe.

Micah 5.2. Iohn 7.42.

f An euil conſcience is a burning fire.

g The ſtarre vaniſhed away before, to the intent they ſhould tary at Ieruſalem, & there inquire of the king, to the confuſiõ of the Iewes.

[illegible]

h The Perſians maner was not to ſalute Kinges without a preſent, & therefore they brought of that which was moſt precious in their countrey, whereof euery one of them offered.

Promiſe ought not to be kept, where Gods honour & preaching of his trueth is hindered or els it ought not to be broken.

k That which was prefigured by the deliuerance of the Iſrael out of Egypt, which were the church and his body, is nowe verefied, & accompliſhed in ÿ head Chriſt.

Hoſe. 11.1.

16 ¶ Th[illegible], ſeeing that he was mocked of [illegible] men was exceeding wroth, & ſen[illegible], and ſlue all the male children yͤ were [illegible] Beth lehem, and in al the coaſts ther[illegible] rom two yere old and vnder, according [illegible] yͤ time which he had diligently ſearche[illegible] out of the wiſe men.

17 Thē was th[illegible] fulfilled which was ſpoken by yͤ Prophe[illegible] Ieremias, ſaying,

18 *In Rama was a voice heard, mourning, and weeping, and great lamētation: Rachel weeping for her children, and woulde not bee comforted, becauſe they were not.

19 And when Herode was deade, behold, an Angel of the Lord appeareth in a dreame to Ioſeph in Egypt,

20 Saying, Ariſe, and take the babe and his mother, and go into the lande of Iſrael: for they are dead which ſought the babes life.

21 Then hee aroſe vp, and tooke the babe and his mother, and came into the land of Iſrael.

22 But when hee heard that Archelaus did reigne in Iudea in ſteade of his father Herode, he was afrayde to go thither: yet after he was warned of God in a dreame, hee turned aſide into the parts of Galile,

23 And went and dwelt in a citie called Nazaret, that it might bee fulfilled which was ſpoken by the Prophetes, [which was,] that he ſhould be called ‖a Nazarite.

l Within a certaine time after.

Iere.31.15.

m Herode renewed the ſorow which the Beniamites had ſuffered long before: yet for all his crueltie he could not bring to paſſe yͤ Chriſt ſhould not reigne

n That is, they were killed and dead.

o Thus the faithfull may ſee how God hath infinite meanes to preſerue them from the rage of tyrants

‖ Or, [illegible]

‖ Or, a Nazaret

p Which is holy & conſecrated to God: alluding vnto thoſe that were Nazarites in the old Law, which were a figure of that holines which ſhould be manifeſted in Chriſt, as was Samſon, Ioſeph, &c.

CHAP. III.

1 The office, doctrine, and life of Iohn 7 The Phariſes are reproued 8 The fruits of repentance 13 Chriſt is baptized in Iorden, 17 And authoriſed of God his father.

AND *in a thoſe dayes, Iohn the Baptiſt came & preached in the b wildernes of Iudea,

2 And ſaid, Repent: for the c kingdome of heauen is at hand.

3 For this is hee of whom it is ſpoken by the Prophet Eſaias, ſaying, *The voyce of him that cryeth in the wildernes is, Prepare ye the way of yͤ Lord: make his pathes ſtraight.

4 *And this Iohn had his d garment of camels heare, and a girdle of a ſkin about his loines: his meate was alſo ‖e locuſtes and wilde honie.

5 *Then went out to him Ieruſalem and all Iudea, and all the region round about Iordan.

Mark.1.4. luke 3.3.

a In the 15. yere of yͤ reigne of Tiberius, after Chriſt had long time remained in Nazaret, and was now about 30 yeere olde, luke 3.1,23.

b So called in reſpect of the plaine countrey and fertile valleys: & not becauſe it was not inhabited.

‖ Or, be ſory for your [illegible] paſt and amend.

c Which is, that God will reigne ouer vs, gather vs vnto him pardon our ſinnes, and adopt vs by the preaching of the Goſpell. Iſa.40.3. [illegible] Marke 1.6. d Wouen with heare, as groſſe heare cloth. ‖ Or, [illegible] e Such meates as nature brought forth without mans labour or diligence. reade Leuit. 11,22. Marke 1.5 luke 3.7.

6 And they were baptized of him in Iordan, f confeſſing their ſinnes.

7 Nowe when he ſawe many of the Phariſes and of the Sadduces come to his baptiſme, he ſaid vnto them, *O generations of vipers, who hath forewarned you to flie from the anger to come?

8 Bring forth therefore fruites worthy amendment of life,

9 And thinke not to ſay with your ſelues, *we haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

10 And nowe alſo is the h axe put to yͤ roote of the trees: *therefore euery tree which bringeth not forth good fruite, is hewen down, and caſt into the fire.

11 *In deede I baptize you wͭ water to amēdemēt of life, but he yͭ cōmeth after me, is mightier thē I, whoſe ſhooes I am not worthy to beare: he will baptize you with yͤ holy Ghoſt, & with fire.

12 Which hath his i fanne in his hād and wil make cleane his floore, & gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.

13 ¶ *Then came Ieſus from Galile to Iordan vnto Iohn, to bee baptized of him.

14 But Iohn put him backe, ſaying, I haue neede to be baptized of thee, and commeſt thou to me?

15 Then Ieſus anſwering, ſaide to him, Let be now, for thus it becommeth vs to fulfill all righteouſnes. So he ſuffered him.

16 And Ieſus whē he was baptiſed, came ſtraight out of the water. And lo, the heauens were opened vnto him and [Iohn] ſawe the Spirit of God deſcending like a doue, & lighting vpon him.

17 And lo, a voyce came from heauē, ſaying, *This is my *beloued Sonne, in whome I am well pleaſed

f Acknowledging their faultes for the [illegible] pentance [illegible] [illegible] the [illegible] thoſe [illegible] mous and malicious Phariſes with the [illegible] God except [illegible] fore men ſuch worked as are agreeable to the profeſſion of the noble, whom [illegible] into the [illegible] of righteouſnes [illegible]

[illegible] The iudgement [illegible] is at hand to deſtroy [illegible] as are not [illegible] to be of the Church

[illegible] 7.19. [illegible] 16. [illegible] 1.5 & 1.4. [illegible] 17 [illegible] 45

k When God hath [illegible] loue toward him.

l Which is [illegible] the Goſpel, which [illegible] gathereth the [illegible] as [illegible]

luke 3.21 [illegible] We muſt render perfite obedience to [illegible] all things [illegible] hath ordeined [illegible] To ſhewe the ſtate of his kingdome [illegible] neſſe and lowlines. [illegible] 17.5 [illegible] The fauour of God [illegible] Ieſus Chriſt, that from [illegible] it might bee powred on vs, which deſerue of our ſelues his wrath and indignation. [illegible] 1.13.

CHAP. IIII.

1 Chriſt faſteth and is tempted. 11 The angels miniſter vnto him. 17 Hee beginneth to preach. 18 Hee calleth Peter, Andrew, Iames and Iohn and healeth all the ſicke.

THen *was Ieſus led aſide of the Spirit into the wildernes, to be l tempted of the deuil.

2 And when he had faſted

Mark 1.12. [illegible]

fourtie daies, and fourty nights, he was afterward hungrie.

3 Then came to him the tempter, and ſaid, If thou be the ſonne of God, command that theſe ſtones be made bread.

4 But he anſwering ſaid, It is written, *Man ſhall not liue by bread onely, but by euery [d] word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the [e] holy citie, and ſet him on a pinacle of the temple,

6 And ſayd vnto him, If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their handes they ſhall [f] lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.

7 Jeſus ſaid vnto him, It is written againe, *Thou ſhalt not [g] tempt the Lord thy God.

8 Againe the deuill tooke him vp vnto an exceeding high moūtaine, & [h] ſhewed him all the Kingdomes of the world, and the glorie of them,

9 And ſayde to him, All theſe will I giue thee, if thou wilt fall downe and worſhip me.

10 Then ſaid Jeſus vnto him, Auoid Satan: for it is written, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.

11 *Then the deuill left him: and behold, the Angels [k] came, and miniſtred vnto him.

12 ¶ *And when Jeſus had heard that John was deliuered vp, he returned unto Galile,

13 And leauing Nazareth, went and dwelt in Capernaum, which is neere the [l] Sea, in the borders of Zabulon and Nephthalim,

14 That it might bee fulfilled which was ſpokē by Eſaias ye Prophet, ſaying,

15 *The land of Zabulon, & the lande of Nephthalim by the way of the ſea, beyond Jordan, Galile of the Gentiles:

16 The people which ſate in [m] darkenes, ſaw great light: and to them which ſate in the region and ſhadow of death, light is riſen vp.

17 *From that time Jeſus began to preach, and to ſay, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ *And Jeſus walking by the ſea of Galile, ſawe two brethren Simon, which is called Peter, and Andrewe his brother, caſting a net into the ſea (for they were [p] fiſhers.)

19 And he ſaid vnto thē, Follow me, and I will make you fiſhers [q] of men.

20 And they ſtraightway leauing ye nets, followed him.

21 And when he was gone forth frō thence, hee ſawe other two brethren, James the ſonne of Zebedeus, and John his brother in a ſhippe with Zebedeus their father, mēding their nets, and he called them.

22 And they without tarying, leauing their ſhip & their father, followed him.

23 So Jeſus went about all Galile, teaching in their Synagogues, & preaching the Goſpel of the kingdome, and healing euery ſickenes and euery diſeaſe among the people.

24 And his fame ſpred abroade through all Syria: and they brought vnto him all ſicke people, ye were taken with diuers diſeaſes and gripings, and them that were poſſeſſed with [u] deuils, & thoſe which were lunatike, & thoſe that had the palſey: and he healed them.

25 And there followed him great multitudes out of Galile, and [x] Decapolis, & Jeruſalem, and Judea, and from beyonde Jordan.

c Satan would haue Chriſt to diſtruſt God [illegible] his word, and [illegible] other ſtrange [illegible]
Deut. 8. 3.
d He meaneth the order that God hath appointed to maintaine his creatures by.
e To wit, Jeruſalem.
f O[illegible] which ſhewed [illegible]
Pſal 91 11, 12.
f He alleageth but halfe the ſentence to deceiue thereby the rather, and cloke his craftie purpoſe.
Deut. 6. 16.
g We muſt not leaue ſuch lawful meanes as God hath appointed, to ſeeke others after our owne fantaſie.
h In a viſion.
Deut. 6. 13. and 10. 20.
Marke 1. 13.
Luke 4. 13.
i The word of God is the ſword of the ſpirit wherewith Satan is ouercome.
k To comfort him.
Marke 1. 14.
Luke 4. 14.
[illegible] 4. 43.
l And called in [illegible] by Herod [illegible] called the lake of Gennezareth.
[illegible]
m Chriſt [illegible] the nobleſt [illegible] in Jerem [illegible] and Samaria and [illegible] to preach [illegible] the vppermoſt Galile which was [illegible] of the [illegible] Paul [illegible]
o [illegible] was without com[illegible]
[illegible]
Marke 1. 16.

p God hath choſen ye weake things of the world to confound ye mightie 1. Cor. 1. 27.
q To drawe them out of the ſea of this world, wherein they are drowned.
r We ought to be moſt readie to follow Chriſt when we are called, leauing al worldly reſpects apart.
s That is the bleſſed tidings of forgiueneſſe of ſinnes and reconciliation with God.
t So that by healing incurable diſeaſes Chriſtes diuinitie appeared.
u They that were mad or ſicke at a certaine time of the moone.
x It was a countrey wherein were ten cities, as ye word ſignifieth.

CHAP. V.

3 Chriſt teacheth who are bleſſed. 13 The ſalt of the earth and light of the worlde. 16 Good workes. 17 Chriſt came to fulfill the Lawe. 21 What is ment by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to ſweare. 39 To ſuffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he ſawe the multitude, he went vp into a mountaine: & when he was ſet, his diſciples came to him.

2 And he opened his mouth & taught them, ſaying,

3 *Bleſſed [are] the [a] poore in ſpirit, for theirs is the kingdome of heauen.

4 *Bleſſed [are] they that [b] mourne: for they ſhalbe comforted.

5 *Bleſſed are the meeke: for they ſhall inherite the earth.

6 Bleſſed are they which [d] hunger and thirſt for righteouſnes: for they ſhal be filled.

7 Bleſſed [are] the mercifull: for they ſhall obtaine mercie.

8 Bleſſed are the *pure in heart: for they ſhall ſee God.

9 Bleſſed are the peacemakers: for they ſhalbe called the [e] children of God.

10 Bleſſed are they *which ſuffer perſecution for righteouſnes ſake: for theirs is the kingdome of heauen.

11 *Bleſ-

Luk. 6. 20.
a That feele themſelues voide of all righteouſnes that they may onely ſeeke it in Chriſt.
Iſa. 61. 2, 3. 7. & 65. 13. 19.
Luk. 6. 21.
b Which feele their owne miſerie, and ſeeke their comfort in God.
Pſal. 37. 11.
c Who rather would ſuffer all iniuries then they would reuenge themſelues.
d Being in neceſſitie, deſire nothing but ye which is vpright & godly.
Pſa. 24. 4.
e For he is called the God of peace, 1. Cor. 14. 33.
1. Pet. 3. 14.

11 * Bleſſed are yee when men reuile you, ⁊ perſecute you, and ſay all maner of euill againſt you for my ſake, falſly.

12 Reioyce ⁊ be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.

13 * Ye are the ſalt of the earth: but if the ſalt haue loſt his ſauour, wherewith ſhall it be ſalted? It is thence forth good for nothing, but to be caſt out, and to bee troden vnder foote of men.

14 Ye are ẏ light of the world. A citie that is ſet on an hill can not be hid.

15 * Neither do men light a candle, & put it vnder a buſhell, but on a candleſticke, and it giueth light vnto all that are in the houſe.

16 * Let your light ſo ſhine before men, ẏ they may ſee your good workes, & glorify your father which is in heauē.

17 Thinke not that I am come to deſtroy the lawe, or the Prophets. I am not come to deſtroy thē, but to fulfill thē.

18 * For truely I ſay vnto you, Till heauen and earth periſh, one iote, or one title of the lawe ſhall not ſcape, till all things be fulfilled.

19 * Whoſoeuer therefore ſhal breake one of theſe leaſt commandements, and teach men ſo, he ſhall be called ẏ leaſt in ẏ kingdom of heauen. but whoſoeuer ſhal obſerue ⁊ teach them, the ſame ſhalbe called great in the kingdome of heauen.

20 For I ſaye vnto you, except your righteouſnes * exceed the righteouſnes, of the Scribes ⁊ Phariſes, yee ſhall not enter into the kingdome of heauen.

21 Ye haue heard that it was ſayde vnto them of the olde time, * Thou ſhalt not kill. for whoſoeuer killeth, ſhall be culpable of iudgement.

22 But I ſay vnto you, whoſoeuer is angrie with his brother vnaduiſedly, ſhalbe culpable of iudgement. And whoſoeuer ſayeth vnto his brother, Raca, ſhalbe worthy to be puniſhed by ẏ Coũcil. And whoſoeuer ſhall ſay, Foole, ſhal be worthy to be puniſhed with hell fyre.

23 If then thou bring thy gift to the altar, ⁊ there remembreſt that thy brother hath ought againſt thee,

24 Leaue there thine offring before ẏ altar, ⁊ goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift.

25 * Agree wᵗ thine aduerſary quickely, whiles thou art in ẏ way with him, leaſt thine aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the ſergeant and thou be caſt into priſon.

26 Verely I ſay vnto thee thou ſhalt not come out thence, till thou haſt payed the vtmoſt farthing.

27 ¶ Ye haue heard that it was ſaid to them of olde time, * Thou ſhalt not commit adulterie.

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adulterie with her alreadie in his heart.

29 * Wherefore if thy right eye cauſe thee to offende, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.

30 Alſo if thy right hande make thee to offend, cut it off, and caſt it from thee: for better it is for thee that one of thy members periſh, then that thy whole bodie ſhoulde be caſt into hell.

31 It hath bene ſaide alſo, * Whoſoeuer ſhal put away his wife, let him giue her a teſtimoniall of diuorcement.

32 But I ſay vnto you, whoſoeuer ſhall put away his wife (except it be for fornication) cauſeth her to commit adulterie: and whoſoeuer ſhall marrie her ẏ is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was ſaide to them of olde time, * Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine othes to the Lorde.

34 But I ſay vnto you Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footeſtoole: neither by Ieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head becauſe thou canſt not make one heare white or blacke.

37 * But let your communication be Yea, yea: Nay nay. For whatſoeuer is more then theſe, commeth of euill.

38 ¶ Ye haue heard ẏ it hath bin ſaid, An * eye for an eye, ⁊ a tooth for a tooth.

39 But I ſay vnto you, * Reſiſt not euill: but whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo.

40 And if any man wil ſue thee at ẏ lawe, and take away thy coate, let him haue thy cloke alſo.

41 And whoſoeuer will compell thee to goe a mile, go with him twaine.

1.Pet.4.14.
act.5.41.
Mark.9.50.
luk.14.34.
f Your office is to ſeaſon men with the ſalt of the heauenly doctrine.
Mark.4.21.
luk.8.16.& 11.33.
1.Pet.2.12.
g Becauſe you are ſeene farre off, giue good exãple of life.
h The Goſpel is ẏ ſtabliſhing & accõpliſhing of the Lawe.
Luke.16.17.
i The doctrine of ẏ lawe cõteineth nothing vnprofitable or ſuperfluous.
Iam.2.10.
k Whoſoeuer ſhal tranſgreſſe the leaſt of the ten cõmandements in word or example he ſhalbe caſt out of ẏ kingdome of God, except it be pardoned him in Chriſt.
Luke.11.39.
l Which nether expound ẏ law truely, nor obſerue it in deed, as he ſheweth how theſe wordy doctors haue falſly gloſed this commandement.
Exod.20.13.
deut.5.17.
m [illegible] to puniſhment.
†Or, without cauſe.
n For God knowing his ſecret malice will puniſh him.
o Which ſignifieth in ẏ Syrians tongue an idle braine, and is ſpoken in contempt.
p Like iudgement as moſt the Romanes obſerued for Triumuir, had the examination of ſmall matters, the counſell of 23. of greater cauſes, & finally great matters of importance were decided by the Senate of 71 iudges which here is compared to the iudgement of God, or to be puniſhed into hell fire.
q For that thou haſt offended him, or he hath offended thee. for God preferreth brotherly reconciliation to ſacrifice. Luke.12.58.

[illegible] in bodie with [illegible] minde.
[illegible] not to be reiected in reſpect of the glorie of God.
[illegible] mentioned, or [illegible] and readie to [illegible] heart, it commeth [illegible] owne grefe.

42 *Giue to him yͭ asketh, & from him yͭ would borow of thee turne not away.

43 Ye haue heard that it hath bene ſayde, *Thou ſhalt loue thy neighbour, and hate thine enemie.

44 But I ſay vnto you, *Loue your enemies. bleſſe them that curſe you: doe good to them that hate you, *and pray for thẽ which hurt you, & perſecute you,

45 *That ye may bee the children of your Father yͭ is in heauẽ: for he maketh his ſunne to ariſe on the euil, & the good, and ſendeth rayne on the iuſt, & vniuſt.

46 *For if yee loue them, which loue you, what reward ſhall you haue? Doe not the Publicans euen the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing doe ye? do not euen the Publicans likewiſe?

48 Ye ſhall therefore be perfite, as your Father which is in heauẽ, is perfit.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another 16 Faſting. 19 [illegible] He forbiddeth the carefull ſeeking of worldly things, and will [illegible] whole [illegible] him.

Take heede that yee giue not your almes before men, to be ſeene of them, or elſe yee ſhall haue no rewarde of your Father which is in heauen.

2 *Therefore when thou giueſt thine almes, thou ſhalt not make a trumpet to be blowen before thee, as the [a] hypocrites do in the Synagogues and in the ſtreets, to be prayſed of men. Verely I ſay vnto you, they haue their [b] reward.

3 But when thou doeſt thine almes, let not thy [c] left hande knowe what thy right hand doeth,

4 That thine almes may be in ſecret, and thy Father that ſeeth in ſecrete, hee will reward thee [d] openly.

5 And when thou prayeſt, bee not as the hypocrites: for they loue to ſtande, and praye in the Synagogues, and in the corners of the ſtreetes, becauſe they would bee ſeene of men. Verely I ſaye vnto you, they haue their reward.

6 But when thou prayeſt, [e] enter into thy chamber: and when thou haſt ſhut thy doore, pray vnto thy Father which is in ſecrete, and thy Father which ſeeth in ſecrete, ſhall reward thee openly.

7 Alſo when ye pray, vſe no vayne repetitions as yͤ heathen: for they thinke to be heard for their much babbling.

8 Be yee not like them therefore: for your Father knoweth whereof ye haue neede, before ye aſke of him.

9 After this maner therefore praye ye, *Our Father which art in heauen, halowed be thy Name.

10 Thy [k] kingdome come. Thy will be done euen in earth, as it is in heauẽ.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we alſo forgiue our detters.

13 And leade vs not into [l] tentation, but deliuer vs *from euill: for [m] thine is the kingdome, and the power, and the glory for euer, Amen.

14 *For if ye doe forgiue men their treſpaces, your heauenly Father wil alſo forgiue you.

15 But if ye doe not forgiue men their treſpaces, no more will your Father forgiue you your treſpaces.

16 Moreouer, when ye faſt, looke not ſowre as the hypocrites: for they [n] disfigure their faces, that they might ſeeme vnto mẽ to faſt. Verely I ſay vnto you, that they haue their rewarde.

17 But when thou faſteſt, [o] anoint thine head and waſh thy face,

18 That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret, and thy father which ſeeth in ſecret, will rewarde thee openly.

19 ¶ Lay not vp treaſures for your ſelues vpon the earth, where the moth and canker corrupt, and where thieues digge through, and ſteale.

20 *But lay vp treaſures for your ſelues in heauẽ, where neither the moth nor canker corrupteth, & where thieues neither digge through, nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

22 ¶ *The light of the bodie is the eye: if then thine eye bee [p] ſingle, thy whole bodie ſhall be light.

23 But if thine eye be [q] wicked, then all thy bodie ſhalbe darke. Wherefore if the [r] light that is in thee, be darkeneſſe, howe great is that darkeneſſe?

24 *No man can ſerue two maſters: for either he ſhall hate the one, and loue the other, or els he ſhall leane to the one, and deſpiſe the other. Ye can not ſerue God and riches.

25 *Therefore I ſay vnto you, be not carefull for your life what ye ſhal eate, or what ye ſhall drinke: nor yet for your bodie, what ye ſhall put on. Is not the life more worth then meate? and the bodie then rayment?

26 Beholde the foules of the heauen: for they ſowe not, neither reape, nor carie into the barnes: yet your heauenly

Father

[illegible]
[illegible]
[illegible] This was added by the falſe expoſiters [illegible]
[illegible]
[illegible]
[illegible]
e Theſe did [illegible] to faine the lawes, to wit, and other precepts and therefore were greatly in diſdaine with all men
[illegible]
d We muſt labour to attaine vnto the perfection of God who of his free liberalitie doth good to them that are vnworthy.

Rom. 12.8.
a Whoſe workes procede not of a right faith, but are done for vaine glory.
b In that they are prayſed & commended of men
c It is ſufficient that God approue our workes
d In that day when al things ſhal be reueiled.
e Withdrawe thy ſelfe rather apart
[illegible]
f He commandeth vs to beware of much babling and ſuperſtitious repetitions [illegible] is not procured by eloquent ſpeache [illegible] but [illegible] of [illegible] et.

Luke 11.2.
i We muſt ſeke the Gods glory firſt aboue al things.
k Reigne thou ouer all and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby.
Iohn 17.15.
m This concluſion excludeth mans merites & teacheth vs to grounde our prayers onely on God
Mark 11.25. Eccles. 28.2.
n Make their faces to ſeeme of an other ſort then they were wont to doe.
o Whereby is commanded to auoyde all vaine oſtentation.

Luke 12.33. 1.tim.6.19.

Luke 11.34.
p If thine eye be diſpoſed to liberalitie,
Prou. 22.9.
q If thine affection be corrupt, and giuen to couetouſneſſe,
Deut. 15.9.
r If the concupiſcence and wicked affections ouercome reaſon, we muſt not maruel though men be blinded, & be like vnto beaſts.
Luke 16.13.
Pſal. 55.22.
Luke 12.22.
Phil. 4.6.
1 tim. 6.8.
1 pet. 5.7.
s Mans trauel nothing auaileth where God giueth not increaſe.

Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his ſtature?

28 And why care ye for rayment? Learne, how the lilies of the fielde doe grow: they labour not, neither ſpinne:

29 Yet I ſay vnto you that euen Salomõ in al his glory was not arayed like one of theſe.

30 Wherefore if God ſo clothe ÿ graſſe of the field which is to day, & to morowe is caſt into the ouen, ſhall he not doe much more vnto you, O ye of litle faith?

31 Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall be we clothed?

32 (For after all theſe thinges ſeeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhalbe miniſtred vnto you.

34 Care not then for the morow: for the morowe ſhall care for it ſelfe: the day hath ynough with his owne griefe.

t The goodneſſe of God, extended towardes the herbes of the field farre paſſeth all things that man can compaſſe by his power and labour.

u The worde ſignifieth, they weare not them ſelues.

x With care and diſtruſt.

y That is, to be regenerate, and amende your liues.

Or, [illegible]

z God will prouide for euery day that that ſhalbe neceſſary, though we doe not encreaſe the preſent griefe by the carefulnes howe to liue in time to come.

CHAP. VII.

1 Chriſt forbiddeth raſh iudgement. 6 Not to caſt holy things to dogges. 7 To aſke, ſeeke, knocke. 12 The ſcope of the Scripture. 13 The ſtraight and wide gate. 15 Of falſe prophets. 16 The good tree [illegible] 21 Falſe [illegible] 24 The houſe on the rocke, or vpon the ſande.

Iudge [a] not, that ye be not iudged.

2 For with what *iudgement ye iudge, ye ſhalbe iudged, and with what *meaſure ye mete, it ſhall be meaſured to you againe.

3 And why ſeeſt thou the mote, that is in thy brothers eye and perceiueſt not the beame that is in thine owne eye?

4 *Or howe ſayeſt thou to thy brother, ſuffer me to caſt out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, firſt caſt out the beame out of thine owne eye, and then ſhalt thou ſee cleerely to caſt out the mote out of thy brothers eye.

6 ¶ [b] Giue ye not that which is holy, to dogges, neither caſt ye your pearles before ſwine, leaſt they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ *Aſke, and it ſhall be giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.

8 For whoſoeuer aſketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.

a He commandeth, not to be curious or malicious to trie out, & condemne our neighbours faultes: for hypocrites hide their owne faultes, & ſeeke not to amende them, but are curious to reproue other mens.
Luke 6.37.
Rom. 2.1.
[illegible]
Mar. 4.24.
[illegible]
Luke 6.41.

b Declare not the Goſpell to the [illegible] contemners of God [illegible] thou [illegible] left to them[illegible] and forſaken.
Chap. 21.22.
marke 11.24.
luke 11.9.
iohn 14.13.
and 16.23,24.
iam. 1.5.

9 For what man is there among you, which if his ſõne aſke him bread, would giue him a ſtone?

10 Or if he aſke a fiſh, will he giue him a ſerpent?

11 If ye then which are euill, can giue to your children good gifts, howe much more ſhall your Father which is in heauen, giue good things to them that aſke him?

12 *Therefore whatſoeuer ye would that men ſhoulde doe to you, euen ſo doe ye to them: for this is the [c] Lawe and the Prophets.

13 ¶ *Enter in at the ſtraite gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which goe in thereat,

14 Becauſe the gate is ſtraite, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of falſe prophets which come to you in ſheepes clothing, but inwardly they are rauening wolues.

16 Ye ſhall knowe them by their fruites. *Doe men gather grapes of thornes? or figges of thiſtles?

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree can not bring foorth euill fruite: neither can a corrupt tree bring foorth good fruite.

19 *Euery tree that bringeth not foorth good fruit, is hewen downe, and caſt into the fire.

20 Therefore by their fruites ye ſhal knowe them.

21 ¶ Not euery one that ſayeth vnto me, Lorde, Lorde, ſhall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 Many will ſay to me in that day, Lorde, Lorde, haue wee not by thy Name propheſied? and by thy Name caſt out deuils? and by thy Name done many great workes?

23 And then will I profeſſe to them, *I neuer knewe you: depart from me, ye that worke iniquitie.

24 Whoſoeuer then heareth of mee theſe wordes, *and doeth the ſame, I will liken him to a wiſe mã which hath builded his houſe on a rocke.

25 And the raine fell, and the floods came, and the windes blewe and beate vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But

Luke 6.31.
[illegible] 5.

c The whole Lawe [illegible] commend [illegible]

Luke 13.24.

[illegible] headlong to euill.

Luke 6.43, 44

Or, a rotten.

Chap. 3.10.

[illegible]

26 But whoſoeuer heareth theſe my wordes, and doeth them not, ſhalbe likened vnto a fooliſh mã, which hath builded his houſe vpon the ſande:

27 And the raine fell, and the floods came, and the windes blewe, and beate vpon that houſe, and it fell, and the fall thereof was great.

Marke 1.22. Luke 4.32.

28 ¶ *And it came to paſſe, when Jeſus had ended theſe wordes, the people were aſtonied at his doctrine.

29 For he taught them as one hauing [i]authoritie, and not as the Scribes.

i The mightie power of gods Spirit appeared in him, whereby he declared him ſelf to be God, and cauſed others to beleeue in him.

CHAP. VIII.

2 Chriſt healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in lawe. 19 The Scribe that woulde followe Chriſt. 20 Chriſts pouertie. 24 He ſtilleth the ſea and the winde, 28 And driueth the deuils out of the poſſeſſed, into the ſwine.

NOwe when hee was come downe frõ yͤ mountaine, great multitudes followed him.

2 *And lo, there came a leper & worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

Marke 1.40. Luke 5,12.

3 And Jeſus putting forth his hand, touched him, ſaying, J will, be thou cleane: and immediatly his [a] leproſie was clenſed.

a It was not like that leproſie that is now, but was a kinde thereof which was incurable

4 Then Jeſus ſaid vnto him, See yͤ tell [b] no man, but go, and ſhew thy ſelfe vnto the Prieſt, & offer the gift yͤ *Moyſes cõmanded, for a witneſſe to them.

b He would not yet be throughly knowen, but had his time and houre appointed.

c Our Sauiour would not contemne, that which was ordeined by the Law, ſeeing as yet the ceremonies thereof were not aboliſhed.

[illegible] 14.4.

5 ¶ *When Jeſus was entred into Capernaum, there came vnto him a ‖Centurion, beſeeching him,

6 And ſaide, Maſter, my ſeruant lyeth ſicke at home of yͤ palſie, and is grieuouſly pained.

7 And Jeſus ſaide vnto him, J will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, J am not worthie that thou ſhouldeſt come vnder my roofe: but ſpeake the worde onely, and my ſeruant ſhall be healed.

d To condemne them of ingratitude when they ſhal ſee the whole, [illegible] ap[illegible] [illegible] uer an hundreth. [illegible]

9 For J am a man alſo vnder the authoritie of another, and haue ſouldiers vnder me: and J ſay to one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Do this and he doeth it.

10 Whẽ Jeſus heard [that,] he marueiled, and ſaide to them that followed him, Verely J ſay vnto you, J haue not found ſo great faith, euen in Jſra[illegible]

11 But J ſay vnto you, that [illegible] ſhall come from the Eaſt and W[illegible] and ſhal ſit downe with Abraham, [illegible], and Jacob in the kingdome of heauen

e Which are ſtrange people and the Gentiles, to whom the [illegible] of God did not properly appertaine,

12 And yͤ childrẽ of the kingdom ſhall be caſt out into vtter * darkenes: there ſhall be weeping and gnaſhing of teeth.

f For there is nothing but meere darkeneſſe out of the kingdome of heauen. Chap.22,13.

13 Then Jeſus ſaid vnto the Centurion, Goe thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruãt was healed the ſame houre.

14 ¶ *And when Jeſus came to Peters houſe, he ſawe his wiues mother layde downe, and ſicke of a feuer.

Mar 1.29. Luke 4.38.

15 And he touched her hande, and the feuer left her: ſo ſhe aroſe, and miniſtred vnto them.

16 *When the euen was come, they brought vnto him many that were poſſeſſed with deuils: and he caſt out the ſpirits with his [worde], and healed all that were ſicke,

Mar 1.32. Luke 4.40. Isa 53.4 1 Pet 2.24.

17 That it might be fulfilled, which was ſpoken by *Eſaias the Prophet, ſaying, [g]He tooke our infirmities, and bare [our] ſickeneſſes.

g The Prophet ſpeaketh chiefly of the ſickeneſſe and diſeaſe of our ſoules, which Jeſus Chriſt hath borne, therefore he ſetteth his great mercie and power before our eyes by healing the body.

18 ¶ And when Jeſus ſawe great multitudes of people about him, he cõmanded them to goe ouer [the water.]

19 *Thẽ came there a certaine Scribe, and ſaid vnto him, Maſter, J will followe thee whither ſoeuer thou goeſt.

Luke 9.57.

20 But Jeſus ſaide vnto him, The foxes haue holes, and the birdes of the heauen haue neſtes, but the Sonne of man hath not whereon to reſt his head.

h He thought by this meanes to curry fauour with the worlde: but Jeſus ſheweth him that he is farre wide from that he looketh for: for in ſtead of worldly wealth, there is but pouertie in Chriſt.

21 ¶ And another of his diſciples ſaide vnto him, Maſter, ſuffer me firſt to goe, and burie my father.

22 But Jeſus ſaid vnto him, Folow me, and let the [l]dead burie their dead.

i Luke maketh mention of three, which were hindered by worldly reſpects from comming to Chriſt.

23 ¶ *And when he was entred into the ſhippe, his diſciples folowed him.

24 And beholde, there aroſe a great tẽpeſt in the ſea, ſo that the ſhip was couered with waues: but he was a ſleepe.

25 Then his diſciples came, & awoke him, ſaying, Maſter, ſaue vs: we periſh.

k To ſuccour and helpe him in his olde age til he die, and then J will followe thee wholy.

26 And he ſaide vnto them, Why are ye fearefull, O ye of litle faith? Then he aroſe, and rebuked the windes and the ſea: and ſo there was a great calme.

27 And the men marueiled, ſaying, What man is this, that both yͤ windes and the ſea obey him?

l No dutie of loue is to be preferred to Gods calling: therefore Jeſus calleth the dead which are hindered by any worldly thing to followe Chriſt.

28 ¶ *And whẽ he was come to yͤ other ſide, into the countrey of yͤ Gergeſenes, ther[illegible] [illegible] him two poſſeſſed wͭ deuils, [illegible] came out of yͤ graues verie fierce, ſo t[illegible]at no man might goe by that way.

29 And beholde, they cryed out, ſaying, Jeſus yͤ Sonne of God, what haue we to doe with thee? Art thou come

Marke 4.35. Luke 8.22 Marke 5.1. Luke 8.26.

hither to torment vs [m]before the time?

30 Nowe there was a farre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, [n]suffer vs to go into the heard of swine.

32 And he sayde vnto them, Goe. So they went out, and departed into the heard of swine. and beholde, the whole hearde of swine was carved with violence from a steepe downe place into the [o]sea, and dyed in the water.

33 Then the heardmen fled: and whē they were come into the citie, they tolde all things and what was become of thē that were possessed with the deuils.

34 And behold, all the citie came out, to meete Iesus: and when they sawe him, [p]they besought him to depart out of their coastes.

m The wicked howbeit they deferre their punishment, thinking all correction to com to soone.

n The deuill desire euer to doe harme, but he can do no more then God doth appoint.

o Meaning, the lake of Gennesareth.

p These Gergesenes esteemed more their hogs then Iesus Christ.

CHAP. IX.

2 He healeth the palsie, 5 And forgiueth sinnes. 9 He calleth [illegible] Matthewe. 11 [illegible] 13 He answereth the Pharises and Iohns disciples. 16 Of the rawe cloth and newe wine. 20 He healeth the woman of the bloodie issue. [illegible] He raiseth Iairus daughter. [illegible] Giueth two blind men their sight. [illegible] Maketh a domme man to speake. 35 Preacheth and healeth in diuers places. [illegible] And exhorteth [illegible] for [illegible] of the Gospel.

When he entred into a ship, and passed ouer, and came into his owne citie.

2 And *loe, they brought to him a man sicke of the palsie, lying on a bed. And Iesus seeing their [a]faith, said to the sicke of the palsie, Sonne, be of good comfort: thy [b]sinnes are forgiuen thee.

3 And beholde, certaine of ẏ Scribes sayde with them selues, This man blasphemeth.

4 But when Iesus sawe their thoughtes, he sayde, Wherefore thinke ye [c]euill things in your heartes?

5 For whether is it [d]easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then saide he vnto the sicke of the palsie) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, & glorified God, which had giuen such authoritie to men.

9 ¶ *And as Iesus passed foorth from thence, he saw a man sitting at the receite of custome named Matthewe, and saide to him, Followe me. And he arose, and followed him.

Marke 2.3. Luke 5.18

a And also his faith that had the palsie, for except we haue faith our sinnes can not be forgiuen.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

c Because they did maliciously refuse Christ who offered him selfe vnto them.

d Christ speaket according to their capacitie: for they more esteemed outward miracles, then the vertue & power of Iesus Christ whereby their sinnes might be forgiuen.

Marke 2.14. luke 5.27.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they sayde to his disciples, Why eateth your master with Publicanes and sinners?

12 Nowe when Iesus heard it, he said vnto them, The [e]whole neede not a physition, but they that are sicke.

13 But goe [f]ye and learne what this is, *I will haue mercie, and not sacrifice: for I am not come to call the [g]righteous, but the *sinners to repentance.

14 ¶ *Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayde vnto them, Can the [h]children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shalbe takē from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of [i]newe cloth: for that that shoulde fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into [k]olde vessels: for then the vessels woulde breake, and the wine woulde be spilt, and the vessels shoulde perish: but they put newe wine into newe vessels: and so are both preserued.

18 ¶ *While he thus spake vnto thē, beholde there came a certaine ruler, and worshipped him, saying, My daughter is nowe deceased, but come and lay thine hande on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde a woman which was diseased with an yssue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touche but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Nowe when Iesus came into the rulers house, and saw the minstrels and the

e He reproueth the vaine persuasion of them which thought them selues whole, and condemned the poore sinners, who came to Iesus Christ to be their physition.

f Which are puft vp with vaine confidence of your owne righteousnesse.

[illegible]

g God requireth no ceremonies, but brotherly loue one towardes another.

[illegible] 1.15.

Marke 2.18. [illegible]

h He would spare [illegible] not [illegible] them [illegible] least [illegible] discourage them.

i Christ compareth his disciples for their infirmities to old garments, and old vessels, which are not able as yet to beare the perfection of his doctrine.

[illegible] the newe cloth, and new wine.

[illegible]

l The minde which is [illegible] with the opinion of perfection in ceremonies is not meete to [illegible] the [illegible] of the Gospel.

[illegible] was vsed in asses or ca[illegible]

Marke 5.[illegible]

m Were vpon flutes or pipes or other instruments, which [illegible] at burials.

51 ¶ Jeſus ſaide vnto them, Vnderſtand ye all theſe things? They ſaid vnto him, Yea, Lord.

52 Then ſaide he vnto them, Therefore euery ᑫ Scribe which is taught vnto the kingdome of heauen, is like vnto an houſeholder, which bringeth foorth out of his ʳ treaſure things both newe and olde.

53 ¶ And it came to paſſe, that when Jeſus had ended theſe parables, he departed thence,

54 *And came into his owne country, and taught them in their Synagogue, ſo that they were aſtoned, and ſayde, Whence commeth this wiſedome and great workes vnto this man?

55 Is not this the carpenters ſonne? is not his mother called Marie, *and his brethren James and Joſes, and Simon and Judas?

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him. Then Jeſus ſaide to them, *A Prophet is not without honor, ſaue in his owne countrey and in his owne houſe.

58 And he did not many great workes there, for their vnbeliefes ſake.

q Becauſe the Scribes office was to [illegible] Scriptures, he [illegible] that [illegible] according to the Scriptures.

r The [illegible] Christ [illegible] Gods [illegible] of [illegible] and [illegible]

Mar. 6.1. Luke 4.16. [illegible]

Mar. 6.4. Luke 4.24. [illegible] 4.44.

s Men commonly neglect them whome they haue knowen of a [illegible] they do contemne the ſame [illegible] and lacke [illegible] they take [illegible] occaſion [illegible] the graces of God in others.

CHAP. XIIII.

2 Herodes opinion concerning Chriſt. 10 John is beheaded. 15 Chriſt fedeth fiue thouſand men with fiue loaues and two fiſhes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his diſciples, vpon the Sea. 31 And ſaueth Peter. 33 They confeſſe him to be the ſonne of God. 36 He healeth all that touched the hemme of his garment.

AT *that time Herode the Tetrache heard of the fame of Jeſus,

2 And ſaide vnto his ſeruants, This is John Baptiſt: he is riſen againe from the dead, and therefore great workes are wrought by him.

3 *For Herode had taken John, and bound him and put him in priſon for Herodias ſake his brother Philips wife.

4 For John ſaid vnto him, It is not *ᶜ lawfull for thee to haue her.

5 And when he would haue put him to death, hee feared the multitude, becauſe they counted him as a *Prophet.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them and pleaſed Herode.

7 Wherefore hee promiſed with an othe, that he would giue her whatſoeuer ſhe would aſke.

8 And ſhe being before inſtructed of her mother, ſaide, Giue me here John Baptiſts head in a platter.

9 ᵈAnd the King was ſorie: neuertheleſſe becauſe of the othe, and them that ſate with him at the table, he commaunded it to be giuen her,

10 And ſent, and beheaded John in the priſon.

11 And his head was brought in a platter, and giuen to the mayde, and ſhe brought it vnto her mother.

12 And his diſciples came, and tooke vp his bodie, and buried it, and went, and tolde Jeſus.

13 *And when Jeſus heard it, he departed thence by ſhippe into a ᵉ deſert place apart. And when the multitude had heard it, they followed him a foote out of the cities.

14 And Jeſus went forth and ſawe a great multitude, and was mooued with compaſſion toward them, and he healed their ſicke.

15 ¶ And when euen was come, *his diſciples came to him, ſaying, This is a deſert place, and the houre is alreadie paſt: let the multitude depart, that they may goe into the townes, and bye them vitailes.

16 But Jeſus ſayde to them, They haue no ᶠneede to go away: giue ye them to eate.

17 Then ſaid they vnto him, We haue here but fiue loaues, and two fiſhes.

18 And hee ſayde, Bring them hither to me.

19 And he commanded the multitude to ſit downe on the graſſe, and tooke the fiue loaues and the two fiſhes, and looked vp to heauen and bleſſed, and brake, and gaue the loaues to his diſciples, and the diſciples to the multitude.

20 And they did all eate, and were ſuffiſed, & they tooke vp of the fragments that remained, twelue baſkets full.

21 And they that had eaten, were about fiue thouſande men, beſide women and litle children.

22 ¶ And ſtraight way Jeſus ᵍcompelled his diſciples to enter into a ſhippe, and to go ouer before him, while he ſent the multitude away.

23 And aſſoone as he had ſent ẏ multitude away, hee went vp into a mountaine alone to pray: *and when the euening was come he was there alone.

24 And the ſhippe was nowe in the middes of the ſea, and was toſſed with waues: for it was a contrarie winde.

25 And in the ʰ fourth watch of the night,

Mar. 6.14. Luke 9.7.

a He ſpake after the common opinion, for they thought that the ſoules of them that were departed, entred into an other body.

b To [illegible] him [illegible] get him [illegible] authoritie.

Mar. 6.17. Luke 3.19.

Leu. 18.16.

Chap. 21.26.

c Mark, becauſe [illegible] also two ſuch horrible inceſt, as alſo that he had taken her by force from his brother.

[illegible] 6.26.

d The promes was [illegible] but yet it was more vile to be obſtinate in the ſame, that he might ſeeme conſtant.

Or, barkes.

Mar. 6.32. Luke 9.10.

e To the intent that his diſciples nowe after their ambaſſage might ſomewhat reſt them, or els that he might inſtruct them to greater enterpriſes.

Mark. 6.35. Luke 9.12. John 6.5.

f Chriſt leaueth them not deſtitute of bodily nouriſhment, which ſeeke the foode of the ſoule.

Or, prayed and gaue thankes to God.

g The diſciples were loth to depart from Chriſt, but yet they ſhewed their obedience.

Mar. 6.46, 47. John 6.16, 17, 18.

h The night was deuided into foure watches, whereof euery one conteined three houres.

night Jeſus went vnto them, walking on the ſea.

26 And when his diſciples ſawe him walking on the ſea, they were troubled, ſaying, It is a ſpirit, & cried out for feare.

27 But ſtraightway Jeſus ſpake vnto them ſaying, Be of good comfort. It is I: be not afraide.

i The preſence of Chriſt maketh vs bolde.

28 Then Peter anſwered him, and ſaide, Maſter, if it be thou, [k] bid me come vnto thee on the water.

k His zeale was great but he did not ſufficiently conſider the meaſure of his faith.

29 And he ſaid, Come. And when Peter was come downe out of the ſhippe, he walked on the water, to go to Jeſus.

30 But when he ſaw a mightie winde, hee was afraide: and as hee began to ſinke, he cryed ſaying, Maſter, ſaue me.

l His enterpriſe was too great & therefore he muſt nedes fallen in danger, when his faith failed.

31 So immediatly Jeſus ſtretched forth his hand, and caught him, and ſaid to him, O thou of litle faith, wherefore diddeſt thou doubt?

m Chriſt correcteth his fault, and alſo giueth remedie both at once.

32 And aſſoone as they were come into the ſhippe, the winde ceaſed.

33 Then they that were in the ſhippe, came and worſhipped him, ſaying, Of a trueth thou art the Sonne of God.

34 ¶ *And whẽ they were come ouer, they came into the land of Genneſaret.

Mark 6,53.

35 And when the men of that place knewe him, they ſent out into all that countrie round about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touch the hemme of his garment only: and as many as touched it, were made whole.

n It ſeemeth they were led with a certaine ſuperſtition, not vnderſtanding our Sauiour would not quench the ſmoking flaxe, and therefore did beare with theſe ſmall beginnings.

CHAP. XV.

3 Chriſt excuſeth his diſciples, and rebuketh the Scribes, and Phariſes, for tranſgreſſing Gods commaundement by their owne traditions. 13 The plant that ſhalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaanes daughter. 26 The bread of the children. 30 He healeth the ſicke. 36 And feedeth foure thouſand men, beſide women and children.

Then came to Jeſus yͤ Scribes and Phariſes which were of Jeruſalem, ſaying,

Mar. 7,1.5.

2 *Why doe thy diſciples tranſgreſſe the tradition of the Elders? for they waſh not their handes when they eate bread.

a They are more rigorous to obſerue their owne traditions then Gods commandement.

3 But hee anſwered and ſaide vnto them, Why do ye alſo tranſgreſſe yͤ commandement of God by your tradition?

Exod. 20,12. deu. 5,16. ephe. 6,2. Exod. 21,17. leui. 20,9. prou. 20,20.

4 *For God hath commaunded, ſaying, Honour thy father and mother: *and hee that curſeth father or mother, let him die the death.

b The Scribes diſpenſed with them yͤ did not their dueties to their owne parents, ſo yͤ they would recompence yͤ ſame to their profite by their offrings.

5 But ye ſay, Whoſoeuer ſhall ſay to father or mother, By the gift that is offred by me, thou mayſt haue profite,

6 Though he honour not his father, or his mother, ſhalbe free: thus haue ye made the commaundement of God of no authoritie by your tradition.

7 O hypocrites, Eſaias propheſied well of you ſaying,

8 *This people draweth neere vnto mee with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

Iſa. 29,13.

9 But in vaine they worſhip me, teaching for doctrines, mens precepts.

c God wil not be honoured according to mans fantaſie, but deteſteth al good intentions, which are not grounded on his word.

10 *Then he called the multitude vnto him, and ſaide to them, Heare and vnderſtand.

Mar. 7,14,15.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his diſciples, and ſaid vnto him, Perceiueſt thou not, that the Phariſes are offended in hearing [this] ſaying?

13 But he anſwered and ſaid, *[d] Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.

Iohn 15,2.

d All they which are not grafted in Ieſus Chriſt by free adoption, and whoſe doctrine is not eſtabliſhed in Gods word.

14 Let them alone: they be yͤ *[e] blinde leaders of the blinde: & if the blinde lead the blinde, both ſhall fall into the ditche.

e They are not worthie to be taught.

Luk. 6,39.

15 ¶ *Then anſwered Peter, & ſaide to him, Declare vnto vs this parable.

Mar. 7,17.

16 Then ſaid Jeſus, Are ye yet without vnderſtanding?

17 Perceiue ye not yet, that whatſoeuer entreth into the mouth, goeth into the bellie, & is caſt out into the draught?

18 But thoſe things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart *come euill [f] thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlanders.

Gen. 6,5. and 8,21.

f All wicked procedeth of the corruption of the heart.

20 Theſe are the things, which defile the man: but to eate with vnwaſhen handes, defileth not the man.

21 *And Jeſus went thence, & departed into the coaſts of Tyrus and Sidon.

Mar. 7,24.

22 And behold, a woman a Canaanite came out of the ſame coaſtes, and cryed, ſaying vnto him, Haue mercie on me, O Lord, the Sonne of Dauid: my daughter is miſerably vexed with a deuill.

23 But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, [g] Sende her away, for ſhe cryeth after vs.

g The diſciples were offended at her importunitie.

24 But he anſwered, and ſaid, I am not ſent, but vnto the *loſt ſheepe of the houſe of Iſrael.

Chap. 10,6.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, helpe me.

26 And he anſwered, and ſaide, It is not good to take the childrens bread, and to caſt it to [h] whelpes.

27 But ſhe ſaid, Trueth, Lord: yet in deede the whelpes eate of the crommes, which fall from their maſters table.

[h] Chriſt calleth them dogges or whelpes, that are ſtraungers from the houſe of God.

28 Then Jeſus anſwered ⁊ ſaid vnto her, O woman, great is thy [i] faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

[i] Chriſt graunted her petition for her faith ſake, and not at the requeſt of his diſciples.

29 ¶ So Jeſus * went away from thence, and came neere vnto the ſea of Galile, and went vp into a mountaine and ſate downe there.

Mar. 7.31

30 And great multitudes came vnto him, * hauing with them, halte, blinde, dumme, maymed, and many other, and caſt them downe at Jeſus feete, and he healed them,

Eſa. 35.5.6

31 In ſo much that the multitude wondered, to ſee the dumme ſpeake, the maymed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 * Then Jeſus called his diſciples vnto him, and ſaid, I [k] haue compaſſion on this multitude, becauſe they haue continued with me alreadie three dayes, and haue nothing to eate: and I wil not let them depart faſting, leaſt they faint in the way.

Mark 8.1

[k] Chriſt can not forget thoſe that follow him.

33 And his diſciples ſaide vnto him, Whence ſhould we get ſo much bread in the wildernes, as ſhould ſuffice ſo great a multitude?

34 And Jeſus ſaide vnto them, How many loaues haue ye? And they ſaide, Seuen, and a fewe litle fiſhes.

35 Then he commaunded the multitude to ſit downe on the ground,

36 And tooke the ſeuen loaues, and the fiſhes, and gaue thankes, and brake | them, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſuffiſed: and they tooke vp of the fragmẽts that remained, ſeuen baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women and litle children.

39 Then Jeſus ſent away the multitude, and tooke ſhippe, and came into the partes of ‖ Magdala.

‖ Or, Magadan.

CHAP. XVI.

1 The Phariſees require a token. 6 Jeſus warneth his diſciples of the Phariſees doctrine. 16 The confeſſion of Peter. 19 The keyes of heauen. 24 The faithful muſt beare the croſſe. 25 To winne or loſe the life. 27 Chriſtes comming.

Then * came the [a] Phariſes and Sadduces, and did [b] tempt him, deſiring him to ſhewe them a ſigne from heauen.

Chap. 12.38. Mark 8.11. Luke 12.54.

[a] Although they did not agree in doctrine, yet they ioyned together to fight againſt the trueth.

[b] Men tempt God either by their incredulitie, or curioſitie.

2 But he anſwered, and ſaide vnto them, When it is euening, ye ſay, Faire weather: for the ſkie is red.

3 And in the morning ye ſay, To day | ſhalbe a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the face of the ſkie, and can ye not diſcerne the [c] ſignes of the times?

[c] Which apperteine to the heauenly and ſpirituall life.

4 * The wicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne be giuen it, but the [d] ſigne of the Prophet * Jonas: ſo he left them, and departed.

Chap. 12.39.

[d] Chriſt ſhall be to them as Jonas raiſed vp from death.

Jona. 1.17. and 2.1.

5 ¶ And whẽ his diſciples were come to the other ſide, they had * forgotten to take bread with them.

Mark. 8.14. Luke 12.1.

6 Then Jeſus ſaid vnto them, Take heede and beware of the leauen of the Phariſes and Sadduces.

7 And they ‖ thought in themſelues, ſaying, It is, becauſe we haue brought no bread.

‖ Or, reaſoned within themſelues.

8 But Jeſus [e] knowing it, ſaide vnto them, O ye of litle faith, why thinke you | thus in your ſelues, becauſe ye haue brought no bread?

[e] A token of Chriſtes diuinitie to know mens thoughtes.

9 Do ye not yet perceiue, neither remember the fiue loaues, when there were * fiue thouſande men, | and howe many baſkets tooke ye vp?

Chap. 14.17. John 6.9.

10 Neither the ſeuen loaues when there were * foure thouſand men, | and how many baſkets tooke ye vp?

Chap. 15.34.

11 Why perceiue ye not, that I ſaide not vnto you concerning breade, that ye ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtood they that he had not ſaide, that they ſhould beware of the leauen of bread, but of the [f] doctrine of the Phariſes and Sadduces.

[f] We may boldly by Chriſtes admonition reiect and condemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the worde of God.

13 ¶ * Nowe when Jeſus came into the coaſtes of Ceſarea Philippi, he aſked his diſciples, ſaying, Whome do men ſay that I, the Sonne of man am?

14 And they ſaid, Some ſay, John Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

Marke 8.27. Luke 9.18.

15 He ſaid vnto them, But whom ſay ye that I am?

16 Then Simõ Peter anſwered, and ſaide, * Thou art the Chriſt, the Sonne of the liuing God.

John 6.69.

17 And Jeſus anſwered, and ſaid to him, Bleſſed art thou, Simon, the ſonne

of Jonas: for [g] fleſh and blood hath not reueiled it vnto thee, but my father which is in heauen.

18 And I ſay alſo vnto thee, that thou art *Peter, and vpon [h] this rocke, I wil build my Church. and the [i] gates of hell ſhall not ouercome it.

19 [k] And I *will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt [l] bind vpō earth, ſhall be bound in heauen: and whatſoeuer thou ſhalt loose on earth, ſhall be looſed in heauen.

20 Then hee charged his diſciples, that they ſhoulde [m] tell no man that hee was Jeſus the Chriſt.

21 ¶ [n] From that time foorth Jeſus began to ſhew vnto his diſciples, that he muſt go vnto Jeruſalem, and ſuffer many things of the Elders, and of the high Prieſts and Scribes, and be ſlaine, and riſe againe the third day.

22 Then Peter tooke him aſide, and began to rebuke him, ſaying, Maſter, pitie thy ſelfe: this ſhall not be vnto thee.

23 Then hee turned backe, and ſayde vnto Peter, Get thee behinde me, [o] Satan: thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men.

24 Jeſus then ſaide to his diſciples, *If any man will followe me, let him forſake himſelfe, and take vp his croſſe, and followe me.

25 For *Whoſoeuer will [p] ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, ſhall finde it.

26 *For what ſhall it profite a man, though he ſhould winne ẏ whole world, if he loſe his owne ſoule? or what ſhall a man giue for recompence of his ſoule?

27 For the Sonne of man ſhall come in the glory of his Father with his Angels, and *then ſhall he giue to euery man according to his deedes.

28 *Verely I ſay vnto you, there be ſome of them ẏ ſtand here, which ſhall not taſte of death, [q] till they haue ſeene ẏ Sonne of man come in his kingdome.

[g] The meanes [illegible] that is in man.
Iohn 1.42.
[h] Vpon that faith whereby thou haſt confeſſed and acknowledged me for the ground vpon [illegible] ſhall be built.
[i] The power of Satan which ſhall be [illegible] craft and malice.
[k] The preaching of the Goſpel openeth the gates of heauen with the worde of God [illegible] so that where [illegible] is not purely taught there is neither keyes, nor authoritie.
Iohn 20.23.
[l] Condemne by Gods worde.
[m] (Or [illegible]) Becauſe he would yet inſtruct them, & not preuent his time.
[n] He woulde plucke out of their heartes that falſe opinion which they had of his temporall kingdome.
[o] Which word ſignifieth an aduerſarie, who reſiſteth the will of God either of malice, as did Iudas, or of raſhnes and arrogancie, as Peter did.
Chap.10.38. mark 8.34. luke 9.23. & 14.27.
Chap.10.39. mar. 8.35. luke 9.24. & 17.33.
[p] That is, whoſoeuer thinketh to ſaue himſelfe by forſaking Jeſus Chriſt. Mar. 8.36. luk. 9.25. [illegible] Mar. 9.1. luke 9.27. [q] This was fulfilled in his reſurrection, which was as an entrie into his kingdome and was alſo confirmed by ſending the holy Ghoſt, whereby hee wrought ſo great and ſtrange miracles.

CHAP. XVII.

1 The transfiguration of Chriſt upon the mountaine of Thabor. 5 Chriſt ought to be heard. 11, 12 Of Elias and John Baptiſt. 15 Hee healeth the lunatike. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt telleth them before of his paſſion. 27 He payeth tribute.

AND *after ſixe daies, Jeſus tooke Peter, & James, and John his brother, & brought them vp into an high mountaine apart,

2 And was [a] transfigured before thē: and his face did ſhine as the Sunne and his clothes were as white as the light.

3 And beholde there appeared vnto them Moſes, and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Jeſus, Maſter, it is [b] good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, & one for Moſes, and one for Elias.

5 While hee yet ſpake, beholde, a bright cloude ſhadowed them: and beholde, there came a voyce out of the cloude, ſaying, *This is my beloued Sonne, in whom I am well pleaſed: [c] heare him.

6 And when the diſciples heard that, they [d] fell on their faces, and were ſore afrayde.

7 Then Jeſus came and touched them, and ſayde, Aryſe, and be not afrayde.

8 And when they lifted vp their eyes, they ſawe no man, ſaue Jeſus onely.

9 ¶ And as they came downe from the mountaine, Jeſus charged them, ſaying, Shewe the viſion to no man, vntill the Sonne of man riſe againe from the dead.

10 *And his diſciples aſked him, ſaying, Why then ſay the Scribes that [e] Elias muſt firſt come?

11 And Jeſus anſwered, and ſaid vnto them, Certainely Elias muſt firſt come, and reſtore all things.

12 But I ſay vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatſoeuer they would: likewiſe ſhall alſo ẏ Sonne of man ſuffer of them.

13 Then the diſciples perceiued that he ſpake vnto them of John Baptiſt.

14 ¶ *And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

15 And ſaid, Maſter, haue pitie on my ſonne: for he is lunatike, and is ſore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy diſciples, and they could not heale him.

17 Then Jeſus anſwered, and ſaid, [f] O generation faithles, and crooked, howe long

Mar. 9.2. luke 9.28. [illegible], the ſixt day after.
[a] Chriſt ſhewed them his glorie, that they might not thinke he ſuffered through infirmitie, but that he offred vp himſelfe willinglie to die.
[b] By theſe two witneſſes are repreſented the lawe and the Prophetes, which leade vs to Chriſt.
After Moſes and Elias departure, Peter ſeeming [illegible] that worldl[illegible] ſpeaketh as a man of Grace, [illegible] to haue longed [illegible] earthly houſes, which were receiued in glory.
Chap.3.17. 2.pet.1.17.
[c] We are referred to God by Chriſt onely.
[d] [illegible]
[e] [illegible] dipped Chriſt.
[f] [illegible] would not haue beleeued them before that Chriſt [illegible]
Mar. 9.11. [illegible] malac. 4.5.
Mar. 9.14. 17. luke 9.38.
[g] He ſpeaketh chiefly to the Scribes who began to brag, as if they had gotten the victorie ouer [illegible]

long nowe shall I be with you? howe long nowe shall I suffer you? bring him hither to me.

18 And Jesus rebuked the deuil, and he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Jesus apart, and saide, Why could not we cast him out?

20 And Jesus saide vnto them, Because of your vnbeliefe: for * verely I say vnto you, if ye haue faith as much as is a graine of mustard seede ye shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.

21 Howbeit this kinde goeth not out, but by prayer and fasting.

22 ¶ And as they * abode in Galile, Jesus saide vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shall kill him, but ŷ third day shall he rise againe: and they were verie sorie.

24 ¶ And when they were come to Capernaum, they that receiued [l] polle money, came to Peter, and saide, Doeth not your Master pay tribute?

25 He saide, Yes. And when hee was come into the house, Jesus preuented him, saying, What thinkest thou Simon? of whom do the kings of the earth take tribute or polle money? of their children, or of strangers?

26 Peter saide vnto him, Of strangers. Then said Jesus vnto him, Then are the children free.

27 Neuertheles, lest we shoulde [m] offende them, goe to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmelesse, 6 To auoyde occasions of euill. 10 Not to contemne the litle ones. 11 Who Christ came [illegible] 15 Of brotherly correction. 17 Of the [illegible] of the Church. 19 The commendation of prayer and [illegible] 21 Of [illegible] other [illegible] forgiuenesse.

The * same time the disciples came vnto Jesus, saying, [a] Who is the greatest in the kingdome of heauen?

2 And Jesus called a litle childe vnto him, and set him in the middes of them,

3 And sayde, Verely I say vnto you, except ye be * conuerted, and become as litle [b] children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.

5 [c] And whosoeuer shall receiue such a litle childe in my name, receiueth me.

6 * But whosoeuer shall offende one of these litle ones which beleeue in me, it were better for him, that a [d] milstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 [e] Wo be vnto the worlde because of offences: for it must needes be that offences shall come, but wo be to that man, by whom the offence commeth.

8 * Wherefore, if thine hande or thy foote cause thee to offende, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two feete, to be cast into euerlasting fire.

9 And if thine eie cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

10 [f] See that ye despise not one of these litle ones: for I say vnto you, ŷ in heauen their * [g] Angels alwayes behold the face of my Father which is in heauen.

11 For * the sonne of man is come to [h] saue that which was lost.

12 How thinke ye? * If a man haue an hundreth sheepe, & one of them be gone astray, doeth hee not leaue nintie and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.

15 ¶ * Moreouer, if thy brother trespasse against thee, go, and [i] tell him his faute betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery worde may be confirmed.

17 And if hee will not vouchsafe to

heare

Luke 17.6

[i] By this maner of speache is signified, that [illegible] that shoulde seeme vnpossible.

[k] The best remedie to fight [illegible] is faith, prayer, [illegible] fast[illegible] helpe to the same.

‖ Or, were conuersant, or, remained in Galile.

Chap.20.17. mar.9.31. luke 9.44. [illegible]

[l] The Greeke worde is [illegible] which was of value about [illegible] pence of our money, and the Israelites payed it once [illegible] the law [illegible] [illegible]

[m] [illegible]

[n] [illegible] and is [illegible] greatest of old sterling.

Mar.9.34. luke 9.46.

[a] They striue for the rewarde [illegible] [illegible] and reuerenced one an other, they were ambitious and desyrers of their brethren.

Chap.19.14. [illegible] 14.20.

[b] Not in lacke of discretion, but that they be not vaine glorious, seking to aduance them selues to worship in [illegible].

[c] He calleth them litle children nowe, which humble them selues to the [illegible] of his protection.

Mar.9.42. luke 17.1.2.

[d] The worde signifieth a great milstone which an asse turneth, and is spoken in respect of that which is turned with mans hand, which is lesse.

[e] Christ warneth his to take heede, that they shrinke not backe from him for any euill example or offence that man can giue.

Chap.5.30. mar.9.43.

[f] Christ toucheth the cause of this offence, which is pride and disdaine of our inferiours.

Psal.34.7.

[g] Seeing God hath commanded his Angels to take the charge of his children, we may be assured that if they despise them God will reuenge their cause.

Luke 19.10.

[h] We may not lose by our offence that which God hath so dearely bought.

Luke 15.4.

Leuit.19.17. eccles.19.13. luke 17.3. iam.5.19.

[i] Wherewith thou mayest be offended: hee speaketh of secrete or particular sinnes, and not of open or knowen to others.

‖ Or, reproue him. Deut.19.15. iohn 8,17. hebr 10.28. 2 cor 13.1.

heare them tell it vnto the [k] Church: and if he refuſe to heare the Church alſo, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I ſay vnto you, *whatſoeuer ye binde on earth, ſhall be bound in heauen: and *whatſoeuer ye looſe on earth, ſhall be looſed in heauen.

19 Againe, Verely I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſinne againſt me, & I ſhall forgiue him? *vnto ſeuen times?

22 Ieſus ſayd vnto him, I ſay not to thee, vnto ſeuen times, but vnto [m] ſeuentie times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his ſeruants.

24 And when hee had begun to recken, one was brought vnto him, which ought him ten thouſand [n] talents.

25 And becauſe hee had nothing to pay, his maſter commanded him to be ſolde, and his wife, and his children, and all that he had, and the dette to be payed.

26 The ſeruant therefore fell downe, and beſought him, ſaying, Maſter, appeace thine anger toward me, and I wil pay thee all.

27 Then that ſeruants maſter had compaſſion, and looſed him, and forgaue him the dette.

28 But when the ſeruant was departed, he found one of his felowes, which ought him an hundreth [o] pence, and hee layde hands on him, & tooke him by the throte, ſaying, Pay me that thou oweſt.

29 Then his fellow fell downe at his feete, and beſought him, ſaying, Appeace thine anger towards me, and I will pay thee all.

30 Yet hee woulde not, but went and caſt him into priſon, till he ſhoulde pay the dette.

31 And when his other felowes ſaw what was done, they were very ſorye, and came, and declared vnto their maſter all that was done.

32 Then his maſter called him, and ſaide to him, O euill ſeruant, I forgaue thee al þ dette, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his maſter was wroth, and deliuered him to the taylers, till he ſhoulde pay all that was due to him.

35 So likewiſe ſhall mine heauenly Father doe vnto you, except ye forgiue [p] from your heartes, eche one to his brother their treſpaſſes.

CHAP. XIX.

3 Chriſt ſheweth for what cauſe a woman may be diuorced. 11 Continence is a gift of God. 14 Hee receiueth litle children. 16 To obteine life euerlaſting. 24 The rich men can ſcarce be ſaued. 28 He promiſeth them which haue left all to follow him life euerlaſting.

AND *it came to paſſe, that when Ieſus had finiſhed thoſe ſayings, hee departed from Galile, and came into the coaſtes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawful for a man to put away his wife for euery | faute?

4 And he anſwered and ſayde vnto them, Haue ye not read, *that he which made [them] at the beginning, made them male and female,

5 And ſayde, *For this cauſe, ſhall a man leaue father & mother, and cleaue vnto his wife, and they [a] twaine ſhall be one fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath coupled together.

7 They ſayde to him, Why did then *Moſes commande to giue a bill of diuorcement, and to put her away?

8 He ſaid vnto them, Moſes, becauſe of the [b] hardnes of your heart, ſuffered you to put away your wiues: but [c] from the beginning it was not ſo.

9 I ſay therfore vnto you, *that whoſoeuer ſhall put away his wife, except it be [d] for whoredome, and marry another, committeth adulterie: and whoſoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then ſayde his diſciples to him, If the matter be ſo betweene man and wife, it is not good to marrie.

11 But he ſayde vnto them, All men cannot receiue this thing, ſaue they to whom it is giuen.

12 For there are [e] ſome [f] chaſte, which were

[k] He meaneth according to the order that was among the Iewes, who in their councils of ancient and elders, [illegible] to reforme maners and execute [illegible] [illegible] The Apoſtles erected the [illegible], which had appointed [illegible] to this charge.

[illegible] 14.

[l] In the 16. Chap. [illegible] the miniſtrie of doctrine and here [illegible] eccleſiaſtical diſcipline which dependeth of the doctrine.

* Iohn [illegible]

[m] We muſt be continually ready to forgiue and to be forgiuen.

Luk. 17.4.

[n] A common talent was valued at three score pound: ſome alſo were greater and ſome leſſe.

[o] Which amounteth of our money to the ſumme of 25. ſhillings, or very neere and was nothing in reſpect of the former which his maſter forgaue him.

[p] God eſteemeth onely the heart and affection.

| Or, cauſe.

Gen. 1.27.

Gen. 2.24.

[illegible] 16.

[illegible] 21.

[a] They that were two, are made now as one perſon.

Deut. 24.1.

[b] It was to auoide the crueltie that men would haue vſed toward their wiues, if they had bene forced to retaine them [illegible]

[c] [illegible] at the beginning, and by Gods [illegible]

[illegible] 11.

[illegible] 18.

[illegible] 11.

[d] For this band cannot be broken at mans pleaſure.

[e] Some by nature are vnable to marrie, and ſome by arte.

[f] The worde ſignifieth geldings, and they were ſo made, becauſe they [illegible] keepe the [illegible] of [illegible] men to [illegible] were alwayes chaſte.

were ſo borne of [their] mothers bellie: and there be ſome chaſte, which be made chaſte by men: and there be ſome chaſte, [g] which haue made themſelues chaſte for the kingdome of heauen. He [h] that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, that he ſhould put his hands on them, and pray: and the diſciples rebuked them.

14 But Jeſus ſaide, Suffer the litle children, and forbid them not to come to me: for of ſuch is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ *And beholde one came, and ſaid vnto him, Good Maſter, What good thing ſhall I do, that I may haue eternall life?

17 And he ſaide vnto him, [i] Why calleſt thou me good? there is none good but one, euen God: but if thou wilt enter into life, [k] keepe the commandements.

18 He ſaid to him, Which? And Jeſus [illegible] * Theſe, Thou ſhalt not kil: Thou [illegible]mmit adulterie: Thou ſhalt not [illegible] you ſhalt not beare falſe witneſſe.

19 Honour thy father and mother: and thou ſhalt loue thy neighbour as thy ſelfe.

20 * The yong man ſai[illegible], I haue obſerued all theſe things [illegible]om my youth: What lacke I yet?

21 Jeſus ſaid vnto him, If thou wilt be perfite, go, [m] ſell that thou haſt, and giue it to the poore, and thou ſhalt haue treaſure in heauen, and come and followe me.

22 And when the yong man heard that ſaying he went away ſorowful: for he had great poſſeſſions.

23 Then Jeſus ſaide vnto his diſciples Verely I ſay vnto you, that a rich man ſhall hardly enter into ẏ kingdome of heauen.

24 And againe I ſay vnto you, It is eaſier for a camel to go through the eye of a needle then for a riche man to enter into the kingdome of God.

25 And when his diſciples heard it, they were exceedingly amaſed, ſaying, Who then can be ſaued?

26 And Jeſus beheld them, and ſaide vnto them With men this is vnpoſſible, but with God all things are poſſible.

27 ¶ * Then anſwered Peter, and ſaid to him, Beholde, we haue forſaken all, and followed thee: what ſhall wee haue?

28 And Jeſus ſaid vnto them, Verely I ſay to you, that when the Sonne of man ſhall ſit in the throne of his maieſtie, ye which followed me [p] in the regeneration, * ſhall ſit alſo vpon twelue thrones, and iudge the twelue tribes of Iſrael.

29 And whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife or children, or lands, for my Names ſake, he ſhal receiue an [q] hūdreth fold more, and ſhall inherite euerlaſting life.

30 * But many that are firſt, ſhall be laſt, and the laſt ſhalbe firſt.

g Which haue [illegible] con[illegible] [illegible] to ſerue God with more free[illegible]

i This gift is not common for all men but is be[illegible] [illegible] [illegible] there are men [illegible] able [illegible] mariage.

Chap. [illegible] 3. [illegible] 10. [illegible]

k As [illegible] nothing as Chriſt his manhode, he tea[illegible] to [illegible] that [illegible] tine might better take place.

l He ſpake this that hee might learne to knowe himſelfe.

Exod. 20.13. deut. 5.17 rom. 13.9. Mar. 10.20.

l He boaſteth [illegible] becauſe as yet he knew not [illegible] m Chriſt here [illegible] hypocriſie, [illegible] cauſed him to feele his owne weakenes, not [illegible] all commandements [illegible] the like.

n That [illegible] men haue by riches.

[Or, cable rope.

o Who can haue [illegible] [illegible]

Mar. [illegible] 28. [illegible]

p In this worke whereby the worlde is chaunged, renued and regenerate: for to ioyne this worde with the ſentence folowing, and ſo take regeneration for the day of iudgement when the elect ſhal in ſoule and body enioye their inheritance, to the ende that they might knowe that it is not ſufficient to haue begun once.

Luke 22.30.

q The ioy of conſcience which Gods children feele euē in their afflictiōs, is a 1000 fold more worth then al worldly treaſures. Chap. 20.16 mar. 10.31. luk. 13.30.

CHAP. XX.

1 Chriſt teacheth by a ſimilitude, that God is detter vnto no man, and howe he alway calleth men to his labour. 18 He admoniſheth them of his paſſion. 20 He teacheth his to flee ambition. 28 Chriſt payeth our ranſome. 30 Hee giueth two blind men their ſight.

FOr the kingdome of heauen is like vnto a certaine houſeholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a [a] penie a day, and ſent them into his vineyard.

3 And he went out about the [b] thirde houre, and ſawe other ſtanding idle in the market place,

4 And ſaid vnto them, Go ye alſo into [my] vineyarde, and whatſoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the ſixt and ninth houre, and did likewiſe.

6 And hee went about the eleuenth houre, & found other ſtanding idle, and ſaid vnto them, Why ſtand ye here all the day idle?

7 They ſaide vnto him, Becauſe no man hath hired vs. He ſaid to them, Go ye alſo into [my] vineyard, and whatſoeuer is right that ſhall ye receiue.

8 ¶ And when euen was come, the Maſter of the vineyard ſaid vnto his ſteward, Call ẏ labourers, and giue them their hire, beginning at the laſt, till [thou come] to the firſt.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penny.

10 Nowe when the firſt came, they

a Which was called denarius, and was of value about foure pence halfe penie of olde money, & was commonly a workemans hire.

b They deuided the day into twelue houres, ſo that the third was the fourth part of the day, ſixe of the clocke was noone, nine was three of the clocke after dinner, & the eleuenth houre was an houre before the ſunne ſet.

ſuppoſed that they ſhould receiue more, but they likewiſe receiued euery man a penny.

11 And when they had receiued it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he anſwered one of them, ſaying, ‖Friend, I doe thee no wrong: diddeſt thou not agree with me for a penny?

‖Or, fellowe.

14 Take that which is thine owne, and go thy way: I will giue vnto this laſt, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye [c]euill becauſe I am good?

c Or, enuious, becauſe of my liberalitie?

16 *So [d]the laſt ſhall bee firſt, and the firſt laſt: *for many are called, but fewe choſen.

Deut.15.9. Chap.19.30. mark.10.31. luke 13.30.

d Therefore euery man in his vocation, as he is called firſt, ought to go forward, & encourage others, ſeeing the hire is indifferent for al.

17 And *Ieſus went vp to Ieruſalem, and tooke the twelue diſciples apart in the way, and ſayd vnto them,

Chap.22.14. Mark.10.32. luke 18.31. Iohn.18.32.

18 Beholde, we go vp to Ieruſalem, and the Sonne of man ſhalbe deliuered vnto the chiefe Prieſtes, and vnto the Scribes, and they ſhall condemne him to death,

19 And *ſhall deliuer him to the Gentiles, to mocke, and to ſcourge, and to crucifie him: but the third day he ſhall riſe againe.

20 *Then came to him the mother of Zebedeus children with her ſonnes, worſhipping him, and deſiring a certaine thing of him.

Mark.10.35.

21 And he ſayd vnto her, What wouldeſt thou? She ſaid to him, Graunt that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Ieſus anſwered and ſayd, Ye know not what ye aſke. Are ye able to drinke of the [e]cup, that I ſhall drinke of, and to be baptized with the baptiſme that I ſhall be baptized with? They ſayd to him, We are able.

e He ſetteth the croſſe before their eyes to drawe them from ambition, calling it a cup to ſignifie the meaſure of the afflictions, which God hath ordeined for euery man, the which thing alſo he calleth baptiſme.

23 And he ſayd vnto them, Ye ſhal drinke in deede of my cup, and ſhall be baptized with the baptiſme that I am baptized with, but to ſit at my right hand, and at my left hand, is [f]not mine to giue: but it ſhall be giuen to them for whom it is prepared of my Father.

f God my father hath not giuē me charge to beſtowe offices of honour here, but to be an example of humilitie vnto all.

24 *And when the other ten heard this, they diſdained at the two brethren.

Mark.10.41. luk.22.25.

25 Therefore Ieſus called them vnto him, and ſayde, Ye know that the lordes of the Gentiles haue domination ouer them, and they that are great, exerciſe authoritie ouer them.

26 But it ſhall not be ſo among you: but whoſoeuer wil be great among you, let him be your ſeruant.

27 And whoſoeuer will be chiefe among you, let him be your ſeruant,

28 *Euen as the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

Philip.2.7.

29 ¶ *And as they departed from Iericho, a great multitude followed him.

Mark.10.46. luke 18.35.

30 And beholde, two blinde men, ſitting by the way ſide, when they heard that Ieſus paſſed by, cryed ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, becauſe they ſhould holde their peace: but they cried the more, ſaying O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Ieſus ſtoode ſtill, and called them, and ſayd, What will ye that I ſhould doe to you?

33 They ſayd to him, Lord, that our eyes may be opened.

34 And Ieſus moued with compaſſion touched their eyes, and immediatly their eyes receiued ſight, and they followed him.

CHAP. XXI.

7 Chriſt rideth into Ieruſalem on an aſſe. 12 The byers and ſellers are chaſed out of the Temple. 15 The children wiſh proſperitie vnto Chriſt. 19 The fig tree withereth. 22 Faith requiſite in prayer. 25 Iohns baptiſme. 28 The two ſonnes. 33 The parable of the huſbandmen. 42 The corner ſtone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND *when they drewe neere to Ieruſalem, & were come to Bethphage vnto ỷ mount of the Oliues, then ſent Ieſus two diſciples,

Mark.11.1. luke 19.29.

2 Saying to them, Go into the towne that is ouer againſt you, and anon ye ſhall finde an [a]aſſe bound, and a colte with her: looſe them, and bring them vnto me.

a By theſe contemptible things Chriſt would ſet forth the ſtate and condition of his kingdome which is farre contrary to the pompe and glorie of the world.

3 And if any man ſay ought vnto you, ſay ye, that the Lorde hath neede of them, and ſtraight way hee will let them goe.

4 All this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying,

5 ¶ *Tell ye the [b]daughter of Sion, Beholde, thy King commeth vnto thee, meeke and ſitting vpon an aſſe, and a [c]colt,

Iſa.62.11. zach.9.9. iohn 12.15.

b That is, the citie Sion, or Ieruſalem.

colt, the fole of an aſſe vſed to the yoke.

6 So the diſciples went, and did as Ieſus had commanded them,

7 And brought the aſſe and the colte, and put on them their clothes, and ſet him thereon.

8 And a great multitude ſpred their garments in the way: and other cut downe branches from the trees, and ſtrawed them in the way.

9 Moreouer the people that went before, and they alſo that followed, cryed, ſaying, Hoſanna the ſonne of Dauid: bleſſed be he that commeth in ȳ Name of the Lord, Hoſanna thou which art in the [f] higheſt heauens.

10 *And when he was come into Ieruſalem, all the citie was moued, ſaying, Who is this?

11 And the people ſaid, This is Ieſus the Prophet of Nazaret in Galile.

12 ¶ And Ieſus went into the Temple of God, ⁊ caſt out all them that ſolde and bought in the [g] Temple, and ouerthrewe the tables of ȳ money changers, and the ſeates of them that ſolde doues,

13 And ſayde to them, It is written, *Mine houſe ſhall be called the houſe of prayer: but *ye haue made it a denne of theeues.

14 Then the blinde, ⁊ the halt came to him in the Temple, and he healed them.

15 But when the *chiefe Prieſts and Scribes ſawe the marueils that he did, and the children crying in the Temple, and ſaying, Hoſanna the Sonne of Dauid, they diſdained,

16 And ſayd vnto him, Heareſt thou what theſe ſay? And Ieſus ſayde vnto them, Yea: read ye neuer, *By ȳ mouth of babes and ſucklings thou haſt [k] made perfite the prayſe?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

19 And ſeeing a fig tree in the way, he came to it, and found nothing thereon, but leaues onely, and ſayd to it, Neuer frute growe on thee hence forwardes. And anon the fig tree withered.

20 And when his diſciples ſawe it, they marueiled, ſaying, Howe ſoone is the fig tree withered!

21 And Ieſus anſwered and ſayd vnto them, *Verely I ſay vnto you, if ye haue faith and doute not, ye ſhall not onely doe that, which I haue done to the fig tree, but alſo if ye ſay vnto this mountaine, [l] Take thy ſelfe away, and caſt thy ſelfe into the ſea, it ſhall be done.

22 *And whatſoeuer ye ſhall aſke in prayer, if ye beleeue, ye ſhall receiue it.

23 ¶ *And when he was come into the Temple, the chiefe Prieſts, and the Elders of the people came vnto him, as he was teaching, and ſayd By what authoritie doeſt thou theſe thinges? and who gaue thee this authoritie.

24 Then Ieſus anſwered and ſayd vnto them, I alſo will aſke you of a certaine thing, which if ye tell me, I likewiſe will tell you by what authoritie I doe theſe things.

25 The baptiſme of Iohn whence was it? from ‖heauen, or of men? Then they reaſoned among themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay vnto vs, Why did ye not then beleeue him?

26 And if we ſay, Of men, we [m] feare the people: *for all holde Iohn as a Prophet.

27 Then they anſwered Ieſus, and ſayd We can not tell. And he ſayd vnto them, Neither tell I you by what authoritie I doe theſe things.

28 ¶ But what thinke ye? A certaine man had two ſonnes, and came to the elder, ⁊ ſayd, Sonne, go, and worke to day in my vineyarde.

29 But he anſwered, and ſayd, I will not: yet afterward he repented himſelfe, and went.

30 Then came he to the ſecond, and ſayd likewiſe. And he anſwered, ⁊ ſayd, I will, ſir: yet he went not.

31 Whether of them twain did the wil of the father? They ſaid vnto him, The firſt. Ieſus ſayd vnto them, Verely I ſay vnto you that the [n] Publicanes and the harlots ſhall go before you into the kingdome of God.

32 For Iohn came vnto you in the [o] way of righteouſnes, and ye beleeued him not: but the Publicanes, ⁊ the harlots beleeued him, ⁊ ye, though ye ſawe it, were not moued with repentance afterward, that ye might beleeue him.

33 ¶ Heare another parable, There was a certaine houſholder, *which planted a [p] vineyarde, and [q] hedged it round about, and ‖made a winepreſſe therein, and built a towre, and let it out to huſbandmen, ⁊ went into a ſtrange countrey.

34 And when the time of the frute drewe

[illegible] taken for one [illegible] the damme went by.

e Which is to [illegible] Hebr. [illegible] good [illegible] to the Pſalm.

f For God which is in heauen must [illegible]

Mar. 11. 11. luke 19. 45. iohn 2. 13.

g In the porch or entrie into the Temple.

Iſa. 56. 7.

h Under the pretence of religion hypocrites ſeke their owne gaine [illegible] Gods true worſhip.

Iere. 7. 11. [illegible] 11. [illegible] 19. 46.

Mark 11. 18. luke 19. 47.

Pſal. 8. 2.

i If God [illegible] by babes, that can not as yet ſpeake, is it marueile, if they that can ſpeake, do [illegible]

[illegible]

Mar. 11. 13.

Chap. 17. 20.

l Which thing ſeemeth to be impoſſible.

Chap. 7. 7. iohn 15. 7. 1 iohn 3. 22.

Mark 11. 27. luk. 20. 1, 2.

‖Or, of God.

m The hypocrites feare men more the God, and maketh neuer [illegible] the trueth.

Chap. 14. 5. mark 6. 20.

n So farre it is impoſſible for them to repent and be ſaued, that ſtande in their owne conceit, that the greateſt ſinners that are, ſhall more ſoone come to repentance.

o God taught by Iohn the way of righteouſnes, whoſe life was vpright and perfect.

Iſa. 5. 1. iere. 2. 21. mar. 12. 1. luk. 20. 9.

p The vineyard is the people, whom he had elected.

q Uſed all meanes to preſerue it, and to make it fruitfull.

‖Or, digged.

drewe neere, hee ſent his ſeruants to [r] the huſbandmen to receiue the fruites thereof.

r Which were the Prieſtes and rulers.

35 And the huſbandmen tooke his [s] ſeruants and beat one, and killed another, and ſtoned another.

s The Prophets.

36 Againe he ſent other ſeruants, mo then the firſt: and they did the like vnto them.

37 But laſt of all he ſent vnto them his owne [t] ſonne, ſaying, They wil reuerence my ſonne.

t Jeſus Chriſt.

38 But when the huſbandmen ſawe the ſonne, they ſayd among themſelues, *This is the heire: come, let vs kill him, and let vs take his inheritance.

Chap.26.3,4. & 27.1. iohn 11.53.

39 So they tooke him, and caſt him out of the vineyarde, and ſlewe him.

40 When therefore the Lord of the vineyarde ſhall come, what will he doe to thoſe huſbandmen?

41 They ſayd vnto him, He will cruelly deſtroy thoſe wicked men, and will let out his vineyarde vnto other huſbandmen, which ſhall deliuer him the fruites in their ſeaſons.

42 Jeſus ſayd vnto them, Read ye neuer in the Scriptures, *The ſtone which the builders [u] refuſed, the ſame is made the [x] head of the corner? This was the Lords doing, and it is marueilous in our eyes.

Pſal.118.22. act.4.11. rom.9.33. 1.peter 2.7.

u As not meet or fit for their building.

x To faſten & ioyne the building together, and to vpholde the whole.

43 Therefore ſay I vnto you, the kingdome of God ſhall be taken from you, and ſhalbe giuen to a nation, which ſhall bring forth the fruites thereof.

44 *And whoſoeuer ſhal fall on this ſtone, he ſhall be broken: but on whomſoeuer it ſhall fall, it will grinde him to powder.

Iſa.8.14.

45 And when the chiefe Prieſts and Phariſes had heard his parables, they perceiued that he ſpake of them.

46 And they ſeeking to lay hands on him: feared the people, becauſe they tooke him as a Prophet.

CHAP. XXII.

1 The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 23 Of the reſurrection. 36 The Scribes queſtion. 44 Chriſtes diuinitie.

Then *Jeſus anſwered, and ſpake vnto them againe in parables, ſaying,

Luke 14.16. reue.19.9.

a Chriſt reproueth the Jewes of their ingratitude & obſtinate malice, in that they reiected the grace of God, which was ſo plentifully offred vnto them.

2 The kingdome of heauen is like vnto a certaine king which married his ſonne,

3 And [a] ſent forth his ſeruants, to call them that were bid to the wedding, but they would not come.

4 Againe hee ſent foorth other ſeruants, ſaying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

b God puniſheth extremely ſuch ingratitude.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandiſe.

c The ingratitude of men which are bid, can not cauſe Gods liberalitie and his holy meates to periſh: which he hath prepared for his.

6 And the remnant tooke his ſeruants, and intreated them ſharpely, and ſlewe them.

7 But when the King heard it, hee was wroth and ſent forth his warriers, and [b] deſtroyed thoſe murderers, and burnt vp their citie.

d In ye Church the hypocrites are mixed with the goodle.

8 Then ſaid he to his ſeruants, Truely the wedding is prepared: but they which were bidden, were not worthie.

e He had not a pure affection and vpright conſcience, which proceded of faith.

9 Goe ye therefore out into the hie wayes, & as many as ye finde, bid them to the marriage.

f Though God ſuffer for a time hypocrites in the Church, yet he knoweth howe to trie them, and fanne them out.

10 So thoſe ſeruants went out into the [c] hie wayes and gathered together all that euer they found, both [d] good and bad: ſo the wedding was furniſhed with gheſtes.

11 Then the King came in, to ſee the gheſtes, and ſawe there a man which had not on a [e] wedding garment.

Chap.8.12 & 13.42 & 25.30.

12 And he ſayd vnto him, Friend, howe [f] cameſt thou in hither, and haſt not on a wedding garment? And he was ſpeachleſſe.

Chap.20.16.

g By the outward and generall calling.

13 Then ſayde the King to the ſeruants, Binde him hand and foote: take him away, and caſt him into vtter darkneſſe: *there ſhall be weeping & gnaſhing of teeth.

Mar.12.13. luke 20.20.

14 *For many are [g] called, but fewe choſen.

h Theſe were certaine flatterers of the court, which euer mainteined that religion which king Herod beſt approued: and though they were enemies to the Phariſes, yet in this thing they conſpired, thinking to entangle Chriſt and ſo either to accuſe him of treaſon or to bring him into the hatred of all his people.

15 *Then went the Phariſes and tooke counſell howe they might tangle him in talke.

16 And they ſent vnto him their diſciples with the [h] Herodians, ſaying, Maſter, we knowe that thou art true, and teacheſt the way of God truely, neither careſt for any man: for thou conſidereſt not the perſon of men.

17 Tell vs therefore, howe thinkeſt thou? Is it lawfull to giue tribute vnto Ceſar, or not?

i [illegible] our [illegible] [illegible], as worthie a man be rich [illegible] money.

18 But Jeſus perceiued their wickednes, and ſayd, Why tempt ye me, ye hypocrites?

19 Shewe me the [i] tribute money. And they brought him a [l] peny.

l [illegible] halfe peny.

20 And he ſayd vnto them, Whoſe is

this image and ſuperſcription?

21 They ſaid vnto him, Ceſars. Then ſayd he vnto them, * Giue therefore to Ceſar, the things which are Ceſars, and giue vnto God, thoſe things which are Gods.

Rom.13,7. marke 12,17. luke 20,25.

22 And when they heard it, they marueiled, and left him, & went their way.

23 ¶ * The ſame day the Sadduces came to him which ſay that there is no reſurrection, and aſked him,

Marke 12,18. luke 20,27. actes 23,8.

24 Saying, Maſter, * Moſes ſayde, If a man die, hauing no children, let his brother [l] marrie his wife, and raiſe vp ſeede vnto his brother.

Deut.25,5. [illegible]

l By the lawe of all auncient and here by brother he meaneth the next kinſman, that would be might marrie her.

25 Nowe there were with vs ſeuen brethren, and the firſt married a wife, and deceaſed: and hauing no yſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecond, and the thirde, vnto the ſeuenth.

27 And laſt of all þ woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Jeſus anſwered, and ſayd vnto them, Ye [m] are deceiued, not knowing the Scriptures, nor the power of God.

m Where Gods worde is not preached and vnderſtand there muſt needes reigne blindnes and errours.

30 For in the reſurrection they neither marrie wiues, nor wiues are beſtowed in marriage, but are as the Angels of God in heauen.

n Foraſmuch as they ſhalbe euer [illegible] fro the [illegible] miſeries of this preſent life.

31 And concerning the reſurrection of the dead, haue ye not read what is ſpoken vnto you of God ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

Exod.3,6.

33 And when the people heard it, they were aſtonied at his doctrine.

34 ¶ * But when the Phariſes had heard, that he had put the Sadduces to ſilence, they aſſembled together.

Marke 12,28.

35 And one of them, which was [n] an expounder of the Lawe, aſked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Lawe?

37 Jeſus ſayd to him, * Thou ſhalt loue the Lorde thy God with all thine heart, with all thy ſoule, and with all thy minde.

Deut.6,5. luke 10,27.

38 This is the firſt and the great commandement.

39 And the ſecond is like vnto this, * Thou ſhalt loue thy neighbour as thy ſelfe.

Leuit.19,18. [illegible]

40 On theſe two commandements hangeth the whole Lawe and the Prophets.

41 ¶ * While the Phariſes were gathered together, Jeſus aſked them,

Marke 12,35. luke 20,41.

42 Saying what thinke ye of Chriſt? [o] whoſe ſonne is he? They ſayde vnto him, Dauids.

o Of what ſtocke or familie.

43 He ſayd vnto them, Howe then doeth Dauid in [p] ſpirite call him Lorde, ſaying,

p By the ſpirit of propheſie ſpeaking of the kingdome of Chriſt.

44 * The Lorde ſayd to my Lorde, Sit at my [q] right hand, [r] till I make thine enemies thy footeſtoole?

Pſal.110,1.

q By the right hand is ſignified the authoritie and power, which God giueth his Sonne Chriſt in making him his lieutenant and gouernour ouer his Church.

r Not that his kingdome ſhal then end: but the office of his humanitie ſhall ceaſe, and he with the Father and holy Ghoſt ſhal reigne for euer as one God all in all.

45 If then Dauid call him [s] Lorde, howe is he his ſonne?

s Chriſt is Dauids ſonne touching his manhode, and his Lorde, concerning his Godhead.

46 And none could anſwere him a worde, neither durſt any from that day forth aſke him any mo queſtions.

CHAP. XXIII.

3 Chriſt condemneth the ambition, couetouſnes, and hypocriſie of the Scribes and Phariſes. 31 Their perſecutions againſt the ſeruants of God. 37 He propheſieth the deſtruction of Jeruſalem.

Then ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The * Scribes and the Phariſes [a] ſit in Moſes ſeate.

Nehe.8,4.

a And teache that which Moſes taught.

3 All therefore whatſoeuer they bid you obſerue, that [b] obſerue and doe: but after their workes doe not: for they ſay, and doe not.

b According to Moſes whom they read, but not that which they teach of themſelues.

4 * For they binde heauie burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue them with one of their fingers.

Luke 11,46. act.15,10.

5 All their workes they doe for to be ſeene of men: for they make their [c] phylacteries broad, and make long the * fringes of their garments,

c They were ſkroles of parchment wherein the commandements were written and to this day the Iewes vſe the ſame, and cloſe them in a piece of lether, and ſo binde them to their browe and left arme, to the intent they might haue continuall remembrance of the Lawe.

Nom.15,38. deut.22,12.

6 * And loue the chiefe place at feaſts, and to haue the chiefe ſeates in the aſſemblies,

Marke 12,38. luke 11,43. & 20,46.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But [d] be not ye called, Rabbi: for one is your [e] doctor, to wit, Chriſt, and all ye are brethren.

Iames 3,1.

9 And * call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called [f] doctors: for one is

e Or, maſter.

---

d Chriſt forbiddeth not to giue honour to Magiſtrates and Maſters, but condemneth ambition and ſuperioritie ouer our brothers fayth, which office apperteineth to Chriſt alone. [illegible] Ma. 2 1 6. f The Phariſes were called Maſters or fathers, and the Scribes Doctours.

your doctour, [euen] Chriſt.

f The higheſt dignitie in the Church is not lordſhip or dominion, but miniſterie and ſeruice.

11 But hee that is [f] greateſt among you, let him be your ſeruant.

12 *For whoſoeuer wil exalt himſelfe, ſhall be brought lowe: and whoſoeuer will humble himſelfe, ſhalbe exalted.

Luke 14.11. and 18.14.

13 ¶ Wo therefore, bee vnto you Scribes and Phariſes, hypocrites, becauſe ye [g] ſhut vp the kingdome of heauen before men: for ye your ſelues go not in, neither ſuffer ye them [h] that would enter, to come in.

g Ye keepe backe the pure religion and knowledge of God when men are readie to embrace it.

h Which haue now their foote within the doores.

14 *Wo be vnto you, Scribes and Phariſes, hypocrites: for ye deuoure widowes houſes, euen vnder a colour of long prayers: wherefore ye ſhall receiue the greater damnation.

Mar. 12.40. Luke 20.47.

15 Wo be vnto you, Scribes & Phariſes, hypocrites: for ye compaſſe ſea and land to make one of your profeſſion: and when he is made, ye make him two folde more the childe of hell, then you your ſelues.

i They ſought all meanes, that they could inuent to make of a Gentile a Iewe.

16 Wo [be] vnto you blinde guides, which ſay, Whoſoeuer ſweareth by the Temple, it is nothing: but whoſoeuer ſweareth by the golde of the Temple, he ‖ offendeth.

‖Or, is a detter.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that [k] ſanctifieth the golde?

k And maketh it to be taken as an holy thing becauſe of the vſe: and hereby Chriſt ſheweth that mans doctrine doeth not onely obſcure the word of God, but is contrary to it.

18 And whoſoeuer ſweareth by the altar, it is nothing: but whoſoeuer ſweareth by the offering [that is] vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offring, or the altar which ſanctifieth the offring?

20 Whoſoeuer therefore ſweareth by the altar, ſweareth by it, & by all things thereon.

21 *And whoſoeuer ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein.

1.King. 8.13. 2.Chro. 6.2.

22 *And he that ſweareth by heauen, ſweareth by the throne of God, and by him that ſitteth thereon.

Chap. 5.34.

23 ¶ *Wo [be] to you, Scribes and Phariſes, hypocrites: for ye tythe mint, and anyſe, and commin, and leaue the weightier matters of the Lawe, [as] iudgement, & mercie, and fidelitie. Theſe ought ye to haue done, and not to haue left the other.

Luke 11.42.

l Ye ſtay at that which is nothing, and let paſſe that which is of greater importance.

24 Ye blinde guides, which [l] ſtraine out a gnat, and ſwallow a camel.

n Ye ſeeke how to get eſtimation with men, and paſſe not whether ye haue a good conſcience or no.

25 ¶ Wo be to you, Scribes and Phariſes, hypocrites: [n] for ye make cleane the vtter ſide of the cuppe, and of the platter: but within they are full of briberie and ‖ exceſſe.

‖Or, intemperancie.

Luke 11.39.

26 *Thou blinde Phariſe, cleanſe firſt the inſide of the cuppe and platter, that the outſide of them may be cleane alſo.

27 Wo be to you, Scribes and Phariſes, hypocrites: for ye are like vnto ‖ whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthines.

‖Or, painted.

28 So are ye alſo: for outward ye appeare righteous vnto men, but within ye are full of hypocriſie and iniquitie.

29 ¶ Wo be vnto you, Scribes and Phariſes, hypocrites: for ye builde the [o] tombes of the Prophets, and garniſh the ſepulchres of the righteous,

o For a remembrance of them, and in the meane ſeaſon they paſſed not for their doctrine.

30 And ſay, If we had bene in ye dayes of our fathers, we would not haue bene parteners with them in the blood of the Prophets.

31 So then ye be witneſſes vnto your ſelues, that ye [p] are the children of them that murdered the Prophets.

p It is not now onely that your nation hath begun to be cruel againſt the ſeruants of God & therefore it is no maruel though the children of ſuch [illegible] handle roughly the Prophets.

32 Fulfill ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation of hell?

34 Wherefore beholde, I ſende vnto you [q] Prophetes, and wiſe men, and Scribes, and of them ye ſhall kill & crucifie: and of them ſhall ye ſcourge in your Synagogues, and perſecute from citie to citie,

q To conuince you of greater ingratitude.

35 That vpon [r] you may come all the righteous blood that was ſhedde vpon the earth, *from the blood of Abel the righteous, vnto ye blood [s] of Zacharias, the ſonne of Barachias, whom ye ſlewe betweene the Temple and the altar.

r Chriſt meaneth that all their race ſhall be puniſhed, ſo that the iniquitie of the fathers ſhalbe powred into the boſome of the children, which [illegible] their fathers.

[illegible] 4.8. [illegible] 11.4.

s Read 2.Chro. 24.21.

36 Verely I ſay vnto you, all theſe things ſhall come vpon this generation.

37 *Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee, how often would I haue gathered thy children together, *as the henne gathereth her chickens vnder her wings, and ye would not!

Luke 13.34. [illegible]

38 Beholde, your habitation ſhalbe left vnto you deſolate.

39 For I ſay vnto you, ye ſhall not ſee me [t] henceforth till that ye ſay, Bleſſed [is] he that commeth in the Name of the Lord.

t I wil returne no more to them as a teacher, but as a iudge when as they ſhalbe compelled to confeſſe (albeit to late) that he is the true ſonne of God.

CHAP. XXIIII.

1 Chriſt ſheweth his diſciples the deſtruction of the Temple. 5.24 The falſe Chriſts. 11 To perſecute. 14 The preaching of the Goſpel. [illegible] The ſignes of ye end of the world. 42 He warneth them to watch. 44 The ſodaine comming of Chriſt.

AND * Ieſus went out, and departed from ẏ Temple, and his diſciples came to him, to ſhewe him the [a] buildyng of the Temple.

2 And Ieſus ſaid vnto them, See ye not all theſe things? Verely I ſay vnto you, * there ſhall not be here left a ſtone vpō a ſtone, that ſhall not be caſt downe.

3 And as he ſate vpon the mount of Oliues, his diſciples came vnto him apart, ſaying, Tell vs when theſe things ſhall be, and what ſigne ſhalbe of thy comming, and of the ende of the world.

4 And Ieſus anſwered, and ſaide vnto them, * [c] Take heede that no man deceiue you.

5 For many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceiue many.

6 And ye ſhall heare of warres, and rumors of warres: ſee that ye be not troubled: for all theſe things muſt come to paſſe, but the ende is not yet.

7 For nation ſhall riſe againſt nation, and realme againſt realme, and there ſhal be peſtilence, and famine, and earthquakes in diuers places.

8 All theſe are but the [d] beginning of ſorowes.

9 * Then ſhall they deliuer you vp to be afflicted, and ſhal kill you, and ye ſhall be [e] hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe Prophets ſhall ariſe, and ſhall deceiue many.

12 And becauſe [f] iniquitie ſhall be increaſed, the loue of many ſhalbe colde.

13 * But he that endureth to the ende, he ſhall be ſaued.

14 And this Goſpell of the kingdome ſhalbe preached through ẏ whole world for a witneſſe vnto all nations, and then ſhall the ende come.

15 When ye * therefore ſhall ſee the [g] abomination of deſolation ſpoken of by * Daniel the Prophet, ſtanding in the holy place, (let him that readeth, cōſider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the houſe top, not come downe to fetche any thing out of his houſe.

18 And he that is in the fielde, let not him returne backe to fetch his clothes.

19 And wo ſhalbe to them that are with childe, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the winter, neither on ẏ * Sabbath day.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, nor ſhall be.

22 And except thoſe dayes ſhould be ſhortened, there ſhould no ‖ fleſh be ſaued: but for the electes ſake thoſe dayes ſhall be ſhortened.

23 * Then if any ſhal ſay vnto you, Lo, here is Chriſt, or there, beleeue it not.

24 For there ſhall ariſe falſe Chriſtes, and falſe prophets, and ſhall ſhew great ſignes & wonders, ſo that if it were poſſible, they ſhould deceiue the very elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they ſhall ſay vnto you, Beholde, he is in the [k] deſert, go not foorth: Beholde, he is in the ‖ ſecret places, beleeue it not.

27 For as the lightning commeth out of the Eaſt, and ſhineth into the Weſt, ſo ſhall alſo the comming of the Sonne of man be.

28 * For whereſoeuer a dead [l] carkeis is, thither will the Egles reſort.

29 * And immediatly after the [m] tribulations of thoſe dayes, ſhall the ſunne [n] be darkened, and the moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken.

30 * And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the kinreds of the earth mourne, and they ſhall ſee the Sonne of man come in the cloudes of heauen with power and great glorie.

31 * And hee ſhall ſende his Angels with a great ſounde of a trumpet, and they ſhal gather together his elect, from the foure windes and from the one end of the heauen vnto the other.

32 Nowe learne the parable of the figge tree: when her bough is yet tender, & it bringeth foorth leaues, ye know that ſommer is neere.

33 So likewiſe ye, when ye ſee all theſe things, knowe that [the kingdome of God] is neere, euen at the doores.

34 Verely I ſay vnto you, this [o] generation ſhall not paſſe, till all theſe things be done.

35 * Heauen & earth ſhall paſſe away: but my wordes ſhall not paſſe away.

36 But of that day & houre knoweth no man, no not the Angels of heauen, but

Marke 13.1. luke 21.5.

[a] Whoſe excellencie appeared in that that Herode for the ſpace of 8 yeres kept ten thouſande men at worke. the ſtones were 25 cubites long, a height 12, in bredth 8, as Ioſephus wryteth.

Luke 19.44.

[b] They thought the worlde ſhould be at an ende, when the Temple were deſtroyed.

Ephe. 5.6. Col. 2.18.

[c] He anſwereth them not according to their mindes, but admoniſheth them of that which is more neceſſarie for them to knowe.

[d] Great and cruell warres haue bene raiſed among the heathen for the receipt of the Goſpell, and increaſe more & more.

Chap. 10.17. luke 21.12. Iohn 15.20. & 16.2.

[e] As if you were the cauſe of theſe troubles.

[f] Many will kepe backe for feare [illegible], becauſe they are [illegible] full and cruel, vpon [illegible] they ſhould beſtow [illegible]

[illegible] 13. [illegible]

[g] When the Temple ſhalbe polluted [illegible] of [illegible] deſolation [illegible] be [illegible] deſtroyed.

Marke 13.14. [illegible]

[h] The [illegible] Temple [illegible]

Luke [illegible]

Actes 1.12.

‖ Or, man.

God prouideth for his children in the middes of troubles.

Marke 13.21. luke 17.23.

[k] Whether the falſe Chriſtes, and deceiuers led the people, hyding themſelues in holes, as if they were aſhamed of their profeſſion.

‖ Or, cloſets.

Luke 17.37.

[l] In deſpite of Satan the faithfull ſhalbe gathered and ioyned with Chriſt, as the Egles aſſemble to a dead carkeis.

Marke 13.24. luke 21.25. Iſa. 13.10. ezech. 32.7. ioel 2.31. and 3.15.

[m] When God hath made an end of the troubles of his Church.

[n] He meaneth an horrible trembling of the worlde, and as it were, an alteration of the order of nature.

Dan. 7.13. reuel. 1.7.

1. Cor. 15.52. 1. theſ. 4.16.

[o] For within little yeres after, Ieruſalem was deſtroyed, the godly were perſecuted, falſe teachers ſeduced the people, religion was polluted, ſo that the worlde ſemed to be at an ende.

Mar. 13.32.

but my Father onely.

37 But as the dayes of Noe [were,] ſo likewyſe ſhall the comming of the Sonne of man be.

38 *For as in the dayes [before] the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

Gen.7.5,11 luke 17.26, 1 peter 3.20.

39 And [p] knewe nothing, till the flood came, & tooke them all away: ſo ſhall alſo the comming of the Sonne of man be.

p Becauſe of their incredulitie.

40 *[q] Then two men ſhall be in the fieldes, the one ſhall be receiued, and the other ſhall be refuſed.

Luk 17.34,35. 1 theſ.4.17.

q This teacheth euery man to walke warely, not reſpecting his companion, although he be neuer ſo neare vnto him.

41 Two women ſhalbe grinding at the mill: the one ſhall be receiued, and the other ſhall be refuſed.

42 *Wake therefore: for ye knowe not what houre your maſter will come.

43 Of *this be ſure, that if the good man of the houſe knewe at what watch the thiefe would come, he would ſurely watch, and not ſuffer his houſe to be digged through.

Marke 13.35. Luke 12.39. 1.theſ.5.2. reuel.16.15.

44 Therefore be ye alſo readie: for in the houre that ye thinke not, will the Sonne of man come.

45 *Who then is a faithfull ſeruant and wiſe, whome his maſter hath made ruler ouer his houſeholde, to giue them meate in ſeaſon?

Luke 12.42.

46 Bleſſed is, that ſeruant whome his maſter, when hee commeth, ſhall finde ſo doing.

47 Verely I ſay vnto you, he ſhall make him ruler ouer all his goods.

48 But if that euill ſeruant ſhall ſay in his heart, My maſter doeth deferre his comming,

49 And begin to ſmite his felowes, and to eat, & to drinke with the drunken,

50 That ſeruants maſter wil come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: *there ſhall be weeping and gnaſhing of teeth.

‖ Or, ſeparate him.

Chap.13.42. and 25.30.

CHAP. XXV.

1 By the ſimilitude of the virgines Ieſus teacheth euery man to watch. 14 And by the talents to be diligent. 31 The laſt iudgement. 32 The ſheepe and the goates. 35 The workes of the faithfull.

THen the [a] kingdome of heauen ſhall be likened vnto ten virgines, which tooke their lampes, and went to [b] meete the bridegrome.

a This ſimilitude teacheth vs that it is not ſufficient to haue once geuen our ſelues to folow Chriſt, but that we muſt continue.

b To do him honour, as the maner was.

2 And fiue of them were wiſe, and fiue fooliſh.

3 The fooliſh tooke their lampes, but tooke none oyle with them.

4 But the wiſe tooke oyle in their veſſels with their lampes.

5 Now while the bridegrome taryed long, all ſlumbred and ſlept.

6 And at midnight there was a crie made, behold, the bridegrome commeth: go out to meete him.

7 Then all thoſe virgines aroſe, and trimmed their lampes.

8 And the fooliſh ſayde to the wiſe, [c] Giue vs of your oyle, for our lampes are out.

c Many ſeeke that which they haue contemned, but it is too late.

9 But the wiſe anſwered, ſaying, [We feare] leſt there will not be ynough for vs and you: but [d] goe ye rather to them that ſell, and bye for your ſelues.

‖ Or, mocked.

d They were ſpoken in reproche becauſe they made not prouiſion in time.

10 And while they went to bye, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was ſhut.

11 Afterwardes came alſo the other virgins, ſaying Lord, Lord, open to vs.

12 But he anſwered, and ſaid, Verely I ſay vnto you, [e] I know you not.

e I will not open to you becauſe you haue failed in the midway.

13 *Watche therefore: for ye knowe neither the day, nor the houre, when the Sonne of man will come.

Chap.24.42, 44. mar.13.33, 35.

14 *[f] For [the kingdome of heauen is] as a man that going into a ſtrange countrey, called his ſeruants, and deliuered to them his goods.

luke 19.12.

f This ſimilitude teacheth how we ought to continue in the knowledge of God, and do good with thoſe graces that God hath giuen vs.

15 And vnto one he gaue fiue [g] talents, and to another two, and to another one, to euery man after his owne habilitie, and ſtraightway went from home.

g Euery talent commonly made three ſcore pound, reade chapter 18.24.

16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewiſe alſo, he that [receiued] two, he alſo gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his maſters money.

‖ Or, made.

19 But after a long ſeaſon, the maſter of thoſe ſeruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto mee fiue talents: beholde, I haue gained with them other fiue talents.

21 Then his maſter ſaide vnto him, It is well done good ſeruant and faithfull, Thou haſt bene faithfull in litle, I will make thee ruler ouer much: [h] enter in into thy maſters ioy.

h The maſter receiueth him into his houſe to giue him part of his goods and commodities.

22 Alſo hee that had receiued two talents, came and ſaide, Maſter, thou

deliueredſt vnto mee two talents: beholde, I haue gained two other talents with them.

23 His maſter ſaide vnto him, It is well done good ſeruant, and faithfull, Thou haſt bene faithfull in litle, I will make thee ruler ouer much: enter in into thy maſters ioy.

24 Then hee which had receiued the one talent, came & ſaid, Maſter, I knew that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou haſt thine owne.

26 And his maſter anſwered, and ſaide vnto him, Thou euill ſeruant, and | ſlothfull, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not.

| Or, lingerer.

27 Thou oughteſt therefore to haue put my money to the exchangers, and then at my comming ſhould I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it ſhalbe giuen, and hee ſhall haue abundance, and from him that hath not, euen that he hath, ſhall be taken away.

Chap. 13. 12. Luke 8. 18. and 19. 26. marke 4. 25.

i The graces of God ſhalbe taken away from him that doeth not beſtowe them to Gods honour and his neighbours profite.

Chap. 8. 12. and 22. 13.

30 Caſt therefore that vnprofitable ſeruant into vtter * darkenes: there ſhall be weeping and gnaſhing of teeth.

k For our ſaluation commeth of the bleſſing and fauour of God.

31 ¶ And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then ſhall he ſit vpon the throne of his glorie.

l Hereby God declareth the certaintie of our predeſtination whereby we are ſaued becauſe we were choſen in Chriſt before the foundations of the worlde.

Ephe. 1. 4.

32 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepheard ſeparateth the ſheepe from the goates.

33 And he ſhall ſet the ſheepe on his right hand, and the goates on the left.

34 Then ſhall the King ſay to them on his right hande, Come ye k bleſſed of my Father: inherite ye the kingdome prepared for you from the foundations of the world.

[illegible]

m Chriſt meaneth not that our ſaluation dependeth on our workes or merites, but teacheth what it is to liue iuſtly according to godlineſſe and charitie, and that God recompenſeth [illegible]

35 * For I was an hungred, and ye gaue me meate: I thirſted and ye gaue mee drinke: I was a ſtranger, and ye lodged me:

36 I was naked, and ye clothed me: I was * ſicke, and ye viſited me: I was in priſon, and ye came vnto me.

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſawe we thee an hungred, and fed thee? or a thirſt, and gaue thee drinke?

38 And when ſawe we thee a ſtranger, and lodged thee? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in priſon, and came vnto thee?

40 And the King ſhall anſwere and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall he ſay vnto them on the left hand, * Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his Angels.

Pſal. 6. 8. chap. 7. 23. luke 13. 27.

42 For I was an hungred, and ye gaue me no meate: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye lodged me not: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhal they alſo anſwere him, ſaying, Lorde, when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhall he anſwere them, and ſay, Verely I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe n ſhall go into euerlaſting paine, and the righteous into life eternall.

Dan. 12. 2. iohn 5. 29.

n We muſt therefore onely do that, which God requireth of vs, and not followe mens fooliſh fantaſies.

CHAP XXVI.

3 Conſpiracie of the Prieſtes againſt Chriſt. 10 He excuſeth Magdalene. 26 The inſtitution of the Lords ſupper. 31 The diſciples weakeneſſe. 45 The treaſon of Iudas. 61 The ſwoord. 64 Becauſe Chriſt calleth himſelfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth, and repenteth.

AND * it came to paſſe, when Ieſus had finiſhed all theſe ſayings, he ſaid vnto his diſciples,

Marke 14. 1. luke 22. 1.

2 Ye know that within two dayes is the Paſſeouer, and the Sonne of man ſhall be deliuered to be crucified.

3 * Then aſſembled together þ chiefe Prieſtes, and the Scribes, and the Elders of the people into the hall of the hie Prieſt called Caiaphas,

Iohn 11. 47.

4 And conſulted how they might take Ieſus by ſubtiltie, and kill him.

5 But they ſaid, Not on þ feaſt day,] leſt any vproare be among the people.

6 ¶ * And when Ieſus was in Bethania, in the houſe of Simon the leper,

Marke 14. 3. iohn 11. 2. and 12. 3.

7 There came vnto him a woman, which had a boxe of very coſtly oyntment,

ment, and [a] powred it on his head, as he ſate at the table.

8 And when his diſciples ſaw it, they had indignation, ſaying, What needed this waſte?

9 For this ointment might haue bene ſolde for much, and bene giuen to the poore.

10 And Ieſus knowing it, ſaide vnto them, Why trouble ye the woman? for ſhee hath wrought a good worke vpon mee.

11 * For ye haue the poore allwayes with you, but me ſhall ye not [c] haue alwayes.

12 For in that ſhee powred this oyntment on my body, ſhe did it to [d] bury me.

13 Verely I ſay vnto you, whereſoeuer this Goſpell ſhall bee preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.

14 ¶ * Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Prieſts,

15 And ſaide, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie [e] [peces] of ſiluer.

16 And from that time, hee ſought opportunitie to betray him.

17 ¶ * Nowe on the firſt [day] of the feaſt of vnleauened bread the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that wee prepare for thee to eate the Paſſeouer?

18 And hee ſayde, Goe into the citie to ſuch a man, and ſay to him, The maſter ſayth, My time is at hand: I wil keepe the Paſſeouer at thine houſe with my diſciples.

19 And the diſciples did as Ieſus had giuen them charge, and made ready the Paſſeouer.

20 * So when the euen was come, he ſate downe with the twelue.

21 And as they did eate, he ſayde, Verely I ſay vnto you, that one of you ſhal betray me.

22 And they were exceeding ſorowful, and began euery one of them to ſay vnto him, Is it I, Maſter?

23 And he anſwered and ſaid, * He that [g] dippeth his hand with me in the diſh, he ſhall betray me.

24 Surely the ſonne of man goeth his way, [h] as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, anſwered, and ſaid, Is it I, Maſter? He ſaid vnto him, Thou haſt ſaid it.

26 ¶ * And as they did eate, Ieſus tooke the bread: and when he had giuen thanks, he brake it and gaue it to the diſciples, and ſaid, Take, eate: [i] this is my body.

27 Alſo he tooke the cuppe, and when he had giuen thankes, he gaue it them, ſaying, Drinke ye all of it.

28 For this is my [k] blood of the Newe teſtament, that is ſhed for many, for the remiſſion of ſinnes.

29 I ſay vnto you, that [l] I will not drinke henceforth of this fruite of yͤ vine vntill that day, when I ſhall drinke it newe wͭ you in my Fathers kingdome.

30 And whē they had ſung a Pſalme, they went out into the mount of Oliues.

31 ¶ * Then ſaide Ieſus vnto them, All ye ſhall be [m] offended by me this night: for it is written, I will * ſmite the ſhepheard, and the ſheepe of the flocke ſhalbe ſcattered.

32 But * after I am riſen againe, I will go before you into Galile.

33 But Peter anſwered, and ſaide vnto him, [n] Though that all men ſhoulde be offended by thee, yet will I neuer be offended.

34 * Ieſus ſaide vnto him, Verely I ſay vnto thee, that this night, before the cocke crow, thou ſhalt deny me thriſe.

35 Peter ſaide vnto him, Though I ſhoulde die with thee, yet will I not deny thee. Likewiſe alſo ſaide all the diſciples.

36 ¶ * Then went Ieſus with them into a place which is called Gethſemane, and ſaide vnto his diſciples, Sit ye here, while I go and pray yonder.

37 And hee tooke Peter, and the two ſonnes of Zebedeus, and began to waxe ſorowfull, and grieuouſly troubled.

38 Then ſayd Ieſus vnto them, My ſoule is very heauie, euē vnto yͤ death: tary ye here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this [q] cuppe [r] paſſe from me: neuertheleſſe, not as I will, but as thou wilt.

40 After, he came vnto the diſciples, and found them a ſleepe, and ſaid to Peter, What? could ye not watch with me one houre?

41 Watch,

a He teacheth what occaſion Iudas tooke to commit his treaſon.

b This was through Iudas motion, to whom they gaue credit.

Deut.15.11.

c This fact was extraordinarie, not that it was left as an example to be followed: alſo Chriſt is not preſent with vs bodily or to be honoured with any outward pompe.

d To honour my buriall withall.

Mar.14.10. luke 22.4.

e Euery one in value was about foure pence halfe penny of olde ſterling.

Mar.14.12. luke 22.7.

f He maketh haſte to a more worthie ſacrifice, to wit, to that which the Paſſeouer ſignified.

Mar.14.18. luke 22.14. iohn 13.21.

Pſalm.41.9.

g He that is accuſtomed to eate with me dayly at the table Pſalm.41.9.

h To the intent his diſciples might know that all this was appointed by the prouidence of God.

1.Cor.11.24.

i That is a true ſigne and teſtimonie that my body is made yours, & by the ſame your ſoules are nouriſhed.

k The true ſigne [illegible] of [illegible] and [illegible] the [illegible] of Chriſt [illegible], ſo that without him we haue no new teſtament.

l You ſhall no more enioye my bodily preſence till wee meete together in heauen.

Mar.14.27. iohn 16.32. [illegible] 13.8.

m Shal turne backe and be diſcouraged.

Zach.13.7.

Mar.14.28. and 16.7.

n This declareth what danger it is to truſt too much to our owne ſtrength.

Iohn 13.38. Mar.14.32. luke 22.39.

o He feareth not death of it ſelfe, but trembleth to feare of Gods anger towarde ſinne, the burden whereof he bare for our ſakes.

p For he ſawe Gods anger kindled towards vs.

q That is the anger of God for mans ſinnes.

r Hee knewe his father had determined and therefore was ready to obey: but he prayeth as he that ſhall doe in this trouble without [illegible] part of the eternal counſell of God.

41 Watch, and pray, that ye enter not into tentation: the ſpirit in deede is readie, but the fleſh is [ſ] weake.

42 Againe he went away the ſeconde time, and prayed ſaying, O my Father, if this cup can not paſſe away from mee, but that I muſt drinke it, thy will be done.

43 And hee came, and founde them a ſleepe againe: for their eyes were heauie.

44 So hee left them and went away againe, and prayed the third time, ſaying the ſame wordes.

45 Then came he to his diſciples, and ſaid vnto them, [t] Sleepe hencefoorth, and take your reſt: beholde, the houre is at hand, and the Sonne of man is giuen into the handes of ſinners.

46 [u] Riſe, let vs go: beholde, he is at hand that betrayeth me.

47 *And while he yet ſpake, lo, Iudas, one of the twelue, came, and with him a great multitude with ſwordes and ſtaues, from the high Prieſtes and Elders of the people.

48 Nowe he that betrayed him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, that is he, lay holde on him.

49 And foorthwith hee came to Ieſus, and ſaide, ‖ God ſaue thee, Maiſter, and kiſſed him.

50 Then Ieſus ſaide vnto him, [x] Friende, wherefore art thou come? Then came they, and laide handes on Ieſus, and tooke him.

51 And beholde, one of them which were with Ieſus, ſtretched out his hand, and drew his ſworde, and ſtrooke a ſeruant of the high Prieſt, and ſmote off his eare.

52 Then ſayde Ieſus vnto him, Put vp thy ſword into his place: *for al that [y] take the ſworde, ſhall periſh with the ſworde.

53 Either thinkeſt thou, that I cannot nowe pray to my Father, and hee will giue me mo then twelue [z] legions of Angels?

54 How then ſhould the *Scriptures be fulfilled, which ſay, that it muſt be ſo?

55 The ſame houre ſaid Ieſus to the multitude, Ye be come out as it were againſt a thiefe, with ſwordes & ſtaues, to take me: I ſate dayly teaching in the Temple among you, & ye tooke me not.

56 But all this was done, that the *Scriptures of the Prophets might be fulfilled. *Then all the diſciples forſooke him, and fled.

57 ¶ *And they tooke Ieſus, and led him to Caiaphas the hie Prieſt, where the Scribes and the elders were aſſembled.

58 And Peter followed him a farre off vnto the high Prieſts hall, and went in, and ſate with the ſeruants to ſee the ende.

59 Nowe *the chiefe Prieſts and the Elders, & all the whole Council [a] ſought falſe witnes againſt Ieſus, to put him to death.

60 But they found none, and though many falſe witneſſes came, yet founde they [b] none: but at the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, *I can deſtroy the Temple of God, and builde it in three dayes.

62 Then the chiefe Prieſt aroſe, and ſayde to him, Anſwereſt thou nothing? What is the matter that theſe men witneſſe againſt thee?

63 But Ieſus [c] helde his peace. Then the chiefe Prieſt anſwered, and ſaide to him, I [d] charge thee by the liuing God, that thou tell vs, if thou be the Chriſt the Sonne of God.

64 *Ieſus ſaid to him, [e] Thou haſt ſayde it: neuertheles I ſay vnto you, hereafter ſhall ye ſee the Sonne of man, ſitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the high Prieſt rent his [f] clothes, ſaying, Hee hath [g] blaſphemed: what haue we any more neede of witneſſes? beholde, now ye haue heard his blaſphemie.

66 What thinke ye? They anſwered, and ſaid, He is worthy to dye.

67 *Then ſpate they in his face, and buffeted him: and [h] other ſmote him with their roddes,

68 Saying, [i] Prophecie to vs, O Chriſt, who is he that ſmote thee?

69 ¶ *Peter ſate without in the hall: and a maide came to him, ſaying, Thou alſo waſt with Ieſus of Galile.

70 But he denied before them all, ſaying, I wot not what thou ſayeſt.

71 And when hee went out into the porche, an other maide ſawe him, and ſayde vnto them that were there, This man was alſo with Ieſus of Nazaret.

72 And [k] againe hee denied with an othe,

[ſ] And therefore we muſt continually fight againſt the fleſh.

[t] He ſpeaketh this in a contrary ſenſe, meaning they ſhould anon be well wakened.

[u] Chriſt dyed willingly, and therefore preſented himſelf to his enemies.

Mar.14.43. luke 22.47. iohn 18.3.

‖ Or, Hayle, Rabbi.

[x] He rebuketh his vnkindnes vnder the cloke of pretenſed friendſhip.

‖ Or, ſheathe.

[illegible]

[y] The reteining of the ſworde is forbid to priuate perſons. Alſo hee would haue hindred by his indiſcrete zeale the worke of God.

[z] Euery legion contained commonly [illegible] footemen and 732 horſemen. But here hee taketh an infinite nomber.

Mar.14.[illegible]

Lamen.4.20.

Ver.31.

Mar.14.53. luke 22.54. iohn 18.13. 24

Mar.14.55.

[a] He declareth howe Ieſus was wrongfully accuſed, to the end that we may know his innocencie, and not that he ſuffered for him ſelfe, but for vs.

[b] Which could iuſtly witnes againſt him.

Iohn 2.19.

[c] Chriſt did neglect their falſe reports, & moreouer he was not there to defend his cauſe, but to ſuffer condemnation.

[d] Or adiure thee by thine allegeance towards God.

Chap.16.27. rom.14.10. 1 theſ.4.16.

[e] Chriſt confeſſeth, that he is the Sonne of God.

[f] This was one of their owne traditions, if they had heard any Iſraelite blaſpheme.

[g] The enemies of God call a true confeſſion, blaſphemie.

Iſa.50.6.

[h] The officers ſmote Chriſt with their rods or litle ſtaues.

[i] They mocked him after this ſort that he might not ſeeme to be a Prophet, and ſo would turne the peoples mindes from him.

Mar.14.66. luke 22.55. iohn 18.25.

[k] An example of our infirmitie that wee may learne to depende vpon God, and not put our truſt in our ſelues.

othe, ſaying, I know not the man.

73 So after a while, came vnto him they that ſtood by, and ſaid vnto Peter, Surely thou art alſo one of them: for euen thy ſpeach bewrayeth thee.

74 Then began he to curſe himſelfe, and to ſweare, ſaying, I knowe not the man. And immediatly the cocke crew.

75 Then Peter remembred ẏ wordes of Ieſus which had ſaid vnto him, Before the cocke crowe, thou ſhalt deny me thriſe. So hee went out, and i wept bitterly.

i Hee was liuely touched with repentance by the motion of Gods Spirit: who neuer ſuffereth his to periſh, though for a time they fall, to the entent they may feele their owne weakeneſſe and acknowledge his great mercie.

CHAP. XXVII.

2 Chriſt is deliuered vnto Pilate. 5 Iudas hangeth himſelfe. 24 Chriſt is pronounced innocent by the iudge, and yet is condemned and crucified betwene two theeues. 46 Hee prayeth vpon the croſſe. 51 The vaile is rent. 52 The dead bodies ariſe. 57 Ioſeph burieth Chriſt. 64 Watchmen keepe the graue.

When * ẏ morning was come, all the chiefe Prieſts, and the Elders of the people tooke counſel againſt Ieſus, to put him to death,

Mark.15.1. luke 22.66. iohn 18.28.

2 And ledde him away bounde, and a deliuered him vnto Pontius Pilate the gouernour.

a For they had no authoritie to condemne him or to put any to death.

3 ¶ Then when Iudas which betrayed him, ſawe that hee was condemned, he repented himſelfe, and brought againe the thirtie pieces of ſiluer to the chiefe Prieſts and Elders,

b Ouer late repentance bringeth deſperation.

4 Saying, I haue ſinned betraying the innocent blood. But they ſaid, What is that to vs? ſee thou to it.

c Although he abhorre his ſinnes, yet is he not diſpleaſed with them, but deſpaireth in Gods mercies and ſeeketh his owne deſtruction.

5 And when he had caſt downe the ſiluer pieces in the Temple, he departed, and went, * and hanged himſelfe.

6 And the chiefe Prieſts tooke the ſiluer pieces, and ſaid, It is not lawfull for vs to put them into the treaſure, becauſe it is the price of blood.

d The hypocrites lay the whole fault on Iudas.

Acts 1.18

7 And they tooke counſell, & bought with them a potters field, for the buriall of ſtrangers.

e The hypocrites are full of conſcience in a matter of nothing, but to ſhead innocent blood they make nothing at it.

‖ Or, corbanas.

8 Wherefore that field is called, * The field of blood, vntill this day.

f For the Iewes thought it a great offence to be buried in the ſame place that the ſtrangers were.

9 (Then was fulfilled ẏ which was ſpoken by Ieremias the Prophet, ſaying, * And they tooke thirtie ſiluer pieces [the price of him that was valued, whom they] of the children of Iſrael valued.

Acts 1.19. Zach 11.13.

10 And they gaue them for the potters fielde, as the Lord appointed me.)

11 ¶ * And Ieſus ſtoode before the gouernour, and the gouernour aſked him, ſaying, Art thou the King of the Iewes? Ieſus ſayde vnto him, Thou ſayeſt it.

Mar 15.2. luke 23.3. iohn 18.33.

12 And when hee was accuſed of the chiefe Prieſts and Elders, hee anſwered nothing.

13 Then ſayde Pilate vnto him, Heareſt thou not how many things they lay againſt thee?

14 But hee anſwered him not to one worde, in ſo much that the gouernour marueiled greatly.

15 Nowe at the feaſt, the gouernour was wont to ‖ deliuer vnto the people a g priſoner, whom they would.

‖ Or, quit.

g It was a tradition of the Iewes to deliuer a priſoner at Eaſter.

16 And they had then a notable priſoner, called Barabbas.

17 When they were then gathered together, Pilate ſaid vnto them, Whether will ye that I let looſe vnto you Barabbas, or Ieſus which is called Chriſt?

18 (For he knewe well, that for enuie they had deliuered him.

19 Alſo when he was ſet downe vpon the iudgemēt ſeate, his wife ſent to him, ſaying, h Haue thou nothing to doe with that iuſt man: for I haue ſuffred many things this day in a dreame by reaſon of him.)

h This was to the greater condemnation of Pilate, who neither his owne knowledge could cauſe, nor counſell of others to defend Chriſtes innocencie.

20 * But the chiefe Prieſts and the Elders had perſwaded ẏ people, that they ſhould aſke Barabbas, and ſhoulde deſtroy Ieſus.

Mar 15.11. luke 23.18. iohn 18.40.

21 Then the gouernour anſwered, & ſayd vnto them, Whether of the twaine will yee that I let looſe vnto you? And they ſayd, Barabbas.

i [illegible] to preferre the wicked to the righteous.

22 Pilate ſayd vnto them, What ſhall I doe then with Ieſus which is called Chriſt? They all ſayde to him, Let him be crucified.

23 Then ſaid ẏ gouernour, But what euill hath he done? Then they cryed the more, ſaying, Let him be crucified.

24 When Pilate ſawe that he auailed nothing, but ẏ more tumult was made, hee tooke water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this k iuſt man: looke you to it.

k Pilate beareth him witnes that he is innocent before he condemne him.

25 Then anſwered all the people, and ſayde, His l blood [be] on vs, and on our children.

l If his death be vnlawfull, let the puniſhment thereof light on our heads and our childrens. And as they wiſhed, ſo this curſe abideth [illegible] to this day.

26 Thus let he Barabbas looſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified.

27 ¶ * Then the ſouldiers of the gouernour tooke Ieſus into the common hall, and gathered about him the whole band.

Mar 15.16. iohn 19.2.

28 And they ſtripped him, and put vpon him a m ſkarlet robe,

m To deride him, becauſe he called himſelfe a King.

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, ſaying, God ſaue thee king of the Iewes,

30 And ſpitted vpon him, and tooke a reede, and ſmote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 *And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Croſſe.

33 *And when they came vnto the place called Golgotha, (that is to ſay, the place of dead mens ſkulles)

34 They gaue him [n]vineger to drinke, mingled with gall: and when he had taſted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the Prophet, *They deuided my garments among them, and vpon my veſture did caſt lottes.

36 And they ſate, and watched him there.

37 ¶ They ſet vp alſo ouer his head his cauſe written, [o]THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and another on the left.

39 And they that paſſed by, reuiled him, wagging their heades,

40 And ſaying, *Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſaue thy ſelfe: if thou be ẏ Sonne of God come downe from the croſſe.

41 Likewiſe alſo the hie Prieſts mocking him, with ẏ Scribes, and Elders, and Phariſes, ſaid,

42 He ſaued others, [but] he cannot ſaue himſelfe: if he be the King of Iſrael, let him nowe come downe from the croſſe, and we will beleeue him.

43 *He truſteth in God, let him deliuer him nowe if he will haue him: for he ſaide I am the Sonne of God.

44 That ſame alſo the [q]thieues which were crucified with him, caſt in his teeth.

45 Nowe from the [r]ſixt houre was there darkeneſſe ouer al the land, vnto the ninth houre.

46 And about the ninth houre Ieſus cryed with a loud voyce, ſaying, *Eli Eli, lamaſabachthani? that is, My God, my God, why haſt thou forſaken me?

47 And ſome of them that ſtoode there, when they heard it, ſaide, This man calleth Elias.

48 And ſtraightway one of them ranne, and tooke *a ſponge, and filled it with vineger, and put it on a ‖reede, and gaue him to *drinke.

49 Other ſaide, Let be: let vs ſee, if Elias will come and ſaue him.

50 Then Ieſus cryed againe with a loude voyce, and yeelded vp the [x]ghoſt.

51 And behold, *the vaile of ẏ Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the ſtones were clouen,

52 And the graues did open themſelues, and many bodies of the Saintes which ſlept, aroſe,

53 And came out of the graues after his reſurrection, and went into the ‖holy Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Ieſus, ſawe the earthquake, & the things that were done, they feared greatly, ſaying, Truely [z]this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had followed Ieſus from Galile, miniſtring vnto him.

56 Among whom was Marie Magdalene, and Marie ẏ mother of Iames and Ioſes, and the mother of Zebedeus ſonnes.

57 ¶ *And when the euen was come, there came a [a]riche man of Arimathea, named Ioſeph, who had alſo himſelfe bene Ieſus diſciple.

58 Hee went to Pilate, and aſked the body of Ieſus. Then Pilate commanded the body to be deliuered.

59 So Ioſeph tooke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe [b]tombe, which he had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie ſitting ouer againſt the ſepulchre.

62 ¶ Now the next day that followed the [c]Preparation of the Sabbath, the hie Prieſtes and Phariſes aſſembled to Pilate,

63 And ſayde, Syr, we remember that that deceiuer ſayde, while hee was yet aliue, Within three dayes I wil riſe.

64 Commaunde therefore, that the

sepulchre

Mar. 15.21
Luk. 23.26
Mar. 15.22
Iohn 19.17

[n] It was a kind of drinke to open the baines, and so to haſten his death which was giuen him vpon [illegible] croſſe,

Psa[illegible].18.
[illegible] 15.24.

[o] The maner then was to ſet vp a writing to ſignifie wherefore a man was executed: but here God directed Pilates hand to write other wiſe then he thought.

Iohn 19.19.
P[illegible]

[p] This was a great tentation, to go about to take from him his truſt in God, and ſo to bring him to deſpaire.

[q] Meaning by this figure one of [illegible] theeues.

[r] This was from noone [illegible] of the clocke.

[illegible]

[t] Notwithſtanding that he feele [illegible] himſelfe as it were [illegible] God, [illegible] for our ſinnes, yet he ceaſeth not to put his confidence in God [illegible]

[u] They mocked at Chriſts prayer, as if it had bene in vaine.

Iohn 19.29.

‖Or, hyſſope ſtalke.

Pſal. 69.22.

[x] Voluntarily after hee had obeyed his Father in all things.

2 Chro. 3.14.

[y] Which ſignified an ende of all the ceremonies of the Lawe.

‖Or, Ieruſalē.

[z] This iudgement of an heathen man was ſufficient to condemne the groſſe malice of the Iewes.

Mar. 15.42, 43 luke 23.50, 51 Iohn 19.38

[a] Who was ſo much the more in danger by declaring himſelfe to be Ieſus diſciple.

[b] Chriſts burying doeth ſo much more declare his death and reſurrection.

[c] Which was the day before the Sabbath.

ſepulchre bee made ſure vntill the third day, leaſt his diſciples come by night, and ſteale him away, and ſay vnto the people, Hee is riſen from the dead: ſo ſhall the laſt [d] errour bee worſe then the firſt.

65 Then Pilate ſaide vnto them, Yee haue [e] a watch: go, and make it ſure as ye know.

66 And they went, and made the ſepulchre [f] ſure with the watch, and ſealed the ſtone.

d More will follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men go about to ſubdue Chriſts power, the more ſhewe they their own malice, and procure to themſelues the greater condemnation, for as much as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The reſurrection of Chriſt 10 The brethren of Chriſt. 11 The hie Prieſtes bribe the ſouldiers. 17 Chriſt appeareth to his diſciples, and ſendeth them forth to preach, and to baptize, 20 Promiſing to them continuall aſſiſtance.

NOwe * in the || ende of the [a] Sabbath, when ye firſt day of the weeke beganne to dawne, Marie Magdalene, and the other Marie came to ſee the ſepulchre.

2 And beholde, there was a great earthquake: for the [b] Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 And his countenance was like lightning, and his raiment white as ſnowe.

4 And for feare of him, the keepers were aſtonied, and became as dead men.

5 But the Angel anſwered, and ſaide to the women, Feare ye not: for I know that yee ſeeke Ieſus which was crucified:

6 He is not here, for he is riſen, as hee ſaid: come, ſee the place where the Lord was layd,

7 And go quickly, and tell his diſciples that hee is riſen from the deade: and beholde, hee goeth before you into Galile: there yee ſhall ſee him: [c] lo, I haue tolde you.

8 So they departed quickly from the ſepulchre, with feare and great [d] ioy, and did run to bring his diſciples word.

9 And as they went to tell his diſciples, beholde, Ieſus alſo mette them, ſaying, God ſaue you. And they came, and tooke him by the feete, and worſhipped him.

10 Then ſaid Ieſus vnto them, Bee not afrayde. Go, and tell my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ Now when they were gone, behold, ſome of the watch came into the citie, and ſhewed vnto the hie Prieſts all the things that were done.

12 and they gathered them together with the Elders, and tooke counſell, and gaue large money vnto the ſouldiers,

13 Saying, Say, His diſciples came by night & ſtole him away while we ſlept.

14 And if the gouernour heare of this, we will perſwade him, and ſaue you harmeles.

15 So they tooke the money, and did as they were taught: and this [e] ſaying is noyſed among the Iewes vnto this day.

16 ¶ Then the eleuen diſciples went into Galile, into a moûtaine, where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, * All power is giuen vnto me in heauen and in earth.

19 * Go therfore, and teach all nations, baptizing thẽ in the name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching thẽ to obſerue al things, whatſoeuer I [f] haue commanded you: and lo, * I am with you alway, vntill the [g] end of the world, Amen.

Mar.16.1,2,5. Iohn,20.11.

|| Or, euening.

a Here the Euangeliſt reckeneth the naturall day from the Sunne riſing to his riſing againe, & not as the Iewes did, which began to count at the firſt houre after the Sunne ſet.

b There were two: but it is a maner of ſpeach to vſe the ſingular number for the plurall, and contrarie.

c He aſſureth them that it is ſo.

d Their ioy was mixt with feare both becauſe of the Angels preſence, and alſo for that they were not aſſured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, ſo that they can not feele the profite of his death and reſurrection.

Hebr.2.8. chap.11.27. iohn.17.2.

Marke 16.15.

f Men may not teach [illegible] owne do[illegible], but [illegible] Chriſt hath taught them [illegible] to be [illegible] onely [illegible] the doctrine [illegible]

g By power, grace and vertue of the holy Ghoſt.

The holy Goſpell of Ieſus Chriſt,

according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptiſt 9 Chriſt is baptized, 13 And tempted 14 He preacheth. 17 Calleth the fiſhers. 23 Chriſt healeth the man with the vncleane ſpirit. 27 Newe doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 41 He clenſeth the leper, and healeth diuers others

THe [a] beginning of the Goſpel of Ieſus Chriſt the Sonne of God:

2 As it is written in the Prophets, * Beholde, I ſend my [b] meſſenger before thy face, which ſhall prepare thy way before thee.

3 * The voice of him that crieth in the wildernes is, Prepare the way of the Lord: make his paths ſtraight.

4 * Iohn did baptize in the wildernes, and [d] preache the baptiſme of amende

a He ſheweth that Iohn Baptiſt was the firſt preacher of the Goſpel.

Malac.3.1.

b In Greeke, Angel, or Ambaſſadour.

Isa.40.3. [illegible]

[illegible] Iohn [illegible] to [illegible] you.

Mat.3.1,6.

d He did both baptize and preach, but preached firſt, and after he baptized. Matth.3.1: ſo that the order is here inuerted, which is common in the ſcriptures.

ſepulchre bee made ſure vntill the third day, leaſt his diſciples come by night, and ſteale him away, and ſay vnto the people, Hee is riſen from the dead: ſo ſhall the laſt [d] errour bee worſe then the firſt.

65 Then Pilate ſaide vnto them, Yee haue [e] a watch: go, and make it ſure as ye know.

66 And they went, and made the ſepulchre [f] ſure with the watch, and ſealed the ſtone.

d More will follow his doctrine then did afore he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men go about to ſubdue Chriſts power, the more ſhew they their owne malice, and procure to themſelues the greater condemnation, for as much as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The reſurrection of Chriſt. 10 The brethren of Chriſt. 12 The hie Prieſtes bribe the ſouldiers. 17 Chriſt appeareth to his diſciples, and ſendeth them forth to preach, and to baptize, 20 Promiſing to them continuall aſſiſtance.

NOwe *in the ‖ ende of the [a] Sabbath, when ẏ firſt day of the weeke beganne to dawne, Marie Magdalene, and the other Marie came to ſee the ſepulchre.

Mar.16.1,2,5. Iohn.20.1.
‖Or, euening.
a Here the Euangeliſt reckeneth the naturall day from the Sunne riſing to his riſing againe, & not as the Iewes did, which began to count at the firſt houre after the Sunne ſet.

2 And beholde, there was a great earthquake: for the [b] Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

b There were two: but it is a maner of ſpeach to vſe the ſingular number for the plurall, and contrariwiſe.

3 And his countenance was like lightning, and his raiment white as ſnowe.

4 And for feare of him, the keepers were aſtonied, and became as dead men.

5 But the Angel anſwered, and ſaide to the women, Feare ye not: for I know that yee ſeeke Ieſus which was crucified:

6 He is not here, for he is riſen, as hee ſaid: come, ſee the place where the Lord was layd,

7 And go quickly, and tell his diſciples that hee is riſen from the deade: and beholde, hee goeth before you into Galile: there yee ſhall ſee him: [c] lo, I haue tolde you.

c He aſſureth them that it is ſo.

8 So they departed quickly from the ſepulchre, with feare and great [d] ioy, and did run to bring his diſciples word.

9 And as they went to tell his diſciples, beholde, Ieſus alſo mette them, ſaying, God ſaue you. And they came, and tooke him by the feete, and worſhipped him.

d Their ioy was mixt with feare both becauſe of the Angels preſence, and alſo for that they were not aſſured.

10 Then ſaid Ieſus vnto them, Bee not afrayde. Go, and tell my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ Now when they were gone, beholde, ſome of the watch came into the citie, and ſhewed vnto the hie Prieſts all the things that were done.

12 And they gathered them together with the Elders, and tooke counſell, and gaue large money vnto the ſouldiers,

13 Saying, Say, His diſciples came by night & ſtole him away while we ſlept.

14 And if the gouernour heare of this, we will perſwade him, and ſaue you harmeles.

15 So they tooke the money, and did as they were taught: and this [e] ſaying is noyſed among the Iewes vnto this day.

e An extreme vengeance of God, whereby the Iewes were the more hardened, ſo that they can not feele the profite of his death and reſurrection.

16 ¶ Then the eleuen diſciples went into Galile, into a mountaine, where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, *All power is giuen vnto me in heauen and in earth.

19 *Go therfore, and teach all nations, baptizing thē in the name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching thē to obſerue all things, whatſoeuer I [f] haue commanded you: and lo, *I am with you alway, vntill the [g] end of the world, Amen.

Hebr.2.8. chap.11.27. Iohn.17.2.
Marke 16.15.
f Men may not teach their owne doctrine, but that which Chriſt hath taught them. [illegible]
g By power, grace and vertue of the holy Ghoſt.

The holy Goſpell of Ieſus Chriſt, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptiſt. 9 Chriſt is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fiſhers. 23 Chriſt healeth the man with the vncleane ſpirit. 27 Newe doctrine. 29 He healeth Peters mother in lawe. 34 The deuils knowe him. 41 He clenſeth the leper, and healeth diuers others.

THe [a] beginning of the Goſpel of Ieſus Chriſt the Sonne of God:

2 As it is written in the Prophets, *Beholde, I ſend my [b] meſſenger before thy face, which ſhall prepare thy way before thee.

3 *The voice of him that crieth in the wildernes is, Prepare the way of the Lord: make his paths ſtraight.

4 *Iohn did baptize in the wildernes, and [d] preache the baptiſme of amendement

a He ſheweth that Iohn Baptiſt was the firſt preacher of the Goſpel.
Malac.3.1.
b In Greeke, Angel, or Ambaſſadour.
[illegible]
Matt.3.1,6.

d He did both baptize and preach, but preached firſt, and after h[illegible] peareth by Matth.3.1: ſo that the order is here inuerted, which [illegible] mon in the ſcriptures.

ment of life, for remiſſion of ſinnes.

5 And all the countrey of Iudea, and they of Ieruſalem went out vnto him, and were all baptized of him in the riuer Iordan confeſſing their ſinnes.

6 *Now Iohn was clothed with camels heare, and with a girdle of a ſkinne about his loynes: and he did eate ‖ *locuſtes and wilde honie,

7 *And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthie to ſtoupe downe, and vnlooſe.

8 Trueth it is, I haue *baptized you with [e] water: but hee will baptize you with the holie Ghoſt.

9 ¶ *And it came to paſſe in thoſe dayes, that Ieſus came from Nazaret [a citie] of Galile, and was baptized of Iohn in Iordan.

10 And aſſoone as ‖ he was come out of the water, [Iohn ſawe the heauens clouē in twaine, and the [f] holy Ghoſt deſcending vpon him like a doue.

11 Then there was a voyce from heauen, ſaying, Thou art my beloued [g] Sonne, in whom I am well pleaſed.

12 *And immediatly the ‖ Spirit driueth him into the wilderneſſe.

13 And hee was there in the wilderneſſe fourtie dayes, and was [h] tempted of Satan: hee was alſo with the wilde beaſtes, and the Angels miniſtred vnto him.

14 ¶ *Nowe after that Iohn was committed [to priſon,] Ieſus came into Galile preaching the Goſpell of ẏ kingdome of God,

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Goſpell.

16 ¶ *And as he walked by the ‖ ſea of Galile, he ſaw Simon, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers.)

17 Then Ieſus ſayd vnto them, Follow me, and I will make you to be [k] fiſhers of men.

18 And ſtraight way they forſooke their nets, and followed him.

19 And when he had gone a little further thence, he ſawe Iames [the ſonne] of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

2 And anon he called them: and they left their father Zebedeus in the ſhippe with his hyred ſeruants, and went their way after him.

Matt. ..4

‖ Or, graſhoppers.

Leuit. 11. 22.

Mat. 3.11. luk. 3.16. ioh. 1.27.

Act. 1.5. & 2.4. & 11.16. & 19.4.

e He declareth that he is but the miniſter of the outwarde ſigne, and that it is Ieſus Chriſt that giueth the force and vertue.

Mat. 3.13. luk. 3.21. ioh. 1.32.

‖ Or, Ieſus.

f This was done for the confirmation of Iohn and them that ſtoode by.

g The Father beareth witnes that Chriſt is the verie Sonne of God.

Matth. 4.1. luke 4.1.

‖ Or, the holy Ghoſt.

h Chriſt would be tempted, to perſuade vs that he will helpe them that are tempted, Heb. 2.18.

Mat. 4.12. luk. 4.14. ioh. 4.43.

i By the which Goſpell he will rule and reigne ouer all.

Matth. 4.18. luke 5.2.

‖ Or, lake.

k To drawe them from perdition.

21 ¶ So *they entred into Capernaum, and ſtraight way on the Sabbath day he entred into the Synagogue, and taught.

22 And they were aſtonyed at his doctrine: *for hee taught them as one that had authoritie, and [l] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane ſpirit, and he cried,

24 Saying, Ah, what haue we to doe with thee, O Ieſus of Nazaret? Art thou come to deſtroy vs? I knowe thee what thou art, [euen ẏ holy one of God.

25 And Ieſus rebuked him, ſaying, [m] Hold thy peace, and come out of him.

26 And the vncleane ſpirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, ſo that they demaunded one of another, ſaying, What thing is this? what [n] newe doctrine is this? for he commandeth the foule ſpirites with authoritie, and they obey him.

28 And immediatly his fame ſpred abroad throughout all the region bordering on Galile.

29 ¶ *And aſſoone as they were come out of the Synagogue, they entred into the houſe of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay ſicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hande, and lift her vp, and the feuer forſooke her by and by, and ſhee miniſtred vnto them.

32 And when euen was come, and the ſunne was downe, they brought to him al that were diſeaſed, and them that were poſſeſſed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were ſicke of diuers diſeaſes: and hee caſt out many deuils, and [o] ſuffered not the deuils to ſay that they knew him.

35 And in the morning very early, ‖ before day, [Ieſus aroſe and went out into a ſolitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And whē they had found him, they ſayd vnto him, All men ſeeke for thee.

38 Then he ſayd vnto them, Let vs goe into the next townes, that I may

preach

Matth. 4.13. luke 4.31.

Mat. 7.28,29. luke 4.32.

l Whoſe doctrine was dead, and nothing ſauoured of the ſpirit.

m Chriſt would not ſuffer the father of lyes to beare witnes to the trueth.

n They referre the miracle to the kinde of doctrine, and ſo marueile at it, as a newe and ſtrange thing, and do not conſider the power of Chriſt, who is the authour of the one and the other.

Matth. 8.14. luke 4.38.

o Chriſt would not haue ſuch witneſſes to preach him and his Goſpel. So Paul was offended that the Pythoneſſe ſhould teſtifie of him, Act. 16.18.

‖ Or, being yet night.

preach there alſo: for I came out for that purpoſe.

39 And hee preached in their Synagogues, throughout all Galile, and caſt the deuils out.

Math.8.2. luke 5.12.

40 ¶ *And there came a leper to him, beſeeching him, and kneeled downe vnto him, and ſayde to him, If thou wilt, thou canſt make me cleane.

41 And Jeſus had compaſſion, & put forth his hande, and touched him, and ſaid to him, I will: be thou cleane.

42 And aſſoone as he had ſpoken, immediately the leproſie departed from him, and he was made cleane.

43 And after hee had giuen him a ſtraight commaundement, hee ſent him away forthwith,

44 And ſaid vnto him, See thou ſay nothing to any man, but get thee hence, [and ſhewe thy ſelfe to [q] the *Prieſt, and offer for thy clenſing thoſe things, which Moſes commanded, for a [r] teſtimoniall vnto them.

45 But when he was departed, *he began to tel many things, and to publiſh the matter: ſo that Jeſus [ſ] coulde no more openly enter into the citie, but was without in deſert places: and they came to him from euery quarter.

p Forbidding him to tell any man, becauſe as yet his time was not come to be knowen

q It belonged to the Prieſt to know if a man were healed of the leproſie.

Leuit.14.4.

r To take all maner of excuſe frō them, and to condemne them of ingratitude

Luke 5.15.

ſ The preaſe was ſo great that he ſhould haue bene opreſſed.

CHAP. II.

3 Hee healeth the man of the palſey. 5 Hee forgiueth ſinnes. 14 He calleth Leui the cuſtomer. 16 He eateth with ſinners. 18 He excuſeth his diſciples, as touching faſting, and breaking the Sabbath day.

Math.9.2. luke 5.18.

AFter *[a fewe] dayes, he entred into Capernaum again, & it was noyſed that hee was in the houſe.

a Where he was wont to remaine.

2 And anon many gathered together, in ſo much that the places about the doore could not receiue any more: and he preached the worde vnto them.

3 And there came vnto him, that brought one ſicke of the palſie, borne of foure men.

4 And becauſe they coulde not come neere vnto him for the multitude, they vncouered the roofe of the houſe where he was: and when they had broken it open, they let downe the bed, wherein the ſicke of the palſie lay.

5 Now when Jeſus ſaw their faith, he ſayd to the ſicke of the palſie, Sonne, thy [b] ſinnes are forgiuen thee.

b By theſe wordes Chriſt ſhewed that he was ſent of his Father with authoritie to take away our ſinnes.

6 And there were certayne of the Scribes, ſitting there, and reaſoning in their heartes,

7 Why doeth this man ſpeake ſuch blaſphemies? *Who can forgiue ſinnes, but God onely?

Iob.14.4. Iſa.43.25.

8 And immediatly when Jeſus perceyued in his ſpirite, that thus they thought with themſelues hee ſayde vnto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee? or to ſay, Ariſe, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man hath authoritie in earth to forgiue ſinnes, (he ſayde vnto the ſicke of the palſie)

11 I ſay vnto thee, Ariſe and take vp thy bed, and get thee hence into thine owne houſe.

12 And by and by he aroſe, and tooke vp his bed, and went forth before them all, in ſo much that they were al amazed, and glorified God, ſaying, [d] Wee neuer ſaw ſuch a thing.

c Chriſt [illegible] keth according to their capacitie, who were ſo blind that they would beleue nothing, but that which they ſaw with their eyes and therefore he ſheweth his authoritie ouer the ſoule by the power which he hath ouer the bodie.

d Their owne conſciences conſtraine them to confeſſe the trueth.

13 ¶ Then he went againe toward the ſea, and all the people reſorted vnto him, and he taught them.

14 *And as Jeſus paſſed by, he ſawe Leui the ſonne of Alpheus ſitte at the receypte of cuſtome, and ſayde vnto him, Followe me. And he aroſe and followed him.

Math.9.9. Luke 5.27.

15 ¶ And it came to paſſe, as Jeſus ſate at table in his houſe, many Publicanes and ſinners ſate at table alſo with Jeſus, and his diſciples: for there were many that followed him.

16 And when the Scribes and Phariſes ſaw him eate with the Publicanes & ſinners, they ſayde vnto his diſciples, Howe is it, that hee eateth and drinketh with Publicanes and ſinners?

17 Nowe when Jeſus heard it, hee ſayde vnto them, The whole haue no neede of the phyſition, but the ſicke. *I came not to call the righteous, but the ſinners to repentance.

1 Tim.1.15.

e He ſpeaketh of ſuch as perſwade themſelues to be iuſt, although they be nothing leſſe.

18 *And the diſciples of John, and the Phariſes did faſt, and came and ſaid vnto him, Why doe the diſciples of John and of the Phariſes faſt, and thy diſciples faſt not?

Math.9.14. Luke 5.33.

19 And Jeſus ſaid vnto them, Can the [f] children of the mariage chamber faſt, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot faſt.

20 But the daies wil come, when the bridegrome ſhall be taken from them, & then ſhall they faſt in thoſe dayes.

21 Alſo no man ſoweth a piece of new

f Chriſt ſheweth that he will paſſe his and [illegible] the [illegible] eſtate

[illegible]

cloth in an old garment: for elſe the new [piece] taketh away the filling vp from the olde, and the breach is worſe.

22 Likewiſe, no man putteth newe wine into old veſſels: for elſe the newe wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but newe wine muſt bee put into newe veſſels.

Math.12.1. luke 6.1.

23 ¶ *And it came to paſſe as he went through the corne on the Sabbath day, that his diſciples, as they went on their way, began to plucke the eares of corne.

24 And the Phariſes ſaide vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

*1.Sam.21.6.
f He was alſo called Achimelech, as his father was, ſo that both the father and the ſonne were called by both theſe names, 1.Chro.24.6 2.ſam.8.17 & 15.29. 1.king 2.26.
Exod.29.33. leui.8.31. & 24.9.

25 And he ſaid to them, Haue ye neuer read what *Dauid did, whẽ he had need, and was an hungred, [both] he, and they that were with him?

26 Howe hee went into the houſe of God, in the dayes of f Abiathar the hie Prieſt, & did eate the ſhewe bread, which were not lawfull to eate, but for the *Prieſtes, and gaue alſo to them which were with him?

g Seeing the Sabbath was made for mã ſ vſe, it was not meete it ſhould be vſed to his hinderance and incommoditie.

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the d[illegible] hand. 14 He choſeth his Apoſtles. 21 Chriſt is thought [illegible] to be beſides himſelfe. 22 He caſteth [illegible] vncleane ſpirit which the Phariſes aſcribe vnto the deuill. 29 Blaſphemie againſt the holy Ghoſt. 35 The brother, ſiſter and mother of Chriſt.

Mat.12.9,10. luke 6.6.

AND *he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuſe him.

a They helde their tongues of malice: for they would neither confeſſe nor denie.
b Chriſt is in ſuch ſort angry with man that he pitieth him and ſeeketh to winne him.

3 Then he ſaide vnto the man which had the withered hande, Ariſe: ſtande forth in the middes.

4 And he ſayd to them, Is it lawfull to do a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they held their peace.

5 Then hee looked round about on them angerly, mourning alſo for the hardneſſe of their hearts: and ſaid to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

c Although they hated one another, yet this hindred them not to ioyne their malice to reſiſt Chriſt. Mat.22.16.

6 ¶ And the Phariſes departed, and ſtraight way gathered a councill with the c Herodians agaynſt him, that they might deſtroy him.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Iudea,

8 And from Jeruſalem, and from Idumea, and beyonde Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great nomber.

9 And hee commanded his diſciples, that a ſhippe ſhould wayte for him, becauſe of the multitude, leaſt they ſhould throng him.

10 For he had healed many, inſomuch that they preaſed vpõ him, to touch him as many as had ‖ plagues.

‖Or, ſcourges, meaning diſeaſes.

11 And when the vncleane ſpirits ſaw him, they fell downe before him, & cryed, ſaying, Thou art the Sonne of God.

12 And he ſharpely rebuked them, to the end they ſhould not vtter him.

Chap.6.7. mat.10.1. luke 9.1.

13 ¶ *Then he went vp into a mountaine, and called vnto him whome hee would, and they came vnto him.

14 And he appointed twelue that they ſhould be with him, and that hee might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt [was] Simon, and he named Simon, Peter.

‖Or, Lebbeus, or Iudas.
‖Or, zealous.
d The diſciples were now conuerſant with Chriſt, both at home and abroade.
‖Or, they that were about him.

17 Then Iames [the ſonne] of Zebedeus, and John, Iames brother (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrewe, and Philip, and Bartlemew, and Matthewe, and Thomas, & Iames, the ſonne of Alpheus, and ‖ Thaddeus, and Simon the ‖ Canaanite,

19 And Iudas Iſcariot, who alſo betrayed him, and they came d home.

e His kinſfolkes would haue ſhut him vp in booyes, leaſt any harme ſhould haue come vnto the, if any tumult had bene made: for ſome wold haue made him a King, and the Phariſes with others ſought his life, ſo that thereby they might haue procured þ hatred of Herode, and of the Phariſes and of the Romanes.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 And when ‖ his kinſfolkes heard of it, they went out to lay e holde on him: for they thought hee had beene beſide himſelfe.

Mat.9.34. and 12.24. luke 11.15.

22 ¶ *And the Scribes which came from Jeruſalem, ſaide, He hath Beelzebub, and through the prince of deuils he caſteth out deuils.

23 But he called them vnto him, and ſaide vnto them in parables, Howe can Satan driue out Satan?

24 For if a kingdome bee deuided agaynſt

gaynſt it ſelfe, that kingdome can not ſtand.

25 Or if a houſe be deuided agaynſt it ſelfe, that houſe cannot continue.

26 So if Satan make inſurrection agaynſt himſelfe, and bee deuided, he can not endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goodes, except he firſt binde that ſtrong man, and then ſpoile his houſe.

Matth.12.31. luke 12.10. 1.iohn.5.16.

28 ¶ *Verely I ſay vnto you, al ſinnes ſhall be forgiuẽ vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But he that [f] blaſphemeth agaynſt the holy Ghoſt, ſhal neuer haue forgiuenes, but is culpable of eternall dãnation,

f Which is, when a man fighteth againſt his own conſcience, and ſtriueth againſt the trueth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, & cannot come to repentance.

30 Becauſe they ſaide, He had an vncleane ſpirit.

Matth.12.46 luke 8.19.

31 ¶ *Then came his ‖brethren & mother, and ſtoode without, and ſent vnto him, and called him.

‖Or, couſins.

32 And the people ſate about him, and they ſaide vnto him, Beholde, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 And hee looked rounde about on them, which ſate in cõpaſſe about him, and ſayde, Beholde my mother and my brethren.

35 For whoſoeuer doth the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IIII

1 By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea which obeyeth him.

Matth.13.1. luke 8.4.

AND *hee beganne againe to teach by the ſea ſide, & there gathered vnto him a great multitude, ſo that he entred into a ſhippe, and ſate in the ſea, and all the people was by the ſea ſide on the lande.

2 And he taught them many things in parables, and ſaid vnto them ‖in [a] his doctrine,

‖Or, as hee taught.

a It is called Chriſts doctrine, either by that he was accuſtomed to ſpeake vnto them by ſimilitudes, or els becauſe it had that vertue and maieſtie, that men could not denie but it came from heauen.

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, ỹ ſome fell by the way ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtonie grounde, where it had not much earth, and by and by ſprãg vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp and choked it, ſo that it gaue no fruite.

8 Some againe fell in good ground, and did yeeld fruite that ſprong vp, and grewe, and it brought forth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth folde.

9 Then hee ſaid vnto them, Hee that hath [b] eares to heare, let him heare.

b For God doth not open [illegible] to [illegible] his myſteries.

10 And when he was alone, they that were about him with the twelue, aſked him of the parable.

11 And he ſaid vnto them, To [c] you it is giuen to know the myſterie of ỹ kingdome of God: but vnto thẽ ỹ are [d] without, all things be done in parables,

c What are to [illegible] ſpirit of God.

d [illegible] not of the number of the faithfull, neither receiue [illegible] and ſubſtance but onely ſtay in the [illegible] rinde & bark.

12 *That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtande, leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.

[illegible] matt.13.14. luke 8. 10. iohn 12.40 acts.28.26. rom.11.8

13 Againe he ſaid vnto them, Perceiue ye not this parable? how then ſhould ye vnderſtand all other parables?

14 The ſower ſoweth the worde.

15 And theſe are they that receiue the ſeede by the wayes ſide, in whome the worde is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeede in ſtonie grounde, are they, which when they haue heard ỹ word, ſtraight wayes receiue it with gladnes.

17 Yet haue they no roote in themſelues, and endure but a time: ´for whẽ trouble and perſecution ariſeth for the word, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the worde:

19 But the cares of this worlde, & the *deceitfulnes of riches, and the luſtes of other things enter in, and choke ỹ word, and it is vnfruitfull.

1.Tim.6.17.

20 But they that haue receiued ſeede in good ground, are they that heare the word & receiue it, and bring forth fruite, one´corne thirtie, another ſixtie, & ſome an hundreth.

Mat.5.15. luk.8.16.& [illegible]

21 ¶ Alſo he ſaid vnto them, *Is [c] the candle lighted to be put vnder a buſhel, or vnder the table, and not to be put on a candleſticke?

c Chriſt teacheth [illegible] Chriſtian life

22 *[f] For there is nothing hid, that ſhal not be opened: neither is there a ſecrete, but that it ſhall come to light.

23 If any man haue eares to heare, let him heare.

24 And he ſaid vnto them, Take heed what ye heare. *With what meaſure ye mete, it ſhalbe meaſured vnto you: and vnto you that heare, ſhal more be giuen.

25 *For vnto him that hath, ſhall it be giuen, and from him that hath not, ſhall be taken away, [h] euen that he hath.

26 ¶ Alſo he ſaid, So is the kingdome of God, as if a man ſhould [k] caſt ſeede in the ground,

27 And ſhould ſleepe, & riſe vp night and day, and the ſeede ſhould ſpring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her ſelfe, firſt the blade, then the eares, after that, full corne in the eares.

29 And aſſoone as the fruite ſheweth it ſelfe, anon hee putteth in the ſickle, becauſe the harueſt is come.

30 ¶ *He ſaid moreouer, Whereunto ſhall wee liken the Kingdome of God? or with what compariſon ſhall we compare it?

31 It is like a graine of muſtard ſeed, which when it is ſowne in the earth, is the leſt of all ſeedes that be in the earth:

32 But after that it is ſowne, it groweth vp, and is greateſt of all hearbs, and beareth great braunches, ſo that the foules of heauen may builde vnder the ſhadow of it.

33 And *with many ſuch parables he preached the worde vnto them, as they were able to heare it.

34 And without parables ſpake hee nothing vnto them: but hee expounded all things to his diſciples apart.

35 ¶ *Now the ſame day when euen was come, hee ſayde vnto them, Let vs paſſe ouer vnto the other ſide.

36 And they left the multitude, &[l] tooke him as he was in the ſhippe: and there were alſo with him other ſhips.

37 And there aroſe a great ſtorme of wind, ⁊ the waues daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſterne [m] a ſleepe on a pillowe: and they awoke him, and ſayd to him, Maſter, careſt thou not that we periſh?

39 And hee roſe vp, and rebuked the winde, and ſayd vnto the ſea, Peace, and be ſtill. So the winde ceaſed, and it was a great calme.

40 Then hee ſaide vnto them, Why are ye ſo fearefull? ‖ howe is it that yee haue no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, yͭ both the winde and the ſea obey him?

CHAP. V.

8 Ieſus caſteth the deuils out of the man, and ſuffereth them to enter into the ſwine. 25 He healeth a woman from the bloodie iſſue. 41 And raiſeth the captaines daughter.

AND *they came ouer to the other ſide of the ſea into the countrey of the Gadarens.

2 And when he was come out of yͤ ſhip, there met him incontinently out of the graues, a man which had an vncleane ſpirite:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Becauſe that when hee was often bounde with fetters ⁊ chaines, hee plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cried in the mountains, ⁊ in yͤ graues, and ſtrooke himſelfe with ſtones.

6 And when he ſawe Ieſus afarre off, he ran, and worſhipped him,

7 And cried with a loude voyce, and ſaid, [a] What haue I to do with thee, Ieſus, the Sonne of the moſt high God? ‖ I charge thee by [b] God, that thou torment me not.

8 (For he ſaid vnto him, Come out of the man, thou vncleane ſpirite.)

9 And hee aſked him, What is thy name? and hee anſwered, ſaying, My name is [c] Legion: for we are many.

10 And he prayed him inſtantly, that he would not ſende them away out of the countrey.

11 Now there was there in the mountaines a great heard of ſwine, feeding.

12 And all the deuils beſought him, ſaying, Send vs into the ſwine, that we may enter into them.

13 And incontinently Ieſus gaue them leaue. Then the vncleane ſpirites went out, and entred into the ſwine, and the herde ‖ ranne headlong from the high banke into yͤ ſea, (and there were about two thouſand ſwine) and they were drowned in the ‖ ſea.

14 And the ſwineherdes fled, and tolde it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſawe

Mat.10.26. luk.8.17. & 12.2.

[f] We may not take occaſion to do euill vnder colour to hide our doings: for all ſhalbe diſcloſed at the length.

Matth.7.2. luke 6.38.

[g] If you doe your endeuour faithfully ye ſhalbe recompenced iuſtly.

Mat.13.12. & 25.29. luk.8.18. & 19.26.

[h] That which he thinketh himſelfe to haue.

[i] Theſe two ſimilitudes following proue, that although the kingdome of God ſeemeth to haue verie little appearance in the beginning, yet God doeth increaſe it aboue mans reaſon.

[k] If the miniſters do their dutie God will giue the increaſe.

Mat.13.31. luke 13.19.

Mat.13.34.

Mat.8.23. luke 8.22.

[l] And ſet forward.

[m] Chriſt leaueth vs oftentimes to our ſelues, both as well that we may learne to know our owne weakneſſe, as his mightie power.

‖Or, haue you not yet faith?

Mat.8.28. luk.8.26.

[a] The deuil is conſtrained to confeſſe Ieſus Chriſt, and yet ceaſeth not to reſiſt him.

‖Or, adiure thee to ſweare by God.

[b] He abuſeth the name of God, to maintaine his tyrannie.

[c] A Legion conteined about 6000. in nomber, reade Mat.26.53.

‖Or, ran with violence headlong.

‖Or, in the lake.

him that had byn poſſeſſed with ÿ deuil, and had the legion, ſit both clothed, and in his right minde: ⁊ they were afraid.

16 And they that ſawe it, tolde them, what was done to him that was poſſeſſed with the deuill, and concerning the ſwine.

d Marke howe loue of riches and worldly reſpectes hinder men to receiue Christ.

e The worldlinges more eſteeme their ſwine, then they do Jeſus Chriſt.

17 Thē [d] they began to pray him, that he would [e] depart from their coaſtes.

18 And whē he was come into ÿ ſhip, he that had bene poſſeſſed with ÿ deuill, prayed him that he might be with him.

19 Howbeit, Jeſus woulde not ſuffer him, but ſayde vnto him, Goe thy way home to thy friendes, and ſhewe them what great things the Lord hath done vnto thee, and howe [f] he hath had compaſſion on thee.

f We muſt declare vnto others the benefites which God ſheweth towardes vs, that thereby they may giue him prayſe and glory.

‖Or, in the countrey of the ten cities.

20 So he departed, and began to publiſh in ‖ Decapolis, what great thinges Jeſus had done vnto him: and all men did marueile.

21 ¶ And when Jeſus was come ouer agayne by ſhip vnto the other ſide, a great multitude gathered to him, and he was neere vnto the ſea.

Mat.9.18. luk.8.41.

22 * And beholde, there came one of the rulers of the Synagogue, whoſe name was Jairus: and when hee ſawe him, he fell downe at his feete,

23 And beſought him inſtantly, ſaying, My litle daughter lieth at poynt of death: J pray thee that thou wouldeſt come and laye thine handes on her, that ſhe may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, ⁊ thronged him.

25 (And there was a certaine womā, which was diſeaſed wͭ an iſſue of blood twelue yeeres,

26 And had ſuffred many thinges of many phyſicions, and had ſpent all that ſhee had, and it auailed her nothing, but ſhe became much worſe.

g Her fayth brought her to Chriſt and moued her to approch neere vnto him, and not a ſuperſtitious opinion, to attribute any vertue to his garment.

27 When ſhe had heard of Jeſus, ſhe came in the preaſe behind, and [g] touched his garment.

28 For ſhe ſayde, If J may but touch his clothes, J ſhalbe whole.

‖Or, fountaine.

‖Or, knewe,

‖Or, ſcourge.

29 And ſtraightway ‖ ÿ courſe of her blood was dried vp, ⁊ ſhe ‖ felt in her body, that ſhe was healed of that ‖ plague.

30 And immediatly when Jeſus dyd knowe in himſelfe the vertue that went out of him, he turned him rounde about in the preaſe, and ſayde, Who hath touched my clothes?

31 And his diſciples ſayde vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about, to ſee her that had done that.

33 And the woman feared and trembled: for ſhe knewe what was done in her, and ſhe came and fell downe before him, and tolde him the whole trueth.

‖Or, ſcourge.

34 And he ſaid to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy ‖ plague.)

35 While hee yet ſpake, there came from the ſame ruler of the Synagogues houſe [certaine] which ſayde, Thy daughter is dead: why diſeaſeſt thou the Maſter any further?

36 Aſſone as Jeſus heard that word ſpoken, he ſaid vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he ſuffred no man to followe him, ſaue Peter and James, and John the brother of James.

38 So he came vnto the houſe of the ruler of the Synagogue, and ſawe the tumult, and them that wept and wayled greatly.

39 And he went in, and ſaid vnto thē, Why make ye this trouble, and weepe? the childe is not [h] dead, but ſleepeth.

h He meante ſhe was not dead to remaine ſo, becauſe ſhe ſhould incontinently returne to agayne to life.

i For they had no hope to ſee her aliue agayne

k That is his three diſciples.

40 And they [i] laught him to ſcorne: but he put them all out, and tooke the father, and the mother of the childe, and [k] them that were with him, and entred in where the childe lay,

41 And tooke the childe by the hand, and ſaid vnto her, Talitha cumi, which is by interpretation, Maiden, J ſay vnto thee, ariſe.

42 And ſtraight way the maiden aroſe, and walked: for ſhe was of the age of twelue yeeres: and they were aſtonied out of meaſure.

43 And he charged them ſtraightly that no man ſhoulde knowe of it, and commanded to giue her meate.

CHAP. VI.

4 Howe Chriſt and his are receiued in their owne countrey. 7 The Apoſtles commiſſion. 15 Sundrie opinions of Chriſt. 25 John is put to death, and buried. 31 Chriſt geueth reſt to his diſciples. 35 The fiue loaues and two fiſhes. 47 Chriſt walketh on ÿ water. 55 He healeth many.

Mat.13.54. luke 4.16.

AFterwarde * hee departed thence, ⁊ came into his owne countrey, and his diſciples followed him.

2 And when ÿ Sabbath was come, he began to teach in the Synagogue, ⁊ many that heard him, were aſtonied, and ſaide, [a] From whence hath he theſe things? ⁊ what wiſedome is this that

a Chriſt is neglected of his owne [illegible] and kinſfolkes is giuen vnto him, that euen ſuch ‖great workes are done by his hands!

3 Is not this the carpenter Maries ſonne, the brother of Iames & Ioſes, and of Iuda and Simon? and are not his ſiſters here with vs? And they were [b]offended in him.

4 Then Ieſus ſayde vnto them, A *Prophet is not without honour, but in his owne countrey, & among his owne kindred, and in his owne houſe.

5 And he coulde there [c]doe no great workes, ſaue that he laide his hands vpon a fewe ſicke folke, and healed them.[d]

6 And he marueiled at their vnbelief, *and went about by ẏ townes on euery ſide, teaching.

7 ¶ *And hee called the twelue, & began to ſende thẽ two and two, and gaue them power ouer vncleane ſpirits,

8 And commanded them, that they ſhould take nothing for their [e]iourney, ſaue a ſtaffe onely: neither ſcrip, neither bread, neither money in their ‖girdles,

9 But that they ſhould be ſhod with *[f]ſandales, and that they ſhould not put on two coates.

10 And he ſaid vnto them, whereſoeuer yee ſhall enter into an houſe, there abide till ye depart [g]thence.

11 *And whoſoeuer ſhall not receiue you, nor heare you, whẽ ye depart thẽce, [h]*ſhake off the duſt that is vnder your feete, for a witnes vnto them. Verely I ſay vnto you, It ſhall bee eaſier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, & preached, that [i]men ſhould amend their liues.

13 And they caſt out many deuils: and they *anoynted many that were ſicke, with oyle and healed them.

14 ¶ *Then King Herode heard ⌈of him (for his name was ſpread abroad) and ſayde, Iohn Baptiſt is riſen againe from the dead, & therefore great workes are wrought by him.

15 Other ſaid, It is Elias: & ſome ſaid, It is a prophet, or as one [k]of ẏ prophets.

16 *So whẽ Herode heard it he ſaid, It is Iohn whome I beheaded: hee is [l]riſen from the dead.

17 For Herode himſelf had ſent forth, and had taken Iohn and bound him in priſon for Herodias ſake, which was his brother Philips wife, because hee had maried her.

18 For Iohn ſaide vnto Herode, *It is not [m]lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell againſt him, and woulde haue killed him, but ſhe coulde not:

20 For Herode feared Iohn, knowing that he was a iuſt man, and an holy, and reuerenced him, and when hee heard him, he did many thinges, and [n]heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter of the ſame Herodias came in and [o]daunced, and pleaſed Herode and them that ſate at table together, the King ſayd vnto the maid, Aſke of me what thou wilt, and I will giue it thee.

23 And he ſware vnto her, whatſoeuer ẏ ſhalt aſke of me, I wil giue it thee, [euen] vnto the halfe of my kingdome.

24 *So ſhe went forth, and ſaide to her mother, what ſhall I aſke? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhe came in ſtraight way with haſte vnto the King, and aſked, ſaying, I woulde that thou ſhouldeſt giue me euen now in a charger the head of Iohn Baptiſt.

26 Then the King was verie ſorie: ⌈yet⌉ for his othes ſake, & for their ſakes which ſate at table with him, he woulde not refuſe her.

27 And immediatly the King ſent the hangman, and gaue charge that his head ſhoulde be brought. So he went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the [p]maide, and the maide gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his ‖bodie, and put it in a tombe.

30 ¶ *And the Apoſtles gathered them ſelues together to Ieſus, & [q]tolde him all thinges, both what they had done, and what they had taught.

31 And he ſayde vnto them, Come ye aparte into the wilderneſſe, [r]and reſt a while: for there were many commers & goers, that they had not leaſure to eate.

32 *So they went by ſhip out of the way into a deſert place.

33 But ẏ people ſaw them when they departed, and many knewe him, & ran afoot thither out of all cities, & came thither before them, & aſſembled vnto him.

34 *Then

‖Or, miracles.

[Or, [illegible]

[b] That which ought to moue them to come to Chriſt cauſeth them to go backe from him which commeth of their owne wickednes.

Mat. 13.57. luk. 4.24. iohn 4.44.

[c] That is, he would not.

[d] Lacke of faith maketh vs vnable to receiue Gods benefites.

Mat. 4.23. luk. 13.22.

Mat. 10.1. chap. 3.14. luk. 9.1.

[e] Chriſt onely forbiddeth them to carie any thing which might be burdenous, or hinder their meſſage.

‖Or, purſes.

Act. 12.8.

[f] Which were a kinde of light ſhoes open to the feete with ſtrings.

[g] He forbiddeth curioſitie in changing their lodgings in this their ſpeedie meſſage.

Matth. 10.14. luk. 9.5.

[h] In token of execration, and of the horrible vengeance of God which ſhall light vpon them.

Act. 13.51. and 18.6.

Iam. 5.14.

[i] The oyle was a ſigne of this miraculous working and not a medicine to heale diſeaſes: but the gift of miracles ceaſing, the ceremonie is to no vſe.

Mat. 14.1. [illegible]

[k] [illegible] of ẏ olde prophets.

[illegible]

[l] They had this common errour ẏ they thought the ſoules being departed out of one body went ſtraight into another.

Leuit. 18.16. and 20.21.

[m] The libertie that Iohn vſed to reproue vice without exception of perſon, declareth howe the true miniſters ought to behaue them ſelues.

[n] Such is the nature of Gods worde, that it compelleth the very tyrants to reuerence it: and no doubt the King had ſome good motions, but the ſeede fell in ſtonie places, and ſo tooke no roote.

[o] What inconuenience commeth by wanton dauncing.

Mat. 14.6.

[p] Ioſephus calleth her name Salomen, ẏ daughter of Philip, & Herodias.

‖Or, carkeis.

Luke 9.10.

[q] The Apoſtles render account of their meſſage, which is to declare their diligence and obedience.

[r] Chriſt beareth with the infirmitie of his ſeruants, and bringeth them to quietneſſe, that he may inſtruct them, & make them ſtrong againſt troubles.

Matt. 14.13. luke 9.10.

Mat. 9.36, and 14.14.

34 *Then Jeſus went out, and ſaw a great multitude, and had compaſſion on them, becauſe they were like [f]ſheepe which had no ſhepheard: *& he began to teache them many things.

[f] This declareth that there was an horrible diſorder among that people, where the true preaching of Gods worde wanteth.

Luk. 9.11. Mat. 14.15.

35 *And when ẏ day was now farre ſpent, his diſciples came vnto him, ſaying, This is a deſert place, and nowe the day is farre paſſed.

36 Let them departe, that they may go into the villages and townes about, and bie them bread: for they haue nothing to eate.

37 But he anſwered, and ſaide vnto them, Giue ye them to eate. And they ſaid vnto him, Shall wee goe and bye [t]two hūdreth peny worth of bread, and giue them to eate?

[t] Which is about fiue pound ſterling.

Mat. 14.17. luk. 9.13. iohn. 6.9.

38 *Then hee ſaid vnto them, Howe many loaues haue yee? goe and looke. And when they knew it, they ſaid, Fiue, and two fiſhes.

39 So he commanded them, to make them all ſit downe by ‖companies vpon the greene graſſe.

‖ Or by table-fulles, for euery ranke were as many as a table could holde.

40 Then they ſate down by [u]rowes, by hundreths, and by fifties.

[u] The Greeke worde ſignifieth ſuch beds as are made in a garden, ſo that the company, which were there ſet, might ſeeme as rowes, or borders of beds in a garden.

41 And he tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and gaue thākes, and brake the loaues, and gaue them to his diſciples to ſet before them, and the two fiſhes he deuided among them all.

42 So they did al eat, & were ſatiſfied.

43 And they tooke vp twelue baſkets full of the fragments, and of the fiſhes.

44 And they that had eaten, were about fiue thouſand men.

45 ¶ And ſtraight way he cauſed his diſciples to go into the ſhip, and to go before vnto the other ſide vnto Bethſaida, while he ſent away the people.

46 Then aſſoone as hee had ſent them away, hee departed into a mountaine to pray.

Mat. 14.23. iohn. 6.15.

47 *And when euen was come, the ſhip was in the middes of the ſea, and he alone on the land.

48 And hee ſawe them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth [x]watch of the night, hee came vnto them, walking vpon the ſea, and would haue paſſed by them.

[x] Which was about two or three houres before day.

49 And whē they ſaw him walking vpon the ſea, they ſuppoſed it had bene a ſpirite, and cried out.

50 For they all ſawe him, and were ſore afraide: but anone hee talked with them, and ſaid vnto them, Be [y]of good comfort: it is I, be not afraide.

[y] Christ aſſureth his & maketh them bolde, both by his worde & mightie power.

51 Then he went vp vnto them into the ſhip and the winde ceaſed, and they were ſore amaſed in themſelues beyond meaſure, and marueiled.

52 [z]For they had not conſidered the matter of ẏ loaues, becauſe their hearts were hardened.

[z] They had forgot the miracle which was wrought with the fiue loaues.

Mat. 14.34.

53 ¶ *And they came ouer, & went into the land of Genneſaret, and arriued.

54 So when they were come out of the ſhip, ſtraight way they knew him,

55 And ran about throughout al that region round about, & began to carie hither & thither in beddes all that were ſicke, where they heard that he was.

56 And whither ſoeuer he entred into townes, or cities, or villages, they laid their ſicke in the ‖ſtreetes, & prayed him that they might touche at the leaſt the [a]edge of his garment. And as many as touched him, were made whole.

‖ Or markets.

[a] Not for any ſuch vertue that was in his garment, but for the confidence which they had in him.

CHAP. VII.

1 The diſciples eate with vnwaſhen handes. 8 The commandement of God is tranſgreſſed by mans traditions. 21 What defileth man. 24 Of the woman of Syrophenicia. The healing of the dumme. 37 The people praiſe Christ.

Mat. 15.1.

Then *gathered vnto him the Phariſes, and certaine of the Scribes which came from Jeruſalem.

2 And when they ſawe ſome of his diſciples eate meate with ‖common [b]handes, (that is to ſay vnwaſhen) they complained.

‖ Or, filthie.

[b] The Phariſes would not eate with vnwaſhen handes, becauſe they thought that the common handling of things defiled them, ſo that they might not [illegible]

3 (For the Phariſes, and all the Jewes, except they waſh their handes ‖oft, eat not, holding the tradition of the Elders.

4 And [when they come] from the market, except they waſh, they eate not. and many other things there be, which they haue taken vpon them to obſerue, (as the waſhing of cups, and pottes, & of braſen veſſels, and of tables.)

5 Then aſked him the Phariſes and Scribes, Why walke not thy diſciples according to the tradition of the Elders, but eate meate with vnwaſhen handes?

6 Then hee anſwered and ſaid vnto them, Surely *Eſai hath propheſied well of you hypocrites, as it is written, This people honoureth me with their [d]lippes, but their heart is farre awaye from me.

7 But they worſhip me in vaine, teaching for doctrines the [e]commandements of men.

8 For yee lay the commandement of

[illegible] Whereſoeuer teacheth any doctrine but Gods worde [illegible] of the people [illegible] doctrine neuer [illegible] the iudgement of man.

of God apart, and obſerue the tradition of men, as the waſhing of pottes and of cuppes, & many other ſuch like things ye doe.

9 And he ſaide vnto them, Well, ye reiect the commandement of God, that ye may obſerue your owne tradition.

10 For Moſes ſaid, *Honour thy father, and thy mother: and, *Whoſoeuer ſhall curſe father or mother, let him [f] die the death.

Exod.20.12. deut.5.16. ephe.6.2. Exod.21.17. leui.20.9. prou.20.20.

[f] That is without any hope of pardon.

11 But ye ſay, If a man ſay to father or mother Corban, that is, By the gift that is offered by me, thou maieſt haue profite, he ſhall be free.

12 So ye ſuffer him no more to doe any thing for his father, or his mother,

13 Making the worde of God of none authoritie by your tradition which yee haue ordeined: and yee doe many ſuch like things.

14 *Then he called the whole multitude vnto him, & ſaid vnto them, Hearken ye all vnto me, and vnderſtand.

Mat.15.10.

15 [g] There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

[g] There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meates, which if they be taken exceſſiuely, it commeth of the inordinate luſt of the heart, and ſo the luſt is euill.

16 If any haue eares to heare, let him heare.

17 And when he came into an houſe away from the people, his diſciples asked him concerning the parable.

18 And he ſaid vnto them, What, are ye without vnderſtanding alſo? Doe ye not knowe that whatſoeuer thing from without entreth into a man, cannot defile him,

19 Becauſe it entreth not into his heart, but into the bellie, and goeth out into the draught which is the purging of all meates?

20 Then he ſaid, That which commeth out of man, that defileth man.

21 *For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

Gen.6.5.& 8.21.

22 Thefts, couetouſnes, wickednes, deceit, vncleannes, a wicked eye, backbiting, pride, fooliſhnes.

Or, wantõnes. Or, enuie.

23 All theſe euill things come from within, and defile a man.

24 ¶ *And from thence he roſe, and went into the borders of Tyrus & Sidon, and entred into an houſe, & would that no man ſhould haue knowen: but he could not be hid.

Mat.15.21.

25 For a certaine woman, whoſe litle daughter had an vncleane ſpirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenician by nation, and ſhe beſought him that he would caſt out the deuill out of her daughter.

27 But Ieſus ſaid vnto her, Let the [h] children firſt be fedde: for it is not good to take the childrens bread, and to caſt it vnto whelpes.

[h] Meaning the Iewes, to whom the promiſes were firſt made. The Iewes tooke ſtrangers no better then the dogs and therfore Chriſt ſpeaketh according to their opinion.

28 Then ſhe anſwered, and ſaid vnto him, Truth, Lord: yet in deede the whelpes eate vnder the table of the childrens [k] crommes.

[k] She aſketh but the poore crommes, and not the childrens bread, wherein ſhe declareth her faith and humilitie.

29 Then hee ſaid vnto her, For this ſaying go thy way: the deuil is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coaſtes of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſtes of Decapolis.

32 And they brought vnto him one that was deafe, & ſtambred in his ſpeache, & prayed him to put his hand vpon him.

33 Then he tooke him aſide from the multitude, & put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, hee [l] ſighed, and ſaid vnto him, Ephphatha, that is, Be opened.

[l] Declaring by this ſigne the compaſſiõ that he hath vpon mans miſeries.

35 And ſtraight way his eares were opened, and the ſtring of his tõgue was looſed, and he ſpake plaine.

36 And hee commanded them, that they ſhould tell no man: but how much ſoeuer he forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, *[m] He hath done all things well: he maketh both the deafe to heare, and the domme to ſpeake.

Gen.1.31. eccluſ.39.16.

[m] As if they would ſay, beſides al the miracles that he hath done, euen this now declareth that whatſoeuer he doth, is very well.

CHAP. VIII.

1 The miracle of the ſeuen loaues. 11 The Phariſes aske a ſigne. 15 The leauen of the Phariſes. 22 The blinde receiueth his ſight. 29 He was knowen of his diſciples. 33 He reprooueth Peter. 34 And ſheweth how neceſſarie perſecutiõ is.

IN *thoſe daies, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſaid vnto them,

Mat.15.32.

2 I haue [a] compaſſion on the multitude, becauſe they haue nowe continued with me three dayes, and haue nothing to eate.

[a] Chriſt prouideth for his when they ſeeme to be deſtitute and forſaken.

3 And if I ſend them away faſting to their owne houſes, they would faint by the way: for ſome of thẽ came frõ farre.

4 Then

‖Or, whence.

b If bread were ſo hard to come by, it ſeemed vnpoſsible to obtaine other meate.

4 Then his diſciples anſwered him, ‖Howe can a man ſatiſfie theſe [b] with bread here in the wildernes?

5 And hee aſked them, Howe many loaues haue ye? And they ſaid, Seuen.

6 Then he cōmanded the multitude to ſit down on the ground: and he tooke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them] before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thankes, he cōmanded them alſo to be ſet before thē.]

8 So they did eate, & were ſuffiſed, and they tooke vp of the broken meate that was left, ſeuen baſkets full,

9 (And they that had eaten, were about foure thouſād) ſo he ſent thē away.

Mat. 15. 39.

c Which was neere to Bethſaida, betweene the lake of Genezaret and mount Thabor.

10 ¶ *And anon he entred into a ſhip with his diſciples, and came into yͤ parts of [c] Dalmanutha.

Mat. 16. 1.

11 *And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

d Oh the incomprehenſible loue of our Chriſt! how long ſhal we abuſe his great mercies?

e Chriſt goeth about by ſharpnes of ſpeach to ſaue them frō wilful deſtruction.

‖Or, a ſigne be giuen.

f As if he would ſay, if I ſhewe them any ſigne let me be a liar and deceiuer.

12 Then hee [d] ſighed deepely in his ſpirite, and ſaid, Why doeth this generation ſeeke a ſigne? Verely I ſay vnto you, [e] a ſigne ſhal not be giuen vnto this generation.

13 ¶ So he left them, & went into the ſhip againe, & departed to the other ſide.

Mat. 16. 5.

g He willeth them to beware contagious doctrine, and ſuch ſubtile practiſes as the aduerſaries vſed to ſuppreſſe his Goſpel.

14 ¶ *And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 And he charged thē, ſaying, Take heed, & beware of the [g] leauē of the Phariſes, and of the leauen of Herode.

16 And they thought among them ſelues, ſaying, ‖It is, because we haue no bread.

17 And when Jeſus knew it, he ſaid vnto thē, Why reaſon you thus becauſe ye haue no bread? perceiue ye not yet, neither vnderſtande? haue ye your hearts yet hardened?

18 Haue ye eyes and and ſee not? and haue ye eares and heare not? and doe ye not remember?

John 6. 11.

h Chriſt reproueth them becauſe their mindes are as yet vpon the materiall leauen, notwithſtanding they had proued by diuers miracles that he gaue them their daily bread.

19 *When I brake the fiue loaues among fiue thouſand, how many baſkets full of broken meate tooke ye vp? they ſaid vnto him, Twelue.

20 And when I brake ſeuen among foure thouſand, howe many baſkets of the leauings of broken meate tooke yee vp? and they ſaide, Seuen.

21 Then he ſaide vnto them, [h] Howe [is it] that ye vnderſtand not?

22 ¶ And he came to Bethſaida, & they brought a blind man vnto him, and deſired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and ſpit in his eyes, and put his hands vpon him, and aſked him, if he ſawe ought.

24 And he looked vp, and ſaide, I ſee men: for I ſee them walking like trees.

25 After that, he put his hāds againe vpō his eyes, & made him looke againe. And he was reſtored to his ſight, & ſawe euery man afarre off clerely.

26 And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

Mat. 16. 13. luke 9. 18.

27 ¶ *And Jeſus went out, and his diſciples into yͤ townes of Ceſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whome do men ſay that I am?

28 And they anſwered, [Some ſay,] John Baptiſt: and ſome, Elias: & ſome, one of the Prophets.

29 And he ſaid vnto thē, But whom ſay ye that I am? Thē Peter anſwered and ſaid vnto him, thou art the [i] Chriſt.

i He that is the anointed of God and fulfilled with all grace for mans ſaluation.

30 And he ſharpely [k] charged thē that concerning him they ſhould tel no man.

k Deferring it to a more conuenient time, [illegible] had [illegible] [illegible] of his comming.

31 Then he began to teach them that the Sonne of man muſt ſuffer many things, and ſhould bee reproued of yͤ Elders, and of the hie Prieſtes, and of the Scribes, and be ſlaine, and within three dayes riſe againe.

32 And he ſpake that thing plainely. Then Peter tooke him aſide, and began to rebuke him.

33 Then he turned backe, and looked on his diſciples, and rebuked Peter ſaying, Get thee behind me, Satā: for thou vnderſtandeſt not the things that are of God, but the things that are of men.

This worde ſignifieth an aduerſarie or enemie, and [illegible] God.

34 ¶ And hee called the people vnto him with his diſciples, and ſaide vnto them, *Whoſoeuer will followe mee, let him forſake himſelfe, and take vp his croſſe, and followe me.

35 For whoſoeuer will *ſaue his life, ſhall loſe it: but whoſoeuer ſhal loſe his life for my ſake and the Goſpels, he ſhall [m] ſaue it.

36 For what ſhall it profite a man, though he ſhould winne yͤ whole world, if he loſe his ſoule?

37 Or what ſhall a man giue for recompence of his ſoule?

38 *For whoſoeuer ſhalbe aſhamed of me,

[illegible] 12. 9.

me, and of my wordes among this adulterous and ſinfull generatiō, of him ſhal the Sonne of mā be aſhamed alſo, whē he commeth in the glorie of his Father with the holy Angels.

CHAP. IX.

1 The transfiguration. 7 Chriſt is to be heard. 26 The dom ſpirit is caſt out. 29 The force of prayer and faſting. 31 Of the death and reſurrection of Chriſt. 33 The diſputation who ſhould be the greateſt. 38 Not to hinder the courſe of the Goſpel. 42 Offences are forbidden.

AND * he ſaid vnto them, Verely I ſay vnto you, yͭ there be ſome of them that ſtande here, which ſhal not taſte of death till they haue ſeene yͤ [a] kingdome of God come with power.

Math. 16,28. luk. 9,27.

[a] The preaching of the Goſpel receiued and increaſed: he ſpake this to comfort them, and that they ſhould not thinke, theſe were vttered in vaine.

2 * And ſixe dayes after, Ieſus tooke Peter, & Iames, and Iohn, & brought them vp into an hie mountaine out of the way alone, and he was transfigured before them.

Matt. 17,1. luk. 9,28.

3 And his raiment did [b] ſhine, [and was verie white, as ſnowe, ſo white as no fuller can make vpon the earth.

[b] Chriſt ſheweth his maieſtie ſo farre as their infirmitie was able to cōprehende it.

4 And there appeared vnto them Elias with Moſes, and they were talking with Ieſus.

5 Then Peter anſwered, and ſaid to Ieſus, Maſter, it is good for vs to bee here: let vs make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

[c] Peter meaſured this viſiō according to his owne capacitie, not conſidering the end thereof.

6 Yet he knewe not what he ſaide: for they were afraide.

7 And there was a cloude that ſhadowed them, & a voyce came out of the cloude, ſaying, * This is my beloued Sonne: heare him.

Mat. 3,17 & 17,5 luk 3,22. chap. 1,11.

[d] Chriſt onely muſt be the chiefe teacher & inſtructour of all them, which profeſſe them ſelues to be his members, ſeeing yͤ God the Father geueth him this authoritie and commandeth vs this obedience.

8 And ſuddenly they looked round about, and ſawe no more any man ſaue Ieſus onely with them.

9 * And as they came downe from the mountaine, he charged them, that they ſhould tell no man what they had ſeene, ſaue whē the Sonne of man were riſen from the dead againe.

Mat. 17,9.

10 So they kept that matter to them ſelues, and demaunded one of another, What the riſing from the dead againe ſhould meane?

11 Alſo they aſked him, ſaying, Why ſay the Scribes, that * Elias [e] muſt firſt come?

Mal. 4,5.

[e] Their falſe opinion was that the ſame Elias ſhould riſe againe from yͤ dead, & that he ſhould [illegible] come [illegible]

12 And hee anſwered, and ſaide vnto them, Elias verely ſhall firſt come and reſtore all things: and * as it is written of the Sonne of man, he muſt ſuffer many things, and be ſet at naught.

Eſa. [illegible]

13 But I ſay vnto you, that Elias is come, (and they haue done vnto him whatſoeuer they would) as it is written of him.

14 ¶ * And when he came to his ‖ diſciples, he ſawe a great multitude about them, & the Scribes diſputing with thē.

Mat. 17,14. luk. 9,37,38.

‖ To the nine, which he left yͤ day before.

15 And ſtraight way all the people, when they beheld him, were amaſed, & ran to him, and ſaluted him.

16 Then he aſked the Scribes, What diſpute you ‖ among your ſelues?

‖ Or, againſt them.

17 And one of the cōpanie anſwered, and ſaid, Maſter, I haue brought my ſōne vnto thee, which hath a dom ſpirit:

18 And whereſoeuer he taketh him, he [h] teareth him, and he fometh, & gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples that they ſhoulde caſt him out, and they could not.

[h] When the ſpirit cōmeth vpon him, he teareth him with inward ſorowe and pangs, as in a colike a man feeleth ſuch griefe as if his bowels were rent aſunder.

19 Then he anſwered him, and ſaid, [i] O faithles generation, how long nowe ſhall I be with you? how lōg now ſhall I ſuffer you? Bring him vnto me.

[i] It ſeemeth that this man deſerued not ſo ſharpe an anſwere: but Chriſt ſpeaketh in his perſon to the Phariſes, which were ſtubberne and deſperate.

20 So they brought him vnto him: and aſſoone as yͤ ſpirit ſaw him, he tare him, and he fell downe on the grounde, wallowing and foming.

21 Then he aſked his father, Howe long time is it ſince he hath bene thus? And he ſaid, Of a childe.

22 And oft times he caſteth him into the fire, & into the water to deſtroy him: but if thou canſt do any thing, helpe vs, and haue compaſſion vpon vs.

23 And Ieſus ſaid vnto him, If [k] thou canſt beleeue it, ‖ al things are poſſible to him that beleeueth.

[k] The Lord is euer readie to helpe vs, ſo that we put him not backe through our incredulitie.

‖ All things that are agreeable to the will of God, ſhalbe granted to him that beleeueth: for faith ſeeketh nothing that is contrary to his wil or that is not reueiled in his worde.

24 And ſtraight way the father of yͤ childe crying with teares, ſaid, Lord, I beleeue: helpe my [m] vnbeliefe.

[m] That is, the feeblenes, and imperfection of my faith.

25 When Ieſus ſawe that the people came running together, he rebuked the vncleane ſpirit, ſaying vnto him, Thou dōme & deafe ſpirit, I charge thee, come out of him, and enter no more into him.

26 Then the ſpirit cryed, & rent him ſore, & came out, & [n] he was as one dead, in ſo much that many ſaid, He is dead.

[n] Meaning, the childe.

27 But Ieſus tooke his hande, and lift him vp, and he roſe.

28 And when hee was come into the houſe, his diſciples aſked him ſecretly, Why could not we caſt him out?

29 And he ſaid vnto them, This kind can by no other meanes come forth, but by [o] prayer and faſting.

[o] Meaning, that prayer which is ſurely grounded vpō faith, and hath faſting ioyned vnto it as a profitable aide.

30 ¶ * And they departed thence, and went through Galile, and he would not that any ſhould haue knowen it.

Matt. 17,22. luk. 9,22.

31 For he taught his diſciples, & ſayd vnto them, The Sonne of man ſhall be deliuered into the handes of men, & they ſhall kill him, but after that he is killed, he ſhall riſe againe the third day.

p Becauſe they imagined that Chriſt ſhould reigne temporally, this matter of his death was ſo ſtraunge, that they could perceiue nothing.

32 But [p] they vnderſtoode not that ſaying, and were afraied to aske him.

Mat.18.1. luk.9.46.

33 * After he came to Capernaum: and when he was in the houſe he aſked thẽ, What was it that yee diſputed among you by the way?

34 And they helde their peace: for by the way they reaſoned among themſelues who ſhould be the chiefeſt.

35 And he ſate downe, and called the twelue, and ſaide to them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſeruant vnto all.

36 And he tooke a litle childe, & ſet him in the middes of them, and tooke him in his armes, and ſaid vnto them,

37 Whoſoeuer ſhal receiue one of ſuch litle children in my name, receiueth me: and whoſoeuer receiueth me, receiueth not [q] me, but him that ſent me.

q To wit, onely as man, but as him in whom is all perfection and fulneſſe of all graces & benefites.

Luke 9.49.

38 ¶ * Then Iohn anſwered him, ſaying, Maſter, we ſawe one caſting out deuils by thy Name, which followeth not vs, and we forbade him, becauſe hee followeth vs not.

1.Cor.12.3.

‖ Or, any great worke.

39 * But Ieſus ſaid, Forbid him not: for there is no man that can doe a ‖ miracle by my Name, that can lightly ſpeake euill of me.

r Although he ſhewe not himſelfe to be mine, yet in that he beareth reuerence to my Name, it is enough for vs.

Matt.10.42.

Matt.18.6. luke.17.1,2.

40 For whoſoeuer is not [r] againſt vs, is on our part.

41 * And whoſoeuer ſhal giue you a cup of water to drinke for my Names ſake, becauſe ye belong to Chriſt, verely I ſay vnto you, he ſhall not loſe his reward.

42 * And whoſoeuer ſhall offend one of theſe litle ones, that beleeue in mee, it were better for him rather, ŷ a milſtone were hanged about his necke, and that he were caſt into the ſea.

Matth.5.30. and 18.8.

ſ It is a maner of ſpeach, which betokeneth, that we ſhould cut off all thinges which hinder vs to come to Chriſt.

Isa.66.24.

t Theſe ſimilitudes declare the paines & eternall torments of the damned.

43 * Wherefore if thine [ſ] hande cauſe thee to offende, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to go into hell, into the fire that neuer ſhalbe quenched,

44 * Where their [t] worme dyeth not, and the fire neuer goeth out.

45 Likewiſe if thy foote cauſe thee to offende, cut it off: it is better for thee to goe halt into life, then hauing two feete to be caſt into hel, into the fire that neuer ſhalbe quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cauſe thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eies, to be caſt into hell fire,

48 Where their worme dyeth not, & the fire neuer goeth out.

49 For euery man ſhall bee [u] ſalted with fire: and * euery ſacrifice ſhalbe ſalted with ſalt.

50 * Salt is good: but if the [x] ſalt bee vnſauerie, wherewith ſhall it bee ſeaſoned? Haue ſalt in your ſelues, and haue peace one with another.

u The [illegible] teacheth, [illegible] the [illegible] and [illegible] pure [illegible].

[illegible]

x The [illegible] deſtroy [illegible] the [illegible] the word of God was ſalt [illegible] hath loſt [illegible] and are worſe then before.

CHAP. X.

1 Of diuorcement. 17 The rich man queſtioneth with Chriſt. [illegible] Their riches that are perfected [illegible] 35 the ſonnes of Zebedeus, [illegible]

AND * he aroſe from thence, & went into the coaſtes of Iudea by the farre ſide of Iordan, and the people reſorted vnto him againe, and as hee was wont, he taught them againe.

Matt.19.1.

2 Then the Phariſes came and aſked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he anſwered and ſaid vnto thẽ, What did * Moſes command you?

Deut.24.1.

4 And they ſayde, Moſes ſuffered to write a bil of diuorcement, and to put her away.

5 Then Ieſus anſwered and ſaid vnto them, For the hardnes of your heart he wrote this precept vnto you.

6 But at the [a] beginning of the creation, * God made thẽ male and female.

a The true [illegible] abuſes, is to re[illegible] them by [illegible]

7 * For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine ſhalbe one fleſh: ſo that they are no more twaine, but one fleſh.

9 * Therefore, what God hath coupled together, let no man ſeparate.

[illegible] 7.10.

10 And in the houſe his diſciples aſked him againe of that matter.

11 And he ſayde vnto them, * Whoſoeuer ſhall put away his wife and marry another, committeth adulterie againſt [b] her.

Matth.5.32. [illegible]

b For the ſecond is not his wife but his harlot.

12 And if a woman put away her huſbande, and bee maried to another, ſhee committeth adulterie.

13 ¶ * Then they brought litle children to him, that he ſhould touch them: and his Diſciples rebuked thoſe that brought them.

Matt.19.13. [illegible]

14 But when Ieſus ſawe it, he was diſpleaſed, and ſaide to them, Suffer

the litle children to come vnto mee, & forbid them not: for of ſuch is the kingdome of God.

15 Verely I ſay vnto you, Whoſoeuer ſhal not receiue the kingdome of God as [c] a litle childe, he ſhall not enter therein.

16 And he tooke thē vp in his armes, and put his hands vpon them, & [d] bleſſed them.

17 ¶ And when he was gone out on the way, there came one *running, and kneeled to him, and aſked him, Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life?

18 Jeſus ſayde to him, Why calleſt thou me good? there is none [e] good but one, [euen] God.

19 Thou knoweſt the commaundementes, *Thou ſhalt not commit adulterie. Thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe. Thou ſhalt hurt no man.] Honour thy father and mother.

20 Then he anſwered, & ſaid to him, Maſter, all theſe thinges I haue obſerued from my youth.

21 And Jeſus behelde him, & [f] loued him, & ſayde vnto him, One thing is lacking vnto thee, Goe and ſell all that thou haſt, and giue to the poore, & thou ſhalt haue treaſure in heauē, and come, followe me, and take vp the croſſe.

22 But he was ſad at that ſaying, and went away ſorowfull: for hee had great poſſeſſions.

23 And Jeſus looked rounde about, and ſaid vnto his diſciples, How hardly doe they that haue riches, enter into the kingdome of God

24 And his diſciples were aſtonied at his words. But Jeſus anſwered again, and ſaid vnto them Children how hard is it for them that truſt in riches, to enter into the kingdome of God'

25 It is eaſier for a camel to goe thorowe the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more aſtonied, ſaying with them ſelues, Who then can be ſaued?

27 But Jeſus looked vpon thē, and ſaid, With men it is impoſſible, but not with God: for with God all things are poſſible.

28 ¶ *Then Peter began to ſay vnto him Lo, we haue forſaken all, and haue followed thee.

29 Jeſus anſwered, and ſaid, Verely I ſaye vnto you, there is no man that hath forſakē houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels,

30 But hee ſhall receiue an hundreth folde nowe at this preſent; houſes, and brethren, and ſiſters, and mothers, and children, and lands with [k] perſecutions, and in the world to come, eternal life.

31 *But many that are [l] firſt, ſhalbe laſt, and the laſt, firſt.

32 ¶ *And they were in the way going vp to Jeruſalem, and Jeſus went before them, and they were amaſed and as they followed, they were afrayd and Jeſus tooke the twelue againe, and began to tell them what things ſhoulde come vnto him,

33 Saying, Behold, we go vp to Jeruſalē, & the Sonne of man ſhall be deliuered vnto ẏ hie Prieſts, & to ẏ Scribes, and they ſhall condemne him to death, & ſhall deliuer him to the Gentiles.

34 And they ſhal mocke him, & ſcourge him, and ſpit vpon him, and kill him: but the third day he ſhall riſe againe.

35 ¶ *Then James and John the ſonnes of Zebedeus came vnto him, ſaying, Maſter, wee woulde that thou ſhouldeſt doe for vs that that we deſire.

36 And he ſaid vnto thē, What would ye I ſhould do for you?

37 And they ſaid to him, Graunt vnto vs, that wee may ſit one at thy ryght hande, and the other at thy left hande in thy glory.

38 But Jeſus ſaid vnto thē, Ye know not what ye aſke. Can ye [m] drinke of the cup that I ſhall drinke of, and bee baptized with the baptiſme that I ſhall be baptized with?

39 And they ſaide vnto him, Wee can. But Jeſus ſaid vnto thē, Ye ſhal drinke in deede of the cup that I ſhal drinke of, and be baptized with ẏ baptiſme wherewith I ſhalbe baptized:

40 But to ſit at my right hand, and at my left, is not [n] mine to giue, but it ſhall be giuen to thē for whom it is prepared.

41 And whē the ten heard that, they began to diſdaine at James and John.

42 But Jeſus called them vnto him, and ſaid to them, *Ye knowe that they which delite to beare rule among the Gentiles, haue dominatiō ouer them, & they that be great among them, exerciſe [o] authoritie ouer them.

43 But it ſhall not be ſo among you: but whoſoeuer wil be great among you, ſhalbe your ſeruant.

44 And

[c] We muſt be regenerate and voyde of all pride and concupiſcence.

[d] It was vſual with the Iewes that the greater ſhould bleſſe the [illegible] [illegible] fore G[illegible] by laying hand of his [illegible] did by a ſolemne kind of prayer offer vp and conſecrate the babes to God.

Math. 19.16. Luke 18.18.

[e] Chriſt [illegible] ſhew that his goodnes was far otherwiſe then the goodnes which is attributed to men [illegible] [illegible] and hypocriſie.

Exo. [illegible]

[f] That is, he approued certaine good ſeed that was in him [illegible] gaue him a litle motion.

[g] He toucheth his malady & ſore, which before he felt not.

[h] Or, [illegible] rope.

[i] Which putteth his truſt in riches.

[k] For he can giue grace to the riche to [illegible] [illegible] riches, as if he had them not.

[illegible]

[k] We muſt not meaſure theſe promiſes by our owne commodities, but refer the accompliſhment to Gods will, who often in our perſecutions and afflictions performeth the ſame ſo farre as they be expedient. Let vs therefore learne to [illegible] pouertie and to want, that being tried we may enioy our treaſures in heauē.

Matt. [illegible] Luke 13.30.

[l] He ſaith this because they that are firſt ſhoulde go backward & not diſdaine others.

Matth. 20.17. Luke 18.31. Matth. 20.20.

[m] Can you be partakers of my croſſe and afflictions?

[n] I haue not this commiſſion for this time.

Luke 22.25.

[o] Chriſt would not ẏ his diſciples and miniſters ſhould beare rule as worldly gouernours doe.

44 And whoſoeuer will bee chiefe of you, ſhall be the ſeruant of all.

45 For euen the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

Math.20.29. luk.18.35.

46 ¶ *Then they came to Iericho: and as he went out of Iericho with his diſciples and a great multitude, Bartimeus yͤ ſonne of Timeus, a blinde man, ſate by the way ſide begging.

p The other Euangeliſts mention two, but Marke he nameth him that was moſt knowen.

47 And when hee heard that it was Ieſus of Nazaret, he began to crye and to ſaye, Ieſus the ſonne of Dauid, haue mercie on me.

48 And many rebuked him, becauſe he ſhould holde his peace: but he q cryed much more, O Sonne of Dauid, haue mercy on me.

q The more that Satan reſiſteth vs, the more our faith ought to increaſe.

49 Then Ieſus ſtoode ſtill, and commanded him to be called: and they called the blinde, ſaying vnto him, Be of good comfort: ariſe, he calleth thee.

50 So he threwe away his cloke, and roſe, and came to Ieſus.

51 And Ieſus anſwered, and ſaid vnto him, What wilt thou that I doe vnto thee? And yͤ blinde ſaid vnto him, Lord, that I may receiue ſight.

52 Then Ieſus ſaide vnto him, Goe thy way: thy faith hath ſaued thee. And by and by, he receiued [his] ſight, & followed Ieſus in the way.

CHAP. XI

1 Chriſt rideth to Ieruſalem. 13 The figge tree dryeth vp. 15 The buyers & ſellers are caſt out of the Temple. 24 He declareth the vertue of faith, & how we ſhould pray. 27 The Phariſes queſtion with Chriſt.

Mat.21.1. luk.19.29.

AND *when they came neere to Ieruſalem, to Bethphage and Bethania vnto yͤ mount of Oliues, he ſent foorth two of his diſciples,

2 And ſayde vnto them, a Goe your wayes into that towne that is ouer againſt you, and aſſoone as ye ſhall enter into it, ye ſhal find a colte bound, whereon neuer man ſate: looſe him, and bring him.

a Chriſt ſheweth by this poore entrie the ſtate of his kingdome, and it is not like to the great mag- [illegible] this worlde.

3 And if any man ſay vnto you, Why do ye this? Say that yͤ Lord hath neede of him, and ſtraight way hee *will ſende him hither.

4 And they went their way, & founde a colte tyed by the doore without, in a place where two wayes met, and they looſed him.

5 Then certaine of them that ſtoode there, ſaide vnto them, What doe ye looſing the colte?

6 And they ſaid vnto them, as Ieſus had commanded thẽ. So they let them goe.

7 ¶ *And they brought the colte to Ieſus, and caſt their garments on him, and he ſate vpon him.

Iohn 12.14.

8 And b many ſpread their garments in the way: other cut downe branches of the trees, and ſtrawed them in yͤ way.

b Euery one ſhewed ſome ſigne of honor and reuerence.

9 And they that went before, & they that followed, cryed, ſaying, Hoſanna: bleſſed be he that commeth in yͤ Name of the Lord.

Or, ſaue, I pray thee.

10 Bleſſed be the kingdome yͤ commeth in the c Name of the Lorde of our father Dauid: Hoſanna, O thou which art in the higheſt heauens.

c Many came in their owne name but Chriſt came in the Name of the Lord.

11 *So Ieſus entred into Ieruſalem, and into the Temple: and when he had d looked about on all things, and nowe it was euening, hee went foorth vnto Bethania with the twelue.

d Becauſe the promiſe was made to him.

Math.21.10. luke 19.45.

12 *And on the morowe when they were come out from Bethania, he was e hungrie.

Math.21.19.

e Chriſt was ſubiect to our infirmities.

13 And ſeeing a fig tree a far off, that had leaues, he went to ſee if he might find any thing theron: but whẽ he came vnto it, he found nothing but leaues: for the time of figges was not yet.

14 Then Ieſus anſwered, and ſaid to it, f Neuer man eate fruite of thee hereafter while the worlde ſtandeth: & his diſciples heard it,

f This was to declare howe much they diſpleaſe God which haue but an outwarde ſhewe and appearance without fruite.

15 ¶ And they came to Ieruſalem, & Ieſus went into the Temple, & began to caſt out them that ſold and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the ſeates of them that ſolde doues.

16 Neither would he ſuffer that any man ſhoulde carie a veſſell through the Temple.

17 And he taught, ſaying vnto them, Is it not written, *Mine Houſe ſhall be called the Houſe of prayer vnto all nations? *but you haue made it a denne of theeues.

Eſai.56.7.

Iere.7.11.

18 And yͤ Scribes & hie Prieſts heard it, and ſought howe to g deſtroy him. for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

g For neither could they ſuffer reprehenſion, nor yͤ their profite ſhould be hindered.

19 But whẽ euen was come, Ieſus went out of the citie.

20 ¶ *And in the morning as they paſſed by, they ſawe the figge tree dryed vp from the rootes.

Math.21.19.20.

21 Then Peter remembred, and ſayd vnto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

22 And Ieſus anſwered, and ſayde vnto them, Haue [h] faith in God.

h Christ taketh occaſion to inſtruct thẽ of the vertue of faith.

23 For verely I ſay vnto you, yͭ whoſoeuer ſhall ſaye vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhal beleeue that thoſe things which he ſaith, ſhal come to paſſe, whatſoeuer he ſaith ſhalbe done to him.

24 * Therefore I ſay vnto you, whatſoeuer yee deſire when yee pray, beleeue that ye ſhall haue it, and it ſhalbe [done] vnto you.

Math. 7,7. luke 11,9.

i He teacheth vs not hereby to aske whatſoeuer ſemeth good in our fantaſie, for our prayer muſt be grounded on faith, and our faith vpon the worde of God.

25 * But when ye ſhall ſtand, & pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauẽ, may forgiue you your treſpaſſes.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

Math. 6,14.

27 ¶ * Then they came againe to Ieruſalem: and as he walked in the Temple, there came to him the hie Prieſtes, & the Scribes, and the Elders,

Math. 21,23. luk. 20,1,2.

28 And ſaid to him, By what authoritie doeſt thou theſe things? who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Thẽ Ieſus anſwered, & ſaid vnto them, I will alſo aſke of you a certaine thing, & anſwere ye me, & I will tell you by what authoritie I doe theſe things.

30 The [k] baptiſme of Iohn, was it from heauen, or of men? anſwere me.

k He comprehendeth his whole office & miniſterie.

31 And they thought with thẽ ſelues, ſaying, If we ſhall ſay from heauen, he wil ſay, Why thẽ did ye not beleeue him?

32 But if we ſay of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

33 Then they anſwered, and ſaid vnto Ieſus, We can not tel. And Ieſus anſwered, and ſayde vnto them, [l] Neither will I tell you by what authoritie I do theſe things.

l They came of malice, and not to learne: therefore Chriſt thought them vnworthie to be taught.

CHAP. XII.

1 The vineyarde is let out. 14 Obedience and tribute due to princes. 25 The reſurrection of the dead. 28 The ſumme of the Lawe. 35 Chriſt the ſonne of Dauid. 38 Hypocrites muſt be eſchewed. 41 The offring of the poore widowe.

AND hee began to ſpeake vnto them in parables, * A certaine man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the [a] wine-preſſe, and builte a towre in it, and let it out to huſbandmẽ, & went into a ſtrange countrey.

Iſa. 5,1. iere. 2,21. mat. 21,33. luk. 20,9.

a The Greeke worde ſignifieth the [illegible] which is vnder the wine preſſe, into the which the liquour.

2 And at a time, he ſent to the huſbandmen a ſeruant, that hee might receiue of the huſbandmen of the fruit of the vineyarde.

3 But they tooke him, and beat him, and ſent him away emptie.

4 And againe, he ſent vnto them another ſeruant, & at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe he ſent another, & him they ſlewe, and many other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his deare beloued: him alſo hee ſent the laſt vnto thẽ, ſaying, They will reuerence my ſonne.

7 But the huſbandmen ſaide among them ſelues, This is the heire: come, let vs kill him, and the inheritance ſhall be ours.

8 So they tooke him, and killed him, and caſt him out of the vineyarde.

9 What ſhall then the Lorde of the vineyard do? [b] He will come and deſtroy theſe huſbandmẽ, and giue the vineyard to others.

b He ſheweth the plague that ſhal befall theſe ambitious and couetous rulers, whoſe heartes are hardened againſt Chriſt.

10 Haue yee not read ſo much as this Scripture? * The ſtone which the builders did refuſe, is made the head of the corner.

Pſal. 118,22. iſa. 28,16 mat. 21,42 act. 4,11 rom. 9,33. 1 pet. 2,7,8.

11 This [c] was done of the Lord, and it is marueilous in our eyes.

c It is the ordinance of God that it ſhoulde be ſo, which moſt commonly is contrary to mans reaſon, & that that which was ſpoken figuratiuely of Dauid, is fulfilled in Chriſt, reade Matth. 21,16.

12 Thẽ they went about to take him, but they feared the people: for they perceiued that hee ſpake yͤ parable againſt them: therefore they left him, and went their way.

13 ¶ * And they ſent vnto him certaine of the Phariſes, & of the Herodians that they might take him in his talke.

Math. 22,15. luk. 20,20.

14 And when they came they ſaid vnto him, Maſter, we knowe that thou art true, and careſt for no man: for thou conſidereſt not the [d] perſon of men, but teacheſt the [e] way of God truely, Is it lawfull to giue tribute to Ceſar or not?

d As the qualities of yͤ minde or body or of outwarde things.

e As godly maners agreeable to Gods Lawe.

15 Shoulde we giue it, or ſhoulde we not giue it? But he knewe their hypocriſie and ſaide vnto them, [f] Why tempt ye me? Bring me a penie, that I may ſee it.

f He gaue thẽ to vnderſtande that he knewe their malicious entent.

16 So they brought it, and hee ſaide vnto them, Whoſe is this image and ſuperſcription? and they ſayde vnto him, Ceſars.

17 Then Ieſus anſwered, & ſaid vnto them, * Giue to Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marueiled at him.

Rom. 13,7.

18 ¶ * Then came the Sadduces vnto him, (which ſay, there is no reſurrection) and they aſked him, ſaying,

Math. 22,23. luk. 20,27.

19 Maſter,

Deu.25.5.

19 Maſter, *Moſes wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

g This was a politike lawe giuen for a time for the preſeruation of families, reade Mat. 22,24.

20 There were ſeuen brethren, and the firſt tooke a wife, and when he dyed, left no iſſue.

21 Then the ſecond tooke her, and he dyed, neither did he yet leaue iſſue, and the third likewiſe.

22 So ſeuen had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhal riſe again, whoſe wife ſhal ſhe be of them? for ſeuen had her to wife?

24 Then Ieſus anſwered, and ſayd vnto them, Are ye not therfore deceiued, becauſe yee knowe not the Scriptures, neither the power of God?

25 For when they ſhal riſe againe frõ the dead, neither men marie, nor wiues are maried, but are h as ỹ Angels which are in heauen.

h Not as touching the ſpirituall nature, but concerning the ſtate of incorruption, & immortalitie, ſo that then there ſhall nede no more mariage.

26 And as touching the dead, that they ſhall riſe againe, haue ye not read in the booke of Moſes, howe in the buſh God ſpake vnto him, ſaying, I *am the God of Abraham and the God of Iſaac, and the God of Iacob?

Exod.3.6. mat.22,32.

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceyued.

i Then it followeth that they liue, although they be deceaſed out of this life.

28 ¶ *Then came one of the Scribes that had heard thẽ diſputing together, [and perceyuing that hee had anſwered them well, hee aſked him, Which is the firſt commandement of all?

Mat.22,35.

29 Ieſus anſwered him, The firſt of all the commandements is, *Heare, Iſrael, The Lord our God is ỹ only Lord.

Exod.20.1. deut.6.4.

30 Thou ſhalt therefore loue ỹ Lord thy God with all thine heart, and with all thy ſoule, and with all thy ‖ minde, and with all thy ſtrength: this is the firſt commandement.

‖ Or, thought.

31 And the ſeconde [is] k like, that is, *Thou ſhalt loue thy neighbour as thy ſelf. There is none other cõmandement greater then theſe.

k That is, dependeth on the firſt, and proceedeth of the loue of God.

Leuit.19.18. mat.22.39 rom.13,9. galat.5.14. iam.2,8.

32 Then the Scribe ſaide vnto him, Well Maſter, thou haſt ſaide the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderſtanding, & with all the ſoule, and with all the ſtrength, & to loue his neighbour as himſelfe, is l more then all burnt offrings & ſacrifices.

l He meaneth al the ceremonies of the Law, wherein the hypocrites put great holineſſe.

34 Then, when Ieſus ſawe that he anſwered diſcretely, hee ſaid vnto him, Thou m art not farre from ỹ kingdome of God. And no man after that durſt aſke him any queſtion.

m Becauſe he [illegible] of vs.

35 ¶ *And Ieſus anſwered and ſaid teaching in the Temple, Howe ſay the Scribes ỹ Chriſt is the ſonne of Dauid?

Mat.22.44. [illegible]

36 For Dauid himſelf ſaid by the n holy Ghoſt, *The Lord ſaid to my Lorde, Sit at my right hand, till I make thine enemies thy footeſtoole.

n [illegible] the holy Ghoſt [illegible] of prophecie.

37 Then Dauid himſelfe calleth him Lorde: by what meanes is he then his ſonne? & much people heard him gladly.

38 *Moreouer he ſaide vnto them in ‖ his doctrine, Beware of the Scribes which loue to go in long o robes, & loue ſalutations in the markets,

[illegible]

39 And the chiefe ſeates in the Synagogues and the firſt roomes at feaſtes,

40 Which *deuoure widowes houſes, ‖ euen vnder a colour of long prayers. Theſe ſhal receiue ỹ greater dãnation.

[illegible]

41 *And as Ieſus ſate ouer againſt ỹ treaſurie, he beheld how the people caſt money into the treaſurie, and many rich men caſt in much.

42 And there came a certaine poore widow, and ſhee threwe in two mites, which make a p quadrin.

p Which is about half a farthing.

43 Then he called vnto him his diſciples, and ſaid vnto them, Verely I ſay vnto you, that this poore widowe hath caſt q more in, then all they which haue caſt into the treaſurie.

q Our Sauiour [illegible] readie wil.

44 For they all did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in all that ſhe had, euen all her liuing.

CHAP. XIII.

1 The deſtruction of Ieruſalem. 10 The Goſpel ſhalbe preached to all. 9.22. The perſecutions & falſe prophets which ſhalbe before the comming of Chriſt whoſe houre is vncertaine. [illegible] Therefore euery one to watch.

AND *as hee went out of the Temple, one of his diſciples ſaide vnto him, Maſter, ſee what ſtones, and what buildings are here.

Mat.24.1. luk.21.5

2 *Then Ieſus anſwered & ſaid vnto him, Seeſt thou theſe great buildings? there ſhall not bee left one ſtone vpon a ſtone, that ſhal not be throwen downe.

Luk.19.43.44.

3 And as he ſate on the mount of Oliues, ouer againſt the Temple Peter, & Iames, and Iohn, and Andrewe aſked him ſecretly,

4 Tell vs, when ſhall theſe things be? and what ſhalbe the ſigne when al theſe things ſhalbe fulfilled?

Deut.25.5.

19 Maſter, *Moſes wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

g This was a politike law: giuen for a time for the preſeruation of families, reade Mat. 22.24.

20 There were ſeuen brethren, and the firſt tooke a wife, and when he dyed, left no iſſue.

21 Then the ſecond tooke her, and he dyed, neither did he yet leaue iſſue, and the third likewiſe.

22 So ſeuen had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhal riſe again, whoſe wife ſhal ſhe be of them: for ſeuen had her to wife?

24 Then Jeſus anſwered, and ſayd vnto them, Are ye not therfore deceiued, becauſe yee knowe not the Scriptures, neither the power of God?

25 For when they ſhal riſe againe frō the dead, neither men marie, nor wiues are maried, but are [h] as ẏ Angels which are in heauen.

h Not as touching the ſpirituall nature, but concerning the ſtate of incorruption, ⁊ immortalitie, ſo that then there ſhall neede no more mariage.

26 And as touching the dead, that they ſhall riſe againe, haue ye not read in the booke of Moſes, howe in the buſh God ſpake vnto him, ſaying, I * am the God of Abraham and the God of Iſaac, and the God of Jacob?

Exod.3.6. mat.22.32.

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceyued.

i Then it followeth that they liue, although they be deceaſed out of this life.

Mat.22.35.

28 ¶ *Then came one of the Scribes that had heard thē diſputing together, and perceyuing that hee had anſwered them well, hee aſked him, Which is the firſt commandement of all?

29 Jeſus anſwered him, The firſt of all the commandements is, *Heare, Iſrael, The Lord our God is ẏ onely Lord.

Exod.20.2. deut.6.4.

30 Thou ſhalt therefore loue ẏ Lord thy God with all thine heart, and with all thy ſoule, and with all thy ‖ minde, and with all thy ſtrength: this is the firſt commandement.

‖ Or, thought.

31 And the ſeconde [is] [k] like, that is, *Thou ſhalt loue thy neighbour as thy ſelf. There is none other cōmandement greater then theſe.

k That is, dependeth on the firſt, and proceedeth of the loue of God.

Leu.19.18. mat.22.39. rom.13.9. galat.5.14. iam.2.8.

32 Then the Scribe ſaide vnto him, Well Maſter, thou haſt ſaide the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderſtanding, ⁊ with all the ſoule, and with all the ſtrength, ⁊ to loue his neighbour as himſelfe, is [l] more then all burnt offrings ⁊ ſacrifices.

l He meaneth al the ceremonies of the Law, wherein the hypocrites put great holineſſe.

34 Then, when Jeſus ſawe that he anſwered diſcretely, hee ſaid vnto him, Thou [m] art not farre from ẏ kingdome of God. And no man after that durſt aſke him any queſtion.

m Becauſe he [illegible] to be [illegible] be [illegible]

35 ¶ *And Jeſus anſwered and ſaid teaching in the Temple, Howe ſay the Scribes ẏ Chriſt is the ſonne of Dauid?

36 For Dauid himſelf ſaid by the [n] holy Ghoſt, *The Lord ſaid to my Lorde, Sit at my right hand, till I make thine enemies thy footeſtoole.

Mat.22.44. [illegible]

n [illegible] by the holy Ghoſt [illegible] of prophecie.

37 Then Dauid himſelfe calleth him Lorde: by what meanes is he then his ſonne? ⁊ much people heard him gladly.

38 *Moreouer he ſaide vnto them in [o] his doctrine, Beware of the Scribes which loue to go in long [p] robes, ⁊ loue ſalutations in the markets,

[illegible]

39 And the chiefe ſeates in the Synagogues and the firſt roomes at feaſtes,

40 Which [q] deuoure widowes houſes, ‖ euen vnder a colour of long prayers. Theſe ſhal receiue ẏ greater dānation.

[illegible]

41 *And as Jeſus ſate ouer againſt the treaſurie, he beheld how the people caſt money into the treaſurie, and many rich men caſt in much.

[illegible] 14. [illegible]

42 And there came a certaine poore widow, and ſhee threwe in two mites, which make a [r] quadrin.

r Which is about halfe a farthing.

43 Then he called vnto him his diſciples, and ſaid vnto them, Verely I ſay vnto you, that this poore widowe hath caſt [s] more in, then all they which haue caſt into the treaſurie.

s Our Sauiour [illegible]

44 For they all did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in all that ſhe had, euen all her liuing.

CHAP. XIII.

1 The deſtruction of Jeruſalem. 10 The Goſpel ſhalbe preached to all [illegible] 22 The perſecutions ⁊ falſe prophets which ſhalbe before the comming of Chriſt, whoſe houre is vncertaine. [illegible] exhorteth euery one to watch.

AND *as hee went out of the Temple, one of his diſciples ſaide vnto him, Maſter, ſee what ſtones, and what buildings are here.

Mat.24.1. luk.21.5.

2 *Then Jeſus anſwered ⁊ ſaid vnto him, Seeſt thou theſe great buildings? there ſhall not bee left one ſtone vpon a ſtone, that ſhal not be throwen downe.

Luk.19.43.44.

3 And as he ſate on the mount of Oliues, ouer againſt the Temple Peter, ⁊ James, and John, and Andrewe aſked him ſecretly,

4 Tell vs, when ſhall theſe things be? and what ſhalbe the ſigne when al theſe things ſhalbe fulfilled?

5 And Jeſus anſwered them, and began to ſay, *[a] Take heede leaſt any man deceyue you.

6 For many ſhall come in my name, ſaying, I [b] am Chriſt, and ſhall deceiue many.

7 Furthermore when yee ſhall heare of warres, and rumours of warres, bee yee not troubled: for ſuch things muſt needes be: but the end ſhall not be yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall bee earthquakes in diuers quarters, & there ſhall be famine & troubles: theſe are ẏ beginnings of ſorowes.

9 But take ye heed to your ſelues: for they ſhall deliuer you vp to the Cōucils, & to the Synagogues: ye ſhalbe beaten, and brought before rulers and kings for my ſake, for a [c] teſtimoniall vnto them.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 *But when they leade you, and deliuer you vp, take yee no [d] thought afore, neither premeditate [e] what ye ſhall ſay: but whatſoeuer is giuen you at the ſame time, that ſpeake: for it is not yee that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhall riſe agaynſt their parents, & ſhall cauſe them to die.

13 And ye ſhalbe hated of all men for my Names ſake: but whoſoeuer ſhall endure vnto the end, he ſhalbe ſaued.

14 *Moreouer, when ye ſhall ſee the abomination of deſolation [f] ſpoken of by *Daniel the Prophet, ſtanding where it ought not (let him that readeth, conſider it) *then let them [g] that be in Judea, flee into the mountaines,

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe vnto the things which hee left behinde him, to take his clothes.

17 Then wo ſhalbe [h] to them that are with child, and to them that giue ſucke in thoſe dayes.

18 Pray therefore that your flight be not in the winter.

19 For there ſhalbe in thoſe dayes ſuch tribulation, as was not from the beginning of the creation which God created vnto this time, neither ſhalbe.

20 And except that the Lorde had ſhortened thoſe dayes, no [i] fleſh ſhoulde be ſaued: but for the electes ſake, which he hath choſen, he hath ſhortened thoſe dayes.

21 Then *if any man ſay to you, Lo, here is Chriſt, or, loe, (he is) there, beleeue it not.

22 For falſe Chriſtes ſhall riſe, and falſe prophets, and ſhal ſhew ſignes and wonders, to deceiue if it were [k] poſſible, the very elect.

23 But take ye heed: behold, I haue ſhewed you all things [l] before.

24 ¶ Moreouer *in thoſe daies, after that tribulation, the Sunne ſhall waxe dark, & ẏ Moone ſhal not giue her light,

25 And the [m] ſtarres of heauen ſhall fall: and the powers which are in heauen, ſhall ſhake.

26 And then ſhal they ſee the Sonne of man comming in the cloudes, with great power and glorie.

27 *And he ſhall then ſende his Angels, and ſhall gather together his elect from the foure windes, [and] from the vtmoſt parte of the earth to the vtmoſt part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that ſommer is neere.

29 So in like maner, when ye ſee theſe things come to paſſe, knowe that [the kingdome of God] is neere, [euen] at the doores.

30 Verely I ſay vnto you, that this [n] generation ſhall not paſſe, till all theſe things be done.

31 Heauen & earth ſhall paſſe away, but my words ſhall not paſſe away.

32 But of that day & houre knoweth no man, no, not the Angels which are in heauen, neither the [p] Sonne himſelfe, ſaue the Father.

33 *Take heede: watch, and pray: for ye know not when the time is.

34 [For the Sonne of man is] as a man going into a ſtrāge countrey, & leaueth his houſe, & giueth authoritie to his ſeruants, & to euery man his worke, and commandeth the porter to watch.

35 Watch therefore, (for yee knowe not when the Maſter of the houſe will come, at euē, or at midnight, at the cocke crowing or in the dawning)

36 Leſt if he come ſodenly, he ſhould finde you ſleeping.

37 And thoſe things that I ſay vnto you, I ſay vnto all men, watch.

CHAP.

Luk.21.8. 2.thes.2.3.

a He doth anſwere them of things that were more neceſſarie for them to know then the things that they demaunded.

b Chalenging the authoritie of Chriſt.

c That they may be inexcuſable.

Math.10.19. luke 12.11. and 21.14.

d He onely forbiddeth that care which commeth of miſtruſt.

e This is not to make them negligent, but to aſſure them that he wil aſſiſt them and furniſh them ſufficiently with anſwers, ſo that they may hereby perceiue that their defence ſtandeth not in their owne wiſedome, or eloquence.

Mat.24.15. Dan.9.27.

f This is ment of the time that the Romanes ſhould prophane the Temple.

[illegible] Luk.21.21.

g Becauſe the deſtruction ſhalbe moſt extreme and cruel.

h For they ſhal not be [illegible] flee.

[illegible] you [illegible] let to [illegible] you [illegible] you [illegible] eſcape.

i Or, man.

Mat.24.23. luk.21.8.

k The elect may wauer & be troubled, but they can not vtterly be deceiued, and ouercome.

l Wherfore he that ſuffereth himſelfe now to be ſeduced, hath none excuſe.

Iſa.13.10. ezech.32.7. ioel.2.10.& 3.15.

m This teacheth ẏ there ſhalbe a chāge of the whole order of nature.

Mat.24.31.

n The worde ſignifieth the ſpace of a 100. yeeres, albeit this came to paſſe before fiftie yeeres.

o When the deſtruction of Jeruſalem, the perſecutions & illuſions ſhall come: but chiefly theſe are vnderſtand of the ſecond comming of Chriſt.

p In that he is man and Mediator.

Mat.24.42.

q For of the comming we are moſt aſſured: but of the time, the yeere, ẏ day or houre, we are ignorãt, and therefore muſt watche continually.

CHAP. XIIII.

1 The Prieſtes conſpire againſt Chriſt. 3 Mary Magdalene anoynteth Chriſt. 12 The Paſſeouer is eaten. 18 He telleth afore of the treaſon of Iudas. 22 The Lords ſupper is inſtituted. 46 Chriſt is taken. 67 Peter denieth him.

Math. 26,1. Luke 22,1.

AND *two dayes after followed ⌈the feaſt of the Paſſeouer, & of vnleauened bread: and the hie Prieſtes, and Scribes ſought howe they might take him by craft and put him to death.

2 But they ſayde, Not in the feaſt ⌈day, leaſt there be any tumult among the people.

Math. 26,6. Iohn 12,1.

3 *And when he was in Bethania in ye houſe of Simon the leper, as he ſate at table, there came a woman hauing a boxe of oyntment of ⌈ſpikenarde, very coſtly, and ſhee brake the boxe, & powred it on his head.

⌈Or, of pure nard, and faithfully made.

4 Therefore [a] ſome diſdained among themſelues, and ſaide, To what ende is this waſte of oyntment?

[a] As Iudas who cauſed this murmuring.

5 For it might haue byn ſold for more then [b] three hundreth pence, and bene giuen vnto the poore, [c] and they grudged againſt her.

[b] Which are in value about fiue pound ſterling.

[c] To wit, Iudas; who was offended therewith, & therefore made a buſines.

6 But Ieſus ſayde, Let her alone: why trouble ye her? ſhe hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when yee will yee may doe them good, but me yee ſhall not haue alwayes.

8 She hath done that ſhe coulde: ſhe came afore hande to anoynt my body to the burying.

9 Verely I ſay vnto you, whereſoeuer this Goſpel ſhall bee preached throughout the whole worlde, this alſo that ſhe hath done, ſhall be ſpoken of in remembrance of her.

Math. 26,14. Luk. 22,4.

10 ¶ *Then Iudas Iſcariot, one of the twelue, [d] went awaye vnto the hie Prieſts, to betray him vnto them.

[d] He tooke occaſion by this oyntment as of a thing euill done.

11 And when they heard it, they were glad, and promiſed that they would giue him money: therefore he ſought how he might conueniently betray him.

Math. 26,17. Luk. 22,7,8.

12 ¶ *Nowe the firſt day of vnleauened bread, when they ſacrificed ye Paſſeouer, his diſciples ſaid vnto him, Where wilt thou that we goe and prepare, that thou mayeſt eate the Paſſeouer?

13 Then he ſent forth two of his diſciples, and ſaid vnto them, Goe ye into the citie, & there ſhall a man meete you bearing a pitcher of water: followe him.

14 And whitherſoeuer hee goeth in, ſay ye to the goodman of the houſe, The Maſter ſayeth, Where is the lodging where I ſhall eate the Paſſeouer with my diſciples?

15 And he will ſhewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his diſciples went foorth, and came to the citie, and founde as he had ſayde vnto them, and made readie the Paſſeouer.

17 ¶ And at euen he came with the twelue.

Mat. 26,21. Luke [illegible]14. Iohn 13,21.

18 *And as they ſate at table and did eate, Ieſus ſaide, Verily I ſay vnto you, that one of you ſhall betray mee, which eateth with me.

19 Then they beganne to be ſorowfull, and to ſay to him one by one, Is it I? And another, Is it I?

20 And he anſwered and ſayde vnto them, It is one of the twelue that [e] *dippeth with me in the platter.

[e] To dip the hande is as much to ſay, as he that is accuſtomed to eate [illegible]

21 *Truely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

[illegible] 1[illegible]. M[illegible]

22 *And as they did eate, Ieſus [g] tooke the bread, and when he had giuen thanks, he brake it, and gaue it to them, and ſaid, Take, eate, this is my bodie.

[g] Conſider that no thing can be done without Gods prouidence.

Mat. 26,26. [illegible]

23 Alſo he tooke the cuppe and when he had [h] giuen thankes, gaue it to them: and they all dranke of it.

Reade Mat. chap. 26. [illegible]

[h] The Greeke worde is to bleſſe, which is here taken [illegible] to giue thankes.

24 And he ſaide vnto them, This is my blood of the new Teſtament, which is ſhed for many.

25 Verely I ſay vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.

[illegible] Math. [illegible] ſpoken [illegible] cuppe.

26 And whẽ they had ſung a pſalme, they went out to the mount of Oliues.

27 ¶ *Then Ieſus ſaid vnto them, All ye ſhalbe [i] offended by me this night: for it is written, *I will ſmite the ſhepherd, and the ſheepe ſhall be ſcattered.

[i] That is, turned from me because of the perſecution.

Zach. 13,7. Chap. 16,7.

28 But after that I am riſen, I will goe into *Galile before you.

29 And Peter ſayde vnto him, Although all men ſhoulde be offended, yet woulde not I.

30 Then Ieſus ſayde vnto him, Verely I ſay vnto thee, this day, euen in this night, before the cocke crowe twiſe, thou ſhalt deny me thriſe.

31 But he ſayde more earneſtly, If I ſhoulde die with thee, I will not denie thee: likewiſe alſo ſaide they all.

32 ¶ *After they came into a place na-
med Gethſemane: thē he ſaid to his diſ-
ciples Sit ye here till I haue prayed.
33 And he tooke with him Peter, and
Iames, and Iohn and he began [k] to be
afraide, and in great heauineſſe,
34 And ſaide vnto them, My ſoule is
very heauie, euen vnto the death: tary
here and watch.
35 So he went forwarde a litle, & fell
downe on the grounde, and prayed that
if it were poſſible, ÿ houre might paſſe
from him.
36 And he ſaide, [l] Abba, Father, all
things are poſſible vnto thee: take away
this cup from me: neuertheleſſe, not that
I will, but that thou [m] wilt, be done.
37 Thē he came & found thē ſleeping,
and ſaid to Peter, Simon, ſleepeſt thou?
couldeſt not thou watch one houre?
38 ¶ Watch ye, and pray, that ye enter
not into tentation: the ſpirite in deede is
ready, but the fleſh is weake.
39 And againe he went away, & pray-
ed, and ſpake the ſame words.
40 And he returned, and found thē a-
ſleepe againe: for their eies were heauy:
neither knewe they what they ſhoulde
anſwere him.
41 And he came the third time, & ſaid
vnto them, [n] Sleepe henceforth, & take
your reſt: it is ynough: ÿ houre is come:
beholde, the Sonne of man is deliuered
into the handes of ſinners.
42 Riſe vp: let vs goe: lo, he that be-
trayeth me, is at hand.
43 *And immediatly while hee yet
ſpake, came Iudas that was one of the
twelue, and with him a great multitude
with ſwordes and ſtaues from the hie
Prieſts, and Scribes, and Elders.
44 And he that betraied him, had gi-
uen them a token, ſaying, Whomſoeuer
I ſhal [o] kiſſe, he it is: take him and leade
him away ſafely.
45 And aſſoone as he was come, hee
went ſtraight way to him, & ſaid, [p] Ma-
ſter, Maſter, and kiſſed him.
46 Then they laide their handes on
him, and tooke him.
47 And [q] one of them ÿ ſtood by, drew
out a ſword, and ſmote a ſeruant of the
hie Prieſt and cut off his eare.
48 And Ieſus anſwered & ſaide vnto
them Ye be come out as vnto a thiefe wt
ſwordes and with ſtaues to take me.
49 I was daily with you teaching in
the Temple, and ye [s] tooke me not: but
this is done that the ſcriptures ſhould
be fulfilled.
50 Then they [t] al forſooke him, & fled.
51 And there followed him a certaine
yong mā, clothed in linen vpon his bare
bodie, and the yong men caught him.
52 But he left his linen cloth, and fled
from them naked.
53 *So they led Ieſus away to ÿ hie
Prieſt, & to him came all the [u] hie Prieſts,
and the Elders, and the Scribes.
54 And Peter followed him [x] a farre
off, euen into the hall of the hie Prieſt,
and ſate with the ſeruāts, and warmed
him ſelfe at the ‖fire.
55 And the *hie Prieſtes, and all the
Councill ſought for witnes againſt Ie-
ſus, to put him to death, but found none.
56 For many bare falſe witneſſe a-
gainſt him, but their witneſſe ‖agreed
not together.
57 Then there aroſe certaine, and
bare falſe witneſſe againſt him, ſaying,
58 We heard him ſay, *I [y] will de-
ſtroy this Temple made with handes,
and within three dayes I will builde a-
nother, made without handes.
59 But their witneſſe yet agreed not
together.
60 Then the hie Prieſt ſtoode vp a-
mongs them, and aſked Ieſus, ſaying,
Anſwereſt ÿ nothing? what is the mat-
ter ÿ theſe beare witneſſe againſt thee?
61 But he held his peace, and anſwe-
red nothing. Againe the hie Prieſt aſ-
ked him, and ſayde vnto him, Art thou
Chriſt the Sonne of the [z] Bleſſed?
62 And Ieſus ſaide, I am he, *and
ye ſhall ſee the [a] Sonne of man ſit at the
right hande of the power of God, and
come in the cloudes of heauen.
63 Then ÿ hie Prieſt rent his clothes
and ſaid, What haue we any more neede
of witneſſes?
64 Ye haue heard the blaſphemie:
what thinke ye? And they all condem-
ned him to be worthie of death.
65 And ſome beganne to ſpit at him,
and to couer his face, and to beate him
with fiſtes, and to ſay vnto him, Pro-
pheſie. And the [b] ſergeants ſmote him
with their roddes.
66 *And as Peter was beneath in
the hall, there came one of the maides of
the hie Prieſt.
67 And whē ſhe ſaw Peter warming
him ſelfe, ſhe looked on him, and ſaide,
Thou waſt alſo wt Ieſus of Nazaret.
68 But he denied it ſaying, I know
him not, neither wot I what thou ſaiſt.
Then

Matth. 26. 36. Luke 22. 39.

[k] His diuinitie was as it were hid, and his humanitie ſhewed it ſelfe fully.

[l] Abba in Chaldee and [illegible] the Syrian tongue ſignifieth father.

[m] He ſtandeth not ſo to his owne wil but that willing ÿ he offereth himſelfe to obey God.

[n] He meaneth that the houre wil come whē they ſhal be kept from ſleeping.

Matth. 26. 47. Luke 22. 47. Iohn 18. 3.

[o] It was the faſhion then to greet with kiſſing at their meetings, and alſo at their departure.

[p] He repeteth it twiſe as if he had bene moued with a certaine pitie in taking his laſt leaue.

[q] To wit, Peter.

[r] Called Malchus.

[s] Which declareth that no man [illegible] any [illegible] Gods appointment.

[t] Meaning all the diſciples.

Mat. 26. 57. Luke 22. 54. Iohn 18. 24.

[u] That is, they which had cheifeſt authoritie among the Prieſtes.

[x] Which ſignified that his hoat zeale began nowe to be abated.

‖ Or, light.

Mat. 26. 59.

‖ Or, were not like.

Iohn 2. 19.

[y] Their two witneſſes diſſented, in that ÿ one reported ÿ Chriſt ſaid, he could deſtroy the Tēple, as Matth. writeth and the other ſaid, ÿ he heard him ſay, that he would doe it, as is here noted.

[z] That is, of God, who is worthie all praiſe ÿ which worde in their language, the Iewes when they ſpake of God vſe commonly in their writings euen to this day.

Mat. 24. 30.

[a] Whom they nowe contemned in this baſe eſtate, they ſhould ſee appeare at the laſt day with maieſtie and glorie.

[b] This declareth the wickedneſſe & inſolencie of the gouernours, & rulers, ſeeing their officers contrary to all iuſtice thus raged and tormented him, that was innocent.

Mat. 26. 69. Luke 22. 55. Iohn 18. 25.

[c] We ought to conſider our owne infirmitie that we may learne onely to truſt in God, & not in our owne ſtrength.

‖Or, court.

d Peter prepareth himſelfe to flee if he were further laid vnto.

Then he went out into the ‖porch, and the cocke crewe.

Mat.26.71. luke 22.58. John 18.25.

69 *Then a maide ſawe him againe, and beganne to ſay to them that ſtoode by, This is one of them.

70 But he denied it againe: and anon after, they that ſtoode by, ſaide againe to Peter, Surely thou art [one of thẽ: for thou art of Galile, and thy ſpeach is like.

71 And he beganne to curſe, & ſweare, [ſaying, I knowe not this man, of whome ye ſpeake.

Mat.26.75. John 13.38.

72 *Then the ſeconde time the cocke crewe, and Peter remembred the word that Ieſus had ſaide vnto him, Before the cocke crowe twiſe, thou ſhalt denie me thriſe, and ‖waying that with him ſelfe, he wept.

‖Or, ruſhed out of the doores and wept.

CHAP. XV.

1 Ieſus is ledde to Pilate. 15 He is condemned, reuiled and put to death, 46 And is buryed by Ioſeph.

Mat.27.1,2. luke 22.66. John 18.28.

a For the Romanes gaue them no authoritie to put any man to death.

AND *anon in ẏ dawning, the high Prieſtes helde ᵃa counſell with the Elders, and the Scribes, & the whole Councill, and bound Ieſus, and ledde him away, and deliuered him to Pilate.

2 Then Pilate aſked him, Art thou the King of the Iewes? And he anſwered, and ſaid vnto him, Thou ſayeſt it.

3 And the hie Prieſtes accuſed him of many things.

Mat.27.12. luke.23.3. John 18,35.

4 *Wherefore Pilate aſked him againe, ſaying, Anſwereſt thou nothing? beholde howe many things they witnes againſt thee.

b He woulde not defende his cauſe, but preſented himſelfe willingly to be condemned.

5 But Ieſus anſwered ᵇno more at all, ſo that Pilate marueiled.

6 Nowe at the feaſt Pilate did deliuer a priſoner vnto them, whomſoeuer they woulde deſire.

7 Then there was one named Barabbas, which was bound with his fellowes, ẏ had made inſurrection, who in the inſurrection had cõmitted murder.

8 And the people cryed aloude, and began to deſire that he woulde doe] as he had ᶜeuer done vnto them.

c The people alwayes maintaine their enemies although they be worth nothing.

9 Then Pilate anſwered them, and ſaide, Will ye that I let looſe vnto you the King of the Iewes?

10 For he knewe that the hie Prieſts had deliuered him of enuie.

11 But the hie Prieſtes had moued the people to deſire that he woulde rather deliuer Barabbas vnto them.

12 And Pilate anſwered, and ſayde againe vnto them, What will ye then that I doe ‖with him,‖ whome ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate ſaid vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate ᵈwilling to content the people, looſed them Barabbas, and deliuered Ieſus when he had ſcourged him, that he might be crucified.

d When a iudge hath reſpect to men, he quite forgetteth iuſtice.

16 Then the ſouldiers led him away into the hall, which is the ‖common hal, and called together the whole bande,

‖Or, pretorie.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to ſalute him, [ſaying,] Haile, King of the Iewes.

19 And they ſmote him on the head with a ‖reede, and ſpate vpon him, and bowed the knees, & did him reuerence.

‖Or, ſtalke.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him.

Mat.27.32. luke 23.26.

21 *And they ᵉcompelled one ẏ paſſed by, [called] Simon of Cyrene (which came out of the cõtrey, & was father of Alexander & Rufus) to beare his croſſe.

e It was the cuſtome to make him that was condemned, to cary his croſſe, but Ieſus was not able for weakeneſſe.

Mat 27.33. luke 23.33. John 19.17.

22 *And they brought him to a place named Golgotha, which is by interpretation, the place of ‖dead mens ſkulles.

23 And they gaue him to drinke wine mingled ᶠwith myrrhe: but he receiued it not.

f Which was to haſten his death, but he would not drinke it becauſe he would waite for the houre that his father had appointed, that he might render vnto him perfite obedience.

24 And whẽ they had crucified him, they parted his garments caſting lottes for them, what euery man ſhould haue.

25 And it was ᵍthe third houre, whẽ they crucified him.

g The Iewes deuided their day into foure partes ſo that by the thirde houre is meant the third part of the day, which was from ſixe a clocke to nine at what time S. Marke ſaith he was crucified.

26 And ẏ title of his cauſe was written aboue, THE KING OF THE IEWES.

27 They crucified alſo with him two thieues, the one on the right hande, and the other on his left.

28 Thus the Scripture was fulfilled, which ſaith, *And he was counted among the wicked.

Iſa.53.12. John 2.19.

29 And they that went by, railed on him, wagging their heades, and ſaying, *Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes,

30 Saue thy ſelfe, and come downe from the croſſe.

31 Likewiſe alſo euen the hie Prieſts mocking, ſaid among them ſelues with the Scribes, He ſaued other men, him ſelfe he can not ſaue.

32 Let Chriſt ẏ King of Iſrael now

come downe from the croſſe, that wee may ſee, and beleeue. [h] They alſo that were crucified with him, reuiled him.

h Meaning the one of thē that were crucified.

33 ¶ Now when the ſixt houre was come darkeneſſe aroſe ouer all the land vntill the ninth houre.

i Becauſe this darkeneſſe was onely ouer the land of Canaan, when the reſt o[f] yͤ worlde was light, the miracle is the greater.

34 And at the [k] ninth houre Jeſus cryed with a loude voyce, ſaying, *Eloi, Eloi, lamma ſabachthani? which is by interpretation, My God, my God, why haſt thou forſaken me?

k Which was the thirde part of the day, and about three of the clocke after noone.

Pſal.22.1. mat.27.46.

35 And ſome of them that ſtoode by, when they heard it, ſaide, [l] Beholde, he calleth Elias.

l This was ſpoken mockingly.

36 And one ran, and filled a *ſponge full of vineger, and put it on a reede, and gaue him to drinke, ſaying, Let him alone: let vs ſee if Elias will come and take him downe.

Pſal.69.21.

37 And Jeſus cryed with a loude voyce, and gaue vp the ghoſt.

38 ¶ And the vaile of the Temple was rent in twaine, from the toppe to the bottome.

39 Now when yͤ [m] Centurion, which ſtoode ouer againſt him, ſawe yͭ he thus crying gaue vp the ghoſt, he ſaid, Truely this man was the Sonne of God.

m Who had charge ouer an hundred men.

40 ¶ There were alſo women, which behelde afarre off, among whom was Marie Magdalene, & Marie (the mother of James the leſſe, and of Joſes) and Salome,

41 Which alſo when he was in Galile, *followed him, and miniſtred vnto him, and many other women which came vp with him vnto Jeruſalem.

Luke 8.2,3.

42 ¶ *And now when yͤ night was come (becauſe it was the day of the preparation, that is before the Sabbath)

Mat.27.57. luk.23.50,51. iohn 19.38.

43 Joſeph of Arimathea, an [n] honorable Counſellour, which alſo looked for the kingdome of God, came, and went in [o] boldely vnto Pilate, and aſked the bodie of Jeſus.

n A graue man and of great authoritie.

o This man ſhewed his faith in helpe when the danger ſeemed to be moſt perillous.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and aſked of him whether he had bene any while dead.

45 And when he knewe yͤ trueth of yͤ Centurion he gaue the bodie to Joſeph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, & laide him in a tombe that was hewen out of a rocke, and rolled a ſtone vnto the doore of the ſepulchre:

47 And Marie Magdalene, and Marie Joſes mother, behelde where he ſhoulde be layde.

CHAP. XVI.

1 The women come to the graue. 9 Chriſt being riſen againe, appeareth to Magdalene, 14 Alſo to the eleuen, and reproueth their vnbeliefe. 16 He commandeth the preaching of the Goſpell & the miniſtration of baptiſme vnto them.

AND *when the Sabbath day was paſt, Marie Magdalene, and Marie the mother of James, and Salome, bought ſweete oyntments, that they might come, and embaulme him.

Luke 24.1. iohn 20.1.

2 Therefore early in the morning, the firſt day of the weeke, they came vnto the ſepulchre, when the ſunne was ‖ yet riſing.

‖ Or, not riſen.

3 And they ſaid one to another, Who ſhall rolle vs away the ſtone from the doore of the ſepulchre?

4 And when they looked, they ſawe that the ſtone was rolled away (for it was a very great one.)

5 *So they went into the ſepulchre, and ſawe [a] a young man ſitting at the right ſide, clothed in a long white robe: and they were afraid.

Mat.28.1. iohn.20.12.

a The Angel of God in the likeneſſe of a yong man.

6 But he ſaid vnto thē, Be not afraid: ye ſeeke Jeſus of Nazaret, which hath bene crucified: he is riſen: he is not here: beholde the place, where they put him.

7 But goe your way, and tell his diſciples, and [b] Peter, that he wil go before you into Galile: there ſhall ye ſee him, *as he ſaid vnto you.

b He eſpecially maketh mention of Peter to comfort him, becauſe he had fallen into greater danger then the reſt.

Mat.26.32. chap.14.28.

8 And they went out quickely, & fled from the ſepulchre: for they trembled, and were amaſed: neither ſaid they any thing to any man: for they were afraid.

9 ¶ And when Jeſus was riſen againe, in the morowe (which was the firſt day of the weeke) he appeared firſt to Marie Magdalene, *out of whome he had caſt ſeuen deuils.

Iohn 20.16. luke 8.2.

10 And ſhe went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they [c] beleeued it not.

c They had ſoone forgotten that that Chriſt had foretolde them of his reſurrection.

12 ¶ *After that, he appeared vnto two of them in another forme, as they walked, and went into the countrey.

Luke 24.13, 15.

13 And they went and tolde it to the remnant, but they beleeued them not.

14 ¶ *Finally, he appeared vnto the eleuen as they ſate together, and reproued them of their vnbeliefe and hardeneſſe of heart, becauſe they beleeued not them which had ſeene him, being riſen vp againe.

Luke 24.36. iohn 20.19.

Mourning and praying.

15 And he ſaide vnto them, *Goe ye into

Mat.28.19.

into all the worlde, and preach the Goſpell to [e] euery creature.

16 He that ſhall beleeue and be baptized, ſhall be ſaued: *but he that will not beleeue, ſhall be damned.

17 And theſe [f] tokens ſhall followe them that beleeue, *In my Name they ſhall caſt out deuils, and *ſhall ſpeake with [g] newe tongues,

18 *And ſhall take away ſerpents, and if they ſhall drinke any deadly thing, it ſhall not hurt them: *they ſhal lay their handes on the ſicke, and they ſhall recouer.

19 *So after the Lorde had ſpoken vnto them, he was receiued into heauē, and ſate at the right hande of God.

20 And they went foorth, & preached euery where. And the *Lorde wrought with them, and confirmed the worde with [h] ſignes that followed, Amen.

e As wel Gentile as Iewe. Iohn 12.48.
f This gift was but for a time to cauſe men the more willingly to receiue the Goſpell which as yet was not euidently knowen.
Act.16.18.
Act.2.4 and 10.46.
Act.28.5.
Actes 2[illegible]
Luke 24.51.
Ebr.1.3.
h The miracles & ſignes folow the doctrine, as certaine ſeales, ſo that if the doctrine be falſe, the miracles can be no better, Deut. 13.3.

g With other and diuers, as Luke ſaith.

The holy Goſpell of Ieſus Chriſt,

according to Luke.

CHAP. I.

5 Of Zacharias and Eliſabet. 11 The Angell ſheweth him of the natiuitie of Iohn Baptiſt. 20 His incredulitie is puniſhed. 28 The tidings of the Angel to Marie. 46 Her ſong. 57 The birth, circumciſion, and graces of Iohn. 68 Zacharias giueth thankes to God and propheſieth.

FOraſmuch as many haue taken in hande to ſet foorth the ſtorie of thoſe thinges, whereof we are fully perſuaded.

2 As they haue deliuered them vnto vs, which from the beginning ſawe them their ſelues, and were miniſters of the [b] worde,

3 It ſeemed good alſo to me (moſt noble Theophilus) aſſoone as I had ſearched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mighteſt acknowledge the certaintie of thoſe things, whereof thou haſt bene inſtructed.

5 IN the time of [c] Herode king of Iudea there was a certaine Prieſt named Zacharias, of the courſe of [d] Abia: & his wife was of the [e] daughters of Aaron, and her name was Eliſabet.

6 Both were [f] iuſt before God, & walked in all the cōmandements and [g] ordinances of the Lorde, without reproofe.

7 And they had no child, becauſe that Eliſabet was barren: and both were well ſtricken in age.

8 And it came to paſſe, as he executed the Prieſtes office before God, as his courſe came in order,

9 According to the cuſtome of the Prieſtes office, his lot was to [h] burne incenſe, when he went into the [i] Temple of the Lorde.

10 And the whole multitude of the people were without in prayer, *while the incenſe was burning.

11 Then appeared vnto him an Angell of the Lorde ſtanding at the right ſide of the altar of incenſe.

12 And when Zacharias ſawe him, he was troubled, & feare fell vpon him.

13 But yͤ Angel ſaide vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Eliſabet ſhall beare thee a ſonne, & thou ſhalt cal his name [k] Iohn.

14 And thou ſhalt haue ioy and gladneſſe, & many ſhall reioyce at his birth.

15 For he ſhall be great in the ſight of the Lord and ſhal neither drinke wine, nor [l] ſtrong drinke: and he ſhall be filled with the holy Ghoſt, euen from his mothers wombe.

16 *And many of the children of Iſrael ſhall he turne to their Lorde God.

17 *For he ſhall goe [m] before him in the ſpirit and power of Elias, to turne the heartes of the [n] fathers to the children, and the diſobedient to the wiſdom of the iuſt men, to make readie a people prepared for the Lorde.

18 Thē Zacharias ſaid vnto yͤ Angel, Whereby ſhall I knowe this? for I am an olde man, & my wife is of a great age

19 And the Angell anſwered, and ſaid vnto him, I am [o] Gabriel that ſtande in the preſence of God, & am ſent to ſpeake vnto thee, and to ſhewe thee theſe good tidings.

20 And behold, thou ſhalt be domme, and not bee able to ſpeake, vntill the [p] day that theſe things be done, becauſe

thou

a Meaning, the Apoſtles with whom he was conuerſant.
b Or of the thing: and it may be referred either to Chriſt or to the Goſpell, and hereby is ment, that they were the miniſters of Chriſt, who is called the worde: or miniſters of the worde that is to ſay, of the Goſpell and this commendeth the authoritie of his doctrine, ſeeing he receiued it of the Apoſtles.
c The ſonne of Antipater.
d Reade 1. Chron. 24. 10.
e By her father: for by her mothers line ſhe was of the houſe of Dauid.
f This perfection of iuſtice is iudged by the fruites and outward appearance & not by the cauſe, which onely commeth of Gods free mercie through Chriſt.
i The Temple was deuided into three partes: the firſt was the bodie of the Temple called Atrium, where the people was: the ſeconde called Sanctum, where the Prieſtes and Leuites were: and the thirde Sanctum Sanctorum, into the which the hie Prieſt entred once a yeere to ſacrifice.
Exod. 30.7.
Leui. 16.17.
k Which ſignifieth the grace of the Lorde.
l The worde ſignifieth all maner of drinke which maketh men drunken.
Mal. 4.5,6.
Mat. 11.14.
m As a King in his royaltie harbour to go before him who ſignifieth the king to be at hand.
n With Chriſt [illegible] to the fathers againſt the [illegible] [illegible] Goſpell [illegible] proſperitie of the Goſpel.

g The Greke worde ſignifieth iuſtifications, whereby is meant the outwarde obſeruation of the ceremonies commanded by God.
h That is, the euening and morning ſacrifice, according to the Lawe.
o Which ſignifieth, the ſtrength of God.
p We muſt not meaſure Gods promiſe by our weake [illegible]

into all the worlde, and preach the Goſpell to [e] euery creature.

16 He that ſhall beleeue and be baptized, ſhall be ſaued: * but he that will not beleeue, ſhall be damned.

17 And theſe [f] tokens ſhall followe them that beleeue, * In my Name they ſhall caſt out deuils, and * ſhall ſpeake with [g] newe tongues,

18 * And ſhall take away ſerpents, and if they ſhall drinke any deadly thing, it ſhall not hurt them: * they ſhal lay their handes on the ſicke, and they ſhall recouer.

19 * So after the Lorde had ſpoken vnto them, he was receiued into heauē, and ſate at the right hande of God.

20 And they went foorth, & preached euery where. And the * Lorde wrought with them, and confirmed the worde with [h] ſignes that followed, Amen.

e As wel Gentile as Iewe. John 12 48

f This gift was but for a time to cauſe men the more willingly to receiue the Goſpell which as yet was not euidently knowen.

Act.16 18.

Act.2.4 and 10.46.

g With other and diuers, as Luke ſaith. Act,28,5.

Actes 2 ..

Luke 24 51. Heb 2 4.

h The miracles & ſignes folow the doctrine, as certaine ſeales, ſo that if the doctrine be falſe, the miracles can be no better, Deut. 13 ..

The holy Goſpell of Ieſus Chriſt, according to Luke.

CHAP. I.

5 Of Zacharias and Eliſabet. 11 The Angell ſheweth him of the natiuitie of Iohn Baptiſt. 20 His incredulitie is puniſhed. 28 The talke of the Angell & Marie. 46 Her ſong. 57 The birth, circumciſion, and graces of Iohn. 68 Zacharias geueth thankes to God and propheſieth.

FOr as much as many haue taken in hande to ſet foorth the ſtorie of thoſe thinges, whereof we are fully perſuaded.

2 As they haue deliuered them vnto vs, which from the beginning ſawe them their ſelues, and were miniſters of the [b] worde,

3 It ſeemed good alſo to me (moſt noble Theophilus) aſſoone as I had ſearched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mighteſt acknowledge the certaintie of thoſe things, whereof thou haſt bene inſtructed.

5 IN the time of Herode king of Iudea there was a certaine Prieſt named Zacharias, of the courſe of Abia: & his wife was of the daughters of Aaron, and her name was Eliſabet.

6 Both were iuſt before God, & walked in all the cōmandements and ordinances of the Lorde, without reproofe.

7 And they had no child, becauſe that Eliſabet was barren: and both were well ſtricken in age.

8 And it came to paſſe, as he executed the Prieſtes office before God, as his courſe came in order,

9 According to the cuſtome of the Prieſtes office, his lot was to [h] burne incenſe, when he went into the [i] Temple of the Lorde.

10 And the whole multitude of the people were without in prayer, * while the incenſe was burning.

11 Then appeared vnto him an Angell of the Lorde ſtanding at the right ſide of the altar of incenſe.

12 And when Zacharias ſaw him, he was troubled, & feare fell vpon him.

13 But ye Angel ſaide vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Eliſabet ſhall beare thee a ſonne, & thou ſhalt cal his name [k] Iohn.

14 And thou ſhalt haue ioy and gladneſſe, & many ſhall reioyce at his birth.

15 For he ſhall be great in the ſight of the Lord and ſhal neither drinke wine, nor ſtrong drinke: and he ſhall be filled with the holy Ghoſt, euen from his mothers wombe.

16 * And many of the children of Iſrael ſhall he turne to their Lorde God.

17 * For he ſhall goe before him in the ſpirit and power of Elias, to turne the heartes of the [n] fathers to the children, and the diſobedient to the wiſdom of the iuſt men, to make readie a people prepared for the Lorde.

18 Thē Zacharias ſaid vnto ye Angel, Whereby ſhall I knowe this: for I am an olde man, & my wife is of a great age

19 And the Angell anſwered, and ſaid vnto him, I am Gabriel that ſtande in the preſence of God, & am ſent to ſpeake vnto thee, and to ſhewe thee theſe good tidings.

20 And behold, thou ſhalt be domme, and not bee able to ſpeake, vntill the day that theſe things be done, becauſe

a Meaning, the Apoſtles with whom he was conuerſant.

b Or of the thing: and it may be referred either to Chriſt or to the Goſpell, and hereby is ment, that they were the miniſters of Chriſt, who is called the word: or miniſters of the worde: that is to ſay, of the Goſpell and this commendeth the authoritie of his doctrine, ſeeing he receiued it of the Apoſtles.

c The ſonne of Antipater.

d Reade 1. Chron. 24. 10.

e By her father: for by her mothers line ſhe was of the houſe of Dauid.

f This perfection of iuſtice is iudged by the fruites and outward appearance, & not by the cauſe, which onely commeth of Gods free mercie through Chriſt.

i The Temple was deuided into thre partes: the firſt was the bodie of the Temple called Atrium, where the people was: the ſeconde called Sanctum, where the Prieſtes and Leuites were: and the thirde Sanctum Sanctorum, into the which the hie Prieſt entred once a yere to ſacrifice.

Exod. 30.7. Leuit. 16 17.

k Which ſignifieth the grace of the Lorde.

l The worde ſignifieth all maner of drinke which maketh men drunken.

Mal. 4.5,6. Mat. 11.14.

m As a King in his royaltie hath one to go before him who ſignifieth the king to be at hand.

n With Chriſt [illegible] to the father againſt the [illegible]

---

g The Greke worde ſignifieth iuſtifications, whereby is meant the outwarde obſeruation of the ceremonies commaunded by God.

h That is, the euening and morning ſacrifice, according to the Lawe.

prosperitie of the Goſpel. o Which ſignifieth, the free gift of God. p We muſt not meaſure Gods promiſe by our weake thou beleeuedſt not my wordes, which ſhall be fulfilled in their ſeaſon.

21 Nowe the people waited for Zacharias, and marueiled that he taried ſo long in the Temple.

22 And when he came out, he coulde not ſpeake vnto them: then they perceiued that he had ſeene a viſion in the Temple: for he made ſignes vnto them, and remained domme.

23 And it came to paſſe, when the dayes of his office were fulfilled, that he departed to his owne houſe.

24 And after thoſe dayes, his wife Eliſabet conceiued, and hid her ſelfe fiue moneths ſaying,

25 Thus hath ẏ Lord delt with me, in the dayes wherein he looked on me, to take frō me my rebuke among men.

26 ¶ And in the ſixt moneth, the Angell Gabriel was ſent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whoſe name was Ioſeph of ẏ houſe of Dauid, & ẏ virgins name was Marie.

28 And the Angell went in vnto her, and ſaide, Haile thou that art freely beloued: the Lorde is with thee: bleſſed art thou among women.

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, & thought what maner of ſalutation that ſhoulde be.

30 Then the Angell ſayde vnto her, Feare not, Marie: for[f] thou haſt found fauour with God.

31 *For loe, thou ſhalt conceiue in thy wombe, and beare a ſonne, and ſhalt cal his name IESVS.

32 He ſhalbe great, and ſhall be called the Sonne of the moſt High, and the Lord God ſhall giue vnto him ẏ throne of his father Dauid.

33 *And he ſhal reigne ouer the houſe of Iacob for euer, and of his kingdome ſhall be none ende.

34 Then ſayde Marie vnto the Angel, How ſhall this be, ſeeing I know not man?

35 And the Angel anſwered, and ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhal ouerſhadow thee: therefore alſo that holy thing which ſhalbe borne of thee, ſhall be called the Sonne of God.

36 And beholde, thy couſin Eliſabet, ſhe hath alſo conceiued a ſonne in her olde age: and this is her ſixt moneth, which was called barren.

37 For with God ſhall nothing be vnpoſſible.

38 Then Marie ſaide, Beholde, the ſeruaunt of the Lorde: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie aroſe in thoſe daies, and went into the hill countrey with haſte to a[a] citie of Iuda,

40 And entred into the houſe of Zacharias, and ſaluted Eliſabet.

41 And it came to paſſe, as Eliſabet heard the ſalutation of Marie, the babe [b]ſprang in her bellie, and Eliſabet was filled with the holy Ghoſt.

42 And ſhe cryed with a loud voyce, and ſaide, Bleſſed art thou among women, becauſe the [c]fruite of thy wombe is bleſſed.

43 And whence [commeth] this to me, that the mother of my Lord ſhould come to me?

44 For loe, aſſoone as the voyce of thy ſalutation ſounded in mine eares, the babe ſprang in my bellie for ioy.

45 And bleſſed is ſhe that beleeued: for thoſe things ſhall be perfourmed, which were tolde her[d] from the Lorde.

46 Then Marie ſayde, My [e]ſoule magnifieth the Lorde,

47 And my ſpirite reioyceth in God my Sauiour.

48 For he hath looked on the ‖poore degree of his ſeruant: for beholde, from henceforth ſhal all ages call[f] me bleſſed.

49 Becauſe he that is mightie, hath done for me great things, and holy is his Name.

50 And his[g] mercie is from generation to generation on thē that feare him.

51 *He hath ſhewed ſtrength with his arme: *he hath ſcattered the proude in the[h] imagination of their heartes.

52 He hath put downe the mightie from their ſeates, and exalted them of lowe degree.

53 *He hath filled the hungrie with good things & ſent away ẏ rich emptie.

54 *He hath vpholden Iſrael his ſeruant, being mindefull of his mercie,

55 (*As he hath ſpoken to our fathers, to wit, to Abraham and his ‖ſeede for euer.)

56 ¶ And Marie abode with her about three moneths: after, ſhe returned to her owne houſe.

57 ¶ Nowe

[illegible] their [illegible] ſhe ſo [illegible] ſhe [illegible] not [illegible] their wiues, for [illegible] and [illegible] that [illegible]

e For the bar[illegible] [illegible] the [illegible] which God made to [illegible] that were [illegible] but [illegible] were [illegible] of [illegible] which God made to Abraham that he would increaſe his ſeede [illegible]

f Not for her merites but onely through Gods free [illegible] who loued vs when we were ſinners, that whoſoeuer reioyceth ſhould reioyce in the Lorde.

Iſa. 7.14.
Matt. 1.21.
Chap. 2.21.

g Becauſe he is the true Sonne of God, begotten from before all beginning, and manifeſted in the fleſh at the ordinat time.

Dan. 7.14.
Mic. 4.7.

h She would be certified [illegible] all [illegible] that [illegible] [illegible] the [illegible] of God.

[illegible] the holy [illegible]

[illegible] that Eliſabet was of the tribe of [illegible] which was of the ſtocke of Dauid [illegible] which could be [illegible] in marrying [illegible] to poſt [illegible] vnto them.

a Which was alſo called, Kiriath arba, or Hebron Ioſh. 14.15 & 21.11.

b This mouing was extraordinarie & not naturall, which was to commend the miracle.

c He ſheweth the cauſe why Marie was bleſſed.

d By the meſſage of the Angell.

e The ſoule & the ſpirit ſignifie the vnderſtanding and affection which are the two principal partes of the ſoule.

‖Or, lowe eſtate.

f This fauour that God hath ſhewed me, ſhalbe ſpoken of for euer.

g According to the promiſe made to Abraham that he woulde be his God, and the God of his ſeede for euer.

1 Sam 2.9.
Pſal. 33.10.
[illegible] 29.15.

h The wicked lay ſnares for other, wherein they themſelues are taken.

1 Sam 2.5.
[illegible]
[illegible] 41.10.
Iſa. [illegible] 18.
and 41.9.
and 54.5.
Iere. 31.3.
Gen 17.19.
and 22.17.
Pſal 132.11.
‖Or, poſteritie.

57 ¶ Nowe Eliſabets time was fulfilled, that ſhe ſhould be deliuered, and ſhe brought forth a ſonne.

58 And her neighbours, and couſins heard tell howe the Lorde had ſhewed his great mercie vpon her, and they reioyced with her.

59 And it was ſo that on the eight day they came to circumciſe the babe, and called him Zacharias, after the name of his father.

60 But his mother anſwered, & ſaid, Not ſo, but he ſhall be called Iohn.

61 And they ſayd vnto her, There is none of thy kinred, that is named with this name.

62 Then they made ſignes to his father, howe he would haue him called.

63 So he aſked for writing tables, and wrote, ſaying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediately, and his tongue [i looſed,] and he ſpake and prayſed God.

65 Then feare came on all them that dwelt neere vnto them, and all theſe wordes were noyſed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layd them vp in their hearts, ſaying, What maner child ſhall this be? and the [k]hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed [be] the Lord God of Iſrael, becauſe he hath [l]viſited *and redeemed his people,

69 *And hath raiſed vp the [m]horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid,

70 *As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying,

71 [That he would ſend vs] deliuerance from our enemies, and from the hands of all that hate vs

72 That he would ſhewe [n]mercie towardes our fathers, and remember his holy Couenant,

73 *And the othe which he ſware to our father Abraham:

74 Which was, that hee would graunt vnto vs, that we being deliuered out of the hands of our enemies, ſhould [o]ſerue him without feare

75 All the dayes of our life, in *holines and righteouſnes [p]before him.

76 And thou, babe, ſhalt be called the Prophet of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his wayes,

77 [And] to giue knowledge of ſaluation vnto his people, by the [q]remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby [r]the day ſpring from an high, hath viſited vs,

79 To giue light to them that ſit in darkenes and in the ſhadowe of death, and to guide our feete into the way of [s]peace.

80 And the childe grewe, and waxed ſtrong in ſpirit, and was in [t]the wilderneſſe till the day came, that hee ſhould ſhewe himſelfe vnto Iſrael.

i Not onely for his benefite in pardoning his fault, but alſo to ſhewe that he was iuſtly puniſhed for his incredulitie.

k The mightie power of God and his graces, which declared that he ſhould be an excellent perſon.

l In declaring him ſelfe mindfull of his people, and therefore is come from heauen to viſite and redeeme them.

Matth. 1,21. chap. 2,30. Pſalm 132,17, 18.

m When the promiſes of God ſeemed to haue fayled & the ſtate of Iſrael to haue periſhed, then ſent he his Chriſt who by his inuincible ſtrength, as with a ſtrong horne ouerthrewe his enemies.

Ierem. 23,6. and 30,10.

n He declareth the cauſe and fountaine of our redemptiō.

Gene. 22,16, ierem. 31,33. hebr. 6,13.

o This is the ende of our redemption.

1. Pet. 1,15.

p To whome no hypocriſie can be acceptable.

q He ſheweth that our ſaluation conſiſteth in the remiſſion of ſinnes, which is the principall part of the Goſpel.

[illegible]

r Or, branch of a tree meaning the Meſſias, who is the ſunne of righteouſnes which ſhineth from heauen.

s That is, of al felicitie.

t He meaneth that part of Iudea which was leaſt inhabited, where alſo the groſſe and rude people dwelled.

CHAP. II.

7 The birth and circumciſion of Chriſt. 22 He was receiued into the Temple. 28 Simeon and Anna propheſie of him. 46 He was found among the doctours. 51 His obedience to father and mother.

AND it came to paſſe in thoſe dayes, that there came a commaundement from Auguſtus Ceſar, that all the [a]world ſhould be taxed.

2 (This firſt [b]taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [c]Ioſeph alſo went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of *Dauid, which is called Beth lehem (becauſe he was of the houſe and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And ſo it was, that while they were there, yͤ dayes were accompliſhed that ſhe ſhould be deliuered.

7 And ſhe brought forth her [d]firſt begotten ſonne, and wrapped him in ſwadling clothes, and layed him in a [e]cratch, becauſe there was no roome for them in the Inne.

8 ¶ And there were in yͤ ſame countrey ſhepheards, abiding in the fielde, and keeping watch by night becauſe of their flocke.

9 And lo, the Angel of the Lord came vpon them, & the glory of yͤ Lord ſhone about them, and they were ſore afraide.

10 Then the Angel ſayd vnto them, Be not afraide: for beholde I bring you tidings of great ioy, that ſhall be to all the people:

11 [That is,] that vnto you is borne

a So much as was ſubiect to the Romanes.

[Or, put in writing.

b Whereby the people were more charged and oppreſſed.

c He ſheweth by what occaſion Ieſus was borne in Beth lehem. Iohn 7,42.

d Reade Matt. 1,25.

e Whereby appeareth the pouertie of their eſtate which could not procure ſuch a woman in ſuch caſe.

this day in the citie of Dauid, a Sauiour, which is Chriſt the Lord.

12 And this ſhall be a ſigne to you, Ye ſhall finde the childe ſwadled, and layed in a cratch.

13 And ſtraightway there was with the Angel a multitude of heauenly ſouldiers prayſing God, and ſaying,

14 Glory be to God in the high heauens, and peace in earth, and towards men good will.

15 And it came to paſſe when the Angels were gone away fro them into heauen, that the ſhepherds ſayd one to another, Let vs go then vnto Beth lehem, and ſee this thing that is come to paſſe, which the Lord hath ſhewed vnto vs.

16 So they came with haſte, & found both Marie and Ioſeph, and the babe layed in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing, which was tolde them of that childe.

18 And all that heard it wondered at the things which were tolde them of the ſhepheards.

19 But Marie kept all thoſe ſayings, and pondred them in her heart.

20 And the ſhepheards returned, glorifying and prayſing God, for all that they had heard and ſeene, as it was ſpoken vnto them.

21 ¶ *And when the eight dayes were accompliſhed, that they ſhould circumciſe the childe, his name was then called *IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 *And when the dayes of her purification after the Law of Moſes were accompliſhed, they brought him to Ieruſalem, to preſent him to the Lorde,

23 (As it is written in the Law of the Lorde, *Euery man childe that firſt openeth the wombe, ſhall be called holy to the Lord:)

24 And to giue an oblation, *as it is commanded in the Lawe of the Lorde, a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt & feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was vpon him.

26 And a reuelation was giuen him of the holy Ghoſt, that he ſhould not ſee death, before hee had ſeene the Lordes ||Chriſt.

27 And he came ||by the motion of the Spirit into the Temple, and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the Lawe,

28 Then he tooke him in his armes, and prayſed God, and ſayd,

29 Lord, nowe letteſt thou thy [l] ſeruant depart in peace, according to thy worde:

30 For mine eyes haue ſeene thy [m] ſaluation,

31 Which thou haſt prepared before the face of all people:

32 A light ||to be reuealed to the Gentiles, and the glory of thy people Iſrael.

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

34 And Simeon [n] bleſſed them, & ſaid vnto Marie his mother, Beholde, this childe is appointed for the [o] fall and riſing againe of many in Iſrael, and for a ſigne which ſhall be ſpoken againſt,

35 (Yea and a [p] ſworde ſhall pearce through thy ſoule) that the [q] thoughtes of many hearts may be opened.

36 And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, and had [r] liued with an huſband ſeuen yeeres from her virginitie.

37 And ſhe was widow about fourescore and foure yeres, and went [s] not out of the Temple, but ſerued God ||with faſtings and prayers night and day.

38 She then comming at the ſame inſtant vpon them, confeſſed likewiſe the Lorde, and ſpake of him to all that looked for redemption in Ieruſalem.

39 And when they had performed all things according to the Lawe of the Lord they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed ſtrong in Spirit, and was filled with wiſedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Ieruſalem euery yeere, *at the feaſt of the Paſſeouer.

42 And when he was twelue yeere olde, and they were come vp to Ieruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes thereof, as they returned, the child Ieſus remained in Ieruſalem, & Ioſeph knewe not nor his mother,

44 But they ſuppoſing, that he had bene

[illegible]

Becauſe [illegible] babe [illegible] ſhepherds [illegible] which they [illegible]

[h] The [illegible] & good will [illegible] the fountaine of [illegible] peace and [illegible] clearly declared to the earth.

Gene. 17.12. [illegible]

Matt. 1.21. chap. 1.31.

Leui. 12.6.

|| Or, [illegible]

Exod. 13.2 [illegible]

Leui. 12.8.

[illegible] which [illegible]

[i] The Spirit [illegible] propheſie.

|| Or, Meſſias.

|| Or, Greke, in the Spirit.

[l] Simeon declareth himſelf to be willing to die ſince he hath ſeene the Sauiour which was promiſed.

[m] The meane and ſubſtance of ſaluation.

|| Or, for the reuelation of.

[n] That is, prayed to God for them and for the proſperitie of Chriſtes kingdome.

[o] To be the fall of the reprobate which periſh through their owne default & rayſing vp of the elect to whom God giueth faith. Iſa 8.14 rom. 9.33 1.pet.2.8.

[p] That is, ſorowes ſhould pearce her heart as a ſworde.

[q] This chiefly appeareth whẽ the croſſe is laide vpon vs, whereby mens heartes are tryed.

[r] She was ſeuen yeeres maried.

[s] She was continually in the Temple.

|| Or, prayed.

Deut.16.1.

beene in the company, went a dayes iourney, and ſought him among their kinſfolke, and acquaintance.

45 And when they founde him not, they turned backe to Jeruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they found him in the Temple, ſitting in the middes of the ‖doctors, both hearing them, and aſking them queſtions.

47 And all that heard him, were aſtoned at his vnderſtanding, & anſweres.

48 So when they ſawe him, they were amaſed, and his mother ſayd vnto him, Sonne, why haſt thou thus dealt with vs? beholde, thy father and I haue ſought thee with heauie hearts.

49 Then ſayd he vnto them, How is it that ye ſought me? knewe ye not that I muſt go about my [t] Fathers buſines?

50 But they [u] vnderſtoode not the worde that he ſpake to them.

51 Then he went downe with them, and came to Nazaret, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſedome, and ſtature, and in fauour with God and men.

‖Or, learned men.

[t] Our duetie to God is to be preferred before father and mother.

[u] For his vocation was not yet manifeſtly knowen.

CHAP. III.

3 The preaching, baptiſme, and priſonment of John. 15 He is thought to be Chriſt. 21 Chriſt is baptized. 23 His age and genealogie.

Nowe in the fiftenth yeere of ŷ reigne of Tiberius Ceſar, Pontius Pilate being gouernour of Judea, and [a] Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Jturea, and of the countrey of Trachonitis, and Lyſanias the Tetrarch of Abilene,

2 (*When Annas & Caiaphas were the hie [b] Prieſts, the worde of God came vnto John, the ſonne of Zacharias in the wildernes.

3 *And he came into all the coaſtes about Jordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

4 As it is written in the booke of the ſayings of Eſaias the Prophet, which ſaith, *The voyce of him that cryeth in the wildernes is, Prepare ye the way of the Lord: make his paths ſtraight.

5 Euery valley ſhalbe filled, & euery mountaine, and hill ſhall be brought lowe, and crooked things ſhall be made ſtraight, and the rough wayes [c] ſhall be made ſmooth.

6 And all fleſh ſhall ſee the [d] ſaluation of God.

7 Then ſayd he to the people that were come out to be baptized of him, *O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthie amendement of life, and begin not to ſay with your ſelues, We haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

9 Nowe alſo is the [e] axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, ſhal be hewen downe and caſt into the fire.

10 ¶ Then the people aſked him, ſaying, What ſhall we doe then?

11 And he anſwered, and ſayd vnto them, *He [f] that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewiſe.

12 Then came there [g] Publicanes alſo to be baptized, and ſayde vnto him, Maſter, what ſhall we doe?

13 And he ſayd vnto them, Require no more then that which is appointed vnto you.

14 The ſouldiers likewiſe demaunded of him, ſaying, And what ſhall we doe? And he ſayd vnto them, Doe violence to no man, neither accuſe any falſely, and be content with your wages.

15 As the people waited, and all men muſed in their hearts of John, if hee were not the Chriſt,

16 John anſwered, and ſayd to them all, *In deede I [h] baptize you with water, but one ſtronger then I, commeth, whoſe ſhooes latchet I am not worthie to vnlooſe: he will baptize you with the holy Ghoſt, and [i] with fire.

17 *Whoſe fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer ſhall be quenched.

18 Thus then exhorting with many other things, he preached vnto ŷ people.

19 *But when [k] Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this aboue all, that he ſhut vp John in priſon.

21 *Nowe it came to paſſe, as all the people were baptized, and that Jeſus

[a] This was the ſonne of Herode called the great.

Actes 4.6.

[b] There could be by Gods lawe but one ſacrificer at once: but becauſe of the troubles that then reigned, the office was ſo mangled by reaſon of ambition & diſorder, that both Caiaphas and Annas his father in lawe had it deuided betweene them.

Mat. 3.1. mark. 1.4.

Iſa. 40.3. iohn 1.23.

[c] All impediments ſhall be taken away which ſhould hinder the way of God, or of ſaluation, ſo that the way ſhall be plaine by Chriſt to leade vs vnto God.

‖Or, euery [illegible]

[d] That is, the Meſſias that ſhalbe reueiled to ŷ world.

Ma[illegible].

‖Or, [illegible] broodes.

[e] The vengeance of God is at hand.

Iames 2.15. 1. iohn 3.17.

[f] He willeth that the riche helpe the poore according to their neceſſitie.

[g] Whoſe office was to receiue the tribute & tolles.

Mat. 3.11. mark. 1.8. iohn 1.26. act. 1.5. & 11.16. & 19.4.

[h] The vertue and force of baptiſme commeth of Chriſt: John was but the miniſter thereof.

[i] That is, with a mightie and [illegible] ſpirit, whoſe [illegible] to [illegible] to [illegible] ſuch as are [illegible] then [illegible].

Mat. 14.3.

Mar. 6.17.

[k] Called Antipas.

Mat. 3.13. mar. 1.9. iohn 1.32.

was baptized & did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily ſhape like a doue, vpon him, and there was a voyce from heauen, ſaying Thou art my beloued Sonne: in thee I am well pleaſed.

23 ¶ And Jeſus himſelfe began to be about thirtie yeres of age, being as men ſuppoſed the ſonne of [l] Joſeph, which was the ſonne of Eli,

l Luke aſcendeth from the laſt father to the firſt, and Matthewe deſcendeth from the firſt to the laſt. Matthewe reckeneth not his kinred further then to Abraham which is the father of the promiſe to the Jewes: Luke referreth it euen to Adam, where by the Gentiles also are [illegible] of the promiſe, [illegible] Adam, and are reſtored by the ſeconde Adam: Matthewe counteth by the legal diſcent, and Luke by the naturall. Finally both two ſpeaking of the ſame perſons applie vnto them diuers names. [illegible]

24 The ſonne of Matthat, [the ſonne] of Leui, yͤ ſonne of Melchi, [the ſonne] of Janna, the ſonne of Joſeph,

25 The ſonne of Mattathias, the ſonne of Amos, [the ſonne] of Naum, the ſonne of Eſli, the ſonne of Nagge,

26 The ſonne of Maath, the ſonne [of] Mattathias, the ſonne of Semei, the ſonne of Joſeph, the ſonne [of] Juda,

27 The ſonne of Joanna, [yͤ ſonne] of Rheſa, the ſonne of Zorobabel, the ſonne of Salathiel, [the ſonne] of Neri,

28 The ſonne of Melchi, [the ſonne] of Addi, yͤ ſonne of Coſam, [the ſonne] of Elmodam, the ſonne of Er,

29 ¶ The ſonne of Joſe, [the ſonne] of Eliezer, the ſonne of Jorim, the ſonne of Matthat, the ſonne of Leui,

30 The ſonne of Simeon, [yͤ ſonne] of Juda, the ſonne of Joſeph, the ſonne of Jonan, the ſonne of Eliakim.

31 The ſonne of Melea, the ſonne [of] Mainan, the ſonne of Mattatha, the ſonne of Nathan, the ſonne of Dauid,

32 The ſonne of Jeſſe, [the ſonne] of Obed, the ſonne of Booz, the ſonne [of] Salmon, the ſonne of Naaſſon,

33 The ſonne of Aminadab, [the ſonne] of Aram, [the ſonne] of Eſrom, [the ſonne] of Phares, [the ſonne] of Juda,

34 The ſonne of Jacob, [the ſonne] of Iſaac, the ſonne of Abraham, the ſonne of Thara, the ſonne of Nachor,

35 The ſonne of Saruch, the ſonne [of] Ragau, the ſonne of Phalec, [the ſonne] of Eber, the ſonne of Sala,

36 The ſonne of Cainan, the ſonne [of] Arphaxad, the ſonne of Sem, the ſonne of Noe, the ſonne of Lamech,

37 The ſonne of Mathuſala, the ſonne of Enoch, the ſonne of Jared, the ſonne [of] Maleleel, the ſonne [of] Cainan,

38 [The ſonne] of Enos, [the ſonne] of Seth, [yͤ ſonne] of Adam, [the ſonne] [m] of God.

m Not that Adam was the ſonne of God by generation, but by creation, in the which ſence, God alſo calleth him ſelfe Father, Deut 32,6,18,19.

CHAP. IIII.

1 Jeſus is led into the wilderneſſe to be tempted. 13 He ouercommeth the deuill. 14 He goeth into Galile. 16 Preacheth at Nazaret, and Capernaum. 22 The Jewes deſpiſe him. 38 He commeth into Peters houſe, and healeth his mother in law. 41 The deuils acknowledge Chriſt. 43 He preacheth through the cities.

AND Jeſus full of the holy Ghoſt returned from Jordan, and was led by the ſpirit into the wilderneſſe,

Matt 4.1. mar. 1.12.

2 [a] And was [there] fourtie dayes tempted of the deuill, and in thoſe dayes [a] he did eate nothing: but when they were ended, he afterward was hungry.

a This faſt was miraculous, to confirme the Goſpel, and ought no more of men to be folowed then the other miracles that Chriſt did.

3 Then the deuill ſayd vnto him, If thou be the Sonne of God, commaunde this ſtone that it be made bread.

4 But Jeſus anſwered him, ſaying, It is written, [*] That man ſhall not liue by bread onely, but by euery [b] worde of God.

Deut 8.3. math. 4.4.

b That is, by the ordinaunce and prouidence of God.

5 Then the deuill tooke him vp into an high mountaine, and ſhewed him all the kingdomes of the worlde, [‡] in the twinkeling of an eye.

‡ Greeke in a moment of time.

6 And the deuill ſayd vnto him, All this power will I [c] geue thee, and the glorie of thoſe kingdomes: for that is deliuered to me: and to whome ſo euer I wil, I giue it,

c Satan promiſeth that, which he can not geue, thinking thereby that he might deceiue the more craftily: for he is but prince of the worlde by permiſſion, & hath his power limited.

7 If thou therefore wilt ‖ worſhip me, they ſhall be all thine.

‖ Or, fall downe before me.

8 But Jeſus anſwered him, and ſaid, [‡] Hence from me, Satan: for it is written, [*] Thou ſhalt worſhip the Lorde thy [d] God, and him alone thou ſhalt ſerue.

‡ Greeke, goe behinde me. Deut. 6.13. and 10.20.

d Chriſt ſheweth that all creatures ought onely to worſhip and ſerue God.

9 Then he brought him to Jeruſalem, & ſet him on a pinacle of the Temple, and ſayd vnto him, If thou be the Sonne of God, caſt thy ſelfe downe from hence,

10 For it is written, [*] That he will [e] geue his Angels charge ouer thee to keepe thee:

e This declareth howe hard it is to reſiſt the tentations of Satan: for he geueth not ouer for twiſe or thriſe putting backe.

Psal 91.11,12.

11 And with [their] handes they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.

12 And Jeſus anſwered, and ſaid vnto him, It is ſayde, [*] Thou ſhalt not tempt the Lord thy God.

Deu. 6.16.

13 And when the deuill had ended all the tentation, he departed from him [f] for a ſeaſon.

f It is not ynough, twiſe or thriſe to reſiſt Satan: for he neuer ceaſeth to tempt: and if he relent a while, it is to the end that he may renue his force and aſſaile vs more ſharpely.

14 ¶ And Jeſus returned by yͤ power

of the Spirite into Galile: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

16 *And he came to Nazaret where he had bene brought vp, and (as his cuſtome was) went into the Synagogue on the Sabbath day, and ſtoode vp to reade.

Math.13.54. marke 6.1. Iohn.4.43.

17 And there was deliuered vnto him the booke of the Prophet Eſaias: and when he had opened the booke, he found the place, where it was written,

18 *The Spirit of the Lord [f] is] vpon me, becauſe he hath [g] anointed me, that I ſhould preach the Goſpel to the poore: he hath ſent me, that I ſhould heale the broken hearted, that I ſhould preache deliuerance to the captiues, and recouering of ſight to the blinde, that I ſhould ſet at libertie them that are bruiſed,

Iſa.61.1.

[g] That is, endued with graces.

19 And that I ſhould preach the [h] acceptable yere of the Lord.

[h] He alludeth to the yere of Iubile which is mentioned in the Lawe, whereby this great deliuerance was figured.

20 And he cloſed the booke, and gaue it againe to the miniſter, and ſate downe: and the eyes of all that were in the Synagogue were faſtened on him.

21 Then hee began to ſay vnto them, This day is this Scripture fulfilled in your eares.

22 And all [i] bare him witneſſe, and wondered at þ gracious wordes, which proceeded out of his mouth, and ſaid, Is not this Iosephs ſonne?

[i] They approued and commended whatſoeuer he ſaid.

23 Then he ſaide vnto them, Ye will ſurely ſay vnto me this prouerbe, Phyſicion, [k] heale thy ſelfe: whatſoeuer we haue heard done in Capernaum, doe it here likewiſe in thine owne countrey.

[k] Beſtow thy benefites vpon them, which appertaine more vnto thee.

24 And he ſaide, Uerely I ſay vnto you, *No [l] Prophet is accepted in his owne countrey.

Iohn 4.44.

[l] Their infidelitie ſtayed Chriſt from working miracles.

25 But I tell you of a trueth, many widowes were in Iſrael in the dayes of *Elias, when heauen was ſhut three yeeres and ſixe moneths, when great famine was throughout all the land,

1.King.17.9. iames 5.17.

26 But vnto none of them was Elias ſent, ſaue into Sarepta, a citie of Sidon, vnto [m] a certaine widow.

[m] He ſheweth by examples, that God oftentimes preferreth the ſtrangers to them of the houſhold.

27 Alſo many lepers were in Iſrael, in the time of *Eliſeus the Prophet: yet none of them was made cleane, ſauing Naaman the Syrian.

2.king.5.14.

28 Then all [that were] in the Synagogue, when they heard it, were [n] filled with wrath,

[n] Becauſe they perceiued that the grace of God ſhould be taken from them and giuen to others.

29 And roſe vp, and thruſt him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to caſt him downe headlong.

30 But he paſſed [o] through the mids of them, and went his way,

[o] And eſcaped miraculouſly out of their handes: for his houre was not yet come.

31 ¶ *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

Math.4.13. marke 1.21.

32 *And they were aſtonied at his doctrine: for his worde was with [p] authoritie.

Ma[illegible] marke 1.22.

[p] Full of dignitie and maieſtie, which touched the heartes of the auditours and cauſed them to beare reuerence to his wordes.

33 And in the Synagogue there was a man which had a [q] ſpirit of an vncleane deuil, which cryed with a loude voyce,

[q] That is, the motion of the deuil or that was [illegible] with a very deuill.

34 Saying, Oh, what haue we to do with thee, thou Ieſus of Nazaret? art thou come to deſtroy vs? I knowe who thou art, euen the Holy one of God.

35 And Ieſus rebuked him, ſaying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes of them,] came out of him, and hurt him not.

36 So feare came on them all, and they ſpake among themſelues, ſaying, What thing is this? for with authoritie and power hee commaundeth the foule ſpirits, and they come out?

37 And the fame of him ſpred abroade throughout all the places of the countrie round about.

38 ¶ *And he roſe vp, and came out of the Synagogue, and entred into Simons houſe. And Simons wiues mother was taken with a great feuer, and they required him for her.

Math.8.14. marke 1.30.

39 Then he ſtood ouer her, & rebuked the feuer and it left her: and immediately ſhe aroſe, and miniſtred vnto them.

46 Now when þ ſunne was downe, all they that had ſicke folkes of diuers diſeaſes, brought them vnto him, and he layed his handes on euery one of them, and healed them.

41 *And deuils alſo came out of many, crying, and ſaying, [r] Thou art the Chriſt, the Sonne of God: but he rebuked them, and ſuffred them not to ſay that they knew him to be the Chriſt.

Marke 1.34.

[r] The deuils are conſtrayned to confeſſe Chriſt to be the Sonne of God, and yet it doth nothing auaile them becauſe it commeth not of faith.

42 And when it was day, he departed, and went foorth into a deſert place, and the people ſought him, and came to him, and kept him, that he ſhould not depart from them.

43 But he ſaid vnto them, Surely I muſt alſo preach the kingdome of God to other cities: for therefore am I ſent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Chriſt preacheth out of the ſhippe. 6 The great draught of fiſhe. 10 Certaine diſciples are called. 12 He clenſeth the leper. 18 He healeth the man of the palſie. 27 He calleth Matthewe the cuſtomer, 29 Eateth with ſinners, 34 And excuſeth his as touching faſting.

Matth.4,18. marke 1,16.

When * it came to paſſe, as the people preaſſed vpon him to heare the worde of God, that he ſtoode by the lake of Genneſaret,

2 And ſawe two ſhippes ſtand by the lake ſide, but ÿ fiſhermen were gone out of them and were waſhing their nets.

3 And he entred into one of the ſhips, which was Simons and required him that he would thruſt off a litle from the land: and he ſate downe, and taught the people out of the ſhippe.

a To the intent that he might not be thronged of the people, and alſo that he might the better be heard.

4 ¶ Now when he had left ſpeaking, he ſaide vnto Simon, Lanche out into the deepe, and let downe your nets to make a draught.

5 Then Simon anſwered, and ſaide vnto him, [b] Maſter, we haue trauailed all night, & haue taken nothing: neuertheleſſe at thy [c] worde I will let downe the net.

b The worde ſignifieth him that is made ruler ouer any thing.

c He ſheweth his prompt obedience to Chriſts commandement.

6 And when they had ſo done, they incloſed a great multitude of fiſhes, ſo that their net brake.

7 And they beckened to their partners, which were in the other ſhip, that they ſhould come and helpe them, who came then and filled both the ſhips, that they did [d] ſinke.

d They were ſo laden that they almoſt ſanke.

8 Now when Simon Peter ſawe it, he fel downe at Ieſus knees ſaying, Lord, go from me: for I am a ſinfull man.

9 For he [e] was vtterly aſtonied, and all that were with him, for the draught of fiſhes which they tooke.

e The feeling of Gods preſence maketh vs afraide.

10 And ſo was alſo Iames and Iohn the ſonnes of Zebedeus, which were companions with Simon. Then Ieſus ſaide vnto Simon, Feare not: from [f] henceforth thou ſhalt catch men.

f He appointeth them to the office of an Apoſtle.

11 And when they had brought the ſhippes to lande, they forſooke all, and followed him.

Matth.8,2. marke 1,40.

12 ¶ * Nowe it came to paſſe, as hee was in a certaine citie, beholde, there was a man full of leproſie, and when he ſawe Ieſus, he fell on his face, and beſought him, ſaying, Lorde, if thou wilt, thou canſt make me cleane.

13 So he ſtretched foorth his hande, and touched him, ſaying, I will, be thou cleane. And immediatly the leproſie departed from him.

14 And he commaunded him that he ſhould tell it no man: but Go, ſaith he,] and ſhewe thy ſelfe to the [g] Prieſt, and offer for thy clenſing, as * Moſes hath commanded, for a witneſſe vnto them.

g Hereby he ſhewed them that he would not tranſgreſſe the Lawe, and that they ſhould be inexcuſable who ſeeing the miracle wrought, would not beleue in Chriſt.

Leuit.14,4.

15 But ſo much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himſelfe apart in the wilderneſſe and prayed.

17 ¶ And it came to paſſe, on a certaine day, as he was teaching, that the Phariſes and doctours of the Lawe ſate by, which were come out of euery towne of Galile, and Iudea, and Ieruſalem, and the power of the Lorde was in him, to heale them.

Matth.9,2. marke 2,3.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palſie, and they ſought meanes to bring him in, and to lay him before him.

19 And when they coulde not finde by what way they might bring him in, becauſe of the preaſſe, they went vp on the houſe, and let him downe through the tiling, bed & all, in the mids before Ieſus.

20 And when he ſawe their faith, he ſaid vnto him, Man, thy [h] ſinnes are forgiuen thee.

h Chriſt toucheth the principal cauſe of all our euils.

21 Then the Scribes and the Phariſes began to thinke, ſaying, Who is this that ſpeaketh blaſphemies? Who can forgiue ſinnes, but God onely?

22 But when Ieſus perceiued their thoughtes, he anſwered, and ſaide vnto them, What thinke ye in your heartes?

23 Whether is eaſier to ſay, Thy [i] ſinnes are forgiuen thee, or to ſay, Riſe and walke?

i Foraſmuch as his diuinitie was ſufficiently ſhewed by this miracle, he gaue them hereby to vnde, and that he had power to forgiue ſinnes.

24 But that ye may knowe that the Sonne of man hath authoritie to forgiue ſinnes in earth he ſaid vnto the ſicke of the palſie, I ſay to thee, ariſe: take vp thy bed, and go to thine houſe.

25 And immediatly he roſe vp before them, and tooke vp his bed whereon he lay, and departed to his owne houſe, praiſing God.

26 And they were all amaſed, and praiſed God, and were filled with feare, ſaying, Doutleſſe we haue ſeene ‖ ſtrange things to day.

‖ Or, aboue our expectation.

Matth.9,9. marke 2,14.

27 ¶ * And after that, he went forth and ſawe a Publicane named ‖ Leui, ſitting at the receite of cuſtome, and ſaide vnto him, Follow me.

‖ Or, Matthew.

28 And hee left all, roſe vp, and followed him.

29 Then Leui made him a great feaſt in his owne houſe, where there was a great companie of Publicanes, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke ye with Publicanes and ſinners?

31 Then Jeſus anſwered, and ſaide vnto them, They that are whole, neede not the Phyſition, but they that are ſicke.

32 *I came not to call the [k] righteous, but ſinners to repentance.

33 ¶ *Then they ſaid vnto him, Why do the diſciples of John faſt often, and [l] pray, and the diſciples of the Phariſes alſo, but thine eate, and drinke?

34 And hee ſaide vnto them, Can ye make the children of ẏ wedding chamber to faſte, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome ſhall be taken away from them: then ſhall they faſte in thoſe dayes.

36 Againe hee ſpake alſo vnto them a parable, No man putteth a piece of a newe garment into an olde veſture: for then the newe renteth it, and the piece taken out of the new, agreeth not with the olde.

37 [m] Alſo no man powreth newe wine into olde veſſels: for then the newe wine will breake the veſſels, and it will runne out, and the veſſels will periſh.

38 But new wine muſt be powred into newe veſſels: ſo both are preſerued.

39 Alſo no man that [n] drinketh olde wine, ſtraight way deſireth newe: for he ſaith, the olde is better.

*Tim.1.15.
k Which ſeeme to be righteous and are but hypocrites.
Matth.9.14. [illegible]
[illegible] make prayers.
l The friendes and familiars of Chriſt and hereby Jeſus Chriſt teacheth that he will not burden his before that he hath made them able to beare.
m Reade, Matth.9.17.
n He admoniſheth [illegible] not to [illegible] too much to [illegible] others [illegible] iudgement nor becauſe they haue accuſtomed themſelues to one thing to condemne another which is better.

CHAP. VI.

3 Chriſt ſtandeth in his diſciples defence and his owne, as touching the breaking of the Sabbath. 12 After watching and prayer he choſeth his Apoſtles. 18 He healeth & teacheth the people. 20 He ſheweth who are bleſſed. 27 To loue our enemies. 39 Not to iudge raſhly. 41 And to auoide hypocriſie.

AND *it came to paſſe on the ſecond [a] Sabbath, after the firſt, that he went through the corne fieldes, and his diſciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certaine of the Phariſes ſaide vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Jeſus anſwered them, and ſaid, *Haue ye not read this that Dauid did when he himſelfe was an hungred, and they which were with him,

4 How hee went into the houſe of God, and tooke, and ate the ſhew bread, and gaue alſo to them which were with him, which was not lawfull to eate, but for the *Prieſtes onely?

5 And he ſaid vnto them, The Sonne of man is Lord alſo of ẏ Sabbath day.

6 ¶ *It came to paſſe alſo on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whoſe right hand was dryed vp.

7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath day, that they might finde an accuſation againſt him.

8 But he knew their thoughtes, and ſaid to the man which had the withered hand, Ariſe, and ſtand vp in the middes. And he aroſe, and ſtoode vp.

9 Then ſaid Jeſus vnto them, I will aſke you a queſtion, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to ſaue [b] life, or to deſtroy it?

10 And hee behelde them all in compaſſe, and ſaide vnto the man, Stretch forth thine hande. And he did ſo and his hand was reſtored againe, as whole as the other.

11 Then they were filled full of madneſſe, and communed one with another, what they might do to Jeſus.

12 ¶ And it came to paſſe in thoſe dayes, that he went into a mountaine to pray, & ſpent the night in prayer to God.

13 *And when it was day he called his diſciples, and of them he choſe [c] twelue, which alſo he called [d] Apoſtles.

14 (Simon whom he named alſo Peter, and Andrewe his brother, James and John, Philippe, and Bartlemewe:

15 Matthewe and Thomas: James the ſonne of Alpheus, and Simon called Zelous:

16 Judas James brother, & Judas Iſcariot, which alſo was the traitour.)

17 Then he came downe with them, and ſtoode in a [e] plaine place, with the companie of his diſciples, and a great multitude of people out of all Judea, and Jeruſalem, and from the ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with foule ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him and healed them all.

20 ¶ *And he lifted vp his eyes vpon his diſciples, and ſaide, Bleſſed be ye [f] poore:

Matth.12.1. marke.2.23.
a Thoſe feaſts which conteined many dayes as the Paſſeouer and the feaſt of Tabernacles, had two Sabbaths the firſt day of the feaſt and the laſt.
1.Sam.21.6.
Exod.29.33. [illegible]
[illegible] reſtored to health [illegible] the keeping of the Sabbath and other ceremonies
Matth.12.9. marke.3.1.
b Or, a perſon.
Matth.10.1. [illegible]
c According to the [illegible] of the tribes of [illegible] Church of God [illegible]
d As [illegible] Legates who be ſent before, but now to [illegible] their charge [illegible]

[e] poore: for yours is ẏ kingdome of God.

e They that are humble and ſubmit themſelues willingly to obey God.

21 *Bleſſed are ye that hunger now: for ye ſhall be ſatiſfied: bleſſed are ye that *weepe now: for ye ſhall laugh.

Iſa.65.13. Iohn 16.20. Matth.5.11.

22 *Bleſſed are ye when men hate you, and when [f] they ſeparate you, and reuile you, and put out your name as euill, for the Sonne of mans ſake.

f He meaneth excommunication which ſhould be [illegible] the names [illegible] Iohn [illegible] caſt out of the ſynagogue. Saint Paule deliuering to Satan, which puniſhment as it is moſt terrible when it is iuſtly executed, ſo is it comfortable to the godly when they are caſt out of wicked mens company as the Prophet declareth Pſal. [illegible]

23 Reioyce ye in that day, & be [g] glad: for beholde, your reward is great in heauen: for after this maner their fathers did to the Prophets.

g The worde ſignifieth to leape [illegible] ſhew much [illegible] geſture.

24 *But wo be to you ẏ are [h] rich: for ye haue receiued your conſolation.

Amos 6.1. Eccluſ.31.8.

h That put your truſt in your riches, and forget the life to come.

25 *Wo be to you that are full: for ye ſhall hunger. Wo be to you that now [i] laugh: for ye ſhall waile and weepe.

Iſa.65.14.

i Signifying them that liue at eaſe & after the pleaſures of the fleſh.

26 Wo bee to you when all [k] men ſpeake well of you: for ſo did their fathers to the falſe prophets.

k He reproueth ambition and vaine glorie when as men go about by all meanes to get fame & worldly pompe.

27 ¶ *But I ſay vnto you which heare, Loue your enemies: doe well to them which hate you.

Matth.5.44.

28 Bleſſe them that curſe you, and pray for them which hurt you.

29 *And vnto him that ſmiteth thee on the [l] one cheeke, offer alſo the other: *and him that taketh away thy cloke, forbid not to take thy coate alſo.

Matth.5.39.

l Either [illegible] more [illegible] your [illegible]

1.Cor.6.7.

30 Giue to euery man that aſketh of thee: and of him that taketh away thy [m] goods, aſke them not againe.

m Be not ſo carefull for the loſſe of thy goods, that thou ſhouldeſt be diſcouraged to ſerue God.

31 *And as ye would that men ſhould do to you, ſo do ye to them likewiſe.

Matth.7.12.

32 *For if ye loue them which loue you, what thanke ſhall ye haue? for euen the [n] ſinners loue thoſe that loue them.

Matth.5.46.

33 And if ye do good for them which doe good for you, what thanke ſhall ye haue? for euen the ſinners do the ſame.

34 *And if ye lende to them of whom ye hope to receiue, what thanke ſhall ye haue? for euen the ſinners lende to ſinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lende, [o] looking for nothing againe, and your reward ſhall be great, and ye ſhall be the children of *the moſt High: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 ¶ *Iudge not, and ye ſhall not be iudged: condemne not, and ye ſhall not be condemned: forgiue, and ye ſhalbe forgiuen.

38 Giue, and it ſhalbe giuen vnto you: *a good meaſure, preſſed downe, ſhaken together and running ouer ſhall men giue into your boſome: for with what meaſure ye mete, with ẏ ſame ſhall men mete to you againe.

Matth.7.2. marke 4.24.

39 And he ſpake a parable vnto them, *Can the blinde leade the blinde? ſhall they not both fall into the ditch?

Matth.15.14.

40 *The diſciple is not aboue his maſter: but whoſoeuer wilbe a perfite diſciple, ſhall be as his maſter.

Matth.10.24. Iohn 13.16. and 15.20.

41 ¶ *And why [p] ſeeſt thou a mote in thy brothers eye, and conſidereſt not the beame that is in thine owne eye?

Matth.7.3.

p He reproueth the hypocriſie of ſuch as winke at their owne horrible faultes, and yet are too curious to ſpie out the leaſt fault in their brother.

42 Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Hypocrite, caſt out ẏ beame out of thine owne eye firſt, and then ſhalt thou ſee perfitely, to pull out the mote that is in thy brothers eye.

43 ¶ *For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruite.

Matth.7.17.

44 *For euery tree is knowen by his owne fruite: *for neither of thornes gather men figges, nor of buſhes gather they grapes.

Matth.12.33. Matth.7.16.

45 A [q] good man out of the good treaſure of his heart bringeth foorth good, and an euill man out of the euill treaſure of his heart bringeth foorth euill: for of the abundance of the heart his mouth ſpeaketh.

q The name and title are nothing worth to proue that a man is ſent of God, except in effect he ſhewe the ſame.

46 ¶ *But why call ye me [r] Maſter, maſter, and doe not the things that I ſpeake?

Matth.7.21. rom.2.13. iames 1.22.

r He ſpeaketh not onely to the falſe prophets, but to all falſe paſtors, hirelings and hypocrites.

47 Whoſoeuer commeth to me, and heareth my wordes, and doth the ſame, I will ſhewe you to whome he is like.

48 Hee is like a man which built an houſe, and digged deepe, and layde the foundation on a rocke: and when the waters aroſe, the flood beat vpon that houſe, and could not ſhake it: for it was grounded vpon a rocke.

49 But he that heareth and doth not, is like a man that built an houſe vpon the earth without foundation, againſt which the flood did beat, & it fell by and by: and the fall of that houſe was great.

CHAP. VII.

2 He healeth the captaines ſeruant. 11 He rayſeth vp the widowes ſonne from death to life. 19 He anſwereth the diſciples whome Iohn Baptiſt ſent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulneſſe. 36 He eateth with the Phariſe. 37 The woman waſheth his feete with her teares, and he forgiueth her ſinnes.

When

---

n Them [illegible] commonly called ſinners, which are of a wicked life, and [illegible] feare [illegible] God. Matth.[illegible] Not onely not hoping for [illegible] to [illegible] ſtocke and principal: for as much as Chriſt bindeth himſelfe [illegible] pay the whole with a moſt liberall intereſt. Matth.5.45. Matth.7.1.

Mat. 8.5.

WHen *he had ended al his sayings in the audience of yͤ people, hee entred into Capernaum.

2 And a certaine [a] Centurions seruant was sicke and readie to die, which was deare vnto him.

a It might be, that this captaine did lie with his garrison in Capernaum.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthie yͤ he should do this for him.

5 For he loueth, sayd they, our nation, and he hath built vs a [b] Synagogue.

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

6 Then Iesus went with them: but when hee was nowe not farre from the house, yͤ Centurion sent friends to him, [c] saying vnto him, Lord, trouble not thy selfe: for I am not worthie that thou shouldest enter vnder my roofe.

c The friends speake to Iesus in the captaines name.

7 Wherefore I thought not my selfe worthie to come vnto thee: but [d] say the worde, and my seruant shalbe whole.

d Or cōmand by a worde onely that it be.

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another Come, and he commeth: and to my seruant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so [e] great fayth, no not in Israel.

e He cōmendeth this heathen captaine because he assureth himselfe vpon Christes worde alone.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that hee went into a citie called [f] Nain, and many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Issachar not farre from Tiberias.

12 Nowe when he came neere to the gate of yͤ citie, beholde, there was a dead man caried out, who was the only begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lorde sawe her, hee had compassion on her, and sayde vnto her, Weepe not.

14 And he went and touched the ‖ coffin, (and they that bare him, stoode still) and hee saide, [g] Yong man, I say vnto thee, Arise.

‖ Or, biere.

g Christ calleth those things that are not, as if they were and giueth life to them that be dead.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raysed vp among vs, & God hath [h] visited his people.

h That is, to establish and restore them.

17 And this rumour of him went forth throughout all Iudea and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou [i] hee that shoulde come, or shall wee waite for another?

i To wit, the Messias and redeemer.

20 And when the men were come vnto him, they saide, Iohn Baptist hath sent vs vnto thee, saying Art thou hee that shoulde come, or shall we waite for another?

21 And at that time he cured many of their sickenesses, and plagues, & of euill spirits, and vnto many blinde men hee gaue sight.

22 And Iesus answered, and said vnto them, Go your wayes & shew Iohn, [k] what things ye haue seene and heard: that the blinde see, the halt goe, the Lepers are clensed, yͤ deafe heare, the dead rise againe, and [l] the poore receiue the Gospell.

k He declareth by the effects, and power that were in him, that he was the Christ.

l Such as feele their owne miserie, and wretchednes. [illegible] The Gospel is preached to the poore.

23 And blessed is hee, that shall not be [m] offended in me.

m That shall perseuere and not shrinke backe for any thing that can come vnto them.

24 And when yͤ messengers of Iohn were departed, he began to speake vnto the people, of Iohn, What went ye out vnto the wildernes to see? A [n] reede shaken with the winde?

n Reade Mat. 11.7.

25 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in kings courtes.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, *Beholde, I send my ‖ messenger before thy face, which shall prepare thy way before thee.

Mal. 3.1.

‖ Or, Angel.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [o] iustified God, being baptized with yͤ [p] baptisme of Iohn.

o They praysed him as iust, faithfull, good & mercifull, so that the fruite of their baptisme appeared in them.

p This worde comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Lawe despised the counsel of God [q] against themselues, and [were] not

q Meaning, to their owne condemnation, or as some reade, within themselues, because they durst not openly speake against Iohn, for they feared the people. Mat. 21.46.

not baptized of him.

Mat 11,16.

31 *And the Lorde ſayde, Whereunto ſhall I liken the men of this generation: and what thing are they like vnto?

32 They are like vnto children ſitting in the market place, and crying one to another, and ſaying, We haue piped vnto you, & ye haue not daunced: We haue mourned to you, and ye haue not wept.

c The ſongs of idle children are ſufficient to condemne the Phariſes and ſuch like, which liueth according to the facion of other men.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye ſay, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicans and ſinners.

35 But wiſedome is ᵉ iuſtified of all her children.

e He ſheweth that the wicked although they [illegible] God, they can not hinder the elect to continue in the fayth of the Goſpel.

Ma. [illegible]

36 ¶ *And one of the Phariſes deſired him that he would eate with him: and he went into the Phariſes houſe, and ſate downe at table.

37 And beholde, a woman in the citie, which was a ſinner, whē ſhe knew that Iesus ſate at table in ẏ Phariſes houſe, ſhe brought a boxe of oyntment.

Marke 15 40 Iohn 12,3

38 *And ſhe ſtoode at his feete behind him weeping, and began to waſh his feete with teares, & did wipe them with the heares of her head, and kiſſed his feete, and anointed them with the oyntment.

39 Nowe when the Phariſe which bade him, ſawe it, he ſpake within himſelfe, ſaying, If this man were a Prophet, hee woulde ſurely haue knowne who, & what maner of woman this is which toucheth him: for ſhe is a ſinner.

40 And Iesus anſwered, and ſaid vnto him, Simō, I haue ſomewhat to ſay vnto thee. And he ſaide, Maſter, ſay on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Which of them therefore, tell me, will loue him moſt?

43 Simon anſwered, and ſayde, I ſuppoſe that he, to whome hee forgaue moſt. And he ſaid vnto him, Thou haſt truely iudged.

44 Then hee turned to the woman, and ſaide vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt me no water to my feete: but ſhee hath waſhed my feete with teares, and wiped them with the heares of her head.

45 Thou gaueſt me no kiſſe: but ſhe ſince the time I came in, hath not ceaſed to kiſſe my feete.

46 Mine head with oyle thou dideſt not anoynt: but ſhee hath anoynted my feete with oyntment.

47 Wherefore I ſay vnto thee, many ſinnes are forgiuen her: for ſhee ᵃ loued much. To whom a litle is forgiuen, hee doth loue a litle.

a This great loue is a ſigne that ſhee felt her ſelfe much bounde vnto Chriſt, who had forgiuen her ſo many ſinnes.

48 And he ſaid vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at table with him, began to ſay within themſelues, Who is this that euen forgiueth ſinnes?

50 And he ſayde to the woman, Thy fayth hath ſaued thee: go in ˣ peace.

x The peace of conſcience commeth onely of fayth.

CHAP. VIII.

1 Chriſt with his Apoſtles go from towne to towne, & preach. 2 The women miniſter vnto them of their goodes. 5 Hee ſheweth the parable of the ſeede 21 telleth who is his mother and his brother. 24 Hee ſtilleth the raging of the lake. 27 Hee deliuereth the poſſeſſed. 33 The deuils enter into the heard of ſwine. 41 Hee healeth the ſicke woman, and Iairus daughter.

AND it came to paſſe afterward, that he himſelfe went through euery citie & towne, preaching, and publiſhing the kingdome of God, and the twelue were with him.

2 And certaine women, which were healed of euill ſpirites, and infirmities, as *Marie which was called Magdalene, out of whom went ſeuen deuils,

Marke 16.9.

3 And Ioanna the wife of Chuza Herodes ſteward, and Suſanna, and many other which ᵃ miniſtred vnto ‖ him of their ſubſtance.

a Whereby they acknowledged the benefite which they had receiued of him, and alſo ſhewed their perſeuerance, which proued their knowledge to be of God.

‖ Or, to them.

Math. 13.3. marke 4 2.

4 *Nowe when much people were gathered together, & were come to him out of all cities, he ſpake by a parable,

5 A ſower went out to ſowe his ſeede, and as hee ſowed, ſome fell by the way ſide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And ſome fell on the ſtones, & when it was ſprong vp, it withered away, becauſe it lacked moyſtnes.

7 And ſome fell among thornes, and the thornes ſprang vp with it, and choked it.

8 And ſome fell on good grounde, and ſprang vp, and bare fruite, an hundreth folde. And as he ſayd theſe things, he cryed, He that hath eares to ᵇ heare, let him heare.

b That is, to vnderſtand and beleeue theſe things.

9 Then his diſciples aſked him, demaunding, what parable that was?

10 And he ſaid, Vnto you it is giuen to know the ſecrets of the kingdome of God,

but to other in [c] parables, that when * they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

11 * The parable is this, The ſeede is the worde of God.

12 And they that are beſide the way, are they that heare: afterward cōmeth the deuill, and taketh away the worde out of their hearts, leſt they ſhoulde beleeue, and be ſaued.

13 But they that are on yͤ ſtones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes, which for a while beleeue, but in the time of tentation go away.

14 And yͭ which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, & voluptuous liuing, and bring forth no fruite.

15 But yͭ which fell in good ground, are they which with an honeſt and good heart heare the worde, and keepe it, and bring forth fruite with patience.

16 ¶ * No man when he lighteth a candle, couereth it vnder a veſſel, neither putteth it vnder the table, but ſetteth it on a candleſticke, that they that enter in, may ſee the light.

17 * For nothing is ſecrete, that ſhall not be euidēt: neither any thing hid, that ſhall not be knowne, and come to light.

18 Take heede therefore how yee heare: * for whoſoeuer hath, to him ſhal be giuen: and whoſoeuer hath not, from him ſhall be taken euen that, which [g] it ſeemeth that he hath.

19 ¶ * Then came to him his mother and his brethren, and coulde not come neere to him for the preaſe.

20 And it was tolde him [by certaine] which ſayd, Thy mother and thy brethren ſtande without & woulde ſee thee.

21 But he anſwered, & ſaid vnto them, My mother, & my brethren are theſe which heare the word of God, and do it.

22 ¶ * And it came to paſſe on a certaine day, that he went into a ſhip with his diſciples, and he ſaid vnto them, Let vs goe ouer vnto yͤ other ſide of the lake. And they lanched forth.

23 And as they ſayled he fell a ſleepe, and there came downe a ſtorme of winde on the lake, and they were filled with water and were in ieopardie.

24 Then they went to him, & awoke him, ſaying, Maſter, Maſter, we periſh. And hee aroſe, and rebuked the winde, and the waues of water: & they ceaſed, and it was calme.

25 Then he ſayd vnto them, Where is your faith? and they feared, and wondred among themſelues ſaying, Who is this that commandeth both the windes and water and they obey him?

26 ¶ * So they ſayled vnto the region of the Gadarenes, which is ouer againſt Galile.

27 And as he went out to land, there met him a certaine man out of the citie, which had a deuill long time, & he ware no clothes, neither abode in houſe, but in the graues.

28 And when he ſawe Jeſus, he cried out, and fell downe before him, and with a loude voyce ſaide, What haue I to doe with thee, Jeſus the Sonne of God, the moſt high? I beſeeche thee [h] torment me not.

29 For he commanded the foule ſpirit to come out of the man: for oft times he had caught him: therefore hee was bound with chaines and kept in fetters: but he brake the bandes, and was caried of the deuill into wilderneſſes.

30 Then Jeſus aſked him, ſaying, What is thy name? And he ſaid, Legion, becauſe many deuils were entred into him.

31 And they beſought him, yͭ he would not cōmand them to go out into yͤ deepe.

32 And there was thereby an heard of many ſwine, feeding on an hill: and the deuils beſought him, that hee woulde ſuffer them to enter into them. So hee ſuffred them.

33 Then went the deuils out of yͤ man, and entred into the ſwine: and the heard was caried with violence from a ſteepe downe place into the lake, and was choked.

34 When the heardmen ſawe what was done, they fled: & when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to ſee what was done and came to Jeſus, & founde the man out of whom the deuils were departed, ſitting at the feete of Jeſus, clothed and in his right minde: and they were afrayde.

36 They alſo which ſawe it, tolde them by what meanes he that was poſſeſſed with the deuill, was healed.

37 Then the whole multitude of the countrey about yͤ Gadarenes, beſought him, that he woulde depart from them: for they were taken with a great feare:

and

[c] [illegible] ſpeaking.

Mat. 13. 14. [illegible] Mat. 13. 18. [illegible] 4. 15.

[d] That is, acknowledge, & conſent to the worde [illegible]

[e] When they [illegible] to their affaires.

Chap. 11. 33. mat. 5. 15 mar. 4. 21

[f] Chriſt warneth [illegible] good [illegible] their light [illegible] which they haue receiued, and to ſet it forth before all [illegible]

Chap. 12. 2 mat. 10. 26 [illegible] 4. 22.

Mat. 13. 12. & 25. 29. [illegible] 4. 25 chap. 19. 24. 26

[g] Both to him ſelfe, and to others.

Mat. 12. 46. [illegible]

[h] The ſpiritual kindred is to be preferred to the carnal and natural [illegible] are made one, conſiſting together one God, one faith, and one [illegible] God aboue all things and our [illegible] ſelues.

Mat. 8. 2[illegible] [illegible]

[k] The worde ſignifieth a deepe or ſound ſleepe.

Mat. 8. 28. [illegible] 5. 1.

[h] Satan is tormented when Chriſt is preſent. [illegible]

[i] The worde ſignifieth to be enforced by violence as an horſe when he is ſpurred.

A Legion, as [illegible] conteyned [illegible] and [illegible] taken for an [illegible] number.

[l] That is ſo to depart that [illegible] no harme: and this worde [illegible] hell, [illegible] be obſerued of [illegible] Peter 2. 4.

and he went into the ſhip, and returned.

38 Then the man, out of whom the deuils were departed, beſought him that he might be with him: but Ieſus ſent him away, ſaying,

39 Returne into thine owne houſe, and ſhew what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Ieſus had done vnto him.

o Chriſt knew that he ſhould better ſerue him being abſent then with him.

p This was his owne citie called Gadara, which was in the countrey of Decapolis, and therefore Luke doth not diſagree from Marke who writeth that he preached in Decapolis.

40 ¶ And it came to paſſe when Ieſus was come againe, that the people receiued him. for they al waited for him.

41 ¶ * And behold, there came a man named Iairus, and he was the ruler of the Synagogue, who fell downe at Ieſus feete, and beſought him that hee would come into his houſe.

Mat. 9.18. mar 5.22.

q Of the congregation of the Iewes.

42 For he had but a daughter onely, about twelue yeeres of age, and ſhe lay a dying: & as he went, the people thronged him.

43 And a woman hauing an iſſue of blood, twelue yeeres long, which had ſpent all her ſubſtance vpon phyſicions, and could not be healed of any:

44 When ſhe came behind him,] ſhe touched the hemme of his garment, & immediatly her iſſue of blood ſtanched.

r Being aſſured of the vertue and power of Ieſus Chriſt, and not attributing any vertue to the garment.

45 Then Ieſus ſayde, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, Maſter, the multitude thruſt thee, and treade on thee, and ſayeſt thou, Who hath touched me?

46 And Ieſus ſaide, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman ſawe that ſhee was not hid, ſhee came trembling, and fell downe before him, and tolde him before al the people, for what cauſe ſhe had touched him, and howe ſhe was healed immediatly.

48 And he ſaide vnto her Daughter, be of good comfort: thy faith hath made thee whole [s] go in peace.)

s Chriſt doth not impute vnto vs the weakenes of our faith, but doth accept it, as though it were perfect.

49 While he yet ſpake, there came one from the ruler of ẏ Synagogues houſe, which ſayde to him, Thy daughter is dead. diſeaſe not the maſter.

50 When Ieſus heard it, he anſwered [t] him, ſaying, Feare not: beleeue onely, and ſhe ſhall be made whole.

t Meaning, the ruler of the Synagogue.

51 And when he went into the houſe, he ſuffred no man to goe in with him, ſaue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and ſorowed for her: but he ſayde, Weepe not: for ſhee is not [u] dead, but ſleepeth.

u Although ſhe was verely dead, yet to Chriſt it was more eaſie to reſtore her to life, then it is for one man to wake another out of his ſleepe.

53 And they laughed him to ſcorne, knowing that ſhe was dead.

54 So he [x] thruſt them all out, & tooke her by the hand, & cried, ſaying, Maide, ariſe.

x He meaneth thoſe which he founde in the houſe.

55 And her ſpirit came againe, and ſhe roſe ſtraightway: and he commanded to giue her meate.

56 Then her parents were aſtonied: but hee commaunded them that they ſhould tell no man what was done.

CHAP. IX.

1 Hee ſendeth out the twelue Apoſtles to preach. 7 Herode heareth tell of him 12 Hee feedeth fiue thouſand men with fiue loaues, and two fiſhes. 18 Diuers opinions of Chriſt. 28 He transfigureth himſelfe vpon the mount. 42 He deliuereth the poſſeſſed, 47 And teacheth his diſciples to be lowlie 54 They deſire vengeance, but he reproueth them.

THen * called he the twelue diſciples together, and gaue them power and authoritie ouer all deuils, and to heale diſeaſes.

Mat. 10.1. mar 3.13. & 6.7.

2 * And hee ſent them to preache the kingdome of God, and to cure the ſicke.

Mat. 10.7,8. mar 6.8.

3 And he ſaid to them, [a] Take nothing to your iourney, neither ‖ ſtaues, nor ſcrippe, neither bread, nor ſiluer, neither haue two coates.

a To the ende they might do their charge with greater diligence when they had nothing to let them.

‖ Or, roddes.

4 And whatſoeuer houſe ye enter into, there abide, and [b] thence depart.

b He willeth them not to tarye long, but to preach from towne to towne.

5 And whoſoeuer will not receiue you, when ye go out of that citie, * ſhake off the verie [c] duſt from your feete for a teſtimonie againſt them.

Actes 13.51. chap 10.11.

c Which was a ſigne of deteſtation, and of the vengeance which was prepared for ſuch contemners of Gods benefites which are vnworthie that one ſhould receiue any thing at their handes.

6 And they went out, & went through euery towne preaching the Goſpell, and healing euery where.

7 ¶ * Nowe Herode the Tetrarch heard of all that was done by him: and he douted, becauſe that it was ſaide of ſome, that Iohn was riſen againe from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of the old Prophets was riſen againe.

9 Then Herod ſaid, Iohn haue I beheaded: who then is this of whome I heare ſuch things? and hee deſired to ſee him.

Mat. 14.1. mar. 6.14.

10 ¶ * And when the Apoſtles returned, they tolde him what great things they had done. * Then hee tooke them, and went aſide into a ſolitarie place, neere to the citie called Bethſaida.

Mar. 6.30.

Mat. 14.13. mar. 6.32.

11 But when the people knewe it, they followed him: & he receiued thẽ, & ſpake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 * And

Math.14.15. marke.6.35. iohn.6.5.

12 *And when the day beganne to weare away, the twelue came, and ſaid vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meate: for we are here in a deſert place.

13 But he ſayde vnto them, [d] Giue ye them to eate. And they ſaid, We haue no mo but fiue loaues and two fiſhes, except we ſhould go, and buy meate for all this people.

[d] Chriſt forſaketh not them that [illegible] him, [illegible] feedeth them ſufficient vitels.

14 For they were about fiue thouſand men. Then hee ſayde to his diſciples, Cauſe them to ſit downe by fifties in a companie.

15 And they did ſo, and cauſed all to ſit downe.

16 Then hee tooke the fiue loaues, & the two fiſhes, and looked vp to heauen, and [e] bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.

[e] John ſayth, he gaue thankes, John.6.11.

17 So they did all eate, and were ſatiſfied: and there was taken vp of that remained to them, twelue baſkets full of broken meate.

Math.16.13 mark.8.27

18 ¶ *And it came to paſſe as he was alone praying, his diſciples were with him, and he aſked them, ſaying, Whome ſay the people that I am?

19 They anſwered, and ſayd, John Baptiſt: and others ſay, Elias: and ſome ſay, that one of the olde Prophets is riſen againe.

20 And he ſaid vnto them, But whom ſay ye that I am? Peter anſwered, and ſayd, The Chriſt of God.

21 And he warned, and commanded them, that they ſhould tell [f] that to no man,

[f] For he knew beſt his conuenient time which was appoynted for him to be manifeſted in.

22 Saying, *The Sonne of man muſt ſuffer many things, and be reproued of the Elders, and of the hie Prieſts and Scribes, and be ſlaine, and the third day riſe againe.

Math.17.22. mark.8.31.

23 ¶ *And hee ſayd to them all, If any man will come after me, let him denie himſelfe, and take vp his croſſe [g] dayly, and followe me.

Chap.14.27. mat.10.38.& 16.24. mark. 8.34.

[g] For as one day followeth another, ſo doeth our croſſe followe in the neckes of another.

24 For whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, the ſame ſhall ſaue it.

25 For what auantageth it a man, if he winne the whole worlde, and deſtroy himſelfe, or loſe himſelfe?

26 *For whoſoeuer ſhall be aſhamed of me, and of my wordes, of him ſhal the Sonne of man be aſhamed, when he ſhall come in his glory, and in the glory of the Father, and of the holy Angels.

Chap.12.23. mark.10.19 & 16.25. mark. 8.38. 2.tim. 2.12.

27 *And I tell you of a ſuretie, there be ſome ſtanding here, which ſhall not taſte of death, till they haue ſeene the [h] kingdome of God.

Math.16.28. marke.9.1.

[h] Eſtabliſhed and enlarged by the preaching of the Goſpel.

28 *And it came to paſſe about an eight dayes after thoſe wordes, that he tooke Peter, and John, and James, and went vp into a mountaine to pray.

Math.17.1. marke.9.2.

29 And as he prayed, the faſion of his countenance was changed, and his garment was white and gliſtered.

30 And beholde, two men talked with him, which were Moſes and Elias,

31 Which appeared in glorie, and tolde of his [i] departing, which he ſhould accompliſh at Jeruſalem.

[i] That is what [illegible] he ſhould [illegible] ye ſhould die.

32 But Peter & they that were with him, were heauy with ſleepe, and when they awoke, they ſawe his glorie, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſayd vnto Jeſus, Maſter, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moſes, and one for Elias, and wiſt not what he ſayd.

34 While he thus ſpake, there came a cloude, and [k] ouerſhadowed them, and they feared when they were entring into the cloude.

[k] For otherwiſe they had not bene able to comprehend his great maieſtie.

35 *And there came a voyce out of the cloud, ſaying, This is my beloued ſonne, heare him.

Math.3.17. mark.1.11.

36 And when the voyce was paſt, Jeſus was found alone: and they kept it cloſe, & [l] tolde no man in thoſe dayes any of thoſe things which they had ſeene.

[l] They concealed it till Chriſtes reſurrection, as Marke wryteth.

37 ¶ And it came to paſſe on the next day, as they came downe from ye mountaine, much people met him.

38 *And beholde, a man of the company cryed out, ſaying, Maſter, I beſeech thee, beholde my ſonne: for he is all that I haue.

Math.17.14. mark.9.17.

39 And lo, a ſpirite taketh him, and ſuddenly he cryeth, and he teareth him, that he fometh, and with much paine departeth from him, when he hath bruiſed him.

40 Nowe I haue beſought thy diſciples to caſt him out, but they could not.

41 Then Jeſus anſwered, and ſayd, [m] O generation faithles, and crooked, howe long nowe ſhall I be with you, and ſuffer you? bring thy ſonne hither.

[m] Under the [illegible] [illegible] ſtite.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jeſus rebuked the vncleane ſpirit, and

healed the childe, and deliuered him to his father.

43 ¶ And they were all amaſed at the mightie power of God: and while they all wondred at all thinges, which Ieſus did, he ſayd vnto his diſciples,

44 [l] Marke theſe wordes diligently: for it ſhall come to paſſe that the Sonne of man ſhall be deliuered into the hands of men.

45 But they [m] vnderſtoode not that worde: for it was hid from them, ſo that they could not perceiue it: and they feared to aſke him of that worde.

46 ¶ *Then there aroſe a diſputation among them, which of them ſhould be the greateſt.

47 When Ieſus ſawe the thoughts of their hearts, he tooke a litle child, and ſet him by him,

48 And ſayd vnto them, Whoſoeuer receiueth this litle childe in my Name, receiueth me: and whoſoeuer ſhall receiue me, receiueth him that ſent me: for he that is leaſt among you all, he ſhall be great.

49 ¶ *And Iohn anſwered & ſayd, Maſter, we ſawe one caſting out deuils in thy Name, and we forbade him, becauſe he followeth thee not with vs.

50 Then Ieſus ſayd vnto him, Forbid ye him not: for hee that is not againſt vs, is with vs.

51 ¶ And it came to paſſe, when the [p] dayes were accompliſhed, that hee ſhould be receiued vp, he ſetled himſelfe fully to go to Ieruſalem,

52 And ſent meſſengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him becauſe his [q] behauiour was, as though he would go to Ieruſalem.

54 And when his diſciples, Iames and Iohn ſawe it, they ſayd, Lord, wilt thou that we commaund, that fire come downe from heauen, & conſume them, euen as [r] Elias did?

55 But Ieſus turned about, and rebuked them, and ſayd, Ye knowe not of what ſpirit ye are.

56 For the Sonne of man is not come to deſtroy mens liues, but to ſaue them. Then they went to another towne.

57 ¶ And it came to paſſe that as they went in the way, *a certaine man ſayde vnto him, I will followe thee, Lorde, whitherſoeuer thou goeſt.

58 And Ieſus ſayd vnto him, The [t] foxes haue holes, and the birds of the heauen haue neſtes, but the Sonne of man hath not whereon to lay his head.

59 But he ſaid vnto another, Follow me. And the ſame ſayd, Lord, ſuffer me firſt to go and burie my father.

60 And Ieſus ſayd vnto him, Let the dead burie their dead: but goe thou and preach the kingdome of God.

61 Then another ſayd, I wil follow thee, Lord: but let me firſt go bid them farewel, which are at mine houſe.

62 And Ieſus ſayd vnto him, No man that putteth his hand to ẏ plough, and looketh backe, is apt to the kingdome of God.

l Conſider [illegible] [illegible] eares.

m They were ſo [illegible] [illegible] [illegible] [illegible] when he ſpake of his death.

Mat. 18.1. mar. 9.33.34.

Mark 9.38.

o Foraſmuch [illegible] againſt [illegible] [illegible] [illegible] was come.

q Or, face, or apparel [illegible]

[illegible]

t We will not follow Chriſt for riches and commodities, but prepare our ſelues to [illegible] by his example.

u That is, till [illegible] [illegible] [illegible] burying him.

x He may not [illegible] what ſeemeth beſt to vs, [illegible] Gods calling, and [illegible] meaneth thoſe that are [illegible] vnprofitable to ſerue God. x To be hindred, or entangled with reſpect of any worldly commoditie, or ſtayed to go forward for any paine, or trouble.

CHAP. X.

1 He ſendeth the ſeuentie before him to preach, and giueth them a charge howe to behaue [illegible] 17 He [illegible] the [illegible] [illegible] to his heauenly Father. 25 He anſwereth [illegible] tempted him [illegible] 30 And by the example of the Samaritane ſheweth who is a mans neighbour. 38 Martha receiueth the Lorde into her houſe. 40 [illegible] two, be.

AFter *theſe things, the Lord appointed other ſeuentie alſo, and ſent them, two and two before him into euery citie and place, whither he himſelf ſhould come.

2 And he ſaid vnto them, *[a] The harueſt is great, but the [b] labourers are fewe: pray therefore the Lorde of the harueſt to ſend forth labourers into his harueſt.

3 Go your wayes: beholde, *I ſende you forth as lambes among wolues.

4 Beare no bagge, neither ſcrip, nor ſhooes, [d] and ſalute no man by the way.

5 *And into whatſoeuer houſe ye enter, firſt ſay, [e] Peace be to this houſe.

6 And if the [f] ſonne of peace be there, your peace ſhall reſt vpon him: if not, it ſhall turne to you againe.

7 And in that houſe tarie ſtill, eating and drinking ſuch thinges as by them ſhall be ſet before you: *for the labourer is worthie of his wages. Goe not from houſe to houſe.

8 But into whatſoeuer citie ye ſhall enter, if they receiue you, [h] eate ſuch things as are ſet before you,

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come neere vnto you.

10 But into whatſoeuer citie ye ſhall enter,

Matth. 10.1.

Matth. 9.37.

a Meaning a great number of people, which are ready to be brought vnto God.

b That is, the preachers.

Matth. 10.16.

c Not that they ſhall hurt you, but that ye ſhall be preſerued by my prouidence.

2.King. 4.29.

d He willeth that they ſhould diſpatch this iourney with diligence, not occupying themſelues about other matters.

Matth. 10.12.

Mark 6.10.

e It was their maner of ſalutation, whereby they wiſhed health and felicitie.

f Which loueth the doctrine of peace and the Goſpel.

Deut. 24.14.

Matth. 10.10.

1.Tim. 5.18.

g He would not that they ſhould tarie long in one towne, [illegible] carefull to change their lodging. h Doubt not to receiue your hire of them, for whom you trauaile.

enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very *dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the [i] kingdome of God was come neere vnto you.

Mat.10.14. chap.9.5. actes 13.51. & 18.6.

[i] God doth present him selfe vnto you by his messengers, and wolde haue reigned ouer you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

13 *Wo be to thee, Chorazin: wo be to thee, Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting [k] in sackecloth and ashes.

Mat.11.21.

[k] Which were the signes of repentance.

14 Therefore it shalbe easier for [l] Tyrus, and Sidon, at the iudgement, then for you.

[l] The mo benefites that God bestoweth vpon any people, the more doeth their ingratitude deserue to be punished.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

Mat.10.40. iohn 13,20.

17 ¶ And the seuentie turned againe with ioy, saying, Lorde, euen the deuils are subdued to vs through thy Name.

18 And he sayd vnto them, I sawe [m] Satan, like lightning, fall downe from heauen.

[m] The power of Satan is beaten downe by the preaching of the Gospel.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.

20 Neuertheles, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in ‖ the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the [n] wise and learned, and hast reueiled them to babes: euen so, Father, because it so pleased thee.

‖Or, in his minde.

[n] He attributeth it to the free election of God, that the wise & worldlings knowe not the Gospel, and yet ẏ poore base people vnderstand it.

22 Then he turned to his disciples, and said, All things are [o] giuen me of my Father: and [p] no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueile him.

[o] Christ is our onely meane to receiue Gods mercies by.

[p] Therefore we must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement.

23 ¶ And hee returned to his disciples, and sayd secretly, *Blessed [q] are the eyes, which see that ye see.

[q] In whom we see God as in his liuely image.

Matth.13.16.

24 For I tell you that many Prophets & Kings haue desired to see those things which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

25 ¶ *Then beholde, a certaine expounder of the Lawe stoode vp, and tempted him, saying, Master, what shal I doe, to inherite eternall life?

Mat.22.35. mar.12.28.

26 And he sayde vnto him, What is written in the Law? how readest thou?

27 And he answered, & sayd, *Thou shalt loue the Lorde God with all thine heart, and with all thy soule, and with all thy strength, & with all thy thought, *and thy neighbour as thy selfe.

Deut.6.5.

Leuit.19.18.

28 Then he sayde vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But he willing to ‖ iustifie himselfe, sayde vnto Iesus, Who [r] is then my neighbour?

‖Or, to approue himselfe iust.

[r] For they counted no man their neighbour, but their friend.

30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Iericho, & fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And by [s] chance there came downe a certaine [t] Priest that same way, and when he sawe him, he passed by on the other side.

[s] For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.

[t] He plainly noteth the great crueltie, which was among the priests, and chiefly the gouernours.

32 And likewise also a Leuite, when he was come nere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine [u] Samaritane, as he iourneyed, came neere vnto him and when he sawe him, he had compassion on him,

[u] This nation was odious to the Iewes.

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when he departed he tooke out [x] two pence, & gaue them to the hoste, and sayde vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee.

[x] Which was about nine pence of sterling money.

36 Which nowe of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he sayd, He that shewed mercie on him. Then sayd Iesus vnto him, Go, [y] and doe thou likewise.

[y] Helpe him that hath neede of thine helpe, though thou knowe him not.

38 ¶ Nowe it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And ſhe had a ſiſter called Marie, which alſo ſate at Jeſus feete, & heard his preaching.

40 But Martha was combred about much ſeruing and came to him, & ſayd, Maſter, doeſt thou not care that my ſiſter hath left me to ſerue alone? bid her therefore, that ſhe helpe me.

41 And Jeſus anſwered, & ſayd vnto her, Martha, Martha, thou careſt, and art troubled about many things:

42 But one thing is needefull, Marie hath choſen the good part, [a] which ſhall not be taken away from her.

CHAP. XI.

1 He teacheth his diſciples to pray. 14 He driueth out a deuil, 15 And rebuketh the blaſphemous Phariſes. 28 He preferreth the ſpirituall [illegible]. 29 They require ſignes and tokens. 37 He eateth with the Phariſe, and reproueth the hypocriſie of the Phariſes, Scribes and hypocrites.

And ſo it was, that as hee was praying in a certaine place, when he ceaſed, one of his diſciples ſayd vnto him, Maſter teach vs to pray, as John alſo taught his diſciples.

2 * And he ſayd vnto them, when ye pray, ſay, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy wil be done euen in earth, as it is in heauen:

3 Our dayly bread giue vs [a] for the day:

4 And forgiue vs our ſinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ Moreouer hee ſayd vnto them, [b] Which of you ſhall haue a friend, and ſhall go to him at midnight, and ſay vnto him, Friend, lende me three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to ſet before him:

7 And he within ſhould anſwere, and ſay, Trouble me not: the doore is nowe ſhut, & my children are with me in bed: I cannot riſe and giue them to thee.

8 I ſay vnto you, though he would not ariſe and giue him, becauſe he is his friend, yet doutles becauſe of his importunitie, he would riſe, and giue him as many as he needed.

9 * And I ſay vnto you, Aſke, and it ſhall be giuen you: ſeeke, & ye ſhall finde: knocke, and it ſhalbe opened vnto you.

10 For euery one that aſketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 * If a ſonne ſhall aſke bread of any of you that is a father, wil he giue him a ſtone? or if he aſke a fiſh, will he for a fiſh giue him a ſerpent?

12 Or if he aſke an egge, will he giue him a ſcorpion?

13 If ye then which are euill, can giue good giftes vnto your children, howe much more ſhall your heauenly Father giue [c] the holy Ghoſt to them, that deſire him?

14 ¶ Then he caſt out a deuil which was dumme: and when the deuil was gone out, the dumme ſpake, and the people wondred.

15 But ſome of them ſayd, he caſteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, ſeeking of him a ſigne from heauen.

17 But he knew their thoughts, and ſayd vnto them, * Euery kingdome deuided againſt it ſelfe, ſhall be deſolate, and an houſe deuided againſt an houſe, falleth.

18 So if Satan alſo be deuided againſt himſelfe, how ſhall his kingdome ſtand, becauſe ye ſay that I caſt out deuils through Beelzebub?

19 If I through Beelzebub caſt out deuils, by whom doe your [d] children caſt them out? Therefore ſhall they be your iudges.

20 But if I by the [e] finger of God caſt out deuils, doubtles the kingdome of God is come vnto you.

21 When a ſtrong man armed, keepeth his palace, the things that he poſſeſſeth, are in peace.

22 But when a ſtronger then he, commeth vpon him, & ouercommeth him: he taketh from him all his armour wherein he truſted, and deuideth his ſpoyles.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 * When the vncleane ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and when he findeth none, he ſaith, I will returne vnto mine houſe whence I came out.

25 And when he commeth, he findeth it ſwept and garniſhed.

26 Then [i] goeth he, and taketh to him ſeuen other ſpirits worſe then him ſelfe: and they enter in, and dwell there, [k] ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ And it came to paſſe as he ſayd theſe things, a certaine woman of the companie

[z] For ſhe forgate the principal [illegible] was to heare Gods worde.

[a] It was not meete [illegible] ſhe ſhould haue bene drawen from ſo profitable a thing, whereunto ſhe could not alwayes haue opportunitie.

Matth. 6.9.

[a] Or euery day, or as much as is ſufficient for this day.

[illegible]

[b] By this ſimilitude he teacheth vs [illegible] not to [illegible] courage, if [illegible] that [illegible] [illegible]

[illegible]

Matth. 7.7. & 21. [illegible]

Mat. 7.9.

[c] The chiefeſt thing that we can deſire of God, is his holy Spirit.

Matth. 12.25. mar. 3.24,25.

[d] That is to ſay, your countreymen.

[e] The fingre of God is taken for the vertue & power of God. And the vertue of the Father and the Sonne is the holy Ghoſt, for ſo Matthew doeth interprete this place.

[f] The worde ſignifieth an entrie or porch before an houſe.

[f] Or, ſafetie.

[g] They that doe not wholy applie them ſelues to deſtroy the kingdome of Satan, can not be counted to be on Chriſts ſide, but are his aduerſaries: howe much more is he againſt him that maketh open warre with him as Satan doeth.

Matth. 12.43.

[h] To the intent that he might worke according to his malicious nature.

[i] More apt to receiue him then it was afore.

[k] If by malice we turne backe from God, Satan hath greater power ouer vs then he had before.

[l] He meaneth an infinite nomber.

Heb. 6.4,6. 2.peter 2.20.

companie lifted vp her voyce, and ſaide vnto him, Bleſſed is the wombe that bare thee, and the pappes which thou haſt ſucked.

28 But he ſaide, [m] Yea, rather bleſſed *are they that heare the worde of God, and keepe it.

29 ¶ *And when the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but þ ſigne of *Jonas the prophet.

30 For as Jonas was a ſigne to the Niniuites, ſo ſhall alſo the Sonne of man be to this generation.

31 *The Queene of the South ſhall riſe in iudgement with the men of this generation, and ſhall condemne them: for ſhe came from the vtmoſt partes of the earth to heare the wiſedome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Niniue ſhall riſe in iudgement with this generation, and ſhall condemne it: for they *repented at the preaching of Jonas: and beholde, a greater then Jonas is here.

33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neither vnder a buſhell: but on a candleſticke, that they which come in, may ſee the light.

34 *The light of þ bodie is the [n] eye: therefore when thine eye is [o] ſingle, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heed therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole bodie ſhalbe light, hauing no part darke, then ſhall all be light, euen as when a candle doth light thee with the brightneſſe.

37 ¶ And as he ſpake, a certaine Phariſe beſought him to dine with him: and he went in, and ſate downe at table.

38 And when the Phariſe ſawe it, he marueiled that he had not firſt waſhed before dinner.

39 *And þ Lord ſaid to him, In deede ye Phariſes make cleane the outſide of the cup, & of the platter: but the inward part is full of rauening and wickedneſſe.

40 Ye fooles, did not hee that made that which is without, make that which is within alſo?

41 Therefore, [p] giue almes of ‖ thoſe things which are within, and beholde, all things ſhall be cleane to you.

42 But wo be to you, Phariſes: for ye tithe the minte and the rewe, and all manner herbes, and paſſe ouer iudgement and the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

m Chriſt gaue her a pleaſant anſwer, for that ſhe omitted the chiefe praiſe which was due vnto her: that was that they are bleſſed in deede to whom he communicateth himſelfe by his word.

Matth.12,38. 39.

Jonas 1,17.

1 Kin.10,1. 2.chro.9,1.

Jonas 3,5

Chap.8,16. matt.5,15. marke 4,21

Matth.6,22.

‖ Or, candle.

n Becauſe it ſhould guide and lead the body.

o Without ſpot or vice.

Matth.23,25.

p Chriſt here requireth two things: firſt that we come truely by our meat & drinke: and next, that we diſtribute part to the poore: for charitie is the perfection of the Lawe.

‖ Or, of that that you haue.

43 *Wo be to you, Phariſes: for ye loue the vppermoſt ſeates in the Synagogues, and greetings in the markets.

44 Wo be to you, Scribes and Phariſes, hypocrites: for ye are as graues which appeare not, and the men that walke ouer them perceiue not.

45 ¶ Then anſwered one of the expounders of the Lawe, and ſaide vnto him, Maſter, Thus ſaying thou putteſt vs to rebuke alſo.

46 And he ſaid, Wo be to you alſo, ye interpreters of the Lawe: for ye *lade men with burdens grieuous to be borne, and ye your ſelues touche not the burdens with one of your fingers.

47 Wo be to you: for ye builde the ſepulchres of the Prophets, and your fathers killed them.

48 Truely ye beare witneſſe, and allow the deedes of your fathers: for they killed them, & ye [t] build their ſepulchres.

49 Therefore ſaide the wiſedome of God, I will ſende them Prophets and Apoſtles, and of them they ſhal ſlay and perſecute,

50 That þ blood of all the Prophets, ſhed from the foundation of the world, may be required of this generation,

51 From the blood of *Abel vnto the blood of *Zacharias, which was ſlaine betweene the altar and the Temple: verely I ſay vnto you, it ſhall be required of [u] this generation.

52 Wo be to you, interpreters of the Law: for ye haue taken away the keye of knowledge: ye entred not in your ſelues, & them that came in, ye forbade.

53 And as he ſaide theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, and to prouoke him to ſpeake of many things,

54 Laying waite for him, and ſeeking to catche ſome thing of his mouth, whereby they might accuſe him.

[illegible] ye keepe in remembrance the execrable deedes of your fathers.

t Thus ſhewe your ſelues as great hypocrites as were your fathers, making men beleeue ye honour God, when you diſhonour him.

u They were more [illegible] doctrine.

[illegible]

x Becauſe [illegible]

CHAP. XII.

1 Chriſt commandeth to auoyde hypocriſie. 4 That we ſhould not feare man but God. 8 To confeſſe his Name. 10 Blaſphemie againſt the holy Goſt. 14 Not to paſſe our vocation. 15 Not to giue our ſelues to couetouſnes & care of this life. 32 [illegible] to righteouſnes in almes watching patience & [illegible].

IN *the meane time, there gathered together an innumerable multitude of people, ſo that they trode one another: and he began to ſay vnto his diſciples firſt,

Matth.16,6. marke 8,14.

Take heede to your ſelues of the leauen of the Phariſes, which is hypocriſie.

Matth. 10. 26. mark. 4. 22.

2 *For there is nothing couered that ſhall not be reueiled: neither hid, that ſhall not be knowne.

3 Wherefore whatſoeuer ye haue ſpoken in darkenes it ſhalbe heard in the light: and that which ye haue ſpoken in the eare in ſecret places, ſhalbe preached on the [a] houſes.

a Openly that all men may heare.

Matth. 10. 28.

4 *And I ſay vnto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

5 But I will forewarne you, whom ye ſhall feare: feare him which after he hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the heares of your head are nombred. feare not therefore: ye are more of value then many ſparowes.

Chap. 9. 26. Matth. 10. 32. [illegible] 2 [illegible]

8 *Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But he ŷ ſhall denie me before men, ſhalbe denied before the Angels of God.

b He that ſhall reſiſt againſt the [illegible] of God [illegible] againſt his conſcience.

Ma[illegible]

10 And whoſoeuer ſhal ſpeake a word againſt the Sonne of man, it ſhalbe forgiuen him: but vnto him, that [b] ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

c Be not ſo doubt[illegible] you [illegible] be diſco[illegible] or diſtruſt [illegible]

11 *And when they ſhall bring you vnto the Synagogues, and vnto the rulers and princes take no [c] thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay.

d Chriſt [illegible] [illegible] not [illegible] no [illegible]

13 And one of the companie ſaid vnto him, Maſter bid my brother deuide the inheritance with me.

14 And he ſaide vnto him Man, who made me a [d] iudge, or a deuider ouer you?

[illegible] kings who [illegible] keep vp in their [illegible]

15 Wherefore he ſaid vnto them, Take heede, and beware of couetouſnes: for though a man haue abundance, [e] yet his life ſtandeth not in riches.

16 And hee put foorth a parable vnto them ſaying, The ground of a certaine rich mā brought forth fruit plēteouſly.

17 Therefore hee thought with him ſelfe ſaying What ſhall I do, becauſe I haue no roome, where I may lay vp my fruites?

18 And he ſaide, This will I do, I will pull downe my barnes, and builde greater, and therein will I gather all my fruites and my goods.

19 And I wil ſay to my ſoule, Soule, *thou haſt much goods layde vp for many yeeres: liue at eaſe, eate, drinke, and take thy paſtime.

Ecclus 11 19.

20 But God ſaide vnto him, O foole, this night wil they fetch away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So is he that gathereth riches to himſelfe, and is not rich in [f] God.

f To depende onely on his prouidence, knowing that he hath ynough for all.

22 And hee ſpake vnto his diſciples, Therefore I ſay vnto you, *Take no thought for your life, what ye ſhall eate: neither for your body, what ye ſhall put on.

Matth. 6. 25. 1 pet. 5. 7. pſal. 55. 22.

23 The life is more then meate: and the bodie more then the raiment.

24 Conſider the rauens: for they neither ſow nor reape: which neither haue ſtorehouſe nor barne, and yet God feedeth them: how much more are ye better then foules?

g He exhorteth vs to caſt our care on God, and to ſubmit our ſelues to his prouidence.

25 And which of you with taking thought, can adde to his ſtature one cubite?

26 If ye then be not able to doe the leaſt thing, why take ye thought for the remnant?

27 Cōſider the lilies how they grow: they labour not, neither ſpinne they: yet I ſay vnto you, that Solomon himſelfe in all his royaltie was not clothed like one of theſe.

h The liberalitie of God which ſheweth in the herbes and floures, ſurmounteth all that man can do by his riches or force.

28 If then God ſo clothe the graſſe which is to day in the fielde, & to morow is caſt into the ouen, howe much more will he clothe you, O ye of litle faith?

29 Therefore aſke not what ye ſhall eate, or what ye ſhall drinke, neither ſtand in doute.

Or, make diſcourſes in the aire.

30 For all ſuch things the people of the worlde ſeeke for: and your Father knoweth that ye haue neede of theſe things.

i Which are but acceſſaries and are common as wel to the wicked men as to the godly.

31 But rather ſeeke ye after the kingdome of God, and all theſe things ſhalbe miniſtred vnto you.

32 Feare not, litle flocke: for it is your Fathers pleaſure, to giue you the [k] kingdome.

k Which is the chiefeſt thing that can be giuen, and therefore you can not want theſe things which are of leſſe importance.

33 ¶ *Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treaſure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

Matth. 6. 20. 1. tim. 6. 19.

34 For where your treaſure is, there will your heartes be alſo.

35 ¶ *Let your loynes be [l] girded about

l Be in a readines to execute the charge which is committed vnto you.

about and your lightes burning,

36 And ye your ſelues like vnto men that wait for their maſter when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Bleſſed are thoſe ſeruãts whom the Lorde when he commeth ſhall finde waking: verely I ſay vnto you, he will m girde himſelfe about, and make them to ſit downe at table, and wil come forth, and ſerue them.

m The cauſe they did vſe long garmẽtes, the maner was to [illegible] it vp when they went about any buſines.

38 And if he come in the ſecond watch, or come in the thirde watche, and ſhall finde them ſo, bleſſed are thoſe ſeruants.

39 *Now vnderſtand this, ẏ if the good man of the houſe had knowne at what houre the theefe would haue come, he would haue watched, & would not haue ſuffered his houſe to be digged through.

Math.24.43. Reue.16.15.

40 Be ye alſo prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter ſaide vnto him, Maſter, telleſt thou this parable vnto vs, or euen to all?

42 And ẏ Lord ſaid, Who is a faithful ſteward, & wiſe, whom the maſter ſhall make ruler ouer his houſeholde, to giue them their n portion of meate in ſeaſon?

n The portion of ſeruants euery moneth was foure peckes of corne, as Donatus wryteth in Phormio.

43 Bleſſed is that ſeruant, whome his maſter when hee commeth, ſhall finde ſo doing.

44 Of a trueth I ſay vnto you, that he wil make him ruler ouer all ẏ he hath.

45 But if that ſeruãt ſay in his heart, My maſter doeth deferre his comming, and ſhall beginne to ſmite the ſeruants, and maydens, and to eate, and drinke, and to be drunken,

46 The maſter of that ſeruant will come in a day when he thinketh not, and at an houre when he is not ware of, and wil cut him off, and giue him his portion with the vnbeleeuers.

o Therfore ignorance is not excuſable.

p To whome God hath giuen many graces.

47 ¶ And that ſeruant that knewe his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many o ſtripes.

48 But he that knewe it not, and yet did commit things p worthie of ſtripes, ſhalbe beaten with fewe ſtripes: for vnto whom ſoeuer p much is giuen, of him ſhalbe much required, and to whome men much commit, the more of him will they aſke.

q The Goſpel is as a burning fire moſt vehement, which maketh a change of things through all the world.

r If there be great troubles and alterations vpon the earth, which things come not by the preaching of the Goſpel, but through the wickednes of man.

49 ¶ I am come to put q fire on the earth, and what is my deſire, if it be r alreadie kindled?

50 Notwithſtanding I muſt be s baptized with a baptiſme, and howe am I grieued, till it be ended?

s He compareth his death to baptiſme.

51 *Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

Math.10.34.

52 For from henceforth there ſhall be fiue in one houſe deuided, three againſt two, and two againſt three.

53 The father ſhalbe deuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in lawe againſt her daughter in lawe, and the daughter in lawe, againſt her mother in lawe.

54 ¶ *Then ſaide hee to the people, When ye ſee a cloude riſe out of the weſt, ſtraightway ye ſay, A ſhowre commeth: and ſo it is.

Math.16.2.

55 And when ye ſee ẏ South winde blowe, ye ſay, that it will be hoate: and it commeth to paſſe.

56 Hypocrites, ye can diſcerne the face of the earth, and of the ſkie: but why diſcerne ye not this time?

57 Yea, and why iudge ye not of your ſelues what is right?

58 ¶ *While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayeſt be t deliuered from him, leaſt he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caſt thee into priſon.

Math.5.25.

t Though it be to our loſſe and hinderance.

59 I tell thee, thou ſhalt not depart thence, til thou haſt payed ẏ vtmoſt mite.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which ſuffer. 3 Chriſt exhorteth to repentance. 11 He healeth ẏ crooked woman, 15 Anſwereth to the ruler of the Synagogue. 18 By two ſimilitudes hee declareth what the kingdome of God is. 23 Alſo that the number of them which ſhalbe ſaued, is ſmal. 31 Finally he ſheweth, that no [illegible] can let the worke & counſel of God.

There were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans whoſe blood Pilate had a mingled with their owne ſacrifices.

a He murthered them as they were ſacrificing, and ſo their bloodwas [illegible] with the bloud of the beaſtes which were ſacrificed.

2 And Ieſus anſwered, and ſaid vnto them, Suppoſe ye, that theſe Galileans were [b greater ſinners then all ẏ other] Galileans, becauſe they haue ſuffered ſuch things?

b For ẏ ſecret [illegible] they ought not to condemne them as moſt wicked men.

3 I tell you, nay: but except c ye amend your liues ye ſhall all likewiſe periſh.

c He warneth them [illegible] the [illegible]

4 Or thinke you that thoſe eightene, vpon whom the towre in d Siloam fell, and ſlewe them, were ſinners aboue

d Which towre ſtood by ẏ riuer Siloe or ſhpoole in Ieruſalem [illegible] all men that dwell in Ieruſalem?

5 I tell you, nay: but except ye amend your liues, ye all ſhall likewiſe periſh.

6 ¶ He ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and he came and ſought fruit thereon, and found none.

7 Then ſaide he to the dreſſer of his vineyarde, Beholde, [c] this three yeeres haue I come and ſought fruite of this figge tree, and finde none: cut it downe: why keepeth it alſo the ground baren?

8 And hee anſwered, and ſaide vnto him, Lorde, let it alone this yere alſo, till I digge rounde about it and dung it.

9 And if it beare fruite, well: if not, then after thou ſhalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a ſpirit of infirmitie eightene yeeres, and was bowed together, and could not lift vp her ſelfe in any wiſe.

12 When Ieſus ſaw her he called her to him, and ſaid to her, Woman, thou art † looſed from thy diſeaſe.

13 And he layde his hands on her, and immediately ſhe was made ſtraight againe, and glorified God.

14 And the ruler of the Synagogue anſwered with indignation becauſe that Ieſus had healed on ẏ Sabbath day, and ſaid vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſaid Hypocrite, doeth not eche one of you on the Sabbath day looſe his oxe or his aſſe from the ſtall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, lo, eighteene yeeres be looſed from this bonde on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ * Then ſaide hee, What is the [k] kingdome of God like? or whereto ſhal I compare it?

19 It is like a graine of muſtard ſeede, which a man tooke and ſowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.

20 ¶ And againe he ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ [l] And he went through all cities and townes, teaching, and iourneying towards Ieruſalem.

23 Then ſaide one vnto him, Lorde, [m] are there fewe that ſhall be ſaued? And he ſaid vnto them,

24 * Striue to enter in at the ſtraite gate: for many, I ſay vnto you, wil ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and ye begin to ſtand without and to knocke at the doore ſaying Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are,

26 Then ſhall ye begin to ſay, We haue eaten and drunke in thy preſence, and thou haſt taught in our ſtreetes.

27 But hee ſhall ſay, I tell you, I knowe you not whence ye are: * depart from me, all ye workers of iniquitie.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac, and Iacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhall come many from the [n] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in the kingdome of God.

30 *And behold, there are laſt which ſhall be firſt, and there are firſt, which ſhalbe laſt.

31 The ſame day there came certaine Phariſes, and ſaide vnto him, Depart, and go hence: for Herode will kill thee.

32 Then ſaid he vnto them, Go ye and tell that foxe, Behold, I caſt out deuils, and wil heale ſtill to day, and to morowe, and the thirde day I ſhalbe perfected.

33 Neuertheles I muſt walke to day, and to morowe, and the day following: for it can not be, that a Prophet ſhould periſh out of Ieruſalem.

34 *O Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her wings, and ye would not!

35 Beholde, your houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee mee vntill the time come that ye ſhall ſay, Bleſſed is he that commeth in the Name of the Lord.

CHAP.

c By this ſimilitude is declared the great patience that God vſeth towards ſinners in [illegible] for their amendement: but they [illegible] when they ſhall [illegible] in their corruption.

f We ſee our ſtate, if we bring not forth fruite.

g For both it is vnfruitfull it ſelfe and doeth hurt to the ground where it groweth.

[illegible] as broken [illegible] as the [illegible] of counteneance is [illegible], this maketh a man couetous.

As they are whoſe ſinewes are ſhronke.

[illegible] Satans bandes.

Matth. 13. 31.

k By [illegible] multitudes be [illegible] to all [illegible] opinions.

Matth. 13. 33.

l We muſt endeuour, and cut of all impediments which may let vs.

m He warneth the Iewes that they periſh not [illegible] by their owne negligence of the [illegible], which was offered vnto them.

[illegible] 7. 13.

[illegible] 41.

o The people which then were ſtrangers.

Matth. 8. 11.

[illegible]

Christ cutteth off ẏ vaine confidence of the Iewes who gloried in that, that God had choſen them for his people: for they obeyed him not according to his word.

p Neither the craft of the Phariſes, who would haue put him in feare of Herode nor yet any power of man could ſtay him from that office which God had inioyned him.

q Meaning, a little while.

r By Chriſtes death we are made perfect for euer.

[illegible] make an [illegible]

He noteth their malice, which by all meanes ſought his death more then did the tyrant of whome they willed him to beware.

Matth. 23. 37.

t Chriſt lovingly warneth them of the deſtruction of ẏ Temple and of their whole policie.

u When your owne conſcience ſhall reproue you and cauſe you to confeſſe that which ye nowe denie, which ſhalbe when you ſhall ſee me in my maieſtie.

CHAP. XIIII.

1 Ieſus eateth with the Phariſe, 4 Healeth the dropſie vpon the Sabbath. 8 Teacheth to be lowly and to bid the poore to our table. 15 He [illegible] of the great ſupper, 28 He warneth them that wil follow him to lay their accounts before, what it will coſt them. 34 The ſalt of the earth.

AND it came to paſſe that whẽ hee was entred into ÿ houſe of one of the chiefe Phariſes on ÿ Sabbath day, to eate bread they watched him.

[illegible] take his refection.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the expounders of ÿ Lawe, and Phariſes, ſaying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, & let him go,

5 And anſwered them, ſaying, Which of you ſhall haue an aſſe, or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ Hee ſpake alſo a parable to the gheſtes, when hee marked howe they choſe out the chiefe roomes, and ſaid vnto them,

8 [a] When thou ſhalt be bidden of any mã to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou, be bidden of him,

a He reproueth their ambition, which deſire to ſit in the [illegible] places.

9 And hee that bade both him & thee, come, and ſaye to thee, Giue this man roome, & thou then beginne with ſhame to take the loweſt roome.

10 *But when thou art bidden, go and ſit downe in the loweſt roome that whẽ he that bade thee, commeth, he may ſay vnto thee, Friend, ſit vp hier: then ſhalt thou haue worſhip in ÿ preſence of them that ſit at table with thee.

Prou.25.5.

11 *For whoſoeuer exalteth himſelfe, ſhall be brought lowe, and he that humbleth himſelfe, ſhalbe exalted.

Chap.18.14. mat.23.12.

12 ¶ Then [b] ſaide hee alſo to him that had bidden him, *When thou makeſt a dinner or a ſupper, call not thy friendes, nor thy brethren, neither thy kinſmen, nor the riche neighbours, leaſt they alſo bid thee againe, and a recompence bee made thee.

b Chriſt reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompence.

Prou.3.9.27. 28. tob.4.7.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blind,

14 And thou ſhalt be bleſſed, becauſe they can not recompence thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Nowe when one of them that ſate at table, heard theſe things, he ſaide vnto him, Bleſſed is hee that eateth bread in the kingdome of God.

16 Then ſaide he to him, *A certaine man made a great ſupper, & bade many,

Mat.22.2.

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now readie.

[illegible] c He calleth [illegible]

18 But they all with one minde began to make excuſe: The firſt ſayd vnto him, I haue bought a farme, & I muſt needes go out & ſee it: I pray thee haue me excuſed.

19 And another ſaide, I haue bought fiue yoke of oxen, & I go to proue them: I pray thee, haue me excuſed.

20 And another ſaide, I haue maried a wife, and therefore I can not come.

21 So that ſeruant returned, & ſhewed his maſter theſe things. Then was the good man of the houſe angry, and ſaid to his ſeruant, [d] Go out quickly into the places and ſtreetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blind.

d Here is ſignified the calling of the Gentiles.

22 And the ſeruant ſaide, Lorde, it is done as thou haſt commanded, and yet there is roome.

e God will rather receiue all the raſcall people of the [illegible]

23 Then the maſter ſayde to the ſeruant, Go out into the [e] hie wayes, and hedges, and compell them to come in, that mine houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhal taſte of my ſupper.

f [illegible]

25 Nowe there went great multitudes with him, and he turned and ſaide vnto them,

26 *If any man come to me, & [g] hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his owne life alſo, he cannot be my diſciple.

Mat.10.37. [illegible]

g That is, yet that caſteth not off all affections and deſires which drawe vs from Chriſt.

27 *And whoſoeuer beareth not his croſſe, and commeth after me, cannot be my diſciple.

Chap.9.23. mat.16.24. mar.8.34.

28 For which of you minding to build a towre, ſitteth not downe before, and counteth the coſt, whether he haue ſufficient to performe it,

h He that will profeſſe the Goſpel muſt [illegible] caſe forſake it.

29 Leaſt that after he hath layde the fundation, & is not able to performe it, al that beholde it, beginne to mocke him,

30 Saying, This man began to build, and was not able to make an ende?

31 Or what king going to make warre againſt another king, ſitteth not downe firſt, and taketh counſell whether hee

be able with tenne thouſande, to meete him that commeth againſt him with twentie thouſand?

32 Or els while he is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoeuer hee be of you, that [i] forſaketh not all that he hath, he can not be my diſciple.

34 * Salt is good: [k] but if ſalt haue loſt his ſauour, wherewith ſhall it be ſalted?

35 It is neither meete for the land, nor yet for the dounghil, but men caſt it out. he ẏ hath eares to heare, let him heare.

CHAP. XV.

2 The Phariſes murmure becauſe Chriſt receiueth ſinners. 4 The [illegible] mercie of God to openly ſet foorth in the parable of the [illegible] ſheepe 7 Ioy in heauen for one ſinner. 11 Of the prodigall ſonne.

Then reſorted vnto him all the Publicanes and ſinners, to heare him.

2 Therefore the Phariſes and Scribes murmured, ſaying, He receyueth ſinners, and eateth with them.

3 Then ſpake he this parable to thē, ſaying,

4 *What man of you hauing an hundreth ſheepe, if he loſe one of them, doeth not leaue ninetie and nine in the wilderneſſe, and goe after that which is loſt, vntill he finde it?

5 And when he hath found it, he layeth it on his ſhoulders with ioy.

6 And when he commeth home, hee calleth together his friendes and neighbours ſaying vnto them, Reioyce with me: for I haue found my ſheepe, which was loſt.

7 I ſay vnto you, that likewiſe ioy ſhalbe in heauen for one ſinner that conuerteth, more then for ninetie and nine [a] iuſt men, which neede none amendment of life.

8 Either what woman hauing ten [b] pieces of ſiluer, if ſhe loſe one piece, doeth not light a candle, & ſweepe ẏ houſe, and ſeeke diligently till ſhe finde it?

9 And when ſhe hath founde it, ſhee calleth her friendes, and neighbours, ſaying, Reioyce with me: for I haue found the piece which I had loſt.

10 Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God, for one ſinner that conuerteth.

11 ¶ He ſayde moreouer, A certaine man had two ſonnes.

12 And the yonger of them ſayd to his father, Father, giue me the [c] portion of the goods that falleth to me. So hee deuided vnto them his ſubſtance.

13 So not long after, when the yonger ſonne had gathered all together, hee tooke his iourney into a farre countrey, and there he waſted his goods with [d] riotous liuing.

14 Now when he had ſpent all, there aroſe a great dearth throughout that land, and he began to be in neceſſitie.

15 Then he went and claue to a citizen of that countrey, and hee ſent him to his farme, to feede ſwine.

16 And he would faine haue filled his belly with ẏ huſkes, that the ſwine ate: [e] but no man gaue them him.

17 Then he came to himſelfe, & ſaide, Howe many hired ſeruants at my fathers haue bread ynough, and I die for hunger!

18 I will riſe and go to my father, and ſay vnto him, Father, I haue ſinned againſt [f] heauen, and before thee,

19 And am no more worthy to be called thy ſonne: make me as one of thy hyred ſeruants.

20 So he aroſe and came to his father, and when he was yet a [g] great way off, his father ſawe him, and had compaſſion, and ranne and fell on his necke, and kiſſed him.

21 And the ſonne ſaid vnto him, [h] Father, I haue ſinned againſt heauen, and before thee, and am no more worthie to be called thy ſonne.

22 Then the father ſayde to his ſeruants, Bring forth the beſt robe, and put it on him, & put a ring on his hand, and ſhoes on his feete,

23 And bring the fat calfe, & kill him, and let vs eate, and be mery.

24 For this my ſonne was dead, and is aliue againe: and he was loſt, but hee is found. And they began to be mery.

25 Now the [i] elder brother was in the fielde, and whē he came & drew neere to the houſe, hee heard melodie, and dauncing,

26 And called one of his ſeruants, and aſked what thoſe things meant.

27 And he ſaide vnto him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe and ſound.

28 Then he was angrie, and woulde not goe in: therefore came his father out and intreated him.

29 But he anſwered and ſaid to his father, Loe, theſe many yeeres haue I

done

[i] He that is not prepared to forſake al, [illegible] peace to [illegible] if [illegible] Gods ſake, [illegible]

[k] If they that ſhould ſeaſon others, haue loſt it them ſelues, where ſhall a man receiue it? [illegible]

Mat. 18.12.

[a] Which iuſtifie them ſelues, and [illegible] their owne [illegible].

[b] The worde is [illegible] one [illegible] peace of ſiluer [illegible]

[c] [illegible] God [illegible] all.

[d] The Greeke word ſignifieth ſo to waſte all, that a man reſerueth nothing to him ſelfe.

[e] For no man had pitie vpon him.

[f] That is, againſt God.

[g] God preuenteth vs and heareth our gronings before we crie to him.

[h] He was touched with the feeling of his ſinne, & therefore was aſhamed thereof, and heauie in heart.

[i] God reproueth the enuie of ſuch as grudge when God receiueth ſinners to mercie.

done thee ſeruice neither brake I at any time thy commandement, and yet thou neuer gaueſt me a kidde that I might make mery with my friends.

30 But when this thy ſonne was come, which hath deuoured thy goodes with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid vnto him, [a] Sonne, thou art euer with me, and all that I haue, is thine. It was meete yͭ we ſhould make merye, and be glad: for this thy brother was dead, and is aliue againe: and hee was loſt, but he is found.

a [illegible] euerlaſting.

CHAP. XVI.

1 Chriſt exhorteth his to [illegible] and liberalitie by the example of the ſteward. [illegible] two maſters. 14 He reproueth [illegible] [illegible] the ende [illegible] the holy ſtate of [illegible] and [illegible].

AND he ſaide alſo vnto his diſciples, There was a certaine rich man, which had a ſteward and he was accuſed vnto him, that he waſted his goods.

2 And hee called him, and ſayde vnto him, Howe is it that I heare this of thee? Giue an accounts of thy ſtewardſhip: for thou maiſt be no longer ſtewarde.

3 Then the ſteward ſaid within himſelfe What ſhall I doe: for my maſter will take away from me yͤ ſtewardſhip? I can not digge, and to begge I am aſhamed.

4 I know what I will do, that whē I am put out of the ſtewardſhip they may receiue me into their houſes.

a Chriſt teacheth [illegible], that hee onely as hee which is in authoritie and hath riches, [illegible] [illegible] may be receiued into [illegible] God [illegible] accepted as done vnto him.

5 Then called he euery one of his maſters detters, and ſaid vnto yͤ firſt, Howe much oweſt thou vnto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid to him, Take thy writing, & ſit downe quickely, & write fiftie.

7 Then ſaide hee to another, Howe much oweſt thou? And he ſaid, An hundreth meaſures of wheate. Then he ſaid to him, Take thy writing, and write foureſcore.

8 And yͤ Lorde commended [b] the vniuſt ſteward becauſe he had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friends with [c] yͤ riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.

10 He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

b God who [illegible] [illegible] of [illegible] [illegible] wicked [illegible] illegal waſte of his goods [illegible] the [illegible] to the [illegible] [illegible] keepe [illegible]

c [illegible] gotten [illegible] kept [illegible] which [illegible] and hereby we be [illegible] to [illegible] riches which for the moſt part are an occaſion to their poſſeſſours of great wickednes.

11 If then ye haue not bene faithfull in [d] wicked riches, who will truſt you in the true treaſure?

12 And if ye haue not bene faithfull in [e] another mans goods, who ſhall giue you that which is yours?

13 [*] No ſeruant can ſerue two maſters: for either he ſhall hate the one and loue the other: or els he ſhall leane to the one, and deſpiſe the other. Ye can not ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they [g] mocked him.

15 Then he ſaid vnto thē, Ye are they, which [h] iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 [*] The Law and the Prophets endured vntill Iohn: and ſince that time the kingdome of God is preached, and euery man preaſeth into it.

17 [*] Now it is more eaſie that heauen and earth ſhould paſſe away, then that one title of the Law ſhould fall.

18 ¶ [*] Whoſoeuer putteth away his wife, and marrieth another, cōmitteth adulterie: and whoſoeuer marrieth her that is put away from her huſbande, committeth adulterie.

19 ¶ There was a [k] certaine rich man, which was clothed in purple, and fine linnen, and fared wel and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layed at his gate full of ſores,

21 And deſired to be refreſhed with the crommes that fell from the riche mans table: yea, and the dogges came and licked his ſores.

22 And it was ſo that the begger dyed, and was caried by the Angels into Abrahams [n] boſome. The rich man alſo died and was buried.

23 And being in hell in torments hee lift vp his eyes, & ſawe Abraham afarre off, and Lazarus in his boſome.

24 Then he cryed and ſayde, Father Abraham, haue mercie on me, and ſende Lazarus that he may dippe the tip of his finger in water, & coole my tongue: for I am tormented in this flame.

[illegible] [illegible] [illegible] [illegible] [illegible]

f [illegible] gifts which [illegible] vnto [illegible] Mat. [illegible]

h [illegible] they [illegible] man happy, [illegible] that were riche.

[illegible] outward appearance and [illegible] Mat. [illegible] The [illegible] God [illegible] of [illegible]

k [illegible] there [illegible] haue [illegible] the poore [illegible] to be [illegible] into yͤ boſome [illegible] they [illegible] that the members of Chriſt are ioyned to [illegible] or [illegible] vnto him.

---

n Whereby is ſignified yͤ moſt bleſſed life, which they yͭ die in the faith that Abraham did, ſhal enioy after this world. [illegible] Chriſt deſcribeth ſpirituall things by ſuch [illegible] [illegible] for our ſenſes haue [illegible] [illegible] table, painteth forth yͤ ſtate of yͤ life to come, as our capacitie is able to comprehend it.

25 But Abraham ſaide, [p] Sonne, remember that thou in thy life time receiuedſt thy ‖pleaſures, and likewiſe Lazarus ‖paines: nowe therefore is hee comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which would go from hence to you, can not, neither can they come from thence to vs.

27 Then he ſaide, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leaſt they alſo come into this place of torment.

29 Abraham ſaide vnto him, They haue Moſes & the Prophets: let them [q] heare them.

30 And hee ſaide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he ſayde vnto him, If they [r] heare not Moſes and the Prophets neither wil they be perſwaded, though one riſe from the dead againe.

[p] In calling him [illegible] he [illegible] his [illegible] vaine boaſt [illegible] [illegible] of Abraham [illegible] warn[illegible] vs alſo [illegible] how [illegible] titles auail.

‖Or, good things.

‖Or, [illegible]

[q] [illegible] declareth that it is [illegible] to be inſtructed by the dead, [illegible] they cannot profite [illegible] the heauenly worde of God.

[r] As faith commeth by Gods worde ſo is it maintened by the ſame: So that [illegible] we ought to looke to Angels [illegible] heauen, or the dead to confirme vs therein, but onely the worde of God is ſufficient to life euerlaſting.

CHAP. XVII.

1 Chriſt teacheth his diſciples to auoide occaſions of offence, 3 One to forgiue another. 5 We ought to pray for the increaſe of faith. 6 He magnifieth the vertue of faith, 7 And ſheweth the weakneſſe of man. 12 He healeth ten lepers. 22 Speaketh of [illegible], and of the ende of the worlde.

Then ſaide hee to the diſciples, [*] It can not be auoyded, but that offences will come, but wo be to him by whome they come.

Mat.18.7. mar.9.42.

2 It were better for him that a great milſtone were hanged about his necke, and that hee were caſt into the ſea, then that hee ſhoulde [a] offende one of theſe litle ones.

[a] That is, to turne him backe from the knowledge of God and his ſaluation.

3 ¶ Take heede to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him.

4 [*] And though he ſinne againſt thee [b] ſeuen times in a day, & ſeuen times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgiue him.

Mat.18.21. [b] That is, [illegible] by a certaine number [illegible] [illegible] but.

5 ¶ And the Apoſtles ſaide vnto the Lord, Increaſe our faith.

6 And the Lord ſaid, [*] If ye had faith, [c] as much as is a graine of muſtard ſeede, and ſhould ſay vnto this mulberie tree, Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhoulde euen obey you.

Mat.17.20. [c] That is, if [illegible] [illegible] [illegible] [illegible] [illegible] thinges.

7 ¶ Who is it alſo of you, that hauing a ſeruant plowing or feeding cattel, would ſay vnto him by and by, when he were come from the fielde, Goe, and ſit downe at table?

8 And woulde not rather ſay to him, [e] Dreſſe wherewith I may ſuppe, and girde thy ſelfe, & ſerue me, till I haue eaten and drunken, and afterwarde thou ſhalt eate and drinke?

9 Doeth he thanke that ſeruant, becauſe hee did that which was commanded vnto him? I trowe not.

10 So likewiſe ye, whē ye haue done al thoſe things, which are cōmanded you, ſay, We are [f] vnprofitable ſeruants: we haue done that which was our duetie to do.

[e] Hereby is declared that it is not inough to do a part of our dutie [illegible] but alſo to [illegible] continue to the ende.

[f] For God receiueth nothing of vs, [illegible] for he ſhould ſtand bounde vnto vs.

11 ¶ And ſo it was when hee went to Ieruſalem, that hee paſſed through the middes of Samaria and Galile.

12 And as hee entred into a certaine towne, there met him tenne men that were lepers, which ſtoode afarre off.

13 And they lift vp their voyces & ſaid, Ieſus, Maſter, haue mercie on vs.

14 And when he ſawe them, he ſaid vnto them, [*] Go, ſhewe your ſelues vnto [g] the Prieſts. And it came to paſſe, that as they went, they were clenſed.

Leuit.14.2.

[g] To whome it did appertaine to iudge of the leproſie, Leuit.14.2. and hereby alſo the Prieſts ſhould haue no occaſion to grudge, or murmure.

15 Then one of them, when he ſawe that he was healed, turned backe, and with a loud voyce prayſed God,

16 And fell downe on his face at his feete, & gaue him thankes: and he was a Samaritane.

17 And Ieſus anſwered, and ſayde, Are there not ten clenſed? but where [h] are the nine?

18 There are none founde that returned to giue God praiſe, ſaue this ſtrāger.

19 And he ſaid vnto him, Ariſe, go thy way, thy faith hath made thee whole.

[h] He noteth hereby their ingratitude, & that the greateſt part neglect the benefites of God.

20 ¶ And when he was demanded of the Phariſes, when the kingdome of God ſhoulde come, hee anſwered them, and ſaide, The kingdome of God commeth not with [i] obſeruation.

21 Neither ſhall men ſay, Lo here, or loe there: for beholde, the kingdome of God is [k] ‖within you.

[i] It cannot be diſcerned by any outwarde ſhewe, or maieſtie, whereby it might the rather be knowen.

‖Or, among you.

[k] Either by reaſon of the vnitie of God, which is receiued by faith, or that the Meſſias which they ſought as abſent is now preſent euen within their owne doores, and yet they knowe him not, Iohn.1.26.

22 And he ſaid vnto the diſciples, The dayes will come, when ye ſhall deſire to ſee one of the dayes of ẏ Sonne of man, and ye ſhall not ſee it.

23 [*] Then they ſhall ſay to you, Beholde here, or behold there: [l] but go not thither, neither follow them.

24 For as the lightning ẏ lighteneth out of ẏ one part vnder heauen, ſhineth vnto the other part vnder heauen, ſo ſhall the Sonne of man be in his [m] day.

[l] He ſpeaketh of his firſt comming into the worlde.

Mat.24.23. mar.13.21.

[m] Meaning, his ſeconde comming, wherein hee ſhall appeare in glorie.

25 But firſt muſt hee ſuffer many things, & be reproued of this generation.

Gen.7.5. mat.24.38. 1.pet.3.20.

n When men contemned the iudgement of God, wherewith they were before menaced.

26 *And as it was in the ⁿdayes of Noe, ſo ſhall it bee in the dayes of the Sonne of man.

27 They ate, they dranke, they maried wiues, and gaue in marriage vnto the day that Noe went into the Arke: & the flood came, and deſtroyed them all.

Gen.19.24.

28 *Likewiſe alſo, as it was in the dayes of Lot, they ate, they dranke, they bought, they ſold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimſtone from heauen, and deſtroyed them all.

30 After theſe enſamples ſhall it bee in the day when the Sonne of man ſhall be reueiled.

o We muſt forget that which we haue left behind vs, to the end, that we may the better followe our heauenly vocation.

31 At that day he that is vpō the ᵒhouſe, and his ſtuffe in the houſe, let him not come downe to take it out: and he that is in the fielde likewiſe, let him not turne backe to that he left behind.

Gen.19.26.

32 *Remember Lots wife.

Chap.9.24. & 16.25. mat.10.39. mar.8.35. iohn 12.25.

p This corporall death ſhall engender life euerlaſting.

33 *Whoſoeuer will ſeeke to ſaue his ſoule, ſhall loſe it: and whoſoeuer ſhall loſe it, ᵖſhall get it life.

Mat.24.40,41.

q He meaneth that no band or coniunction is ſo ſtrait that ſhould ſtay vs.

34 *I tell you, in that night there ſhal be two in one ᵠbed: the one ſhalbe receyued, and the other ſhalbe left.

35 Two women ſhall be grinding together: the one ſhalbe taken, and the other ſhalbe left.

36 Two ſhalbe in the field: one ſhalbe receiued, and another ſhalbe left.

Mat.24.28.

r Nothing can hinder þ faithful to be ioyned to their head Ieſus Chriſt: for they ſhall gather vnto him as the rauening birdes about a carion.

37 And they anſwered, and ſaide to him, Where Lorde? And hee ſaide vnto them, *ʳWhereſoeuer the bodie [is,] thither will alſo the Egles reſort.

CHAP. XVIII.

2 By the example of the widow, and the Publicane, Chriſt teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be ſaued, and what things let. 29 The reward promiſed to his. 31 And of the croſſe, 35 The blind man receiueth ſight.

Eccluſ.18.22. rom.12.12. 1.theſ.5.17.

a The Greeke word ſignifieth not to ſhrinke backe, as cowardes doe in warre, or to giue place in affections or daungers.

AND *he ſpake alſo a parable vnto them, to this end, that they ought alwayes to pray, and not to ᵃware faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

‖Or, auenge me.

b Who pleadeth againſt me.

3 And there was a widow in that citie, which came vnto him, ſaying, Doe me iuſtice againſt mine ᵇaduerſarie.

4 And hee would not for a time: but afterwarde hee ſayde with him ſelfe, Though I feare not God, nor reuerence man,

5 Yet becauſe this widowe troubleth me, I will do her right, leaſt at the laſt ſhe come and make me wearie.

6 And the Lord ſayd, Heare what the vnrighteous iudge ſaith.

c And ſeeme ſlowe in reuenging their wrongs.

7 Now ſhal not God auenge his elect, which crie day and night vnto him, yea, though ᶜhe ſuffer long for them?

8 I tell you hee will auenge them quickly: but when the Sonne of man commeth, ſhall hee finde fayth on the earth?

9 ¶ Hee ſpake alſo this parable vnto certaine which truſted in thẽſelues that they were iuſt and deſpiſed other,

10 Two men went vp into the Temple to pray: the one a Phariſe, and the other a Publicane.

d Whereby he declareth his proude and diſdainfull heart.

11 The Phariſe ᵈſtoode and prayed thus with himſelfe, O God, I thanke thee that I am not as other men, extortioners, vniuſt, adulterers, or euẽ as this Publicane.

12 I faſt twiſe in the weeke: I giue tithe of all that euer I poſſeſſe.

e Theſe were ſignes of an humble and lowly heart. [illegible]

Chap.14.11. mat.23.12. Mat.19.13. mar.10.13.

f [illegible] ſignes being [illegible] they caried in their armes.

g He meaneth [illegible]

[illegible]

h Becauſe [illegible] Ieſus [illegible]

13 But the Publicane ſtanding afarre ᵉoff, would not lift vp ſo much as his eies to heauen, but ſmote his breſt ſaying, O God, be mercifull to me a ſinner.

14 I tel you, this man departed to his houſe iuſtified, rather then the other: *for euery man that exalteth himſelfe, ſhall be brought lowe, and he that humbleth himſelfe, ſhalbe exalted.

15 ¶ *They brought vnto him alſo ᶠbabes, that he ſhould touch them. And when his diſciples ſawe it, they rebuked them.

16 But Ieſus called ᵍthem vnto him, and ſaid, Suffer the babes to come vnto me, and forbid them not: for of ſuch is the kingdome of God.

17 Verely I ſay vnto you, Whoſoeuer receiueth not the kingdome of God as a babe, he ſhall not enter therein.

18 *Then a certaine ruler aſked him, ſaying, Good maſter, What ought I to do, to inherite eternall life?

19 And Ieſus ſaid vnto him, Why calleſt thou me ʰgood? none is good, ſaue one, euen God.

20 Thou knoweſt the commandements, *Thou ſhalt not commit adulterie: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes: Honour thy father and thy mother.

21 And he ſaid, All theſe haue I kept from my youth.

22 Nowe when Ieſus heard that, he ſayde vnto him, Yet lackeſt thou one

thing. Sell all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come, follow me.

23 But when he heard thoſe things, hee was verie heauie: for he was marueilous rich.

24 And when Jeſus ſaw him ſorowfull, he ſaide, With what difficultie ſhall they that haue riches, enter into ẏ kingdome of God?

‖ Or, cable rope.

25 Surely it is eaſier for a ‖ camell to go through a needles eye, then for a rich man to enter into the Kingdome of God.

26 Then ſaid they that heard it, And who then can be ſaued?

27 And he ſayde, The things which are vnpoſſible with men, are poſſible with God.

l For he ſo gouerneth the hearts of his, that their riches do not blinde them.

Mat .9.27 mar.10.28.

28 ¶ *Then Peter ſaid, Lo, we haue left all, and haue followed thee.

29 And he ſayde vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parentes, or brethren, or wife, or children for the kingdome of Gods ſake,

m The litle that a man hath with the grace of God, is an hundreth folde better then al the abundance that one can haue without him, but the chiefe recompence is in heauen.

30 Which ſhall not receyue [m] much more in this world, and in the worlde to come life euerlaſting.

Mat 10.17. mar.10.32.

31 ¶ *Then Jeſus tooke vnto him the twelue, and ſaid vnto them, Behold, we go vp to Jeruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhall bee deliuered vnto the Gentiles, and ſhall be mocked, and ſhall be ſpitefully intreated, and ſhall be ſpitted on.

33 And when they haue ſcourged him, they will put him to death: but the third day he ſhall riſe againe.

34 But they vnderſtood none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

Mat.20 29. mar.10.46.

35 ¶ *And it came to paſſe, that as he was come nere vnto Jericho, a certaine blinde man ſate by the way ſide begging.

36 And when hee heard the people paſſe by, he aſked what it ment.

n The people b[illegible] call the [illegible] ſhould [illegible]

37 And they ſaid vnto him, that Jeſus of Nazaret paſſed by.

38 Then hee cried, ſaying, Jeſus the Sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he ſhould holde his peace, but hee cryed much more, O [n] Sonne of Dauid, haue mercie on me.

40 And Jeſus ſtood ſtill, and cōmanded him to bee brought vnto him. And when he was come nere, he aſked him,

41 Saying, What wilt thou that I do vnto thee? And he ſaid, Lord, that I may receyue my ſight.

42 And Jeſus ſaid vnto him, Receiue thy ſight: thy faith hath ſaued thee.

o He was mindful of the benefite receyued and alſo the people were moued thereby to gloriſie God.

43 Then immediatly he receiued his ſight, and followed him, [o] praiſing God: and al the people, when they ſaw [this,] gaue praiſe to God.

CHAP. XIX.

2 Of Zaccheus. 12 The ten pieces of money. 28 Chriſt rideth to Jeruſalem, and weepeth for it. 45 He chaſeth out the marchants. 47 And his enemies ſeeke to deſtroy him.

NOw when Jeſus entred and paſſed through Jericho,

2 Beholde, there ‖ was a mā named Zaccheus, which [was] the chiefe receiuer of the tribute, and he was rich.

3 And he ſought to ſee Jeſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.

4 Wherefore hee ranne before, and climed vp into a wilde figge tree, that he might ſee him: for hee ſhould come that [way.]

5 And when Jeſus came to the place, hee looked vp, and ſawe him, and ſayde vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.

6 Then hee came downe haſtily, and receiued him ioyfully.

‖ Or, a man of a wicked life.

7 And when al they ſaw it, they murmured, ſaying, that hee was gone in to lodge with a ‖ ſinfull man.

‖ Or, falſe accuſation.

8 And Zaccheus ſtood forth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ forged cauillation, I reſtore him foure fold.

a Zaccheus adoption was a ſigne that the whole familie was receyued to mercy. Notwithſtanding this promiſe, God reſerueth to himſelfe free libertie either to chuſe or forſake as in Abrahams houſe.

9 Then Jeſus ſayde to him, This day is ſaluation come vnto this [a] houſe, foraſmuch as he is alſo become the [b] ſonne of Abraham.

10 *For the Sonne of man is come to ſeeke, and to ſaue that which was loſt.

11 And whiles they heard theſe things, he cōtinued and ſpake ā parable, becauſe he was neere to Jeruſalem, and becauſe alſo they thought that the kingdome of God ſhould ſhortly appeare.

12 Hee ſaide therefore, *A certaine

---

b To be the ſonne of Abraham is to bee choſen freely, Rom. 9. 8. to walke in the ſteppes of the faith of Abraham, Rom. 4. 12. to doe the workes of Abraham, Iohn. 8. 39. by the which things, we are moſt aſſured of life euerlaſting, Rom. 8. 29.

Matth. 18. 11. Matth. 25. 14.

noble man went into [c] a farre countrey, to receiue for himſelfe a kingdome, and [ſo] to come againe.

13 And he called his ten ſeruants, and deliuered them ten [d] pieces of money, & ſaid vnto them, [e] Occupie till I come.

14 Now his citizens hated him, & ſent an ambaſſage after him, ſaying, We will not haue this man to reigne ouer vs.

15 And it came to paſſe, when he was come againe, and had receiued his kingdome, that he commanded the ſeruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the firſt, ſaying, Lord, thy piece hath increaſed ten pieces.

17 And he ſaide vnto him, Well, good ſeruant: becauſe thou haſt bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the ſecond came ſaying, Lord, thy piece hath increaſed fiue pieces.

19 And to the ſame he ſaide, Be thou alſo ruler ouer fiue cities.

20 So the other came and ſaid, Lord, beholde thy piece, which I haue laid vp in a napkin.

21 For I feared thee, becauſe thou art a ſtraite man: thou takeſt vp, that thou laideſt not downe, and reapeſt that thou didſt not ſowe.

22 Then he ſaide vnto him, Of thine owne [g] mouth will I iudge thee, O euill ſeruant. Thou kneweſt ȳ I am a ſtrait man, taking vp that I laide not downe, and reaping that I did not ſowe.

23 Wherefore then gaueſt not thou my money into the banke, that at my cōming I might haue required it with vantage?

24 And he ſaid to them that ſtood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſaid vnto him, Lord, he hath ten pieces.)

26 *For I ſay vnto you, that vnto all them that haue it, ſhalbe [h] giuen: and frō him that hath not, euen that hee hath, ſhall be taken from him.

27 [i] Moreouer, thoſe mine enemies, which would not that I ſhould reigne ouer them, bring hither and ſlay them before me.

28 ¶ And when he had thus ſpoken, he went forth before, aſcending vp to Ieruſalem.

29 *And it came to paſſe when hee was come nere to Bethphage, and Bethania, beſides the mount which is called the mount of Oliues, he ſent two of his diſciples,

30 Saying, Go ye to the towne which is before you, wherein, aſſoone as yee are come, ye ſhal finde a colt tied, whereon neuer man ſate: looſe him, and bring him hither.

31 [k] And if any man aſke you, Why ye looſe him, thus ſhall yee ſay vnto him, Becauſe the Lord hath need of him.

32 So they that were ſent, went their way, and found it as he had ſayde vnto them.

33 And as they were looſing the colte, the owners thereof ſaid vnto them, Why looſe ye the colt?

34 And they ſaide, The Lorde hath neede of him.

35 ¶ *So they brought him to Ieſus, and they caſt their garments on the colt, and ſet Ieſus thereon.

36 And as hee went, they ſpread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Oliues, the whole multitude of the diſciples began to reioyce, and to praiſe God with a loude voice, for all ȳ great works that they had ſeene,

38 Saying, Bleſſed [bee] the King that cōmeth in the Name of the Lorde. peace in heauen, and glorie in the higheſt places.

39 Then ſome of the Phariſes of the companie ſaid vnto him, Maſter, rebuke thy diſciples.

40 But he anſwered, and ſayde vnto them, I tel you, that if theſe ſhould hold their peace, the ſtones would cry.

41 ¶ [l] And when he was come neere, he beheld the Citie, and wept for it,

42 Saying, O if thou haddeſt euen knowen at the leaſt in this thy day [m] thoſe things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes ſhal come vpon thee, that thine enemies ſhall caſt a trench about thee and compaſſe thee round, and keepe thee in on euery ſide,

44 And ſhal make thee euen with the ground, and thy children which are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou kneweſt not the time of thy viſitation.

45 ¶ [n] He went alſo into the Temple and beganne to caſt out them that ſolde therein, and them that bought,

[c] This was to declare to them that he muſt yet take great paines before his kingdome ſhould be eſtabliſhed.

[d] This piece of money is called Mina, and the whole ſumme mounteth about the value of ſeuenteene pound, eſteeming euery piece about fiue Nobles & ſeuen pence.

[e] God will not that his graces remaine idle with vs.

[f] Whereby we learne that the ſecond comming of our Sauiour Chriſt ſhall be more glorious and excellent then it doeth nowe appeare.

[g] They that ſuppreſſe the giftes of God, & liue in idleneſſe, are without all excuſe.

Chap. 8. 18. mat. 13. 12. and 25. 29. mar. 4. 25.

[h] He that faithfully beſtoweth the graces of God, ſhall haue the increaſe: but they ſhalbe taken away from him that is vnprofitable, & vſeth them not to Gods glory.

[i] Hereby we perceiue the excellēt conſtancie of Chriſt: who notwithſtanding he did nowe fight againſt the terrour of death, & Gods iudgement, yet went before his fearefull diſciples, and led the way to death.

Mat. 21. 1. mar. 11. 1.

[k] Chriſt preuented ſuch doubtes as might haue troubled his diſciples.

Mar. 11. 7. iohn 12. 14.

[l] Then with [illegible] be glorified, [illegible]

[m] [illegible] to Ieruſalem, then to other Cities which had not receiued the graces.

[n] [illegible]

Iſa.56.7. iere.7.11.

46 Saying vnto them, It is written, *Mine houſe is the houſe of prayer, *but ye haue made it a denne of thieues.

p Or, in the day time.

47 And he taught daily in the Temple. And the high Prieſts & the Scribes, and the chiefe of the people ſought to deſtroy him.

q That is, were moſt attent to heare.

48 But they could not find what they might do to him: for all yͤ people hanged vpon him when they heard him.

CHAP. XX.

4 Chriſt ſtoppeth his aduerſaries mouthes by an other queſtion, 9 Sheweth their deſtruction by a parable, 22 The authoritie of Princes, 27 The reſurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

Mat.21.23. mar.11.27,28.

AND *it came to paſſe, that on one of thoſe dayes, as hee taught the people in the Tẽple, and preached the Goſpel, the high Prieſtes and the Scribes came vpon him with the Elders,

2 And ſpake vnto him, ſaying, Tell vs by what authoritie thou doeſt theſe things, or who is he that hath giuẽ thee this authoritie?

3 And he anſwered, & ſaid vnto them, I alſo will aſke you one thing: tell mee therefore:

a By baptiſme he comprehendeth al Iohns miniſterie, who bare witnes to Chriſt.

4 The [a] baptiſme of Iohn was it from heauen, or of men?

5 And they reaſoned within thẽſelues, ſaying, If we ſhal ſay, From heauen, he wil ſay, Why then beleeued ye him not?

6 But if we ſhall ſay, Of men, all the people will ſtone vs: for they be perſwaded that Iohn was a Prophet.

7 Therefore they anſwered, that they could not tell whence it was.

b By this meanes he made them aſhamed and aſtoniſhed.

8 Then Ieſus ſayd vnto them, [b] Neither tell I you, by what authoritie I do theſe things.

Mat.21.33. mar.12.1. Iſa.5.1. ier.2.21.

c The Iewes were as Gods plante and his owne grafting.

d God cõmitted his people to the gouernours and prieſts.

e He raiſed vp Prophets.

9 ¶ *Then began he to ſpeake to the people this parable, *A certaine man planted a vineyard, and [d] let it forth to huſbandmen: and went into a ſtrange countrey, for a great ſeaſon.

10 And at a time he ſent a [e] ſeruant to the huſbandmen, that they ſhould giue him of the fruit of the vineyarde, but the huſbandmen did beat him, and ſent him away emptie.

11 Againe he ſent yet another ſeruant: and they did beat him, and fowle intreated him, and ſent him away emptie.

12 Moreouer, he ſent the third, & him they wounded, and caſt out.

13 Then ſaide the Lorde of the vineyard, What ſhall I do? I will ſend my beloued Sonne: it may be that they wil do reuerence, when they ſee him.

14 But when the huſbandmen ſawe him, they reaſoned with thẽſelues, ſaying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they caſt him out of yͤ vineyard, and killed him. What ſhall the Lorde of the vineyard therefore do vnto them?

16 He will come and deſtroy theſe huſbandmen, and wil giue out his vineyard to others. But when they heard it, they ſayd, God forbid.

Pſal.118.22. iſa.28.16. act.4.11. rom.9.33. 1.pet.2.7.

f For by it the buylding is ioyned together and made ſtrong.

g They that ſtumble and fall on Chriſt, thinking to oppreſſe him, ſhall be ouerthrowe themſelues and deſtroyed.

17 ¶ And he beheld them, and ſayde, What meaneth this thẽ that is written, *The ſtone that the builders refuſed, that is made the head [f] of the corner?

18 [g] Whoſoeuer ſhall fall vpon that ſtone ſhall be broken: & on whom ſoeuer it ſhal fall, it will grind him to powder.

19 Then the hie Prieſts & the Scribes the ſame houre went about to lay hands on him: (but they feared the people, for they perceyued that hee had ſpoken this parable agaynſt them.

Mat.22.16. marke 12.13.

h They wayted for a conuenient time and place.

20 *And they watched [him,] & ſent forth ſpyes, which ſhoulde faine themſelues iuſt men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they aſked him, ſaying, Maſter, we knowe that thou ſayeſt, and teacheſt right, neyther doeſt thou accept mans perſon, but teacheſt the way of God truly.

i They thought it vnlawfull to pay to a prince being an infidell, that which they were wont to pay to God in his Temple.

22 Is it lawfull for vs to giue Ceſar tribute, or no?

23 But he perceiued their craftines, & ſaid vnto them, Why tempt ye me?

24 Shewe me a penie. Whoſe image and ſuperſcription hath it? They anſwered and ſaid, Ceſars.

Rom.13.7.

k The dutie which we owe to princes letteth nothing that which is due vnto God.

25 Then he ſaide vnto them, *[k] Giue then vnto Ceſar the things which are Ceſars, & to God thoſe which are Gods.

26 And they could not reproue his ſaying before the people: but they marueiled at his anſwere, and held their peace.

Mat.22.23. mar.12.18.

27 *Then came to him certaine of the Sadduces (which denie that there is any reſurrection) and they aſked him,

Deut.25.5.

28 Saying, Maſter, *Moſes wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

29 Now there were ſeuen brethren, and the firſt tooke a wife, and hee dyed without children.

30 And the ſecond tooke the wife, and he dyed childleſſe.

31 Then the third tooke her: & ſo likewiſe the ſeuen died, and left no children.

32 And laſt of al, the woman died alſo.

33 Therefore at the reſurrection, whoſe wife of them ſhall ſhe bee? for ſeuen had her to wife.

34 Then Ieſus anſwered, and ſayde vnto them, The [l] children of this worlde marrie wiues, and are married.

35 But they which ſhall bee counted worthie to enioy that world, and the reſurrection from the dead, neither marry wiues, neither are married.

36 [m] For they can die no more, forasmuch as they are equall vnto yͤ Angels, and are the Sonnes of God, [n] ſince they are the children of the reſurrection.

37 And that the dead ſhal riſe againe, euen *Moſes ſhewed it beſides the buſh, when he ſaid, The Lord is the God of Abraham, and the God of Iſaac, & the God of Iacob.

38 For he is not the God of the [o] dead, but of them which liue: [p] for all liue vnto him.

39 Then certaine of the Phariſes anſwered and ſayd, Maſter, thou haſt well ſayde.

40 And after that, durſt they not aſke him any thing at all.

41 ¶ *Then ſaid he vnto them, How ſay they that Chriſt is Dauids ſonne?

42 And Dauid himſelfe ſaieth in the booke of the Pſalmes, *The Lord ſaide vnto my Lord, ſit at my right hand,

43 Till I ſhall make thine enemies thy footſtoole.

44 Seeing Dauid calleth him Lord, how is he then his [q] ſonne?

45 ¶ Then in the audience of all the people he ſaid vnto his diſciples,

46 *Beware of the Scribes, which deſire to go in long robes, and loue ſalutations in the markets, and the higheſt ſeates in the Synagogues, and the chief roomes at feaſts:

47 Which deuoure widowes houſes, vnder a colour of long praying: theſe ſhall receyue greater damnation.

CHAP. XXI.

3 Chriſt commendeth the poore widowe. 6 He foretelleth of the deſtruction of Ieruſalem. 8 Of falſe teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde, 37 And of his dayly exerciſe.

AND* as he beheld, he ſaw the riche men, which caſt their giftes into the treaſurie,

2 And he ſawe alſo a certaine poore widow, which caſt in thither two mites,

3 And he ſaide, Of a trueth I ſay vnto you, that this poore widow hath caſt in more then they all.

4 [a] For they all haue of their ſuperfluitie caſt into the offerings of God: but ſhe of her penurie hath caſt in all the liuing that ſhe had.

5 *Now as ſome ſpake of yͤ Temple, how it was garniſhed wͭ goodly ſtones, and with conſecrate things he ſaid,

6 Are theſe the things that yee looke vpon? the dayes wil come, wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not be throwen downe.

7 Then they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſigne ſhall there be when theſe things ſhall come to paſſe?

8 *And he ſaid, Take heede, that ye be not deceiued: for many will come in my Name, ſaying, I am Chriſt, and the time draweth neere: followe ye not them therefore.

9 And when ye heare of warres and ſeditions, be not afraid: for theſe things muſt firſt come, but the ende followeth not by and by.

10 Then ſaid he vnto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome,

11 *And great earthquakes ſhalbe in diuers places, and hunger, & peſtilence, & fearefull things, and great ſignes ſhall there be from heauen.

12 But before all theſe, they ſhall lay their handes on you, and perſecute you, deliuering you vp to the Synagogues, and into priſons, and bring you before kings and rulers for my Names ſake.

13 And this ſhall turne to you, for a [c] teſtimoniall.

14 *Lay it vp therfore in your hearts, that ye premeditate not, what yee ſhall anſwere.

15 For I wil giue you a mouth, & wiſdom, where againſt al your aduerſaries ſhall not be able to ſpeake, nor reſiſt.

16 Yea, ye ſhall bee betrayed alſo of your parents, and of your brethren, and kinſmen, and friendes, and ſome of you ſhall they put to death.

17 And yee ſhall be hated of all men for my Names ſake.

18 *Yet there ſhall not one heare of your heads periſh.

19 By your patience [e] poſſeſſe your ſoules.

20 ¶ *And when ye ſee Ieruſalem beſieged with ſouldiers, then vnderſtad that

---

[l] In this place he calleth all them children of this worlde which ar[illegible] in the ſame [illegible] els matrimonie ſhould not ſeeme to apperteine to the children of God, as that wicked monſter Pope Syricius taught agaynſt the manifeſt ſcriptures.

[m] Since mariage is ordeyned to mainteine and increaſe mankinde, when we ſhall be immortall, it ſhall not be in any uſe.

[n] For although the wicked riſe againe, yet that life is but death & an eternal deſtruction.

Exod.3.6.

[o] Of them which are not, but of them which are.

[p] The immortalitie of the ſoule cannot be ſeparated from the reſurrection of the bodie, whereof here Chriſt properly ſpeaketh.

Mat.22.44. mar.12.35. Pſal.110.1.

[q] For the ſonne is not Lorde of his father, and therefore it followeth that Chriſt is God.

Chap.11.43. mat.23.6. mar.12.38.

Mar.12.41.

[a] God eſteemeth not the gift by the quantitie, but by the heart & affection.

Chap.19.43. mat.24.1. mar.13.1.

Ephes.5.6. 2.theſ.2.3.

[b] Chriſt then maketh an anſwere to that which was more neceſſarie for them and not to the queſtion they demanded.

Mat.24.7. mar.13.8.

[c] This their ſufferance ſhal both [illegible] Goſpel, [illegible] before God and man.

[illegible]

[d] For though [illegible] reſiſt, yet [illegible]

[e] That is, liue [illegible]

Dan.9.27.

that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For theſe be the dayes of vengeance, to fulfill all things that are written.

23 But wo bee to them that be with child, & to them that giue ſucke in thoſe dayes: for there ſhalbe great diſtreſſe in this land, and wrath ouer this people.

f Gods wrath agaynſt this people ſhal appeare by the calamities and plagues wherwith he will puniſh them.

24 And they ſhall fall on the edge of the ſworde, and ſhalbe led captiue into al nations, and Ieruſalem ſhall be troden vnder foote of the Gentiles, vntill the [g] time of the Gentiles be fulfilled.

g He meaneth their iniquities to ceaſe or likewiſe their puniſhment afterward.

Eſa.13.10. eze.32.7. mat.24.29. mar.13.24.

25 *Then there ſhall be ſignes in the Sunne, and in the Moone, and in the ſtarres, & vpon the earth trouble among the nations with perplexitie: the ſea and the waters ſhall roare.

26 And mens hearts ſhall faile them for feare, & for looking after thoſe things which ſhall come on the world: for the powers of heauen ſhalbe ſhaken,

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glorie.

28 And when theſe things beginne to come to paſſe, then looke vp, and lift vp your heades: *for your [h] redemption draweth neere.

Rom.8.23.

h The effect of that redemption which Ieſus Chriſt hath purchaſed ſhall then fully appeare.

29 And hee ſpake to them a parable, Behold the figge tree, and all trees,

30 When they nowe ſhoote foorth, yee ſeeing them, know of your owne ſelues, that ſommer is then neere.

31 So likewiſe yee when ye ſee theſe things come to paſſe, knowe ye that the kingdome of God is neere.

32 Verely I ſay vnto you, This age ſhal not paſſe, til al theſe things be don.

i For all theſe thinges came within fiftie yeeres after.

33 Heauen and earth ſhal paſſe away, but my wordes ſhall not paſſe away.

34 Take heede to your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leſt that day come on you at vnwares.

35 For as a [k] ſnare ſhall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, whereſoeuer they be in the world.

[illegible]

36 Watch therefore, and pray continually that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that yee may ſtand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues.

38 And al the people came in the morning to him, to heare him in ye Temple.

CHAP. XXII.

4 Conſpiracie againſt Chriſt. 7 They eate the Paſſeouer. 19 The inſtitution of the Lordes ſupper. 24 They ſtriue who ſhall be greateſt, and he reproueth them. 41 He prayeth vpon the mount. 47 Iudas treaſon. 54 They take him & bring him to the high Prieſtes houſe. 60 Peter denieth him thriſe, and yet repenteth. 67 Chriſt is brought before the Councel, where he maketh ample confeſſion.

NOw *the [a] feaſt of vnleauened bread drewe neere, which is called the Paſſeouer.

Mat.26.1. mar.14.1.

a The feaſt was ſo called, becauſe they could eate no leauened bread for the ſpace of ſeuen dayes: for ſo long the feaſt of ye Paſſeouer continued.

2 And the hie Prieſtes and Scribes ſought howe they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iſcariot, and was of ye nomber of the twelue.

4 And hee went his way, and communed with the hie Prieſtes and [b] captaines, how he might betray him to thē.

b Such as were appointed to keepe the Temple.

5 So they were [c] glad, and agreed to giue him money.

c For they were in doubt what way to take before this occaſion was offered.

6 And he cōſented, and ſought opportunitie to betray him vnto them, when the people were away.

7 ¶ *Then came the day of vnleauened bread when the Paſſeouer [d] muſt be ſacrificed.

Mat.26.17. mark.14.12.

d According to Gods commandement which was firſt to offer it, and after to eate it.

8 And he ſent Peter and Iohn, ſaying, Go, and prepare vs the Paſſeouer, that we may eate it.

9 And they ſaide to him, Where wilt thou, that we prepare it?

10 Then he ſaid vnto them, Behold, when ye be entred into the citie, there ſhall a man meete you, bearing a pitcher of water: followe him into the houſe that he entreth in,

11 And ſay vnto the goodman of the houſe, The Maſter ſaieth vnto thee, Where is the lodging where I ſhal eate my Paſſeouer with my diſciples?

12 Then he ſhal ſhew you a great hie chamber trimmed: there make it ready.

13 So they went, and founde as hee had ſaid vnto them, and made ready the Paſſeouer.

Mat.26.20. mar.14.17.18.

14 *And whē the [e] houre was come, he ſate downe, and the twelue Apoſtles with him.

e Which was in the euening about the twylight, which time was appointed to eate the Paſſeouer.

15 Then hee ſaid vnto them, I haue earneſtly deſired to eate this Paſſeouer with you before I ſuffer.

16 For I ſay vnto you, [f] Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

f He meaneth that this is the laſt time that he would be conuerſant with them as he was before, or to eate with them.

17 And hee tooke the cuppe, and gaue thanks, and ſaid, Take this, and deuide it among you.

18 For I ſaye vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

Math. 26.26. mark. 14.22. 1.cor. 11.24.

19 *And he tooke bread, and when he had giuen thankes, he brake it, and gaue to thē, ſaying, [g]This is my body, which is giuen for you: doe this in the remembrance of me.

g The bread is a true figure and an aſſured teſtimonie that the bodie of Ieſus Chriſt is giuen for the nouriture of our ſoules, like wiſe the wine ſignifieth that his blood is our drinke to refreſh ẏ quieten vs euerlaſtingly.

20 Likewiſe alſo after ſupper [hee tooke] the cup, ſaying, This cup [is] the newe [h]Teſtament in my blood, which is ſhed for you.

h The ſigne of the newe couenant which is eſtabliſhed and ratified by Chriſts blood.

21 *Yet behold, the hand of him that betrayeth me, is with me at the table.

Iohn 13.18. pſal 41.9.

22 And truely the Sonne of man goeth as it is [i]appoynted: but woe be [to] that man, by whom he is betrayed.

i By the ſecret counſell of God, as Act. 4.28

23 Then they beganne to enquire among thē ſelues, which of thē it ſhoulde be, that ſhould do that.

24 ¶ *And there aroſe alſo a ſtrife among them, which of thē ſhoulde ſeeme to be the greateſt.

Math. 20.25. mark. 10.42.

25 But he ſaid vnto them, The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called [k]Gracious lordes.

k Meaning, that they haue bene and flattering titles giuen them, for as much as they are nothing leſſe then their names do ſignifie.

26 But ye [ſhall] not [be] ſo: but let the greateſt among you be as the ‖ leaſt: and the chiefeſt as he that ſerueth.

‖ Or, yonger.

27 For who is greater, he that ſitteth at table, or hee that ſerueth? Is not hee that ſitteth at table? And I am among you as he that ſerueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I ‖ appoynt vnto you a kingdom, as my Father hath appoynted to me,

‖ Or, leaue by bequeſt.

Math. 19.28.

30 *That ye may [l]eate, and drinke at my table in my kingdome, and ſit on ſeates, and iudge the twelue tribes of Iſrael.

l By theſe ſimilitudes he declareth that they ſhall be partakers of his glory: for in heauen is neither eating nor drinking.

31 ¶ And the Lord ſaid, Simon, Simon, behold, *Satan hath deſired you, [m]to winowe you, as wheat.

1.Pet.5.8.

m Satan ſeeketh by all meanes to diſquiet ẏ Church of Chriſt, to diſperſe it, and to ſhake it frō the true faith.

32 But I haue prayed for thee, ẏ thy faith [n]faile not: therefore when thou art conuerted, ſtrengthen thy brethren.

n It was ſore ſhaken, but yet not ouerthrowen.

33 *And he ſaide vnto him, Lorde, I am readie to goe with thee into priſon, and to death.

Math. 26.34. 35. mark. 14. 29, 31. iohn, 13.38.

34 But hee ſayde, I tell thee, Peter, the cocke ſhal not crowe this day, before thou haſt thriſe denied that thou knewest me.

35 ¶ And he ſaid vnto them, *When I ſent you without bagge and ſcrippe, and ſhooes, lacked ye any thing? And they ſaide, Nothing.

Mat. 10.9, 10.

36 Then he ſaid to them, But nowe he that hath a bagge, let him take it, and likewiſe a ſcrippe: and he ẏ hath none, let him ſell his coate, and [o]bye a ſworde.

o By this he ſheweth them that they muſt ſuſteine great troubles and afflictions.

37 For I ſay vnto you, that yet the ſame which is written, muſt be performed in me, *Euen with the wicked was he nombred: for doutleſſe thoſe things which are written of me, haue an end.

Isa. 53.12.

38 And they ſaide, Lorde, beholde, here are [p]two ſwordes. And he ſaid vnto them, It is ynough.

p They were yet ſo rude that they thought to be aſſiſted with materiall weapons, whereas Chriſt warneth them of a ſpirituall fight wherein as well their life as faith ſhould be in danger.

Math. 26.36. mark. 14.32. iohn. 18.1.

39 ¶ *And he came out, and went (as he was wont) to ẏ mount of Oliues: and his diſciples alſo followed him.

40 *And when he came to the place, he ſayde to them, Pray, leaſt ye enter into tentation.

Mat. 26.41. mar. 14.38.

41 And he gate him ſelfe from them, about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this [q]cup from me: neuertheles, not my will, but thine be done.

q Meaning, his death and paſſion.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an [r]agonie, he prayed more earneſtly: and his ſweat was like droppes of blood, trickeling downe to the grounde.

r The worde ſignifieth that horrour that Chriſt had conceiued not onely for feare of death, but of his fathers iudgement and wrath againſt ſinne.

45 And he roſe vp from prayer, and came to [his] diſciples, and founde them ſleeping for heauineſſe.

46 And he ſaide vnto them, Why ſleepe yee? riſe and pray, leaſt ye enter into tentation.

47 ¶ *And while he yet ſpake, beholde a companie, and he that was called Iudas one of the twelue, went before them, and came nere vnto Ieſus to kiſſe him.

Mat. 26.47. mar. 14.43. iohn 18.3.

48 And Ieſus ſaide vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?

49 Nowe when they which were about him, ſawe what woulde followe, they ſayde vnto him, Lorde, ſhall we ſmite with ſworde?

50 And one of them ſmote a ſeruant of the high Prieſt, and ſtrake off his right eare.

51 Then Ieſus anſwered, and ſaide, Suffer [them] thus farre: and he touched his eare, and healed him.

52 Thē Ieſus ſaid vnto ẏ hie Prieſts,

and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with ſwordes and ſtaues?

53 When I was dayly with you in the Temple, ye ſtretched not foorth the handes againſt me: but this is your very houre, and the power of darkenes.

f For nowe God gaue libertie to Satan, whoſe miniſters they were to execute his rage againſt him: which thing we ſee is gouerned by the prouidence of God.

54 ¶ Then tooke they him, and led him, and brought him to the hie Prieſts houſe. And Peter followed afarre off.

Matt.26.69. mark.14.66. iohn 18.25.

55 *And when they had kindled a fire in the middes of the hall, and were ſet downe together, Peter alſo ſate downe among them.

56 And a certaine maide beheld him as hee ſate by the fire, and hauing well looked on him, ſayde, This man was alſo with him.

57 But hee denied him, ſaying, Woman, I knowe him not.

58 And after a litle while, another man ſawe him, & ſaid, Thou art alſo of them. But Peter ſaid, Man, I am not.

59 And about the ſpace of an houre after, a certaine other affirmed, ſaying, Uerely euen this man was with him: for he is alſo a Galilean.

60 And Peter ſaide, Man, I knowe not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had ſaid vnto him, *Before the cocke crowe, thou ſhalt denie me thriſe.

Math.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that helde Ieſus, mocked him and ſtrooke him.

64 And when they had blindfolded him, they ſmote him on the face, and aſked him, ſaying, [t] Propheſie who it is that ſmote thee.

t They ſcoffed at him, becauſe the people thought he was a Prophet.

65 And many other thinges blaſphemouſly ſpake they againſt him.

Matt.27.1. mark.15.1. iohn 18.28.

66 *And aſſoone as it was day, the Elders of the people, and the hie Prieſts and the Scribes came together, and led him into their Councill,

67 Saying, Art thou the Chriſt? tel vs. And he ſaide vnto thē, If I tell you, ye will not beleeue it.

u They aſked not to the ende that the trueth might be knowen: for ŷ thing was ſo manifeſt: but [illegible] they haue nothing [illegible] Chriſt.

68 And if alſo I aſke you, ye will not anſwere me, nor let me go.

69 [x] Hereafter ſhall the Sonne of man ſit at the [y] right hande of the power of God.

x It his ſecōd comming. y [illegible]

70 Then ſaid they all, Art thou then the Sonne of God? And he ſaide to them, Ye ſay that I am.

71 Then ſaide they, What neede we any further witneſſe? for we our ſelues haue heard it of his owne mouth.

CHAP. XXIII.

1 Ieſus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Chriſt crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death, 53 And is buried, &c.

Then * the whole multitude of them aroſe, and ledde him vnto [a] Pilate.

Mat.27.2. mar.15.1. luk.

a Who was the chiefe gouernour, and had the examination of matters of life and death.

2 And they began to accuſe him, ſaying, We haue founde this man peruerting the people, and forbidding to pay tribute to Ceſar, ſaying, That he is Chriſt a King.

3 *And Pilate aſked him, ſaying, Art thou the King of the Iewes? And he anſwered him, and ſaid, Thou ſayeſt it.

Mat.27.11. mar.15.2. iohn 18.33.

4 Then ſaid Pilate to ŷ hie Prieſtes, and to the people, I find no fault in this man.

5 But they were the more fierce, ſaying, He moueth the people, teaching throughout al Iudea, beginning at Galile, euen to this place.

6 Nowe when Pilate heard of Galile, he aſked whether the man were a Galilean.

7 And when he knewe that he was of Herods iuriſdiction, he [b] ſent him to Herode, which was alſo at Ieruſalem ‖ in thoſe dayes.

b To win his [illegible] and to gratifie Herode.

‖ Or, at that time.

8 And when Herode ſawe Ieſus, he was exceedingly glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſted to haue ſeene ſome ‖ ſigne done by him.

c Of a certaine curioſitie.

‖ Or, miracle.

9 Then queſtioned he with him of many thinges: but he anſwered him [d] nothing.

d For Chriſt came not to defende him ſelfe, neither yet would he pleaſe the vaine curioſitie of this tyrant.

10 The hie Prieſts alſo and Scribes ſtood foorth, & accuſed him vehemently.

11 And Herode with his ‖ men of warre deſpiſed him, and mocked him, and arayed him in [e] ‖ white, and ſent him againe to Pilate.

‖ Or, ſouldiers, or, garde.

e Commonly this was a robe of honour or excellencie: but it was geuen to Chriſt in mockage.

‖ Or, in bright colour.

12 And the ſame day Pilate & Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Prieſts, & the rulers, and the people,

14 *And ſaide vnto them, Ye haue brought this man vnto me, as one that peruerted the people: & behold, I haue examined him before you, & *haue found no

Mat.27.23. mar.15.14. Iohn 18.38. and 19.4.

no fault in this man, of thoſe thinges whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him: and lo, nothing worthy of death is done ‖to him.

‖Or, by him.

16 I will therefore chaſtiſe him, and let him looſe.

17 (For of [f] neceſſitie he muſt haue let one looſe vnto them at the feaſt.)

f For the Romanes had giuen ſuch fraunches & liberties to the Jewes, which was but a tradition, and not according to the word of God.

18 Then all the multitude cryed at once, ſaying, Away with him, and deliuer to vs Barabbas:

19 Which for a certaine inſurrection made in the citie, and murder was caſt in priſon.

20 Then Pilate ſpake againe to thẽ, willing to let Jeſus looſe.

21 But they cryed, ſaying, Crucifie, crucifie him.

22 And he ſaide vnto them the third time, But what euill hath hee done? I finde [g] no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

g The iudge giueth ſentẽce with Chriſt, before he condemneth him, whereby plainly appeareth Jeſus innocencie.

23 But they were inſtant with loude voyces, and required that he might bee crucified: and the voyces of them and of the hie Prieſts preuailed.

24 So Pilate gaue ſentence, that it ſhould be as they required.

25 And hee let looſe vnto them him that for inſurrection and murder was caſt into priſon, whom they deſired and deliuered Jeſus to do with him what they would.

26 ¶ *And as they ledde him away, they caught one Simon of Cyrene, comming out of the fielde, and on him they laide the croſſe, to beare it after Jeſus.

Mat.27,32. mar.15,21.

27 And there followed him a great multitude of people, & of women, which women bewayled and lamented him.

28 But Jeſus turned backe vnto thẽ, and ſaide, ‖Daughters of Jeruſalem, weepe not for mee, but weepe for your ſelues, and for your children.

‖Or, women of Jeruſalem.

29 For beholde, the dayes will come, when men ſhall ſay, Bleſſed are the barren, and ẏ wombs that neuer bare, & the paps which neuer gaue ſucke.

30 Then ſhal they begin to ſay to the mountaines, *Fall on vs: and to the hilles, Couer vs.

Iſa.2,19. hoſe. 10,8. reuel.6, 16.

31 *For if they doe theſe things to a [h] greene tree, what ſhalbe done to ẏ dry?

1.Pet.4,17

h If the innocent be thus handled, what ſhall the wicked man be?

32 *And there were two others, which were euill doers, ledde with him to bee ſlaine.

Mat.27,38. mar.15,27. iohn 19,18.

33 And when they were come to the place, which is called ‖Caluarie, there they crucified him, and the euill doers: one at the right hande, and the other at the left.

‖Or, the place of ſculles.

34 Then ſaid Jeſus, Father, forgiue them: for they know not what they do. And they parted his raiment, & caſt lots.

35 And the people ſtoode, and beheld: and the rulers mocked him with them, ſaying, He ſaued others: let him ſaue him ſelfe, if he be ẏ Chriſt, the [i] choſen of God.

i Whom God hath before all others appointed to be the Chriſt: as otherwiſe the Scriptures calleth them ẏ elect of God, whom he hath choſen before all beginning to life euerlaſting.

36 The ſouldiers alſo mocked him, & came and offred him [k] vineger,

k Sharpe with myrrhe and gall to haſten his death.

37 And ſaid, If thou be the King of the Jewes, ſaue thy ſelfe.

38 And a ſuperſcription was alſo written ouer him, in [l] Greeke letters, & in Latin, & in Hebrewe, THIS IS THE KING OF THE IEWES.

l That ẏ thing might be knowen to all men, becauſe theſe three languages were moſt common.

39 ¶ And one of the euill doers, which were hanged rayled on him, ſaying, If thou be the Chriſt, ſaue thy ſelfe and vs.

40 But the other anſwered, and rebuked him, ſaying, [m] Feareſt thou not God, ſeeing thou art in the ſame cõdemnation?

m The condemnation which thou now ſuffereſt, cauſeth it thee not to feare God?

41 We are in deede righteouſly here: for we receiue things worthy of that we haue done: but this man hath done nothing amiſſe.

42 And he ſaid vnto Jeſus, Lorde, remember me, when thou commeſt into thy kingdome.

43 Then Jeſus ſaid vnto him, Verely I ſay vnto thee, to day ſhalt thou bee with me in Paradiſe.

44 ¶ And it was about the [n] ſixt houre: and there was a darkenes ouer all the land, vntill the ninth houre.

n Which was midday.

45 And ẏ ſunne was darkened, & the vaile of ẏ Temple rent through ẏ mids.

46 And Jeſus cried with a loud voice, and ſaid, *Father, into thine handes I commend my ſpirit. And when he thus had ſaid, he gaue vp the ghoſt.

Pſal.31,5.

47 ¶ Nowe when the ‖[o] Centurion ſawe what was done, he glorified God, ſaying, Of a ſuretie this man was iuſt.

‖Or, captaine.

o The Romane Captaine who had charge ouer an hundreth men.

48 And all the people that came together to that ſight, beholding ẏ things, which were done, ſmote their breaſtes, and returned.

49 And all his acquaintance ſtood a farre off, and the women that followed him frõ Galile, beholding theſe things.

50 ¶ *And behold, there was a man named Joſeph, which was a coũſeller, a good man and a iuſt.

Mat.27,57. mar.[illegible] 4. [illegible] 9,38.

51 Hee did not conſent to the counſell and deede of them, [which was] of Arimathea,

mathea a citie of the Iewes: who alſo him ſelfe [p] waited for the kingdome of God.

[illegible]

p He looked for the ſame by whom all ſhould be reſtored.

52 He went vnto Pilate, and asked the body of Ieſus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewẽ out of a rocke, wherin was neuer man yet layed.

54 And that day was the [q] preparation, and the Sabbath [r] drewe on.

q When men prepared all things ready for the feaſt.

r That is, began the ſame euening.

55 And the womẽ alſo that followed after, which came with him from Galile, beheld the ſepulchre, and how his body was laide.

56 And they returned, and prepared odours, and ointments, and reſted the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Chriſt appeareth vnto the two diſciples as they goe towarde Emmaus. 36 Hee ſtandeth in the middes of his diſciples, and openeth their vnderſtanding in the Scriptures. 47 Hee giueth them a charge. 51 Hee aſcendeth vp to heauen. 52 His diſciples worſhip him, 53 And of their daily exerciſe.

Mat.28.1. mar. 16.1. [illegible]

a Which was the firſt day af ter the laſt Sabbath, or, the feaſt.

NOw the * [a] firſt day of the weeke early in the morning, they came vnto yͤ ſepulchre, and brought the odoures which they had prepared, and certaine women with them.

2 And they founde the ſtone rolled away from the ſepulchre,

3 And went in, but founde not the body of the Lord Ieſus.

4 And it came to paſſe, that as they were amaſed thereat, behold, [b] two men ſodenly ſtood by thẽ in ſhining veſtures.

b Two Angels in forme of men.

5 And as they were afraid, ⁊ bowed downe their faces to the earth, they ſaid to them, Why ſeeke yee him that liueth, among the dead?

6 He is not here, but is riſen: remember * howe he ſpake vnto you, when hee was yet in Galile,

Chap.9.22. mat.17.22. mar.9.31.

7 Saying that the Sonne of man muſt be deliuered into the handes of ſinfull men, and be crucified, and the third day riſe againe.

8 And they remembred his wordes,

9 And returned from the ſepulchre, ⁊ tolde all theſe things vnto the eleuẽ, and to all the remnant.

10 Now it was Marie Magdalene ⁊ Ioanna, ⁊ Marie the mother of Iames, and other women with thẽ, which tolde theſe things vnto the Apoſtles.

11 But their wordes ſeemed vnto thẽ, as a fained thing, neither beleeued they them.

12 Then aroſe Peter, ⁊ ran vnto the ſepulchre, and looked in, and ſawe the linnen clothes laid by them ſelues, ⁊ departed wondering in him ſelfe at that which was come to paſſe.

13 ¶ * And behold two of them went that ſame day to a towne which was from Ieruſalem about [c] three ſcore furlongs, called Emmaus.

Mar.16.12.

c Which is about ſeuen miles and an halfe.

14 And they [d] talked together of all theſe things that were done.

d Hereby appeareth yͤ they had faith, although it was weake.

15 And it came to paſſe, as they communed together, ⁊ reaſoned, that Ieſus himſelfe drewe nere, ⁊ went with them.

16 But their eyes [e] were holden, that they could not know him.

e This declareth that we can neither ſee, nor vnderſtand till God open our eyes.

17 And he ſaid vnto them, What maner of cõmunications are theſe yͭ ye haue one to another as ye walke, and are ſad?

18 And the one (named Cleopas) anſwered, and ſaid vnto him, Art thou only a [f] ſtranger in Ieruſalem, ⁊ haſt not knowen the things which are come to paſſe therein in theſe dayes?

f For yͤ thing was ſo notorious, that all men might haue knowẽ it.

19 And he ſaid vnto thẽ, What things? And they ſaide vnto him, Of Ieſus of Nazaret, which was a Prophet, mightie in deede and in word before God, and all the people,

20 And how the hie Prieſts, and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But wee [g] truſted that it had bene he that ſhould haue deliuered Iſrael, ⁊ as touching al theſe things, to day is the third day, that they were done.

g They vnderſtoode not yet what was the deliuerance yͤ Ieſus Chriſt purchaſed for vs, but looked for ſome worldly proſperitie.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto the ſepulchre.

23 And when they found not his body, they came, ſaying that they had alſo ſeene a viſion of Angels, which ſaid that he was aliue.

24 Therfore certaine of them which were with vs, went to the ſepulchre, ⁊ found it euen ſo as the women had ſaid, but him they ſawe not.

25 Thẽ he ſaid vnto them, [h] O fooles and ſlow of heart to beleeue all that the Prophets haue ſpoken,

h Infidelitie is reproued.

26 Ought not Chriſt to haue ſuffred theſe things, and to enter into his glorie?

i Chriſt onely is the interpreter of the ſcriptures, for both the beginning and end thereof directe vs to him, becauſe he is the Sauiour that is promiſed.

27 And he began at Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto yͤ towne, which they went to, but hee [k] made as though he would haue gone further.

k Becauſe Chriſt did both ſhut their eyes and open them, he would keepe thẽ in ſuſpence till his time came to manifeſt himſelfe vnto them.

29 But they conſtrained him, ſaying, Abide with vs: for it is towardes night, and the day is farre ſpent. So he went in to tarie with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, [l] & gaue thankes, and brake it, and gaue it to them.

[l] According to the cuſtome the which maner of praying before meales they vſe to this day.

31 Then their eyes were opened, and they knewe him: but he was taken out of their ſight.

32 And they ſaid betweene thēſelues, Did not our heartes burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Ieruſalem, and founde the eleuen gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen in deede, and hath appeared to Simon.

35 Thē they told what things [were] done in the way, & how he was knowen of them in [m] breaking of bread.

[m] So ſoone as he began to breake bread.

36 ¶ * And as they ſpake theſe things, Ieſus himſelfe ſtoode in the middes of them, and ſaide vnto them, Peace [be] to you.

Mar. 16.14. Iohn. 20.19.

37 But they were abaſhed & afraide, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſaid vnto them, Why are ye troubled? and wherefore doe doubts ariſe in your hearts?

39 Behold mine hands and my feete: for it is I my ſelfe: handle mee, and ſee: for a ſpirit hath not fleſh & bones, as ye ſee me haue.

40 And when he had thus ſpokē, he ſhewed them [his] handes and feete.

41 And while they yet beleeued not for ioy, and wōdered, he ſaid vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fiſh, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 And hee ſaid vnto them, Theſe are the words, which I ſpake vnto you while I was yet with you, That all muſt be fulfilled which are writtē of me in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened he their vnderſtanding, that they might vnderſtande the Scriptures,

46 And ſaid vnto them, Thus is it writtē, & thus it behoued Chriſt to ſuffer, & to riſe againe frō the dead yͤ third day,

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, beginning at Ieruſalem.

48 Nowe yee are witneſſes of theſe things.

49 And behold, I will ſend the * promes of my Father vpon you: but tary ye in the citie of Ieruſalem, [n] vntill ye bee endued with power from an hie.

Iohn. 15.26. act. 1.4

[n] Which was till Whitſontide, when the holy Ghoſt was ſent from heauen.

50 Afterward hee led them out into Bethania, and lift vp his handes, and bleſſed them.

51 And it came to paſſe, that as hee bleſſed them, * he departed from them, & was caried vp into heauen.

Mar. 16.19. act. 1.9.

52 And they worſhipped him, and returned to Ieruſalem with great ioy,

53 And were continually in the Temple, praiſing, and lauding God, Amen.

The holy Goſpell of Ieſus Chriſt,

according to Iohn.

CHAP. I.

1.14.17. The diuinitie, humanitie, and office of Ieſus Chriſt. 15 The teſtimonie of Iohn. 39 The calling of Andrewe, Peter, &c.

IN ‖ the beginning was the worde, and the worde was with [a] God, and that worde was God.

‖ Or, before the beginning.

[a] Chriſt is God before all time.

2 The ſame was [b] in the beginning with God.

[b] The Sonne is of the ſame ſubſtance with the Father.

3 All things were made by it, and [c] without it was made nothing yͭ was made.

[c] No creature was made without Chriſt.

4 In it was [d] life, & the life was the [e] light of men.

[d] Whereby all things are quickened and preſerued.

[e] The life of man is more excellent then of any other creature, becauſe it is ioyned with light and vnderſtanding.

5 And the light ſhineth in [f] the darkenes, and the darkenes comprehended it not.

[f] Mans minde is full of darkenes becauſe of the corruption thereof.

6 ¶ * There was a man ſent from God, whoſe name [was] Iohn.

Mat. 3.1. mar. 1.4. luk. 3.

7 The ſame came for a witnes, to beare witnes of the light, that all men through him might beleeue.

8 He was not that light, but [was ſent] to beare witnes of the light.

9 That was the true light, which lighteth

29 But they conſtrained him, ſaying, Abide with vs: for it is towardes night, and the day is farre ſpent. So he went in to tarie with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, [l] & gaue thankes, and brake it, and gaue it to them.

l According to the cuſtome: the which maner of praying before meales they vſe to this day.

31 Then their eyes were opened, and they knewe him: but he was taken out of their ſight.

32 And they ſaid betweene thēſelues, Did not our heartes burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Ieruſalem, and founde the eleuen gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen in deede, and hath appeared to Simon.

35 Thē they told what things [were] done in the way, & how he was knowen of them in [m] breaking of bread.

m Euen ſo ſoone as he began to breake bread.

36 ¶ *And as they ſpake theſe things, Ieſus himſelfe ſtoode in the middes of them, and ſaide vnto them, Peace [be] to you.

Mar.16.14. Iohn.20.19.

37 But they were abaſhed & afraide, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſaid vnto them, Why are ye troubled? and wherefore doe doubts ariſe in your hearts?

39 Behold mine hands and my feete: for it is I my ſelfe: handle mee, and ſee: for a ſpirit hath not fleſh & bones, as ye ſee me haue.

40 And when he had thus ſpokē, he ſhewed them [his] handes and feete.

41 And while they yet beleeued not for ioy, and wōdered, he ſaid vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fiſh, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 And hee ſaid vnto them, Theſe are the words, which I ſpake vnto you while I was yet with you, That all muſt be fulfilled which are writtē of me in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened he their vnderſtanding, that they might vnderſtande the Scriptures,

46 And ſaid vnto them, Thus is it writtē, & thus it behoued Chriſt to ſuffer, & to riſe againe frō the dead yͤ third day,

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, beginning at Ieruſalem.

48 Nowe yee are witneſſes of theſe things.

49 And behold, I will ſend the *promes of my Father vpon you: but tary ye in the citie of Ieruſalem, [n] vntill ye bee endued with power from an hie.

John.15.26. act.1.4

n Which was till Whitſontide, when the holy Ghoſt was ſent from heauen.

50 Afterward hee led them out into Bethania, and lift vp his handes, and bleſſed them.

51 And it came to paſſe, that as hee bleſſed them, *he departed from them, & was caried vp into heauen.

Mar.16.19. act.1.9.

52 And they worſhipped him, and returned to Ieruſalem with great ioy,

53 And were continually in the Temple, praiſing, and lauding God, Amen.

The holy Goſpell of Ieſus Chriſt,

according to Iohn.

CHAP. I.

1.14.17. The diuinitie, humanitie, and office of Ieſus Chriſt. 15 The teſtimonie of Iohn. 39 The calling of Andrewe, Peter &c.

IN ‖ the beginning was the worde, and the worde was with [a] God, and that worde was God.

‖ Or, before the beginning.

a Chriſt is God before all time.

2 The ſame was [b] in the beginning with God.

b The Sonne is of the ſame ſubſtance with the Father.

3 All things were made by it, and [c] without it was made nothing yͭ was made.

c No creature was made without Chriſt.

4 In it was [d] life, & the life was the [e] light of men.

d Whereby all things are quickened and preſerued.

e The life of man is more excellent then of any other creature, becauſe it is ioyned with light and vnderſtanding.

5 And the light ſhineth in [f] the darkenes, and the darkenes comprehended it not.

f Mans minde is full of darkenes becauſe of the corruption thereof.

6 ¶ *There was a man ſent from God, whoſe name [was] Iohn.

Mat.3.1. mar.1.4. luk.3.

7 The ſame came for a witnes, to beare witnes of the light, that all men through him might beleeue.

8 He was not that light, but [was ſent] to beare witnes of the light.

9 That was the true light, which

lighteth euery man that commeth into the worlde.

10 He was in the worlde, & the worlde was *made by him: and the worlde knewe him not.

11 He came vnto [h] his owne, and his owne receiued him not.

12 But as many as receiued him, to thẽ he gaue power to be ÿ ſõnes of God, euen to thẽ that beleeue in his Name,

13 Which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 *And the Worde was made [k] fleſh, and dwelt among vs, (and we *ſawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father) *full of grace and trueth.

15 ¶ Iohn bare witnes of him, and cryed, ſaying, This was he of whom I ſaid He that cõmeth after me, is preferred before me: for he was before me.

16 And of his fulnes haue al we receiued, and grace for grace.

17 For the Law was giuẽ by Moſes, but grace & trueth came by Ieſus Chriſt.

18 *No man hath ſeene God at any time: the onely begotten ſonne, which is in the boſome of the Father, hee hath [m] declared him.

19 ¶ Thẽ this is the record of Iohn, When the Iewes ſent Prieſts and Leuites from Ieruſalẽ, to aſke him, Who art thou?

20 And he confeſſed and denied not, & ſaid plainely, I *am not the Chriſt.

21 And they aſked him, What then? Art thou Elias? And he ſaid, I am not. Art thou the [o] Prophet? And hee anſwered No.

22 Then ſaid they vnto him, Who art thou that wee may giue an anſwere to them that ſent vs? What ſaieſt thou of thy ſelfe?

23 He ſaide, I *am the voyce of him that cryeth in the wildernes, Make ſtraight the way of the Lorde, as ſaide the Prophet Eſaias.

24 Now they which were ſent, were of the Phariſes.

25 And they aſked him, and ſaid vnto him, Why baptizeſt thou then, if thou be not the Chriſt, neither Elias, nor the Prophet?

26 Iohn anſwered them, ſaying, I baptize with water: but there is one among you whom ye know not.

27 *He it is ÿ commeth after me, which is preferred before mee, whoſe ſhoe latchet I am not worthy to vnlooſe.

28 Theſe thinges were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn ſeeth Ieſus comming vnto him, and ſaith, Beholde the lambe of God, which taketh away the [p] ſinne of the worlde.

30 This is he of whom I ſaid, After me commeth a man, which is preferred before me: for he was before me.

31 And I knew him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing with water.

32 So Iohn bare recorde, ſaying, I ſaw *the Spirit come downe frõ heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that ſent me to baptize with water, hee ſaide vnto mee, Vpon whome thou ſhalt ſee the Spirit come downe, and tarie ſtill on him, that is he which baptizeth with ÿ [r] holy Ghoſt.

34 And I ſaw, and bare record that this is the Sonne of God.

35 ¶ The next day, Iohn ſtoode againe, and two of his diſciples:

36 And he beheld Ieſus walking by, and ſaid, Behold the [ſ] lambe of God.

37 And the two diſciples heard him ſpeake, and followed Ieſus.

38 Then Ieſus turned about, & ſaw them follow, and ſaid vnto them, What ſeeke ye? And they ſaid vnto him, Rabbi (which is to ſay by interpretatiõ, Maſter) where dwelleſt thou?

39 He ſaid vnto them, Come, and ſee. They came and ſawe where he dwelt, & abode with him that day: for it was about the [u] tenth houre.

40 Andrewe, Simõ Peters brother, was one of the two which had heard [x] it of Iohn, and that followed him.

41 The ſame found his brother Simon firſt, and ſaide vnto him, We haue founde the Meſſias, which is by interpretation [||] the Chriſt.

42 And hee brought him to Ieſus. And Ieſus beheld him, and ſaid, Thou art Simon ÿ ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation, [|] a ſtone.

43 ¶ The day following, Ieſus would go into Galile, & found Philippe, and ſaid vnto him, Follow me.

44 Now Philippe was of Bethſaida, the citie of Andrewe and Peter.

45 Philippe found Nathanael, & ſaid vnto him, We haue found him, of whom *Moſes

Heb. 11. [illegible]

[g] Becauſe they did not worſhip him as becommeth God, Rom. 1. 21. Act. 14. 15.

[h] To the Iſraelites who were his peculiar people.

[i] Signing a priuiledge of dignitie.

Mat. 1. 16. luk. 2. 7.

[k] He was formed and made man by the operation of the holy Ghoſt without the operation of man.

Mat. 17. 5. [illegible]

[l] [illegible]

[illegible] 3, 17. & 2 9.

[||] Or, more excellent.

[l] More abundant grace thẽ by Moſes.

1. Tim. 6. 16. 1. Iohn. 4. 12.

[m] Meaning, he is moſt deare & ſtreitly ioyned to his Father not onely in loue, but alſo in nature and vnion.

[n] And ſo God that before was inuiſible was made, and were viſible in Chriſt.

Act. 1. 25

[o] Whom they looked for to be ſuch one as Moſes was.

Deut. 18. 15

Mat. 3. 3. mar. 1. 3. luk. 3. 4.

Mat. [illegible]

[p] Signifying the originall ſinne, which is the fountaine of all ſinnes, & wherewith all other ſinnes.

[q] That is by ſight, but onely by the reuelation of God.

Mat. 3. 16. mar. 1. 10. luk. 3. 22.

[r] Who giueth the vertue and effect to baptiſme, accompliſhing that thing which is thereby repreſented.

[ſ] He alludeth to the Paſchall lambe which was a figure of Chriſt.

[t] Or, where is thy lodging? or whither goeſt thou? For he dwelled in Nazaret, and was there as a ſtranger.

[u] That was, two houres before night.

[x] Howe Iohn ſaid that Ieſus was the lambe of God.

[||] Or, the anointed.

[|] Or, Peter.

Gene.49.10. deut.18.18. iſa.4.2 & 40.10 & 42.1 & 45.8,9. iere.23.5 & 33.14. ezek.34.23, 29 & 37.24, 25. dan.9.24, 25.

*Moſes did write in the Lawe, and the *Prophets, Ieſus of Nazaret the ſonne of Ioſeph.

46 Then Nathanael ſaid vnto him, Can there any ʸ good thing come out of Nazaret? Philippe ſaide to him, Come, and ſee.

y Thoſe things which are contemptible to the worlde, are eſteemed and preferred of God: & thoſe things which the worlde preferreth God abhorreth.

47 Ieſus ſawe Nathanael cõming to him, & ſayde of him, Behold in deede an Iſraelite, in whom is no guile.

48 Nathanael ſaid vnto him, Whence kneweſt thou me? Ieſus anſwered and ſaid vnto him, Before that Philip called thee, when thou waſt vnder ŷ figge tree, I ſawe thee.

49 Nathanael anſwered, and ſayde vnto him, Rabbi, thou art the Sonne of God: thou art the King of Iſrael.

50 Ieſus anſwered, & ſaid vnto him, Becauſe I ſaide vnto thee, I ſawe thee vnder the figge tree, ‖ beleeueſt thou? Thou ſhalt ſee greater things thẽ theſe.

‖Or, thou beleeueſt

51 And he ſaide vnto him, Verely, verely I ſay vnto you, hereafter ſhall yee ſee heauẽ ᶻ open, and the Angels of God *aſcending and deſcending vpon the Sonne of man.

z Chriſt openeth the heauens, that we may haue acceſſe to God & maketh vs felowes to the Angels.

Gene.28.12.

CHAP. II.

8 Chriſt turneth the water into wine. 14 He driueth the buyers, and ſellers out of the Temple. 19 He foretelleth his death and reſurrection. 23 He conuerteth many, and diſtruſteth man.

AND the third day, was there a mariage in Cana a towne of Galile, and the mother of Ieſus was there.

2 And Ieſus was called alſo, and his diſciples vnto the mariage.

3 Nowe when ŷ wine failed, the mother of Ieſus ſaid vnto him, They haue no wine.

4 Ieſus ſaid vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother ſaid vnto the ſeruants, Whatſoeuer he ſaith vnto you, do it.

6 And there were ſet there, ſixe waterpots of ſtone, after the maner of the ᵃpurifying of the Iewes, cõteining two or three ‖ firkins ᵇa piece.

a Who vſed continuall waſhings to purifie themſelues. Which ſuperſtition Hebion the heretike would haue brought into the Church: & nowe the Papiſts haue receiued it.

‖Or, meaſures.

b Whereof euery one conteined 15. gallons.

7 And Ieſus ſaid vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he ſaid vnto them, Drawe out nowe and beare vnto the ‖ gouernour of the feaſt. So they bare it.

‖Or, ſtewarde.

9 Nowe when the gouernour of the feaſt had taſted ŷ water that was made wine, (for he knewe not whence it was: but the ſeruantes, which drewe the water, knewe,) the gouernour of the feaſt called the bridegrome,

10 And ſaide vnto him, All men at the beginning ſet forth good wine, and whẽ men haue well drunke, then that which is worſe: but thou haſt kept backe the good wine vntill nowe.

11 This beginning of ‖ miracles dyd Ieſus in Cana a towne of Galile and ſhewed forth his glory: and his diſciples beleeued on him.

‖Or, ſignes.

12 After that he went downe into Capernaum, he & his mother, and his ‖ brethren, and his diſciples: but they continued not many dayes there.

‖Or, couſins.

13 For the Iewes Paſſeouer was at hand. Therefore Ieſus went vp to Ieruſalem.

14 *And he found in ŷ Temple thoſe that ſolde oxen, and ſheepe & doues, and changers of money, ſitting there.

Matth.21.12. mark.11.15. luk.19.45.

15 Then hee made a ſcourge of ſmall cordes, and draue thẽ al out of the Temple with the ſheepe & oxen, and powred out the changers money, & ouerthrewe the tables,

16 And ſayde vnto them that ſolde doues, Take theſe things hence: make not my Fathers houſe, an houſe of marchandiſe.

17 And his diſciples remembred, that it was written, *The ᶜzeale of thine houſe hath eaten me vp.

Pſal.69.9.

c This affection was ſo burning in him, that it ſurmounted and ſwallowed vp all the others.

18 Then anſwered the Iewes & ſaid vnto him, What ſigne ſheweſt thou vnto vs, that thou doeſt theſe things?

19 Ieſus anſwered and ſaid vnto thẽ, *Deſtroy this Temple, & in three dayes I will raiſe it vp againe.

Matt.26.61 & 27.40. mark.14.58 & 15.29.

20 Then ſaide the Iewes, Fourtie and ſixe yeres was this Temple a buylding, and wilt thou reare it vp in three dayes?

21 But he ſpake of the Temple of his ᵈbodie.

d Chriſts body might well be called ŷ Temple becauſe the fulneſſe of the godhead dwelleth in it corporally. Col.2.9.

22 Aſſoone therefore as he was riſen from the dead, his diſciples remembred that he thus ſayde vnto them: and they beleeued the Scripture, and the worde which Ieſus had ſaid.

23 Nowe whẽ he was at Ieruſalem at the Paſſeouer in the feaſt, many beleeued in his Name, when they ſaw his miracles which he did.

24 But Ieſus ᵉdid not cõmit himſelf vnto them, becauſe he knewe them all,

25 And had no neede that any ſhould teſtifie of man: for hee knewe what was in man.

e For he tooke not them for true [illegible], as he [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ſend out [illegible].

CHAP. III.

3 Chriſt inſtructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptiſme of Iohn. 28 And the witneſſe that he beareth of Chriſt.

There was now a man of the Phariſes named Nicodemus, a ruler of the Iewes.

2 Hee came to Ieſus by night, & ſaid vnto him, Rabbi, we know that thou art a teacher come from God: for no man could do theſe miracles that thou doeſt, except God were with him.

3 Ieſus anſwered, and ſaid vnto him, Verely, verely I ſay vnto thee, except a man be borne againe, he can not [a] ſee the [b] kingdome of God.

4 Nicodemus ſaide vnto him, Howe can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Ieſus anſwered, Verely, verely I ſay vnto thee, except that a man be borne of [c] water and of the Spirite, he can not enter into the kingdome of God.

6 That which is borne of the fleſh, is fleſh: and that that is borne of the Spirit, is Spirit.

7 Marueile not that I ſayde to thee, Ye muſt be borne againe.

8 The [d] winde bloweth where it lyſteth, and thou heareſt the ſounde thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is euery man that is borne of the Spirit.

9 Nicodemus anſwered, and ſaid vnto him, Howe can theſe things be?

10 Ieſus anſwered, and ſayde vnto him, Art thou a teacher of Iſrael, and [e] knoweſt not theſe things?

11 Verely, verely I ſay vnto thee, we ſpeake that we [f] knowe, and teſtifie that wee haue ſeene: but yee [g] receiue not our witneſſe.

12 If whẽ I tel you [h] earthly things, ye beleeue not, howe ſhoulde ye beleeue, if I ſhall tell you of heauenly things?

13 For no man aſcendeth vp to heauen, but hee that hath deſcended from heauen, the Sonne of man which [i] is in heauen.

14 *And as Moſes lift vp the ſerpent in the wildernes, ſo muſt the Sonne of man be lift vp,

15 That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.

16 *For God ſo loued the worlde, that he hath giuen his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.

17 *For God ſent not his Sonne into the world that he ſhould condemne the world, but that the [l] world through him might be ſaued.

18 He that beleeueth in him, ſhall not be cõdemned: but he that beleeueth not, is condemned alreadie, becauſe he beleeueth not in the name of the onely begotten Sonne of God.

19 *And this is the [n] condemnation, that light is come into the worlde, & men loued darkenes rather thẽ light, becauſe their deedes were euill.

20 For euery man that euill doth, hateth the light, neither commeth to light, leaſt his deedes ſhould be reproued.

21 But he that doeth [o] trueth, cõmeth to the light, ỹ his deedes might be made manifeſt, that they are wrought [p] according to God.

22 ¶ After theſe things, came Ieſus and his diſciples into the ‖ lande of Iudea, and there taried with them, and *baptized.

23 And Iohn alſo baptized in Enon beſides Salim, becauſe there was much water there: and they came, and were baptized.

24 For Iohn was not yet caſt into priſon.

25 Then there aroſe a queſtion betweene Iohns diſciples & the Iewes, about [q] purifying.

26 And they came vnto Iohn, & ſayd vnto him, Rabbi, [r] hee that was with thee beyonde Iordan, to whome *thou bareſt witnes, behold, he baptizeth, and all men come to him.

27 Iohn anſwered and ſaide, A man can receiue nothing, except it bee giuen [ſ] him from heauen.

28 Ye your ſelues are my witneſſes, that *I ſaide, I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth & heareth him, reioyceth greatly, becauſe of ỹ bridegromes voice. This my ioy therefore is fulfilled.

30 He muſt [t] increaſe, but I muſt decreaſe.

31 He that is come frõ on hie, is aboue all: he that is of ỹ [u] earth, is of the earth, & ſpeaketh of the earth: he that is come from heauen, is aboue all.

32 And what hee hath ſeene & heard, that hee teſtifieth: but no man receiueth his teſtimonie.

33 Hee that hath receiued his teſtimonie,

[a] To enter therein.

[b] Which thing is to be aſſembled and incorporate into the Church of God.

[c] Whereas the ſpirituall water, where the holy Ghoſt doth waſh vs into newneſſe of life.

[d] As the power of God is manifeſt by the mouing of the aire, ſo is it in changing & renuing vs, although the maner of it be hid from vs.

[e] Although he was excellently learned, yet knewe he not thoſe thinges which the very babes in Chriſts ſchole ought to knowe.

[f] We may not teach our owne inuentions.

[g] Except we beleue him, for that men doe teach things which they vnderſtand not & yet others beleeue them: but Chriſt teacheth things moſt certaine and knowen, and men wil not receiue his doctrine.

[h] Which was after a common and groſſe maner.

[i] By reaſon of the vnion of the Godhead [illegible]

Nomb.21.9.

[k] [illegible]

Chap.9.39.& 12.47.

[l] The contempt of Chriſt, & the ſinnes of the wicked condemne them: yet Chriſt is iudge giuen, ſentence againſt the reprobate.

[m] Not onely the Iewes, but whoſoeuer ſhould beleeue in him.

Chap.1.9.

[n] The cauſe & matter of condemnation.

[o] In walking roundly, and ſincerely.

‖ Or, in God.

[p] As they doe which ſet God euer before their eyes and follow the rule of his word.

‖ Or, territorie.

Chap.4.1,2.

[q] That is, how they might be made cleane before God, which the waſhings vnder the Lawe did repreſent.

[r] They were led with ambition fearing leaſt their maſter ſhoulde haue loſt his fame.

Chap.1.34.

Chap.1.20.

[ſ] No man ought to vſurpe any thing further then God giueth him.

[t] And be exalted, and I eſteemed as his ſeruant.

[u] The miniſter compared to Chriſt, is but earth.

Rom. 3. 4

me, hath ſealed that God is true.

34 For he whom God hath ſent, ſpeaketh the wordes of God: for God giueth [z] him not the Spirit by meaſure.

z For vnto Chriſt was giuen the full abundance of all grace that we might receiue of his as of the onely fountaine.

35 The Father loueth the Sonne, & hath *giuen all things into his hand.

36 *He that beleeueth in the Sonne, hath euerlaſting life: and he that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.

Matth. 11. 27. Hebr. 2. 4. 1 Iohn 5. 10.

CHAP. IIII.

7 The communication of Chriſt with the woman of Samaria. 14 [illegible] The [illegible] 15 And [illegible] 42 How he healeth the rulers ſonne.

NOw when the Lord knewe, howe the Phariſes had heard, that Ieſus made and baptized mo diſciples then Iohn,

2 Though Ieſus himſelfe baptized not: but his diſciples,

3 He [a] left Iudea, and departed again into Galile.

a To giue place to their rage.

4 And hee muſt needes goe through Samaria.

5 Then came hee to a citie of Samaria called ‖Sychar, neere vnto the poſſeſſion that *Iacob gaue to his ſonne Ioſeph.

‖Or Sychem. Gene. 33. 19. & 48. 22. Ioſh. 24. 32.

6 And there was Iacobs wel. Ieſus then [b] wearied in the iourney, ſate thus on the well: it was about the [c] ſixt houre.

b Euen weary as he was.
c Which was midday.

7 There came a woman of Samaria to drawe water. Ieſus ſayde vnto her, Giue me drinke.

8 For his diſciples were gone away into the citie, to buy meate.

9 Then ſaid the woman of Samaria vnto him, Howe is it, that thou being a Iewe, askeſt drinke of me, which am a woman of Samaria? [d] For the Iewes medle not with the Samaritanes.

d For the Iewes eſteemed the Samaritans as wicked and prophane.

10 Ieſus anſwered and ſayde vnto her, If thou kneweſt the [e] gift of God, and who it is that ſayeth to thee, Giue me drinke, thou wouldeſt haue aſked of him, & he woulde haue giuen thee [f] ‖ water of life.

e Meaning of himſelf whom his Father had ſent to conuert this woman.
f Which is the loue of God in his Sonne powred into our heartes by the holy Ghoſt vnto euerlaſting life. Rom. 5. 5. Iohn 7. 38.
‖Or the liuely water.

11 The woman ſayde vnto him, Syr, thou haſt nothing to drawe with, & the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himſelfe dranke thereof, & his children, and his cattell?

13 Ieſus anſwered, and ſaid vnto her, Whoſoeuer drinketh of this water, ſhal thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhal giue him, ſhal [g] neuer be more athirſt: but the water that I ſhal giue him, ſhalbe in him a wel of water ſpringing vp into euerlaſting life.

g The ſpirituall grace [illegible] be dried vp or diminiſhe.

15 The woman ſaide vnto him, Syr, giue mee of that water, that I may not thirſt, neither come hither to drawe.

16 Ieſus ſaid vnto her, Go, call thine huſband and come hither.

17 The woman anſwered, & ſaide, I haue no huſbande. Ieſus ſayde to her, Thou haſt well ſaid, I haue no huſbād.

18 For thou haſt had fiue huſbands, & he whome thou nowe haſt, is not thine huſband: that ſaydeſt thou truely.

19 The woman ſaide vnto him, Syr, I ſee that thou art a Prophet.

h Till ſhe was liuely touched with her faults, ſhe did but mocke or not heare Chriſt. Deut. 12. 6.

20 Our fathers worſhipped in this mountaine, and ye ſay, that in *Ieruſalem is the place where men ought to worſhippe.

21 Ieſus ſaide vnto her, Woman, beleeue me, the houre commeth, when yee ſhall neither in this mountaine, nor at Ieruſalem worſhip the Father.

22 Ye worſhip that which ye *know not: we worſhip that which we knowe: for ſaluation is of the Iewes.

2 Kings 17. 29.

23 But the houre commeth, and now is, whē the true worſhippers ſhall worſhip the Father in ſpirite and trueth: for the Father requireth euen ſuch to worſhip him.

24 *God is a [k] Spirite, and they that worſhip him, muſt worſhip him in ſpirit and trueth.

2 Cor. 3. 17.
k God being of a ſpirituall nature, requireth a ſpirituall [illegible] and agreeable to his nature.

25 The woman ſayde vnto him, I knowe wel that Meſſias ſhall come, which is called Chriſt: when he is come, he will tell vs all things.

26 Ieſus ſaid vnto her, I am he, that ſpeake vnto thee.

27 ¶ And vpon that came his diſciples, and marueiled that he talked with a woman: yet no man ſayde vnto him, What aſkeſt thou? or why talkeſt thou with her?

28 The woman then left her water pot and went her way into the citie, and ſayde to the men,

29 Come ſee a man which hath tolde me all thinges that euer I did: is not he the Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the diſciples prayed him ſaying, Maſter eate.

32 But hee ſayde vnto them, I haue meate to eate, that ye knowe not of.

33 Then ſaide the diſciples betweene themſelues, Hath any man brought him meate?

34 Ieſus ſaid vnto them, [l]My meat is that I may do the wil of him that ſent me, and finiſh his worke.

35 Say not yee, There are yet foure moneths, and then commeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes and looke on the regions: *for they are white already vnto harueſt.

36 And he that reapeth, receiueth wages, & gathereth fruite vnto life eternal, that both hee that ſoweth, and hee that reapeth might [m]reioyce together.

37 For herein is the ſaying true, that one ſoweth and another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: other men [n]laboured, and yee are entred into their labours.

39 Now many of the Samaritanes of that citie [o]beleeued in him, for the ſaying of ẏ woman which teſtified, He hath tolde me all things that euer I did.

40 Then when ẏ Samaritanes were come vnto him, they beſought him, that he would tarie with them: and he abode there two dayes.

41 And many mo [p]beleeued, becauſe of his owne word.

42 And they ſayde vnto the woman, Now we beleeue, not becauſe of thy ſaying: for wee haue heard him our ſelues, and knowe that this is in deede ẏ Chriſt the Sauiour of the world.

43 ¶ So two dayes after hee departed thence, and went into Galile.

44 For Ieſus himſelfe had *teſtified that a prophet hath none honour in [q]his owne countrey.

45 Then when hee was come into Galile, ẏ Galileans receiued him, which had ſeene all the things that hee did at Ieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 And Ieſus came againe into *Cana a towne of Galile, where hee had made of water wine. And there was a certaine [r]ruler, whoſe ſonne was ſicke at Capernaum.

47 When he heard that Ieſus was come out of Iudea into Galile, he went vnto him, & beſought him that he would goe downe, and heale his ſonne: for he was euen ready to die.

48 Then ſayde Ieſus vnto him, except ye ſee ſignes and wonders, yee will not beleeue.

49 The ruler ſaide vnto him, Syr, goe downe before my ſonne die.

50 Ieſus ſaid vnto him, Go thy way, thy ſonne liueth: and the man beleeued the worde that Ieſus had ſpoken vnto him, and went his way.

51 And as he was now ‖going downe, his ſeruāts met him, ſaying, Thy ſonne liueth.

52 Then enquired hee of them the houre when hee began to amende. And they ſaid vnto him, Yeſterday ẏ ſeuenth houre the feuer left him.

53 Then the father knew, that it was the ſame houre in the which Ieſus had ſaid vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold.

54 This ſecond miracle did Ieſus againe, after hee was come out of Iudea into Galile.

CHAP. V.

8 Hee healeth the man that was ſicke eight and thirtie yeeres. 1[illegible] The Iewes accuſe him. 19 Chriſt anſwereth for him ſelfe [illegible] reproue [illegible] them. [illegible] Declaring by the teſtimonie of his Father, [illegible] of Iohn, 36 Of his workes, 39 And of the Scriptures who he is.

After *that, there was a feaſt of the Iewes, & Ieſus went vp to Ieruſalem.

2 And there is at Ieruſalē by ẏ ‖place of ẏ ſheepe, a [a]poole called in Ebrue Betheſda, hauing fiue porches:

3 In the which lay a great multitude of ſicke folke, of blinde, halt, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer thē firſt, after the ſtirring of ẏ water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine mā was there, which had bene diſeaſed eight & thirtie yeres.

6 When Ieſus ſaw him lie, & knew ẏ he now long time had bene diſeaſed, he ſaide vnto him, Wilt ẏ bee made whole?

7 The ſicke man anſwered him, Sir, I haue no man, whē the water is troubled, to put me into the poole: but while I am cōming, another ſteppeth downe before me.

8 Ieſus ſayde vnto him, Riſe: [c]take vp thy bed, and walke.

9 And immediatly ẏ man was made whole, and tooke vp his bed, & walked: and the ſame day was the Sabbath.

10 The Iewes therefore ſaid to him that was made whole, It is the Sabbath day: *it is not lawfull for thee to carie thy bed.

11 He anſwered them, He that made

me

[l] There is nothing that I hunger for more or wherein I take greater pleaſure.

Matth.9.37. luke 10.2.

[m] Without grudging the one at the others labour.

‖Or, [illegible] the.

[n] Meaning the Prophets.

[o] The Samaritanes [illegible] ed [illegible] without [illegible] receiue his doctrine who being [illegible] ſtrangers & [illegible] ly knowing Chriſt, are a condemnation to the Iewes and all others, which neglect Gods word when it is offred.

[p] That is, had the right and true fayth.

Matth.13.57. mark.6.4. luk.4.24.

[q] Here, by his owne countrey he meaneth Ieruſalem & the countrey about.

Chap.2.1.

[r] The worde ſignifieth royall or one of ẏ Kings court: [illegible] Kings court, [illegible] Herod [illegible] led King. Mat. [illegible]

‖Or, returning.

Leuit.23.3. deut.16.1.

‖Or, the ſheepe market.

[a] Where the ſheepe were waſhed that ſhould be ſacrificed.

[b] Which Angel [illegible] of po[illegible] out [illegible] cauſe the water ran out by conduites.

[c] This was, to the ende that the miracle might be ſo euident, that no man coulde ſpeake againſt it.

Ierem.17.21.

me whole, he ſaid vnto me, Take vp thy bed, and walke.

12 Then aſked they him, What man is that which ſayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for [c] Ieſus had conueied him ſelfe away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, & ſaid vnto him, Behold, thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee.

d The afflictions that we endure, are chaſtiſements for our ſinnes

15 ¶ The man departed, and told the Iewes that it was Ieſus, which had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe hee had done theſe things on the Sabbath day.

17 But Ieſus anſwered them, My Father worketh hitherto, & I worke.

18 Therefore the Iewes ſought the more to kill him: not only becauſe he had broken the Sabbath: but ſayd alſo that God was [e] his [f] Father, and made himſelfe equall with God.

e That is pro-per and peculiar to him alone.

f It was lawfull for all Iſrael to call God their Father, Exod 4.22. but becauſe Chriſt did attribute to himſelfe, that he had power ouer all things, and wrought as his Father did, they gathered that Chriſt did not onely make himſelfe the Sonne of God but alſo equall with him

19 Then anſwered Ieſus, and ſayde vnto them, Verely, verely I ſay vnto you, The Sonne can do nothing of himſelfe, ſaue that he ſeeth the Father do: for whatſoeuer things hee doeth, the ſame things doeth the Sonne alſo.

20 For the father loueth the Sonne, and [g] ſheweth him all things, whatſoeuer he himſelfe doeth, and he will ſhewe him greater workes then theſe, that yee ſhould maruaile.

g That is he doeth communicate with him, hauing the ſame power and the ſame will.

21 For likewiſe as the Father raiſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne,

h In giuing him power and rule ouer all

23 Becauſe that all men ſhoulde honour the Sonne, as they honour the Father: he that honoreth not ẏ Sonne, the ſame honoureth not the Father, which hath ſent him.

24 Verely, verely I ſay vnto you, he that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, & ſhall not come into condemnation, but hath paſſed from death vnto life.

25 Verely, verely I ſay vnto you, the houre ſhall come, and now is, when the dead ſhall heare the voice of the ſonne of God: and they that heare it, ſhall liue.

i They that receiue it by fayth.

26 For as the Father hath life in [k] him ſelfe, ſo likewiſe hath hee giuen to the Sonne to haue life in himſelfe,

k To communicate it with vs.

27 And hath giuen him power alſo to execute [l] iudgement, in that hee is the Sonne of man.

l That is, to gouerne & rule all things.

28 Maruelle not at this: for ẏ houre ſhall come in the which all that are in ẏ graues, ſhall heare his voyce.

29 And they ſhall come foorth, *that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.

Mat.25.46.

30 I can doe nothing of mine owne ſelfe: as I heare, I iudge: & my iudgement is iuſt, becauſe I ſeeke not mine owne wil, but the wil of the Father who hath ſent me.

31 If I *ſhould beare witnes of my ſelfe, my witnes were not [n] true.

Chap 8.14.

[illegible]

n Chriſt had reſpect to their weakeneſſe that heard him, and therefore ſaid his owne witnes ſhould not be ſufficient.

32 There is another that beareth witnes of me, and I know that the witnes, which he beareth of mee, is true,

33 *Ye ſent vnto Iohn, and hee bare witnes vnto the trueth.

Chap.1.27.

34 But I receiue not the recorde of man: neuertheles, theſe things I ſay, that ye might be ſaued.

35 He was a burning, and a ſhining ‖candle: and ye would for a [o] ſeaſon haue reioyced in his light.

‖Or, lampe.

o But ye left him quickly, & [illegible] not perſeuere.

36 But I haue greater witnes then the witnes of Iohn: for ẏ works which the Father hath giuen me to finiſhe, the ſame workes that I do, beare witnes of me, that the Father ſent me.

37 And the *Father him ſelfe, which hath ſent me, beareth witnes of me. Ye haue not heard his voyce at any time, *neither haue ye ſeene his ſhape.

Mat 3.17 and 17.5

In the Law and Prophets.

Deut.4.12.

[illegible]

38 And his worde haue yee not abiding in you: for whom he hath ſent, him ye beleeue not.

39 *Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which teſtifie of me.

40 But ye will not come to mee, that ye might haue life.

41 I receiue not praiſe of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name & ye receiue me not: if [p] another ſhall come in his owne name, him wil ye receiue.

p The people are more ready to receiue falſe prophets then [illegible]

44 How can ye beleeue, which receiue *honour one of another, & ſeeke not the honour that cōmeth of God alone?

45 Do not thinke that I will accuſe you to my Father: there is one ẏ accuſeth you, euē Moſes in whom ye truſt.

[illegible] before them,

46 For had yee beleeued Moſes, yee would haue beleeued me: *for he wrote of me.

Gen.3,15 & 22,18 & 49,10. deut.18,15.

47 But if ye beleeue not his writings, how ſhall ye beleeue my wordes?

CHAP. VI.

10 Ieſus feedeth fiue thouſand men with fiue loues and two fiſhes. 15 He departeth away that they ſhould not make him king. 26 He reproueth the fleſhly hearers of the word. 41 The carnal, are offended at him. [illegible] The fleſhly profeſſ[illegible] not

AFter theſe things, Ieſus wẽt his way ouer the a ſea of Galile, or of b Tiberias.

a Called the lake of Gennezareth.

b Tiberias, Bethſaida, and Capernaum were on the ſhore [illegible] ke, in reſpect of Galile [illegible] here and that [illegible] ouer, becauſe there were diuerſe creekes and turnings ouer the which men ferried.

2 And a great multitude followed him, becauſe they ſawe his miracles, which he did on them that were diſeaſed.

3 Then Ieſus went vp into a mountaine, & there he ſate with his diſciples.

4 Now the Paſſeouer, a *feaſt of the Iewes, was neere.

Le.23,5. deu.16,1.

5 *Then Ieſus lift vp his eyes, and ſeeing that a great multitude came vnto him, he ſaide vnto Philip, Whence ſhall we buy bread that theſe might eat?

Mat.14,16. [illegible] luke 9,12.

6 (And this he ſaide to proue him: for he himſelfe knew what he would do)

7 Philip anſwered him, Two hundreth c peny worth of bread is not ſufficient for them, that euery one of them may take a litle.

c This ſumme amounteth to about [illegible] pound ſterling.

8 Then ſaid vnto him one of his diſciples, Andrew, Simon Peters brother,

9 There is a litle boy here, which hath fiue barly loaues, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſaid, Make the people ſit downe. Now there was much graſſe in that place. Then the men ſate downe in number, about fiue thouſand.

11 And Ieſus tooke the bread, & d gaue thankes, and gaue to the diſciples, and the diſciples to thẽ that were ſet downe: and likewiſe of the fiſhes as much as they would.

d Prayer and thankeſgiuing do ſanctifie our meates whereby we are nouriſhed.

12 And when they were ſatiſfied, hee ſayde vnto his diſciples, Gather vp the broken meate which remaineth, that e nothing be loſt.

e The abundant ſtore of Gods giftes ought not to [illegible] prodigal to waſte them.

13 Then they gathered it together, and filled twelue baskets with the brokẽ meat of the fiue barly loaues, which remained vnto them that had eaten.

14 Then the men whẽ they had ſeene the miracle that Ieſus did, ſayde, This is of a trueth the Prophet that ſhoulde come into the world.

15 When Ieſus therefore perceiued that they would come and take him to make him a f King, hee departed againe into a mountaine himſelfe alone.

f Then men [illegible] earth [illegible] kingdome [illegible] [illegible] ſhould haue been eſtabliſhed.

16 ¶ When euen was now come, his diſciples went downe vnto the ſea,

17 *And entred into a ſhip, and went g ouer the ſea towardes Capernaum: & now it was darke, and Ieſus was not come to them.

Mat.14,25. mar.6,47.

g Ouer a corner of the lake.

18 And the ſea aroſe with a great winde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie h furlongs, they ſawe Ieſus walking on the ſea, & drawing neere vnto the ſhippe: ſo they were afrayed.

h Whereof eight make a mile.

20 But he ſaid vnto them, It is I: be not afrayed.

21 Then willingly they receiued him into the ſhip, and the ſhip was by and by at the land, whither they went.

22 ¶ The day following, the people which ſtoode on the other ſide of the ſea, ſawe that there was none other ſhippe there, ſaue that one, whereinto his diſciples were entred, and that Ieſus went not with his diſciples in ẏ ſhip, but that his diſciples were gone i alone,

i Wherefore it muſt needes followe that Chriſt paſſed miraculouſly.

23 And that there came other ſhips frõ Tiberias neere vnto ẏ place where they ate the bread, after the Lorde had giuen thankes.

24 Now when the people ſawe that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the k other ſide of the ſea, they ſaide vnto him, Rabbi, when cameſt thou hither?

k This was not ſtraight ouer the lake from ſide to ſide, but ouer a creeke, or arme of the lake, which ſaued much labour to them that ſhould haue gone about by land.

26 Ieſus anſwered them, and ſaide, Verely, verely I ſay vnto you, ye ſeeke me not, becauſe ye ſaw the miracles, but becauſe ye ate of ẏ loaues, & were filled.

27 Labour not for the meate which periſheth, but for ẏ l meat that endureth vnto euerlaſting life, which the Sonne of man ſhal giue vnto you: for him hath *God the Father m ſealed.

l Which nouriſheth & augmenteth our faith.

Chap.1,32. mat.3,17. & 17,5.

m For when he appointed him to be the mediatour, he ſet his marke and ſeale in him to be the onely one to reconcile God and man together.

28 Then ſaid they vnto him, What ſhall we doe, that wee might worke the n workes of God?

n Such as be acceptable vnto God.

29 Ieſus anſwered, and ſaid vnto thẽ, *This is the worke of God, that ye beleeue in him, whom he hath ſent.

1.Iohn 3,23.

30 They ſayde therefore vnto him, What ſigne ſheweſt thou then, that we may ſee it, and beleeue thee? What doeſt thou worke?

31 *Our Fathers did eate Manna in the deſert, as it is *writtẽ, He gaue them bread from heauen to eate.

Exo.16,14,15. nom.11,7.

Pſal.78,24,25. wiſd.16,20.

32 Then

32 Thē Ieſus ſaid vnto thē, Verely, verely I ſay vnto you, Moſes gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they ſaide vnto him, Lorde, euermore giue vs this bread.

35 And Ieſus ſaide vnto them, I am the bread of life: he that commeth to me, ſhall not hunger, and * he that beleeueth in me, ſhall neuer thirſt.

36 But I ſaid vnto you, that yee alſo haue ſeene me, and beleeue not.

37 All that the Father giueth mee, ſhal come to me: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath ſent me.

39 And this is the Fathers wil which hath ſent me, that of all which hee hath giuen mee, I ſhoulde loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent mee, that euery man which ſeeth the Sonne, & beleeueth in him, ſhoulde haue euerlaſting life: and I will rayſe him vp at the laſt day.

41 The Iewes then murmured at him, becauſe he ſayde, I am the bread, which is come downe from heauen.

42 And they ſaide, * Is not this Ieſus the ſonne of Ioſeph, whoſe father and mother we know? howe then ſaith he, I came downe from heauen?

43 Ieſus then anſwered, & ſaide vnto thē, Murmure not among your ſelues.

44 No man can come to me, except ꝧ father, which hath ſent me, draw him: and I will raiſe him vp at the laſt day.

45 It is written in yͤ * Prophets And they ſhal be al taught of God. Euery mā therefore that hath heard, & hath learned of the Father, commeth vnto me,

46 * Not that any man hath ſeene the Father, ſaue he which is of God, he hath ſeene the Father.

47 Verely, verely I ſay vnto you, he ꝧ beleeueth in mee, hath euerlaſting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wilderneſſe, and are dead.

50 This is the bread which commeth downe from heauen, that hee which eateth of it, ſhould not die.

51 I am yͤ liuing bread, which came downe from heauen: if any man eate of this bread, he ſhall liue for euer: and the bread that I wil giue is my fleſh which I will giue for the life of the worlde.

52 Then the Iewes ſtroue among them ſelues, ſaying Howe can this man giue vs his fleſh to eate?

53 Then Ieſus ſaid vnto them, Verely, verely I ſay vnto you, Except ye eate the fleſh of the Sonne of man, and drinke his blood ye haue no life in you.

54 Whoſoeuer * eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him vp at the laſt day.

55 For my fleſh is meat in deede, and my blood is drinke in deede.

56 He that eateth my fleſh, & drinketh my blood, ' dwelleth in me, & I in him.

57 As the liuing Father hath ſent me, ſo liue I by the Father, and he that eateth me euen he ſhall liue by me.

58 This is the bread which came down from heauen, not as your fathers haue eaten Manna, and are dead. Hee ꝧ eateth of this bread, ſhall liue for euer.

59 Theſe things ſpake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his diſciples (when they heard this ſaide, This is an hard ſaying: who can · heare it?

61 But Ieſus knowing in him ſelfe, that his diſciples murmured at this, ſaid vnto them, Doeth this offende you?

62 What then if ye ſhoulde ſee the Sonne of man aſcende vp * where he was before?

63 It is the Spirit that quickeneth: the fleſh profiteth nothing: the wordes that I ſpeake vnto you, are ſpirit & life.

64 But there are ſome of you that beleeue not: for Ieſus knewe from the beginning, which they were that beleeued not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I vnto you, ꝧ no man can come vnto me except it be giuen vnto him of my Father.

66 From that time, many of his diſciples went backe, and walked no more with him.

67 Then ſaid Ieſus to the twelue, Will ye alſo go away?

68 Then Simon Peter anſwered him, Maſter, to whome ſhall we goe? Thou haſt the wordes of eternall life:

69 And we beleeue and knowe that thou art * the Chriſt the Sonne of the liuing God.

70 Ieſus anſwered them, Haue not I * choſen you twelue, and * one of you is a deuill?

o He compareth Moſes with the Father & Manna with Chriſt, who feedeth vs vnto euerlaſting life.

1.Cor.10.3.

Ecclus.24.24. chap.4.14.

p He ſhall neuer want ſpirituall nouriſhment.

q God doeth regenerate his elect, and cauſeth them to obey the Goſpel.

Matth.13.55.

r That is, to beleeue in me.

ſ By lightening his heart with his holy Spirit.

Iſa.54.13. iere.31.33.

Matth.11.27.

Exod.16.15.

t Then there is no food that can nouriſh our ſoules, but Ieſus Chriſt.

v Which giue life to the world.

x Where Chriſt is not, there death reigneth.

1.Cor.11.27

y As our bodies are [illegible] eat and drinke [illegible] are [illegible] the bodie and blood of Ieſus Chriſt.

z To eate the fleſh of Chriſt and [illegible] Chriſt, and [illegible] Chriſt liue in vs.

a That is, vnderſtande it.

b He meaneth not that his humanitie deſcended from heauen but he [illegible]

[illegible]

Matth.16.16.

[illegible]

71 Nowe he ſpake it of Iudas Iſcariot the ſonne of Simon. for he it was that ſhould betray him, though he was one of the twelue.

CHAP. VII.

6 Ieſus reproueth the ambition of his couſins. 12 There are diuers opinions of him among ÿ people. 17 He ſheweth how to know [illegible] The [illegible] they do vnto him. [illegible] The Phariſees rebuke the officers becauſe they haue not taken him, 52 And chide with Nicodemus as forſaking his part.

AFter theſe thinges, Ieſus walked in Galile, and would not walke in Iudea: for the Iewes ſought to kill him.

2 Nowe the Iewes *[a] feaſt of the Tabernacles was at hand.

3 His brethren therefore ſaid vnto him, Depart hence, and goe into Iudea, that thy diſciples may ſee thy workes that thou doeſt.

4 For there is no man that doeth any thing ſecretly and he himſelfe ſeeketh to be famous. If thou doeſt theſe things, ſhewe thy ſelfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Ieſus ſayde vnto them, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, [b] becauſe I teſtifie of it, that the workes thereof are euill.

8 Go ye vp vnto this feaſt: I wil [c] not goe vp yet vnto this feaſt: for my time is not yet fulfilled.

9 ¶ Theſe things he ſaid vnto them, and abode ſtill in Galile.

10 But aſſoone as his brethren were gone vp, then went hee alſo vp vnto the feaſt, not openly but as it were priuily.

11 Thē the Iewes ſought him at the feaſt, and ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſayde, He is a good man: other ſaide, Nay: but he deceiueth the people.

13 Howbeit no man ſpake openly of him for feare of the [d] Iewes.

14 Nowe when halfe the feaſt was done, Ieſus went vp into the Temple and taught.

15 And the Iewes marueiled, ſaying, Howe knoweth this man the ||Scriptures ſeeing that he neuer learned?

16 Ieſus anſwered them, and ſayde, My doctrine is not [e] mine, but his that ſent me.

17 If any man wil do his wil, he ſhal knowe of the doctrine, whether it bee of God, or whether I ſpeake of my ſelfe.

18 He[f] that ſpeaketh of him ſelfe, ſeeketh his owne glorie: but he that ſeeketh his glorie that ſent him, the ſame is true, and no [g] vnrighteouſnes is in him.

19 *Did not Moſes giue you a Law, and [yet none of you keepeth the Law? *Why goe ye about to kill me?

20 The [h] people anſwered, and ſaid, Thou haſt a deuill: who goeth about to kill thee?

21 Ieſus anſwered, & ſaid to them, I haue done one worke, & ye all [i] marueile.

22 *Moſes therefore gaue vnto you circumciſion, (not becauſe it is of Moſes, but of the *fathers) and ye on the Sabbath day circumciſe a man.

23 If a man on the Sabbath receiue circumciſion, that the Lawe of Moſes ſhould not be broken, be ye angrie with me, becauſe I haue made a man euery whit whole on the Sabbath day?]

24 *Iudge not according to ÿ appearance, but iudge righteous iudgement.

25 ¶ Then ſayd ſome of them of Ieruſalem, Is not this he, whome they goe about to kill?

26 And behold, he ſpeaketh ||openly, & they ſay nothing to him: do the rulers know in deede ÿ this is the very Chriſt?

27 Howbeit we knowe this man whence he is: but when the Chriſt commeth, no man ſhall know whence he is.

28 ¶ Then cried Ieſus in the Temple as he taught, ſaying, Ye [k] both know me, and know whence I am: yet am I not come of my ſelfe, but he that ſent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, and he hath ſent me.

30 Then they ſought to take him, but no man layde handes on him, becauſe his houre was not yet come.

31 Nowe many of the people [l] beleeued in him, and ſayde, When the Chriſt commeth, will he doe mo miracles then this man hath done?

32 The Phariſes heard that the people murmured theſe things of him, and the Phariſes and the Prieſts ſent officers to take him.

33 Then ſaide Ieſus vnto them, Yet am I [m] a litle while with you, and then goe I vnto him that ſent me.

34 *Ye ſhall ſeeke me, & ſhall not finde [me,] & where I am, can ye not come.

35 Then ſaid the Iewes among themſelues, Whither will he go, that we ſhall not finde him? Will he goe vnto them that are [n] diſperſed among ÿ ||Grecians,

and

Leuit. 23. 34.

[a] At this feaſt they dwelled ſeuen dayes in ÿ tents, which put them in remembrance ÿ they had no certaine here permanent but that they [illegible] the one to come.

||Or, miracles.

[b] Why the world hateth Chriſt.

[c] Chriſt doeth not vtterly denie that he would goe to the feaſt but ſignifieth that as yet he was not fully determined.

[d] Theſe were the heads of the people who did enuie Chriſt.

||Or, letters.

[e] In that, that he is man onely.

[f] By this marke we may knowe whether the doctrine be of God or of men.

[g] Nothing counterfeit or vntrue.

Exod. 24. 3.

Chap. 5. 18.

[h] Who did not knowe the ſecrets of the Scribes.

[i] Becauſe I did it on the Sabbath day.

Leuit. 12. 3.

Gen. 17. 10.

Deut. 1. 16, 17.

||Or, freely.

[k] He ſpeaketh thus, as it were ſcornefully.

[l] They were well minded to heare him: which preparation is here called (although improperly) faith.

[m] He ſheweth vnto them that they haue no power ouer him till ÿ time come that his Father hath ordeined.

Chap. 13. 33.

||Or, ſhall be.

||Greeke, diſperſion.

[n] Among the Iewes which were ſcattered here and there among the Gentiles.

and teach the Grecians?

36 What ſaying is this that he ſaide, Ye ſhal ſeeke me, and ſhal not finde me? and where I am, can ye not come?

37 Nowe in the laſt and *great day of the feaſt, Ieſus ſtoode and cryed, ſaying, If any man thirſt, let him come vnto me, and drinke.

38 He that beleeueth in me, *as ſaith the Scripture, out of his belly ſhal flowe riuers of water [o] of life.

39 (*This ſpake he of the Spirite [p] which they that beleeued in him, ſhould receiue: for the [q] holy Ghoſt was not yet [giuen, becauſe that Ieſus was not yet glorified)

40 So many of the people, when they heard this ſaying, ſaid, Of a trueth this is the [r] Prophet.

41 Other ſayde, This is the Chriſt: and ſome ſayde, But ſhall Chriſt come out of Galile?

42 *Sayeth not the Scripture that the Chriſt ſhall come of the ſeede of Dauid, & out of the towne of Beth-lehem, where Dauid was?

43 So was there diſſenſion among the people for him.

44 And ſome of thẽ would haue taken him, but no man laid hands on him.

45 Then came the officers to ỳ high Prieſts & Phariſes, and they ſaide vnto them, Why haue ye not brought him?

46 The officers anſwered, [s] Neuer man ſpake like this man.

47 Then anſwered them the Phariſes, Are ye alſo deceiued?

48 Doeth any of the [t] rulers, or of the Phariſes beleeue in him?

49 But this people, which knowe not the Lawe, are curſed.

50 Nicodemus ſayde vnto them, (*he that came to Ieſus by night, and was one of them.)

51 Doeth our Lawe iudge a man before it heare him, *and knowe what he hath done?

52 They anſwered and ſayde vnto him, Art thou alſo of Galile? Search and looke: for out of Galile ariſeth no Prophet.

53 And euery man went vnto his owne houſe.

Leuit.23.36.

o The true way to come to Chriſt, is by faith.

Deut.18.15.

p Which ſhal neuer drie vp.

Ioel 2.28. act.2.17.

q Theſe were the viſible graces, which were giuen to the Apoſtles after his aſcenſion.

r They looked for ſome notable Prophet beſides the Meſſias.

Chap.1.21. Mich.5.2. matt.2.5.

s Wherein appeareth the mightie power of Chriſtes worde againſt his enemies.

t They alledge the authoritie of man againſt Gods authoritie.

Chap.3.1,2.

Deut.17.8. and 19.15.

CHAP. VIII.

11 Chriſt deliuereth her that was taken in adulterie. 12 He is the light of the worlde. 14 He ſheweth from whence he is come, wherefore, and whether he goeth. 31 Who are free, and who are bonde. 34 Of free men and ſlaues, and their rewarde. 46 He defieth his enemies, 59 And being perſecuted, withdraweth him ſelfe.

AND Ieſus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, & he ſate downe, and taught them.

3 Then the Scribes, and the Phariſes brought vnto him a woman, taken in adulterie, and ſet her in the middes,

4 And ſaide vnto him, Maſter, this woman was taken in adulterie, in the verie act.

5 *Nowe Moſes in the Lawe commanded vs, that ſuch ſhould be ſtoned: what ſayeſt thou therefore?

6 And this they ſaide to tempt him, that they might haue whereof to [a] accuſe him. But Ieſus ſtouped downe, and with his finger wrote on the groũd.

7 And while they continued aſking him, he lift him ſelfe vp, and ſaide vnto them, *Let him that is amõg you without ſinne, caſt the firſt ſtone at her.

8 And againe he ſtouped downe, and wrote on the ground.

9 And when they heard it, being accuſed by their owne conſcience, they went out one by one, beginning at the eldeſt euen to the laſt: ſo Ieſus was left alone, and the woman ſtanding in the middes.

10 When Ieſus had lift vp him ſelfe againe, and ſawe no man, but the woman, he ſaide vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaide, [b] Neither doe I condemne thee: goe and ſinne no more.

12 Thẽ ſpake Ieſus again vnto thẽ, ſaying, I *am the light of the world: he that followeth me, ſhall not walke in darknes, but ſhall haue the light of life.

13 The Phariſes therefore ſaid vnto him, Thou beareſt recorde of thy ſelfe: thy recorde is not true.

14 *Ieſus anſwered, and ſayde vnto them, [c] Though I beare recorde of my ſelfe, [yet my recorde is true: for I knowe whence I came and whither I goe: but ye can not tel [d] whence I come, and whither I goe.

15 Ye iudge after the fleſh: [e] I iudge no man.

16 And if I alſo iudge, my iudgement is true: for I am not alone, but I and the Father, that ſent me.

17 And it is alſo written in your law, *that the teſtimonie of two men is true.

18 I am

Leuit.20.10.

a Either for breaking the Lawe if he did deliuer her, or of rigour and inconſtance, if he did condemne her.

[illegible] 7.

b Ieſus would not meddle, but with that which did appertaine to his office, to bring ſinners to repentance, & therefore did not [illegible] the Law againſt adulterie.

Chap.1.5. and [illegible] 5

Or, early

[illegible]

Chap.5.31.

c That which Chriſt denied Chap.5.31. here he graunteth, to declare vnto vs their ſtubburnes, & ſaith that being God he beareth witnes to his humanitie: likewiſe doth God the father witneſſe the ſame, which are two diſtinct perſons though but one God.

Chap.5.37.

d In that he came from his father it ſheweth that he is not only man, but God alſo.

e He would not iudge raſhly as ye did.

Deut.[illegible] 6.

[illegible]

[illegible] 6.

[illegible]

[illegible] 18

18 I am one that beare witneſſe of my ſelfe, and the Father that ſent me, beareth witneſſe of me.

19 Then ſaid they vnto him, Where is thy Father? Ieſus anſwered, Ye neither know me, nor my Father. If ye had knowen me, ye ſhoulde haue knowen my Father alſo.

20 Theſe wordes ſpake Ieſus in the [r]treaſurie, as he taught in the Temple, and no man laid handes on him: for his houre was not yet come.

21 Then ſaide Ieſus againe vnto them, I goe my way, and ye ſhall ſeeke me, and ſhall die in your ſinnes. Whither I goe can ye not come.

22 Then ſaid the Iewes, Will he kil himſelfe, becauſe he ſaith, Whither I goe can ye not come?

23 And he ſaid vnto them, [s]Ye are frō beneath: I am from aboue: ye are of this worlde, I am not of this worlde.

24 I ſaid therefore vnto you, That ye ſhall die in your ſinnes: for except ye beleeue, that I am he, ye ſhall die in your ſinnes.

25 Then ſaide they vnto him, Who art thou? And Ieſus ſaide vnto them, [t]Euen the ſame thing that I ſaide vnto you from the beginning.

26 I haue many things to ſay, and to iudge of you: but he that ſent me, is true, and the things that I haue heard of him, thoſe ſpeake I to the worlde.

27 They vnderſtoode not that he ſpake to them of the Father.

28 Then ſaid Ieſus vnto them, Whē ye haue lift vp the Sonne of man, then ſhall ye know that I am he, & that I do nothing of my ſelf, but as my Father hath taught me, ſo I ſpeake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I doe alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleeued in him.

31 Then ſaid Ieſus to the Iewes which beleeued in him, If ye continue in my worde, ye are verely my diſciples,

32 And ſhall know the trueth, and the trueth ſhall make you free.

33 They anſwered him, We be Abrahams ſeede, and were neuer bond to any man: why ſaieſt thou then, Ye ſhall be made free?

34 Ieſus anſwered them, Verely, verely I ſay vnto you, that whoſoeuer committeth ſinne, is the *ſeruāt of ſinne.

35 And the ſeruant abideth not in the houſe for euer: but the Sonne abideth for euer.

36 If ỷ Sonne therefore ſhall make you free, ye ſhall be free in deede.

37 I know that ye are Abrahams [q]ſeede, but ye ſeeke to kill me, becauſe my worde hath no place in you.

38 I ſpeake that which I haue ſeene with my Father: and ye do that which ye haue ſeene with your father.

39 They anſwered and ſaide vnto him, Abraham is our father. Ieſus ſaid vnto thē, If ye were Abrahās children, ye woulde doe the [r]workes of Abraham.

40 But nowe ye goe about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then ſaid they to him, We are not borne of fornication: wee haue one Father, which is God.

42 Therefore Ieſus ſaid vnto them, If God were your Father, then would ye loue me: for I proceeded foorth and came from God, neither came I of my ſelfe, but he ſent me.

43 Why do ye not vnderſtād my talke? [s]becauſe ye can not heare my worde.

44 *Ye are of your father the deuill, & the luſts of your father ye will doe: he hath bene a murtherer [t]from the beginning, & [u]abode not in the trueth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh he of his [x]owne: for he is a liar, and the father thereof.

45 And becauſe I tel you the trueth, ye beleeue me not.

46 Which of you can rebuke me of ſinne? and if I ſay the trueth, why doe ye not beleeue me?

47 *He that is of God, heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God.

48 Then anſwered the Iewes and ſaid vnto him, Say we not well, ỷ thou art a Samaritane, and haſt a deuill?

49 Ieſus anſwered, I haue not a deuill, but I honour my Father, and ye haue diſhonoured me.

50 And I ſeeke not mine owne praiſe: but there is one that [y]ſeeketh it, and iudgeth.

51 Verely verely I ſay vnto you, If a man keepe my worde, he ſhall neuer [z]ſee death.

52 Then ſaid ỷ Iewes to him, Now know we that thou haſt a deuill. Abraham

[illegible] to be very God and man.

r That is the place where [illegible]

s [illegible] of man.

t Or [illegible]

k [illegible] he came into this worlde.

[illegible]

o To wit, the Phariſes.

[illegible]

q He granteth their ſayings in ſuch ſorte, that he ſheweth vnto them that their owne deedes proue them [illegible]

r Which were his obedience, charitie & ſuch good workes which proceeded of faith.

s For you are carnal, and can not vnderſtand ſpirituall things.

1 Iohn 3.8.

t Since the firſt creation of man.

u It followeth then that he was once in the trueth, for he was not created euill.

x According to his wont & cuſtome.

1 Iohn 4.6.

y Who wil reuenge the iniurie that you do againſt me, or rather againſt him.

z For [illegible] n death [illegible] life.

ham is dead, and the Prophets, and thou ſayeſt, If a man keepe my Worde, he ſhall neuer taſte of death.

53 Art thou greater then our father Abrahã, which is dead? & the Prophets are dead: whom makeſt thou thy ſelfe?

54 Jeſus anſwered, If I honour my ſelf, mine honour is nothing worth: it is my father that honoureth me, whõ ye ſay, that he is your God.

55 Yet ye haue not knowne him: but I know him, and if I ſhould ſay I know him not, I ſhould be a lyar like vnto you: but I know him, & keepe his word.

56 Your father Abraham reioyced to ſee my [a] day and he ſawe it, & was glad.

57 Then ſaid the Jewes vnto him, Thou art not yet fiftie yeere olde, and haſt thou ſeene Abraham?

58 Jeſus ſaid vnto them Uerely, verely I ſay vnto you, before Abraham was, [b] I am.

59 * Then tooke they vp ſtones, to caſt at him, but Jeſus hid him ſelfe, and went out of the Temple ‖.

[a] Which was to ſee the comming of Chriſt in the fleſh: which thing Abraham ſawe farre of with the eyes of faith. Hebr. 11.10.

[b] Not onely God but the Mediatour betweene God and man, appointed before all eternitie

Chap. 10.31.

‖ And he paſſed thorowe the middes of them and ſo went his way.

CHAP. IX.

1 Of him that was borne blinde. 11 The confeſſion of him that was borne blinde. 39 To what blinde men Chriſt geueth ſight.

And as Jeſus paſſed by, he ſaw a man which was blind from his birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was borne blinde?

3 Jeſus anſwerd, [a] Neither hath this man ſinned, nor his parents, but ye the works of God ſhuld be ſhewed on him.

4 I muſt worke the workes of him that ſent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the worlde, * I am the light of the worlde.

6 Aſſoone as he had thus ſpoken, he [c] ſpat on the grounde, and made clay of the ſpettle and anoynted the eyes of the blinde with the clay,

7 And ſaid vnto him, Go waſh in the poole of Siloam (which is by interpretation, [d] Sent) he went his way therefore, & waſhed, and came againe ſeeing.

8 Nowe the neighbours and they that had ſeene him before, when he was blinde, ſayde, Is not this he that ſate and begged?

9 Some ſaid, This is he: and others ſayde, He is like him: but he him ſelfe ſaide, I am he.

10 Therefore they ſayde vnto him, Howe were thine eyes opened?

11 He anſwered, and ſaid, The man that is called Jeſus, made clay, and anointed mine eies and ſaid vnto me, Go to the poole of Siloam and waſh. So I went and waſhed and receiued ſight.

12 Then they ſaide vnto him, Where is he? He ſaid, I can not tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the Sabbath day, when Jeſus made the clay, and opened his eyes.

15 Then againe the Phariſes alſo aſked him, howe he had receiued ſight. And he ſaid vnto them, He laid clay vpõ mine eyes, and I waſhed, and doe ſee.

16 Then ſaide ſome of the Phariſes, This man is not of God, becauſe he keepeth not the Sabbath day. Others ſayde, Howe can a man that is a ſinner, doe ſuch miracles? and there was a diſſenſion among them.

17 Then ſpake they vnto the blinde againe, What ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſaid, He is a Prophet.

18 Then the Jewes did not beleeue (him that he had bene blinde, and receiued his ſight) vntill they had called the parents of him that had receiued ſight.

19 And they aſked them, ſaying, Is this your ſonne, whome ye ſay was borne blind? how doth he now ſee then?

20 His parents anſwered them and ſaide, We knowe that this is our ſonne, and that he was borne blinde:

21 But by what meanes he nowe ſeeth, we knowe not: or who hath opened his eyes, [e] can we not tell: he is old ynough: aſke him: he ſhall anſwere for him ſelfe.

22 Theſe wordes ſpake his parents becauſe they feared the Jewes, for the Jewes had ordeined alreadie, that if any man did confeſſe that he was the Chriſt, he ſhoulde be excommunicate out of the Synagogue.

23 Therefore ſaid his parents, He is olde ynough: aſke him.

24 Then againe called they the man that had bene blinde, and ſaid vnto him, [f] Giue glory vnto God: we knowe that this man is a ſinner.

25 Then he anſwered, and ſayde, Whether he be a ſinner or no I can not tell: one thing I knowe that I was blinde, and nowe I ſee.

26 [g] Then ſaide they to him againe, What

[a] God doeth not alwayes puniſh men for their ſinnes.

[b] When opportunitie and the ſeaſon ſerueth

Chap. 1.9. and 8.12 and 12.35

[c] This was not for any vertue that was in the earth, in the ſpettle, or in the clay to make one ſee: but it onely pleaſed him to vſe theſe ſignes and meanes

[d] Hereby was prefigured the Meſſias who ſhould be ſent vnto them.

[e] They durſt not ſpeake the trueth [illegible] be [illegible] communicate.

[f] [illegible] Confeſſe that no [illegible]

what did he to thee? howe opened he thine eyes?

27 He anſwered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? [i] Will ye alſo be his diſciples?

28 Then checked they him, and ſaid, Thou art his diſciple: we be Moſes diſciples.

29 We knowe that God ſpake with Moſes: but this man we knowe not from whence he is.

30 The man anſwered, and ſaide vnto them, Doutleſſe, this is a marueilous thing, that ye [k] knowe not whence he is, and yet he hath opened mine eyes.

31 Nowe we knowe that God heareth not [l] ſinners: but if any man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he coulde haue done nothing.

34 They anſwered, and ſayde vnto him, Thou art altogether borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.

35 Ieſus heard that they had ‖ caſt him out: and when he had founde him, he ſaid vnto him, Doeſt thou beleeue in the Sonne of God?

36 He anſwered, and ſaid, Who is he, Lorde, that I might beleeue in him?

37 And Ieſus ſaide vnto him, Both thou haſt ſeene him, and he it is that talketh with thee.

38 Then he ſaide, Lorde, I beleeue, and [m] worſhipped him.

39 And Ieſus ſaid, I am come vnto [n] iudgement into this worlde, that they which ſee not, might ſee: and that they * which ſee, might be made blinde.

40 And ſome of the Phariſes which were with him, heard theſe things, and ſaid vnto him, Are we blinde alſo?

41 Ieſus ſaid vnto them, If ye were blinde, [o] ye ſhoulde not haue ſinne: but nowe ye ſay, We ſee: therefore your ſinne remaineth.

[i] He derideth their wilfull malice and ignorance.

[k] They douted not of his countrey or parents, but of his office and authoritie.

[l] Of wicked men & contemners of God, & ſuch as delite in ſinne.

‖ Or, excommunicate.

[m] As all aſtoniſhed he fell downe and worſhipped him.

[n] Preaching, with rule and authoritie, to make the poore blinde to ſee, and the proude ſeers blinde.

[illegible] 28 [illegible]

[o] You ſhould not be ſo much in fault.

CHAP. X.

1 Chriſt is the true ſhepheard and the doore. 19 Diuers opinions of Chriſt. 24 He is asked if he be Chriſt. [illegible] that he is God. 34 The Princes called gods.

VErely, verely I ſay vnto you, He that entreth not in by the doore into the ſheepefold, but climeth vp another way, he is a thiefe and a robber.

2 But he that goeth in by the doore, is the ſhepheard of the ſheepe.

3 To him the porter openeth, and the ſheepe heare his voyce, and he [a] calleth his owne ſheepe by name, and leadeth them out.

4 And when he hath ſent foorth his owne ſheepe he goeth before them, and the ſheepe followe him: for they knowe his voyce.

5 And they will not followe a ſtraunger, but they flee from him: for they knowe not the voyce of ſtrangers.

6 This parable ſpake Ieſus vnto thẽ: but they vnderſtoode not what things they were which he ſpake vnto them.

7 Then ſaid Ieſus vnto thẽ againe, Verely, verely I ſay vnto you, I am the doore of the ſheepe.

8 All, [b] that euer came before me, are theeues and robbers: but the ſheepe did not heare them.

9 I am the doore: by me if any man enter in, he ſhall be ſaued, and ſhall [c] goe in and goe out, and finde paſture.

10 The thiefe commeth not, but for to ſteale, and to kill, and to deſtroy: I am come that they might haue life, & haue it in abundance.

11 *I am the good ſhepheard: the good ſhepheard giueth his life for his ſheepe.

12 But an hireling, and he which is not the ſhepherd, neither the ſheepe are his owne, ſeeth the wolfe comming, and he leaueth the ſheepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſheepe.

13 So the hireling fleeth, becauſe he is an hireling, & careth not for the ſheep.

14 I am the good ſhepheard, and [d] knowe mine, and am knowen of mine.

15 [e] As the father [f] knoweth me, ſo knowe I the Father: and I lay downe my life for my ſheepe.

16 [g] Other ſheepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce: and *there ſhall be one ſheepefold, and one ſhepherde.

17 Therefore doth my Father loue me, becauſe [h] I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe: this *commaundement haue I receiued of my Father.

19 ¶ Then there was a diſſenſion againe

[a] That is, there is mutuall agreement and conſent of faith betweene the Paſtour & the ſheepe.

[b] He meaneth all the falſe prophets, who led not men to Chriſt, but from him.

[c] He ſhall be ſure of his life.

Iſa.40.11. Ezek.34.23.

[d] Chriſt knoweth his becauſe he loueth thẽ, careth and prouideth for thẽ.

[e] As the Father can not forget him, no more can he forget vs.

[f] In that he loueth and approueth me.

[g] To wit, among the Gentiles, which thẽ were ſtrangers from the Church of God.

Ezek.37.22, 24.

[h] Chriſt euen in that that he is man, hath deſerued his Fathers loue & euerlaſting life not to his fleſh onely, but to vs alſo which by his obedience and perfect iuſtice are imputed righteous.

Rom.5.19. Phil.2.7. Iſa.53.7. Act.2.24.

gaine among the Iewes for theſe ſayings.

20 And many of them ſayd, He hath a deuil, and is mad: why heare ye him?

21 Others ſayde, Theſe are not the wordes of him that hath a deuil: can the deuil open the eyes of the blinde?

22 And it was at Ieruſalem yͤ feaſt of the [i] *Dedication, and it was winter.

23 And Ieſus walked in the Temple, in [k] Solomons porche.

24 Then came the Iewes round about him, and ſayd vnto him, How long doeſt thou [l] make vs doubt? If thou be the Chriſt, tell vs plainely.

25 Ieſus anſwered them, I tolde you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnes of me.

26 But ye beleeue not: for ye are not of my ſheepe, as I ſayd vnto you.

27 My ſheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they ſhall neuer periſh, neither ſhall any plucke them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 *Then the Iewes againe tooke vp ſtones, to ſtone him.

32 Ieſus anſwered them, Many good workes haue I ſhewed you from my Father: for which of theſe workes doe ye ſtone me?

33 The Iewes anſwered him, ſaying, For the good worke we ſtone thee not, but for blaſphemie, and that thou being a man, makeſt thy ſelfe God.

34 Ieſus anſwered them, Is it not written in your Lawe, *I ſayd, ye are [n] gods?

35 If he called them gods vnto whom the worde of God was giuen, and the Scripture can not be broken,

36 Say ye of him, whom the Father hath ſanctified, and ſent into the worlde, Thou blaſphemeſt, becauſe I ſayd, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that ye may knowe and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he eſcaped out of their hands,

40 And went againe beyonde Iordan, vnto the place where Iohn firſt baptized, and there abode.

41 And many reſorted vnto him and ſayde, Iohn did [o] no miracle: but all things that Iohn ſpake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Chriſt raiſeth Lazarus from death. 47 The hie Prieſts and Phariſes gather a counſel againſt him. 49 Caiaphas propheſieth. 54 Chriſt getteth him out of the way.

AND a certaine man was ſicke, named Lazarus of Bethania, the towne of Marie, and her ſiſter Martha.

2 (And it was that *Marie which anointed the Lord with ointment, and wiped his feete with her heare, whoſe brother Lazarus was ſicke.)

3 Therefore his ſiſters ſent vnto him, ſaying, Lorde, beholde, he whome thou loueſt, is ſicke.

4 When Ieſus heard it, hee ſayde, This ſickneſ is not [a] vnto death, but for the glorie of God, that yͤ Sonne of God might be glorified thereby.

5 ¶ Nowe Ieſus loued Martha, and her ſiſter, and Lazarus.

6 And after he had heard that he was ſicke, yet abode he two dayes ſtill in the ſame place where he was.

7 Then after that ſaid he to his diſciples, Let vs go into Iudea againe.

8 The diſciples ſayd vnto him, Maſter, the Iewes lately ſought to *ſtone thee, and doeſt thou go thither againe?

9 Ieſus anſwered, Are there not [b] twelue houres in the day? if a man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this worlde.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after he ſayd vnto them, Our friend Lazarus ſleepeth: but I go to wake him vp.

12 Then ſayd his diſciples, Lorde, if he ſleepe he ſhall be ſafe.

13 Howbeit Ieſus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then ſayde Ieſus vnto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then ſayde Thomas [c] (which is called Didymus) vnto his felow diſciples, Let vs alſo goe, that we may die

[i] Which was inſtituted that the people might giue thankes to God for their deliuerance and reſtoring of their religion and Temple, which Antiochus had corrupted & polluted.

1 Mac. 4,52.

[k] Called ſo becauſe it was builded after the paterne of that which Solomon builded.

[l] [illegible] ſuſpence.

[m] Therefore wherefore the reprobate can not beleue.

[n] Whereby we learne how ſafely we are preſerued againſt all dangers.

Chap. 8,59.

Pſalm. 82,6.

[n] Meaning of Princes and rulers, who for their office ſake are called gods and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the ſonne of God equall with his Father.

[o] Whereby they gathered that Chriſt was more excellent then Iohn.

Chap. 12,3. Matth. 26,7.

[a] For although he died, yet he was raiſed ſo ſoone againe, it was a moſt no death in compariſon.

Chap. 8,59. & 10,31.

[b] He that walketh in his vocation, and followeth the light of God to be his guide, needeth to feare no dangers. The day [illegible]

[c] They eſteemed [illegible]

[c] Which [illegible]

die with him.

17 ¶ Then came Jeſus, and found that he had lien in the graue foure dayes alreadie.

18 (Nowe Bethania was neere vnto [c] Jeruſalem, about fiftene furlongs off.)

19 And many of the Jewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when ſhe heard that Jeſus was cõming, went to meete him: but Marie ſate ſtill in the houſe.

21 Then ſayde Martha vnto Jeſus, Lord, if thou haddeſt bene here, my brother had not bene dead.

22 But nowe [f] I knowe alſo, that whatſoeuer thou aſkeſt of God, God will giue it thee.

23 Jeſus ſayd vnto her, Thy brother ſhall riſe againe.

24 Martha ſayd vnto him, I knowe that he ſhall riſe againe in the reſurrection at the laſt day.

25 Jeſus ſayd vnto her, [g] I am the reſurrection and the life: he that beleeueth in me, though he were dead, [yet] ſhall he liue.

26 And whoſoeuer liueth, and beleeueth in me, ſhall neuer die. Beleeueſt thou this?

27 She ſayd vnto him, Yea, Lorde, I beleeue that thou art the Chriſt the Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſayd, ſhe went her way, & called Marie her ſiſter ſecretly, ſaying, The maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickly, and came vnto him.

30 For Jeſus was not yet come into the towne, but was in the place where Martha met him.

31 The Jewes then which were with her in the houſe, and comforted her, when they ſawe Marie, that ſhe roſe vp [h] haſtily, and went out, followed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Jeſus was, and ſawe him, ſhe fell downe at his feete ſaying vnto him, Lord if thou haddeſt bene here, my brother had not bene dead.

33 When Jeſus therefore ſawe her weepe, & the Jewes alſo weepe which came with her, he [i] groned in the ſpirit, and was troubled in himſelfe,

34 And ſayd, Where haue ye layd him? They ſayd vnto him, Lord, come, and ſee.

35 And Jeſus [k] wept.

36 Then ſayd the Jewes, Beholde, howe he loued him.

37 And ſome of them ſayd, Could not he, which opened the eyes of the blinde, haue made alſo, that this man ſhould not haue died?

38 Jeſus therefore againe groned in himſelfe, and came to the graue. And it was a caue, & a ſtone was layd vpon it.

39 Jeſus ſayde, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lorde, he ſtinketh already: for he hath bene dead foure dayes.

40 Jeſus ſaid vnto her, Sayd I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the [l] glorie of God?

41 Then they tooke away the ſtone [from the place where the dead was layd. And Jeſus lift vp his eyes, & ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſayd it, that they may beleeue, that thou haſt ſent me.

43 As he had ſpoken theſe things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand & foote with bands, and his face was bound with a napkin. Jeſus ſayd vnto them, Looſe him, and let him go.

45 ¶ Then many of ẏ Jewes, which came to Marie, & had ſeene the things, which Jeſus did, beleeued in him.

46 But ſome of them went their way to the Phariſes, and tolde them what things Jeſus had done.

47 Then gathered the hie Prieſts, and the Phariſes a councill, and ſayd, What ſhall we doe? For this man doeth many miracles.

48 If [m] we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the hie Prieſt [n] that ſame yeere, ſayd vnto them, Ye perceiue nothing at all,

50 Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 This

[c] Which were almoſt two mile.

[f] She ſheweth ſome fayth, while notwithſtanding was almoſt ouercome by her affections.

[g] Chriſt reſtoreth vs from death to euerlaſting life.

[h] Wherein ſhe [illegible]

[i] For compaſsion [illegible]

[k] We reade not that his affections were ſo great that he kept no meaſure, as we doe in our ſorowes, ioyes and other affections.

[l] That is, a miracle whereby Gods Name ſhould be glorified.

[m] They reſiſt God, thinking to inhibit his worke by their owne policies.

[n] Or, for that preſent time.

o God made him to ſpeake, neither could his vnpietie let Gods purpoſe who cauſed this wicked man euen as he did Balaam, to be an inſtrument of ẏ holy Ghoſt.

51 This ſpake he not of himſelfe: but being hie Prieſt that ſame yere, he propheſied that Jeſus ſhould dye for the nation:

52 And not for the nation onely, but that he ſhould gather together in one ẏ children of God, which were ſcattered.

53 Then from that day foorth they conſulted together, to put him to death.

54 Jeſus therefore walked no more openly among the Jewes, but went thence vnto a countrey neere to the wilderneſ, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Jewes Paſſeouer was at hand, and many went out of the countrey vp to Jeruſalem before the Paſſeouer, to purifie themſelues.

p Becauſe they thought hereby to make themſelues more holy againſt they ſhould eat the Paſſeouer: but they were not cõmanded by God to vſe this ceremony.

56 Then ſought they for Jeſus, and ſpake among themſelues, as they ſtoode in the Temple, What thinke ye, that he commeth not to the feaſt?

57 Now both the hie Prieſts and the Phariſes had giuen a commandement, that if any man knewe where he were, he ſhould ſhewe it, that they might take him.

CHAP. XII.

7 Chriſt excuſeth Maries fact. 12 The affection of ſome towards him, and the rage of others againſt him and Lazarus. 25 The commoditie of the croſſe. 27 His prayer. 28 The anſwere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 40 The blindnes of ſome, and the infirmities of others.

Mat.26.7. marke 14.3.

When *Jeſus ſixe dayes before ẏ Paſſeouer, came to Bethania, where Lazarus was, which was dead, whome he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Marie a pound of ointment of ſpikenard very coſtly, & anointed Jeſus ᵃfeete, and wiped his feete with her heare, and the houſe was filled with the ſauour of the ointment.

a Euen from the head to the feete.

4 Then ſayde one of his diſciples, [euẽ] Judas Iſcariot Simons [ſonne,] which ſhould betray him,

5 Why was not this oyntment ſolde for ᵇthree hundreth pence, and giuen to the poore?

b Reade Mar. 14.5.

6 Nowe he ſayd this, not that he cared for the poore, but becauſe he was a thiefe, and *had the bagge, and bare that which was giuen.

Chap.13.29.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore allwayes ye haue with you, but me ye ſhall not haue allwayes.

9 Then much people of the Jewes knew that he was there: and they came, not for Jeſus ſake onely, but that they might ſee Lazarus alſo, whome he had raiſed from the dead.

10 The hie Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Jewes went away, and beleeued in Jeſus.

12 ¶ *On the morowe a great multitude that were come to the feaſt, when they heard that Jeſus ſhould come to Jeruſalem,

Math. 21.8 mar. 11,8. luke 19.35.

13 Tooke branches of palme trees, and went forth to meete him, and cried, ᶜHoſanna, Bleſſed is ẏ King of Iſrael that commeth in the Name of the Lord.

c That is, ſaue I beſeech thee.

14 And Jeſus found a ᵈyong aſſe, and ſate thereon, as it is written,

d This doeth well declare that his kingdome ſtood not in outwarde things.

15 *Feare not, daughter of Sion: beholde, thy King commeth ſitting on an aſſes colte.

Zach.9.9.

16 But his diſciples vnderſtoode not theſe things at the firſt: but when Jeſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things vnto him.

17 The people therefore that was with him, bare witneſſe that he called Lazarus out of the graue, and raiſed him from the dead.

18 Therefore met him the people alſo, becauſe they heard that hee had done this miracle.

19 And the Phariſes ſayde among themſelues, Perceiue ye howe ye preuaile nothing? Beholde, the worlde goeth after him.

20 ¶ Nowe there were certaine ᵉGreekes among them that came vp to worſhip at the feaſt.

e Or the proſelites. They were of the race of the Jewes and came out of Aſia and Grece at [illegible] the Jewes would not haue permitted that they ſhould worſhip with them in the Temple.

21 And they came to Philippe, which was of Bethſaida in Galile, and deſired him, ſaying, Sir we would ſee Jeſus.

22 Philippe came and tolde Andrew: and againe Andrew and Philippe tolde Jeſus.

23 And Jeſus anſwered them, ſaying, The houre is come that the Sonne of man muſt be ᶠglorified.

f Which is, that the knowledge of him ſhould be manifeſt through all the world. [illegible]

24 Verely, verely I ſay vnto you, except the wheate corne fall into ẏ ground and die, it bideth alone: but if it die, it bringeth forth much fruite.

g [illegible]

25 *He that loueth his life ſhall loſe it, and hee that ʰhateth his life in this world,

h [illegible] it for Chriſtes ſake.

world, ſhall keepe it vnto life eternall.

Chap. 17.24.

26 *If any man ſerue me, let him folowe me: for where I am, there ſhall alſo my ſeruaunt be: and if any man ſerue me, him will my Father honour.

27 Nowe is my ſoule troubled: and what ſhall I ſay? Father, ſaue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, ſaying, I haue both glorified it, and will glorifie it againe.

29 Then ſayd the people that ſtoode by and heard, that it was a thunder: others ſayd, An Angel ſpake to him.

30 Ieſus anſwered, and ſayd, This voyce came not becauſe of mee, but for your ſakes.

31 Nowe is the [i] iudgement of this worlde: nowe ſhall the prince of this world be caſt out.

[i] The reformation and reſtoring of thoſe things, which were out of order.

Chap. 3.14.

32 *And [k] I, if I were lift from the earth, will drawe [l] all men vnto me.

[k] The croſſe is the meane to gather the Church of God together, and to drawe men to heauen.

[l] Not onely the Iewes, but alſo the Gentiles.

33 Nowe this ſaid he, ſignifying what death he ſhould die.

34 The people anſwered him, we haue heard out of the *Lawe, that the Chriſt bideth for euer: and howe ſayeſt thou that the Sonne of man muſt be lift vp? Who is that Sonne of man?

[illegible] 89.36. & 110.4. & 117. [illegible] 25

Chap. 1.9.

35 Then Ieſus ſaid vnto them, Yet a litle while is *the light with you: walke while ye haue light, leaſt the darknes come vpon you: for he that walketh in the darke, knoweth not whither hee goeth.

36 While ye haue light, beleeue in the light, that ye may be the children of the light. Theſe things ſpake Ieſus, and departed, and hid himſelfe from them.

37 ¶ And though hee had done ſo many miracles before them, yet beleeued they not on him:

38 That the ſaying of Eſaias the Prophet might be fulfilled, that he ſayde, *Lord who beleeued our report? and to whom is the [m] arme of ÿ Lord reueiled?

Iſa. 53.1. rom. 10.16.

[m] Euen the Goſpel, which is the power of God to ſaluation to euery one that beleeueth.

39 Therefore could they not beleeue, becauſe that Eſaias ſaith againe,

40 *He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with their eyes, nor vnderſtand with their heart, and ſhould be conuerted, and I ſhould heale them.

[illegible]

41 Theſe things ſayd Eſaias when he ſawe his glorie, and ſpake of him.

42 Neuertheleſſe euen among the chiefe rulers many beleeued in him: but becauſe of the Phariſes, they did not confeſſe him, leaſt they ſhould be [n] caſt out of the Synagogue.

[illegible] To be partakers [illegible] their [illegible] heauen.

[n] Or, excommunicate.

43 *For they loued the [o] praiſe of men, more then the prayſe of God.

Chap. 5.44.

[o] To be eſteemed of men.

44 And Ieſus cryed, and ſayd, He that beleeueth in me, beleeueth not in me, but in him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 I *am come a light into the world, that whoſoeuer beleeueth in me, ſhould not abide in darkenes.

Chap. 3.19. and 9.39.

47 *And if any man heare my words, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the world, but to ſaue the world.

Chap. 3.17.

‖Or, condemne.

‖Or, condemne.

48 He that refuſeth me, and receiueth not my wordes, hath one that ‖ iudgeth him: *the worde that I haue ſpoken, it ſhall iudge him in the [p] laſt day.

‖Or, condemneth.

Mar. 16.16

[p] For that day ſhalbe the approbation of the Goſpel.

49 For I haue not ſpoken of my ſelfe: but the Father, which ſent me, he gaue me a commaundement what I ſhould ſay, and what I ſhould ſpeake.

50 And I knowe that his commandement is life euerlaſting: the things therefore that I ſpeake, I ſpeake [them] ſo as the Father ſayd vnto me.

CHAP. XIII.

5 Chriſt waſheth the diſciples feete, 14 Exhorting them to humilitie and charitie. 21 Telleth them of Iudas the traitour, 34 And commandeth them earneſtly to loue one another. 38 He forewarneth of Peters deniall.

NOwe *before the feaſt of the Paſſeouer, whē Ieſus knew that his houre was come, that he ſhould depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the end he [a] loued them.

Mat. 26.2. mar. 14.1. luke 22.1.

[a] Becauſe he ſawe the danger great which was to come to them therefore he tooke ÿ greater care for them.

2 And when [b] ſupper was done, (and that the deuill had now put in the heart of Iudas Iſcariot, Simons [ſonne,] to betray him)

[b] Which was the eating of the Paſſeouer.

3 Ieſus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God,

4 He riſeth from ſupper, and layeth aſide his vpper garments, and tooke a towell and girded himſelfe.

5 After that, he powred water into a baſin, and began to waſh the diſciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came hee to Simon Peter, who ſaid to him, Lord, doeſt thou waſh my feete?

7 Ieſus anſwered and ſaid vnto him, What I do, thou knoweſt not now: but thou ſhalt know it hereafter.

8 Peter ſaide vnto him, Thou ſhalt neuer waſh my feete. Ieſus anſwered him, If I waſh thee not, thou ſhalt haue no part with me.

9 Simon Peter ſaid vnto him, Lord, not my feete onely, but alſo the handes and the head.

10 Ieſus ſayde to him, Hee that is waſhed, needeth not, ſaue to waſh his feete, but is cleane euery whit: and ye are * cleane, but not all.

11 For hee knewe who ſhould betray him: therefore ſaide hee, Ye are not all cleane.

12 ¶ So after hee had waſhed their feete, and had taken his garments, and was ſet downe againe, he ſaid vnto them, Knowe ye what I haue done to you?

13 Ye call me Maſter, and Lord, and ye ſay well: for ſo am I.

14 If I then your Lord, and Maſter, haue waſhed your feete, ye alſo ought to waſh [e] one anothers feete.

15 For I haue giuen you an example, that ye ſhould do, euen as I haue done to you.

16 Verely, verely I ſay vnto you, *The ſeruant is not greater then his maſter, neither the ambaſſadour greater then he that ſent him.

17 If ye knowe theſe things, bleſſed are ye, if ye do them.

18 ¶ I ſpeake not of you all: I know whom I haue choſen: but it is that the Scripture might be fulfilled, *Hee that eateth bread with mee, hath [f] lift vp his heele againſt me.

19 From henceforth tell I you before it come, that when it is come to paſſe, ye might beleeue that I am [g] he.

20 *Verely, verely I ſay vnto you, If I ſende any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that ſent me.

21 When Ieſus had ſaid theſe things, he was [h] troubled in the Spirit, and [i] teſtified and ſaid, Verely, verely I ſay vnto you, that one of you ſhall betray me.

22 *Then the diſciples looked one on another, douting of whom he ſpake.

23 Nowe there was one of his diſciples, which leaned on Ieſus [k] boſome, whom Ieſus loued.

24 To him beckened therefore Simon Peter, that hee ſhould aſke who it was of whome he ſpake.

c And make thee cleane from thy ſinnes.

d That is, to be continually purged of his corrupt affections and worldly cares which remaine dayly in vs.

Chap.15.3.

e To ſerue one another.

Chap.15,20. matth.10.24. luke 6.40.

Pſal.41.9.

f Vnder pretence of friendſhip ſeeketh his deſtruction.

g To wit, the Chriſt and redeemer of the world.

Matth.10.40. Luke 10.16.

h For very horrour and indignation of ſuch an abominable acte, as Iudas ſhould commit.

i He did openly affirme.

Matth.26.21. marke 14.18. luke 22.21.

k The faſhion was not to ſit at table, but [illegible] and [illegible] bed, their elbowes, leaned on their ſides, as it were halfe lying.

25 Hee then, as hee leaned on Ieſus breſt, ſaid vnto him, Lord, who is it?

26 Ieſus anſwered, He it is, to whom I ſhall giue a ſoppe, when I haue dipped it: and he wet a ſoppe, and gaue it to Iudas Iſcariot, Simons ſonne.

27 And after the ſoppe, Satan entred into him. Then ſaide Ieſus vnto him, That thou doeſt, do quickely.

28 But none of them that were at table, knew, for what cauſe he ſpake it vnto him.

29 For ſome of them thought becauſe Iudas had the bagge, that Ieſus had ſaid vnto him, Buy thoſe things that we haue neede of againſt the feaſt: or that he ſhould giue ſome thing to the poore.

30 Aſſoone then as hee had receiued the ſoppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Ieſus ſaid, [m] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in him ſelfe, and ſhall ſtraight way glorifie him.

33 Litle children, yet a litle while am I with you: ye ſhall ſeeke me, but as I ſaide vnto the *Iewes, Whither I goe, can ye not come: alſo to you ſay I now.

34 *[n] A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye alſo loue one another.

35 By this ſhall all men knowe that ye are my diſciples, if ye haue loue one to another.

36 Simon Peter ſayde vnto him, Lorde, whither goeſt thou? Ieſus anſwered him, Whither I goe, thou canſt not follow me now: but thou [o] ſhalt followe me afterwards.

37 Peter ſaid vnto him, Lorde, why can I not follow thee now? *I will lay downe my life for thy ſake.

38 Ieſus anſwered him, Wilt thou lay downe thy life for my ſake? Verely, verely I ſay vnto thee, The cocke ſhall not crowe, till thou haue denied me thriſe.

Satan tooke full poſſeſſion of him.

m Meaning, that his croſſe ſhall engendre a marueilous glorie, and that in it ſhall ſhine the infinite bountie of God.

Chap.7.34.

Leuit.19.18. [illegible]

o When thou ſhalt be more ſtrong.

Matth.26.33. marke 14.29.

CHAP. XIIII.

1 Hee armeth his diſciples with conſolation againſt trouble. 2 Hee aſcendeth into heauen to prepare vs a place. 6 The way the trueth and the life. 10 The father and Chriſt one. 13 Howe we ſhould pray. 23 The promes vnto them that keepe his worde.

AND he ſaide to his diſciples, Let not your heart be troubled: ye beleeue in God, [a] beleeue alſo in me.

2 In my Fathers houſe are [b] many

a For [illegible]

b So that there is not onely place for him, but for all his.

dwelling places: if it were not ſo, I
would haue tolde you: I go to prepare
a place for you.
3 And though I go to prepare a place
for you, I wil come againe, and receiue
you vnto my ſelfe, that where I am,
there may ye be alſo.
4 And whither I goe, ye knowe, and
the way ye know.
5 Thomas ſaid vnto him, Lord, we
[d] knowe not whither thou goeſt: howe
can we then know the way?
6 Ieſus ſaid vnto him, I am [e] the way,
and the Trueth, and the Life. No man
commeth vnto the Father, but by me.
7 If ye had knowen mee, ye ſhould
haue knowen my Father alſo: and from
henceforth ye knowe him, and haue
ſeene him.
8 Philippe ſaid vnto him, Lord, ſhew
vs thy Father, and it ſufficeth vs.
9 Ieſus ſaide vnto him, I haue bene
ſo long time with you, and haſt thou not
knowen me, Philip? he that hath ſeene
mee, hath ſeene my Father: howe then
ſayeſt thou, Shewe vs thy Father?
10 Beleeueſt thou not, that I am in
the Father, and the Father is in me? the
wordes that I ſpeake vnto you, I ſpeake
not of my ſelfe: but the Father that
dwelleth in me, he doeth the workes.
11 Beleeue me, that I am in the Father,
and the Father in me: at the leaſt,
beleeue me for the very workes ſake.
12 Verely, verely I ſay vnto you, he
that beleeueth in me, ye works that I do,
he ſhall do alſo, and greater then theſe
ſhall he do: for I go vnto my Father.
13 *And whatſoeuer ye aſke in my
Name, that will I do, that the Father
may be glorified in the Sonne.
14 If ye ſhall aſke any thing in my
Name, I will do it.
15 If ye loue me, keepe my commandements,
16 And I will pray the Father, and
he ſhall giue you another [l] Comforter,
that he may abide with you for euer,
17 Euen ye Spirit of trueth, whom
the world cannot receiue, becauſe it ſeeth
him not, neither knoweth him: but ye
knowe him: for hee dwelleth with you,
and ſhalbe in you.
18 I will not leaue you comfortleſſe:
but I will come to you.
19 Yet a litle while, and the worlde
ſhall ſee me no more, but ye ſhall ſee me:
becauſe I liue, ye ſhall liue alſo.
20 At that day ſhall ye know that I
am in my Father, and you in me, and I
in you.
21 He that hath my commandemēts,
and keepeth them, is he that loueth me:
and he that loueth me, ſhall be loued of
my Father: and I will loue him, and
will ſhewe mine owne ſelfe to him.
22 Iudas ſaid vnto him, (not [o] Iſcariot)
Lorde, what is the cauſe that thou
wilt ſhewe thy ſelfe vnto vs, and not vnto
the world?
23 Ieſus anſwered, and ſaide vnto
him, If any man loue me, he wil [p] keepe
my word, and my Father will loue him,
and we will come vnto him, and will
dwell with him.
24 He that loueth me not, keepeth not
my wordes, and the worde which ye
heare, is not [q] mine, but the Fathers
which ſent me.
25 Theſe things haue I ſpoken vnto
you, being preſent with you.
26 But the Comforter, which is the
holy Ghoſt, whom the Father will ſend
in my Name, hee ſhall teache you all
things, and bring all things to your remembrance,
which I haue tolde you.
27 [r] Peace I leaue with you: my
peace I giue vnto you: not as the world
giueth, giue I vnto you. Let not your
heart be troubled, nor feare.
28 Ye haue heard howe I ſaide vnto
you, I go away, & will come vnto you.
If ye loued me, ye would verely reioyce,
becauſe I ſaide, I go vnto the Father:
for my Father is [s] greater then I.
29 And now haue I ſpoken vnto you,
before it come, that when it is come to
paſſe, ye might beleeue.
30 Hereafter will I not ſpeake many
things vnto you: for the [t] prince of this
world commeth, & hath [u] nought in me.
31 But it is, that the worlde may
knowe that I loue my Father: and as
the Father hath commaunded me, ſo I
do. Ariſe, let vs go hence.

CHAP. XV.

6 The ſweete conſolation and mutuall loue betweene Chriſt and his members vnder the parable of the vine. 18 Of their common afflictions and perſecutions. 26 The office of the holy Ghoſt, and the Apoſtles.

I Am the true vine, and my Father
is an huſbandman.
2 *Euery branch that beareth
not fruit in me, he taketh
away: and euery one that beareth fruit,
hee purgeth it, that it may bring foorth
more fruite.
3 *Nowe are ye cleane through the
worde, which I haue ſpoken vnto you.

4 Abide

[c] At the latter day, Act. 1, 11.

[d] He was not altogether ignorant, but his knowledge was weake and vnperfect.

[e] Therefore we muſt begin at him, abide in him and ende in him.

[f] For the very fulneſſe of the Godhead remaineth in Chriſt.

[g] In that, that he is man.

[h] Who declareth his maieſtie and vertue by his doctrine and miracles.

[i] This is referred to the whole bodie of the Church, [illegible]

Chap. 16, 23. Matth. 7, 7. Mar. 11, 24. Iames 1, 5.

[l] [illegible] whiles I was [illegible]

[n] He ſhall ſenſibly feele that the grace of God abideth in him.

[o] But the brother of Iames.

[p] Whereby he admoniſheth them not to haue reſpect to the world leſt they ſhould be drawen backe by euill example.

[q] That is, not his alone: for he had nothing ſeparate from his Father.

[r] All comfort and proſperitie.

[s] In that, that Chriſt is become man to be Mediatour betweene God and vs.

[t] Satan exerciſeth his rage and tyrannie by the permiſſion of God.

[u] Satan ſhall aſſaile me with all his force, but he ſhall not finde that in me which he looketh for: for I am that innocent lambe without ſpot.

Matth. 15, 13.

Chap. 13, 10.

4 Abide in mee, and I in you: as the branche can not beare fruite of it ſelfe, except it abide in the vine, no more can ye, [a] except ye abide in me.

5 I am ẏ vine: ye ⌜are⌝ the branches: he that abideth in me, and I in him, the ſame bringeth foorth much fruite: for without me can ye do nothing.

6 If a man abide not in me, he is caſt foorth as a branche, and withereth: and men gather them, and caſt them into the fire, and they burne.

7 If ye abide in me, and my [b] wordes abide in you, aſke [c] what ye will, and it ſhall be done to you.

8 Herein is my Father glorified, that ye beare much fruite, and be made my diſciples.

9 As the Father hath loued mee, ſo haue I loued you: continue in [d] my loue.

10 If ye ſhall keepe my commaundements, ye ſhall abide in my loue, as I haue kept my Fathers cōmandements, and abide in his loue.

11 Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

12 *This is my cōmandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man beſtoweth his life for his friendes.

14 Ye are my friends, if ye do whatſoeuer I commaund you.

15 Henceforth, call I you not ſeruantes: for the ſeruant knoweth not what his maſter doeth: but I haue called you friendes: for [f] all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not choſen me, but I haue choſen you, and ordeined you, *that ye go and bring foorth fruite, and that your fruite remaine, that whatſoeuer ye ſhall aſke of the Father in my Name, he may giue it you.

17 Theſe things commaunde I you, that ye loue one another.

18 If the world hate you, ye knowe that it hated me before you.

19 If ye were of the world, the world would loue his owne: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid vnto you, *The ſeruant is not greater then his maſter. *If they haue perſecuted me, they will perſecute you alſo: if they haue [g] kept my word, they will alſo keepe yours.

21 But all theſe things will they doe vnto you for my Names ſake, becauſe they haue not knowen him that ſent me.

22 If I had not come and ſpoken vnto them, they ſhould not haue had ſinne: but nowe haue they no [h] cloke for their ſinne.

23 He that hateth me, hateth my Father alſo.

24 If I had not done workes among them which none other man did, they had not had ſinne: but nowe haue they both ſeene, and haue hated both me and my Father.

25 But it is [i] that the word might be fulfilled, that is written in their Lawe, *They hated me without a cauſe.

26 But when the Comforter ſhall come, *whome I will ſende vnto you from the Father, [k] euen the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhal witnes alſo, becauſe ye haue bene with me from the beginning.

CHAP. XVI.

1 He putteth them in remembrance of the croſſe, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promiſe of the holy Ghoſt. 16 Of the comming againe of Chriſt 17 Of his aſcenſion. 23 To aſke in the Name of Chriſt. 33 Peace in Chriſt and in the world affliction.

These things haue I ſaide vnto you, that ye ſhould not be [a] offended.

2 They ſhall [‡] excommunicate you: yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice.

3 And theſe things will they do vnto you, becauſe they haue not knowen the Father, nor me.

4 But theſe things haue I tolde you, that when ẏ houre ſhall come, ye might remember, that I tolde you them. And theſe things [b] ſaide I not vnto you from the beginning becauſe I was with you.

5 But now I go my way to him that ſent mee, and none of you aſketh mee, [c] Whither goeſt thou?

6 But becauſe I haue ſaid theſe things vnto you, your hearts are full of ſorow.

7 Yet I tell you the trueth, It is expedient for you that I go away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will ſende him vnto you.

8 And when he is come, he will [d] reproue the world of ſinne, and of righteouſneſſe, and of iudgement.

---

[a] We can bring forth no fruite, except we be engraffed in Chriſt.

[b] We muſt be rooted in Ieſus Chriſt by faith which commeth of the worde of God.

[c] So that ye follow Gods worde which ye comprehende by faith.

[d] Wherewith I loue you.

[e] Perfect and entier.

Chap.13.34. 1.theſ.4.9. 1.iohn 3.11. and 4.21.

[f] So that there is nothing omitted that is neceſſarie for vs, and concerning our ſaluation.

Matth.28.19.

Chap.13.16. marke 10.24. Matth.24.9.

[g] The worde also [illegible], to be diligent to eſpie faultes to reproue them [illegible], and the ſame worde [illegible] to be- cauſe they preache it.

[h] But ſhould haue ſeemed to be innocent, if I had not diſcouered their malice.

[i] In that they reiect Chriſt, it taketh from them all excuſe wherewith they would haue iuſtified them ſelues as if they had bene very holy and without all ſinne.

[k] That is, in the holy Scriptures.

Pſal. 35.19.

Chap. 14.26. luke 24.49.

[a] And ſo ſhrinke from me.

[‡] Or, put out of the Synagogues.

[b] He bare with them becauſe they were but weakelings.

[c] For if you did conſider ye would reioyce.

[d] Or, rebuke. This muſt be vnderſtand of the [illegible] of the [illegible] [illegible] and ſtrength that ſhine in the Church.

9 Of [c] ſinne, becauſe they beleeue not in mee:

10 Of [d] righteouſnes, becauſe I go to my Father, and ye ſhall ſee me no more:

11 Of iudgement, becauſe [e] the prince of this world is iudged.

12 I haue yet many things to ſay vnto you but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he will leade you into all trueth: for he ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall heare, ſhall he ſpeake, and he wil ſhew you the things to come.

14 He ſhall glorifie me: for he ſhall receiue of mine, and ſhall ſhew it vnto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhewe it vnto you.

16 [h] A litle while, and ye ſhall not ſee me: and againe a litle while, and ye ſhall ſee me: for I go to my Father.

17 Then ſaide ſome of his diſciples among themſelues, What is this that he ſaith vnto vs, A litle while,] and ye ſhall not ſee me, & againe, a litle while,] and ye ſhall ſee me, and, For I go to my Father?

18 They ſaid therefore, What is this that he ſaith, A litle while? We knowe not what he ſaith.

19 Nowe Ieſus knewe that they would aſke him, and ſaid vnto them, Do ye enquire among your ſelues, of that I ſaid, A litle while, and ye ſhall not ſee me: and againe, a litle while,] and ye ſhall ſee me?

20 Verely, verely I ſay vnto you, that ye ſhall weepe and lament, and the world ſhall reioyce: and ye ſhall ſorowe, but your ſorow ſhalbe turned to ioy.

21 A woman when ſhe trauaileth, hath ſorowe, becauſe her houre is come: but as ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the worlde.

22 And ye nowe therefore are in ſorowe: but I will ſee you againe, and your heartes ſhall reioyce, and your ioy ſhall no man take from you.

23 And in that day ſhall ye aſke me [m] nothing. *Verely, verely I ſay vnto you, whatſoeuer ye ſhall aſke the Father in my Name, he will giue it you.

24 Hitherto haue ye aſked nothing in my Name: aſke, and ye ſhall receiue, that your ioy may be full.

25 Theſe things haue I ſpoken vnto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhew you plainely of the Father.

26 At that day ſhall ye aſke in my Name, and I ſay not vnto you, that I will [q] pray vnto the Father for you.

27 For ẏ Father himſelfe loueth you, becauſe ye haue loued me, *and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and go to the Father.

29 His diſciples ſaide vnto him, Loe, nowe ſpeakeſt thou plainely, and thou ſpeakeſt no parable.

30 Now knowe we that thou knoweſt all things, and needeſt not that any man ſhould aſke thee. By this we beleeue, that thou art come out from God.

31 Ieſus anſwered them, Do you beleeue now?

32 *Behold, the houre commeth, and is alreadie come, that ye ſhall be ſcattered euery man into his owne, and ſhall leaue me alone: but I am not [r] alone: for the Father is with me.

33 Theſe things haue I ſpoken vnto you, that in me ye might haue peace: in the world ye ſhall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 The prayer of Chriſt vnto his Father, both for himſelfe and his Apoſtles, and alſo for all ſuch as receiue the trueth.

These things ſpake Ieſus, and lift vp his eyes to heauen, and ſaide, Father, the houre is come: glorifie thy Sõne, that thy Sonne alſo may glorifie thee,

2 *As thou haſt giuen him [a] power [ouer all fleſh, that hee ſhoulde giue eternall life to all [b] them that thou haſt giuen him.

3 And this is life eternall, that they knowe thee to be the only very God, and whome thou haſt ſent, Ieſus Chriſt.

4 I haue [d] glorified thee on the earth: I haue finiſhed the worke which thou gaueſt me to do.

5 And now glorifie me, thou Father, with thine owne ſelfe, with the glorie which I had with thee before the world was.

6 I haue declared thy name vnto the men which thou gaueſt me out of the world:

c His enemies which contemned [illegible] and put him to [illegible] ſhalbe [illegible] by their owne con[illegible] for that [illegible] did not beleeue in him, And [illegible] and [illegible] that without Ieſus Chriſt there is no- thing but ſinne.

d Wherefore the [illegible] ked [illegible] that he was [illegible] and beloued of his Father and not condemned by him as a blaſphemer or tranſgreſſor.

e When they ſhal knowe that I, whom they called the carpenters ſonne, and iudged to come downe from the croſſe [illegible] Sonne of God [illegible] the power [illegible] and [illegible] Gods.

f Theſe things are [illegible] in the doctrine of the Apoſtles which onely is ſufficient.

g As touching the ſpirituall kingdome of God, ſo the Apoſtles knew not [illegible] after the reſurrection.

k [illegible] I ſhall not [illegible] for I [illegible] be your [illegible] Ghoſt, who ſhal in name [illegible] you for [illegible]

l [illegible] from death [illegible] glo[illegible] [illegible] ſo will [illegible] [illegible] Ghoſt [illegible] pouer [illegible] of the holy Ghoſt.

q Chriſt denieth not that he is the Mediatour, but ſheweth that they ſhall obteine their requeſts without difficultie or any paine. Chap.17.8.

Math.16.31. marke 14.27.

r Although men forſake Chriſt, yet is he no whit diminiſhed, for he and his Father are one.

s We haue reſt and comfort when we are truly graffed in Chriſt.

Matth.28.18.

a Chriſt hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

[illegible] be [illegible] vpon me [illegible] receiue and the grace of the holy Ghoſt.

[illegible] knowledge, and ſhall no more doubt as you were [illegible]

[illegible] Iames 1,5.

p In reſpect of [illegible] that you ſhal obtaine, if you aſke in faith.

world: ᵉ thine they were, and thou gauest them me, and they haue kept thy word.

e Our election standeth in the good pleasure of God which is the onely fundation, and cause of our saluation and is declared to vs in Christ, through whom we are iustified by faith, and sanctified Rom. 8,29,30. Ephes.1,4,5.

7 Nowe they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, * & haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

Chap.16,27.

9 I pray for them: I pray not for ᶠ the world, but for them which thou hast giuen me: for they are thine.

f That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen me, that they may be ᵍ one, as we are.

g That they may be ioyned in vnitie of faith and spirite.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the ʰ childe of perdition, that the * Scripture might be fulfilled.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end, Act.1,16,18. & 4,27,28.

Psal.109.7.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioye fulfilled in themselues.

14 I haue giuen them thy worde, and the world hath hated them, because they are ⁱ not of the world, as I am not of the world.

i But are separated by the Spirite of regeneration.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.

16 They are not of the worlde, as I am not of the world.

17 ‖ ᵏ Sanctifie them with thy trueth: thy word is trueth.

‖Or, consecrate them to thy selfe.

k Renue them with thine heauenly grace, that they onely may seke thy will.

18 As thou diddest send me into ỹ world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be ˡ sanctified through the trueth.

l Which thing declareth that Christes holines is ours.

20 I pray not for these alone, but for them also which shall beleeue in mee, through their worde,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen, that they may be also one in vs, that the ᵐ worlde may beleeue that thou hast sent me.

m That the worlde may by experience be conuicted to confesse my glorie.

22 And the glory that thou gauest me, I ⁿ haue giuen them, that they may be one, as we are one,

n I haue shewed them the example and paterne of perfite felicitie.

23 I in them, & thou in me, that they may be made perfite in one, and that the worlde may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be ᵒ with me euen where I am, that they may behold my glorye, which thou hast giuen me: for thou louedst me before the fundation of the world.

Chap.12,26.

o That they may profite, and growe vp in true faith, that in the end they may enioy the eternall glorie with me.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in ᵖ them.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

1 Christ is betrayed. 6 The wordes of his mouth smite the officers to the grounde. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

WHen Iesus had spoken these things, hee went forth with his disciples ouer the brooke ᵃ Cedron, where was a garden, into the which he entred, and his disciples.

a Which was a depe valley through the which a streame ranne after a great raine.

2 And Iudas which betrayed him, knewe also ỹ place: for Iesus oft times resorted thither with his disciples.

2 King.15,23.
Mat.26,36.
Mar.14,32.
Luke 22,39.
Mat.26,47.
Mar.14,43.
Luke 22,47.

3 * Iudas then after he had receiued a ᵇ band of men and officers of the hie Priestes, & of the Pharisees, came thither with lanterns, & torches and weapons.

b The which he had obteined of the gouernour of the Temple.

4 Then Iesus knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus saide vnto them, I am hee. Now Iudas also which betrayed him, stoode with them.

6 Assoone then as hee had saide vnto them, I am he, they went backewards, and fell to the ground.

7 Then he asked them againe, whom seeke ye? And they sayde, Iesus of Nazaret.

8 Iesus answered, I sayd vnto you, that I am he: therefore if ye seeke mee, let these go their way,

9 This was, that the worde might be fulfilled which he spake, * ᶜ Of them which thou gauest me, haue I lost none.

Chap.17,12.

c He speaketh [illegible] bodie [illegible] also [illegible] their soules

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now

the ſeruants name was Malchus.

11 Then ſayd Ieſus vnto Peter, Put vp thy ſworde into the ſheath: ſhall I not drinke of the cuppe which [my] Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Ieſus, and bound him,

13 And led him away to *[d]Annas firſt (for he was father in law to Caiaphas, which was the hie Prieſt [e]that ſame yeere)

Luke 3.2.

d Who ſent Chriſt vnto Caiaphas the hie Prieſt bound,

e Although this office was for terme of life by Gods ordinance, yet the ambition and diſſenſion of the Iewes cauſed the Romanes from time to time to change it eyther for bribes or fauour.

14 *And Caiaphas was he, that gaue counſell to the Iewes, that it was expedient that one man ſhoulde die for the people.

Chap.11.50.

15 ¶ *Nowe Simon Peter folowed Ieſus and another diſciple, and that diſciple was knowen of the hie Prieſt: therefore hee went in with Ieſus into the hall of the hie Prieſt.

Mat.26.58. mar.14.54. luke 22.54

16 But Peter ſtood at the doore without. Then went out the other diſciple, which was knowen vnto the hie Prieſt, and ſpake to her that kept the doore, and brought in Peter.

17 Then ſaid the maide that kept the doore, vnto Peter, Art not thou alſo one of this mans diſciples? Hee ſayde, I am not.

18 And the ſeruants & officers ſtoode there, which had made a fire of coles: for it was colde, and they warmed themſelues. And Peter alſo ſtoode among them, and warmed himſelfe.

19 ¶ The hie Prieſt then aſked Ieſus of his diſciples, and of his doctrine.

20 Ieſus anſwered him, I ſpake [f]openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes reſort continually, and in ſecret haue I ſaid nothing.

f That is, frankly, and plainely.

21 Why aſkeſt thou me? aſke them which hearde me what I ſaide vnto them: behold, they know what I ſaid.

22 When he had ſpoken theſe things, one of the officers which ſtood by, ſmote Ieſus with his rod, ſaying, Anſwereſt thou the hie Prieſt ſo?

23 Ieſus anſwered him, If I haue euill ſpoken, beare witnes of the euill: but if I haue well ſpoken, why ſmiteſt thou me?

Mat.26.57. mark 14.53 luke 22.54.

24 ¶ *Nowe Annas had [g]ſent him bound vnto Caiaphas the hie Prieſt)

g After that Caiaphas had firſt ſent him to him.

25 *And Simon Peter ſtoode and warmed himſelfe, and they ſaide vnto him, Art not thou alſo of his diſciples? He denied it, and ſaid, I am not.

Mat.26.69. mar.14.66. luke 22.55,56,57.

26 One of yͤ ſeruants of the hie Prieſt, his couſin whoſe eare Peter ſmote off, ſaide, Did not I ſee thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 ¶ *Then led they Ieſus frõ Caiaphas into the common hall. Nowe it was morning, & they themſelues went not into yͤ common hall, leſt they ſhould be *defiled, but that they might eate the Paſſeouer.

Mat.27.2. mar.15.1. luke 23.1.

Actes 10.28. and 11.3.

29 Pilate then went out vnto them, and ſayde, What accuſation bring ye againſt this man?

30 They anſwered and ſaid vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then ſaid Pilate vnto them, Take [h]ye him, and iudge him after your owne Law. Then the Iewes ſaid vnto him, It is not [i]lawfull for vs to put any man to death.

h He ſpake this diſdainefully becauſe they were ſo bent againſt all right and equitie.

i As if they ſhoulde ſay, Thou wilt not ſuffer vs to doe it: for he knew that it was not permitted to them by the Romanes to puniſh with death.

32 It was *that the worde of Ieſus *might be fulfilled which he ſpake, ſignifying what death he ſhould die.

Mat.20.19.

33 *So Pilate entred into the common hall againe, and called Ieſus, and ſaide vnto him, Art thou the King of the Iewes?

Mat.27.11. mar.15.2. luke 23.3.

34 Ieſus anſwered him, Saiſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am I a Iewe? Thine owne nation, and the hie Prieſts haue deliuered thee vnto me. What haſt thou done?

36 Ieſus anſwered, My kingdome is not of this [k]world: if my kingdome were of this world, my ſeruants would ſurely fight, that I ſhoulde not be deliuered to the Iewes: But nowe is my kingdome not from hence.

k It ſtandeth not in ſtrength of men nor in worldly defence.

37 Pilate then ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King: for this cauſe am I borne and for this cauſe came I into the world, that I ſhould beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate ſayde vnto him, [l]What is trueth? And when he had ſayd that, he went out againe vnto the Iewes, and ſayd vnto them, I finde in him no cauſe at all.

l This was a mocking and diſdainefull queſtion.

Mat.27.15. mar.15.6. luke 23.17.

39 *But you haue a [m]cuſtome, that I ſhould deliuer you one looſe at the Paſſeouer: will ye then that I looſe vnto you the King of the Iewes?

n This was one of their blind abuſes: for the Law of God gaue no libertie to quit a wicked treſpaſſer.

40 *Then

Actes 3. 14.

40 * Then cryed they all againe, ſaying, Not him, but Barabbas: now this Barabbas was a muetherer.

CHAP. XIX.

1 When Pilate coulde not aſſwage the rage of the Jewes agaynſt Chriſt, he delivereth him vp with [illegible] to be hanged betweene two theeues. 23 They caſt lottes for his garmentes. 26 He commendeth his mother vnto John, 28 Calleth for drinke, 33 Dyeth, and his ſyde is pearced, and taken downe from the croſſe. 38 He is buried.

Mat. 27. 27. Mar. 15. 16. 17.

When * Pilate tooke Jeſus and ᵃ ſcourged him.

a He thought to haue pacified the furie of the Jewes by ſome indifferent correction.

2 And the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And ſayd, Haile, King of ÿ Jewes. And they ſmote him with their rods.

4 Then Pilate went foorth againe, and ſaide vnto them, Beholde, J bring him foorth to you, that ye may knowe, that J finde no fault in him at all.

5 Then came Jeſus forth wearing a crowne of thornes, and a purple garment. And Pilate ſaide vnto them, ᵇ Beholde the man.

b He ſpake in mockerie, becauſe Chriſt called himſelfe King.

6 Then when the hie Prieſts and officers ſawe him, they cryed ſaying, Crucifie, crucifie him. Pilate ſaide vnto them, Take ye him and crucifie [him:] for J finde no faulte in him.

7 The Jewes anſwered him, we haue a lawe, and by our lawe he ought to dye, becauſe hee made him ſelfe the ᶜ Sonne of God.

c Chriſt was in deede the Sonne of God, and therefore might iuſtly call himſelfe ſo without breache of the Lawe: wherfore their accuſation was falſly applied.

8 ¶ When Pilate then heard ÿ worde, he was the more afrayde,

9 And went againe into the common hall and ſayde vnto Jeſus, Whence art thou? But Jeſus gaue him none anſwere.

10 Then ſaid Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that J haue power to crucifie thee, and haue power to looſe thee?

11 Jeſus anſwered, Thou couldeſt haue no ᵈ power at all againſt me, except it were giuen thee from aboue. therefore he that deliuered me vnto thee, hath the greater ſinne.

d Hereby he ſheweth him, that he ought not to abuſe his office and authoritie.

12 From thenceforth Pilate ſought to looſe him, but the Jewes cryed, ſaying, Jf thou deliuer him, thou art not Ceſars friende: for whoſoeuer maketh him ſelf a King, ſpeaketh againſt Ceſar.

13 ¶ When Pilate heard that worde, he brought Jeſus forth, and ſate downe in the iudgement ſeate in a place called the ᵉ Pauement, and in Hebrewe, Gabbatha.

e A place ſomewhat high and raiſed vp.

14 And it was the Preparation of the Paſſeouer, and about the ſixt houre: and he ſayde vnto the Jewes, Beholde your King.

Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate ſaid vnto them, Shal J crucifie your King? The hie Prieſts anſwered, We haue no King but Ceſar.

16 Then deliuered he him vnto them, to be crucified. * And they tooke Jeſus, and led him away.

Mat. 27. 31. Mar. 15. 21. Luke 23. 26.

17 And he bare his croſſe, and came into a place named of dead mens] Skulles, which is called in Hebrewe, ᶠ Golgotha:

f Which was the place of execution.

18 Where they crucified him, and two other with him on either ſide one, and Jeſus in the middes.

19 ¶ And Pilate wrote alſo a title, and put it on the croſſe, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Jewes: for the place where Jeſus was crucified, was neere to the citie: and it was written in ʰ Hebrewe, Greeke, and Latin.

h Becauſe all nations might vnderſtand it.

21 Then ſaide the hie Prieſtes of the Jewes to Pilate, Write not, The King of the Jewes, but that he ſayde, J am King of the Jewes.

22 Pilate anſwered, What J haue written, J haue written.

23 ¶ Then the * ſouldiers, when they had crucified Jeſus, tooke his garmẽts, and made foure partes, to euery ſouldier a part, and his coate: and the coate was without ſeame, wouen from the toppe throughout.

Mat. 27. 35. Mar. 15. 24. Luke 23. 34.

24 Therfore they ſaid one to another, Let vs not deuide it, but caſt lottes for it whoſe it ſhall be. This was that the Scripture might be fulfilled, which ſaith, * They parted my garments among them, and on my coate did caſt lottes. So the ſouldiers did theſe things in deede.

That which [illegible]

25 ¶ Then ſtoode by the croſſe of Jeſus his mother, and his mothers ſiſter, Marie the wife of Cleopas, & Marie Magdalene.

26 And when Jeſus ſaw his mother, and the diſciple ſtanding by, whom hee loued, he ſaid vnto his mother, Woman, beholde thy ſonne.

27 Then ſayde he to the diſciple, Behold thy mother: and from that houre, the diſciple tooke her home vnto him.

28 ¶

28 ¶ After, when Jeſus knewe that all things were perfourmed, that the *Scripture might be fulfilled, he ſaide, I thirſt.

Pſal. 69.22

29 And there was ſet a veſſell full of vineger: and they filled a ſponge with vineger, and [k] put it about [l] an hyſſope ſtalke, and put it to his mouth.

k Or faſtened it vpon [illegible]

30 Now when Jeſus had receiued of the vineger, he ſaid, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 The Jewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath day: for that Sabbath was an hie day) beſought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the ſouldiers and brake the legges of the firſt, and of the other, which was crucified with Jeſus.

33 But when they came to Jeſus, and ſawe that hee was dead already, they brake not his legges.

34 But one of the ſouldiers with a ſpeare pearced his ſide, and forthwith came there out blood and water.

35 And he that ſawe it, bare record, and his record is true: and he knoweth that he ſayth true, that ye might beleeue it.

[illegible] the Sabbath day.

36 For theſe things were done, that the *Scripture ſhould be fulfilled, Not a bone of him ſhalbe broken.

37 And againe another Scripture ſayth, *They ſhall ſee him whom they haue thruſt through.

38 *And after theſe things, Joſeph of Arimathea (who was a diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pilate that hee might take downe the bodie of Jeſus. And Pilate gaue him licence. Hee came then and tooke Jeſus bodie.

p That is to ſay, before [illegible]

39 And there came *alſo Nicodemus (which firſt came to Jeſus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Jeſus, and wrapped it in linnen clothes with the odours, as the maner of the Jewes is to burie.

41 And in that place where Jeſus was crucified, was a garden, and in the garden a newe ſepulchre, wherein was neuer man yet layed.

42 There then layed they Jeſus, becauſe of the Jewes Preparation [day], for the ſepulchre was neere.

CHAP. XX.

1 Marie Magdalene commeth to the ſepulchre. 3 So doe Peter and John. 12 The two Angels appeare 17 Chriſt appeareth to Marie Magdalene, 19 And to all his diſciples. 25 The incredulitie of Thomas. 28 His confeſſion.

NOwe *the firſt [day] of the weeke came Marie Magdalene, earely when it was yet darke vnto the ſepulchre, and ſawe the ſtone taken away from the tombe.

Mat. 28.1. Luke 24.1.

1 She departed from home before day, and came thither about the ſunne riſing. Mark. 16.2.

2 Then ſhee ranne, and came to Simon Peter, and to the other diſciple whom Jeſus loued, and ſaid vnto them, They haue taken away the Lord out of the ſepulchre, and we knowe not where they haue layd him.

3 Peter therefore went forth, and the other diſciple, and they came vnto the ſepulchre.

4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And hee ſtouped downe, and ſawe the linen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the ſepulchre, and ſawe the linen clothes lye,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe.

Or, napkin.

8 Then went in alſo the [b] other diſciple, which came firſt to the ſepulchre, and he ſawe it, and [c] beleeued:

b That is, John which wrote this Goſpel.

c He beleeued that Chriſtes body was taken away, according as Marie reported.

9 For as yet they knewe not the Scripture, That he muſt riſe againe from the dead.

10 And the diſciples went away againe vnto their owne home.

Or, to their companie.

11 ¶ *But Marie ſtood without at the ſepulchre weeping: and as ſhe wept, ſhe bowed her ſelfe into the ſepulchre,

Mat. 28.1. mark 16.5.

12 And ſawe two Angels in white, ſitting, the one at the head, and the other at the feete, where the body of Jeſus had laine.

13 And they ſaide vnto her, Woman, why weepeſt thou? Shee ſaide vnto them, They haue take away my Lord, and I know not where they haue layd him.

14 When ſhe had thus ſayde, ſhe turned her ſelfe backe, and ſaw Jeſus ſtanding, and knewe not that it was Jeſus.

15 Jeſus ſayth vnto her, Woman, why weepeſt thou? whom ſeekeſt thou? Shee ſuppoſing that hee had bene the gardiner,

gardiner ſaid vnto him, Sir, if thou haſt borne him hence, tel me where thou haſt layde him, and I will take him away.

16 Ieſus ſaith vnto her, Marie. She turned her ſelfe, and ſaid vnto him, Rabboni, which is to ſay, Maſter.

17 Ieſus ſaith vnto her, Touch me not: for I am not yet [d]aſcended to my Father but go to my [e]brethren, and ſay vnto them, I aſcend vnto my Father, and to your Father, and to my God, and your [f]God.

d Becauſe ſhe was too much addicted to the corporall preſence of Chriſt, it teacheth her to lift vp her minde by faith into heauen, where our Sauiour after his aſcenſion remaineth, and where we ſhall finde him at the right hand of the Father.

e That is the diſciples, for he was the firſt borne among many brethren. Pſal. 22. 22. Rom. 8. 29. Coloſ. 1. 18.

f He is our Father and our God, becauſe Ieſus Chriſt is our brother.

18 Marie Magdalene came and tolde the diſciples that ſhe had ſeene ẏ Lorde, and that he had ſpoken theſe things vnto her.

19 ¶ *The ſame day then at night, which was the firſt day of the weeke, and when the [g]doores were ſhut where the diſciples were aſſembled for feare of the Iewes, came Ieſus and ſtoode in the middes, and ſayd to them, [h]Peace [be] vnto you.

Mark 16. 14. Luk. 24. 36. 1. Cor. 15. 5.

g So that no man opened him the doores, but by his diuine power he cauſed them to open of their owne accorde, as of Peter we read Act. 12. 10.

h Uſually ſpoken after the maner of greeting of the Iewes.

20 And when he had ſo ſayd, he ſhewed vnto them his hands, and his ſide. Then were the diſciples glad, when they had ſeene the Lord.

21 Then ſayd Ieſus to them againe, Peace be vnto you: as my Father ſent me, ſo ſend I you.

22 And when he had ſayd that, he [i]breathed on them, and ſayd vnto them, Receiue the holy Ghoſt.

i To giue the greater power and vertue to execute that weightie charge that he would commit vnto them.

23 *Whoſoeuers ſinnes ye remit, they are remitted vnto them: and whoſoeuers ſinnes ye reteine, they are reteined.

Math. 18. 18.

24 ¶ But Thomas one of ẏ twelue, called Didymus, was not with them when Ieſus came.

25 The other diſciples therefore ſayd vnto him, We haue ſeene the Lord: but he ſayd vnto them, Except I ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his ſide, I will not beleeue it.

26 ¶ And eight dayes after againe his diſciples were within and Thomas with them. [Then] came Ieſus, when the doores were ſhut, and ſtoode in the middes, and ſayd, Peace be vnto you.

27 After ſayd he to Thomas, Put thy finger here, and ſee mine hands, and put forth thine hand, and put it into my ſide, and be not faithles, but faithfull.

28 Then Thomas anſwered, and ſayd vnto him, Thou art my Lorde, and my God.

||Or, [illegible]

29 Ieſus ſayd vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they that haue [x]not ſeene, and haue beleeued.

x Which depende vpon the [illegible] of Gods word & grounde not themſelues by [illegible] ſenſe and reaſon.

30 ¶ *And many other ſignes alſo did Ieſus in the preſence of his diſciples, which are not written in this booke.

Chap. 21. 25.

31 But theſe things are written, that ye might beleeue, that Ieſus is ẏ Chriſt the Sonne of God, and that in beleeuing ye might haue life through his Name.

CHAP. XXI.

1 Chriſt appeareth to his diſciples againe. 15 He commaundeth Peter earneſtly to feede his ſheepe. 18 He forewarneth him of his death. 25 Of Chriſtes manifolde miracles.

After theſe thinges, Ieſus ſhewed himſelfe againe to his diſciples at the ||ſea of Tiberias: and thus ſhewed he [himſelfe.]

||Or, like of [illegible]

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the ſonnes of Zebedeus, and two other of his diſciples.

3 Simon Peter ſayd vnto them, I go a fiſhing. They ſayde vnto him, We alſo wil go with thee. They went their way, and entred into a ſhippe ſtraight way, and that night caught they nothing.

4 But when the morning was nowe come, Ieſus ſtoode on the ſhore: neuertheleſſe the diſciples knewe not that it was Ieſus.

5 Ieſus then ſayd vnto them, ||Sirs, haue ye any meate? they anſwered him, No.

||Or Children.

6 Then he ſayd vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall finde. So they [a]caſt out, and they were not able at all to drawe it, for the multitude of fiſhes.

a Albeit they knewe him not, yet [illegible], becauſe they had all night taken paynes in vaine.

7 Therefore ſayd the diſciple whom Ieſus loued, vnto Peter It is ẏ Lorde. When Simon Peter heard that it was the Lorde, he girded his [b]coate to him (for he was naked) and caſt himſelfe into the ſea.

b It was ſome linnen garment, which fiſhers vſed to weare, [illegible] fiſhing.

8 But the other diſciples came by ſhip (for they were not farre from land, but about two hundreth cubites,) & they drewe the net with fiſhes.

9 Aſſoone then as they were come to land, they ſawe hot coales, and fiſh layde thereon, and bread.

10 Ieſus ſayd vnto them, Bring of the fiſhes, which ye haue nowe caught.

11 Simon Peter ſtepped foorth and

drewe the net to land, full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſaid vnto them, Come, [and] dyne. And none of the diſciples durſt aske him, Who art thou, ſeeing they knewe that he was the Lord.

13 Ieſus then came, and tooke bread, and gaue them, and fiſh likewiſe.

14 This is nowe the third time that Ieſus ſhewed himſelfe to his diſciples, after that he was riſen againe from the dead.

15 ¶ So when they had dyned, Ieſus ſaid to Simon Peter, Simō ſonne of Iona, [c] loueſt thou me more then theſe? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayd vnto him, Feede my lambes.

16 He ſayd to him againe the ſecond time, Simon the ſonne of Iona, loueſt thou me? He ſayd vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayd vnto him, Feede my ſheepe.

17 He ſayd vnto him the [d] third time, Simon the ſonne of Iona, loueſt thou me? Peter was ſory becauſe he ſayd to him the third time, Loueſt thou me: and ſayd vnto him, Lorde, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſayd vnto him, Feede my ſheepe.

18 Verely, verely I ſay vnto thee, when thou waſt yong, thou girdedſt thy ſelfe, and walkedſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch forth thine hands and another ſhall [e] girde thee, and leade thee whither thou wouldeſt not.

19 And this ſpake he, ſignifying by what death he ſhould glorifie God. And when he had ſayd this, he ſayd to him, Followe me.

20 Then Peter turned about, and ſawe the diſciple whome Ieſus loued, following, which had alſo * leaned on his breaſt at ſupper, and had ſayd, Lord, which is he that betrayeth thee?

21 When Peter therefore ſawe him, he ſayd to Ieſus, Lord, what ſhall this man doe?

22 Ieſus ſayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this diſciple ſhould not dye. Yet Ieſus ſayde not to him, He ſhall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that diſciple, which teſtifieth of theſe things, and wrote theſe things, and we knowe that his teſtimonie is true.

25 * Nowe there are alſo many other things which Ieſus did, the which if they ſhould be written euery one, [f] I ſuppoſe the world could not conteine the bookes that ſhould be written, Amen.

[c] The miniſter cannot wel teach his congregation, except he loue Chriſt effectually, which loue is not in them that feede not the flocke.

[d] Becauſe Peter ſhould be eſtabliſhed in his office of an Apoſtle, Chriſt cauſeth him by theſe three times confeſſing to wipe away the ſhame of his three times denying.

[e] In ſteade of a girdle, thou ſhalt be tyed with bandes & cordes: & whereas now thou goeſt at libertie, then thou ſhalt be drawen to puniſhment, where thy fleſh ſhall after a ſort reſiſt.

Chap.13.23.

Chap.20.30.

[f] But God would not charge vs with ſo great an heape: ſeeing therefore that we haue ſo much as is neceſſarie, we ought to content our ſelues and praiſe his mercie.

The Actes of the holie Apoſtles,

written by Luke the Euangeliſt.

THE ARGVMENT.

Chriſt, after his aſcenſion, perfourmed his promes to his Apoſtles, and ſent them the holy Ghoſt, declaring thereby, that he was not onely mindefull of his Church, but would be the head and mainteiner thereof for euer. Wherein alſo his diuine power appeareth, who notwithſtanding that Satan and the worlde reſiſted neuer ſo much againſt this noble worke, yet by a fewe ſimple men of no reputation, repleniſhed all the worlde with the ſounde of his Goſpel. And here, in the beginning of the Church, and in the increaſe thereof, we may plainely perceiue the practiſe and malice which Satan continually vſeth to ſuppreſſe, and ouerthrowe the Goſpel: he raiſeth vp conſpiracies, tumultes, commotions, perſecutions, ſlanders and all kinde of crueltie. Againe we ſhal here beholde the prouidence of God, who ouerthroweth his enemies enterpriſes, deliuereth his Church from the rage of tyrants, ſtrengtheneth, and encourageth his moſt valiantly and conſtantly to followe their captaine Chriſt, leauing as it were by this hiſtorie a perpetuall memorie to the Church, that the croſſe is ſo ioyned with the Goſpel, that they are fellowes inſeparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, perſecutions, impriſonnings and tentations of his, to a good iſſue, giuing them as it were, in ſorow, ioy: in bondes, freedome: in priſon, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteineth many excellent ſermons of the Apoſtles and diſciples, as touching the death, reſurrection, and aſcenſion of Chriſt. The mercie of God. Of the grace, and remiſſion of ſinne through Ieſus Chriſt. Of the bleſſed immortalitie. An exhortation to the miniſters of Chriſtes flocke. Of repentance, and feare of God, and other principall pointes of our fayth, ſo that this onely hiſtorie in a maner may be ſufficient to inſtruct a man in all true doctrine and religion.

CHAP.

drewe the net to land, full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſaid vnto them, Come, [and] dyne. And none of the diſciples durſt aſke him, Who art thou, ſeeing they knewe that he was the Lord.

13 Ieſus then came, and tooke bread, and gaue them, and fiſh likewiſe.

14 This is nowe the third time that Ieſus ſhewed himſelfe to his diſciples, after that he was riſen againe from the dead.

15 ¶ So when they had dyned, Ieſus ſaid to Simon Peter, Simō ſonne of Iona, [c] loueſt thou me more then theſe? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayd vnto him, Feede my lambes.

16 He ſayd to him againe the ſecond time, Simon the ſonne of Iona, loueſt thou me? He ſayd vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayd vnto him, Feede my ſheepe.

17 He ſayd vnto him the [d] third time, Simon the ſonne of Iona, loueſt thou me? Peter was ſory becauſe he ſayd to him the third time, Loueſt thou me: and ſayd vnto him, Lorde, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſayd vnto him, Feede my ſheepe.

18 Verely, verely I ſay vnto thee, when thou waſt yong, thou girdedſt thy ſelfe, and walkedſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch forth thine hands and another ſhall [e] girde thee, and leade thee whither thou wouldeſt not.

19 And this ſpake he, ſignifying by what death he ſhould glorifie God. And when he had ſayd this, he ſayd to him, Followe me.

20 Then Peter turned about, and ſawe the diſciple whome Ieſus loued, following, which had alſo * leaned on his breaſt at ſupper, and had ſayd, Lord, which is he that betrayeth thee?

21 When Peter therefore ſawe him, he ſayd to Ieſus, Lord, what ſhall this man doe?

22 Ieſus ſayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this diſciple ſhould not dye. Yet Ieſus ſayde not to him, He ſhall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that diſciple, which teſtifieth of theſe things, and wrote theſe things, and we knowe that his teſtimonie is true.

25 * Nowe there are alſo many other things which Ieſus did, the which if they ſhould be written euery one, [f] I ſuppoſe the world could not conteine the bookes that ſhould be written, Amen.

[c] The miniſter cannot wel teach his congregation, except he loue Chriſt effectually, which loue is not in them that feede not the flocke.

[d] Becauſe Peter ſhould be eſtabliſhed in his office of an Apoſtle, Chriſt cauſeth him by theſe three times confeſſing to wipe away the ſhame of his three times denying.

[e] In ſteade of a girdle, thou ſhalt be tyed with bandes & ropes: & whereas nowe thou goeſt at libertie, then thou ſhalt be drawen to puniſhment whether thy fleſh ſhall after a ſort reſiſt.

* Chap. 13. 23.

* Chap. 20. 30.

[f] But God would not charge vs with ſo great an heape: ſeeing therefore that we haue ſo much as is neceſſarie, we ought to content our ſelues and praiſe his mercie.

The Actes of the holie Apoſtles,

written by Luke the Euangeliſt.

THE ARGVMENT.

CHriſt, after his aſcenſion, perfourmed his promes to his Apoſtles, and ſent them the holy Ghoſt, declaring thereby, that he was not onely mindefull of his Church, but would be the head and mainteiner thereof for euer. Wherein alſo his glorious power appeareth, who notwithſtanding that Satan and the world reſiſted neuer ſo much againſt this noble worke, yet by a fewe ſimple men of no reputation, repleniſhed all the worlde with the ſound of his Goſpel. And here, in the beginning of the Church, and in the increaſe thereof, we may plainely perceiue the practiſe and malice which Satan continually vſeth to ſuppreſſe, and ouerthrowe the Goſpel: he raiſeth conſpiracies, tumultes, commotions, perſecutions, ſlanders and all kinde of crueltie. Againe we ſhal here beholde the prouidence of God who ouerthroweth his enemies enterpriſes, deliuereth his Church from the rage of tyrants, ſtrengtheneth, and encourageth his moſt valiantly and conſtantly to followe their capitaine Chriſt, leauing as it were by this hiſtorie a perpetuall memorie to the Church, that the croſſe is ſo ioyned with the Goſpel, that they are fellowes inſeparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, perſecutions, impriſonments and tentations of his, to a good iſſue, giuing them as it were, in ſorow, ioy: in bondes, freedome: in priſon, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteineth many excellent ſermons of the Apoſtles and diſciples, as touching the death, reſurrection, and aſcenſion of Chriſt. The mercie of God. Of the grace, and remiſſion of ſinne through Ieſus Chriſt. Of the bleſſed immortalitie. An exhortation to the miniſters of Chriſtes flocke. Of repentance, and feare of God, and other principall pointes of our fayth: ſo that this onely hiſtorie in a maner may be ſufficient to inſtruct a man in all true doctrine and religion.

CHAP.

CHAP. I.

7 The wordes of Chriſt and his Angels to the Apoſtles. 9 His aſcenſion. 14 Wherein the apoſtles are occupied til the holy Ghoſt be ſent. 26 And of the election of Matthias.

I haue made the former treatiſe, O Theophilus, of all that Ieſus began to [a] doe, and teach,

2 Untill the day, that he was taken vp, after that he through the holy Ghoſt, had giuen [b] commandements vnto the Apoſtles, whom he had choſen:

3 To whom alſo he preſented himſelf aliue after that he had ſuffred, by many infallible tokens, being ſeene of them by the ſpace of fourty dayes, and ſpeaking of thoſe thinges which appertaine to the [d] kingdome of God.

4 And when he had [e] gathered them] together, he cõmanded them, that they ſhould not departe from Ieruſalem, but to waite for the promes of the Father, *which ſayde he, ye haue heard of me.

5 *For Iohn in deede baptized with water, but ye ſhalbe baptized with the [f] holy Ghoſt within theſe fewe dayes.

6 When they therefore were come together, they aſked of him ſaying, Lord, wilt thou [g] at this time reſtore the kingdome to Iſrael?

7 And he ſayd vnto them, It is not for you to knowe the [h] times, or the ſeaſons, which the Father hath put in his owne power,

8 But ye ſhall receiue power of the holy Ghoſt, when he ſhall come on you: and ye ſhall be [i] witneſſes vnto me, both in Ieruſalem, and in all Iudea, and in Samaria, and vnto the [k] vttermoſt part of the earth.

9 *And when he had ſpoken theſe things, while they beheld, he was [l] taken vp: for a cloude tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as he went, beholde, [m] two men ſtood by them in white apparell,

11 Which alſo ſayd, Ye men of Galile, why ſtand ye [n] gaſing into heauen? This Ieſus which is taken vp from you into heauen, ſhall [o] ſo come, as ye haue ſeene him go into heauen.

12 ¶ Then returned they vnto Ieruſalem from the mount that is called [the mount] of Oliues, which is neere to Ieruſalem, conteining a [p] Sabbath [dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, & Iohn, and Andrewe, Philippe, and Thomas, Bartholmewe, and Matthewe, Iames [the ſonne] of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 Theſe all continued with one [q] accorde in [r] prayer and ſupplication with the [s] women, and Marie the mother of Ieſus, and with his brethren.

15 ¶ And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, & ſayd, (nowe the nomber of names that were in one place, were about an hundreth and twentie)

16 Ye men [and] brethren, this [t] Scripture muſt needes haue bene fulfilled, which the *holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was *guide to them that tooke Ieſus.

17 For he was nombred with vs, and had obteined [u] felowſhip in this miniſtration.

18 He therefore hath purchaſed a field with the [x] reward of iniquitie: and when he *had throwen downe himſelfe headlong, he braſt aſunder in the middes, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Ieruſalem, in ſo much, that that fielde is called in their owne language, Aceldama, that is, The fielde of blood.

20 For it is written in the booke of Pſalmes, *Let his habitation be voyde, and let no man dwell therein: *alſo, Let another take his [y] charge.

21 Wherefore, of theſe men which haue companied with vs, all the time that the Lord Ieſus was [z] conuerſant among vs,

22 Beginning from the Baptiſme of Iohn, vnto the day that he was taken vp from vs, muſt one of them be made a witnes with vs of his [a] reſurrection.

23 And they preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhewe whether of theſe two [b] thou haſt choſen,

25 That he may take the roome of this miniſtration and Apoſtleſhip from which Iudas hath gone aſtray, to go to his owne place.

a Whereby is ment Chriſtes doctrine, & his miracles declared for the confirmation of the ſame.

b To preache the Goſpel.

c Who as they were called by God, ſo had they their conſciences aſſured by his holy Spirit.

d Whereby God reigneth in vs.

e Becauſe they ſhould be all witneſſes of his aſcention.

Luke 24.49. Iohn 14.26 & 15.26.& 16.7.

Matth. 3.11. mar. 1.8. luke 3.16. [illegible] 1.26. chap. 2.4. & 11.16 & 19.4.

f That is, with thoſe ſpirituall graces which Ieſus onely giueth by his Spirit.

g This declareth mans impatience who can not abide quietly till Gods appointed time come, but would haue all things accompliſhed according to their affections. Reade Zech. 6.14.

h For this paſſeth our capacitie & God reſerueth it to himſelfe.

i To wander the face of the whole world, which ſignifieth that they muſt enter in to heauen by affliction and therefore muſt fight before they get the victorie.

k Hereby they might learne that the Meſſias was not onely for the Iewes but alſo for the Gentiles.

Luke 24.51.

l Whereby they knewe certainly whither he went.

m Which were Angels in mens forme.

n And ſeeking him with carnall eyes.

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to the Iewes tradition, albeit it was not ſo appointed by the Scriptures.

q A liuely patterne to learne how to diſpoſe our ſelues to receiue the giftes of the holy Ghoſt.

r Partly to obteine the holy Ghoſt, and partly to be deliuered from the preſent dangers.

[illegible]

t The offence, which might haue come by Iudas fall, is hereby taken away, becauſe the Scripture had ſo forewarned.

Pſal. 41.9.

Iohn 13.27 & 18.3.

u Or, portion.

x Perpetuall infamie is the reward of all them that by vnlawfull gotten goods buy any thing.

Mat. 27.5.

Pſal. 69.25.

Pſal. 109.8.

y Or, miniſterie.

z Greeke, went in, and went out.

a In that he mentioneth the principall article of our faith, he comprehendeth also the reſt.

b To the intent that he that ſhould ſuccede [illegible] of God.

26 Then they gaue forth their lottes: and the lot fel on Matthias, and he was by a common conſent counted with the Eleuen Apoſtles.

CHAP. II.

3 The Apoſtles hauing receiued the holy Ghoſt, make their hearers aſtoniſhed. 14 After Peter had ſtopped ŷ mouthes of the mockers, he ſheweth, by the viſible graces of the holy Spirit, that Chriſt is come. 41 He baptiſeth a great nomber that were conuerted. 42 The godly exerciſe, charitie, and holines of the faithfull.

AND when the [a] day of Pentecoſt was come, they were [b] all with one accorde in one place.

2 And [c] ſuddenly there came a ſound from heauen, as of a ruſhing & mightie winde, and it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire and it ſate vpon ech of them.

4 And they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, as the Spirit gaue them vtterance.

5 And there were dwelling at Jeruſalem Jewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was [e] noyſed, the multitude came together and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, & marueiled, ſaying among themſelues, Beholde, are not all theſe which ſpeake, of Galile?

8 Howe then heare we euery man our owne [g] language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia and of Judea, and of Cappadocia, of Pontus and Aſia,

10 And of Phrygia, and Pamphilia, of Egypt, and of the partes of Lybia, which is beſide Cyrene, and ſtrangers of Rome, & Jewes, and Proſelytes,

11 Cretes and Arabians: we heard them ſpeake in our owne tongues the wonderfull workes of God.

12 They were all then amaſed, and douted, ſaying one to another, What may this be?

13 And others [k] mocked, and ſayd, They are full of newe wine.

14 ¶ But Peter ſtanding with ŷ Eleuen, lift vp his voyce, & ſayd vnto them, Ye men of Judea, and ye all that inhabite Jeruſalem, be this knowen vnto you, and hearken vnto my wordes.

15 For theſe are not drunken, as ye ſuppoſe, ſince it is but the third houre of the day.

16 But this is that, which was ſpoken by the [l] Prophet * Joel,

17 And it ſhall be in the laſt dayes, ſaith God, J will powre out of my Spirit vpon all [m] fleſh, and your ſonnes, and your daughters ſhall propheſie, & your yong men ſhall ſee viſions, & your [n] olde men ſhall dreame dreames.

18 And on my ſeruants, and on mine handmaides J will powre out of my Spirit in thoſe dayes, and they ſhall propheſie.

19 And J wil ſhewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of ſmoke.

20 * The [p] Sunne ſhall be turned into darkenes, and the Moone into blood, before that great and notable day of the Lord come.

21 And it ſhall be, * that whoſoeuer ſhall call on the [q] Name of the Lorde, ſhall be ſaued.

22 Ye men of Jſrael, heare theſe wordes, Jeſus of Nazaret, a man approued of God among you with great workes, and wonders, & ſignes which God did by him in the middes of you, as ye your ſelues alſo knowe:

23 Him, J ſay, haue ye taken by the hands of [r] the wicked, being deliuered by the determinate counſaile, and foreknowledge of God, and haue crucified and ſlaine:

24 Whome God hath raiſed vp, and looſed the ſorowes of death, becauſe it was impoſſible that he ſhould be holden of it.

25 For Dauid ſaith concerning him, * J beheld the Lorde alwayes before me: for he is at my right hand, that J ſhould not be ſhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alſo my fleſh ſhall reſt in [x] hope,

27 Becauſe thou wilt not leaue my ſoule in graue, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt ſhewed me the [y] wayes of life, and ſhalt make me ful of ioy with thy countenance.

29 Men and brethren, J may boldly ſpeake vnto you of the Patriarke Dauid, * that he is both dead and buryed,

and

[a] The holy Ghoſt was ſent when much people was aſſembled in Jeruſalem at the feaſt. Exod. 23,16. Leuit. 23,[illegible] Deut. 16,9. becauſe the thing might not onely be knowen there, but alſo ſpred into the whole worlde.

[b] That is, the Apoſtles.

* Chap. 1.5 & 11.15 & 19.6. matt. 3.11. [illegible] 16.

[c] [illegible] a ſigne of the holy Ghoſt.

[d] This ſigne agreeth with ŷ thing which is ſignified thereby.

[e] To declare the vertue and force that ſhulde be in them.

[f] [illegible] ſpeake.

‖ Howe ŷ Apoſtles ſpake diuers languages.

[g] For they could ſpeake all languages, ſo ŷ they were able to ſpeake to euery man in his owne language.

‖ [illegible] that were at Rome.

[h] Whoſe anceſters were not of the Jewiſh nation, but were conuerted to the Jewes religion, which their children did profeſſe.

[i] That is, ſuch as were conuerted to be Jewes, being gentiles which were before [illegible] and idolaters.

[k] There is no worke of God ſo excellent, which the wicked ſcoffers do not deride.

‖ Or, ſweete wine.

[l] He expoundeth Joels minde without binding him ſelfe to his wordes.

Joel 2.28. iſa. 44.3.

[m] Or, man meaning yong and olde, man and woman.

[n] Meaning, that God will ſhewe himſelfe vnto them familiarly and plainely both to olde and yong.

[o] That is, in great abundance.

[illegible] 2,31.

[p] God will ſhewe ſuch ſignes of his wrath through all the world, that men ſhall be no leſſe amazed then if the whole order of nature were changed.

Joel 2.32.

Rom. 10.13.

[q] He teacheth the remedie to auoyde the wrath & threatnings of God, and to obtaine ſaluation.

[r] God cauſed that wickednes to ſet forth his glorie, contrarie to their minds.

[s] As Judas treaſon & the Jewes crueltie towards Chriſt were moſt deteſtable, ſo were they not onely knowen to the eternall wiſedome of God, but alſo directed by his immutable counſel to a moſt bleſſed ende.

‖ Or, prouidence.

[t] Both as concerning ŷ paine, & alſo the horrour of Gods wrath & curſe.

Pſal. 16,8,9.

[u] To ſignifie that nothing can comfort vs in our afflictions, except we know ŷ God is preſent with vs.

[x] Our hope ſtandeth in Gods defence.

‖ Or, the [illegible] pe ſon.

‖ Or, ſeeſe.

[y] In reſtoring me from death to life.

1.King. 2.10. chap. 13,36.

and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a [y] Prophet, and knewe that God had * ſworne with an othe to him, that of the frute of his loynes hee would rayſe vp Chriſt concerning the fleſh to ſet him vpon his throne,

31 Hee knowing this before, ſpake of the reſurrection of Chriſt, that * his ſoule ſhould not be left in [a] graue, neither his fleſh ſhould ſee corruption.

32 This Ieſus hath God raiſed vp, whereof we all are witneſſes.

33 Since then that hee by the [b] right hande of God hath bene exalted, & hath [c] receiued of his Father the promes of the holy Ghoſt, he hath ſhed foorth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but he ſaith, * The Lord ſaid to my Lord, Sit at my right hand,

35 Vntill I [e] make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael knowe for a ſuretie, that God hath [f] made him both Lorde, and Chriſt, this Ieſus, I ſay, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their heartes, and ſaide vnto Peter & the other Apoſtles, Men [and] brethren what ſhall we do?

38 Then Peter ſaide vnto them, Amend your liues, and be baptized euery one of you in the Name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the gift of the holy Ghoſt.

39 For the promes is made, vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God ſhall call.

40 And with many other wordes he beſought, and exhorted them, ſaying, Saue your ſelues from this frowarde generation.

41 Then they that gladly receiued his worde, were baptized: and the ſame day, there were added to the Church, about three thouſand ſoules.

42 And they continued in ý Apoſtles doctrine, and [k] fellowſhip, and breaking of bread, and prayers.

43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued, were in one place, and had all things * common.

45 And they ſolde their poſſeſſions and goods, & parted them to all men, as euery one had neede.

46 And they continued dayly with one accorde in the Temple, * and breaking bread at home, did eat their meate together with gladneſſe and ſingleneſſe of heart,

47 Praiſing God, and had fauour with all the people: and the Lord added to the Church from day to day, ſuch as ſhould be ſaued.

CHAP. III.

7 The lame is reſtored to his feete. 12 Peter preacheth Chriſt vnto the people.

NOw Peter and Iohn went vp together into the Temple, at the [a] ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they layed dayly at the gate of the Temple called Beautifull, to aſke almes of them that entred into the Temple.

3 Who ſeeing Peter and Iohn, that they would enter into the Temple, deſired to receiue an almes.

4 And Peter earneſtly beholding him with Iohn, ſaid, Looke on vs.

5 And he gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer and golde haue I none, but ſuch as I haue, that giue I thee: In the Name of Ieſus Chriſt of Nazaret riſe vp, and walke.

7 And he tooke him by ý right hande, and lift him vp, and immediately his feete and ancle bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, & entred with them into the Temple, walking and leaping, and praiſing God.

9 And all the people ſawe him walke, and praiſing God.

10 And they knewe him, that it was he which ſate for the almes at the Beautiful gate of the Temple: and they were amaſed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, helde Peter and Iohn, all the people ranne amaſed vnto them in the porch which is called Solomons.

12 So when Peter ſaw it, he anſwered vnto the people, Ye men of Iſrael, why marueile ye at this? or why looke ye ſo ſtedfaſtly on vs, as though by our

L.3. owne

---

[y] And ſo knewe by reuelation and ſpecial promes [illegible], which [illegible] haue knowen.

Pſal.132.11.

Pſal.16.10.

[a] The worde ſignifieth a place where one can ſee nothing.

[b] By the vertue and power.

[c] He obteined of his father power to accompliſh the promes which he made to his Apoſtles, as touching the holy Ghoſt to be ſent vnto them.

Pſal.110.1.

[d] And therefore Chriſt doeth farre excell Dauid.

[e] Chriſt is the onely redeemer vnto whom all powers are ſubiect and muſt obey.

[f] That is, hath appointed as king and ruler, and note, that in all this ſermon Peter ſpeaketh of Chriſtes manhode, as he was dead, buried, riſen and aſcended to heauen.

[g] He ſpeaketh not here of the forme of baptiſme but teacheth that the whole effect thereof, conſiſteth in Ieſus Chriſt.

[h] The viſible ſignes.

[i] Chriſt is promiſed both to the Iewes and Gentiles, but the Iewes haue the firſt place.

[illegible] proteſted before God.

Or, [illegible]

[k] Which ſtandeth in brotherly loue, and liberalitie, Rom.15.26. 2.Cor.9.13. Ebr.13.16.

[l] Which was the miniſtration of the Lords ſupper. Chap.4.32.

[m] Not that their goods were [illegible] all together, but ſo that there was ſuch [illegible] that [illegible] as [illegible] neceſſitie.

[n] They did eate together, and are [illegible] feaſts and vſe to miniſter the Lords ſupper, 1.Cor.11.21. Iude 12. [illegible] from houſe to houſe. [o] Whereby we ſee that the Apoſtles trauailed not in vaine.

[a] Which is with vs three a clocke after noone which was their euening ſacrifice, at which the Apoſtles were preſent to teache, that the ſhadowes of the Lawe were aboliſhed by that lambe that tooke away the ſinnes of the world.

[b] Becauſe his diſeaſe was incurable he gaue himſelfe to aſke of almes.

[c] He had the gift of healing ſicke, [illegible]

[d] In the vertue of Ieſus: for Chriſt was the authour of this miracle and Peter was the miniſter.

owne power or godlines, we had made this man go?

13 The God of Abraham, and Iſaac, and Iacob, the * God of our fathers hath glorified his Sonne Ieſus, whome ye betrayed, and denied in the preſence of Pilate, when hee had iudged him to be deliuered.

14 * But ye denied the holy one and the iuſt, and deſired a [f] murderer to be giuen you,

15 And killed the Lord of life, whome God hath raiſed from the dead, whereof we are witneſſes.

16 And his [g] Name hath made this man ſounde, whome ye ſee and knowe, through faith in * his Name: and the faith which is by him, hath giuen to him this diſpoſition of his whole bodie in the preſence of you all.

17 And now brethren, I knowe that through ignorance ye did it, as did also your gouernours.

18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, hee hath thus fulfilled.

19 Amende your liues therefore, and turne, that your ſinnes may be put away, when the time of refreſhing [i] ſhall come from the preſence of the Lord.

20 And hee ſhall ſende Ieſus Chriſt, which before was preached vnto you.

21 Whome the heauen muſt conteine vntill the time that all things [m] be reſtored, which God had ſpoken by ÿ mouth of all his holy Prophets ſince the world began.

22 * For Moſes ſayde vnto the Fathers, The Lorde your God ſhall raiſe vp vnto you a Prophet, euen of your [o] brethren like vnto mee: ye ſhall heare him in all things, whatſoeuer he ſhall ſay vnto you.

23 For it ſhall be that euery perſon which ſhal not heare that Prophet, ſhall be deſtroyed out of the people.

24 Alſo all ÿ Prophets from Samuel, and thẽceforth as many as haue ſpoken, haue likewiſe foretolde of theſe dayes.

25 Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, ſaying to Abraham, * Euen in thy ſeede ſhal all the [p] kinreds of the earth be bleſſed.

26 Firſt vnto you hath God raiſed vp his Sonne Ieſus, and him he hath ſent to bleſſe you, in turning euery one of you from your iniquities.

e He correc[illegible] [illegible] who [illegible] that [illegible] our [illegible]

* [illegible] Matth. 27,20. marke 15,11. luke 23,18. iohn 18,40.

f To wit, Barabbas.

g To wit, Gods Name, wher[illegible] it ap[illegible] [illegible] againſt God.

* [illegible]

h He doeth not excuſe their [illegible] but [illegible] ignorance [illegible]

i [illegible] ſhall come to iudge ÿ world, [illegible] your [illegible] your Iudge.

k Therefore [illegible]

l For this beginneth [illegible] accompliſhed [illegible] and perfection [illegible] the laſt day.

* Deut. 18,15.

[illegible] the ſtock of Abraham [illegible]

[illegible]

p Both Iewes and [illegible]

[illegible] our [illegible] bleſſing.

CHAP. IIII.

3 Peter and Iohn deliuered out of priſon, preache the Goſpell boldly. 1 They confeſſe plainly the Name of Chriſt. 16 They are commanded to preache no more in that Name. 24 They pray for good ſucceſſe of the Goſpel. 32 The increaſe, vnitie and charitie of the Church.

AND as they ſpake vnto the people, ÿ Prieſts & the [a] Captaine of the Temple, and the Sadduces came vpon them,

2 Taking it grieuouſly that they taught the people, and preached in Ieſus name, the [b] reſurrection from the dead.

3 And they layed hands on them and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, & the nomber of the men was about [c] fiue thouſand.

5 ¶ And it came to paſſe on the morowe, that their rulers, and Elders, and Scribes were gathered together at Ieruſalem,

6 And Annas the chiefe Prieſt, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the high Prieſtes.

7 And when they had ſet them before them, they asked, By what power, or [d] in what Name haue ye done this?

8 Then Peter full of the [e] holy Ghoſt, ſaid vnto them, Ye rulers of the people, and Elders of Iſrael,

9 Foraſmuch as we this day are examined of the [f] good deed done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, & to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazaret, whome ye haue crucified, whom God raiſed againe from the dead, euen by him doeth this man ſtand here before you, whole.

11 * This is the ſtone caſt aſide of you [g] builders, which is become the head of the [h] corner.

12 Neither is there ſaluation in any other: for among men there is giuen none other [i] name vnder heauen, whereby we muſt be ſaued.

13 Now when they ſaw the boldenes of Peter and Iohn, and vnderſtood that they were vnlearned men and without knowledge, they marueiled, and knewe them, that they had bene with Ieſus:

14 And beholding alſo the man which was healed ſtanding with them, they had nothing to ſay againſt it.

15 Then they commaunded them to go

a It is to be thought that this was the captaine of the Romanes gariſon.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increaced to this nomber.

d By whoſe authoritie or commandement?

e For he could not haue ſo ſpoken of himſelfe.

f Iudges ought not to condemne, but approue and commend that which is well done.

* Pſal. 118,22. iſa. 28,16. matth. 21,42. marke 12,10. luke 20,17. rom. 9,33. 1 pet. 2,7.

g Meaning Prieſtes, Elders and gouernours.

h For to vpholde ÿ weight and force of the building.

i That is, none other cauſe or meane.

go aſide out of the Councill, and [k] conferred among themſelues,

16 Saying What ſhall we do to theſe men? for ſurely a manifeſt ſigne is done by them and it is openly knowen to all them that dwell in Ieruſalem: and we cannot denie it.

17 But that it be noiſed no farther among the people, let vs threaten and charge them, that they ſpeake henceforth to no man in this Name.

18 So they called them, & commanded them, that in no wiſe they ſhould ſpeake or teach in the Name of Ieſus.

19 But Peter & Iohn anſwered vnto them, and ſaide, Whether it be right in the ſight of God, to obey you rather then God, iudge ye.

20 For we cannot but ſpeake ỹ things which we haue ſeene and heard.

21 So they threatened them, and let them go, & found nothing how to puniſh them, becauſe of the people: for all men praiſed God for that which was done.

22 For the man was aboue fourtie yere olde, on whom this miracle of healing was ſhewed.

23 Then aſſoone as they were let go, they came to their felowes, and ſhewed all that the hie Prieſtes and Elders had ſaid vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and ſaid O Lord, thou art ỹ God which haſt made the heauen and the earth, the ſea, and all things that are in them.

25 Which by the mouth of thy ſeruant Dauid haſt ſayde, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt.

27 For doutleſſe, againſt thine holy Sonne Ieſus, whom thou haddeſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael gathered themſelues together,

28 To doe whatſoeuer thine hande, and thy counſell had determined before to be done.

29 And nowe, O Lord, beholde their [x] threatnings, and graunt vnto thy ſeruants with all boldeneſſe to ſpeake thy worde,

30 So that thou ſtretche foorth thine hand, that healing, and ſignes, and wonders may be done by the Name of thine holy Sonne Ieſus.

31 And when as they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the holy Ghoſt, and they ſpake the word of God boldely.

32 And the multitude of them that beleeued, were of one heart, & of one ſoule: neither any of them ſaid, that any thing of ỹ which he poſſeſſed, was his owne, but they had all things [c] common.

33 And with great power gaue the Apoſtles witnes of the reſurrection of the Lord Ieſus: and great grace was vpon them all.

34 Neither was there any among them, that lacked: for as many as were poſſeſſours of landes or houſes, ſolde them and brought the price of the things that were ſolde,

35 And layd it downe at the Apoſtles feete, and it was diſtributed vnto euery man, according as he had neede.

36 Alſo Ioſes, which was called of the Apoſtles, Barnabas that is by interpretation the ſonne of conſolation being a Leuite, & of the countrey of Cyprus,

37 Where as he had land, ſolde it, and brought the money, and layed it downe at the Apoſtles feete.

CHAP. V.

3 The hypocriſie of Ananias and Sapphira is puniſhed. 12 Miracles are done by the Apoſtles. 18 They are taken by the Angel of God brought out of priſon. 29 Their bolde confeſſion before the Councell. 34 The counſel of Gamaliel. 41 The Apoſtles are beat, and reioyce in trouble.

But a certaine man named Ananias, with Sapphira his wife, ſolde a poſſeſſion,

2 And [a] kept away [b] part of the price, his wife alſo being of counſell, & brought a certaine part, and layde it downe at the Apoſtles feete.

3 Then ſaide Peter, Ananias, why hath Satan filled thine heart that thou ſhouldeſt lie vnto ỹ holy Ghoſt & keepe away part of the price of the poſſeſſion?

4 Whiles it remained appertained it not vnto thee? and after it was ſolde, was it not in thine owne power? how is it that thou haſt conceiued this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Nowe when Ananias heard theſe wordes, he fell downe, and gaue vp the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him vp, and caried him out, and buried him.

7 And it came to paſſe about the ſpace

h The wicked ſtill rage againſt the trueth, though their owne conſcience doe condemne them.

l They gaue commandement to preach Chriſt no more.

m They preferre their [illegible] to the [illegible] name of God.

n To the intent that we ſhould beare witneſſe and preach them.

o God hath put a ring through the wicked noſes ſo that he ſtayeth them from their miſchieuous purpoſes.

p To incourage one another and to glorifie God.

q They grounde their prayers vpon Gods promes who had aſſured them that he would enlarge the kingdom of Chriſt. Pſal. [illegible]

r The vaine deuiſing of the people.

s And appointed to be king.

t Power and iuſtice.

u All things are done by the force of Gods purpoſe according to his decree of his will, Epheſ.1,11.

x Aſſwage their rage and malice which they enterpriſe againſt thee.

y To ſpeake not [illegible] to liue at eaſe but where by they may moſt glorifie God.

Th[illegible] had a [illegible] of Gods [illegible] of their prayers. a Their boldnes & conſtancie [illegible] that their prayer tooke effect.

b Of one minde, will, conſent and affection.

c [illegible] were [illegible] in God [illegible] one body, they could [illegible] for their [illegible] to be [illegible]

d [illegible] poſt[illegible] [illegible] were to be maintained 2 Theſ. [illegible]

e The goods were not alike deuided among all, but as euery man had want, ſo was his neede moderately releiued.

a Which ſignifieth [illegible] and hypocriſie.

Who moued [illegible] heart [illegible] thou [illegible] God [illegible] diſſimulation. [illegible] ſeruice. [illegible] of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſaide vnto her, Tell me, ſolde ye the lande for ſo much? And ſhe ſaid, Yea for ſo much.

9 Then Peter ſaide vnto her, Why haue ye agreed together, to [f] tempt the Spirit of the Lord? beholde, the feete of them which haue buried thine huſband, are at the doore, and ſhal carie thee out.

10 Then ſhe fell downe ſtraight way at his feete, and yeelded vp the ghoſt: and the yong men came in, and founde her dead, and caried her out, and buried her by her huſband.

11 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the hands of the Apoſtles were many ſignes & wonders ſhewed among the people (and they were all with one accorde in [g] Solomons porch.

13 And of the other [h] durſt no man ioyne himſelfe to them: neuertheles the people [i] magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In ſo much that they brought the ſicke into the ſtreetes, and layde them on beddes & couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities rounde about vnto Ieruſalem, bringing ſicke folkes, & them which were vexed with vncleane ſpirits, who were all healed.

17 ¶ Then the chiefe Prieſt roſe vp, and all they that were with him (which was the ſect of the [k] Sadduces) and were full of [l] indignation,

18 And layde hands on the Apoſtles, and put them in the common priſon.

19 But yͤ Angel of the Lord by night opened the priſon doores, and brought them forth, and ſaid,

20 Goe your way, and ſtande in the Temple, and ſpeake to the people all the [m] wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and tolde it,

23 Saying, Certainely we found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without, before [n] the doores: but when we had opened, we found no man within.

24 Then when the chiefe Prieſt, and the captaine of the Temple, and the hie Prieſtes heard theſe things, they doubted of them, whereunto this would growe.

25 Then came one and ſhewed them, ſaying, Beholde, the men that ye put in priſon, are ſtanding in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, leaſt they ſhould haue bene ſtoned)

27 And whẽ they had brought them, they ſet them before the Councill, and the chiefe Prieſt aſked them,

28 Saying, Did not we ſtraitly commaund you, that ye ſhould not teache in this Name? and beholde, ye haue filled [o] Ieruſalem with your doctrine, and ye would bring this mans [p] blood vpon vs.

29 Then Peter and the Apoſtles anſwered, and ſaide, We ought rather to obey God then [q] men.

30 The *God of our fathers hath rayſed vp Ieſus, whome ye ſlewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a [r] Sauiour, to giue repentance to Iſrael, and forgiueneſſe of ſinnes.

32 And we are his witneſſes concerning theſe things which we ſay: yea, and the holy Ghoſt, whome God hath giuen to them that obey [s] him.

33 Now when they heard it, they braſt for anger, and conſulted to ſlay them.

34 Then ſtoode there vp in the councill a certeine Phariſe named Gamaliel, a doctour of the Lawe, honoured of all the people, and commaunded to put the Apoſtles forth a litle ſpace,

35 And ſaid vnto them, Men of Iſrael, take heede to your ſelues, what ye intende to doe touching theſe men.

36 For before theſe times, roſe vp [t] Theudas boaſting himſelfe, to whome reſorted a nomber of men, about a foure hundreth, who was ſlaine: and they all which obeyed him, were ſcattered and brought to nought.

37 After this man, aroſe vp [u] Iudas of

[f] And to mock him as if he ſhould not haue knowne your fact, which declareth that when we doe any thing of an euill conſcience, then we do not onely prouoke the ſentence of damnation vpon [illegible], but alſo prouoke the wrath of God, becauſe they do proue, as it were purpoſely, whether God be righteous and almightie.

[g] See the annotation vpon the 3. chap. ver. 11.

[h] Becauſe of the comming euill conſcience which made them to tremble, for they that were not aſſured of Gods mercies in Chriſt, were aſtoniſhed at theſe ſtrange wonders.

[i] That is, they gaue them great praiſe.

[k] Which then were the chiefe among them.

[l] They were full of [illegible] zeale [illegible] of their ſuperſtition.

[m] That is, of the [illegible] doctrine whereby [illegible] to life is declared.

[n] So that there was no fraude nor deceit, nor negligence, but it plainly ſetteth forth the power of God and his prouidence for his.

[o] He accuſeth them of rebellion and ſedition.

[p] And ſo make vs guiltie of Chriſts death.

[q] When they commaunde, or forbid vs any thing contrary to the worde of God.

* Chap. 3. 13.

[r] Meaning, that he is the Mediatour and onely meane betweene God and man.

[s] That is, Chriſt.

[t] This Theudas was about thirtie yeres before him, of whom Ioſephus mencioneth, lib. 20. of Antiq. chap. 4. that was after the death of Herode the great, when Archelaus his ſonne was at Rome, at what time Iudea was full of inſurrections: ſo that it is not ſure to giue credite to Euſebius in this point.

[u] Of him maketh mention Ioſephus lib. 18. where he ſpeaketh of the taxing, Luke 2.1.

of Galile, in the dayes of the tribute, and drewe away much people after him: he alſo periſhed, and all that obeyed him, were ſcattered abroade.

38 And nowe I ſay vnto you, refraine your ſelues from theſe men, & let them alone: for if this counſell, or this worke be of men it will come to nought:

39 But if it be of [a] God, ye cannot deſtroy it, leaſt ye be found euen fighters againſt God.

[a] The groundeth [illegible] good [illegible] whether it be good or bad [illegible] appeare to be [illegible] doing.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhoulde not ſpeake in the Name of Ieſus, and let them go.

41 So they departed from the Councill, reioycing, that they were counted worthie to ſuffer rebuke for his Name.

42 And dayly in the Temple, & from houſe to houſe they ceaſed not to teache, and preache Ieſus Chriſt.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen whom they accuſed falſly.

AND in thoſe dayes, as the nomber of ẏ diſciples grewe, there aroſe a murmuring of the [a] Grecians towardes the Hebrewes, becauſe their widowes were [b] neglected in the dayly miniſtring.

2 Then the twelue called the multitude of the diſciples together, and ſayde, It is not meete that we ſhoulde leaue the word of God to ſerue the [c] tables.

3 Wherefore brethren, looke ye out among you ſeuen men of honeſt report, and full of the holy Ghoſt, and of wiſdome, which wee may appoint to this buſines.

4 And we will giue our ſelues continually to prayer, and to the miniſtration of the worde.

5 And the ſaying pleaſed the whole multitude: & they choſe Steuen a man full of [d] faith and of the holy Ghoſt, and *Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [e] proſelyte of Antiochia,

6 Which they ſet before the Apoſtles: and they prayed, and [f] layed their hands on them.

7 And the worde of God increaſed, and the number of ẏ diſciples was multiplied in Ieruſalem greatly, & a great company of the Prieſtes were obedient to the [g] faith.

[a] Whoſe anceſtors were Iewes and borne in Greece, therefore they ſpake Greeke and not Hebrewe.

[b] They were not looked vnto in [illegible] diſtribution to the almes.

[c] Charge to make proviſion for the [illegible] maintenance of the poore, ſo as [illegible] the [illegible] able to [illegible] both the [illegible].

[d] [illegible] neede [illegible] the [illegible] of the holy Ghoſt [illegible]

[e] [illegible], one that was turned to the Iewiſh religion.

[f] This ceremonie the Iewes obſerued in ſolemne ſacrifices Leuit. [illegible] and alſo in prayer and [illegible] bleſſings, Gen. 48,14. Likewiſe in the primitiue Church it was vſed, either when they made miniſters, or gaue the gifts of the holy Ghoſt which giftes being nowe taken away, the ceremonie muſt ceaſe.

[g] That is, to the Goſpel, which is receiued by faith.

8 ¶ Nowe Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſedome, and the Spirit by the which he ſpake.

11 Then they [i] ſuborned men, which ſayde, Wee haue heard him ſpeake blaſphemous words againſt Moſes, & God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, & brought him to the Councill,

13 And ſet forth falſe witneſſes, which ſayde, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holy place, and the Lawe.

14 For wee haue heard him ſay, that [k] this Ieſus of Nazaret ſhall deſtroye this place, and ſhall change the ordinances, which Moſes gaue vs.

15 And as all that ſate in the Councill, looked ſtedfaſtly on him, they ſawe his face as it had bene the [l] face of an Angel.

[h] Or colledge [illegible] when [illegible] ſtrangers [illegible] citizens.

[i] That is inſtructed and [illegible] falſe [illegible] ſayeth hee.

[k] [illegible] the [illegible].

[l] [illegible] a certaine conſtancie but alſo great maieſtie appearing in him.

CAP. VII.

2 Steuen maketh anſwere by the Scriptures to his accuſers. 51 He rebuketh the hardhearted Iewes. [illegible] And is ſtoned to death. [illegible] the tormentors [illegible]

THen ſayde the chiefe Prieſt, Are theſe things ſo?

2 And he ſayde, Ye [a] men, brethren, and fathers, hearken. The God of [b] glory appeared vnto our father Abraham while hee was in [c] Meſopotamia, before hee dwelt in Charran,

3 *And ſayde vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I ſhall ſhewe thee.

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promiſed that he woulde giue it to him for a poſſeſſion, and to his ſeede after him, when as yet he had no childe.

6 But God ſpake thus, that his *ſeed ſhould be a ſoiourner in a ſtrange lande, and that they ſhoulde keepe it in bondage, and entreate it euill [d] foure hundreth yeeres.

[a] Steuen was accuſed [illegible] and therefore [illegible] to [illegible]

[b] Whereby he [illegible] from the falſe goddes

[c] He ſpeaketh here of [illegible] Chaldeans [illegible] Gen. [illegible]

Gen. [illegible]

[d] [illegible] that I [illegible] borne

7 But the nation to whom they ſhal be in bondage, will I [e] iudge, ſaith God: and after that, they ſhall come forth and ſerue me in this place.

8 * He gaue him alſo the couenant of circumciſion: and ſo Abraham begate * Iſaac, and circumciſed him the eight day: and Iſaac begate * Iacob, and Iacob the twelue * Patriarkes.

9 And the Patriarkes moued with enuie ſolde * Ioſeph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and [f] gaue him fauour and wiſdome in the ſight of Pharao king of Egypt, who made him gouernour ouer Egypt, and ouer his whole houſe.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no ſuſtenance.

12 But whẽ * Iacob heard that there was corne in Egypt, he ſent our fathers firſt.

13 * And at the ſeconde time, Ioſeph was knowen of his brethren, and Ioſephs kinred was made knowne vnto Pharao.

14 Then ſent Ioſeph and cauſed his father to be brought, and all his kinred, euen [g] threeſcore and fifteene ſoules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were remoued into * Sychem, and were put in the ſepulchre, that [h] Abraham had bought * for money of the ſonnes of Emor, ſonne of Sychem.

17 But when the time of the promes drewe neere, which God had ſworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another King aroſe, which knew not Ioſeph.

19 The ſame dealt [i] ſubtilly with our kinred, and euill entreated our fathers, & made them to caſt out their yong children that they ſhould not remaine aliue.

20 * The ſame time was Moſes borne, and was acceptable vnto God, which was nouriſhed vp in his fathers houſe three moneths.

21 And when hee was caſt out, Pharaos daughter tooke him vp, and nouriſhed him for her owne ſonne.

22 And Moſes was learned in all the wiſedome of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was ful fourtie yere olde, it came into his heart to viſite his brethren, the children of Iſrael.

24 * And when he ſawe one of them ſuffer wrong, hee defended him, & auenged his quarel that had the harme done to him, and ſmote the Egyptian.

25 For he ſuppoſed his brethrẽ would haue vnderſtand that God by his hand ſhould giue them deliuerance: but they vnderſtood it not.

26 * And the next day, he ſhewed himſelfe vnto them as they ſtroue, & would haue ſet them at one againe, ſaying, Sirs, ye are brethren: why do ye wrong one to another?

27 But hee that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou diddeſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Madian, where he begate two ſonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * wilderneſ of mount Sina, an Angel of the Lord in a flame [k] of fire, in a buſh.

31 And when Moſes ſawe it, he wondred at the ſight: and as he drew nere to conſider it, the voyce of the Lorde came vnto him, ſaying,

32 I am the [l] God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſaid to him, [m] Put off thy ſhooes from thy feete: for ẏ place where thou ſtandeſt, is holy ground.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: & now come and I will ſende thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a prince and a iudge? the ſame God ſent for a prince, & a deliuerer by ẏ hand of the Angel, which appeared to him in the buſh.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red ſea, and in the wildernes * fourtie yeeres.

37 This is that Moſes, which ſaide vnto the childrẽ of Iſrael, * A Prophet ſhall the Lord your God rayſe vp vnto you, [n] euen of your brethren, like vnto me: him ſhall ye heare.

38 * This is he that was in the Congregation, in the wildernes with the [o] Angel, which ſpake to him in Mount Sina,

[e] Take vengeance of them and deliuer my people.

Gen.17.9,10.

Gen.21.3.

Gen.25.24,26.

Gen.29.32,33.& 30.5.& 35.22

Gen.37.28

[f] That is, preſerued and brought all things to a good iſſue.

Gen.41.37,39,40.

Gen.4[illegible]

[g] After the Hebrew, three ſcore and ten.

Gen.46.5,6.

Gen.49.33.

Gen.50.7.

Ioſh.24.32

[h] It is probable that ſome writer through negligence put in Abraham in this place, in ſteade of Iacob, who bought it, Gen.33.19, [illegible] of Abraham [illegible]

Exod.1.7.

[i] [illegible] labour, and [illegible] great [illegible]

Exod.1.[illegible]

[illegible]

Heb.11.23.

Exod.2.11.

Exod.2.13.

Exod.3.2.

[k] This fire repreſented the fornace of affliction, wherein the people of God were.

[l] Seeing that Angel calleth himſelfe God, it declareth that he was Chriſt the Mediatour, who is the eternall God.

[m] In ſigne of reuerence, read Exod.3.5.

Exod.7.8.9.10.11.14. chapters.

Exod.16.1.

Deut.18.15. chap.3.22

[n] He proueth that Chriſt is the ende of the Lawe and the Prophets.

Exod.19.3.

[o] Moſes was the Angels or Chriſts miniſter and a guide to the fathers.

Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, *Make vs gods that may goe before vs: for wee knowe not what is become of this Moſes that brought vs out of the lande of Egypt.

41 And they made a calfe in thoſe dayes, & offred ſacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himſelfe away, and *gaue them vp to ſerue the hoſt of heauen, as it is written in the booke of the Prophets, * O houſe of Iſrael, haue ye offred to me ſlaine beaſtes and ſacrifices by the ſpace of fourtie yeeres in the wildernes?

43 And ye tooke vp the tabernacle of *Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therefore I will carie you away beyond Babylon.

44 Our fathers had the tabernacle of witnes in the wildernes, as he had appointed ſpeaking vnto *Moſes, that he ſhould make it according to the faſhion that he had ſeene.

45 Which [tabernacle] alſo our fathers receiued, and brought in with *Ieſus into the poſſeſſion of ye Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and deſired that he might *finde a tabernacle for the God of Iacob.

47 *But Salomō built him an houſe.

48 Howbeit the moſt High *dwelleth not in temples made with hands, as ſayeth the *Prophet,

49 Heauen is my throne, and earth is my footeſtoole. What houſe will ye build for me, ſayeth the Lord? or what place is it that I ſhould reſt in?

50 Hath not mine hande made all things?

51 *Ye ſtiffnecked and of vncircumciſed hearts and eares, ye haue alwayes reſiſted the holy Ghoſt: as your fathers did, ſo do you.

52 Which of the Prophets haue not your fathers perſecuted? and they haue ſlaine them, which ſhewed before of the comming of that Iuſt, of whom ye are now the betrayers and murtherers,

53 *Which haue receiued the Law by the ordinance of Angels, and haue not kept it.

54 But whē they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with their teeth.

55 But he being full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſawe the glorie of God and Ieſus ſtanding at the right hand of God,

56 And ſayde, Beholde, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.

57 Then they gaue a ſhoute with a loude voyce, & ſtopped their eares, and ran vpon him all at once,

58 And caſt him out of the citie, and ſtoned him: and the *witneſſes layde downe their clothes at a yong mans feete, named Saul.

59 And they ſtoned Steuen, who called on God, and ſayd, Lord Ieſus, receiue my ſpirit.

60 And he kneeled downe, and cryed with a loude voyce, *Lord, lay not this ſinne to their charge. And when he had thus ſpoken, he ſlept.

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul againſt them. 4 The faithful ſcattered preach here and there. 9 Samaria is ſeduced by Simon the ſorcerer but was conuerted by Philippe and confirmed by the Apoſtles. 19 The couetouſnes and hypocriſie of Simon, 26 And conuerſion of the Eunuche.

AND Saul conſented to his death, and at that time, there was a great perſecution againſt ye Church which was at Ieruſalem, and they were all ſcattered abroade through the regions of Iudea and of Samaria, except the Apoſtles.

2 Then certaine men fearing God, caried Steuen among them, to be buried, and made great lamentation for him.

3 But Saul made hauocke of the Church, & entred into euery houſe, and drewe out both men and women, & put them into priſon.

4 Therefore they that were ſcattred abroade, went to and fro preaching the worde.

5 ¶ Then came Philippe into the citie of Samaria, and preached Chriſt vnto them.

6 And the people gaue heede vnto thoſe things which Philip ſpake, with one accord hearing, and ſeeing the miracles which he did.

7 For

---

when God ſpeaketh to you, but ſtil rebel. l Which is Ieſus Chriſt who is not onely iuſt for his innocencie, but becauſe all true iuſtice commeth of him.

7 God cannot be conteined in any ſpace of place.

Exo. 19. 16.

a By their miniſterie, or office.

d And reigning in his fleſh, which he had ſuffred.

e This was done of a furious rage, by no forme of iuſtice.

Chap. 22. 20

Mat. 5. 44.

1.Cor. 4. 13.

a From the place where he was ſtoned.

7 For vncleane ſpirites crying with a loude voyce, came out of many that were poſſeſſed of them: and many taken with palſies, and that halted, were healed.

8 And there was great ioy in yͤ citie.

9 And there was before in the citie a certaine man called Simon, which vſed witchcraft, and bewitched the people of Samaria, ſaying, that he himſelfe was ſome great man.

10 To whom they gaue heede from the leſt to yͤ greateſt, ſaying, This man is the great power of God.

11 And they gaue heede vnto him, becauſe that of long time he had bewitched them with ſorceries.

12 But aſſoone as they beleeued Philippe, which preached the things that concerned the kingdome of God, and the Name of Jeſus Chriſt, they were baptized both men and women.

13 Then Simon himſelfe beleeued alſo and was baptized, and continued with Philippe, and wondred, when hee ſawe the ſignes & great miracles which were done.

14 ¶ Now when the Apoſtles, which were at Jeruſalem heard ſay, that Samaria had receiued the worde of God, they ſent vnto them Peter and John.

15 Which whẽ they were come downe, prayed for them, that they might receiue the holy Ghoſt.

16 For as yet, he was come downe on none of them, but they were baptized onely in the Name of the Lord Jeſus.

17 Then layde they their handes on them and they receiued the holy Ghoſt.

18 And when Simon ſaw, y through laying on of the Apoſtles handes the holy Ghoſt was giuen, he offred them money,

19 Saying, Giue me alſo this power, that on whomſoeuer I lay the handes, he may receiue the holy Ghoſt.

20 Then ſaide Peter vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obteyned with money.

21 Thou haſt neither part nor fellowſhip in this buſines for thine heart is not right in the ſight of God.

22 Repent therefore of this thy wickednes and pray God, that if it be poſſible, the thought of thine heart may be forgiuen thee.

23 For I ſee that thou art in the gall of bitternes, & in the bond of iniquitie.

24 Then anſwered Simon and ſaid, Pray ye to the Lord for me, that none of theſe things which ye haue ſpoke, come vpon me.

25 ¶ So they, when they had teſtified and preached the word of the Lorde, returned to Jeruſalem, and preached the Goſpell in many townes of the Samaritanes.

26 Then the Angel of the Lord ſpake vnto Philippe, ſaying, Ariſe and go toward the South vnto the way that goeth downe from Jeruſalem vnto Gaza, which is waſte.

27 And he aroſe and went on: and behold a certaine Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treaſure, and came to Jeruſalem to worſhip:

28 And as hee returned ſitting in his charet, he read Eſaias the Prophet.

29 Then the Spirit ſaide vnto Philippe, Go nere and ioyne thy ſelfe to yonder charet.

30 And Philippe ranne thither, and heard him reade the Prophet Eſaias, and ſaid, But vnderſtandeſt thou what thou readeſt?

31 And he ſayd, howe can I, except I had a guide? And hee deſired Philippe, that he would come vp and ſit with him.

32 Nowe the place of the Scripture which he read, was this, He was led as a ſheepe to the ſlaughter: & like a lambe domme before his ſhearer, ſo opened he not his mouth.

33 In his humilitie his [q] iudgement hath bene exalted: but who ſhall declare his generation? for his life is taken frō the earth.

34 Then the Eunuch anſwered Philippe, & ſaid, I pray thee of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philippe [r] opened his mouth, and began at the ſame Scripture, and preached vnto him Jeſus.

36 And as they went on their way, they came vnto a certaine water and the Eunuch ſaide, See, here is water: what doth let me to be baptized?

37 And Philippe ſaide vnto him, If thou beleeueſt with all thine heart, thou mayeſt. Then he anſwered, and ſaide, I beleeue that Jeſus Chriſt is the Sonne of God.

38 Then he commanded the charet to ſtand ſtill: and they went downe both into

---

a [illegible] Name of God.

l The maieſtie of God [illegible]

k That is, [illegible]

i Thou art not [illegible] ber of the Church [illegible]

After that Alexander had [illegible] it was [illegible] people [illegible], and therefore in reſpect was as waſte.

Came the ſignification in that [illegible] but because in the Eaſt partes great affaires were [illegible] it came to paſſe that noble men were called Eunuches al[illegible] they were not gelded, & ſo all other officers & ſeruants that were put in credit or neceſſarie affaires, were called by this name, as Iſa. 9.7. [illegible] 53.7.

p After Chriſt was in graue and in deaths bandes, feeling alſo his Fathers anger againſt ſinne, yet he brake the bandes of death and was exalted, Actes 2.24.

q The puniſhment which he ſuffred, was the beginning of his glorie.

That is, how long his age ſhall endure: for being riſen from death, death ſhall no more reigne, neither ſhall his kingdome euer haue ende: or els we may take generation for his Church which neuer ſhall haue ende: ſo now they ſit in the heauenly places with Chriſt their head, as Ephes. 2.6.

And he nowe reigneth in heauen.

r He declared at length this matter of ſo great importance.

With a pure and perfect heart.

into the water, both Philippe and the Eunuche, and he baptized him.

39 And aſſoone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that ẏ Eunuche [x] ſawe him no more: ſo he went on his way reioycing.

40 But Philippe was found at [y] Azotus, & he walked to and fro preaching in all the cities, till he came to Ceſarea.

x This was, to the intent that he might knowe ſo much the better that Philip was ſent to him by God.

Or, [illegible]

y Some think this citie was alſo called Aſdod, Ioſ. 15,47.

CHAP. IX.

3 The conuerſion of Saul. 15 His vocation to the Apoſtleſhip. 20 His zeale to execute the ſame. [illegible] preacheth. [illegible] to the Apoſtles. 31 [illegible] of the Church. [illegible] Peter healeth Aeneas [illegible] 42 He conuerteth many to Chriſt, 43 [illegible] in a tanners houſe.

AND * Saul yet [a] breathing out threatnings and ſlaughter agaynſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if hee found any that were of that [b] way either men or women hee might bring them bound vnto Ieruſalem.

3 Nowe as he iourneyed, it came to paſſe that as he was come neere to Damaſcus, * ſodainly there ſhined round about him a light from heauen.

4 And he fell to the earth, and heard a voice, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſayd, Who art thou Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt: it is hard for thee to kicke againſt [c] prickes.

6 He then both trembling and aſtoniſhed ſaid, Lord what wilt thou that I do? And the Lorde ſaid vnto him, Ariſe and go into the citie, and it ſhall be tolde thee what thou ſhalt do.

7 The men alſo which iourneied with him, ſtood amazed, hearing his [d] voyce, but [e] ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes but [f] ſaw no man. Then ledde they him by the hande, and brought him into Damaſcus,

9 Where he was three dayes without ſight, and neither [g] ate nor dranke.

10 And there was a certaine diſciple at Damaſcus named Ananias, & to him ſayd the Lord in a viſion, Ananias. And he ſayd, Behold, I am here, Lord.

11 Then the Lord ſayd vnto him, Ariſe, and go into the ſtreet which is called Straight, and ſeeke in the houſe of Iudas after one called Saul of Tarſus: for behold, he prayeth.

12 (And he ſaw in a viſion a man named Ananias comming in to him, and putting his hands on him, that he might receiue his ſight.)

13 Then Ananias anſwered, Lord, I haue heard by many of this man howe much euill hee hath done to thy Saints at Ieruſalem.

14 Moreouer here he hath authoritie of the hie prieſts, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Go thy way: for he is a [h] choſen veſſell vnto me to [i] beare my Name before the Gentiles, & kings and the children of Iſrael.

16 For I will ſhewe him how many things hee muſt ſuffer for my Names ſake.

17 Then Ananias went his way, and entred into the houſe and put his hands on him, and ſaid, Brother Saul ẏ Lord hath ſent me (euen Ieſus that appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt.

18 And immediately there fell from his eyes as it had beene ſcales, and ſodainly he receyued ſight, and aroſe, and was baptized,

19 And receyued meate, and was ſtrengthened. So was Saul certaine dayes with the diſciples which were at Damaſcus.

20 And ſtraight way hee preached Chriſt in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amaſed and ſaid, Is not this he that deſtroied them which called on this Name in Ieruſalem, and came hither for that intent, that he ſhould bring them bound vnto the hie Prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſcus, [k] cōfirming, that this was the Chriſt.

23 And after [l] that many dayes were fulfilled the Iewes tooke counſell together to kill him.

24 But their laying awayt was knowē of Saul: now they * watched the gates day and night, that they might kill him.

25 Then the diſciples tooke him by night, and put him through the wal and let him downe in a baſket.

26 And when Saul was come to Ieruſalem, he aſſaied to ioyne himſelf with the diſciples: but they were all afrayed of him, and beleeued not that he was

Chap. 22.4,5 gal. 1.1[illegible]

a He perſecuted with a great rage and crueltie the innocent blood which he thirſted for: which declareth whereunto man is led by his raſh zeale, before he haue the true knowledge of God.

b That is, of that ſect, or ſort.

Chap. 22.6. 1.cor.15,8.

c That is, to reſiſt God which pricketh and ſoliciteth our conſciences.

d Meaning, Pauls voyce, as Chap. 22.9.

e For onely Saul knewe that Ieſus ſpake vnto him.

f For, he was blinde.

g He was ſo rauiſhed with the viſion, that he did meditate nothing but heauenly things and therewith was ſatiſfied.

h A worthie ſeruant of God [illegible] aboue others.

i To beare me [illegible] and ſet forth my glorie.

k Prouing by the conference of the Scriptures.

l That was after three yeeres, that he [illegible]

[illegible] Cor. 11.3[illegible]

a diſciple.

27 But Barnabas tooke him, and brought him to the Apoſtles, and declared to them, how he had ſeene the Lord in the way, and that he had ſpoken vnto him, and howe he had ſpoken boldly at Damaſcus in the Name of Jeſus.

28 And he [m]was conuerſant [n]with them at Jeruſalem,

29 And ſpake boldly [o]in the Name of the Lord Jeſus, and ſpake and diſputed with the [p]Grecians: but they went about to ſlay him.

30 But when the brethren knewe it, they brought him to Ceſarea, and ſent him forth to Tarſus.

31 Then had the Churches reſt through all Judea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord and were multiplied by the comfort of the holy Ghoſt.

32 And it came to paſſe, as Peter walked throughout all quarters, he came alſo to yͤ Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas which had kept his bed eight yeres, and was ſicke of the palſie.

34 Then ſaide Peter vnto him, Aeneas, Jeſus Chriſt maketh thee whole: ariſe and [‖]make vp thy bed. And he aroſe immediatly.

35 And [r]all that dwelt at Lydda, and [ſ]Saron ſaw him, & turned to the Lord.

36 There was alſo at Joppa a certaine woman a diſciple named Tabitha (which by interpretation is called [t]Dorcas) ſhee was full of good workes and almes which ſhe did.

37 And it came to paſſe in thoſe daies, that ſhe was ſicke and died: and when they had [u]waſhed her, they laide her in an vpper chamber.

38 Now for as much as Lydda was nere to Joppa & the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that hee woulde not delay to come vnto them.

39 Then Peter aroſe and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes ſtood by him weeping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all forth, and kneeled downe, and prayed and turned him to the bodie and ſaide, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſate vp.

41 Then hee gaue her the hande and lift her vp, and called the ſaints and widowes, and [x]reſtored her aliue.

42 And it was knowen throughout al Joppa, & many beleeued in the Lord.

43 And it came to paſſe that he taried many dayes in Joppa with one Simon a [‖]tanner.

CHAP. X.

1 Cornelius admoniſhed by the Angel, 7 He ſendeth to Joppa. 11 The viſion that Peter ſaw. 17 How he was ſent to Cornelius. [illegible] to receiue the Spirit & are baptized.

Furthermore there was a certaine man in Ceſarea called Cornelius a captain of yͤ band called the Italian band,

2 A deuout man, and [a]one that feared God with all his houſhold, which gaue much almes to the people, and prayed God continually.

3 He ſaw in a viſion euidently (about the ninth houre of the day) an Angell of God comming in to him, and ſaying vnto him, Cornelius.

4 But when hee looked on him, hee was afrayd and ſaid, What is it, Lord? And he ſaid vnto him, Thy prayers and thine almes are come [b]vp into remembrance before God.

5 Nowe therefore ſend men to Joppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: [‖]hee ſhall tell thee what thou oughteſt to do.

7 And when the Angell which ſpake vnto Cornelius was departed, he called two of his ſeruants, and a ſouldier that feared God, one of them that wayted on him,

8 And tolde them all things, and ſent them to Joppa.

9 On the morowe as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the houſe to pray, about the [c]ſixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made [‖]ſomething ready, he fell into a trance.

11 And he ſawe heauen opened, and a certaine veſſell came downe vnto him, as it had beene a great ſheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d]all maner of foure footed beaſtes of the earth, and wilde beaſts and creeping things, and foules of the heauen.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14 But

[m] Greeke, went in and out.

[n] With Peter and James, Gal. 1.18.19.

[o] Making open profeſſion of the Goſpel.

[p] Which were Jewes, but ſo called becauſe they were diſperſed through Grecia [illegible]

[‖] Or, truſſe thy couch together.

[r] Meaning, the greateſt part.

[ſ] A place ſo called, and not a citie.

[t] That is, a Deere, or, the bucke.

[‖] Or, wh.

[u] To the intent they might burie her afterward: for this was their cuſtome.

[x] For ſhe was reſtored to life, rather that others might haue occaſion to beleeue, and glorifie God, then for her owne ſake.

[‖] Or, currier.

[a] Who had forſaken all ſuperſtitions and gaue himſelfe to the true ſeruice of God.

[b] That is, God did accept thẽ: whereof it followeth that he had faith, for els it is impoſſible to pleaſe God.

[‖] He ſhall ſpeake wordes vnto thee whereby thou ſhalt be ſaued, and all thine houſe.

[c] Which was midday.

[d] As camels, horſes, dogs, oxen, ſheepe, ſwine, and ſuch like which man nouriſheth for his vſe.

14 But Peter ſayd, Not ſo, Lord: for I haue neuer eaten any thing that is ||polluted or vncleane.

||Or, common.

15 And the voyce ſpake vnto him againe the ſeconde time, The things that God hath [e] purified, [f] pollute thou not.

[e] In taking away the difference betwixt vncleane beaſts and cleane, he ſheweth there is no difference betwixt the Iewes and Gentiles.

[f] Take it not for polluted and impure.

16 This was ſo done thriſe: & the veſſell was drawne vp againe into heauen.

17 ¶ Nowe while Peter doubted in himſelfe what this viſion which he had ſeene, meant, behold, the mẽ which were ſent from Cornelius, had inquired for Simons houſe, and ſtoode at the gate,

18 And called and aſked whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſiõ, the Spirit ſaid vnto him, Behold, three men ſeeke thee.

20 Ariſe therfore, and get thee downe, and go with them and [g] doubt nothing: for I haue ſent them.

[g] Then true obedience which proceedeth of faith, ought to be without doubt or queſtioning.

21 ¶ Then Peter went downe to the men, which were ſent vnto him from Cornelius, and ſaide, Beholde, I am he whom ye ſeeke: what is the cauſe wherfore ye are come?

22 And they ſaide, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to ſend for thee into his houſe, and to heare thy wordes.

23 Then called ||he them in, & lodged them, and the next day, Peter wẽt forth with them, and certaine brethren from Ioppa accompanied him.

||Or, Peter.

24 ¶ And the day after, they entred into Ceſarea. Nowe Cornelius wayted for them, & had called together his kinſmen, and ſpeciall friends.

25 And it came to paſſe as Peter came in, that Cornelius met him, & fell downe at his feete, and [h] worſhipped him.

[h] Shewed too much reuerence and farre paſſing decent order, as though Peter had bene God.

26 But Peter tooke him vp, ſaying, Stand vp: for euẽ I my ſelfe am a man.

27 And as hee talked with him, hee came in, & found many that were come together.

28 And he ſaid vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath ſhewed mee, that I ſhould not call any ||man polluted, or vncleane.

||Or, common.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aſke therefore, for what intent haue yee ſent for me?

30 Then Cornelius ſaid, Foure dayes ago, about this houre, I faſted, and at the ninth houre I prayed in mine houſe, and beholde, a man ſtoode before mee in bright clothing,

31 And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter he is lodged in the houſe of Simon a tanner by the ſeaſide who when hee commeth ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Nowe therefore are wee all here preſent before God, to heare all things that are commanded thee of God.

34 Then Peter opened ⸢his⸣ mouth, and ſaid, Of a trueth I perceiue, that *God is no accepter of perſons.

Deut. 10. 1[illegible]

35 But in euerie nation he that feareth him, and worketh [k] righteouſnes, is accepted with him.

36 Ye knowe the worde which God hath ſent to the children of Iſrael preaching peace by Ieſus Chriſt, which is Lord of all.

37 ⸢Euen yͤ⸣ word which came through all Iudea *beginning in Galile, after the baptiſme which Iohn preached,

38 |To wit, how God anointed Ieſus of Nazaret with the holy Ghoſt, & with power: who went about doing good, & healing all that were oppreſſed of the deuill: for God was with him.

[illegible] this preaching [illegible] God, which without faith [illegible]

[k] That is, he [illegible] by [illegible] and [illegible] to [illegible] both [illegible]

39 And we are witneſſes of al things which hee did both in the lande of the Iewes, and in Ieruſalem: whom they ſlewe hanging him on a tree.

[illegible] God [illegible] Luke [illegible] 3. 14 [illegible] about all others.

40 Him God raiſed vp the third day, and cauſed that he was ſhewed openly:

41 Not to all the people but vnto the witneſſes choſen before of God, euen to vs which did eate and drinke with him, after he aroſe from the dead.

42 And he commanded vs to preach vnto the people, and to teſtifie, that it is hee that is ordeyned of God a iudge of quicke and dead.

43 To him alſo giue al the *Prophets witnes, that through his Name all that beleeue in him, ſhall receiue remiſſion of ſinnes.

Iere. 31. 34. [illegible] 11. 8. [illegible]

44 While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the worde.

45 So they of the circumciſion which beleeued, were aſtoned, as many as

came with Peter, becauſe that on the Gentiles alſo was powred out the gift of the holy Ghoſt.

46 For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter,

47 Can any man [n] forbid water, ỷ theſe ſhould not be baptized, which haue receiued the holy Ghoſt, as well as we?

48 So he cōmanded them to be baptized in the Name of the Lord [t]. Then prayed they him to tarie certaine dayes.

n We ought not to debarre them of baptiſme whom God teſtifieth to be his: for ſeeing they haue the principal, that is leſſe, ought not to be denyed them.

t Ieſus Chriſt.

CHAP. XI.

4 Peter ſheweth the cauſe wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaſeth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus propheſieth dearth to come. 29 And the remedie.

NOwe the Apoſtles and the brethren that were in Iudea, heard, that the Gentiles had alſo receiued ỷ word of God.

2 And when Peter was come vp to Ieruſalem, they of the circumciſiō [a] contended againſt him,

3 Saying, thou wenteſt in to men vncircumciſed, and haſt eaten with them.

4 Then Peter began, and expounded [b] the thing in order to them, ſaying,

5 I was in the citie of Ioppa, praying, and in a trance I ſawe this viſion, A certaine veſſell comming downe as it had bene a great ſheete, let downe from heauen by the foure corners, and it came to mee.

6 Towarde the which when I had faſtened mine eyes, I conſidered, & ſawe foure footed beaſts of the earth, & wilde beaſts, and creeping things, and foules of the heauen.

7 Alſo I heard a voyce, ſaying vnto me, Ariſe, Peter, ſlay and eate.

8 And I ſayde God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce anſwered me the ſecond time from heauē, The things that God hath purified, pollute thou not.

10 And this was done three times, & all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the houſe where I was, ſent from Ceſarea vnto me.

12 And the Spirit ſaid vnto me, that I ſhould go with thē, without doubting: moreouer theſe ſixe brethren came with me, and we entred into the mans houſe.

13 And hee ſhewed vs, how hee had ſeene an Angel in his houſe, which ſtood and ſayde to him, Send men to Ioppa, and call for Simon whoſe ſyrname is Peter.

14 He ſhall ſpeake wordes vnto thee, whereby both thou and all thine houſe ſhalbe ſaued.

15 And as I began to ſpeake, the holy Ghoſt fell on them, *euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he ſaid, * Iohn baptized with water, but ye ſhalbe baptized with the holy Ghoſt.

17 For as much then as God gaue them a [c] like gift, as he did vnto vs, whē we beleeued in the Lorde Ieſus Chriſt, Who was I that I could let God [‡]?

18 When they heard theſe things, [d] they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted [e] repentance vnto life.

19 ¶ And they which were *ſcattered abroad becauſe of the [‡] affliction that aroſe about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Nowe ſome of them were men of Cyprus and of Cyrene, which whē they were come into Antiochia, ſpake vnto the [f] Grecians, and preached the Lord Ieſus.

21 And the [g] hand of ỷ Lord was with them, ſo that a great nomber beleeued & turned vnto the Lord.

22 Then tydings of thoſe things came vnto the eares of the Church, which was in Ieruſalem, and they ſent forth Barnabas, that he ſhould go vnto [h] Antiochia.

23 Who when he was come and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would [‡] cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghoſt, and faith, & much people ioyned themſelues vnto the Lord.

25 ¶ Then departed Barnabas to Tarſus to ſeeke Saul:

26 And when hee had found him, he brought him vnto Antiochia, and it came to paſſe that a whole yeere they were conuerſant with the Church, and taught much people, in ſo much, that the diſciples were firſt called [i] Chriſtians in Antiochia.

27 In thoſe dates alſo came Prophets from Ieruſalem vnto Antiochia.

28 And there ſtoode vp one of them named Agabus, and ſignified by the [k] Spirit,

a For they could not yet comprehend this ſecrete, which was hid from the Angels themſelues, euen from the creation of the world, Ephes. 3.8 9. col. 1.26

b He purgeth his fact before the Church.

Chap. 2. 4 & 4. 31.

Chap. 1. 5. & 19. 4. mat. 3. 11 mar. 1. 8. luk. 3. 16 iohn 1. 26.

c That is, indued with the graces of the holy Ghoſt.

‡ Not to giue them the holy Ghoſt?

d Their modeſtie declareth, that they were not aſhamed to vnſay that whereof they had vniuſtly blamed Peter.

e This repentance dependeth vpon faith.

Chap. 8. 1.

‡ Or, trouble.

f He meaneth not the Iewes which being ſcattered abroad in diuers countreis were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the moſt famous citie of Syria, and bordereth vpon Cilicia.

‡ Or, continue with the Lord.

i Whereas before they were called diſciples, nowe they are named Chriſtians.

[k] Spirit, that there ſhould bee great famine throughout al the world. Which alſo came to paſſe vnder Claudius Ceſar.

29 Then the diſciples, euery man according to his abilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iudea.

30 Which thing they alſo did, and ſent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode perſecuteth the Chriſtians. 2 Hee killeth Iames. 4 And putteth Peter in priſon. 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Goſpel flouriſheth. 25 Barnabas and Saul returning to Antiochia take Iohn Marke with them.

NOwe about that time, [a] Herode the King ſtretched forth his handes to vexe certaine of the Church.

2 And he killed Iames the [b] brother of Iohn with the ſworde.

3 And when hee ſawe that it [c] pleaſed the Iewes, he proceeded further, to take Peter alſo. (then were the daies of vnleauened bread.)

4 And when he had caught him, hee put him in priſon, and deliuered him to [d] foure quaternions of ſouldiours to bee kept, intending after the Paſſeouer to bring him forth to the people.

5 So Peter was kept in priſon, but earneſt prayer was made of the Church vnto God for him.

6 And when Herode woulde haue brought him out vnto the people, þ ſame night ſlept Peter betweene two ſouldiers, bound with two chaines, & the keepers before the doore kept the priſon.

7 [*] And beholde, the Angell of the Lorde came vpon them, and a light ſhined in the houſe, and he ſmote Peter on the ſide, and rayſed him vp, ſaying, Ariſe quickly. And his chaines fel off from [his hands.

8 And the Angell ſayde vnto him, Girde thy ſelfe, and binde on thy [e] ſandales. And ſo he did. Then he ſaid vnto him, Caſt thy garment about thee, and followe me.

9 So Peter came out and followed him, & knew not that it was true which was done by the Angell, but thought he had ſeene a viſion.

10 Nowe when they were paſt the firſt and the ſecond watch, they came vnto the iron gate, that leadeth vnto the citie, which opened to them by it owne accorde, & they went out, & paſſed through one ſtreete, and by and by the Angell departed from him.

11 ¶ And when Peter was come to himſelfe, he ſaid, Nowe I knowe for a trueth, that the Lord hath ſent his Angell, and hath deliuered mee out of the hand of Herode and from all the [f] wayting for of the people of the Iewes.

12 And as he conſidered the thing, he came to the houſe of Marie the mother of Iohn, whoſe ſurname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came foorth to hearken, named Rhode.

14 But whẽ ſhe knewe Peters voice, ſhe opened not þ entrie doore for gladneſſe, but ran in, and tolde howe Peter ſtoode before the entrie.

15 But they ſaid vnto her, Thou art madde. Yet ſhee affirmed it conſtantly, that it was ſo. Then ſaid they, It is his [g] Angel.

16 But Peter continued knocking, & when they had opened it, and ſawe him, they were aſtonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them howe the Lorde had brought him out of the priſon. And he ſaid, Go ſhewe theſe things vnto Iames & to the brethren: and hee departed and went into [h] another place.

18 ¶ Nowe aſſoone as it was day, there was no ſmall trouble among the ſouldiers, what was become of Peter.

19 And when Herode had ſought for him, and founde him not, hee examined the keepers, and commanded them to be led to bee puniſhed. And hee went downe from Iudea to Ceſarea, and [there abode.

20 Then Herode intended to make warre againſt them of Tyrus and Sidon, but they came all with one accorde vnto him, and [i] perſwaded Blaſtus the Kings Chamberlaine, and they deſired peace, becauſe their countrey was [k] nouriſhed by the Kings land.

21 And vpon a day appointed, Herode araied him ſelfe in royall apparell, and ſate on the iudgement ſeat, & made an oration vnto them.

22 And the people gaue a ſhoute, ſaying, The voyce of God [l] & not of man.

23 But immediatly the Angel of the Lord ſmote him, becauſe he gaue not glorie vnto God, ſo that he was eaten [m] of wormes, and gaue vp the ghoſt.

---

[k] This propheſie was an occaſion to the Antiochians to relieue the neceſſitie of their brethren in Ieruſalem.

[l] To ſignifie that it came of a charitable mind towards them.

[a] Who was called Agrippa the ſonne of Ariſtobulus he was nephew vnto Herod the great, and brother of Herodias.

[b] There was another ſo named which was the ſonne of Alpheus.

[c] It came then of no zeale nor religion, but onely to flatter the people.

[d] The number being ſixteene was diuided by foures, to keepe diuers wardes.

Chap.5.19.

[e] Read Marke 6.9.

[f] For they thought that Herode would haue put him to death as he had purpoſed.

[g] For they did knowe by Gods word that Angels were appointed to defend the faithful, and alſo in thoſe dayes they were accuſtomed to ſee ſuch ſightes.

[h] Which was leſſe ſuſpect, by reaſon of the brethren.

[i] Both by flattering wordes, and alſo by giftes.

[k] Which he ſhould haue done if he had yelded to the flatterers of whoſe vaine the [illegible]

[l] The [illegible] of lice.

24 And the worde of God [m] grewe, and multiplied.

[m] The more that tyrants go about to ſuppreſſe Gods worde the more doeth it increaſe.

25 So Barnabas & Saul returned from Ieruſalem, when they had fulfilled their [n] office, and tooke with them Iohn, whoſe ſurname was Marke.

[n] Which was to diſtribute the almes ſent frõ Antiochia, Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach amõg the Gentiles. 7 Of Sergius Paulus, and Elymas the ſorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life beleeue. 52 The fruit of faith.

There were alſo in ÿ Church that was at Antiochia, certaine Prophets & teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, & [a] Manahen which had beene brought vp with Herode the Tetrarch) and Saul.

[a] This declareth that God calleth of all ſortes both hie and low.

2 Now as they [b] miniſtred to ÿ Lord, and faſted, the holy Ghoſt ſaide, Separate mee Barnabas and Saul, for the worke whereunto I haue called them.

[b] The Greke worde ſignifieth to execute a publike charge, as the Apoſtleſhip was: ſo that here is ſhewed that they preached, and prophecied.

3 Then faſted they and prayed, & laid their hands on them, and let them go.

4 And they, after they were *ſent forth of the holy Ghoſt, came downe vnto Seleucia, and from thence they ſailed to Cyprus.

Chap. 14. 26.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had alſo Iohn to their miniſter.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine ſorcerer, a falſe prophet, being a Iew, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and deſired to heare the word of God.

8 But Elymas, the ſorcerer (for ſo is his name by interpretation) withſtoode them, and ſought to turne away the Deputie from the faith.

9 Then Saul which alſo [is called] Paul, being full of the holy Ghoſt, ſet his eies on him,

10 And ſaid, O full of all ſubtiltie & all miſchiefe, the childe of the deuill, and enemie of all righteouſnes, wilt thou not ceaſe to peruert the [c] ſtraite wayes of the Lord?

[c] Which are the doctrine of the Apoſtles, that onely leadeth vs to God.

11 Nowe therefore beholde, the hand of the Lord is vpõ thee, and thou ſhalt be blind, & not ſee the ſunne for a ſeaſon. And immediately there fel on him a miſt and a darkenes and he went about, ſeeking ſome to lead him by the hand.

12 Then the Deputie when he ſawe what was done, beleeued, & was aſtonied at the doctrine of the Lorde.

13 Nowe when Paul and they that were with him were departed by ſhip from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ieruſalem.

14 But when they departed from Perga, they came to [d] Antiochia a citie] of Piſidia, & went into the Synagogue on the Sabbath day, and ſate downe.

[d] This was another Antiochia then that which was in Syria.

15 And after the lecture of the Lawe and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men & brethren, if ye haue any word of [e] exhortation for the people, ſay on.

[e] This declareth that the Scripture is giuen to teach and exhort vs, and that they refuſed none that had giftes to ſet foorth Gods glorie & to edifie his people.

16 Then Paul ſtoode vp and beckned with the hand, and ſaid, Men of Iſrael, and ye that feare God, hearken.

17 The God of this people of Iſrael choſe our fathers, & exalted the people when they dwelt in the land of *Egypt, and with an *high arme brought them out thereof.

Exod. 1. 9.
Exod. 13. 14.

18 And about the time *of fourtie yeeres, ſuffred he their [f] maners in the wilderneſ.

Exod. 16. 1.

[f] Here is declared the great pacience and long ſuffering of God before he puniſheth.

19 And he deſtroyed ſeuen nations in the land of Chanaan, and *deuided their land to them by lot.

Ioſh. 14. 1.

20 Then afterwarde hee gaue vnto them *Iudges [g] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

Iudge. 3. 9.

[g] For theſe 450 yeeres were not fully accompliſhed, but there lacked 3 yeeres counting from the birth of Iſaac to the diſtribution of the lande of Chanaan.

21 So after that they deſired a *king, and God gaue vnto them *Saul, the ſonne of Cis, a man of the tribe of Beniamin, by the ſpace of fourtie yeeres.

1. Sam. 8. 5.
1. Sam. 9. 15, 16 & 10. 1.

22 And after he had takẽ him away, he rayſed vp *Dauid to bee their King, of whome he witneſſed, ſaying, I haue found Dauid the ſonne of Ieſſe, a man after mine owne heart, which will do al things that I will.

1. Sam. 16. 13.
Pſal. 89. 20, 21.

23 Of this mans ſeede hath God *according to his promiſe rayſed vp to Iſrael, the Sauiour Ieſus:

Iſa. 11. 1.

24 When *Iohn had firſt preached before his comming the baptiſme of repentance to all the people of Iſrael.

Mat. 3. 1, mar. 1. 2, luk. 3. 2, 3.

25 And whẽ Iohn had fulfilled his] [h] courſe, he ſaid, *Whõ ye thinke that I am, I am not he: but beholde, there cõmeth one after me, whoſe ſhoe of his] feete I am not worthie to looſe.

[h] When his office drew to an end, he ſent his diſciples to Chriſt.

Mar. 1. 7. iohn. 1. 20.

26 Ye men and brethren, children of ÿ generation of Abraham, and whoſoeuer among you feareth God, to you is the

is the worde of this ſaluation ſent.

27 For the inhabitantes of Jeruſalē, & their rulers, becauſe they [k] knew him not, nor yet the wordes of the Prophets, which are read euery Sabbath day, [l] they haue fulfilled them in condemning him.

28 And though they founde no cauſe of death in him, * yet deſired they Pilate to kill him.

29 And when they had [m] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre.

30 But God * raiſed him vp from the dead.

31 And hee was ſeene many dayes of them, which came vp with him from Galile to Jeruſalem, which are his witneſſes vnto the people.

32 And wee declare vnto you, þ touching the promes made vnto þ fathers,

33 God hath fulfilled it vnto vs their children, in that he [n] rayſed vp Jeſus, euen as it is writtē in the ſecond Pſalme, * Thou art my Sonne: this day haue J begotten thee.

34 Nowe as concerning that he rayſed him vp from the dead, no more to returne to the graue, he hath ſaid thus, * J will giue you the [o] holy things of Dauid, which are faithfull.

35 Wherefore he ſaith alſo in another place, * Thou wilt not ſuffer thine Holy one to ſee corruption.

36 Howbeit, Dauid after hee had ſerued his time by the counſell of God, hee * ſlept, and was layde with his fathers, and ſawe corruption.

37 But he whom God raiſed vp, ſaw no corruption.

38 Be it knowne vnto you therefore, men [and] brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes.

39 And from all thinges, from which ye coulde not be iuſtified by the Lawe of Moſes, by him euery one that beleeueth, is iuſtified.

40 Beware therfore, leaſt þ come vpō you, which is ſpoken of in the Prophets,

41 * Behold ye [p] deſpiſers, & wonder, and vaniſh away: for J worke a [q] worke in your daies a worke which ye ſhal not beleeue, if a man would declare it you.

42 ¶ And whē they were come out of the Synagogue of þ Jewes, þ Gentiles beſought, that they woulde preach theſe words to them the next Sabbath [day.]

43 Nowe when the Congregation was diſſolued, many of the Jewes, and Proſelytes that feared God, followed Paul and Barnabas, which ſpake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath [day] came almoſt the whole citie together, to heare the worde of God.

45 But when the Jewes ſawe the people, they were full of [r] enuie, and ſpake againſt thoſe things, which were ſpoken of Paul, contrarying them, and rayling on [them.]

46 Then Paul and Barnabas ſpake boldely, and ſayde, * Jt was neceſſarie that the worde of God ſhould firſt haue bene ſpoken vnto you: but ſeeing ye put it from you, and iudge your ſelues vnworthie of [s] euerlaſting life, loe, wee turne to the Gentiles.

47 For ſo hath the Lord cōmanded vs, [ſaying,] * J haue made thee a light of the Gentiles, that thou ſhouldeſt be the ſaluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lorde: and as many as were [t] ordeined vnto eternall life beleeued.

49 Thus the word of the Lord was publiſhed throughout þ whole coūtrey.

50 But the Jewes ſtirred certaine [u] deuoute and honourable women and the chief men of the citie, and rayſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſtes.

51 But they * ſhooke off the duſt of their feete againſt them, and came vnto Jconium.

52 And the diſciples were filled with ioye, and with the holy Ghoſt.

CHAP. XIIII.

3 God giueth ſucceſſe to his worde. 6 Paul and Barnabas preach at Jconium and are perſecuted. 12 At Lyſtra they would doe ſacrifice to Barnabas and Paul which refuſe it, and exhort the people to worſhip the true God. 19 Paul is ſtoned. 22 They confirme the diſciples in faith and patience. 23 Appoint miniſters, 26 And paſſing through many places, make report of their diligence at Antiochia.

AND it came to paſſe in Jconium, that they went both together into the Synagogue of the Jewes, and ſo ſpake, that a great multitude both of þ Jewes and of the Grecians beleeued.

2 But the [a] vnbeleeuing Jewes ſtirred vp and corrupted the mindes of the Gentiles againſt the brethren.

3 So therefore they abode there a lōg time, & ſpake boldly in the Lorde, which gaue teſtimonie vnto the worde of his grace,

---

[i] That is, this meſſage and tydings of ſaluation.

[k] He rebuketh them for their ignorance.

[l] Although they reade the Law, yet their hearts are couered that they can not vnderſtand 2.Cor.3.14.

Matth.27.22. mark 15.13. luke 23.23. iohn 19.6.

[m] In Chriſt al the promiſes are Yea, and Amen, 2.Cor.1.20.

Matth.28.2,6. mark.16.6. luke 24.6. iohn 20.13.

[n] In that he was borne and incarnate.

Pſal.2.7. hebr.1.5.& 5.5.

Iſai 55.3.

[o] Meaning, that he would faithfully accompliſh þ promiſes which he made of his free mercie to þ forefathers: and he ſheweth that as þ grace, which God hath giuen to his Sonne, is permanent for euer, ſo likewiſe the life of the Sonne is eternall.

Pſalm 16.10. chap.2.31.

1.King.2.10. chap.2.29.

Habak.1.5.

[p] He reproueth them ſharpely becauſe ſoftnes would not preuaile.

[q] Which is, vengeance vnſpeakeable, for the contempt of Gods worde.

[r] They diſdained that the Gentiles ſhould be made equall with them.

Mat.10,6.

[s] Which is to know one onely God and whome he hath ſent, Jeſus Chriſt.

Iſa.49,6. luke 2,32.

[t] None can beleeue but they whome God doeth appoint before all beginnings to be ſaued.

[u] He meaneth ſuperſtitious women, & ſuch as were led with a blinde zeale, albeit the common people eſteemed them godly & therefore Luke ſpeaketh as the world eſteemed them.

Mat.10,14. mark 6,11. luke 9,5. chap.18,6.

[a] Which wo[illegible] [illegible]

ſaid vnto Barnabas, Let vs returne, & viſite our brethren in euery citie, where we haue preached yͤ word of the Lorde, [and ſee how they do.

37 And Barnabas [t] cōſelled to take with them Iohn called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, & went not with them to the worke.

39 Then were they ſo ſtirred, that they [p] departed aſunder one from the other, ſo that Barnabas tooke Marke, & ſailed vnto Cyprus.

4 And Paul choſe Silas and departed, being commēded of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, ſtabliſhing the Churches.

CHAP. XVI.

1 When Paul had circumciſed Timothie, hee tooke him with him. 9 The Spirit calleth them from one countrey to another. 14 Lydia is conuerted. 18 Paul & Silas impriſoned, conuert the Iailer. 37 And are deliuered as Romaines.

Then came he to Derbe and to Lyſtra: and beholde, a certaine diſciple was there named * Timotheus, a womans ſonne, which was a Iewesse & beleeued, but his father was a Grecian.

2 Of whom the brethrē which were at Lyſtra and Iconium, reported well.

3 Therefore Paul woulde that hee ſhould goe forth with him, and tooke & [a] circumciſed him, becauſe of the Iewes, which were in thoſe quarters: for they knew all, that his father was a Greciā.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apoſtles and Elders, which were at Ieruſalem.

5 And ſo were the Churches ſtabliſhed in the faith, & encreaſed in number daily.

6 ¶ Now whē they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghoſt to preach the Word in Aſia.

7 Thē came they to Myſia, & ſought to goe into Bithynia: but the Spirit [†] ſuffered them not.

8 Therfore they paſſed through Myſia, and came downe to Troas,

9 Where a viſion appeared to Paul in the night. There ſtoode a man of Macedonia, and prayed him, ſaying, Come into Macedonia and helpe vs.

10 And after he had ſeene the viſion, immediatly wee prepared to goe into Macedonia, beeing [e] aſſured that the Lord had called vs to preach the Goſpel vnto them.

11 Then went we forth from Troas, and with a ſtraight courſe came to Samothracia, & the next day to [f] Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and whoſe inhabitantes came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabbath day, we wēt out of the citie, beſides a riuer, where they were wont to pray: and wee ſate downe, & ſpake vnto the women, which were come together.

14 And a certaine woman named Lydia, a ſeller of purple, of the citie of yͤ Thyatirians, which worſhipped God, heard vs: whoſe heart the Lord opened, that ſhee attended vnto the things which Paul ſpake.

15 And when ſhe was baptized, and her houſhold, ſhee beſought vs, ſaying, If ye haue iudged me to be faithfull to the Lord, come into mine houſe, and abide there: and ſhe conſtrained vs.

16 And it came to paſſe that as wee went to prayer, a certaine maide hauing * a ſpirit of diuination, met vs, which gate her maſters much vantage with diuining.

17 She followed Paul and vs, and cried, ſaying, These men are yͤ ſeruants of the moſt high God, which ſhew vnto vs the [k] way of ſaluation.

18 And this did ſhe many dayes: but Paul being grieued, turned about, and ſaid to the ſpirit, I command thee in the Name of Jeſus Chriſt, that thou come out of her. And hee came out the ſame houre.

19 Nowe when her maſters ſawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto yͤ Magiſtrates,

20 And brought them to the Gouernours, ſaying, Theſe men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obſerue, ſeeing we are Romanes.

22 The people alſo aroſe vp together againſt them, and the Gouernours rent [m] their clothes, and commanded [them] to be beaten with roddes.

23 And whē they had beaten thē ſore, they caſt [them] into priſon, cōmanding

---

[t] Would take Iohn &c.

[p] God ſuffreth the moſt perfite to fall, and yet turneth their infirmitie to the ſetting forth of his glorie, as this breache of cōpany cauſed yͤ worde to be preached in mo places.

Rom.16.21. phil.2.19. 1 theſ.3.2.

[a] Leaſt the Iewes ſhould diſdaine him as one that were prophane and without God.

[b] God chuſeth not onely men, but alſo appointeth countries where his worde ſhalbe preached, and onely as he wil.

[c] Meaning, Aſia the leſſe.

[†] Or, [illegible]

[d] Called alſo Antigonia, and Alexandria.

[e] We ought not to [illegible] before we be [illegible] for he [illegible] the Spirit of God.

[f] Which is in the borders of Thracia and Macedonia.

[g] In Greeke and Latine the word is called Colonia which can not otherwiſe be wel expreſſed but by ſuch circumſtance of wordes.

[h] Where the Chriſtians accuſtomed to aſſemble their Church, when the infidels perſecuted them.

Leuit.20.27. deu.18.10,11. 1.ſam.28.7.

[i] Which could geſſe and foredeeme of thīgs paſt, preſent & to come: whoſe knowledge in many things God permitteth to yͤ deuil.

[k] Satan, although hee ſpake yͤ trueth, yet was his malicious purpoſe to cauſe the Apoſtles to be troubled as ſeditious perſōs, and teachers of ſtrãge religiō.

[l] For Satans ſubtiltie increaſed, and alſo it might ſeeme that Satan & the Spirit of God taught both one doctrine, Reade Mar.1.34.

[m] To wit, the clothes of Paul and Silas.

2.Cor.11.25. 1.theſ.2.2.

the iayler to keepe them ſurely.

24 Who hauing receiued ſuch commandement, caſt them into the ‖ inner priſon, and made their feete faſt in the ſtockes.

‖ Or, in the bottom of the priſon, or in a dungeon.

25 Now at midnight Paul and Silas prayed, and ſung a Pſalme vnto God: and the priſoners heard them.

26 And ſodenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and by and by al the doores opened, and euery mans bandes were looſed.

27 Then the keeper of the priſon waked out of his ſleepe, and when he ſawe the priſon doores open, hee drewe out his ſwoorde, and woulde haue killed himſelfe, ſuppoſing the pryſoners had bene fled.

28 But Paul cryed with a loud voice, ſaying, Doe thy ſelfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trẽbling, and fell downe before Paul and Silas,

30 And brought them out, and ſaide, Syrs, what muſt I do to be ſaued?

31 And they ſaid, Beleeue in ẏ Lord Ieſus Chriſt, and thou ſhalt be ſaued, & thine houſhold.

32 And they preached vnto him the word of the Lorde, and to all that were in his houſe.

33 Afterward he tooke them the ſame houre of the night, and waſhed their ‖ ſtripes and was baptized with all that belonged vnto him, ſtraight way.

‖ Or, woundes, or hurts.

34 And when hee had brought them into his houſe, he ⁑ ſet meate before thẽ, and reioyced that hee with all his houſhold beleeued in God.

⁑ Greeke, he ſet the table.

35 And when it was day, † the gouernours ſent the ſergeants, ſaying, Let thoſe men goe.

† The gouernours aſſembled together in the market, and conſidering the earthquake that was, they feared and ſent, &c.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul ſaying, The gouernours haue ſent to looſe you: nowe therefore get you hence, & go in peace.

37 Then ſaide Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue caſt vs into priſon, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

n No man had authoritie to beat or put to death a citizen Romane, but the Romanes them ſelues by the conſent of the people.

38 And ẏ ſergeants told theſe words vnto ẏ Gouernours, who ° feared when they heard that they were Romanes.

° For the puniſhment was great againſt them that did iniurie to a citizen Romane.

39 Then came they & prayed them, and brought them out, and deſired them to depart out of the citie.

40 And they went out of the priſon, and entred into the houſe of Lydia: and when they had ſeene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Theſſalonica. 4 Where ſome receiue him, & others perſecute him. 11 To ſearch the Scriptures. 17 He diſputeth at Athens, and is mocked of the [illegible]

NOw as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & three Sabbath dayes] diſputed with them by the Scriptures,

3 Opening, and alledging that Chriſt muſt haue ſuffred, and riſen againe from the dead: and this is Ieſus Chriſt, whõ, [ſaid he, I preach to you.

4 And ſome of them beleeued, and ioyned in companie with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine vagabondes and wicked felowes, and whẽ they had aſſembled the multitude, they made a tumult in the citie, and made aſſault againſt the houſe of Iaſon, and ſought to bring them out to the people.

6 But when they founde them not, they drewe Iaſon and certaine brethren vnto the heads of ẏ citie, crying, Theſe are they which haue ſubuerted the ſtate of the world, and here they are,

7 Whome Iaſon hath receiued, and theſe all doe againſt the decrees of Ceſar ſaying that there is another ‖ King, one Ieſus.

a Like quarelpicking they vſed againſt Chriſt: theſe be the weapõs wherewith the world continually fighteth againſt the members of Chriſt, treaſon and ſedition.

‖ Or, another [illegible]

8 Then they troubled the people, & the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had receiued ſufficient aſſurance of Iaſon and of the other, they let them goe.

10 And the brethren immediatly ſent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of ẏ Iewes.

11 These were alſo b more noble men then they which were at Theſſalonica, which receiued the worde with all readines, and c ſearched the Scriptures dayly, c whether thoſe things were ſo.

b Not in one excellent of birth but more prompt & couragious in receiuing ẏ word of God: for he compareth the[m] of Berea with them of Theſſalonica which perſecuted the Apoſtles in Berea.

c [illegible] They was not [illegible] which they had heard were [illegible] but alſo to confirme [illegible] and to increaſe their faith.

12 There-

12 Therfore many of them beleeued, and of honeſt women which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Theſſalonica knewe, that the worde of God was alſo preached of Paul at Berea, they came thither alſo, and moued the people.

14 But by and by the brethren ſent away Paul to go as it were to § ſea: but Silas and Timotheus abode there ſtil.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandemẽt vnto Silas & Timotheus that they ſhould come to him at once, they departed.

16 ¶ Nowe while Paul wayted for them at Athens, his ſpirit was ſtirred in him, when hee ſawe the citie ſubiect to idolatrie.

17 Therefore he diſputed in the Synagogue with the Iewes, and with thẽ that were religious, and in the market daily with whomſoeuer he met.

18 Then certaine Philoſophers of § Epicures, and of the Stoikes, diſputed with him, and ſome ſaid, What will this babbler ſay? Others ſaid, He ſeemeth to be a ſetter forth of ſtrange gods (becauſe he preached vnto them Ieſus, and the reſurrection.)

19 And they tooke him, and brought him into Mars ſtreete, ſaying, May we not knowe, what this newe doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things vnto our eares: we would know therefore, what theſe things meane.

21 For all the Athenians, and ſtrangers which dwelt there, gaue themſelues to nothing els, but either to tell, or to heare ſome newes.

22 Then Paul ſtoode in the middes of Mars ſtreete, and ſaid, Ye men of Athens, I perceiue that in all things yee are to ſuperſtitious.

23 For as I paſſed by, and behelde your deuotions, I found an altar wherein was written, VNTO THE VNKNOWEN GOD. Whome yee then ignorantly worſhippe, him ſhewe I vnto you.

24 God that made the world, and al things that are therein, ſeeing that he is Lord of heauen & earth, * dwelleth not in temples made with hands,

25 * Neither is worſhipped with mens handes, as though he needed any thing, ſeeing hee giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath aſſigned § times which were ordeined before, and the boundes of their habitation,

27 That they ſhould ſeeke the Lord, if ſo be they might haue groped after him, and found him, though doutles he be not farre from euery one of vs.

28 For in him we liue and moue, and haue our being, as alſo certaine of your owne Poets haue ſaid, For we are alſo his generation.

29 * Foraſmuch thẽ, as we are the generatiõ of God, we ought not to thinke that the Godhead is like vnto golde, or ſiluer, or ſtone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admoniſheth all men euery where to repent,

31 Becauſe hee hath appointed a day in the which he will iudge the worlde in righteouſnes, by that man whome hee hath appointed whereof he hath giuẽ an aſſurance to all men, in that hee hath raiſed him from the dead.

32 Nowe when they hearde of the reſurrection from the dead, ſome mocked, and other ſaid, Wee will heare thee againe of this thing.

33 And ſo Paul departed from amõg them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was alſo Denis Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his handes, and preacheth at Corinthus. 6 He is reiected of the Iewes. 8 Hee receiued of many, 9 And comforted of the Lorde. 14 Gallio refuſeth to meddle with religion. 18 Paul voweth. 21 He ſayth in the prouidence of God. 23 And care for the brethren. 24 The praiſe of Apollos.

AFter theſe things, Paul departed from Athenes, and came to Corinthus,

2 And fouñd a certaine Iew, named * Aquila, borne in Pontus, lately come from Italie and his wife Priſcilla (becauſe that Claudius had commãded all Iewes to departe from Rome) & he came vnto them.

3 And becauſe hee was of the ſame craft, he abode with them & wrought (for their craft was to make tents.)

4 And he diſputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Nowe

Or, had the charge to [illegible] conduct him ſafely.

d That citie which was the fountaine of al knowledge, was nowe the ſinke of moſt horrible idolatrie.

e Such was his feruent zeale towards Gods glorie, that he could not [illegible] to [illegible] the ſame [illegible] offenſion as he taught afterward to Timothie.

f Who helde that pleaſure was mans whole felicitie.

g Who taught that vertue was only mans felicitie, which notwithſtanding they neuer attained vnto.

h Or, [illegible]

Where the iudgement was giuẽ of weightie matters but chiefly of [illegible] againſt their gods, where alſo Paul was accuſed; [illegible] of the [illegible] of people [illegible] heare [illegible]

i Which was alſo called Areopagus.

k Hereby Paul taketh an occaſion to bring them to the true God.

[illegible]

l Before man was created, God had appointed his ſtate and condition.

m This is ment as touching the ſundrie changes of the worlde as whẽ ſome people depart out of a countrey, & others come to dwel there.

n Men grope in darkenes til Chriſt the true light ſhine in their hearts.

o As Aratus and others.

Iſa. 40, 18.

p He condemneth the [illegible] and the time wherein God was contemned.

q But pardoned it, and did not puniſh it as it deſerued.

r This is ment of the [illegible] and not of a certeine particular: for whoſoeuer ſinneth without the lawe, ſhal die without the Law.

s Or, a iudge of Mars ſtreet.

* Rom. 16, 3.

a This was Claudius Ceſar who then was Emperour.

b Thus he vſed where euer hee came but principally at Corinthus, becauſe of § falſe Apoſtles which preached without wages to win § peoples fauour.

c Or, pauillions which they were made of ſkins.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul d burned in ſpirite, teſtifying to yͤ Iewes that Ieſus was the Chriſt.

d And boyled with a certaine zeale.

6 And when they reſiſted and blaſphemed, hee *ſhooke his rayment, and ſaide vnto them, e Your blood be vpon your owne head: I am cleane: from hence foorth will I goe vnto the Gentiles.

*Chap.13.51. matth.10.14.

e Becauſe they haue none excuſe, he denounceth the vengeance of God againſt them through their owne fault.

7 So he departed thence, and entred into a certaine mans houſe, named Iuſtus, a worſhipper of God, whoſe houſe ioyned hard to the Synagogue.

8 And *Criſpus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houſhold: and many of the Corinthians hearing it, beleeued and were baptized.

*1.Cor.1.14.

9 Then ſaide the Lord to Paul in the night by a viſion, Feare not, but ſpeake, and holde not thy peace.

10 For f I am with thee, and no man ſhall lay hands on thee to hurt thee: for I haue much people in this citie.

f God promiſeth him a ſpeciall protection, whereby he would defende him from the violent rage of his enemies.

11 So he continued there a yeere and ſixe moneths, & taught the word of God among them.

12 ¶ Nowe when Gallio was Deputie of ‖ Achaia, the Iewes aroſe with one accorde againſt Paul, and brought him to the iudgement ſeate,

‖Or, Grecia.

13 Saying, This felowe perſwadeth men to worſhippe God contrarie to the g Lawe.

g They accuſed him becauſe he tranſgreſſed the ſeruice of God appoynted by the law.

14 And as Paul was about to open his mouth, Gallio ſaid vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reaſon maintaine you.

15 But if it be a queſtion of words, and names, and of your Lawe, looke ye to it your ſelues: for I will bee no iudge of thoſe things.

16 And hee draue them from the iudgement ſeate.

17 Then tooke all yͤ Grecians h Soſthenes yͤ chiefe ruler of the Synagogue, and beate him before the iudgement ſeate: but Gallio cared nothing for thoſe things.

h Of whom is ſpoken, 1.Cor.1.1.

18 But when Paul had taried there yet a good while, hee tooke leaue of the brethren and ſayled into Syria (i & with him Priſcilla and Aquila) after that hee had ſhorne his head in Cenchrea: for he had a *vowe.

i Paul did thus beare with the Iewes infirmities which as yet were not ſufficiently inſtructed.

*Num.6.18. chap.21.24.

19 Then hee came to Epheſus, and left them there: but hee entred into the Synagogue and diſputed with the Iewes.

20 Who deſired him to tarie a longer time with them: but he woulde not conſent,

21 But bade them farewell, ſaying, I muſt needes keepe this feaſt that commeth, in Ieruſalem: but I will returne againe vnto you, *if God will. So hee ſayled from Epheſus.

*1.Cor.4.19. iam.4.15.

22 ¶ And when hee came downe to k Ceſarea, hee went vp to Ieruſalem: and when he had ſaluted the Church, he went downe vnto Antiochia.

k Called Ceſarea Stratonis.

23 Now when he had taryed [there] a while, he departed, and went through the countrey of Galatia and Phrygia by order, ſtrengthening all the diſciples.

24 And a certaine Iewe named *Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and ‖ mightie in the Scriptures.

*1.Cor.1.12.

‖Or, well inſtructed.

25 The ſame was l inſtructed in the way of the Lorde, and he ſpake feruently in the ſpirit, and taught diligently the things of the Lorde, and knewe but the m baptiſme of Iohn onely.

l That is, was ſomewhat entred.

m He had but as yet the firſt principles of Chriſts religion: and by baptiſme is here meant the doctrine.

26 And hee begame to ſpeake boldely in the Synagogue. Whome when Aquila and Priſcilla had heard, they tooke him vnto them, and n expounded vnto him the o waye of God more perfectly.

n This great learned & eloquent man diſdained not to be taught of a poore craftſman.

o The way to ſaluation.

27 And when he was minded to goe into Achaia the brethren exhorting him, wrote to the diſciples to receiue him: and after hee was come thither, hee holpe thē much which had beleeued through grace.

28 For mightily he confuted publikely the Iewes with great vehemencie, ſhewing by the Scriptures, that Ieſus was the Chriſt.

CHAP. XIX.

6 The holy Ghoſt is giuen by Pauls handes. 9 The Iewes blaſpheme his doctrine which was confirmed by miracles. 13 The raſhneſſe and puniſhment of the coniurers, and the fruite that came thereof. 24 Demetrius raiſeth ſedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaſeth it by the towne clarke.

And it came to paſſe, while Apollos was at Corinthus, that Paul when hee paſſed through the vpper coaſtes, came to Epheſus, and founde certaine diſciples,

2 And ſaide vnto them, Haue ye receiued the a holy Ghoſt ſince yee beleeued? And they ſaid vnto him, We haue not ſo much as heard whether there be an holy Ghoſt.

a That is the particular giftes of the ſpirit, as yet [illegible] not the whole gifts.

3 And he ſaid vnto them, [b]Unto what were ye then baptized? And they ſayde, Unto Iohns baptiſme.

4 Then ſayde Paul, *Iohn verely baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhoulde beleeue in him, which ſhoulde come after him, that is, in Chriſt Ieſus.

5 So when they heard it, they were [c]baptized in the Name of the Lorde Ieſus.

6 And Paul layde his handes vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and propheſied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the thinges that [appertayne] to the kingdome of God.

9 But when certaine were hardened, and diſobeyed, ſpeaking euill of the way of God before the multitude, he departed from them, & ſeparated the diſciples, and diſputed dayly in the ſchole of one [d]Tyrannus.

10 And this was done by the ſpace of two yeeres, ſo that all they which dwelt in Aſia, heard the word of the Lord Ieſus, both Iewes and Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his body were brought vnto the ſicke, kerchiefes [e]or handkerchiefes, and the diſeaſes departed from them, and the euill ſpirites went out of them.

13 Then certayne of the vagabonde Iewes, exorciſtes, tooke in hande to name ouer them which had euill ſpirits, the Name of the Lorde Ieſus, ſaying, We [f]adiure you by Ieſus, whom Paul preacheth.

14 (And there were certaine ſonnes of Sceua a Iewe, the Prieſt, [about] ſeuen which did this)

15 And the euill ſpirite anſwered, and ſayde, Ieſus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euil ſpirit was, ranne on them, and ouercame them, and preuailed againſt them, ſo that they fled out of that houſe, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians alſo, which dwelt at Epheſus, and feare came on them all, and the Name of the Lord Ieſus was magnified.

18 And many that beleeued came and confeſſed, and [g]ſhewed their workes.

19 Many alſo of them, which vſed curious arts, brought their bookes & burned them before all men, and they counted the price of them, and founde it [h]fiftie thouſand pieces of ſiluer.

20 So the word of God grew mightily, and preuailed.

21 ¶ Now when theſe things were accompliſhed, Paul purpoſed [i]by the ſpirite to paſſe through Macedonia and Achaia, and to go to Ieruſalem, ſaying, After I haue beene there, I muſt alſo ſee Rome.

22 So ſent he into Macedonia two of them that miniſtred vnto him, Timotheus and Eraſtus, but he remained in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall trouble about that [k]way.

24 For a certaine man named Demetrius a ſiluer ſmith, which made ſiluer [l]temples of Diana, [m]brought great gaines vnto the craftes men:

25 Whome hee called together, with the workemen of like things, and ſayde, Syrs, yee knowe that by this craft [n]we haue our goods.

26 Moreouer ye ſee & heare, that not alone at Epheſus, but almoſt throughout all Aſia this Paul hath perſwaded, and turned away much people, ſaying, That they be not gods which are made with handes:

27 So that not onely this thing is dangerous vnto vs, that [o]ÿ ſtate ſhould be reproued, but alſo that the [p]temple of the great goddeſſe Diana ſhould be nothing eſteemed, and that it woulde come to paſſe that her magnificence, which all Aſia & the [q]world worſhippeth, ſhoulde be deſtroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, ſaying, Great is Diana of the Epheſians.

29 And the whole citie was ful of confuſion, and they ruſhed into the common place with one aſſent, and caught *Gaius, and *Ariſtarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul woulde haue entred in vnto the people, the diſciples ſuffered him not.

31 Certaine alſo of the chiefe of Aſia, which were his friendes, ſent vnto him, deſiring him that he woulde not preſent

him

[b] Meaning, what doctrine they did profeſſe in that baptiſme: for to be baptized in Iohns baptiſme ſignifieth to profeſſe the doctrine which he taught, & ſealed with the ſigne of baptiſme: to be baptized in the Name of the Father &c. is to be dedicate and conſecrate vnto them: to be baptized in the death of Chriſt, or for the dead, or into one bodie, vnto remiſſion of ſinnes is that ſince by Chriſts death ſinne is aboliſhed and dead in vs, and that we may growe in Chriſt our head and that our ſinnes may be waſhed away by the blood of Chriſt.

Matth.3.11. mark 1.8. luk. 3.16. [illegible] 1. 27. act. 1.5. & 2.2. and 11.16.

[c] Indued with the viſible graces of the holy Ghoſt.

[d] That is, of a certaine man ſo called.

[illegible] which went from place to place [illegible].

[f] Or, [illegible].

[e] This was to a[illegible] the [illegible] Goſpell, & to co[illegible] Pauls miniſterie not to [illegible] two ſhap him, or his triumphe.

[illegible]

[t] They abuſe Pauls autho[illegible] & without any vocation of God vſurpe that which is not in mans power.

[g] That is, declared by confeſſion of their ſinnes and by their good workes that they were faithfull.

[h] These mounteth to of our money about [illegible] markes.

By the motion of the holy Ghoſt, he vndertooke this iourney.

[k] That is, about the ſtate of the Chriſtians: for they contemned the Chriſtians becauſe they left the olde religion, & brought in another trade of doctrine.

[l] Or, ſhrines.

[m] What impietie doth not couetouſneſſe driue a man vnto?

[n] He was moued with his profit, and the others for themſelues, ſo that they would rather loſe both their liues and religion then their filthie game.

[o] Meaning their arte and occupation.

[p] Religion is his ſecond argument which he leſſe eſteemeth then his profit, & therefore putteth it laſt, which thing is contrary to the doings of ÿ faithfull: for they preferre religion aboue all.

[q] He groundeth his religion vpon the multitude and authoritie of the worlde, as do the Papiſts.

Rom.16.23. 1.cor.1.14. Colo.4.10.

him ſelfe in the common place.

32 Some therefore cried one thing, & ſome another: for the aſſemblie was out of order, and the more part knewe not wherefore they were come together.

33 And ſome of the companie [q] drew forth Alexander, the Iewes thruſting him forwards. Alexander thẽ beckened with the hand, and would haue excuſed the matter to the people.

34 But when they knew that he was a Iewe, there aroſe a ſhout almoſt for ye ſpace of two houres, of all men, crying, Great, is Diana of the Epheſians.

35 Then the towne clarke, when hee had ſtayed the people, ſaid, Ye men of Epheſus, what mã is it that knoweth not howe that the citie of the Epheſians is a worſhipper of ye great goddeſſe Diana, and of the image, ‖ which came downe from [r] Iupiter?

36 Seeing then ye no man can [ſ] ſpeake againſt theſe thinges, ye ought to be appeaſed, and to do nothing raſhly.

37 For yee haue brought hither theſe men, which haue neither committed ſacriledge, neyther doe blaſpheme your goddeſſe.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter againſt any man, the Lawe is open, and there are deputies: let them accuſe one another.

39 But if ye inquire any thing concerning other matters, it may bee determined in a lawfull aſſemblie.

40 For we are euen in ieopardie to be accuſed of this daies ſedition, foraſmuch as there is no cauſe, whereby wee may giue a reaſon of this concourſe of people.

41 And when he had thus ſpoken, he let the aſſembly depart.

q And ſet him on the place where the people could not come nere him but whence they might well heare his voyce.

r Antiquitie & the couetouſneſſe of the prieſtes brought in this ſuperſtition: for it is written that the Temple being repaired ſeuen times, this image was neuer changed. Plin.lib.16.40. by ſuch deluſions ye world is moſt eaſily abuſed.

ſ He pacifieth the people by worldly wiſedome, & hath no reſpect to religion.

CHAP. XX.

Paul goeth into Macedonia, and into Grecia. 7 He celebrateth the Lords ſupper and preacheth. 9 At Troas hee rayſeth vp Eutychus. 17 At Epheſus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, [illegible] warneth them of falſe teachers, maketh his prayer with them, and departeth by ſhip towards Ieruſalem.

NOwe after the tumult was ceaſed, Paul called the diſciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when hee had gone through thoſe partes, and had exhorted thẽ with many words, he came into Grecia.

3 And hauing taried there three monethes, becauſe the Iewes layed wayte for him, as hee was about to ſayle into Syria, hee purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Aſia Tychicus, and Trophimus.

5 Theſe went before, and taried vs at Troas.

6 And we ſailed forth frõ [a] Philippi, after the daies of vnleauened bread, and came vnto them to Troas in fiue daies, where we abode ſeuen dayes.

7 And [b] the firſt day of the weeke, the diſciples being come together to [c] breake bread, Paul preached vnto them, readie to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

9 And there ſate in a windowe a certaine yong man, named Eutychus, fallen into a deepe ſleepe: and as Paul was lõg preaching, he ouercome with ſleepe, fell downe from the thirde loft, and was taken vp dead.

10 But Paul went downe, and layed him ſelfe vpon him, and imbraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 So when [ſ] Paul was come vp againe, and had broken bread, and eaten, he communed a long while till the dawning of the day, and ſo he departed.

12 And they brought the boye aliue, and they were not a litle comforted.

13 ¶ Then we went forth to ſhip, and ſayled vnto the citie [e] Aſſos, that wee might receyue Paul there: for ſo had he appoynted, and woulde him ſelfe goe a foote.

14 Nowe when hee was come vnto vs to Aſſos, and wee had receiued him, we came to Mitylenes.

15 And we ſailed thence, and came the next day ouer againſt Chios, & the next day wee arriued at Samos, and taryed at Trogyllium: the next day wee came to Miletum.

16 For Paul had determined to ſayle by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted to be, if he could poſſible, at Ieruſalem, at the day of ‖ Pentecoſt.

17 ¶ Wherefore from Miletum hee ſent to Epheſus, and called the Elders of the Church.

18 Who when they were come to

a He tarryed there theſe dayes, becauſe he had better opportunitie [illegible] alſo the aboliſhing of the L[illegible] was not yet knowen.

b Which we call Sunday.

c [illegible] place [illegible] the Church [illegible] to haue their ſolemne aſſemblies this day, laying aſide the ceremonie of the Iewiſh Sabbath.

d To celebrate the Lords ſupper, Chap.2.46.

‖ Or, we.

‖ Or, boye.

e Which was a citie of Myſia, called otherwiſe Apollonia, Plin.lib.5.chap.30.

‖ Or, Whitſontide.

him, he ſaid vnto them, Ye knowe from the firſt day that I came into Aſia, after what maner I haue bene with you at all ſeaſons,

19 [e] Seruing the Lord with all [f] modeſtie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Iewes,

20 And how I kept [g] backe nothing that was profitable, but haue ſhewed you, and taught you openly, & throughout euery houſe,

21 Witneſſing both to the Iewes, and to the Grecians the repentance toward God, and faith towarde our Lorde Ieſus Chriſt.

22 And nowe behold, I go [k] bounde in the ſpirit vnto Ieruſalem, and know not what thinges ſhall come vnto mee there,

23 Saue that the holy Ghoſt [l] witneſſeth in euery citie, ſaying, that bands and afflictions abide me [1].

24 But I paſſe not at all, neyther is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioye, and the miniſtration which I haue receiued of the Lord Ieſus, to teſtifie the Goſpel of the grace of God.

25 And nowe beholde, I know that henceforth ye al, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to recorde this day, that I am pure frō the [m] blood of all men.

27 For I haue kept nothing backe, but haue ſhewed you [n] all the counſell of God.

28 Take heede therefore vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you Ouerſeers, to feede ÿ Church of God, which he hath purchaſed with his [o] owne blood.

29 For I knowe this, that after my departing ſhall grieuous wolues enter in among you, not ſparing the flocke.

30 Moreouer, of your owne ſelues ſhal men ariſe ſpeaking [p] peruerſe things, to drawe diſciples after them.

31 Therefore watch and remember, that by the ſpace of three yeeres I ceaſed not to warne euery one, both night and day with teares.

32 And nowe brethren, I commende you to God, & to the worde of his grace, which [q] is able to builde further, and to giue you an inheritance, among al them which are ſanctified.

33 I haue coueted no mans ſiluer, nor golde, nor apparell.

34 Yea, ye knowe, that theſe handes haue miniſtred vnto my * neceſſities, and to them that were with me.

35 I haue ſhewed you all thinges, howe that ſo labouring, ye ought to ſupport the weake, and to remember the words of the Lord Ieſus, howe that he ſaide, [r] It is a bleſſed thing to giue, rather then to receiue.

36 And when he had thus ſpoken, he kneeled downe, and prayed with thē all.

37 Then they wept all abundantly, & fell on Pauls necke, and kiſſed him,

38 Being chiefly ſorie for the wordes which hee ſpake, That they ſhoulde ſee his face no more. And they accompanied him vnto the ſhippe.

e In my vocation and miniſterie.

f This vertue is contrary to boaſting and hie minded: which vices are deteſtable in ÿ ſeruantes of Ieſus Chriſt.

g I neyther helde my tongue for feare, nor diſſembled for gaine.

h Which is the turning to God by newneſſe of life.

i Which is the receiuing of the grace, which Chriſt doeth offer vs.

k That is, by the impulſion and commandement of the holy Ghoſt, who draweth me as with a band.

l By the Prophets.

1 In Ieruſalem.

m I am not the occaſion of any of your deſtructions.

n Which concerneth your ſaluation.

o That which appertayneth to the humanitie of Chriſt is here attributed to his diuinitie, becauſe of the communion of the proprieties, and vnion of the two natures in one perſon.

p Through their ambition, which is mother of al hereſie and wickedneſſe.

q To increaſe you with further graces, & to finiſh his [illegible] which [illegible] full [illegible] receite of grace till they enter into the poſſeſſion of that [illegible] which is prepared for them.

1.Cor.4,12. 1.theſ.2,9. 2.theſ.3,8.

r Although this be not expreſly ſo written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 8 Philippes foure daughters propheteſſes. 11 Pauls conſtancie to beare the croſſe, as Agabus & others foreſpake, although he was otherwiſe counſelled by his brethren. 28 The great danger that he was in, and howe he eſcaped.

And as we launched forth, & were departed frō them, we came with a ſtrayght courſe vnto Coos, and the day following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ſhip that went ouer vnto Phenice, and went aborde, and ſet forth.

3 And when wee had diſcouered Cyprus, we left it on the left hand, and ſayled towarde Syria, and arriued at Tyrus: for there the ſhippe vnladed the burden.

4 And when we had found diſciples, wee taryed there ſeuen dayes. And they tolde Paul [a] through the Spirite, that he ſhould not go vp to Ieruſalem.

5 But whē the dayes were ended, we departed, & went our way, and they all accompanied vs with their [b] wiues and children, euen out of the citie: & we kneeling downe on the ſhoare, prayed.

6 Then when we had embraced one another, wee tooke ſhip, and they returned home.

7 And when we had ended the courſe from Tyrus, we arriued at Ptolemais, and ſaluted the brethrē, and abode with them one day.

8 And the next day, Paul and they that were with him, departed, and came vnto Ceſarea: and wee entred into the houſe of * Philip the Euangeliſt, which was one of the [c] ſeuē Deacons,

and

a By ÿ reuelation of Gods Spirit.

b The holy Ghoſt reuealed vnto them the perſecutions that Paul ſhoulde haue made againſt him, and the ſame Spirit alſo ſtrengthened Paul to ſuſtaine them.

Chap 6,5.

c This office of Deaconſhip was but for a time according as the congregation had neede, or otherwiſe.

and abode with him.

9 Now he had foure daughters virgins, which did prophecie.

10 And as we taried there many daies, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feete, and ſaid, Thus ſayeth the holy Ghoſt, So ſhall the Iewes at Ieruſalem bind the man that oweth this girdle, and ſhal deliuer him into the hands of the Gentiles.

12 And when wee had heard theſe things, both wee and other of the ſame place beſought him that hee would not go vp to Ieruſalem.

13 Then Paul anſwered, and ſaide, What do ye weeping and breaking mine heart? For I am readie not to be bound only, but alſo to die at Ieruſalem for the Name of the Lord Ieſus.

14 So when he would not be perſwaded, wee ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe daies we truſſed vp our fardels, and went vp to Ieruſalem.

16 There went with vs alſo certaine of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an olde diſciple, with whome wee ſhoulde lodge.

17 And when we were come to Ieruſalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto [f] Iames: and all the Elders were there aſſembled.

19 And when he had embraced them, he told by order al things, that God had wrought among the Gentiles by his miniſtration.

20 So when they heard it, they glorified the Lord, & ſaide vnto him, Thou ſeeſt, brother, how many thouſande Iewes there are which beleeue, & they are all zealous of the Law.

21 Nowe they are informed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, and ſayſt, that they ought not to circumciſe their children, neither to liue [after the cuſtomes.

22 What is then[i] to bee done?] the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Do therefore this that wee ſay to thee. Wee haue [h] foure men, which haue made a vowe.

24 Them take, and purifie thy ſelfe with them, and contribute with them, yͭ they may * ſhaue their heads: & all ſhall knowe that thoſe things, whereof they haue bene informed concerning thee, are nothing, but that thou thy ſelf alſo walkeſt and keepeſt the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined * yͭ they obſerue no ſuch thing, but that they keepe themſelues from things offred to idoles, and from blood, and from that that is ſtrangled, and frõ fornication.

26 Then Paul tooke the men, and yͤ next day was purified with them, and entred into the Temple, * declaring the accompliſhment of the dayes of the purification, vntill that an offering ſhould be offred for euery one of them.

27 And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſawe him in the Temple) moued all the people, and [k] laide handes on him,

28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men euery where againſt the people, and the law, & this place: moreouer, hee hath brought Grecians into the Temple, and hath [l] polluted this holy place.

29 For they had ſeene before Trophimus an Epheſian with him in the citie, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and forthwith yͤ doores were ſhut.

31 But as they wẽt about to kill him, tydings came vnto the chiefe captaine of the band, that all Ieruſalem was on an vproare.

32 Who immediatly tooke ſouldiers and [m] Centurions, and ranne downe vnto them: and when they ſawe yͤ chief Captaine & the ſouldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what hee had done.

34 And one cryed this, another that, among yͤ people. So when he could not know yͤ certaintie for the tumult he cõmanded him to be led into the caſtle.

35 And when he came vnto yͤ grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

[d] God would haue his ſeruants hands knowen to the entent that no man ſhould thinke that he caſt himſelfe into wilfull danger.

[e] This was not to make Paul afraid, but to encourage him againſt the tyme.

[f] Who was the chiefe or ſuperintendent of the Church of Ieruſalem.

[g] That is, according to the maners that our fathers obſerued, which were commanded by God.

[h] Who as yet were not well inſtructed in Chriſt.

[i] The end of this ceremonie was thankſgiuing and was inſtitute by God, & partly of ignorance & infirmitie receiued: therefore S. Paul ſupported therein the weakenes of others, & made himſelfe all to all men, not hindering his conſcience.

[k] In thinking to appeaſe the faithful and to ſupport the infirme he falleth into the hands of his enemies.

[l] By bringing in ſuch as were not circumciſed.

[m] Which were vnder captaines and had charge ouer an hundred ſouldiers.

[n] A notable example of Gods prouidence for the defence of his.

Nom. 6.18. chap.18.18.

Chap. 15.20.

Nom. 6.13. chap.24.18.

36 For the multitude of the people followed after crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtle, he ſaid vnto the chiefe captaine, May I ſpeake vnto thee? who ſaid, Canſt thou ſpeake Greeke?

38 Art not thou the * Egyptian, who before theſe dayes raiſed a ſedition, and led out into the wildernes foure thouſand men that were murtherers?

Chap.5.36. Ioſeph. lib. Antiq. [illegible] cha. 11. & de bello Iuda. lib. 2. chap. 12.

39 Then Paul ſaid, Doubtles I am a man which am a Iewe, and citizen of * Tarſus, a famous citie in Cilicia, and I beſeech thee, ſuffer me to ſpeake vnto the people.

Chap.22.3.

40 And when hee had giuen him licence, Paul ſtoode on the grieces, and beckened with the hande vnto the people: and when there was made great ſilence he ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

3 Paul rendreth an account of his life and doctrine. 25 He eſcapeth the whip by reaſon he was a citizen of Rome.

YE men, brethren and fathers, heare my ‖ defence nowe towards you.

‖Or, reaſon, or excuſe.

2 (And when they heard that hee ſpake in the Hebrew tongue to thē, they kept the more ſilence, & he ſaid)

3 I am verely a man, which am a Iewe, borne in * Tarſus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, & inſtructed according to the perfect maner of the lawe of the fathers, and was zealous toward God, as ye all are this day.

Chap.21.39.

[a] Whereby he declareth his modeſtie, diligence and docilitie.

4 * And I perſecuted this ‖ way vnto the death, binding and deliuering into priſon both men and women,

Chap.8.3.

‖Or, this profeſsion of the Chriſtians.

5 As alſo the chiefe Prieſt doth beare me witnes, and all the ſtate of the Elders: of * whome alſo I receyued letters vnto the [b] brethren, and went to Damaſcus to bring thē which were there, bound vnto Ierusalem, that they might be puniſhed.

Chap.9.1,2.

[b] To the Iewes to whom the letters were directed.

6 ¶ And ſo it was, as I iourneyed & was come neere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, ſaying vnto mee, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid to me, I am Ieſus of Nazaret, whom thou perſecuteſt.

9 Moreouer they that were with me, ſaw in deed a light and were afraid: but they heard not the voyce of him that ſpake vnto me.

10 Then I ſaide, What ſhall I doe, Lord? And the Lord ſaid vnto mee, Ariſe, and goe into Damaſcus: and there it ſhalbe tolde thee of all things, which are appointed for thee to do.

11 So when I coulde not ſee for the glorie of that light, I was led by the hand of them that were with me, and came into Damaſcus.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, & ſtoode, & ſaid vnto me, Brother Saul, receiue thy ſight: & that ſame houre I looked vpon him.

14 And he ſaide, The God of our fathers hath [c] appointed thee, that thou ſhouldeſt knowe his will, and ſhouldeſt ſee that [d] Iuſt one, and ſhouldeſt heare the voyce of his mouth.

[c] This may be referred to the eternall counſel of God, or els to the execution and declaration of the ſame which ſeemeth here to be more proper.

15 For thou ſhalt be his witnes vnto all men of the things, which thou haſt ſeene and heard.

16 Now therefore why tarieſt thou? Ariſe, & be baptized, & waſh away thy ſinnes, in calling on the [e] Name of the Lord.

[d] Which is Chriſt, 1.Iohn. 2.1.

[e] He ſheweth that ſinnes can not be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the father and the holy Ghoſt.

17 ¶ And it came to paſſe, that when I was come againe to Ieruſalē, & prayed in the Temple, I was in a trance,

18 And ſawe him ſaying vnto mee, Make haſte, and get thee quickely out of Ieruſalem: for they wil not receiue thy witnes concerning me.

19 Then I ſaide, Lord, they knowe that I * priſoned, & beat in euery Synagogue them that beleeued in thee.

Chap.8.3.

20 And whē the blood of thy martyr Steuen was ſhed, I alſo * ſtood by, and conſented vnto his death, and kept the clothes of them that ſlewe him.

Chap.7.58.

21 Then he ſaid vnto me, Depart: for I will ſende thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this worde, but then they lift vp their voyces, and ſaid, Away with ſuch a fellowe from the earth: for it is not meete that he ſhould liue.

23 And as they cried and caſt off their clothes, and threwe duſt into the aire,

24 The chiefe captaine commanded him to be led into the Caſtle, and bade that he ſhould be ſcourged, and examined, that he might knowe wherfore they cryed ſo on him.

25 And as they bounde him with

thongs, Paul ſaide vnto the Centurion that ſtoode by, Is it lawfull for you to ſcourge one that is a [f] Romane, and not condemned?

[f] Not becauſe he was borne at Rome, but by reaſon of his citie: for Tarſus was inhabited by the Romanes, and was their Colonie, wherof reade Chap. 16,12.

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, ſaying Take heede what thou doeſt: for this man is a Romane.

27 Then the chiefe captaine came, & ſayde to him, Tell me, art ẏ a Romane? And he ſaide, Yea.

28 And the chiefe captaine anſwered, with a great ſumme obtayned I this burgeſſhip. Thẽ Paul ſaid, But I was [g] ſo borne.

[g] This priuiledge was oftentimes giuen in recompence of ſeruice to them that were farre off Rome, and to their childrẽ, though they were not borne in the citie.

29 Then ſtraightway they departed from him, which ſhould haue examined him: and the chiefe Captaine alſo was afraide, after he knew that he was a Romane, and that he had bound him.

30 On the next day, becauſe he would haue knowen the certaintie wherefore he was accuſed of the Iewes, he looſed him from his bonds, and commanded the hie Prieſtes and all their Councill to come together: and he brought Paul, and ſet him before them.

CHAP. XXIII.

3 The anſwere of Paul being ſmite, and the ouerthrowe of his enemies. 11 The Lorde encourageth him 23 And becauſe the Iewes layd waite for him he is ſent to Ceſarea.

AND Paul behelde earneſtly the Councill, and ſaide, Men and brethren, I haue in all good conſcience ſerued God vnto this day.

2 Then the hie Prieſt Ananias commanded thẽ that ſtoode by, to ſmite him on the mouth.

3 Then ſaide Paul to him, God [a] will ſmite thee, thou whited wal: for thou ſitteſt to iudge me according to the Lawe, and commandeſt thou mee to be ſmitten contrarie to the Lawe?

[a] Paul doeth not curſe the hie Prieſt, but denounceth ſharpely the puniſhment of God which ſhould light vpõ him who vnder pretence of maynteyning the Law, doeth tranſgreſſe it.

4 And they that ſtood by, ſaid, Reuileſt thou Gods hie Prieſt?

5 Then ſaid Paul, I [b] knew not, brethren, that he was the hie Prieſt: for it is written, *Thou ſhalt not ſpeake euill of the Ruler of thy people.

[b] He maketh this excuſe as it were in mockerie as if he would ſay I know nothing in this man worthy the office of the hie Prieſt.

*Exo. 22,28.

6 But when Paul perceiued ẏ the one part were of the Sadduces, & the other of the Phariſes, he cried in the Councill, Men and brethren, *I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the [c] hope and reſurrection of the dead.

*Phi. 3,5. act. 24,21.

[c] He denieth not but there were other poynts but he confeſſeth that for the which the Sadduces that were the chiefe gouernours hated him moſt.

7 And when hee had ſaide this, there was a diſſention betwene the Phariſes and the Sadduces, ſo that ẏ multitude was diuided.

8 *For the Sadduces ſay ẏ there is no reſurrection neither Angell, nor ſpirite: but the Phariſes confeſſe [d] both.

*Mat. 22,23.

[d] Vnderſtanding both kindes, the Angels and the ſpirits which be cont. vnder it, and the reſurrection which is the other part.

9 Then there was a great cry: & the Scribes of the Phariſes part roſe vp, & ſtroue, ſaying, We find none euil in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 And when there was a great diſſenſion, the chiefe captaine, fearing leaſt Paul ſhoulde haue bene pulled in pieces of them, commaunded the ſouldiers to go downe, and to take him from among them, and to bring him into the caſtel.

11 ¶ Nowe the night following the Lorde ſtoode by him, and ſaide, Be of good courage, Paul: for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 And when the day was come, certaine of the Iewes made an aſſemblie, and bounde them ſelues with an [e] othe, ſaying, that they would neither eate nor drinke, till they had killed Paul.

[e] The worde ſignifieth curſing, as when a man either ſweareth, voweth or wiſheth him ſelfe to die, or to be giuen to the deuil, except he bring his purpoſe to paſſe.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chief Prieſts and Elders & ſaid, We haue bounde our ſelues with a ſolemne othe, that we wil eate nothing, vntil we haue ſlaine Paul.

15 Nowe therefore, ye & the Councill ſignifie to the chiefe captaine, that hee bring him foorth vnto you to morowe, as though ye would knowe ſome thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls ſiſters [f] ſonne heard of their laying awayt, he went, & entred into the caſtle, and tolde Paul.

[f] This declareth that God hath ſo many meanes to deliuer his children out of danger as there are creatures in the worlde, ſo that the aduerſaries can not conſpire ſo craftely againſt them, but he hath infinite meanes to defeate their wicked practiſes.

17 And Paul called one of the Centurions vnto him, & ſaide Bring this yong man vnto the chief captaine: for he hath a certaine thing to ſhewe him.

18 So he tooke him, and brought him to the chiefe captaine, and ſaid, Paul the priſoner called me vnto him, and prayed me to bring this young man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and aſked him, What haſt thou to ſhewe me?

20 And he ſaide, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring foorth Paul to morowe into the Councill as though they woulde inquire ſomewhat of him more perfectly.

21 But let thẽ not perſwade thee: for there lie in waite for him of them, more

then fourty men, which haue bound thẽ ſelues with an othe, that they will neyther eate nor drinke, till they haue killed him: and nowe are they ready, and wait for thy promiſe.

22 The chiefe captayne then let the young man depart, and charged him to ſpeake it to no man, [*] that he had ſhewed him theſe things.

23 And hee called vnto him two certaine Centurions, ſaying, Make readie two hundreth ſouldiers, that they may goe to Ceſarea, and horſemen threeſcore and ten and two hundreth with dartes, at the third houre of the night,

24 And let thẽ make readie an horſe that Paul being ſet on, may bee brought ſafe vnto Felix the Gouernour.

25 And hee wrote an [p] Epiſtle in this maner:

26 Claudius Lyſias vnto ẏ moſt noble Gouernour Felix ſendeth greeting.

27 As this man was taken of the Iewes, and ſhoulde haue bene killed of them, I came vpon them with the garriſon and reſcued him, [h] perceiuing that he was a Romane.

28 And when I would haue knowẽ the cauſe wherefore they accuſed him, I brought him forth into their councell.

29 There I perceiued ẏ he was accuſed of queſtions of their lawe, but had no crime worthy of death, or of bonds.

30 And whẽ it was ſhewed me, how that the Iewes laied waite for the man, I ſent him ſtraightway to thee, & cõmanded his accuſers to ſpeake before thee the thinges that they had againſt him. Fare well.

31 Then the ſouldiers as it was commanded them tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left ẏ horſemen to go with him, and returned vnto the Caſtle.

33 Now when they came to Ceſarea, they deliuered the Epiſtle to the Gouernour, and preſented Paul alſo vnto him.

34 So whẽ the Gouernour had read it, hee aſked of what prouince hee was: and when he vnderſtood that he was of Cilicia,

35 I will heare thee, ſaide hee, when thine accuſers alſo are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIII

Paul being accuſed, anſwereth for his life and doctrine againſt his accuſers. 25 Felix gropeth him, thinking to haue a bribe, 26 And after leaueth him in priſon.

NOwe after fiue dayes, Ananias the high Prieſt came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour againſt Paul.

2 And when he was called foorth, Tertullus began to accuſe him, ſaying, Seeing that we haue obteined great quietneſſe through thee, and that many worthie thinges are done vnto this nation through thy prouidence,

3 We acknowledge it wholy, and in all places, moſt [a] noble Felix with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy courteſie a fewe wordes.

5 Certainly we haue found this man a peſtilent felowe, and a mouer of ſedition among all the Iewes throughout the worlde, and a chiefe maintainer of the [b] ſecte of the [c] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and woulde haue iudged him according to our Lawe:

7 But the chiefe captaine Lyſias came vpon vs, and with great violence tooke him out of our handes,

8 Commaunding his accuſers to come to thee: of whome thou mayeſt (if thou wilt inquire) knowe all theſe things whereof we accuſe him.

9 And the Iewes likewiſe affirmed, ſaying that it was ſo.

10 Then Paul, after that the gouernour had beckened vnto him that hee ſhoulde ſpeake, anſwered, I doe the more gladly anſwere for my ſelfe, for as much as I know that thou haſt bene of many yeres a [d] iudge vnto this [e] nation,

11 Seeing that thou mayeſt knowe, that there are but twelue dayes ſince I came vp [f] to worſhip in Ieruſalem.

12 And they neither founde me in the Tẽple diſputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the city.

13 Neither can they proue the things, whereof they nowe accuſe me.

14 But this I confeſſe vnto thee, that after the way (which they call [g] hereſie) ſo worſhippe I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towardes God, that the reſurrection of the dead which they them ſelues looke for alſo, ſhall be both

* Greeke, that thou haſt ſhewed theſe things to me.

p This letter was written partly in the fauour of Paul, that his aduerſaries might not oppreſſe him.

h The captain diſſembleth to commend his owne diligence: for he did not knowe that Paul was a Romane before he did reſcue him, and giuen him to be ſtraitly examined.

* By this name the Romans called euery countrey which they had ſubdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptian to flight, which raiſed vp tumults in Iudea. For the other oratours ſet forth him: otherwiſe he was both cruell and couetous, reade Ioſeph. lib. 2[illegible]. Antiq. chap 11. & 12. and lib. 2 de bello Iudaico, chap 12.

b Or hereſie: ſo they wickedly termed the true Chriſtian religion.

c Which taught the people to maintaine their libertie againſt the Romanes: and though the accuſers approued both this ſect & their doctrine, yet to get Paul puniſhed, they ſeeme to condemne it.

d Or, a iudge [illegible] and gouernour. For before this he ruled Trachonites, Batanea, & Gaulanites.

e So that thou art not ignorant of their faſhions.

f Not that his purpoſe was to worſhip there, but the Iewes ſo founde him by the counſell of others: for he thought to haue wonne the ſimple brethren and to ſtoppe the enemies mouthes.

g As the heretikes and Idolaters terme the Chriſtian doctrine.

both of iuſt and vniuſt.

16 And herein I endeuour my ſelfe to haue alway a cleere conſcience toward God, and toward men.

17 Nowe after many yeres, I came and brought [h] almes to my nation and offrings.

18 *At what time certaine Iewes of Aſia founde me purified in the Temple,

19 Neither with multitude, nor with tumulte.

20 Who [i] ought to haue bene preſent before thee and accuſe [me,] if they had ought againſt me.

21 Or let theſe them ſelues ſay, if they haue founde any vniuſt thing in mee, while I ſtoode in the Councill,

22 Except it be for this one voyce, that I cryed ſtãding among them, *Of the reſurrection of the dead am I accuſed of you this day.

23 Nowe when Felix heard theſe things, he deferred them, and ſayd, Whẽ I ſhall more perfectly know the things which concerne this ‖way, by the comming of Lyſias the chiefe Captaine, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that he ſhoulde haue eaſe, & that he ſhoulde forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

25 ¶ And after certaine dayes, came Felix with his wife Druſilla, which was a [k] Iewesse, and he called foorth Paul, & heard him of the faith in Chriſt.

26 And as he diſputed of righteouſneſſe and temperance, and of the iudgement to come, Felix [l] trembled, and anſwered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped alſo that money ſhould haue bene giuẽ him of Paul, þ he might looſe him: wherefore he ſent for him the oftener, and communed with him.

28 When two yeeres were expired, Porcius Feſtus came into Felix roome: and Felix willing to ‖get fauour of the Iewes, left Paul bounde.

h Meaning, that it was a long time ſince he had bene at Ieruſalem, which was whẽ he brought almes.

Chap. 21. 29. rom. 15. 26. 2. cor. 9. 2.

Chap. 21. 27.

i For his accuſers ſpake but vpon a falſe report, which theſe bellowes of Satan had blowen abroad, & durſt not themſelues appeare.

Chap. 23. 7.

‖Or, ſect.

k By whoſe counſell Felix called for Paul.

l The worde of God maketh the verie wicked aſtoniſhed & therefore to them it is the ſauour of death vnto death.

‖Or, to doe a pleaſure.

CHAP. XXV.

1 The Iewes accuſe Paul before Feſtus, 8 He anſwereth for himſelfe, 11 And appealeth vnto þ Emperour 14 His matter is rehearſed before Agrippa, 23 And he is brought forth.

When Feſtus was then come into the prouince, after three dayes he went vp from Ceſarea vnto Ieruſalem.

2 Then the hie Prieſt, and the chiefe of the Iewes appeared before him againſt Paul: and they beſought him,

3 And [a] deſired fauour againſt him, that he would ſend for him to Ieruſalẽ: & they laid waite to kill him by the way.

4 But Feſtus anſwered that Paul ſhould be kept at Ceſarea, & that he him ſelfe woulde ſhortly depart thither.

5 Let them therefore, ſaid he, which among you are [b] able, come downe with vs: and if there be any wickedneſſe in the man, let them accuſe him.

6 ¶ Nowe when he had taryed among them no more then ten dayes, he went downe to Ceſarea, and the next day ſate in the iudgement ſeat, and commanded Paul to be brought.

7 And when he was come, þ Iewes which were come from Ieruſalem, ſtoode about him, and layde many and grieuous complaints againſt Paul, which they coulde not proue,

8 For as much as he anſwered, [c] that he had neither offended any thing againſt the Lawe of the Iewes, neither againſt the Temple, nor againſt Ceſar.

9 Yet Feſtus willing to ‖get fauour of the Iewes, anſwered Paul and ſaid, Wilt thou goe vp to Ieruſalem & there be iudged of theſe things before me?

10 Then ſaid Paul, I ſtande at Ceſars iudgement ſeat, where I ought to be [d] iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man can [e] deliuer mee to them: I appeale vnto Ceſar.

12 Then when Feſtus had ſpoken with [f] the Councill, he anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Ceſarea to ſalute Feſtus.

14 And when they had remained there many dayes, Feſtus propoſed Pauls cauſe vnto þ king ſaying, There is a certaine man left in priſon by Felix.

15 Of whome when I came to Ieruſalem, the high Prieſtes and the Elders of the Iewes informed me and deſired to haue iudgement againſt him.

16 To whom I anſwered, that it is not þ maner of the Romanes for fauour to deliuer any man to the death, before þ he which is accuſed, haue þ accuſers before him, & haue place to defend himſelfe concerning

a The continuance of the Prieſts againſt Paul.

b Which may moſt commodiouſly.

c Paul defendeth himſelfe in iudgement.

‖Or, to doe pleaſure.

d Seeing himſelfe betrayed by the ambition of the iudge, he [illegible] in conſideration of his freedome, [illegible] he ſent to Rome.

e It is lawfull to require the helpe of the Magiſtrate to maintaine our right.

f Without whoſe conſent he could do nothing.

g This was his owne ſiſter whome he entertained.

concerning the crime.

17 Therefore when they were come hither, without delay the day following I ſate on the iudgement ſeate, and commanded the man to be brought foorth.

18 Againſt whom when the accuſers ſtoode vp, they brought no crime of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their owne [h] ſuperſtition, and of one Ieſus which was dead, whome Paul affirmed to be aliue.

20 And becauſe I douted of ſuch maner of queſtion, I aſked him whether he woulde goe to Ieruſalem, and there be iudged of theſe things.

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I commaunded him to be kept, till I might ſende him to Ceſar.

22 Then Agrippa ſaid vnto Feſtus, I woulde alſo heare the man my ſelfe. To morowe, ſaid he, yͧ ſhalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖Common hall with the chiefe captaines and chiefe men of the citie, at Feſtus commaundement Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, ye ſee this man, about whome all the multitude of the Iewes haue called vpon me, both at Ieruſalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I founde nothing worthie of death, that he hath committed: neuertheleſſe, ſeeing that he hath appealed to Auguſtus, I haue determined to ſende him.

26 Of whome I haue no certaine thing to write vnto my [i] lord: wherefore I haue brought him foorth vnto you, and ſpecially vnto thee, King Agrippa, that after examination had, I might haue ſomewhat to write.

27 For me thinketh it vnreaſonable to ſende a priſoner, and not to ſhewe the cauſes which are laid againſt him.

[h] This worde ſerueth alſo for ſuperſtitious religion: but he ſpeaketh in contempt of the true doctrine.

‖Or, auditorie.

[i] Flatterers firſt vſed to cal Tyrants by this name, and after it ſo grewe into vſe, that vertuous Princes refuſed it not, as appeareth by Plinies epiſtle to Traiane.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearſing his conuerſation 25 His modeſt anſwere againſt the taunte of Feſtus.

THEN Agrippa ſayde vnto Paul, Thou art permitted to ſpeake for thy ſelfe. So Paul ſtretched foorth the hande, and anſwered for him ſelfe.

2 I thinke my ſelfe happie, King Agrippa, becauſe I ſhall anſwere this day before thee of al the things whereof I am accuſed of the Iewes:

3 Chiefly, becauſe thou haſt knowledge of all cuſtomes, & queſtions which are among the Iewes: wherefore, I beſeech thee, [a] to heare me patiently.

4 As touching my life from my childhoode, and what it was from the beginning among mine owne nation at Ieruſalem, knowe all the Iewes,

5 Which knew me heretofore (if they woulde teſtifie) that after the moſt ſtrait [b] ſect of our religion I liued a Phariſe.

6 And nowe I ſtande, and am accuſed for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſeruing God day & night, hope to come: for yͤ which hopes ſake, O king Agrippa, I am accuſed of the Iewes.

8 Why ſhoulde it be thought a thing incredible vnto you, that God ſhoulde raiſe againe the dead?

9 I alſo verely thought in my ſelfe, yͭ I ought to doe many contrary things againſt the name of Ieſus of Nazaret.

10 *Which thing I alſo did in Ieruſalem: for many of the Saintes I ſhut vp in priſon, hauing receiued authoritie of the hie Prieſtes, and when they were put to death, I [c] gaue my ſentence.

11 And I puniſhed them throughout all the Synagogues, and compelled them to blaſpheme, and being more mad againſt them, I perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to *Damaſcus with authoritie, and commiſſion from the high Prieſtes,

13 At midday, O King, I ſaw in the way a light from heauen, paſſing the brightneſſe of the ſunne, ſhine rounde about me, & them which went with me.

14 So when we were al fallen to the earth, I heard a voyce ſpeaking vnto me, & ſaying in yͤ Hebrew tongue, *Saul, Saul, why perſecuteſt thou me? It is harde for thee to kicke againſt prickes.

15 Thẽ I ſaid, Who art thou, Lorde? And he ſayde, I am Ieſus whom thou perſecuteſt.

16 But riſe and ſtande vp on thy feet: for I haue appeared vnto thee for this purpoſe, to appoint thee a miniſter and a witneſſe, both of the things which thou haſt ſeene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the [d] people, and from the Gentiles, vnto whome

[a] Forasmuch as he beſt vnderſtode the religion, he ought to be more attentiue.

[b] Paul ſpeaketh of this ſect according to the peoples eſtimation, who preferred it as moſt holy aboue all others for their doctrine was leaſt corrupt.

Chap.8.3.

[c] That is, I approued their crueltie which they vſed againſt them.

Chap.9.2,3.

Chap.9.4. and 22.7.

[d] Of the Iewes.

nowe I ſende thee,

18 To [e]open their eies, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritãce among them, which are ſanctified by faith in me.

[e] Although this properly apperteineth vnto God, yet he applyeth this vnto his miniſters vnto whome he giueth his holy Spirit.

19 Wherefore, king Agrippa, I was not diſobedient vnto the heauenly viſiõ,

20 *But ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and throughout al the coaſtes of Iudea, and [then] to the Gentiles, that they ſhould repent, and turne to God, and do workes worthy amendement of life.

Chap.9.22,26 and 13.14,16

21 For this cauſe the Iewes caught me in the *Temple, and went about to kill me.

Chap.21.30.

22 Neuertheleſſe, I obteined helpe of God, and continue vnto this day, witneſſing both to ſmal and to great, ſaying none other things, then thoſe which the Prophets & Moſes did ſay ſhould come,

23 [To wit,] that Chriſt ſhould ſuffer, & that he ſhould be the firſt that ſhoulde riſe from the dead, and ſhoulde ſhewe light vnto the people, & to the Gentiles.

24 And as he thus anſwered for him ſelfe, Feſtus ſaid with a loud voyce, Paul, thou art beſides thy ſelfe: much learning doeth make thee mad.

25 But he ſayde, I am not mad, O noble Feſtus, but I ſpeake the wordes of trueth and ſoberneſſe.

26 For the King knoweth of theſe thinges, before whome alſo I ſpeake boldly: for I am perſwaded that [f] none of theſe things are hidde from him: for this thing was not done in a corner.

27 O King Agrippa, beleeueſt thou the Prophets? I knowe that thou beleeueſt.

[f] He knewe that the Law and the Prophets were of God, but he did not vnderſtande the true applying of the ſame.

28 Then Agrippa ſayde vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

29 Thẽ Paul ſaid, I would to God, that not only thou, but alſo al that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bõds.

30 And when he had thus ſpoken, the King roſe vp, and the gouernour, & Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene them ſelues, ſaying, This man doeth nothing worthie of death, nor of bonds.

32 Then ſaid Agrippa vnto Feſtus, This man might haue bene looſed, if he had not appealed vnto Ceſar.

CHAP. XXVII.

1 Pauls dangerous voyage & his companie toward Rome.
44 Howe, and where they arriue.

Now when it was concluded, that we ſhoulde ſaile into Italie, they deliuered both Paul, and certaine other priſoners vnto a Cẽturion named Iulius, of the band of Auguſtus.

2 And *we entred into a ſhippe of Adramyttium purpoſing to ſaile by the coaſtes of Aſia, and launched forth, and had Ariſtarchus of Macedonia, a Theſſalonian, with vs.

2.Cor.11.25.

3 And the next day we arriued at Sidon: and Iulius curteouſly entreated Paul, and gaue him libertie to goe vnto his friendes, yͤ they might refreſh him.

4 And from thence we laũched, and ſailed hard by [a] Cyprus, becauſe the windes were contrary.

5 Then ſailed we ouer the ſea by Cilicia, and Pamphylia, and came to Myra, [a citie] in Lycia.

6 And there the Centurion founde a ſhippe of Alexandria, ſailing into Italie, and put vs therein.

7 And when we had ſayled ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the winde ſuffered vs not, we ſailed hard by ‖ Candie, neere to [b] Salmone,

8 And with much a do ſailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Laſea.

[a] From Sidon to Myra they ſhoulde haue ſayled North, and by West: but the windes cauſed them to ſaile to Cyprus plaine North: thence to Cilicia North and by East, and ſo to Pamphylia and Myra plaine West.

‖ Or, Creta.

[b] Which was an high hil of Candie bowing to the ſeaward.

9 So when much time was ſpent, and ſailing was nowe ieopardous, becauſe alſo the [c] Faſt was nowe paſſed, Paul exhorted [them,]

10 And ſaide vnto them, Sirs, I ſee that this voyage will be with hurte and much domage, not of the lading and ſhippe onely, but alſo of our liues.

11 Neuertheleſſe the Centurion beleeued rather the gouernour and the maſter of the ſhippe, then thoſe thinges which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſel to depart thẽce, if by any meanes they might atteine to Phenice, [there] to winter, which is an hauen of Candie, and lyeth toward the Southweſt and by weſt, and Northweſt and by weſt.

13 And when the ſoutherne winde blewe ſoftly, they ſuppoſing to obteine their purpoſe, looſed neerer, and ſailed by Candie.

[c] This faſt the Iewes obſerued about the moneth of October in the Feaſt of their expiatiõ, Leui. 23.37. So that Paul thought it better to winter there, then to ſaile in the deepe of winter which was at hande.

14 But anon after, there aroſe by it a ſtormie winde, called [d] Euroclydon.

15 And when the ſhippe was caught, and could not reſiſt the wind, we let her goe, and were caryed away.

16 And we ranne vnder a litle Ile named [e] Clauda, and had much a doe to get the boate.

17 Which they tooke vp and vſed all helpe, vndergirding the ſhippe, fearing leaſt they ſhoulde haue fallen into Syrtes, and they let downe the ‖ veſſell, and ſo were caryed.

18 The next day when we were toſſed wͭ an exceeding tempeſt, they ‖ lightened the ſhippe.

19 And the third day we caſt out with our owne hands the takling of the ſhip.

20 And whē neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then taken away.

21 But after long abſtinence, Paul ſtoode forth in the middes of them, and ſaid, Sirs, ye ſhould haue hearkened to me, & not haue looſed from Candie: ſo ſhould ye haue [f] gained this hurt & loſſe.

22 But nowe I exhorte you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſaue of the ſhippe onely.

23 For there ſtoode by me this night the Angell of [g] God, whoſe I am, and whome I ſerue,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath giuen vnto [h] thee all that ſaile with thee.

25 Wherefore, ſirs, be of good courage: for [i] I beleeue God, that it ſhal be ſo as it hath bene tolde me.

26 Howbeit we muſt be caſt into a certaine Ilande.

27 And when the fourtenth night was come, as wee were caryed to and fro in the [k] Adriaticall [ſea] about midnight, the ſhipmen deemed that ſome countrey approched vnto them,

28 And ſounded, and founde it twentie fathoms: and when they had gone a litle further, they ſounded againe, and founde fifteene fathoms.

29 Then fearing leaſt they ſhoulde haue fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

30 Nowe as the mariners were about to flee out of the ſhippe, and had let downe the boate into the ſea vnder a colour as though they woulde haue caſt ancres out of the foreſhippe,

31 Paul ſaid vnto the Centurion and the ſouldiers, Except theſe abide in the ſhippe, [l] ye can not be ſafe.

32 Then the ſouldiers cut off the ropes of the boate, and let it fall away.

33 And when it beganne to be day, Paul exhorted them all to take meate, ſaying, This is the fourtenth day that ye haue taryed, and continued [m] faſting, receiuing nothing.

34 Wherefore I exhorte you to take meate: for this is for your ſafegarde: for there ſhal not [n] an heare fal from the head of any of you.

35 And when he had thus ſpoken, he tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meate.

37 Now we were in ẏ ſhip in all two hundreth, threeſcore and ſixtene ſoules.

38 And when they had eaten ynough, they lightened the ſhippe, and caſt out the wheat into the ſea.

39 And when it was day, they knew not the countrey, but they ſpyed a certain creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhippe.

40 So when they had taken vp the ancres, they committed [the ſhip] vnto the ſea, and looſed the rudder bondes, and hoyſed vp the maine ſaile to the winde, and drewe to the ſhore.

41 And when they fell into a place, where two ſeas met, they thruſt in the ſhip: and the fore part ſtucke faſt, & could not be moued, but the hinder part was broken with the violence of the waues.

42 Then ẏ ſouldiers counſel was [o] to kil the priſoners: leſt any of them, when he had ſwomme out, ſhould flee away.

43 But the Cēturion willing to ſaue Paul, ſtayed them from [this] counſell, and commanded that they that coulde ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to lande:

44 And the other, ſome on boardes, and ſome on certaine [pieces] of the ſhip: and ſo it came to paſſe, that they came al ſafe to lande.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being fourniſhed by them of things neceſſarie, he fared toward Rome, 15 Where being receiued of the brethren, he declareth his buſineſſe, 30 And there preacheth two yeeres.

---

[d] That is, the Northeaſt winde or euery Eaſt winde that is furious and ſtormie.

[e] This yle was Weſt & by South from Cādie ſtraight towarde the goulfe Syrtes, which were certaine boyling ſands that ſwallowed vp all that they caught.

‖ Or, boate.

‖ Or, caſt out the wares.

[f] That is, ye ſhould haue ſaued the loſſe by auoyding the danger.

[g] They could not then reproue him of raſhnes, ſeeing that this was the ordinance of God.

[h] The graces and bleſſings, which God giueth to his children, profit many times the enemies, which are vnworthie to receiue the fruite thereof.

[i] Faith is grounded vpon the worde of God.

[k] This ſea in Strabos time was taken for all that part, which was about the moūtaines called Seraunii, and ſo deuideth Italie from Dalmatia, and goeth vp to Venice.

[l] Paul would vſe ſuch means as God had ordeined, leaſt he ſhuld ſeeme to haue tempted him.

[m] He meaneth an extraordinarie abſtinence, which came of the feare of death, and ſo tooke away their appetite.

[n] By this Hebrew phraſe is ment that they ſhoulde be in al points ſafe and ſound, 1. Sam. 14.45 1. King. 1. 52, Mat. 10.30.

[o] This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by any benefites.

AND when they were come ſafe, then they knew that the Ile was called [a] Melita.

2 And yͤ Barbarians ſhewed vs no litle kindenes: for they kindled a fire, & receiued vs euery one, becauſe of the preſent ſhoure, & becauſe of the colde.

3 And when Paul had gathered a nomber of ſticks, and layde them on the ‖ fire, there came a viper out of the heate, and lept on his hand.

4 Now when the Barbarians ſawe the worme hang on his hand, they ſayd among themſelues, This man ſurely is a [b] mutherer, whome, though he hath eſcaped the ſea, yet [c] Vengeance hath not ſuffred to liue.

5 But he ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they wayted when hee ſhould haue ſwollen, or fallen downe dead ſuddenly: but after they had looked a great while, and ſawe no inconuenience come to him, they changed their mindes, and ſayd, That he was a [d] God.

7 In yͤ ſame quarters, the chiefe man of the Ile (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he layd [his] hands on him, and healed him.

9 When this then was done, other alſo in the Ile, which had diſeaſes, came to him and were healed,

10 Which alſo did vs great honour: and when we departed, they laded vs with things neceſſarie.

11 ¶ Now after three moneths we departed in a ſhippe of Alexandria, which had wintred in the Ile, whoſe badge was [e] Caſtor and Pollux.

12 And when we arriued at Syracuſe, we taried [there] three dayes.

13 And from thence we ſet a compaſſe, and came to Rhegium: and after one day, the South winde blewe, and we came the ſecond day to Putioli,

14 Where we found brethren, & were deſired to tarie with them ſeuen dayes, and ſo we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the [f] Three ‖ tauerns, whome when Paul ſaw, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was [g] ſuffred to dwell by himſelfe with a ſouldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he ſayd vnto them, Men [and] brethren, though I haue committed nothing againſt yͤ people, or Lawes of the fathers, [yet] was I deliuered priſoner from Ieruſalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrarie, I was conſtrained to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you, to ſee [you,] and to ſpeake with [you:] for yͤ hope [h] of Iſraels ſake, I am bound with this chaine.

21 Then they ſayd vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euill of thee.

22 But we will heare of thee what thou thinkeſt: for as concerning this ſect, we knowe that euery where it is ſpoken againſt.

23 And when they had appointed him a day, there came many vnto him into [his] lodging, to whome he expounded and teſtified the [i] kingdome of God, and preached vnto them concerning Ieſus, both out of the Lawe of Moſes, & out of the Prophets, from morning to night.

24 And ſome were perſwaded with the things, which were ſpoken, & ſome beleeued not.

25 Therefore when they agreed not among themſelues, they departed, after that Paul had ſpoken one worde, [to wit,] Well ſpake the holy Ghoſt by Eſaias the Prophet vnto our fathers,

26 Saying, *[k] Go vnto this people, and ſay, By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing ye ſhall ſee, and not perceiue.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eyes haue they winked, leſt they ſhould ſee with [their] eyes, and heare with [their] eares, and vnderſtand with [their] hearts, and ſhould returne that I might [l] heale them.

28 Be it knowen therefore vnto you,

[a] Now called Malta.

‖ Or, heape.

[b] Such is the peruerſe iudgment of men, that they condemne ſuch as they ſee in any affliction.

[c] Whom they made a goddeſſe and called her Dice, or Nemeſis.

[d] Beholde the extremitie of theſe infidels, and how much they are bent to ſuperſtition: for after one rage & errour they fall into another.

[e] Theſe the Painims fayned to be Iupiters children and goddes of the ſea.

[f] Theſe places were diſtant from Rome a dayes iourney or thereabout.

‖ Or, ſhoppes.

[g] No dout the captaine vnder ſtoode both by Feſtus letters, and alſo by the report of the vnder captaine that Paul had committed no fault.

[h] That is, for Ieſus Chriſts cauſe, whome they had long looked for as he that ſhould be the redemer of the world.

[i] That this kingdome, which was ſpoken of by the Prophets, was offred vnto them by the comming of Chriſt.

* Iſa.9.9. mat.13.14. mar.4.12. luk.8.10. iohn.12.40. rom.11.8.

[k] Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the ſtubbernes of the wicked.

[l] The word of God healeth when the vertue of the ſpirit is ioyned with it: and it is preached generally, that al might be inexcuſable.

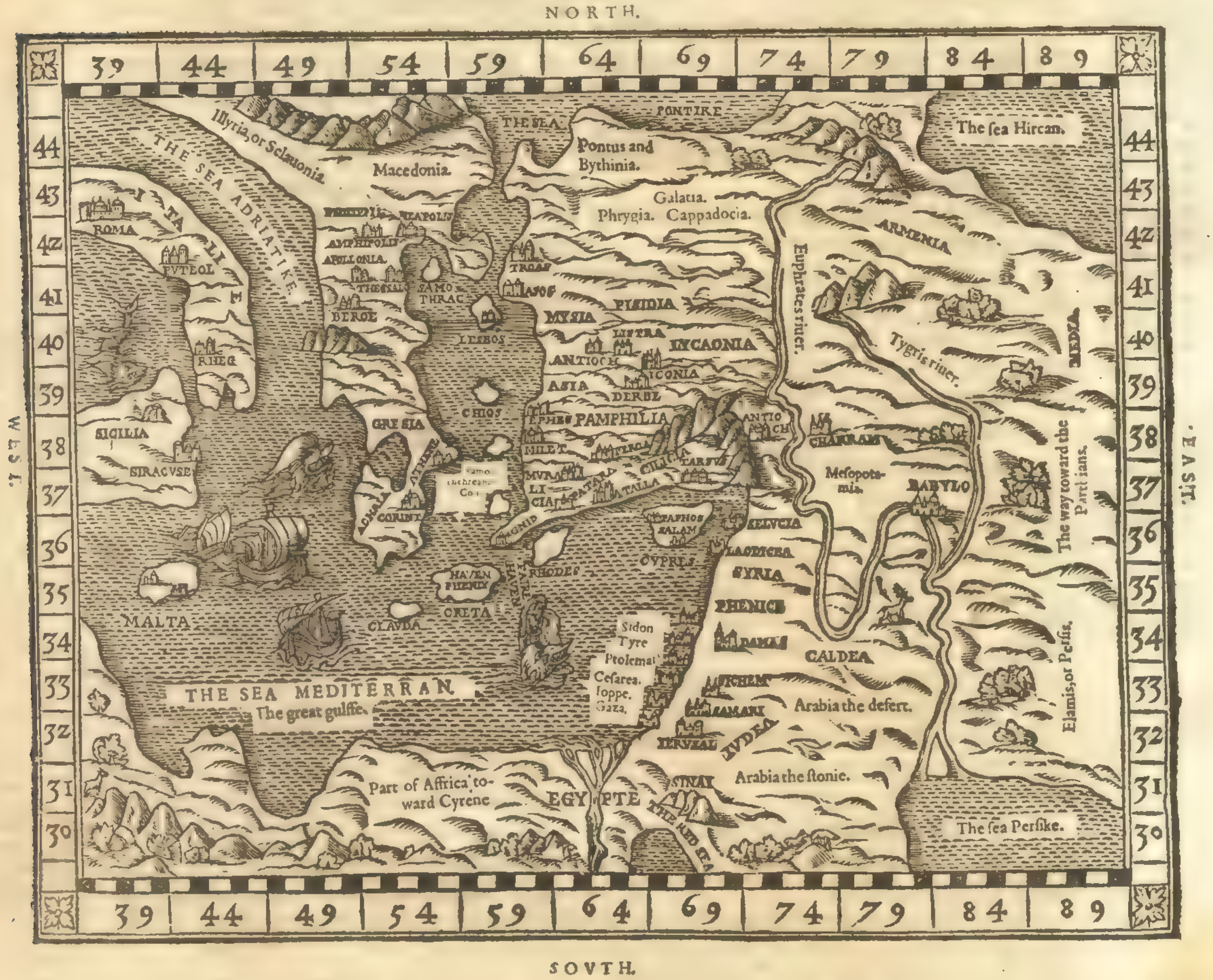
that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.

29 And when he had ſaid theſe things, the Iewes departed, and had great reaſoning among themſelues.

30 And Paul remained two yeres full in an houſe hired for himſelfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things, which concerne the Lord Ieſus Chriſt, with all boldnes of ſpeach, without let.

The deſcription of the countreys and places mencioned in the Actes of the Apoſtles from Italie on the Weſt part, vnto the Medes and Perſians towards the Eaſt, conteining about 2200. mile in length. The which deſcription ſerueth for the peregrination of Saint Paul, and other of the Apoſtles, and for the vnderſtanding of many things conteyned in this booke.


NORTH.
SOVTH.
WEST.
EAST.
39
44
49
54
59
64
69
74
79
84
89
44
43
42
41
40
39
38
37
36
35
34
33
32
31
30
Illyria, or Sclauonia
THE SEA ADRIATIKE.
ITALIE
ROMA
PVTEOL
RHEG
SICILIA
SIRACVSE
MALTA
Macedonia.
PHILIPPI
NEAPOLIS
AMPHIPOLIS
APOLLONIA.
THESSALO
BEROE
SAMO THRAC
LESBOS
CHIOS
GRECIA
ATHENE
ACHAIA
CORINT
Samo Cenchrea Coo
THE SEA
PONTIRE
Pontus and Bythinia.
Galatia.
Phrygia.
Cappadocia.
TROAS
ASOS
MYSIA
PISIDIA
LISTRA
LYCAONIA
ANTIOCH
ICONIA
ASIA
DERBE
EPHES
PAMPHILIA
MILET
PERGA
MYRA
LICIA
PATARA
ATALLA
CILICIA
TARSVS
GNID
RHODES
HAVEN PHENIX
CRETA
CLAVDA
PAPHOS
SALAM
CYPRUS
ANTIOCH
SELVCIA
LAODICEA
SYRIA
PHENICE
DAMAS
Sidon
Tyre
Ptolemai
Cesarea.
Ioppe.
Gaza.
SICHEM
SAMARI
IERVSAL
IVDEA
SINAI
THE RED SEA
EGYPTE
Part of Affrica toward Cyrene
THE SEA MEDITERRAN
The great gulffe.
Euphrates riuer.
Tygris riuer.
ARMENIA
MEDIA
CHARRAN
Meſopotamia.
BABYLO
CALDEA
Arabia the deſert.
Arabia the ſtonie.
The way toward the Parthians.
Elamis, or Perſis.
The ſea Hircan.
The ſea Perſike.

The names of the yles and countreys mencioned in this mappe.

Achaia.
Arabia the deſert.
Arabia the ſtonie.
Armenia.
Aſia the leſſe.
Bythinia.
Cappadocia.
Chios yle.
Cilicia.
Chaldea.
Clauda yle.
Coos yle.
Creta or Cãdia yle.
Cyprus.
Galatia.
Grecia. Italie.
Illyria, or Sclauonie
Iudea.
Lesbos yle.
Lycaonia.
Lycia.
Malta yle.
Macedonia.
Myſia.
Media.
Pamphylia.
Perſia.
Pontus.
Phenicia.
Piſidia.
Phrygia.
Rhodes yle.
Samos yle.
Samothracia yle.
Sicilia yle.
Syria.

The townes ſpecified in this mappe and their ſituation with the obſeruation of the length and breadth.

Amphipolis	50,0 : 41,30	Corinthus	51,15 : 36,55	Miletum	58,0 : 37,0	Rome	56,40 : 41,40
Antiochia of Syria	70,15 : 37,20	Damaſcus	68,55 : 33,0	Myra	61,36 : 40,0	Salamine yle of Cyprus	66,40 : 35,30
Antiochia of Piſidia	62,30 : 39,0	Derbe	64,20 : 38,15	Mytilene	55,0 : 35,0	Samaria	66,20 : 32,19
Apollonia	49,30 : 40,30	Epheſus	57,40 : 37,40	Neapolis	51,15 : 41,40	Seleucia	68,35 : 25,40
Aſſos	56,0 : 40,15	Fayre hauens	56,46 : 35,10	Paphos in Cyprus	65,0 : 36,0	Sidon	67,15 : 33,30
Athenes	52,45 : 37,15	Gaza	65,10 : 31,40	Patara	60,30 : 36,0	Syracuſe	39,30 : 37,15
Attalia	62,15 : 36,30	Gnidum	57,10 : 35,30	Perge	62,15 : 36,56	Tarſus	67,40 : 36,50
Babylon	79,0 : 35,0	Iconium	64,30 : 38,45	Phenix an hauen	53,45 : 34,20	Theſſalonica	49,50 : 40,30
Beroe	48,45 : 39,50	Ieruſalem	66,0 : 31,55	Philippi	50,45 : 41,46	Troas	55,0 : 41,0
Cenchrea hauen	51,20 : 37,0	Ioppe	66,40 : 31,55	Ptolemais	66,50 : 32,58	Tyrus	67,3 : 33,20
Ceſarea Straton	66,16 : 32,25	Laodicea	68,30 : 35,5	Puteoli	39,50 : 41,0		
Charram	73,55 : 37,10	Lyſtri	64,0 : 39,0	Rhegium	40,0 : 39,0		

The order of the yeres from Pauls conuerſion ſhewing the time of his Peregrination, and of his Epiſtles written to the Churches.

The yeres of the natiuitie of IESVS Chriſt.	The yeres of the conuerſion of S. Paul.		The yeeres of Tyberius the Emperour.
35	1	Paul a perſecuter, Act.7.8.9. was conuerted as he went toward Damaſcus, Act.9.	20
36	2	From Damaſcus he went into Arabia to preach the Goſpel: after he returned to	21
37	3	Damaſcus where they would haue taken him, but he eſcaped by the meanes of the faithful, which did let him downe in a baſket through the walles, Act.9. Galatians 1.	22
38	4	From thence he came to Ieruſalem to ſee Peter. Gal.1. Act.9. 2.Cor.12.	23
39	5	The Iewes would haue put him to death, but he was led to Ceſarea,	of Caligula
40	6	and from thence ſent into Syria & to Tarſus of Cilicia, Act.9. Gal.1.	2
41	7		3
42	8	After he was brought to Antiochia by Barnabas, where the diſciples were firſt	4
43	9	named Chriſtians.	
44	10	The famine was prophecied by Agabus vnder C. Ceſar. Act.11.	of Claudius
45	11	S. Iames was ſlaine by Herode. Act.12.	2
46	12	Paul the gouernour of Cyprus was conuerted by S. Paul. Act.13.	3
47	13	Paul preached the Goſpel in Antiochia of Piſidia, which is a part of Galatia,	4
		Actes 14.	5
48	14	Thence he went to Iconium where he remained for a time. Act.13.14.	6
49	15	He healed a lame man at Lyſtri, and there was ſtoned. Act.14.	7
50	16	When he had appoynted the Elders in the Church, he viſited all Piſidia and	8
51	17	Pamphylia, and returned to Antiochia.	9
52	18	At this time was the councill of the Apoſtles holden at Ieruſalem where	10
53	19	Saint Paul appeared, and he returned to Antiochia, whither Peter alſo came, and Paul reſiſted him openly. Act.15. Gala.2.	11
54	20	Paul went into Syria and Cilicia with Siluanus to confirme the Churches, and afterwarde to Derbe and Lyſtri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. Act.15.16.	12
55	21	Paul preacheth at Athens, Act.17. & from thence writeth to the Theſſalonians.	13
56	22	He remaineth at Corinthus 18. moneths, Act.18. and from thence writeth to the Romanes.	14
57	23	He returneth to Epheſus, & from thence to Ceſarea: afterward to Ieruſalem,	of Nero
58	24	and ſo to Antiochia: afterwarde he viſiteth the Churches of Galatia and Phrygia. Act.18.	2
59	25	He commeth to Epheſus, where he preacheth two yeres, and there leaueth Timotheus. Act.19. 1.Tim.1.	3
60	26	He writeth from Epheſus the firſt to the Corinthians. 1.Cor.16.	4
61	27	After the tumult that was in Epheſus, he came to Troas, and from thence to Macedonia, and being at Philippi he wrote the ſecond to the Corinthians by Titus and Luke 2.Cor.2. and 13. Act.20.	5
62	28	Thence he came into Achaia and to Corinthus as he had promiſed. 1.Cor.16. and 2.Cor.12. and becauſe certaine laide waite for him, he returned by Macedonia vnto Troas towarde Ariſtarchus and Timotheus, which were gone before him. Act.20.	6
63	29	From Troas he came to Aſſos, to Mitylene called Leſbos, vnto Samos, and	7
64	30	from thence to Miletum, where he tooke leaue of the Epheſians. Actes 20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Ceſarea, and laſt of all to Ieruſalem, where he was taken. Act.21. and 22.	8
65	31	When he was priſoner, he was led to Ceſarea before the gouernour Felix, Act.23. where he remained two yeeres. Act.24.	9
66	32	Afterwarde he was ſent priſoner to Rome. Act.27.	10
67	33	And being in priſon there, he wrote to the Galatians, to the Epheſians, and to the Philippians.	11
68	34	Alſo to the Coloſſians, and to Philemon.	12
69	35	The ſeconde to Timotheus.	13
70	36	Finally he was beheaded at the commandement of Nero.	14

The Epiſtle of the Apoſtle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Chriſt Ieſus, whoſe righteouſneſſe is made ours through fayth. For when man by reaſon of his owne corruption could not fulfill the Lawe, yea, committed moſt abominablie, both againſt the Law of God and nature, the infinite bountie of God, mindfull of his promiſe made to his ſeruant Abraham, the father of all beleeuers, ordeined that mans ſaluation ſhould onely ſtand in the perfect obedience of his ſonne Ieſus Chriſt: ſo that not onely the circumciſed Iewes, but alſo the vncircumciſed Gentiles ſhould be ſaued by fayth in him: euen as Abraham before he was circumciſed, was counted iuſt only through faith, and yet afterward receiued circumciſion, as a ſeale or badge of the ſame righteouſnes by fayth. And to the intent that none ſhould thinke that the couenant which God made to him, and his poſteritie, was not perfourmed: either becauſe the Iewes receiued not Chriſt, (which was the bleſſed ſeede) or els beleeued not that he was the true redeemer, becauſe he did not onely, or at leſt more notablie preſerue the Iewes, the examples of Iſmael & Eſau declare, that all are not Abrahams poſteritie, which come of Abraham according to the fleſh: but alſo the very ſtrangers & Gentiles grafted in by fayth, are made heyres of the promes. The cauſe whereof is the onely will of God: foraſmuch as of his free mercie he electeth ſome to be ſaued, and of his iuſt iudgement reiecteth others to be damned, as appeareth by the teſtimonies of the Scriptures. Yet to the intent that the Iewes ſhould not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall poſteritie of Abraham, though it appeareth not ſo to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will ſtretch towarde the Iewes againe, and ſo gather the whole Iſrael (which is his Church) of them both. This groundworke of fayth and doctrine layde, inſtructions of Chriſtian maners follow: teaching euery man to walke in roundnes of conſcience in his vocation, with all patience and humblenes, reuerencing and obeying the magiſtrate, exerciſing charitie, putting off the olde man, and putting on Chriſt, bearing with the weake, and louing one another according to Chriſtes example. Finally, ſaint Paul after his commendations to the brethren exhorteth them to vnitie, and to flee falſe preachers and flatterers, & ſo concludeth with a prayer.

CHAP. I.

1 Paul ſheweth by whom, and to what purpoſe he is called. 13 His ready will. 16 What the Goſpel is. 20 The vſe of creatures and wherefore they were made. 21. 24 The ingratitude, peruerſitie and puniſhment of all mankinde.

PAul a ‖ ſeruant of Ieſus Chriſt, [a] called [to be] an Apoſtle, [b] *put apart [to preach] the Goſpel of God,

2 (Which he had promiſed afore by his *Prophets in the [c] holy Scriptures)

3 Concerning his Sonne Ieſus Chriſt our Lorde (which was made of the [d] ſeede of Dauid according to the fleſh,

4 And declared mightily [to be] the Sonne of God, touching the Spirit of [e] ſanctification by the reſurrection from the dead)

5 By whom we haue receiued [f] grace and Apoſtleſhip (that obedience might be giuen vnto the fayth) in his Name among all the Gentiles,

6 Among whom ye be alſo the [g] called of Ieſus Chriſt:

7 To all [you] yͤ be at Rome beloued of God, called [to be] Saints: *[h] Grace [be] with you, and peace from God our Father, and [from] the Lorde Ieſus Chriſt.

‖ Or, miniſter.
[a] Through Gods mercie, and alſo appointed by commandement to this Apoſtleſhip.
[b] Or choſen by the eternall counſaile of God, or by the declaration of yͤ ſame counſel. Act.13.2.
Deut.18.15. act.3.22.
[c] The Scriptures onely ſet forth the great benefit of God promiſed and performed to the worlde in Ieſus Chriſt.
[d] Meaning of the poſteritie & of the fleſh of the virgin Marie.
[e] By the Spirit he declareth that Chriſt is God, whoſe power did ſo ſanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.
[f] Which was that moſt liberall benefite to preach the vnſearchable riches of Chriſt.
[g] That is, by the mercie of God are adopted in Ieſus Chriſt.
1.Cor.1.3. galat.1.3. 2.tim.1.2.
[h] The free mercie of God and proſperous ſucceſſe in all thinges.

8 Firſt I thanke my God through IESVS Chriſt for you all, becauſe your fayth is publiſhed throughout [i] yͤ whole worlde.

9 For God is my witnes (whome I ſerue in my [k] ſpirit in the [l] Goſpel of his Sonne) that without ceaſing I make mencion of you

10 Alwayes in my prayers, beſeeching, that by ſome meanes one time or other I might haue a proſperous iourney by the will of God, to come vnto you.

11 *For I long to ſee you, that I might beſtowe among you ſome ſpirituall gift, to ſtrengthen you,

12 That is, that I might bee comforted together with you, through [our] mutuall fayth, both yours and mine.

13 Nowe my brethren, I would that ye ſhould not be ignorant, howe that I haue oftentimes purpoſed to come vnto you (but haue bene [m] let hitherto) that I might haue ſome [n] fruite alſo among you, as [I haue] among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wiſe

[i] That is, through all chriſtian Churches.
[k] Earneſtly, and from the heart.
[l] In preaching the Sonne of God, that is, reconciliation and peace through Chriſt.
Chap.15.23.
[m] Either by Satã, 1.Theſ. 2.18. or by the holy Ghoſt, Act.16.6, or called to ſome other place to preach the Goſpel, Chap. 15.20.
[n] Whereof is ſpoken, Iohn 15.16.

wiſe men and vnto the vnwiſe.

15 Therefore, as much as in me is, I am readie to preache the Goſpell to you alſo that are at Rome.

16 For I am not [o] aſhamed of the Goſpel of Chriſt: for it is the *[p] power of God vnto ſaluation to euery one that beleeueth, to the Iewe firſt, and alſo to the ‖ Grecian.

17 For by it the [q] righteouſnes of [r] God is reueiled, from faith to faith: as it is written, *The iuſt ſhall liue by faith.

18 For the wrath of God is reueiled from heauē against all [ſ] vngodlines, and vnrighteouſnes of men, which withholde the trueth [t] in vnrighteouſnes,

19 Forasmuch as that, which may be knowen of God, is manifeſt in them: for God hath ſhewed it vnto them.

20 For yͤ inuiſible things of him, that is, his eternall power and Godhead, are ſeene by the creation of the world, being conſidered in [his] workes, to the intent that they ſhould be without excuſe:

21 *Becauſe that when they knewe God, they [u] glorifyed him not as God, neyther were thankefull, but became vaine in their imaginations, and their fooliſh heart was full of darkenes.

22 When they profeſſed themſelues to be wiſe, they became fooles.

23 For they turned the glorie of the incorruptible God to the ſimilitude of the image of a corruptible man, & of birdes, and foure footed beaſtes, and of creeping things.

24 Wherefore alſo God [x] [y] gaue them vp to their heartes luſtes, vnto vncleannes, to defile their owne bodies betwene themſelues:

25 Which turned the trueth of God vnto a lie, and worſhipped & ſerued the creature, ‖ forſaking the Creator, which is bleſſed for euer, Amen.

26 For this cauſe God gaue them vp vnto vile affections: for euen their women did change the natural vſe into that which is againſt nature.

27 And likewiſe alſo the men left the naturall vſe of the woman, and burned in their ‖ luſt one towarde another, and man with man wrought filthines, and receiued in themſelues ſuch recompenſe of their errour, as was meete.

28 For as they regarded not to know God, [euen ſo] God deliuered them vp vnto a [z] reprobate minde, to doe thoſe things which are not conuenient,

29 Being full of all vnrighteouſnes, fornication, wickedneſſe, couetouſneſſe, maliciouſneſſe, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whiſperers,

30 Backebiters, haters of God, doers of wrong, proude, boaſters, inuenters of euill things, diſobedient to parēts, without vnderſtanding, couenant breakers, without naturall affection, ſuch as can neuer be appeaſed, mercileſſe.

31 Which men, though they knew [a] the ‖ Lawe of God, how that they which commit ſuch thinges, are worthie of death, [yet] not onely do the ſame, but alſo [b] fauour them that do them.

[o] He paſſeth not for the mocking of the wicked.

1.Cor.1.18.

[p] Or, effectuall inſtrument.

‖ Or, Gentile.

[q] The perfection, and integritie which whoſoeuer hath, appeareth before God holy, blameleſſe, and can be accuſed of no fault: and this iuſtice is contrarie to mans iuſtice, or yͤ iuſtice of works, and onely is apprehended by faith which dayly increaſeth, Pſa.84.7.

[r] Which God approueth.

Habak.2.4. galat.3.11. hebr.10.38.

[ſ] He deuided the Law of nature corrupt into vngodlines, and vnrighteouſnes. Vngodlines containeth the falſe worſhipping of God: vnrighteouſnes, breache of loue toward man.

[t] In that they neither worſhip God, as nature partly teacheth them, nor loue one another.

Epheſ.4.18.

[u] They worſhipped him not as he preſcribed, but after their good intentions.

[x] Or deliuered them as a iuſt iudge.

[y] Seeing men would not according to the knowledge that God gaue them, worſhip him aright, he ſmote their heartes with blindenes, that they ſhould not knowe themſelues, but do iniurie one to another, and commit ſuch horrible villenie.

‖ Or, aboue the Creator,

‖ Or, appetite.

[z] That is, ſuch one as was deſtitute of all iudgement.

[a] Which Law God writ in their conſciences, and the Philoſophers called it the Lawe of nature, the Lawyers, the Lawe of nations, whereof Moſes Lawe is a plaine expoſition.

‖ Or, righteouſneſſe.

[b] Or, conſent to them: which is the full meaſure of all iniquitie.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull, 12 To beate downe all vaine pretence of ignorance, holines, and of alliance with God, he prooueth all men to be ſinners, 15 The Gentiles by their conſcience, 17 The Iewes by the Lawe written.

THerefore thou art inexcuſable, O man, whoſoeuer thou art that ‖ [a] iudgeſt: * for in that that thou iudgeſt another, thou condemneſt [b] thy ſelfe: for thou that iudgeſt, doeſt the ſame things.

2 But we know that the iudgement of God is according to [c] trueth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O thou man, that iudgeſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?

4 Or deſpiſeſt thou the riches of his bountifulnes, and *patience, & long ſufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart that cannot repent, *heapeſt vnto thy ſelfe wrath, againſt yͤ day of [d] wrath, and of the declaration of the iuſt iudgement of God,

6 *Who will rewarde euery man according to his [e] workes:

7 [That is,] to them which by continuance in wel doing ſeeke glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and diſobey the trueth, and obey vnrighteouſnes, [ſhall be] indignation and wrath.

9 Tribulation and anguiſh [ſhall be] vpon the ſoule of euery man that doeth euill: of the Iewe firſt, and [alſo] of the [f] Grecian.

‖ Or, blameſt.

[a] Neither they which do approue euill doers, nor they which reproue them, are excuſable before God.

Matth.7.1,2. 1.cor.4.5.

[b] For either thou art guiltie of the ſame fault or the like.

[c] For he iudgeth the heart, and regardeth not the outward perſon.

2.Peter 3.9. Iames 5.3.

[d] The wicked ſhalbe condemned, and the faithfull deliuered.

Pſal.62.12. matth.16.27. reuel.22,12.

[e] The cōmon ſort of men are moſt vnable to be iuſtified by their workes, ſeeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens workes ſhall condemne them, and they onely ſhalbe ſaued, which apprehend Ieſus Chriſt by faith to be their onely iuſtice and ſanctification.

[f] By the Grecian he vnderſtandeth the Gentile, and euery one that is not a Iewe.

10 But to euery man that doth good, [ſhalbe] glorie, and honour, and peace, to the Iewe firſt, and [alſo] to the Grecian.

Deut.10.17.
2.chron.19.7.
iob.34.19.
actes 10.34.
g As touching any outward qualitie, but as the potter before he make his veſſels, he doeth appoint ſome to glorie, and others to ignominie.

11 For there is no *reſpect of [g] perſons with God.

12 For as many as haue ſinned without the Law, ſhall periſh alſo [h] without the Lawe: and as many as haue ſinned in the Law, ſhalbe iudged by the Law,

h That is, without the knowledge of the Lawe written, which was giuen by Moſes.

13 (* For the hearers of the Lawe [are] not righteous before God: but the doers of the Lawe ſhalbe iuſtified.

Matth.7.21.
iames 1.22.

14 For when the Gentiles which haue not the Lawe, doe by nature the things [conteyned] in the Lawe, they hauing not the Lawe, are a Lawe vnto themſelues,

15 Which ſhew the effect of the Law written in their [i] hearts, their conſcience alſo bearing witnes, and their thoughts accuſing one another or excuſing,)

i For mans conſcience ſheweth him when he doeth good or euill.

16 At the day when God ſhall iudge the ſecretes of men by Ieſus Chriſt, according to my Goſpel.

17 ¶ [k] Behold, thou art called a Iew, and reſteſt in the Lawe, and *glorieſt in God,

k He awaketh the Iewes, which were a ſleepe through a certaine ſecuritie and confidence in the Lawe.
Chap.9.4.

18 And knoweſt [his] will, and ‖ alloweſt the things that are excellent, in that thou art inſtructed by the Lawe:

‖ Or, trieſt the things that diſſent from it.

19 And perſwadeſt thy ſelfe that thou art a guide of the blinde, a light of them which are in darkenes,

20 An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the [l] forme of knowledge, and of the trueth in the Lawe.

l The way to teache others in the knowledge of the trueth.

21 Thou therefore, which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhould not ſteale, doeſt thou ſteale?

22 Thou that ſayeſt, A man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idols, committeſt thou ſacriledge?

23 Thou that glorieſt in the Lawe, through breaking the Lawe diſhonoureſt thou God?

24 For the Name of God is blaſphemed among the Gentiles through you, *as it is written.

Iſa.52.5.
ezek.36.20.

25 For circumciſion verely is profitable, if thou do the Lawe: but if thou be a tranſgreſſor of the Law, thy [m] circumciſion is made vncircumciſion.

m The ende of circumciſion was the keeping of the Lawe, and the Sacrament ſeparated from his ende, is of none effect.

26 Therefore if the vncircumciſion keepe the ordinances of the Lawe, ſhall not his vncircumciſion be counted for circumciſion?

27 And ſhall not vncircumciſiō which is by nature (if it keepe the Law) ‖ iudge thee, which by the [n] letter and circumciſion [art] a tranſgreſſour of the Lawe?

‖ Or, cōdemne.

28 For he is not a Iewe, which is one outwarde: neither is that circumciſion, which is outward in the fleſh:

29 But hee is a Iewe which is one within, and the * circumciſion [is] of the heart, in the [o] ſpirit, not in the letter, whoſe praiſe is not of men, but of God.

n When the Lawe is called the letter, or that it prouoketh death in vs, or that it killeth, or is the miniſterie of death, or that it is ẏ ſtrength of ſinne, it is ment as we conſider the Lawe of it ſelfe without Chriſt. Coloſſ.2.11. o In the inward man and heart.

CHAP. III.

1 Hauing graunted ſome prerogatiue to the Iewes, because of Gods free and ſtable promes. 10 He prooueth by the Scriptures, both Iewes and Gentiles to be ſinners, 21. 24 And to be iuſtified by grace through faith, and not by workes, 31 And ſo the Lawe to be eſtabliſhed.

What is then the preferment of the Iewe? or what is the profite of circumciſion?

2 Much euery maner of way: for chiefly, becauſe vnto them were committed the ‖ oracles of God.

‖ Or, wordes.
Iſa.46.13.
chap.9.6.
2.tim.2.13.
‖ Or, promiſe.

3 For what, though ſome did not beleeue? ſhall their * vnbeliefe make the ‖ faith of God without effect?

4 God forbid: yea, let God be * true, and * euery man a liar, as it is written, * That thou mighteſt be [a] iuſtified in thy wordes, and ouercome, when thou art iudged.

Iohn 3.33.
Pſal.116.11.
Pſal.51.4.
a That thou maieſt be declared iuſt, and thy goodnes and trueth in performing thy promiſes may appeare, when man either of curioſitie or arrogancie woulde iudge thy workes.

5 Now if [b] our vnrighteouſnes commende the righteouſnes of God, what ſhall wee ſay? Is God vnrighteous which puniſheth? (I ſpeake [c] as a man)

b He ſheweth how the wicked do reaſon againſt God.
c Whoſe carnall wiſdome will not obey the wil of God.

6 God forbid: els howe ſhall God iudge the world?

7 For if the veritie of God hath more aboũded through my lie vnto his glorie, why am I yet condemned as a ſinner?

8 And (as we are blamed, and as ſome affirme that we ſay) why doe we not euill, that good may come [thereof?] whoſe damnation is iuſt.

9 What then? [d] are we more excellent? No, in no wiſe: for we haue already proued, that all, both Iewes and Gentiles are * vnder ſinne,

d Leaſt the Iewes ſhould be puffed vp in that he preferred them to the Gentiles, he ſheweth that this their preferment ſtandeth onely in the mercie of God, for aſmuch as both Iew and Gentile, through ſinne are ſubiect to Gods wrath, that they might both be made equal in Chriſt.
Galat.3.22.

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderſtandeth: there is none that ſeeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

Pſal.14.1,3. and 53.1,3.
Pſal.5.9.
Pſal.140.3.

13 * Their throte is an open ſepulchre: they haue vſed their tongues to deceite: * the poyſon of aſpes [is] vnder their lips.

14 *

14 *Whoſe mouth is full of curſing and bitterneſſe.

15 *Their feete are ſwift to ſhead blood.

16 Deſtruction and calamitie [are] in their wayes,

17 And the [e] way of peace they haue not knowen.

18 *The feare of God is not before their eyes.

19 Nowe we know that whatſoeuer the [f] Law ſaith, it ſaith it to them which are vnder the Lawe, that euery mouth may be ſtopped, and all the worlde be [g] culpable before God.

20 *Therefore by the workes of the [h] Lawe ſhall no fleſh be iuſtified in his ſight: for by the Lawe [commeth] the knowledge of ſinne.

21 But nowe is the *righteouſnes of God made manifeſt without the Lawe, hauing witneſſe of the Lawe and of the Prophets,

22 [To wit,] the righteouſnes of God by the faith of Ieſus Chriſt, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue ſinned, and are [i] depriued of the glorie of God,

24 And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus,

25 Whom God hath ſet forth [to be] a recōciliation through faith in his blood, to declare his [k] righteouſnes, by the forgiueneſſe of the ſinnes that are paſſed through the patience of God,

26 To ſhewe at this time his righteouſneſſe, that hee might be iuſt, and a iuſtifier of him which is of the faith of Ieſus.

27 Where is then the reioycing? It is excluded. By what Lawe? of workes? Nay: but by the [l] Lawe of faith.

28 Therefore we cōclude, that a man is iuſtified by faith without the workes of the Lawe.

29 [God,] is he the God of the Iewes onely, and not of the Gentiles alſo? Yes, euen of the Gentiles alſo.

30 For it is one God who ſhall iuſtifie circumciſion [m] of faith, and vncircumciſion through faith.

31 Doe we then make the Lawe of none effect through faith? God forbid: yea [n] we eſtabliſh the Lawe.

Pſal.10.7.

Iſa.59.7. prou.1,16.

[e] A peaceable and innocent life.

Pſal.36.1.

[f] That is, the olde teſtament.

[g] The Lawe doth not make vs guiltie, but doeth declare that we are guiltie before God, & deſerue condemnation.

Galat.2.16.

[h] He meaneth the Law, either written or vnwritten which commandeth or forbiddeth any thing, whoſe workes cannot iuſtifie becauſe we cannot performe them.

Chap.1.17.

[i] The worde ſignifieth them which are left behinde in the race and are not able to run to the marke, that is to euerlaſting life, which here is called the glorie of God.

[k] Or fidelitie in performing his promes.

[l] The Lawe of faith is the Goſpel which offereth ſaluation with condition (if thou beleeueſt) which condition alſo Chriſt freely giueth to vs. So the condition of the Lawe is (if thou doeſt all theſe things) the which only Chriſt hath fulfilled for vs.

[m] Meaning that they are all iuſtified by one meanes, and if they will haue any difference, it onely ſtandeth in wordes: for in effect there is none.

[n] The doctrine of faith is the ornament of the Lawe: for it embraceth Chriſt, who by his death hath ſatiſfied the Lawe: ſo that the Lawe which coulde not bring vs to ſaluation by reaſon of our owne corruption, is nowe made effectuall to vs by Chriſt Ieſus.

CHAP. IIII.

1, 17 He declareth that iuſtification is a free gift, euen by them themſelues, of whom the Iewes moſt boaſted, as of Abraham and of Dauid, 15 And alſo by the office of the Law and faith.

VHat ſhall we ſay then, that Abraham our father hath found [a] concerning the fleſh?

2 For if Abraham were iuſtified by workes, he hath wherein to [b] reioyce, but not with God.

3 For what ſaith the Scripture? *Abraham beleeued God, and it was counted to him for righteouſnes.

4 Nowe to him that [c] worketh, the wages is not coūted by fauor, but by det,

5 But to him that [d] worketh not, but beleeueth in him that [e] iuſtifieth the vngodly, his faith is counted for righteouſneſſe.

6 Euen as Dauid declareth the bleſſednes of the man, vnto whom God imputeth righteouſnes without workes, [ſaying,]

7 *Bleſſed [are] they, whoſe iniquities are forgiuen, & whoſe ſinnes are couered.

8 Bleſſed [is] the man, to whome the Lord imputeth not ſinne.

9 [Came] this bleſſednes then vpon the [f] circumciſion [onely,] or vpon the vncircumciſion alſo? For we ſay, that faith was imputed vnto Abraham for righteouſnes.

10 How was it then imputed? When hee was circumciſed, or vncircumciſed? not when he was circumciſed, but when he was vncircumciſed.

11 *After he receiued the ſigne of circumciſion, [as] the ſeale of the righteouſnes of the faith which he had, when hee was vncircumciſed, that hee ſhould be the father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them alſo,

12 And the father of circumciſion, not vnto them only which are of the circumciſion, but vnto them alſo that walke in the [g] ſteppes of the faith of our father Abraham, [which he had] when he was vncircumciſed.

13 For the promes that hee ſhould be the heire of the world, was not [giuen] to Abraham, or to his ſeede, through the [h] Lawe, but through the righteouſnes of faith.

14 For if they which [i] are of the Law, [be] [k] heires, faith is made voyde, and the promes is made of none effect.

15 For the Lawe cauſeth [l] wrath: for where no Lawe is, there [is] no [m] tranſgreſſion.

[a] That is, by workes.

[b] He might pretend ſome merite or worke worthie to be recompenſed.

Gen.15.6. galat.3.6. iames 2.23.

[c] Meriteth by his workes.

[d] That dependeth not on his works, neither thinketh to merite by them.

[e] Which maketh him that is wicked in himſelfe, iuſt in Chriſt.

Pſal.32.1.

[f] Vnder this excellent ſacrament, he comprehendeth the whole Lawe.

Gen.17.11.

[g] This may not be vnderſtand of the fruits of faith: (for thereof the Apoſtle doth hereafter expreſly intreate) but of the faith it ſelfe.

[h] In fulfilling the workes thereof.

[i] And thinke to performe the ſame by workes.

[k] If it be requiſite to fulfill the Lawe for him that ſhalbe of Abrahams inheritance, then it is in vaine to beleeue the promiſe: for it ſerueth to no vſe.

[l] Through our default, and not of it ſelfe.

[m] That is, no breach of commandement.

16 Therefore [it is] by faith, that [it might come] by grace, and the promes might be ſure to [n] all the ſeed, not to that onely which is of the Lawe: but alſo to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is writtẽ,*I haue made thee a father of many nations) [euen] [o]before God whome hee beleeued, who quickeneth the [p] dead, and calleth thoſe things which be not, as though they were.

18 Which [Abraham] aboue hope, beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken [to him,]* So ſhall thy ſeede be.

19 And hee [q] not weake in the faith, conſidered not his owne bodie, which was nowe dead, being almoſt an hundreth yere olde, neither [r] the deadnes of Saras wombe.

20 Neither did hee doute of the promes of God through vnbeliefe, but was ſtrengthened in the faith, and gaue [ſ] glorie to God,

21 Being fully aſſured that he which had promiſed, was alſo able to do it.

22 And therefore it was imputed to him for righteouſnes.

23 Now it is not written for him onely, that it was imputed to him for righteouſnes,

24 But alſo [t] for vs, to whome it ſhall be imputed [for righteouſneſſe,] which beleeue in him that rayſed vp Ieſus our Lord from the dead.

25 Who was deliuered [to death] for our ſinnes, and [u] is riſen againe for our iuſtification.

CHAP. V.

1 He declareth the fruite of faith, 7 And by compariſon ſetteth foorth the loue of God and obedience of Chriſt, which is the foundation and ground of the ſame.

Then being iuſtifyed by faith, we haue [a] peace toward God through our Lorde Ieſus Chriſt.

2 *By whome alſo we haue acceſſe through faith vnto this grace, wherein we ſtand, and reioyce vnder the hope of the glorie of God.

3 Neither [do we ſo] only, but alſo we *reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not [b] aſhamed, becauſe the [c] loue of God is ſhed abroade in our heartes by the holy Ghoſt, which is giuen vnto vs.

6 For Chriſt when we were yet of no ſtrength, at [his] time, dyed for the * vngodly.

7 Doutleſſe one will ſcarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt died for vs.

9 Much more then, being now iuſtified by his blood, we ſhall be ſaued from wrath through him.

10 For if when we were [f] enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we ſhalbe ſaued by his life.

11 And not onely [ſo,] but we alſo reioyce in God through our Lorde Ieſus Chriſt, by whom we haue now receiued the atonement.

12 Wherefore, as by one man ſinne entred into the world, and death by ſinne, and ſo death went ouer all men: foraſmuch as all men haue ſinned.

13 For vnto the [g] time of the Lawe was ſinne in the worlde, but ſinne is not imputed, while there is no Lawe.

14 But death reigned from Adam to Moſes, euen ouer them alſo that ſinned not [h] after the like maner of the trãſgreſſion of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not ſo, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, hath abounded vnto many.

16 Neyther is the gift [ſo,] as [that which entred in] by one that ſinned: for the faulte [came] of one [offence] vnto condemnation: but the gift [is] [l] of many offences to iuſtification.

17 For if by yͤ offence of one, death reigned through one, much more ſhall they which receiue the abundãce of grace, and of the gift of [m] righteouſneſſe, reigne in life through one, [that is,] Ieſus Chriſt.

18 Likewiſe then as by the offence of one, [the fault came] on all men to condemnation, ſo by the iuſtifying of one, [the benefit abounded] toward [n] all men to the iuſtification of life.

19 For as by one mans diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many alſo be made righteous.

20 Moreouer the [o] Law entred thereupon that the offence ſhould [p] abound:

---

[n] Which beleeue.

Gen.17.4.

[o] By a ſpirituall kinred which God chiefely accepteth.

[p] Abraham begate the circumciſed, euen by the vertue of faith, and not by yͤ power of nature which was extinguiſhed: ſo the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen.15.5.

[q] But moſt ſtrong and conſtant.

[r] In that ſhe was paſt childe bearing.

[ſ] For his mercie and trueth.

[t] For our inſtruction: for we ſhalbe iuſtified by the ſame meanes.

[u] To accompliſh and make perfect our iuſtification.

[a] By peace here is ment that incredible and moſt conſtant ioy of minde, when we are deliuered from all terrour of conſcience, and fully perſwaded of the fauour of God: and this peace is the fruite of faith.

Ephe.2.18.

Iames 1.3.

[b] For it hath euer good ſucceſſe.

[c] He meaneth that loue wherewith God loueth vs.

Hebr.9.15.
1.peter 3.18.

[d] By this compariſon he amplifyeth the death of Chriſt.

[e] That is, for ſuch one of whom he hath receiued good.

[f] Becauſe of ſinne: yet friends by the grace of Chriſt.

[g] From Adam to Moſes.

[h] He meaneth yong babes, which neither had the knowledge of the Law of nature, nor any motion of concupiſcence, much leſſe committed any actuall ſinne: and this may alſo comprehend the Gentiles.

[i] Yet all mankinde, as it were, ſinned whẽ they were as yet incloſed in Adams loynes.

[k] Which was Chriſt.

[l] For by Chriſt we are not onely deliuered from yͤ ſinnes of Adam, but alſo from all ſuch as we haue added thereunto.

[m] The iuſtice of Ieſus Chriſt which is imputed to the faithfull.

[n] Which beleeue to be ſaued in Ieſus Chriſt.

[o] The Lawe of Moſes.

[p] That it might be more manifeſtly knowen and ſet before all mens eyes.

neuertheleſſe, where ſinne abounded, [there] grace abounded much more:

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternall life, through Jeſus Chriſt our Lord.

CHAP. VI.

Becauſe no man ſhoulde glory in the fleſh, but rather ſeeke to ſubdue it to the Spirit, 3 He ſheweth by the vertue and end of Baptiſme, 5 That regeneration is ioyned with iuſtification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of ſinne and righteouſnes.

WHat ſhall we ſay then? ſhall we continue ſtill in ſinne, that grace may abounde? God forbid.

2 Howe ſhall we, that are [a] dead to ſinne, liue yet therein?

3 Know ye not, that * all wee which haue bene baptized into [b] Jeſus Chriſt, haue bene baptized into his death?

4 * We are buried then with him by baptiſme into his death, that like as Chriſt was rayſed vp from the dead by the glorie of yͤ Father, ſo we alſo ſhould * walke in newnes of life.

5 * For if we be [c] grafted with him [d] to the ſimilitude of his death, euen ſo ſhall wee be [to the ſimilitude] of his reſurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne.

7 For he that is dead, is [f] freed from ſinne.

8 Wherefore, if wee be dead with Chriſt, we beleeue that we ſhall liue alſo with him,

9 Knowing that Chriſt being rayſed from yͤ dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to ſinne: but in that he liueth, he liueth to [h] God.

11 Likewiſe thinke ye alſo, that ye are [i] dead to ſinne, but are aliue [k] to God in Jeſus Chriſt our Lord.

12 Let not ſinne reigne therefore in your mortall bodie, that ye ſhould obey it in the [l] luſtes thereof.

13 Neither giue ye your members [as] ‖ weapõs of vnrighteouſnes vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and [giue] your members [as] weapons of righteouſnes vnto God.

14 For ſinne ſhall not haue dominion ouer you: for ye are not vnder yͤ [m] Law, but vnder [n] grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the Lawe, but vnder grace? God forbid.

16 * Knowe ye not, that to whom ſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, or of [o] obedience vnto righteouſnes?

17 But God [be] thanked, that ye haue bene the ſeruants of ſinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] free from ſinne, ye are made the ſeruants of righteouſneſſe.

19 I ſpeake [r] after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruãts to vncleanneſſe and to iniquitie, to [commit] iniquitie, ſo nowe giue your members ſeruants vnto righteouſneſſe in holineſſe.

20 For when ye were the ſeruants of ſinne, ye were freed from righteouſnes.

21 What fruite had ye then in thoſe things, whereof ye are nowe aſhamed? For the [ſ] ende of thoſe things [is] death.

22 But nowe being freed from ſinne, and made ſeruants vnto God, ye haue your fruite in holineſſe, & the ende, euerlaſting life.

23 For the [t] wages of ſinne is death: but yͤ gift of God [is] eternal life through Jeſus Chriſt our Lord.

CHAP. VII.

1. 7. 12 The vſe of the lawe, 6. 24 And howe Chriſt hath deliuered vs from it. 16 The infirmitie of the faithfull. 23 The dangerous fight betweene the fleſh and the Spirit.

KNowe ye not, brethren, (for I ſpeake to them that know the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?

2 * For the [b] woman which is in ſubiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, ſhee is deliuered from the law of the man.

3 So then, if while the man liueth, ſhe take another man, ſhe ſhalbe called an * adultereſſe: but if the man be dead, ſhe is free from the Lawe, ſo that ſhee is

---

[a] He dyeth to ſinne in whom the ſtrength of ſinne is broken by the vertue of Chriſt, and ſo now liueth to God.

Gal.3.27.

[b] Which is, that growing together with him, we might receiue vertue to kill ſinne, and raiſe vp our new man.

Col.2.12.

Eph.4.23,24. col.3.8. heb.12.1. 1.pet.2.1,

1.Cor.6.14. 2.tim.2.11.

[c] The Greeke worde meaneth, that we growe vp together with Chriſt, as we ſee moſſe, iuie, miſtletowe, or ſuch like grow vp by a tree & are nouriſhed with the iuyce thereof.

[d] If we by his vertue dye to ſinne.

[e] The fleſh wherein ſinne ſticketh faſt.

[f] Becauſe that being dead we cannot ſinne.

[g] That hee might deſtroy ſinne in our fleſh.

[h] And ſitteth at the right hand of the Father.

[i] We may gather that we are dead to ſin, when ſinne beginneth to die in vs: which is by the participation of Chriſtes death, by whom alſo being quickened, we liue to God, that is, to righteouſneſſe.

[k] In that ye are led with the ſpirit of God.

[l] The minde firſt miniſtreth euill motions, whereby mans will is entiſed: thence burſt foorth the luſtes, by them the body is prouoked, and the body by his actions doth ſolicit the minde: therefore he cõmandeth at yͤ leaſt yͭ we rule our bodies.

‖ Or, inſtruments or armour.

[m] Which is the declaration of ſinne.

[n] Indued with the ſpirit of Chriſt.

John 8.34. 2.pet.2.19.

[o] Shewing that none can be iuſt, which doeth not obey God.

[p] To cõforme your ſelues vnto it.

[q] It is a moſt vile thing for him that is deliuered from the ſlauery of ſinne, to returne againe to the ſame.

[r] Leauing to ſpeake of heauenly things, according to your capacitie, I vſe theſe ſimilitudes of ſeruitude and freedome, that ye might the better vnderſtande.

[ſ] Or, the reward and recompence.

[t] Sinne is cõpared to a tyrant which reigneth by force, who giueth death as an allowance to them yͭ were preferred by the lawe.

[a] Meaning, the morall lawe.

1.Cor.7.39.

[b] Both in this firſt mariage and in the ſecond, the huſband and the wife muſt be cõſidered within our ſelues: the firſt huſband was ſin, and our fleſh was the wife: their children were yͭ fruites of the fleſh, Gal.5.19. In the ſecond mariage the ſpirit is the huſband the newe creature is the wife and their children are the fruites of the Spirite, Gal.5.22.

Mat.5.32.

not an adultreſſe, though ſhee take an other man.

4 So ye, my brethren, are dead alſo to the lawe by the body of Chriſt, that ye ſhould be vnto an other, [euẽ] vnto [c] him that is rayſed vp from the dead, that we ſhould bring forth fruite vnto God.

5 For when we were [d] in the fleſh, the ‖ motions of ſinnes, which were by the Lawe, had force in our members, to bring foorth fruite vnto death.

6 But nowe we are deliuered from the Law, being dead [e] vnto it, wherein we were holden, that we ſhoulde ſerue in newneſſe of Spirit, and not in yͤ oldenes of the letter.

7 [f] What ſhall we ſay then? [Is] the Law ſinne? God forbid. Nay, I knew not ſinne, but by the Lawe: for I had not knowen [g] luſt, except the Lawe had ſayd, * Thou ſhalt not luſt.

8 But ſinne tooke an occaſion by the commandement, and wrought in me all maner of concupiſcence: for without the Lawe ſinne [is] dead.

9 For I once [h] was aliue, without the Lawe: but when the commandement came, ſinne reuiued,.

10 But I died: and the ſame commandement which was [ordeyned] vnto life, was found [to be] vnto me vnto death.

11 For ſinne tooke occaſion by the commandement, and deceyued me, & thereby ſlewe [me.]

12 Wherefore the Law [is] * holy, and the commandement [is] holy, and iuſt, and good.

13 Was that then which is good, made death vnto me? God forbid: but ſinne, that it might [i] appeare ſinne, wrought death in me by that which is good, that ſinne might be out of meaſure ſinfull by the commandement.

14 For we know that the Lawe [k] is ſpirituall, but I am carnall, ſolde vnder ſinne.

15 For I alow not that which I doe: for what I [l] would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I conſent to the Law, yͭ [it is] good.

17 Now then, it is no more I that do [m] it, but the ſinne that dwelleth in me.

18 For I knowe, that in me, that is, in my ‖ fleſh, dwelleth no good thing: for to will is preſent with me: but I finde no meanes to perfourme that which is good.

19 For I do not the good thing, which I would, [n] but the euil, which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the ſinne that dwelleth in me.

21 I finde then by yͤ Law, that when I would doe good, euill is preſent with me.

22 For I delite in the Lawe of God, concerning the [o] inner man:

23 But I ſee another ‖ lawe in my [p] members, rebelling againſt the law of my minde, and leading me captiue vnto the lawe of ſinne, which is in my members.

24 O wretched man that I am, who ſhall deliuer me from the [q] body of this death?

25 I thanke God through Ieſus Chriſt our Lord. Then I my ſelfe in my [r] mind ſerue the Law of God, but in my [ſ] fleſh the law of ſinne.

CHAP. VIII.

1 The aſſurance of the faythfull, and of the fruites of the holy Ghoſt in them, 3 The weakenes of the Lawe, and who accompliſhed it, 4 And wherefore. 5 Of what ſort the faithfull ought to be. 6 The fruite of the Spirit in them. 17 Of hope. 18 Of pacience vnder the croſſe, 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOwe then there [is] no [a] condemnation to them yͭ are in Chriſt Ieſus, which walke not [b] after the fleſh, but after the Spirit.

2 For the [c] Law of the Spirit of life [which is] in [d] Chriſt Ieſus, hath freed me from the law of ſinne and of death.

3 For (that that was impoſſible to the lawe, in as much as it was ‖ weake, becauſe of the fleſh) God ſending his owne Sonne, in the [e] ſimilitude of ſinful fleſh, and ‖ for ſinne, condemned ſinne in the fleſh,

4 That the [f] righteouſnes of the law might be fulfilled in vs, which walke not after the fleſh, but after the Spirit.

5 For they that are after the fleſh, ſauour the [g] things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 For the wiſedome of the fleſh [is] death: but the wiſedome of the Spirit [is] life and peace,

7 Becauſe the wiſedome of the fleſh [is] enimitie againſt God: for it is not ſubiect to the Lawe of God, neither in deede can be.

---

[c] Which is the ſpirit or the ſeconde huſband.

[d] When we were deſtitute of the ſpirite of God.

‖Or, affections.

[e] Meaning to ſinne, our firſt huſband.

[f] There is nothing more enemie to ſinne, then the Lawe: if ſo be therefore that ſinne rage more by reaſon thereof then before, why ſhoulde it be imputed to the Law which diſcloſeth the ſleightes of ſinne her enemie?

[g] Which is an inwarde vice not openly knowen.

Exod.20.17. deut.5.21.

[h] He thought himſelfe to be aliue, when he knew not the Lawe.

1.Tim.1.8.

[i] Sinne being diſcloſed by the lawe, is ſo much more deteſtable, becauſe it turneth the goodnes of the lawe to our deſtruction.

[k] So that it can iudge the affections of the heart.

[l] He is not able to doe that which he deſireth to do, and therefore is farre from the true perfection.

[m] He doeth not excuſe himſelfe, but ſheweth that he is not able to accompliſh that good deſire, which is in him

‖Or, in my nature.

[n] The fleſh ſtayeth euen the moſt perfect, to runne forward as the ſpirit wiſheth.

[o] That is, in my ſpirit.

‖Or, commandement.

[p] Euen the corruption which yet remaineth.

[q] This fleſhly lumpe of ſinne and death.

[r] In that part which is regenerate.

[ſ] Which is the part corrupted.

[a] Though ſin be in vs, yet it is not imputed vnto vs though Chriſt Ieſus.

[b] He annexeth the condition, leaſt we ſhould abuſe the libertie.

[c] The power and autoritie of the Spirit, that is, the grace of regeneration.

[d] Whoſe ſanctification is made ours.

‖Or, of no ſtrength.

[e] Chriſt did take fleſh, which of nature was ſubiect to ſinne, which notwithſtanding hee ſanctified euen in the very inſtant of his conception, and ſo did appropriate it vnto him, that he might deſtroy ſinne in it, 2.Cor.5.21.

‖Or, by ſinne. [f] That which yͤ law requireth. [g] The word cõprehendeth al that which is moſt excellent in man, as will, vnderſtanding, reaſon, wit, &c.

8 So then they that are in the fleſh, cannot pleaſe God.

9 Nowe ye are not in the fleſh, but in the Spirit, ‖ becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

10 And if Chriſt be in you, the ‖ bodie is dead, becauſe of ſinne: but the [h] Spirit [is] life for righteouſnes ſake.

11 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, he that rayſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodyes, becauſe that his Spirit dwelleth in you.

12 Therefore brethren, we are detters not to the fleſh, to liue after the [i] fleſh:

13 For if ye liue after the fleſh, ye ſhall die: but if ye mortifie the deedes of the body by the Spirit, ye ſhall liue.

14 For as many as are led by the Spirite of God, they are the ſonnes of God.

15 For ye haue not receyued the ſpirit of bondage to feare againe: but ye haue receyued the Spirit of [k] adoption, whereby we crie * Abba, Father.

16 The ſame Spirit [l] beareth witnes with our ſpirit, that we are the children of God.

17 If [we be] children, [we are] alſo [m] heires, euen the heires of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified with him.

18 For I count that the afflictions of this preſent time [are] not ‖ worthie of the glory, which ſhalbe ſhewed vnto vs.

19 For the feruent deſire of the creature wayteth when the ſonnes of God ſhalbe reueiled,

20. Becauſe the [n] creature is ſubiect to [o] vanitie, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope,

21 Becauſe the creature alſo ſhalbe deliuered from the bondage of corruption into the glorious libertie of the ſonnes of God.

22 For we know that euery [p] creature groneth with vs alſo, and trauaileth in paine together vnto this preſent.

23 And not onely [the creature,] but we alſo which haue the [q] firſt fruites of the Spirit, euẽ we do ſigh in our ſelues, wayting for the adoption, [euen] the * redemption of our [r] body.

24 For wee are ſaued by hope: but [ſ] hope that is ſeene, is not hope: for howe can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, we do with pacience abide for it.

26 Likewiſe the Spirit alſo helpeth our infirmities: for we know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt for vs with ſighs, which can not be expreſſed.

27 But he that ſearcheth the hearts, knoweth what is the meaning of the Spirit: for he [t] maketh requeſt for the Saintes, according to [the will of] God.

28 Alſo we knowe yͤ all things worke together for yͤ beſt vnto them that loue God, euen to them that are called of [his] purpoſe.

29 For thoſe which he [u] knew before, he alſo predeſtinate to be made like to the image of his Sonne, that he might be the firſt borne among many brethren.

30 Moreouer whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.

31 What ſhall wee then ſay to theſe things? If God be on our ſide, who [can be] againſt vs?

32 Who ſpared not his owne Sonne, but gaue him for vs all [to death,] howe ſhall he not with him giue vs all things alſo?

33 Who ſhall lay any thing to yͤ charge of Gods choſen? [it is] God that * [x] iuſtifieth,

34 Who ſhall condemne? [it is] Chriſt, which is dead, yea or rather, which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.

35 Who ſhall ſeparate vs from the loue of [y] Chriſt? ſhall tribulation or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?

36 As it is written, * For thy ſake are we [z] killed all day long: we are counted as ſheepe for the ſlaughter.

37 Neuertheles, in all theſe things we are more then cõquerours through him that loued vs.

38 For I am perſwaded that neither death, nor life, nor Angels, nor [a] principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature ſhalbe able to ſeparate vs from yͤ [b] loue of God, which is in Chriſt Ieſus our Lord.

CHAP.

‖ Or, if ſo be.

‖ Or, fleſh.

[h] The ſpirit of regeneratiõ, which aboliſheth ſinne in our fleſh, not al at once, but by degrees: wherefore we muſt in yͤ meane time call to God through patience.

[i] But to liue after the ſpirit.

[k] So he nameth the holy Ghoſt of the effect, which he cauſeth in vs, when he propoſeth vs ſaluation by the lawe with an impoſſible condition, who alſo doth ſeale our ſaluation in our hearts by Chriſtes free adoption, that we conſider not God now as a rigorous Lord, but as a moſt mercifull Father.

Gala.4.5,6.

[l] So that we haue two witneſſes, Gods Spirit & ours, who is certified by the Spirit of God.

[m] Freely made partakers of the fathers treaſures.

‖ Or, of like value.

[n] The creatures ſhall not be reſtored before that Gods children be brought to their perfection: in the meane ſeaſon they waite.

[o] That is, to deſtruction, becauſe of mans ſinne.

[p] He meaneth not the Angels, neither deuils, nor men.

[q] And yet are farre from the perfection.

Luke 21.28.

[r] Which ſhalbe in the reſurrection, when we ſhalbe made conformable to our head Chriſt.

[ſ] By hope is meant that thing which we hope for.

[t] In that hee ſtirreth their hearts to pray, and ſheweth both whom to aſke, and how.

[u] He ſheweth by the order of our election that afflictions are meanes to make vs like the ſonne of God.

Iſa.50.8.

[x] Who pronounceth his, iuſt, in his Sonne Chriſt.

[y] Wherewith he loued vs, or God in Chriſt which loue is grounded vpon his determinate purpoſe, & Chriſt is the pledge thereof.

Pſal.44.22.

[z] Which is to ſignifie the condition of Chriſtes Church.

[a] Paul ſetteth foorth by theſe wordes the wonderfull nature of the ſpirites, as well the good, Eph.1.21, Col.1.16. as the euill ſpirites, Ephe.6.12, Col.2.15.

[b] That is, wherewith God loueth vs in his Sonne Chriſt Ieſus.

CHAP. IX.

1 Hauing teſtified his great loue towardes his nation, and the ſignes thereof, 11 He intreateth of the election and reprobation, 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Say the trueth [a] in Chriſt, I lie not, my conſcience bearing me witnes in the holy Ghoſt,

2 That I haue great heauineſſe, and continuall ſorowe in mine heart.

3 For I would wiſh my ſelfe to be [b] ſeparated from Chriſt, for my brethren that are my kinſmen according to the fleſh,

4 Which are yͤ Iſraelites, to whom [perteyneth] the adoption, and the [c] glorie, and the [d] *Couenants, and the giuing of the Lawe, and the ſeruice [of God,] and the promiſes.

5 Of whom [are] the fathers, and of whom concerning yͤ fleſh, Chriſt [came,] who is [e] God ouer all bleſſed for euer, Amen.

6 *Notwithſtanding it cannot be that the worde of God ſhould ‡ take none effect: for all they are not [f] Iſrael, which are of Iſrael:

7 Neither [are they] all children, becauſe they are the ſeede of Abraham: *but, In [g] Iſaac ſhal thy ſeede be called:

8 That is, they which are the children of the [h] fleſh, are not the children of God: but the * children of the promes are counted for the ſeede.

9 For this is a word of promes, * In this ſame time will I come, and Sara ſhall haue a ſonne.

10 Neither [he] onely [felt this,] but alſo *Rebecca when ſhe had conceiued by one, [euen] by our father Iſaac.

11 For yer [the children] were borne, and when they had neither done good, nor euill (that the purpoſe of God might remaine according to election not by workes, but by him that calleth)

12 It was ſaide vnto her, *The elder ſhall ſerue the yonger.

13 As it is written, *I haue loued Iacob, and haue hated Eſau.

14 What ſhall we ſay then? Is there vnrighteouſnes with God? God forbid.

15 For hee ſayth to Moſes, * I [i] will haue mercie on him, to whom I will ſhewe mercie: and will haue compaſſion on him, on whom I will haue compaſſion.

16 So then [it is] not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.

17 For the [k] Scripture ſayeth vnto Pharao, * For this ſame purpoſe haue I ſtirred thee vp, that I might ſhewe my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercie on whõ he will, & whom he will, he hardeneth.

19 Thou wilt ſay then vnto me, Why doeth hee yet complaine? for who hath reſiſted his will?

20 But, O man, who art thou which ‖ pleadeſt againſt God? ſhall the * thing formed ſay to him that formed it, Why haſt thou made me thus?

21 Hath not the potter power of the clay to make of the ſame lumpe one veſſell to ‖ honour, and another vnto diſhonour?

22 [What] and if God would, to ſhew his wrath, & to make his power knowen, ſuffer with long pacience the veſſels of wrath, prepared to deſtruction?

23 And that he might declare yͤ riches of his glory vpon the veſſels of mercie, which he hath prepared vnto glory?

24 Euen vs, whom hee hath called, not of the Iewes onely, but alſo of the Gentiles,

25 As he ſayth alſo in Oſee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it ſhalbe in the place where it was ſayde vnto them, * Ye are not my people, that there they ſhalbe called, The children of the liuing God.

27 Alſo Eſaias cryeth concerning Iſrael, * Though the nomber of the children of Iſrael were as the ſand of the ſea, [yet] ſhall [but] a remnant be ſaued.

28 [l] For he will make his account, and gather it into a ſhort ſumme with righteouſneſſe: for the Lorde will make a ſhort count in the earth.

29 *And as Eſaias ſaid before, Except the Lorde of hoſtes had left vs a ſeede, we had bene made as [m] Sodom, and had bene like to Gomorrha.

30 What ſhall we ſay then? That the Gentiles which followed not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of fayth.

31 But Iſrael which followed the Lawe of righteouſneſſe, coulde not attaine vnto the Lawe of righteouſneſſe.

32 Wherefore? Becauſe [they ſought it] not by faith, but as [it were] by yͤ workes

of

[a] As becommeth him that reuerenceth Chriſt, or whoſe tongue Chriſt ruleth, and ſo taketh Chriſt for his witnes.

[b] He would redeeme the reiection of the Iewes with his owne damnation, which declareth his zeale towards Gods glorie, reade Exod.32.32.

[c] The Arke of the couenant, becauſe it was a ſigne of Gods preſence, was called Gods glory, 1.Sã.4.21. Pſalm.26.8.

[d] The two tables of the couenant, Deut.11.9.

Chap.2.17. ephes.2.12.

[e] Chriſt is very God.

Chap.2.28.

‡ Greeke, fall away.

[f] That is, of Iacob whoſe name was alſo Iſrael.

Gen.21.12. hebr.11.18.

[g] The Iſraelites muſt not be eſteemed by their kinred, but by the ſecret election of God, which is aboue the externall vocatiõ.

[h] As Iſmael. Galat.4.28.

Gene.18.10. Gen.25.21. Gen.25.23. Mal.1.2,3. Exod.33.19.

[i] As the onely will and purpoſe of God is the chiefe cauſe of election and reprobation: ſo his free mercie in Chriſt is an inferiour cauſe of ſaluation, and the hardening of the heart, an inferiour cauſe of damnation.

[k] That is, God in the Scripture. Exod.9.16.

‖ Or; ſpeakeſt againſt. Iſa.45.9. iere.18.6. wiſd.15.7.

‖ Or, vnto honeſt vſes.

Hoſe.2.23. 1.pet.2.10.

Hoſe.1.10.

Iſa.10.21,22.

[l] God will make ſuch waſte of that people, that the fewe which ſhall remaine, ſhal be a worke of his iuſtice, and ſhall ſet forth his glory in his Church.

Iſa.1.9.

[m] That is, vtterly loſt.

of the Lawe: for they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, *Beholde, I lay in Sion a[n] ſtumbling ſtone, and a rocke to make men fall: and euery one that beleeueth in him, ſhall not be aſhamed.

Iſa.8.14.& 28.16.1.pet.2.6. pſal.118.22.

[n] Ieſus Chriſt is to the infidels deſtruction, and to the faithfull life & reſurrection.

CHAP. X.

1 After that he had declared his zeale towards them, 3 He ſheweth the cauſe of the ruine of the Iewes. 4 The ende of the Law. 5 The difference betweene the iuſtice of the Law, and of fayth. 17 Whereof fayth commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

BRethren, mine hearts deſire and prayer to God for Iſrael is, that they might be ſaued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge.

[a] That is, a certain affection, but not a true knowledge.

3 For they, being ignorant of the righteouſnes of God, and going about to ſtabliſh their owne righteouſnes, haue not ſubmitted themſelues to the righteouſnes of God.

Galat.3.24.

[b] The ende of the lawe is to iuſtifie them which obſerue it: therefore Chriſt hauing fulfilled it for vs, is made our iuſtice, ſanctification, &c.

4 *For Chriſt [is] the [b] ende of the Lawe for righteouſnes vnto euery one that beleeueth.

5 For Moſes [thus] deſcribeth yͤ righteouſnes which is of the Lawe, *That the man which doeth theſe things, ſhall liue thereby.

Leui.18.5. eze.20.11. gala.3.12.

6 But the righteouſnes which is of fayth, ſpeaketh on this wiſe, [c]*Say not in thine heart, Who ſhall aſcend into heauen? (that is to bring Chriſt from aboue)

7 Or, Who ſhall deſcende into the deepe? (that is to bring Chriſt againe from the dead)

[c] Becauſe we cannot performe the law, it maketh vs to dout, who ſhall goe to heauen, and to ſaye, Who ſhall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Chriſt is aſcended vp to take vs with him, and hath deſcended into the depth of death to deſtroy death, and deliuer vs.

8 But what ſaith it? *The worde is neere thee, [euen] in thy mouth, and in thine heart. This is the [d] worde of fayth which we preach.

Deut.30.12.

Deut.30.14.

[d] That is, the promiſe & the Goſpel which agreeth with the lawe.

9 For if thou ſhalt confeſſe with thy mouth the Lorde Ieſus, and ſhalt beleeue in thine heart, that God raiſed him vp from the dead, thou ſhalt be ſaued.

10 For with the heart man beleeueth vnto righteouſnes, & with [e] the mouth man confeſſeth to ſaluation.

[e] That is, the way to be ſaued, is to beleeue w[ith] heart that we are ſaued onely by Chriſt, and to confeſſe the ſame before the world.

11 For the Scripture ſaieth, *Whoſoeuer beleeueth in him, ſhall not be aſhamed.

Iſa.28.16.

12 For there is no difference betweene the Iewe and the Grecian: for he that is Lorde ouer all, is rich vnto all, that call on him.

13 *For whoſoeuer ſhall call vpon the Name of the Lord, ſhall be ſaued.

Ioel.2.32. act.2.21.

14 But how ſhall they call on him, in whom they haue not beleeued? and how ſhall they beleeue in him, of whom they haue not heard? and howe ſhall they heare without a preacher?

15 And howe ſhall they preach except they be ſent? as it is written, *Howe beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

Iſa.52.7. naum.1.15.

‖Or, the comming.

16 But they haue not all obeyed the Goſpel: for Eſaias ſaith, *Lorde, who hath beleeued our [f] report.

Iſa.53.1. iohn.12.38.

[f] Meaning, the Goſpel and the good tidings of ſaluation which they preached.

17 Then faith [is] by hearing, & hearing [g] by the worde of God.

[g] That is, by Gods cõmandement, of whõ they are ſent yͤ preach the Goſpel, It may be alſo taken for the very preaching it ſelfe.

18 But I demaunde, Haue [h] they not heard? *No dout their [i] ſound went out through all the earth, and their wordes into the ends of the [k] world.

[h] Both the Iewes and Gentiles.

Pſalm.19.4.

[i] The Hebrew word ſignifieth the line or proportion of the heauens, whoſe moſt excellent frame beſides the reſt of Gods creatures, preacheth vnto the whole world, and ſetteth forth the worthineſſe of the Creator.

[k] Then ſeeing all the world knew God by his creatures, the Iewes could not be ignorant, and ſo ſinned of malice.

19 But I demaund, Did not Iſrael know [God?] Firſt Moſes ſaith, *I wil prouoke you to enuie by a nation that is not [my] nation, and by a fooliſh [nation] I wil anger you.

Deut.32.21.

20 *And Eſaias is bolde, and ſaith, I was found of them that ſought me not, and haue bene made manifeſt to them that aſked not after me.

Iſa.65.1.

21 And vnto Iſrael he ſaith, *All the day long haue I ſtretched foorth mine hand vnto a ‖ diſobedient, and gaineſaying people.

Iſa.65.2.

‖Or, vnbeleeuing.

CHAP. XI.

4 God hath his Church although it be not ſeene to mans eye. 5 The grace ſhewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reueiled himſelfe to the Gentiles. 18 Whome he warneth to humble themſelues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

I Demaunde then, Hath God caſt away his people? God forbid: for I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin.

2 God hath not caſt away his people which he [a] knewe before. Knowe ye not what the Scripture ſaith of Elias, howe he maketh requeſt vnto God [b] againſt Iſrael, ſaying,

[a] And elected before all beginning.

[b] He talked with God, not that he ſhould puniſh Iſrael, but yet lamented their falſehood and ſo his wordes made againſt them.

3 *Lorde, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they ſeeke my life?

1.King.19.10.

4 But what ſaieth the anſwere of God to him? *I haue reſerued vnto my ſelfe [c] ſeuen thouſand men, which haue not bowed the knee to Baal.

1.King.19.18.

[c] Meaning an infinite number.

5 Euen ſo then at this preſent time is

there a remnant through the ‖election of grace.

6 And if [it be] of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Iſrael hath not obteined that he ſought: but the election hath obteined it, and the reſt haue bene hardened,

8 According as it is written, *God hath giuen them the ſpirite of ‖ſlumber: eyes that they ſhould not ſee, and eares that they ſhould not heare vnto this day.

9 And Dauid ſaith, *Let their [d] table be made a ſnare, and a net, & a ſtumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkened that they ſee not, and [e] bowe downe their backe alwayes.

11 I demaund then, Haue they ſtumbled, that they [f] ſhould fall? God forbid: but through their fall ſaluation [commeth] vnto the Gentiles, to [g] prouoke them to follow them.

12 Wherefore if the fall of them [be] the riches of the worlde, and the diminiſhing of them the [h] riches of the Gentiles, howe much more ſhall their abundance [be?]

13 For [in that] I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,

14 [To trie] if by any meanes I might [i] prouoke them of my fleſh to followe them, and might ſaue ſome of them.

15 For if the caſting away of them [be] the reconciling of the world, what [ſhall] the receiuing [be,] but [k] life from the dead?

16 For if [l] the firſt fruites [be] holy, ſo [is] the whole lumpe: and if the [m] roote be holy, ſo [are] the branches.

17 And though ſome of the branches be broken off, and thou being a wilde oliue tree, waſt graft in ‖for them, and made partaker of the roote, and fatnes of the [n] oliue tree,

18 Boaſt not thy ſelfe againſt yͤ branches: and if thou boaſt thy ſelfe, thou beareſt not the roote, but the roote thee.

19 Thou wilt ſay then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou ſtandeſt by faith: be not hie minded, but [o] feare.

21 For if God ſpared not the naturall branches, [take heede,] leſt he alſo ſpare not thee.

22 [p] Beholde therefore the bountifulnes, and ſeueritie of God: toward them which haue fallen, ſeueritie: but toward thee, bountifulnes, if thou continue in [his] bountifulnes: or els thou ſhalt alſo be cut off.

23 And they alſo, if they abide not ſtill in vnbeliefe, ſhalbe graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the oliue tree, which was wilde by nature, and waſt graffed contrarie to nature in a right oliue tree, howe much more ſhall they that are by nature, be graffed in their owne oliue tree?

25 For I would not brethren, that ye ſhould be ignorant of this ſecret (leaſt ye ſhould be arrogant in your ſelues) that partly [q] obſtinacie is come to Iſrael, vntill the fulneſſe of the Gentiles be come in.

26 And ſo [r] all Iſrael ſhall be ſaued, as it is written, *The deliuerer ſhall come out of Sion, and ſhall turne away the vngodlines from Iacob.

27 And this is my couenant to them, *when I ſhall take away their ſinnes.

28 As concerning the Goſpel, [they are] enemies for your ſakes: but as touching the election, they are beloued for the fathers ſakes.

29 For the [ſ] giftes and calling of God are without repentance.

30 For euen as ye in time paſt haue not beleeued God, yet haue nowe obteined mercie through their vnbeliefe,

31 Euen ſo nowe haue they not beleeued ‖by the mercie [ſhewed] vnto you, that they alſo may obteine mercie.

32 For God hath ſhut vp [t] all in vnbeliefe, that hee might haue mercie on all.

33 O the deepenes of the riches, both of the wiſedome, & knowledge of God! how vnſearchable are his iudgements, and his wayes paſt finding out!

34 *For [u] who hath knowen yͤ minde of the Lorde? or who was his counſeller?

35 Or who hath [x] giuen vnto him firſt, and he ſhalbe recompenſed?

36 For of [y] him, and through him, and for him are all things: to him [be] glorie for euer. Amen.

CHAP. XII.

The conuerſation, loue and workes of ſuch as beleeue in Chriſt. 19 Not to ſeeke reuengeance.

I beſeech

‖Or, free election.

Iſa. 6. 9. matth. 13. 14. ioh. 12. 40. act. 28. 26.

‖Or, pricking.

Pſal. 69. 22.

[d] Chriſt by the mouth of the prophet wiſheth that which came vpon the Iewes, that is, that as birdes are takē where as they thinke to finde foode, ſo the lawe which yͤ Iewes of a blind zeale preferred to the Goſpel, thinking to haue ſaluation by it, ſhoulde turne to their deſtruction.

[e] Take from them thy grace and ſtrength.

[f] Without hope to be reſtored.

[g] The Iewes to followe the Gentiles.

[h] In that the Gentiles haue the knowledge of the Goſpel.

[i] That they might be ielous ouer Chriſt againſt the Gentiles, and ſo to be more feruent in loue toward Chriſt then the Gentiles.

[k] The Iewes now remaine, as it were, in death for lacke of the Goſpel: but when both they and the Gentiles ſhall imbrace Chriſt, the world ſhall be reſtored to a newe life.

[l] Abraham was not onely ſanctified, but his ſeede alſo which neglected not the promiſe.

[m] Meaning Abraham.

‖Or, in them.

[n] That is, the Church of the Iſraelites.

[o] Be carefull: worſhip God, and truſt in his promiſe.

[p] He ſpeaketh of the Iewes and Gentiles in generall.

[q] Meaning ſtubbernneſſe and induration againſt Gods word.

[r] He ſheweth that the time ſhall come that the whole nation of the Iewes, though not euery one particularly, ſhalbe ioyned to the Church of Chriſt.

Iſai. 59. 20.

Iſa. 27. 9. iere. 31. 33, 34. heb. 8. 8. & 10. 16, 17.

[ſ] To whome God giueth his ſpirit of adoption, & whome he calleth effectually, he can not periſh: for Gods eternall counſell neuer chaungeth.

‖Or, that by your mercie.

[t] That is, both Iewes and Gentiles.

Iſa. 40. 13. wiſ. 9. 13. 1. cor. 2. 16.

[u] He reproueth the raſhnes of men which murmure againſt the iudgemēts of God.

[x] That is, prouoked him by his good workes?

[y] All thinges are created and preſerued of God to ſet forth his glory.

I Beſeech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a [a] liuing ſacrifice, holy, acceptable vnto God, [which is] your [b] reaſonable ſeruing of God.

2 And facion not your ſelues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may *proue what is the [c] good will of God, and acceptable, and perfect.

3 For I ſay through the grace that is giuen vnto me, to euery one that is among you, that no man preſume to vnderſtande aboue that which is meete to vnderſtand, but that he [d] vnderſtand according to [e] ſobrietie, as God hath dealt to euery man the *meaſure of fayth.

4 For as we haue many members in one body, and all members haue not one office,

5 So we being many are one body in Chriſt, and euery one, one anothers members.

6 *Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether [we haue] [f] propheſie, [let vs propheſie] according to the proportion of [g] faith:

7 Or an office, [let vs waite] on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that [h] diſtributeth, [let him doe it] *with ſimplicitie: he that ruleth, with diligence: he that [i] ſheweth mercie, with *chearefulnes.

9 [Let] loue [be] without diſſimulation. *Abhorre that which is euill, and cleaue vnto that which is good.

10 *Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,

11 Not ſlouthfull to doe ſeruice: feruent in ſpirit: ſeruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, *continuing in prayer,

13 *Diſtributing vnto the neceſſities of the Saints: *giuing your ſelues to hoſpitalitie.

14 *Bleſſe them which perſecute you: bleſſe [I ſay,] and curſe not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: be not hie minded: but make your ſelues equall to them of the lower ſort: *be not wiſe in [k] your ſelues.

17 *Recompence to no man euill for euill: [l] procure things honeſt in the ſight of all men.

18 *If it be poſſible, as much as in you is, haue peace with all men.

19 Dearely beloued, *auenge not your ſelues, but giue place vnto wrath: for it is written, *Vengeance is mine: I will repay, ſaith the Lord.

20 *Therefore, if thine enemie hunger, feede him: if hee thirſt, giue him drinke: for in ſo doing, thou ſhalt heape [m] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnes.

[a] In ſteade of dead beaſtes, liuely ſacrifice: in ſteade of the blood of beaſts which was but a ſhadow, and pleaſed not God of it ſelfe, the acceptable ſacrifice of the ſpirituall man, framed by faith to godlines, and charitie.

[b] That is, true, lawfull and ſpirituall, 1.Pet.2.5.

Epheſ.5.17. 1.theſ.4.1,3.

[c] Whatſoeuer is not agreeable to Gods will, is euill, diſpleaſant and vnperfect.

[d] Two things are required, if we wil iudge ſoberly of Gods giftes in vs: the one, that we doe not arrogate to our ſelues that which we haue not: next, that we boaſt not of the gifts but reuerently vſe them to Gods honour.

[e] That is, ſoberly, not neglecting Gods gifts, but vſing them to his glorie.

1.Cor.12.11. ephe.4.7. 1.Pet.4.10.

[f] By propheſying, here he meaneth, preaching and teaching, and by office or miniſtery, all ſuch offices as appertaine to the Church, as Elders, Deacons, &c.

[g] By faith he meaneth the knowledge of God in Chriſt, with the giftes of the holy Ghoſt.

[h] Of theſe officers ſome are Deacōs, ſome gouernours, ſome keepe the poore.

Mat.6.2.

[i] He meaneth them which were appointed to looke vnto the poore, as for the moſt part were yͤ widowes, Act.6.1. 1.tim.5.9.

2.Cor.9.7. Amos 5.15. Epheſ.4.2. 1.pet.2,17.hebr.13,1. ‖Or, the time. Luke 18.1. 1.Cor.16,1. Hebr.13.2. 1.pet.4.9. Matth.5.44.

Prou.3.7.iſa.5.21.

[k] That is, in your owne conceite.

Prou.20,22. matth.5.39. 1.pet.3.9. 1.cor.6.7.

[l] Liue ſo honeſtly & godly that no man can finde fault with you.

Heb.12.14. Ecclus.28.1. mat.5.39. Deut.32.35. heb.10.30. Prou.25.21,22.

[m] For either thou ſhalt win him with thy benefite, or elſe his conſcience ſhall beare him witneſſe that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they haue the ſworde. 8 Charitie ought to meaſure all our doings. 11 An exhortation to innocencie and puritie of life.

LEt *euery ſoule be ſubiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receiue to themſelues [a] iudgement.

3 For Princes are not to be feared [for] good workes, but [for] euill. Wilt thou then be without feare of the power? doe well: ſo ſhalt thou haue prayſe of the ſame.

4 For he is the miniſter of God for thy wealth: but if thou doe euill, feare: for he beareth not the ſword for nought: for he is the miniſter of God ‡ to take vengeance on him that doeth euill.

5 Wherefore ye muſt be ſubiect, not becauſe of wrath onely, but alſo for [b] conſcience ſake.

6 For, for this cauſe ye pay alſo tribute: for they are Gods miniſters, applying themſelues for the ſame [c] thing.

7 *Giue to all men therefore their duetie: tribute, to whome [ye owe] tribute: cuſtome, to whome cuſtome: feare, to whome feare: honour, to whome [ye owe] honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Lawe.

9 For this, *Thou ſhalt not commit adulterie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witnes, Thou ſhalt not couet: and if there be any other commandement, it

Wiſd.6.3. tit.3.1. 1.pet.2.13,14.

[a] Not onely the puniſhment of the iudges, but alſo yͤ vengeance of God.

‡Greeke, a reuenger with wrath.

[b] For no priuate man can contemne that gouernement which God hath appointed, without the breach of his conſcience: and here hee ſpeaketh of ciuill Magiſtrates: ſo that Antichriſt and his can not wreſt this place to eſtabliſh their tyrannie ouer the conſcience.

[c] That is, to defend yͤ good, and to puniſh the euill.

Mat.22.21.

[d] He meaneth onely the ſecond table.

Exod.20.14. deut.5,18.

is briefly comprehended in this ſaying, [euen] in this, * Thou ſhalt loue thy neighbour as thy ſelfe.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Lawe.

11 And that, conſidering the ſeaſon, that [it is] nowe time that we ſhould ariſe from ſleepe: for nowe is our ſaluation [e] neerer, then when we beleeued it.

12 The night is paſt, and the day is at hand: let vs therefore caſt away the workes of darkeneſſe, and let vs put on the [f] armour of light,

13 So that we walke honeſtly, as in the day: not in * ‖ gluttonie, and drunkennes, neither in chambering & wantonnes, nor in ſtrife and enuying:

14 * But put ye on the Lorde Ieſus Chriſt, and take no thought for the fleſh, to [fulfill] the luſtes of it.

Leuit.19.18. mat.22.39. gal.5.14. iam.2.8.

1.Tim.1.5.

e Before we beleeued, it had bene in vaine to tell vs theſe things: but nowe ſeeing our ſaluation is neere, let vs take heede that we neglect not this occaſion.

f That is, honeſt maners and godly.

Luke 21.34.

‖ Or, riote.

Gal.5.16. 1.pet.2.11.

CHAP. XIIII.

1 The weake ought not to be deſpiſed. 10 No man ſhould offende anothers conſcience, 15 But one to ſupport another in charitie and fayth.

Him that is weake in ẏ [a] faith, receiue vnto you, [but] not [b] for controuerſies of diſputations.

2 One beleeueth that he may eate of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemneſt another mans ſeruant? he ſtandeth or falleth to his owne [c] maſter: yea, he ſhall be eſtabliſhed: for God is able to make him ſtand.

5 This man eſteemeth one day aboue another day, and another man counteth euery day alike: let euery man be [d] fully perſwaded in his minde.

6 He that [e] obſerueth the day, obſerueth it to the [f] Lord: and he that obſerueth not the day, obſerueth it not to the Lord. He that eateth, eateth to ẏ Lorde: for he giueth God thankes: and he that [g] eateth not, [h] eateth not to the Lorde, and giueth God thankes.

7 For none of vs liueth [i] to himſelfe, neither doeth any die to himſelfe.

8 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords.

9 For Chriſt therefore died and roſe againe, & reuiued, that he might be Lord both of the dead and the quicke.

10 But why doeſt thou iudge thy brother? or why doeſt thou deſpiſe thy brother? * for we ſhall all appeare before the iudgement ſeate of Chriſt.

11 For it is written, * I [k] liue, ſaith the Lord, & euery knee ſhal bowe to me, and all tongues ſhall [l] confeſſe vnto God.

12 So then euery one of vs ſhall giue accounts of himſelfe to God.

13 Let vs not therefore iudge one another any more: but vſe [your] iudgement rather in this, that no man put an occaſion to fall, or a ſtumbling blocke before [his] brother.

14 [m] I knowe, and am perſwaded through the Lorde Ieſus, that there is nothing vncleane of it ſelfe: but vnto him that iudgeth any thing to be vncleane, to him [it is] vncleane.

15 But if thy brother be grieued for the meate, nowe walkeſt thou not charitablie: * deſtroy not him with thy meate, for whom Chriſt dyed.

16 Cauſe not your [n] commoditie to be euill ſpoken of.

17 For the [o] kingdome of God is not meate nor drinke, but righteouſnes, and peace, and ioye in the holy Ghoſt.

18 For whoſoeuer [p] in theſe things ſerueth Chriſt, is acceptable vnto God, and is approued of men.

19 Let vs then followe thoſe things which concerne peace, and wherewith one may edifie another.

20 Deſtroy not the worke of God for meates ſake: * all thinges in deede are pure: but [it is] euill for the man which eateth with offence.

21 * [It is] good neither to eate fleſh, nor to drink wine, nor any thing, whereby thy brother ſtumbleth, or is offended, or made weake.

22 Haſt thou [q] fayth? haue it with thy ſelfe before God: bleſſed is he that [r] condemneth not himſelfe in that thing which he aloweth.

23 For he that douteth, is condemned if he eate, becauſe [he eateth] not of faith: and whatſoeuer is not of [ſ] faith, is ſinne.

a That is, the doctrine of the Goſpel.

b Leſt he ſhuld depart either more ignorant then he came, or els with a greater ſcrupule of conſcience.

Iames 4.12.

c It is the Lords matter and not thine.

d We muſt be aſſured in our conſcience by Gods worde in all things that we doe: that if we be ſtrong, we may knowe what is our libertie: & if we be weake, we may learne to profite dayly.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Becauſe he thinketh the meats vnclean by the Lawe.

h Here we muſt note three things: firſt, that he ſpeaketh of things which of themſelues are indifferent, albeit in the law they were not: next, that he reproueth not ẏ condemning of the act, but of the perſons: thirdly, that he meaneth not the ſtubburne & malicious, whom he calleth dogs & conciſion, but the weake & infirme, to whom as yet God had not reueiled ẏ perfect libertie.

i Both our life & death ought to profit our brother.

2.Cor.5.10.

Iſa.45.23. phil.2.10.

k This othe particularly apperteineth to God, who is the true life of himſelf, and giueth it to all others.

l And acknowledge me for their God.

m He preuenteth the obiection which the Chriſtians might vſe.

2.Cor.8.11.

n Which is the benefite of Chriſtian libertie, by abuſing whereof ye cauſe the weaklings to blaſpheme the Goſpel, which might ſeeme to them contrary to Gods will, and ẏ doctrine of the lawe.

o God will not reign ouer his by ſuch obſeruations.

p In peace & righteouſnes.

Titus 1.15.

1.Cor.8.13.

q Faith here is taken for a full perſwaſion of the Chriſtian libertie in things indifferent as the Apoſtle interpreteth it in the 14. verſe.

r Which hath none euill remorſe of conſcience in his doing.

ſ Meaning, of a right conſcience.

CHAP. XV.

1 Paul exhorteth them to ſupport and loue one another by the example of Chriſt, 9 And by the onely mercie of God which is the cauſe of ſaluation both of the one and the other. 14 He ſheweth his zeale toward them and the Church, 30 And requireth the ſame of them.

WE which are ſtrong, ought to beare yͤ infirmities of the weake, and not to pleaſe our ſelues.

2 [Therefore] let euery man pleaſe his neighbour in that that is good to [a] edification.

3 For Chriſt alſo would not pleaſe him ſelfe, but as it is written, *The rebukes of them which rebuke thee, fell [b] on me.

4 For whatſoeuer things are written afore time, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of [c] patience and conſolation giue you that ye be * like minded one towardes another, according to Chriſt Ieſus,

6 That ye with one minde, [and] with one mouth may praiſe God, euen the Father of our Lord Ieſus Chriſt.

7 Wherefore receiue ye one another, as Chriſt alſo receiued vs to the [d] glorie of God.

8 Now I ſay, that Ieſus Chriſt was a [e] miniſter of the circumciſion, for the [f] trueth of God, to confirme the promiſes [made] vnto the fathers.

9 And let the Gentiles praiſe God for [his] mercie, as it is written, *For this cauſe I will confeſſe thee among yͤ Gentiles, and ſing vnto thy Name.

10 And againe he ſaith, *Reioyce, ye Gentiles with his people.

11 And againe, *Praiſe the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Eſaias ſaith, *There ſhalbe a roote of Ieſſe, and [g] hee that ſhall riſe to reigne ouer [h] the Gentiles, in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghoſt.

14 And I my ſelfe alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſſe, & filled with all knowledge, and are able to admoniſh one another.

15 Neuertheleſſe brethren, I haue ſomewhat boldely after a ſort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I ſhould be the miniſter of Ieſus Chriſt towarde the Gentiles, miniſtring the Goſpell of God, that the offering vp of the Gentiles might be acceptable [i] being ſanctifyed by the holy Ghoſt.

17 I haue therefore whereof I may reioyce in Chriſt Ieſus in thoſe things which [pertaine] to God.

18 For I dare not [k] ſpeake of any thing, which Chriſt hath not wrought by me, [to make] the Gentiles obedient in word and deede,

19 With the power of ſignes and wonders, by the power of the Spirit of God: ſo that from Ieruſalem, and rounde about vnto Illyricum, I haue cauſed to abounde the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelfe to preache the Goſpell, not where Chriſt was named, leaſt I ſhoulde haue built on another mans foundation.

21 But as it is written, *To whom he was not ſpoken of, they ſhall ſee [him,] and they that heard not, ſhall vnderſtand [him.]

22 Therefore alſo I haue bene *oft let to come vnto you.

23 But nowe ſeeing I haue no more place in theſe quarters, and alſo haue * bene deſirous many yeeres agone to come vnto you,

24 When I ſhall take my iourney into Spaine I will come to you: for I truſt to ſee you in my iourney, and to be brought on my way thitherwarde by you, after that I haue bene ſomewhat filled with your [companie.]

25 But nowe go I to Ieruſalem, to [l] miniſter vnto the Saintes.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine diſtribution vnto the poore Saints which are at Ieruſalem.

27 For it hath pleaſed them, and their detters are they: * for if the Gentiles be made partakers of their ſpirituall thinges, their duetie is alſo to miniſter vnto them in carnall things.

28 When I haue therefore performed this, and haue [m] ſealed them this [n] fruite, I wil paſſe by you into Spaine.

29 *And I know when I come, that I ſhall come to you with [o] abundance of the bleſſing of the Goſpel of Chriſt.

30 Alſo brethren I beſeech you for our Lorde Ieſus Chriſtes ſake, and for the loue of the ſpirit, that ye * would ſtriue

---

[a] To edifie, ſignifieth to do all maner duties to our neighbour, either to bring him to Chriſt, or if hee be wonne, that he may growe from faith to faith: for the faithfull are called the temple of God wherein he is reſident by his holy ſpirit: and theſe faithfull are the ſtones of the newe Ieruſalem: that is the vniuerſal Church, Iſa.54. Reuel.21. of the which building Chriſt is the chiefe corner ſtone, Epheſ.2.20.

Pſal.69.7,9.

[b] I did ſo beare them, as if they had bene done to me, and not to my Father.

[c] Which is the authour of patience.

1.Cor.1.10. phil.3.16. and 4.3.

[d] To make vs partakers of Gods glorie.

[e] Firſt to gather yͤ Iewes, and then the Gentiles, that both might be made one flocke.

[f] That God might be knowen true.

Pſal.18.49. 2.ſam.22.50.

Deut.32.43.

Pſal.117.1.

Iſa.11.10,

[g] Which is Chriſt who did ſpring as a yong bud out of the drie and dead roote.

[h] Then ſeeing he tooke both the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

[i] The miniſter offereth vp the people to God by the Goſpel.

[k] God gaue him ſuch ample occaſions to ſet forth his excellēt works that hee had done by him, that the Apoſtle neede not to ſeeke any other thing to boaſt vpon.

Iſa.52.15.

Chap.1.13. 1.theſſ.2.17, 18.

Chap.1.10.

[l] Which was to carie the almes.

1.Cor.9.11.

[m] I ſhal faithfully leaue it with them, and as it were ſealed moſt ſurely.

[n] Almes is the fruite of faith and charitie.

Chap.1.11.

[o] His comming ſhall be profitable vnto them: for God wil giue him abundant knowledge of diuine myſteries, to communicate vnto them. 2.Corinth.1.11.

with me by prayers to God for me,

31 That I may be deliuered from them which are diſobedient in Iudea, and that my ſeruice which I haue to do at Ieruſalem, may be [p] accepted of the Saintes,

[p] He feared leſt ſlanderous tongues would haue made his meſſage either odious or leſſe acceptable,

32 That I may come vnto you with ioye by the will of God, and may with you be refreſhed.

Iſa.9.6.

33 Thus the * God of peace [be] with you all. Amen.

CHAP. XVI.

1 After many recommendations, 17 He admoniſheth them to beware of falſe brethren and to be circumſpect. 20 He prayeth for them, and giueth thankes to God.

I Commend vnto you Phebe our ſiſter which is a ſeruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye aſſiſt her in whatſoeuer buſines ſhe needeth of your ayde: for ſhe hath giuen hoſpitalitie vnto many, and to me alſo.

Actes 18.2.

3 Greete * Priſcilla and Aquila my fellowe helpers in Chriſt Ieſus.

4 (Which haue for my lyfe layed downe their owne necke. Unto whome not I only giue thankes, but alſo all the Churches of the Gentiles.)

5 Likewiſe [greete] the Church that is in their houſe. Salute my beloued Epenetus, which is the [a] firſt fruites of ‖ Achaia in Chriſt.

[a] The firſt which was conſecrated to the Lord by embracing the Goſpel.

‖ Or, Aſia.

6 Greet Marie which beſtowed much labour on vs.

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable among the Apoſtles, and [b] were in Chriſt before me.

[b] They were grafted in Chriſt by faith afore I was called, & were well eſteemed of the Apoſtles and of the Churches.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urbanus our fellowe helper in Chriſt, and Stachys my beloued.

10 Salute Apelles approued in Chriſt. Salute them which are of Ariſtobulus [friendes.]

11 Salute Herodion my kinſeman. Greete them which are of the [friendes] of Narciſſus which are in the Lord.

12 Salute Tryphena and Tryphoſa, which [women] labour in the Lord. Salute the beloued Perſis, which [woman] hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greete Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his ſiſter, & Olympas, and all the Saintes which are with them.

16 Salute one another with an * holy [c] kiſſe. The Churches of Chriſt ſalute you.

1.Cor.16.20. 2.cor.13.12. 1.peter 5.14.

[c] This was a ſigne of amitie among the Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie.

17 ¶ Nowe I beſeeche you brethren, marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which ye haue learned, and * auoide them.

2.Iohn 10.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne [d] bellies, and with [e] faire ſpeach and flattering deceiue the heartes of the ſimple.

[d] Theſe be markes, to know the falſe apoſtles by.

[e] The word ſignifyeth him that promiſeth much and perfourmeth nothing, who ſeemeth alſo to ſpeake for thy profite, but doeth nothing leſſe.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wiſe, vnto that which is good, and ſimple concerning euill.

20 The God of peace ſhall treade Satan vnder your feete ſhortly. The grace of our Lorde Ieſus Chriſt [bee] with you.

21 * Timotheus my companion, and Lucius and Iaſon, and Soſipater my kinſeman, ſalute you.

Actes 16.1. philip.2.19.

22 I Tertius, which wrote out this epiſtle, ſalute you in the Lord.

23 * Gaius mine hoſte, and of the whole Church ſaluteth you. Eraſtus the ‖ chamberlaine of [f] the citie ſaluteth you, and Quartus a brother.

1.Cor.1.14.

‖ Or, receiuer.

[f] Corinthus.

24 The grace of our Lorde Ieſus Chriſt [be] with you all. Amen.

25 * To him nowe that is of power to eſtabliſh you according to my Goſpel, and preaching of Ieſus Chriſt, * by the reuelation [g] of the myſterie, which was kept ſecret ſince the world began:

Ephe.3.20.

Epheſ.3.9. coloſ.1.26. 2.tim.1.9. titus 1.2. 1.peter 1.20.

[g] Both as touching the doctrine of the Goſpel, and alſo the calling of the Gentiles.

26 (But nowe is opened, and publiſhed among all nations by the Scriptures of the Prophets, at the commandement of the euerlaſting God for the obedience of faith)

27 To God, [I ſay,] onely wiſe, be prayſe through Ieſus Chriſt for euer. Amen.

Written to the Romanes from Corinthus [and ſent] by Phebe, ſeruant of the Church, which is at Cenchrea.

The firſt Epiſtle of Paul to the Corinthians.

THE ARGVMENT.

AFter that S.Paul had preached at Corinthus a yeere and an halfe,he was compelled by the wickednes of the Iewes to ſaile into Syria. In whoſe abſence falſe apoſtles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, ſought to bring into contempt the ſimplicitie which Paul vſed in preaching the Goſpel. By whoſe ambition ſuch factions and ſchiſmes ſprang vp in the Church, that from opinions in policies and ceremonies,they fell to falſe doctrine and hereſies, calling into doubt the reſurrectiō from the dead,one of the chiefeſt points of Chriſtian religion. Againſt theſe euils the Apoſtle proceedeth, preparing the Corinthians heartes, and eares with gentle ſalutations: but ſoone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, ſetting before their eyes the ſpirituall vertue, and heauenly wiſdome of the Goſpell, which cannot be perſwaded by worldly wit and eloquent reaſons, but is reueiled by Gods Spirit, and ſo ſealed in mens hearts. Therefore this ſaluation may not be attributed to the miniſters, but onely to God, whoſe ſeruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued himſelfe skilfully, building according to the foundation (which is Chriſt) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, ſeeing they are the Temple of God. And as for thoſe which douted of his Apoſtleſhip,he ſheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifeſt ſignes that hee neuer ſought his owne glorie, neither yet howe he might liue,but onely the glorie of Chriſt: which thing at his comming hee woulde declare more amply,to the ſhame of thoſe vaine glorious braggers, who ſought themſelues onely, and therefore ſuffered moſt horrible vices vnreprooued and vnpuniſhed, as inceſt, contentions, pleadings before infidels, fornication, and ſuch like, to the great ſlander of the Goſpel. This done, hee anſwereth to certaine points of the Corinthians letter,as touching ſingle life,duetie of mariage, of diſcorde and diſſenſion among the married,of virginitie,and ſecond marriage. And becauſe ſome thought it nothing to be preſent at idole ſeruice,ſeeing in their heart they worſhipped the true God, he warneth them to haue reſpect to their weake brethren, whoſe faith by that diſſembling was hindered, and their conſciences wounded, which thing rather then hee would doe, hee woulde neuer vſe that libertie which God had giuen him. But foraſmuch as pride, and ſelfe will was the cauſe of thoſe great euils, hee admoniſheth them by the example of the Iewes not to glorie in theſe outwarde giftes, whoſe horrible puniſhment for the abuſe of Gods creatures, ought to be a warning to all men to followe Chriſt vprightly, without all pollution and offence of others. Then he correcteth diuers abuſes in their Church, as touching the behauiour of men, and women in the aſſemblies: of the Lordes ſupper, the abuſe of the ſpirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the reſurrection from the dead, without the which the Goſpel ſerueth to no vſe. Laſt of all he exhorteth the Corinthians to relieue the poore brethren at Ieruſalem,to perſeuere in the loue of Chriſt,and well doing,ſending his commendations,and wiſhing them peace.

CHAP. I.

3 Hee praiſeth the great graces of God ſhewed towarde them, 10 Exhorting them to concorde and humilitie. 19 Hee beateth downe all pride,and wiſedome which is not grounded on God, 26 Shewing whome God hath choſen to confounde the wiſedome of the worlde.

PAul called [to be] an Apoſtle of Ieſus Chriſt, through the wil of God, and [our] brother Soſthenes,

2 Unto the Church of God which is at Corinthus, to them that are *[a] ſanctified in Chriſt Ieſus, *[b] Saintes by calling, *with all that [c] call on the Name of our Lorde Ieſus Chriſt in euery place, both their [Lord,] and ours:

Actes 15.9. 1.theſſ.4.7.

a Whome God hath ſeparated from the reſt of þ world, purified, and giuen to his Sonne, that he might be in them, and they in him.

Rom.1.7. epheſ.1.1. coloſ.1.22. 2.tim.1.9. titus 2.3.

b Made holy by the free mercie and calling of God.

2.Tim.2.23.

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde Ieſus Chriſt.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Ieſus Chriſt,

5 *That in all thinges ye are made riche [e] in him, in [f] all kinde of ſpeach, and in all knowledge:

6 As the teſtimonie of Ieſus Chriſt hath bene confirmed in you:

7 So that ye are not deſtitute of any gift: *waiting for the appearing of our Lord Ieſus Chriſt.

8 *Who ſhall alſo confirme you vnto the ende, that ye may be [g] blameleſſe in the day of our Lord Ieſus Chriſt.

9 *God is faithfull, by whome ye are called vnto the fellowſhip of his Sonne Ieſus Chriſt our Lord.

10 Nowe I beſeech you, brethren, by the Name of our Lorde Ieſus Chriſt, *that ye all [h] ſpeake one thing, and that there be no diſſenſions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you, by them that are of the houſe of [i] Cloe, that there are contentions among you.

Phil.3.20. titus 2.13.

1.Theſ.3.13. and 5.23.

Pſal.138.8. 1.theſ.5.24.

Rom.15.5. phil.3.16.

c Which is to acknowledge him to be very God, to worſhip him, and ſeeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Goſpel, Coloſſ.1.10. and 2.7.

e As members of the ſame body which communicate with their head.

f He commendeth thoſe giftes in them, whoſe abuſe after he doth reproue, as eloquence, philoſophie, & their knowledge of Gods word.

g For there is no condemnation to them that are grafted in Chriſt Ieſus.

h Diſagreeing in wordes ingendereth diſſenſion of minde, whereof proceedeth repugnancie of iudgement, which is the mother of ſchiſme and hereſie.

i Which was a vertuous woman and zealous of gods glorie, and ſought the quietnes of the Church.

12 Nowe this I ſay, that euery one of you ſaith, I am Pauls, and I am *Apollos, and I am Cephas, and I am Chriſtes.

13 Is Chriſt deuided? was Paul crucified for you? either were ye baptized [k]into the name of Paul?

14 I thanke God, that I baptized none of you, but *Criſpus, and [l]Gaius,

15 Leaſt any ſhould ſay, that I had baptized into mine owne name.

16 I baptized alſo the houſeholde of Stephanas: furthermore knowe I not, whether I baptized any other.

17 For Chriſt ſent me not to [m]baptize, but to preach the Goſpel, not with *[n]wiſdome of wordes, [o]leſt the croſſe of Chriſt ſhould be made of none effect.

18 For the preaching of the croſſe is to them that periſh, fooliſhnes: but vnto vs, which are ſaued, it is the *power of God.

19 For it is written, I *will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent.

20 Where is the wiſe? where is the [p]Scribe? where is the [q]diſputer of this worlde? hath not God made the wiſedome of this world fooliſhnes?

21 For ſeeing the world by wiſedome knewe not God in the wiſedome of God, it pleaſed God by the fooliſhnes of preaching to ſaue them that beleeue:

22 Seeing alſo that the Iewes require a *ſigne, and the Grecians ſeeke after wiſedome.

23 But we preach Chriſt crucified: vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians, fooliſhnes:

24 But vnto them which are called, both of the Iewes and Grecians [we preach] Chriſt, the power of [God,] and the wiſedome of God.

25 For the [r]fooliſhnes of God is wiſer then men, and the weakenes of God is ſtronger then men.

26 For brethren, you ſee your calling, how that not many wiſe men [ſ]after the fleſh, not many mightie, not many noble [are called.]

27 But God hath choſen the fooliſh things of the worlde to confounde the wiſe, and God hath choſen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde and things which are deſpiſed, hath God choſen, and things [t]which are not, to bring to nought things [u]that are,

Actes 18,24.

[k] Reade the annotation, Actes 3.16.

Actes 18.8.

[l] This Gaius was Pauls hoſte, in whoſe houſe alſo the Church was at Corinthus, Rom.16.23. there was yet an other ſo called, which was of Derbe, and followed Paul Actes 20.4.

[m] That is, chiefly and peculiarly.

Chap.2.13. galat.5.4. 2.peter 1.16.

[n] As Rhetoricke, or art oratorie.

[o] When men ſhould attribute that vnto eloquence, which only belonged to the power of God.

Rom.1.16.

Iſa.29.14.

[p] That is, the interpreter of the Lawe.

[q] He that is ſo ſubtile in diſcuſſing queſtions: and herein Paul reprocheth euen the beſt learned, as though not one of them could perceiue by his owne wiſedome this myſterie of Chriſt reueiled in the Goſpel.

Math.12,38.

[r] He ſpeaketh in the perſon of the wicked, who contrary to their conſcience rather attribute theſe things to God then acknowledge their owne folly and weakeneſſe.

[ſ] According as the world termeth wiſe men.

[t] Which are in mans iudgement almoſt nothing, but taken for abiects and caſtawayes.

[u] Eſteemed and in reputation.

29 That no [x]fleſh ſhould reioyce in his preſence.

30 But ye are of him in Chriſt Ieſus, who of God is made vnto vs *wiſdome and righteouſneſſe, and ſanctification, and redemption,

31 That, according as it is written, *Hee that reioyceth, [y]let him reioyce in the Lord.

[x] Thus he calleth man in contempt, and to beate downe his arrogancie.

Iere.23.5,6. Iere.9.24. 2.cor.10.17.

[y] That is, attribute all things to God with thankeſgiuing.

CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenor of the Goſpel. 8 Which Goſpel was contemptible and hid to the carnall, 10 And againe honourable and manifeſt to the ſpirituall.

AND I, brethrẽ, when I came to you, came not with *excellencie of wordes, or of wiſedome, ſhewing vnto you the ‖[a]teſtimonie of God.

2 For I eſteemed not to ‖knowe any thing among you, ſaue Ieſus Chriſt, and him crucified.

3 *And I was among you in [b]weakenes, and in feare, & in much trembling,

4 Neither [ſtoode] my word, and my preaching in the *entiſing ſpeach of mans wiſedome, but in plaine euidence of ‖the Spirit and of power,

5 That your faith ſhould not be in the wiſedome of men, but in the power of God.

6 And we ſpeake wiſedome among them that are [c]perfect: not the wiſdome of this worlde, neither of the [d]princes of this world, which come to nought.

7 But we ſpeake the wiſdome of God in a myſterie, [euen] the hid [wiſdome,] which God had determined before the world, vnto our glorie.

8 Which [e]none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [f]Lord of glorie.

9 But as it is written, *The things which eye hath not ſeene, neither eare hath heard, neither [g]came into mans heart, [are,] which God hath prepared for them that loue him.

10 But God hath reueiled [them] vnto vs by his Spirit: for the Spirit [h]ſearcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, ſaue the ſpirit [i]of a man, which is in him? euen ſo the things of God knoweth no man, but yͤ Spirit of God.

Chap.1.17.

‖Or, myſterie.

[a] That is, the Goſpel, whereby God doeth manifeſt himſelfe to the worlde, or whereof God is the authour, and witneſſe.

‖Or, I thought nothing worthy to be knowne.

Actes 18.1.

[b] Herein appeareth his great modeſtie who was not glorious but abiect and humble, not full of vaine boaſtings and arrogancie, but with feare and trembling ſet foorth the mightie power of God.

Chap.1.17. 2.pet.1.16.

‖Or, heauenly, or diuine.

[c] They whoſe vnderſtandings are illuminate by faith, acknowledge this wiſdome, which the world calleth follie.

[d] The word is here taken for them whome either for wiſdome, riches or power, men moſt eſteeme.

[e] That is, verie fewe.

[f] He calleth Ieſus yͤ mightie God, full of true glorie and maieſtie, whome Dauid alſo calleth the King of glorie, Pſal.24.7. and Steuen nameth him the God of glorie, Actes 7.2. and hereby appeareth the diuinitie of Chriſt, and coniunction of two natures in one perſon.

Iſa. 64.4.

[g] Man is not able to thinke Gods prouidence toward him.

[h] For he is one God with the father and the Sonne.

[i] Mans minde, which vnderſtandeth and iudgeth.

12 Nowe we haue [k] receiued not the ſpirit of the worlde, but yͤ Spirit, which is of God, that wee might knowe the [l] things that are giuen to vs of God.

13 Which things alſo we ſpeake, not in the * wordes which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing [m] ſpirituall things with ſpirituall things.

14 But the [n] naturall man perceiueth not the things of the Spirit of God: for they are fooliſhnes vnto him: neither can he knowe [them,] becauſe they are ſpiritually diſcerned.

15 But he that is * ſpiritual, diſcerneth all things: yet he himſelfe is [o] iudged of no man.

16 *For who hath knowen the minde of the Lord, that he might inſtruct him? but we haue the [p] minde of Chriſt.

k We are not moued with that ſpirit, which teacheth things wherewith the world is delited, and which men vnderſtand by nature.

l All the benefites of God in Ieſus Chriſt.

Chap.1.17.

2.pet.1.16.

m As that which we teach is ſpirituall, ſo our kind of teaching muſt be ſpirituall, that the wordes may agree with yͤ matter.

n Whoſe knowledge and iudgement is not cleared by Gods Spirit.

Prou.27.19.

o For the trueth of God is not ſubiect to the iudgement of man.

Iſa.40.13. wiſd.9.13. rom.11,34.

p That is, Chriſtes ſpirite, Iohn 16,13. rom.8,9.

CHAP. III.

3 Paul rebuketh the ſectes and authours thereof. 7 No man ought to attribute his ſaluation to the miniſters, but to God. 10 That they beware erronious doctrines. 11 Chriſt is the foundation of his Church. 16 The dignitie and office both of the miniſters, and alſo of all the faithfull.

AND I could not ſpeake vnto you, brethren, as vnto ſpirituall men, but as vnto carnall, [euen] as vnto [a] babes in Chriſt.

a Being ingrafted in Chriſt by faith, we begin to moue by his ſpirit, and as we profite in faith, we grow vp to a ripe age. And here let him take heede that teacheth, leſt for milke he giue poyſō: for milk and ſtrong meate in effect are one, but only differ in maner and forme.

2 I gaue you milke to drinke, & not meate: for ye were not yet able [to beare it,] neither yet now are ye able.

3 For ye are yet carnall: for whereas [there is] among you enuying, & ſtrife, and diuiſions, are yee not carnall, and walke as men?

4 For when one ſayth, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the miniſters by whome ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watred, but God gaue the encreaſe.

7 So then, neither is hee that planteth, any thing, neither he that watreth, but God that giueth the encreaſe.

8 And he that planteth, and hee that watreth, are [b] one, *and euery man ſhal receiue his wages, according to his labour

9 For we together are Gods [c] labourers: ye are Gods huſbandry, [and] Gods building.

b He chargeth them with two faults, the one that they attributed to much to the miniſters, and the other, that they preferred one miniſter to another.

Pſal.62.12. gal.6,5.

c So made by his grace.

10 According to the grace of God giuē to me, as a ſkilfull maſter builder, I haue laide the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layde, which is Ieſus Chriſt.

12 And if any man build on this foundation, golde, ſiluer, precious ſtones, timber, hay, [or] ſtubble,

13 Euery mans worke ſhalbe made manifeſt: for the [e] day ſhall declare it, becauſe it ſhalbe reueiled by the [f] fyre: and the fire ſhall trie euery mans worke of what ſort it is.

14 If any mans worke, that hee hath built vpon, abide, hee ſhall receiue wages.

15 If any mans worke burne, he ſhal [g] loſe, but he [h] ſhall be [i] ſafe himſelfe: neuertheles yet as it were by the fire.

d Hee reproueth the miniſters of Corinth, as teachers of curious doctrines and queſtions.

e Or the time: which is, when the light of the trueth ſhall expell the darkenes of ignorance, then the curious oſtentation of mans wiſedome ſhall be brought to nought.

f By the tryal of Gods ſpirit.

g Both his labour & reward.

h He reproueth them not as falſe Apoſtles, but as curious teachers of humane ſciences, as they which lothing at the ſimplicitie of Gods worde, preache Philoſophicall ſpeculations.

i As touching his life, if hee holde faſt the foundation.

16 * Knowe ye not that ye are yͤ Temple of God, and that the Spirit of God dwelleth in you?

17 If any man deſtroy the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himſelfe. If any man among you ſeeme to be wiſe in this worlde, let him be a foole, that hee may be wiſe.

19 For the wiſedome of this worlde is fooliſhneſſe with God: for it is written, *Hee catcheth the wiſe [k] in their owne craftineſſe.

20 *And againe, The Lord knoweth that the thoughts of the wiſe be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things preſēt, or things to come, [euen] all are yours,

23 And ye Chriſtes, and Chriſt Gods.

Chap.6.19.

2.cor.6.16.

Iob 5.13.

k When they themſelues are entangled in yͤ ſame ſnares, which they laid for others.

Pſal.94.11.

l But in God who worketh by his miniſters to his owne glory & the comfort of his Church.

CHAP. IIII.

1 After that hee had deſcribed the office of a true Apoſtle, 3 Seeing they did not acknowledge him ſuch one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindered them to prayſe that, which they diſprayſed in him, 16 Hee ſheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LET a man ſo thinke of vs, as of the [a] miniſters of Chriſt, and diſpoſers of the ſecrets of God.

2 And as for the reſt, it is required of the diſpoſers, that euery man be founde faithfull.

3 *As touching me, I paſſe very litle to be iudged of you, or of ‡ mans iudgement: no, I iudge not [b] mine owne ſelfe.

4 For

a As it is a thing intollerable to contemne the true miniſters of God, ſo it is greatly reprehenſible to attribute more vnto them then is meete.

Math.7.1,2.

‡Greeke, mans day.

b Whether I haue great giftes or litle, fewe or many.

4 For I [c] knowe nothing by [d] my ſelfe, yet am I not thereby iuſtified: but he that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who wil lighten things that are hid in darkenes, and make the counſels of the hearts manifeſt: and then ſhall euery man haue prayſe of God.

6 Nowe theſe things, brethren, I haue figuratiuely applied vnto mine owne ſelfe & Appollos, for your ſakes, that ye might learne [e] by vs, that no man preſume aboue that which is written, that one ſwell not againſt another for any mans cauſe.

7 For who [f] ſeparateth thee? & what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou haddeſt not receiued it?

8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and woulde to God ye did reigne, that wee alſo might reigne with you.

9 For I thinke that God hath ſet forth vs [g] the laſt Apoſtles, as men appointed to death: for we are made a gaſing ſtock vnto the worlde, and to the Angels, and to men.

10 We [are] [h] fooles for Chriſtes ſake, and ye [are] wiſe in Chriſt: wee [are] weake, and ye ſtrong: ye [are] honourable, and we [are] deſpiſed.

11 Unto this houre wee both hunger, and thirſt, and are naked, and are buffeted, & haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, & [yet] we bleſſe: we are perſecuted, [and] ſuffer it.

13 * Wee are euill ſpoken of, and wee ‖ pray: wee are made as the filth of the worlde, the offſkowring of all things vnto this time.

14 I write not theſe things to ſhame you, but as my beloued children I admoniſh you.

15 For though ye haue ten thouſand ‖ inſtructours in Chriſt, yet [haue ye] not many fathers: for in Chriſt Ieſus I haue begotten you through the Goſpel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithfull in the Lorde, which ſhall put you in [i] remembrance of my waies in Chriſt as I teach euery where in euery Church.

[c] For as I do not knowe whereby I ſhould take any occaſion of glory: ſo I am certaine that before God another maner of iuſtice is required.

[d] Concerning mine office.

Mat.7.1. rom.2.1.

[e] By our example.

[f] To wit, from other men and preferreth thee.

[g] To diminiſh his authoritie they obiected, that he was not made an Apoſtle by Chriſt, but afterwards.

[h] By this bitter taunting in abiecting himſelfe and exalting the Corinthians, hee maketh them aſhamed of their vaine glory.

Actes 20.34. 1.theſ.2.9. 2.theſ.3.8. Mat.5.44. luke 23.34. actes 7.60.

‖ Or, vſe gentle wordes.

‖ Or, pedagogues and ſcholemaſters.

[i] For aſmuch as they had ſo ſoone forgotten.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you ſhortly, * if the Lorde will, and will knowe, not the ſpeach of them which are puffed vp, but the power.

20 For the [k] kingdome of God [is] not in word, but in [l] power.

21 What will ye? ſhall I come vnto you with a rodde, or in loue, and in the ſpirit of meekenes?

CHAP. V.

1 He reproueth ſharpely their negligence in puniſhing him that had committed inceſt, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickedneſſe.

IT is heard certainely [that there is] fornication among you, and ſuch fornication as is not once named among the [a] Gentiles, * that one ſhoulde haue his fathers wife.

2 And ye are puffed vp and haue not rather ſorowed, that hee which hath done this deede, might be put from among you.

3 * For I verely as abſent in body, but preſent in ſpirit, haue determined alreadie as though I were preſent, that hee that hath [b] thus done this thing,

4 When ye are gathered together, and my [c] ſpirit, [d] in ẏ name of our Lorde Ieſus Chriſt, that ſuch one, [I ſay,] by the power of our Lord Ieſus Chriſt,

5 * Be deliuered vnto [e] Satan, for the [f] deſtruction of the fleſh, that the ſpirite may be ſaued in the day of the Lorde Ieſus.

6 Your reioycing is not [g] good: * know ye not that a litle leauen, leaueneth the whole lumpe?

7 Purge out therefore the old leauen, that ye may be a newe lumpe, [h] as ye are vnleauened: for Chriſt our Paſſeouer is ſacrificed for vs.

8 Therefore let vs keepe the feaſt, not with old leauen, neither in the leauen of maliciouſnes and wickednes: but with the vnleauened bread of ſynceritie and trueth.

9 I wrote vnto you in an Epiſtle, * that ye ſhoulde not companie together with fornicatours,

10 And [i] not altogether with the fornicatours of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye muſt go out of the worlde.

Actes 18.21. and 19.21. iames 4.15.

[k] That is, whatſoeuer gifts we haue receiued of God to this ende, that he may reigne among vs.

[l] Of the holy Ghoſt.

[a] Who would thinke that you would ſuffer that miſchiefe vnpuniſhed which the moſt barbarous nations abhorre to ſpeake of?

Leuit.18.8.

Col.2.5.

[b] Hauing now receiued the Goſpell.

[c] My will and conſent.

[d] With inuocation of Gods name, as becõmeth them which procure the Lordes buſines and not their owne.

1.Tim.1.20.

[e] Which is, to be as an heathen man and publicane.

[f] For being wounded with ſhame and ſorowe, his fleſh or olde man ſhall dye: & the ſpirit or newe man ſhall remaine aliue and enioy the victorie in that day when the Lord ſhall iudge ẏ quicke and dead.

2.Cor.4.18. 1.Pet.4.6.

[g] Seing you ſuffer ſuch monſterous vices among you.

Gal.5.9.

[h] As euery man particularly is pure, ſo the whole Church in generall may be pure.

Mat.18.17. 2.theſ.3.14.

[i] But he meant of thoſe that were conuerſant in the Church, whom they ought by diſcipline to haue corrected: for as touching ſtrangers they ought by all meanes godly to winne them to Chriſt.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or [k] an idolater, or a railer, or a drunkard, or an extortioner, with ſuch one eate not.

12 For what haue I to doe, to iudge them alſo which are [l] without? do ye not iudge them that are [m] within?

13 But God iudgeth them that are without. Put away therefore from among your ſelues that wicked man.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Chriſtians ought rather to ſuffer. 12 He reproueth the abuſing of Chriſtian libertie, 15 And ſheweth that wee ought to ſerue God purely, both in body, and in ſoule.

DAre any of you, hauing buſines againſt another, be iudged vnder ‖ the [a] vniuſt, and not vnder the Saints?

2 *Doe ye not knowe, that the Saints ſhall iudge the worlde? If the world then ſhalbe iudged by you, are ye vnworthy to iudge yͤ ſmalleſt matters?

3 Knowe ye not that we ſhall iudge the [b] Angels? howe much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] ſet vp them which are [d] leaſt eſteemed in the Church.

5 I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man amōg you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to Law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault among you, becauſe ye goe to lawe one with another: *why rather ſuffer ye not wrong? why rather ſuſteine ye not harme?

8 *Nay, ye your ſelues [e] doe wrong, and do harme, & that to your brethren.

9 Know ye not that the vnrighteous ſhall not inherite the kingdome of God? Be not deceiued: *neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners ſhall inherite the kingdome of God.

11 And ſuch were *ſome of you: but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the Name of the Lorde Ieſus, and by the Spirit of our God.

12 ¶ *All [f] things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not be brought vnder [g] the power of any thing.

[k] Who to pleaſe both parts would be preſent at idole ſeruice, and yet profeſſe the Goſpell.

[l] Unto whom the eccleſiaſticall diſcipline doeth not ſtretch.

[m] Which are ſubiect to Gods worde, and to the diſcipline of the Church.

‖Or, iudges and magiſtrates, which are infidels.

[a] Hee calleth them vniuſt, whoſoeuer are not ſanctified in Chriſt.

Wiſd.3.8.

[b] Who are nowe apoſtates and deuils, Mat.25.41.

[c] That is, make them iudges.

[d] If ye ſo burne with deſire to plead, keepe a court among your ſelues, & make the leaſt eſteemed your iudge: for it is moſt eaſye to iudge betwene brethren.

‖Or, impotencie of minde.

Mat.5.39. luke 6.29. rom.12.19. 1.Theſ.4.6.

[e] He doeth not reproue yͤ godly, which with a good conſcience vſeth the magiſtrate to defende his right, but condemneth hatred, grudges and deſires of reuengeance.

Ephe.5.3,5. 1.tim.1.9,10. Ephe.2.12, titus 3.3. 1.pet.4.3. Chap.10.23. ecclus.37.27.

[f] Here hee ſpeaketh of things indifferent of their nature, and firſt as touching carnall libertie.

13 Meates [are ordeyned] for the bellie, and the bellie for the meates: but God ſhall deſtroy both it, and them. Now the body [is] not for [h] fornication, but for the [i] Lord, and the Lorde for the body.

14 And God hath alſo raiſed vp the Lord, & *ſhall raiſe vs vp by his power.

15 Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an [k] harlot? God forbid.

16 Doe ye not knowe, that he which coupleth himſelfe with an harlot, is one body? *for two, ſaith he, ſhalbe one fleſh.

17 But he that is ioyned vnto yͤ Lord, is one ſpirit.

18 Flee fornication: euery ſinne that a man doeth, is without the body: but he that committeth fornication, ſinneth againſt his [l] owne body.

19 Knowe ye not, that *your body is the temple of the holy Ghoſt, [which is] in you, whom ye haue of God? and ye are not your owne.

20 *For ye are bought for a price: therefore glorifie God in your body, and in your ſpirit: for they are Gods.

CHAP. VII.

1 The Apoſtle anſwereth to certaine queſtions, which the Corinthians deſired to know, 2 As of ſingle life, 3 Of the duetie of marriage, 11 Of diſcords and diſſenſion in marriage, 13 Of marriage betweene the faithfull and vnfaithful, 18 Of vncircumciſing the circumciſed, 21 Of ſeruitude, 25 Of virginitie, 39 And ſeconde marriage.

NOwe concerning the things whereof ye wrote vnto me, It [were] [a] good for a man not to touch a woman.

2 Neuertheles, to auoide fornication, let [b] euery man haue his wife, and let euery woman haue her owne huſband.

3 *Let the huſband giue vnto yͤ wife [c] due beneuolence, and likewiſe alſo the wife vnto the huſband.

4 The wife hath not yͤ power of her owne body, but the huſband: and likewiſe alſo the huſband hath not yͤ power of his owne body, but the wife.

5 Defraude not one another, except [it be] with conſent for a time, that ye may giue your ſelues to faſting & prayer, and againe come together that Satan tempt you not for your incontinencie.

6 But I ſpeake this by permiſſion, [d] not by commandement.

7 For I would yͭ all men were euen

as

[g] For wee are ſubiect to thoſe things which wee cannot want.

[h] They abuſed meates, both in that they offended others thereby, and alſo prouoked their owne luſtes to vncleannes.

[i] God will be Lord both of the ſoule and body.

Rom.6.5.

[k] Whereby hee ſignifieth, that both wee ſhall ſee the glory of the reſurrection of the iuſt, & alſo that dignitie and priuiledge whereby wee be made the members of Chriſt.

Gen.2.24. mat.19.5. mar.10.8. ephe.5.31.

[l] That is, he more polluteth his owne body, then hee that commiteth any other ſinne.

Chap.3.16. 2.cor.6.16. Chap.7.23. 1.pet.1.15,19.

[a] Or, expedient: becauſe marriage, through mans corruption, & not by Gods inſtitution bringeth cares and troubles.

[b] Speaking to all men in generall.

1.Pet.3.7.

[c] Which conteineth all dueties perteyning to marriage.

[d] He ſheweth that hee commandeth not preciſely all men to marry, but yͭ God hath graunted this remedie vnto them which cannot liue chaſte.

as I my ſelfe [am:] but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I ſay vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I [do.]

9 But if they cannot abſtaine, let them marrie: for it is better to marrie then to [e] burne.

10 And vnto yͤ married I command, not I, but the Lorde, Let not the wife *depart from her huſband.

11 But and if ſhee [f] depart, let her remaine vnmarried, or be reconciled vnto her huſband, and let not the huſband put [g] away [his] wife.

12 But to yͤ remnant I ſpeake, [and] not [h] the Lorde, if any brother haue a wife, that beleeueth not, if ſhe be content to dwell wͭ him, let him not forſake her.

13 And yͤ woman which hath an huſband that beleeueth not, if he be content to dwell wͭ her, let her not forſake him.

14 For the vnbeleeuing huſband is [i] ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the huſband, els were your children vncleane: but nowe are they [k] holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a ſiſter is not in ſubiection in [l] ſuch things: but God hath called vs in peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſaue thine huſband? Or what knoweſt thou, O man, whether thou ſhalt ſaue thy wife?

17 But as God hath diſtributed to euery man, as the Lorde hath [m] called euery one, ſo let him walke: and ſo ordeine I in all Churches.

18 Is any man called being circumciſed? let him not [n] gather [his vncircumciſion:] is any called vncircumciſed? let him not be circumciſed.

19 [o] Circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the ſame vocation wherein he was called.

21 Art thou called [being] a ſeruant? [p] care not for it: but if yet thou mayeſt be free, vſe it rather.

22 For he that is called in the [q] Lorde [being] a ſeruant, is the Lords freeman: likewiſe alſo hee that is called [being] free, is Chriſtes ſeruant.

23 * Ye are bought ‖ with a price: be not the ſeruants of men.

24 Brethren, let euery man, wherein he was called, therein abide [r] with God.

25 Nowe concerning ‖ virgines, I haue no [ſ] commandement of the Lord: but I giue mine aduice, as one that hath obteined mercie of the Lord to be ‖ faithfull.

26 I ſuppoſe then [t] this to be good for the preſent [u] neceſſitie: [I meane] that it is good for a man ſo to be.

27 Art thou bound vnto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgine marie, ſhe ſinneth not: neuertheles, ſuch ſhall haue [x] [y] trouble in the fleſh: but I [z] ſpare you.

29 And this I ſay, brethren, becauſe the time is ſhort, ‖ hereafter that both they which haue wiues, be as though they had none:

30 And they that [a] weepe, as though they wept not: and they that [b] reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not:

31 And they that vſe this worlde, as though they vſed it not: for the [c] facion of this world goeth away.

32 And I woulde haue you without care. The vnmarried careth for the things of the Lord, howe he may pleaſe the Lord.

33 But hee that is married, careth for the things of the [d] worlde, howe he may pleaſe [his] wife [†].

34 There is difference alſo betweene a virgine and a wife: the vnmarried woman careth for the things of yͤ Lord, that ſhe may be [e] holy, both in body and in ſpirit: but ſhe that is married, careth for the things of yͤ world, howe ſhe may pleaſe her huſband.

35 And this I ſpeake for your owne cōmoditie, not to [f] tangle you in a ſnare, but that [ye followe] that, which is honeſt, and that ye may cleaue faſt vnto the Lord without ſeparation.

36 But if any man thinke that it is vncomely for his virgine, if ſhe paſſe the flowre of [her] age, & [g] neede ſo require, let him doe what he will, he ſinneth not: let them be married.

37 Neuertheles he [h] yͭ ſtandeth firme in his heart, that he hath no neede, but

---

[e] With the fire of concupiſcence, that is, when mans will ſo giueth place to the luſt that tempteth, that hee cannot call vpon God with a quiet conſcience.

Mat.5.32.& 19.9. marke 10.11. luke 16.18.

[f] For hatred, diſſenſion, anger, &c.

[g] Saue for whoredome, as Matth.5.32.

[h] Inaſmuch as there was nothing expreſly ſpoken hereof in the lawe, or Prophets: or els he ſpake this moued by the ſpirit of God as he teſtifieth, in the 25. verſe.

[i] Meaning that the fayth of the beleeuer hath more power to ſanctifie mariage, then the wickednes of the other to pollute it.

[k] They that are borne of either of the parents faithfull, are alſo counted members of Chriſts church, becauſe of the promes, Actes 2.39.

[l] When ſuch things come to paſſe, that the faithfull and vnfaithfull be maried together, and the one forſake the other without cauſe.

[m] The lawful vocatiō in outward things muſt not lightly be neglected.

[n] Which is when the ſurgeon by arte draweth out the ſkinne to couer the part, Celſus lib.7.cap.25. Epiph.lib. de ponderibus & menſur. 1.Mac.1.16.

[o] It is all one whether thou be Iewe or Gentile. Ephe.4.1. 1.tim.6.1.

[p] Although God hath called thee to ſerue in this life, yet thinke not thy condition vnworthie for a Chriſtian: but reioyce yͭ thou art deliuered by Chriſt from yͤ miſerable ſlauerie of ſinne & death.

[q] Being ſeruant by cōdition is made partaker of Chriſt.

Chap.6.20. 1.pet.1.19.

‖Or, dearely.

[r] Sincerely as in the preſence of God.

‖Or, the ſtate of virginitie.

[ſ] He bindeth no man to that which God hath left free: but ſheweth what is moſt agreeable to Gods will, according to the circumſtāce of the time, place, and perſons.

‖Or, beleeued.

[t] To be ſingle.

[u] In theſe afflictions and perſecutions.

[x] As worldly cares of their children and familie.

[y] He doeth not preferre ſinglenes as a thing more holy then marriage, but by reaſon of incommodities, which the one hath more then the other.

[z] In wiſhing that you could liue without wiues.

‖Or, it remaineth that.

[a] Which be in aduerſitie.

[b] Which be in proſperitie.

[c] In this world there is nothing but meere vanitie.

[d] Which onely apperteine to this preſent life.

[†] And he is deuided, meaning into diuers cares.

[e] Shee may attaine vnto it ſooner then the other, becauſe ſhee is without cares.

[f] Seeing S. Paul coulde binde no mans conſcience to ſingle life, what preſumption is it, that any other ſhould do it?

[g] That is, that ſhe ſhould mary to auoid fornication.

[h] Meaning, hee that is fully perſwaded that he hath no neede.

hath [i] power ouer his owne will, & hath ſo decreed in his heart, that he wil keepe his virgine, he doth well.

38 So then he that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth [k] better.

39 The wife is bound by the [l] Law, as long as her huſband *liueth: but if her huſbād be dead, ſhe is at libertie to mary with whom ſhe will, onely in the Lord.

40 But ſhe is more bleſſed, if ſhe ſo abide, in my iudgement: *and I thinke that I haue alſo the Spirit of God.

[i] For the fathers will dependeth on his childrens in this point: in ſo much as he is bound to haue reſpect to their infirmity, neither can he iuſtly require of them ſinglenes, if they haue not that gift of God ſo to liue.

[k] And more commodious for his children in preſeruing them from cares.

[l] Of Matrimonie.

Rom.7.2. 1.Theſ.4.8.

CHAP. VIII.

1 He rebuketh them that vſe their libertie to the ſlāder of other, in going to the idolatrous ſacrifices, 9 And ſheweth howe men ought to behaue them toward ſuch as be weake.

AND as touching things ſacrificed vnto idols, we know that wee all haue [a] knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the ſame is ‖ knowen of him.

4 Concerning therefore meate ſacrificed vnto idoles, we knowe that an idole [is] [b] nothing in the worlde, and that there [is] none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there bee many gods, and many [c] lords)

6 Yet vnto vs there [is] but one God, [which is] the Father, of whome are all things, and we in him: and *one Lorde Ieſus Chriſt, by whom [are] all things, and we by him.

7 But euery man hath not knowledge: for ſome hauing [d] conſcience of the idole, vntil this houre, eate as a thing ſacrificed vnto the idole, and ſo their conſcience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue wee the [e] more: neither if wee eate not, haue we the leſſe.

9 But take heede leſt by any meanes this ‖ power of yours bee an occaſion of falling to them that are weake.

10 For if any man ſee thee which haſt knowledge, ſit at table in the idoles temple, ſhall not the conſcience of him which is weake, bee ‡[f] boldened to eate thoſe things which are ſacrificed to idoles?

11 And through thy knowledge ſhall the *[g] weake brother periſh, for whome Chriſt died.

12 Now when ye ſinne ſo againſt the brethren, and wound their weake conſcience, ye ſinne againſt Chriſt.

13 *Wherfore if meate offend my brother, I will eate no fleſhe while the world ſtandeth, that I may not offende my brother.

[a] Of the libertie that God hath giuen vs touching outward things.

‖Or, taught.

[b] This he ſpeaketh in their perſon which bragged ſo much of their libertie, ſaying that an image amongs all things that are made is of no force.

[c] Which being idoles, yet are eſteemed of men as Lordes and ſeigneurs.

Iohn 13.13. chap.12.3.

[d] In that they thought the meate offered vp to yͤ image, not to be pure, and therefore could not eate it with a good conſcience.

[e] This abundance & want is referred to ſpirituall things, Rom. 14.17.

‖Or, libertie in things indifferent.

‡Greeke, builded vp.

[f] By thine example without any ground of doctrine.

Rom.14.15.

[g] Which eateth againſt his conſcience, or in doubt.

Rom.14.21.

CHAP. IX.

He exhorteth them by his example to vſe their libertie to the edification of other. 24 To runne on forth in the courſe that they haue begunne.

AM I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? are yee not my worke in the Lorde?

2 If I be not an Apoſtle vnto other, yet doubtles I am vnto you: for ye are yͤ [a] ſeale of mine Apoſtleſhip in the Lord.

3 My defence to them [b] that examine me, is this,

4 Haue we not power to eate, [c] and to drinke?

5 Or haue we not power to [d] leade about a wife being a [e] ſiſter, as well as the reſt of the Apoſtles, and as the ‖ brethren of the Lord, and Cephas?

6 Or I onely and Barnabas haue not we power [f] not to worke?

7 Who goeth a warrefare any time at his owne coſt? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I theſe things according to man? ſaith not the Law the ſame alſo?

9 For it is written in the Law of Moſes, *Thou ſhalt not muſſell the mouth of the oxe that treadeth out the corne: doeth God take [g] care for oxen?

10 Either ſayeth hee it not altogether for our ſakes? For our ſakes no doubt it is written, that he which eareth, ſhould eare in hope: and that hee that threſheth in hope, ſhoulde bee partaker of his hope.

11 *If we haue ſowen vnto you ſpirituall things, [is it] a great thing if wee reape your carnall things?

12 If others with you bee partakers of [this] [h] power, [are] not we rather? neuertheles, we haue not vſed this power: but ‖ ſuffer all things, that we ſhould not hinder the Goſpel of Chriſt.

13 Do ye not knowe, that they which miniſter about the *holy things, eate of the things of the Temple? and they which wayte at the altar, are partakers

[a] I neede no further declaration but the works that I wrought among you.

[b] And call into doubt mine office.

[c] On the Church charges.

[d] The Apoſtles led their wiues about with them.

[e] A faithfull and Chriſtian wife.

‖ Or, Couſins.

[f] Whether they might not as lawfully liue without labouring for their liuing with their owne handes, as other Apoſtles.

Deut.25.4. 1.tim.5.18.

[g] Had God reſpect properly to the oxen themſelues when he made this lawe, and not rather vnto men?

Rom.15.27.

[h] To liue on other mens charges?

‖Or, take in worth.

Deut.18.7.

kers[i] with the altar?

14 So alſo hath the Lorde ordeyned, that they which preach yͤ Goſpel, ſhould liue of the Goſpell.

15 But I haue vſed none of theſe things: neither wrote I theſe things, that it ſhould bee ſo done vnto me: for it were better for me to die, then that any man ſhould make my [k]reioycing vaine.

16 For though I preach the Goſpell, I haue nothing to reioyce of: for neceſſitie is layd vpon me, and wo is vnto me, if I preach not the Goſpell.

17 For if I do it willingly, I haue a rewarde: but if I do it againſt my will, [l][notwithſtanding] the diſpenſation is committed vnto me.

18 What is my reward then? verely that whē I preach the Goſpell, I make the Goſpell of Chriſt [m] free, that I abuſe not mine authoritie in the Goſpel.

19 For though I be free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I might winne the mo.

20 *And vnto the Iewes I become as a Iew, that I may win the Iewes: to them that are vnder the Lawe, as [though I were] vnder the [n]law, that I may win them that are vnder the law:

21 To them that are without Law, as [though I were] without law (whē I am not without law as perteyning to God, but [am] in the Lawe through Chriſt) that I may winne them that are without Law.

22 To the weake I become as weake, that I may win the weake: I am made [o]all things to al men, that I might by al meanes ſaue ſome.

23 And this I do for the Goſpels ſake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, runne all, yet one receyueth the price? ſo runne, that ye may obteine.

25 And euery man that proueth maſteries, [p] abſteineth from all things: and they [do it] to obtein a corruptible crown: but we for an vncorruptible.

26 I therefore ſo runne, not as vncertainly: ſo fight I, not as one that beateth the aire.

27 But I beat downe my [q]body, and bring it into ſubiectiō, leſt by any meanes after that I haue preached to other, I my ſelfe ſhould be [r] reproued.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their truſt carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

Moreouer, brethren, I would not that ye ſhould be ignorāt, that all our fathers were vnder *the cloude, and all paſſed through the * ſea,

2 And were all baptized vnto [a] Moſes, in the cloud, and in the ſea.

3 *And did all eate the ſame [b][c] ſpirituall meate,

4 *And did al drinke the ſame ſpirituall drinke (for they dranke of the ſpiritual Rocke that followed them: & the Rocke [d] was Chriſt)

5 But with many of them God was not pleaſed: for they were *ouerthrowen in the wildernes.

6 Now theſe are enſamples to vs, to the intent that wee ſhould not luſt after euill things * as they alſo luſted.

7 Neither be ye idolaters as [were] ſome of them, as it is written, *The people ſate downe to [e] eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one *[f] day three and twentie thouſand.

9 Neither let vs tempt [g]Chriſt, as ſome of them alſo tempted [him,] & were *deſtroied of ſerpents.

10 Neither murmure ye, as ſome of them *alſo murmured, & were deſtroyed of the [h] deſtroyer.

11 Nowe all theſe things came vnto them for enſamples, and were written to admoniſh [i] vs, vpon whom the [k]endes of the world are come.

12 Wherfore, let him that thinketh he ſtandeth, take heede leſt he fall.

13 There hath no tentation taken you, but ſuch as apperteyneth to man: and God is faythfull, which will not ſuffer you to bee tempted aboue that you bee able, but [l] will euen giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cuppe ‖ of bleſſing which wee [m] bleſſe, is it not the communion of the blood of Chriſt? The bread which wee breake, [n] is it not the communion of the bodie of Chriſt?

[i] For that part yͭ was burnt, was deuoured of the altar, and the other was due vnto the Prieſts by the lawe.

[k] For now you haue no iuſt cauſe agaynſt me, ſeeing that I preached the Goſpell freely vnto you,

[l] Seeing he is charged to preach, he muſt willingly and earneſtly follow it: for if he do it by conſtraint, he doth not his duetie.

[m] That I be not chargeable to them vnto whō I preach, ſeeing that they thinke that I preach for gaines.

Acts.16.3. gal.2.3.

[n] As touching the ceremonies.

[o] In things indifferent, as eating of meates, obſeruatiō of feaſts and dayes, and ſuch like, he faſcioned himſelfe to men in ſuch ſort as hee might beſt gaine them to Chriſt.

[p] That is, keepeth a ſtraight diet, and refraineth from ſuch things as might diſtemper his bodie.

[q] Or, old man which rebelleth agaynſt the ſpirit.

[r] Leaſt hee ſhould be reproued of men when they ſhould ſee him do contrarie, or contemne that thing which he taught others to doe,

Exod.13.21. nom.9.18. Exo.14.16,22.

[a] Moſes being their guide or miniſter, or as ſome reade, they were baptized vnto Moſes law, others, by Moſes.

Exod.16.15.

[b] That is, Manna, which was the outward ſigne or Sacrament of the ſpirituall grace.

[c] They ate the ſame meate that we doe, becauſe the ſubſtance of theirs and our ſacraments is all one.

Exod.17.6. nom.20.10,11

[d] That is, ſignified Chriſt as all Sacraments doe.

Nom.26.65. Nom.11.4. & 26.64 pſal.106.14. Exod.32.6.

[e] Becauſe hereby occaſiō was taken to forget God, and commit idolatrie, therfore theſe indifferent things are counted idolatrie.

Nom.25.9.

[f] Moſes readeth foure and twentie thouſand, which declareth an infinite number.

[g] Who was their leader, & was called the Angel of God.

Nom.21.6. pſal.106.14. Nom.14.37.

[h] Meaning either the good or euill Angel, whoſe miniſterie God vſeth to execute his iudgement to the vtter deſtruction of the wicked.

[i] Howe God will plague vs if we be ſubiect to the like vices.

[k] Or, later dayes of Chriſts comming.

[l] He that ledde you into this tentation, which commeth vnto you either in proſpertie or aduerſitie, or for your ſinnes paſt, will turne it to your cōmoditie, & deliuer you.

‖ Or, thankſgiuing.

[m] Or, prepare to this holy vſe with praiſe & thankſgiuing.

[n] The effectual badge of our coniunction & incorporation with Chriſt.

17 For Wee that are many, are [o] one bread and one bodie, becauſe Wee are all partakers of one bread.

18 Beholde Iſrael [Which is] after the [p] fleſhe: are not they Which eate of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idole is any thing? or that that Which is ſacrificed to idoles, is any thing?

20 [Nay,] but that theſe things Which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I Woulde not that ye ſhould haue [q] feloWſhip With the deuils.

21 Ye cannot drinke the cuppe of the Lord, and the cup of the deuils. Yee can not bee partakers of the Lordes table and of the table of deuils.

22 Do We prouoke the Lord to anger? are We ſtronger then he?

23 *All things are laWfull for mee, but al things are not expedient: al things are laWfull for mee, but all things edifie not.

24 Let no man ſeeke his oWne, but euery man anothers Wealth.

25 Whatſoeuer is ſolde in the [r] ſhambles, eate yee, and [ſ] aſke no queſtion for conſtience ſake.

26 *For the earth [is] the Lords, and all that therein is.

27 If any of them Which beleeue not, call you [to a feaſt:] and if yee Will goe, Whatſoeuer is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idoles, eate it not, becauſe of him that ſheWed it, and for the conſcience (for the earth [is] the Lordes, and all that therein is)

29 And the conſcience I ſay, not thine, but of that other: for Why ſhould my [t] libertie bee condemned of another mans conſcience?

30 For [u] if I through [Gods] benefite bee partaker, Why am I euill ſpoken off, for that Wherefore I giue thankes?

31 *Whether therfore ye eat or drinke, or Whatſoeuer ye do, doe all to the glorie of God.

32 Giue none offence, neither to the IeWes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe [x] all men [y] in all things, not ſeeking mine oWne profite, but [the profit] of many, that they might be ſaued.

[o] If we that are many in number, are but one bodie in effect, ioyned with our head Chriſt, as many cornes make but one loafe, let vs renounce idolatrie which doth ſeparate our vnitie.

[p] Which is gouerned according to the ceremonies of the Lawe.

[q] Which is to aſſemble in that companie where idoles are called vpō.

Chap,6.12. ecclus,37.27.

[r] For in thoſe dayes they were accuſtomed to ſell certaine of the fleſh of beaſts ſacrificed in the ſhambles, and turned the money to the Prieſts profit.

[ſ] Or, doubt not.

Pſal,24.1.

[t] We muſt take heede that through our abuſe, our libertie be not condemned.

[u] If by the benefite of God I may eate any kinde of meate, why ſhould I by my default cauſe this benefite to be euill ſpoken of?

Col,3.17.

[x] That is, the infirme.

[y] Which are indifferent.

CHAP. XI.

He rebuketh the abuſes which were crept into their Church, 4 As touching prayer, propheſying, 18 And miniſtring the Lordes ſupper, 23 Bringing them againe to the firſt inſtitution thereof.

BE *ye the folloWers of me, euen as I am of Chriſt.

2 NoWe, brethren, I commend you, that ye remember ‖al my things, and keepe the ordinances, as I deliuered them to you.

3 But I Wil that ye knoW, that Chriſt is the *head of euery man: and the man is the Womans head: & God is Chriſtes head.

4 Euery man [a] praying or ‖propheſying hauing [any thing] on [his] head, [b] diſhonoureth his head.

5 But euery Woman that prayeth or [c] propheſieth bare headed, diſhonoureth her head: for it is euen one verie thing, as though ſhe Were ſhauen.

6 Therefore if the Woman be not couered, let her alſo be ſhorne: and if it bee ſhame for a Woman to be ‖ ſhorne or ſhauen, let her be couered.

7 For a man ought not to couer [his] head: foraſmuch as he is the *[d] image & glory of God: but the Woman is the [e] glorie of the man.

8 For the man is not of the Woman, but the Woman of the man.

9 *For the man Was not created for the Womans ſake: but the Woman for the mans ſake.

10 Therefore ought the Woman to haue [f] poWer on [her] head, becauſe of the [g] Angels.

11 Neuertheleſſe, neither is the man Without the Woman, neither the Womā Without the man in the [h] [i] Lord.

12 For as the Woman is of the man, ſo is the man alſo by the Woman: but all things are of God.

13 Iudge in your ſelues, Is it comely that a Woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long [k] heare, it is a ſhame vnto him?

15 But if a Woman haue long heare, it is a praiſe vnto her: for her heare is [l] giuen her for a couering.

16 But if any man luſt to be contentious, We haue no ſuch cuſtome, neither the Churches of God.

17 ¶Nowe in this that I declare, I prayſe [you] not, that ye come together, not With profite, but With hurt.

18 For firſt of all, When ye come together

2.Theſ.3.9.

‖Or, in all things remember me.

Ephe.5.23.

[a] This is referred to common prayer, & preaching: for although one ſpeake, yet the action is common, ſo that the whole Church may be ſaid to pray or preach.

‖Or, preaching

[b] This tradition was obſerued according to the time and place that all things might be done in comlineſſe and to edification.

[c] Read chapter.14.34.

‖Or, powled.

Gen.1.26,& 5.1, and 9.6. col.3.10.

[d] The image of Gods glorie in whom his maieſtie and power ſhine concerning his authoritie.

[e] Or receyueth her glory, in commendation of man, and therefore is ſubiect.

Gen. 2.18,22.

[f] Some thing to couer her head in ſigne of ſubiection.

[g] To whom they alſo ſhewe their diſſolution, and not only to Chriſt.

[h] Who is author and mainteiner of their mutuall coniunction.

[i] For as God made the woman of man, ſo now is man multiplied by the woman.

[k] As women vſe to weare.

[l] For God hath giuen to womē longer heare then vnto man, to the ende ſhe ſhould truſſe it vp about her head, whereby ſhe declareth ỷ ſhe muſt couer her head.

ther in the Church, I heare that there are diſſenſions among you: and I beleeue it [to be true] [m] in ſome part.

19 For there muſt be [n] hereſies euen among you, that they which are approued among you, might be knowen.

20 When yee come together therefore into one place, [this] is not to eate the Lords ſupper.

21 For euery man when they ſhoulde eate, taketh his owne ſupper afore, & one is hungrie, and another is drunken.

22 Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I prayſe you in this? I prayſe you not.

23 For I haue receyued of the [o] Lord that which I alſo haue deliuered vnto you, [to wit,] That the Lorde Jeſus in the night that he was betrayed, tooke bread:

24 *And when he had giuen thanks, he brake it, and ſaid, Take, eate: this is my body, which is [p] broken for you: this do ye in remembrance of me.

25 After yͤ ſame maner alſo [he tooke] the cuppe, when hee had ſupped, ſaying, This cuppe is the Newe Teſtament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye ſhall eate this bread, and drinke this cup, ye ſhewe the Lords death till he come.

27 Wherefore, whoſoeuer ſhall eate this bread, and drinke the cuppe of the Lord [q] vnworthily, ſhall be giltie of the bodie and blood of the Lord.

28 *Let a man therefore examine him ſelfe, and ſo let him eat of this bread, and drinke of this cup.

29 For he that eateth & drinketh vnworthily, eateth and drinketh his owne damnation, [becauſe] hee diſcerneth not [r] the Lords bodie.

30 For this cauſe many [are] weake, & ſicke among you, and many [ſ] ſleepe.

31 For if wee would iudge our ſelues, we ſhould not be iudged.

32 But when wee are iudged, wee are chaſtened of yͤ Lord, becauſe we ſhoulde not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tarie one for another.

34 And if any man be hungry, let him eate at home, that yee come not together vnto condemnation. Other things will I ſet in order when I come.

[m] Not that all were ſo, but the moſt part.

[n] Gods church is not onely ſubiect to diſſenſion as touching orders & maners, but alſo to hereſies as touching doctrine.

[o] Who ought onely to beare authoritie in the Church.

Matt.26.26. mar.14.22. luke 22.19.

[p] Signifying the maner of his death, when his body ſhould, as it were, be torne and broken with moſt grieuous torments (albeit not as the thighes of the theeues were) yͤ which thing the breaking of the bread, as a figure, doth moſt liuely repreſent.

[q] By peruerting the true and pure vſe of the ſame.

2.Cor.13.5.

[r] But as though theſe holy myſteries of the Lords body and blood were common meates, ſo with due reuerence he commeth vnto them.

[ſ] Or, die. Let them looke to themſelues which either adde or take away from the Lords inſtitution.

CHAP. XII.

The diuerſitie of the gifts of the holy Ghoſt ought to be vſed to the edifying of Chriſts Church, 12 As the members of mans bodie ſerue to the vſe one of another.

NOwe concerning ſpirituall [gifts,] brethren, I woulde not haue you [a] ignorant.

2 Ye knowe that ye were Gentiles, & were caried away vnto the [b] domme idoles, as ye were [c] led.

3 Wherefore, I declare vnto you, that no man *ſpeaking by the [d] Spirit of God, calleth Jeſus * execrable: alſo no man can ſay that Jeſus is the Lorde, but by the holy Ghoſt.

4 Now there are diuerſities of gifts, but the ſame Spirit.

5 And there are diuerſities of adminiſtrations, but the ſame Lord.

6 And there are diuerſities of operations, but God is the ſame, which worketh all in all.

7 But the manifeſtation of the Spirite is giuen to euery man, to [e] profite withall.

8 For to one is giuen by the Spirite the worde of wiſedome: and to another the worde of [f] knowledge, by the ſame Spirit:

9 And to another [is giuen] [g] fayth, by the ſame Spirit: & to another the giftes of healing by the ſame Spirit:

10 And to another [h] the operations of great workes: and to another, [i] prophecie: and to another, [k] the diſcerning of ſpirits: and to another, diuerſities of tongues: and to another, the interpretation of tongues.

11 *And all theſe things worketh euen the ſelfe ſame Spirit, diſtributing to euery man ſeuerally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, [yet] are [but] one bodie: euen ſo is Chriſt.

13 For by one Spirit are we all baptized into [l] one bodie, whether [wee bee] Jewes or Grecians, whether [wee bee] bond, or free, and haue beene all made to drinke into one Spirit.

14 For the bodie alſo is not one member, but many.

15 If the foote would ſay, Becauſe I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare would ſay, Becauſe I am not the eie, I am not of the bodie, is it therefore not of the bodie?

17 If the whole body [were] an eye, where

[a] The Corinthians hauing notable giftes, ſeemed to haue forgotten, of whom, and for what end they had receyued them.

[b] Which could not heare your prayers.

[c] By Satans ſuggeſtion.

Mar.9.39.

[d] As no man that hath the ſpirit of God, can blaſpheme Chriſt, & worſhip idoles: ſo none can acknowledge Chriſt for Lord and God without the ſame ſpirite.

John.13.13. chap.8.6. phil.2.11.

[e] To wit, the Church, which is the whole bodie.

[f] That is, the vnderſtanding of the Scriptures.

[g] To do onely miracles by.

[h] To worke by miracles againſt Satan and hypocrits, as was done againſt Ananias, Elymas, &c.

[i] Meaning the declaration of gods myſteries.

[k] To trie both the doctrine & the perſons.

Rom.12.3. epheſ.4.7.

[l] That we might be one bodie with Chriſt, and the whole Church one Chriſt: of the which coniunction, baptiſme and the Lords ſupper are effectuall ſignes: for by baptiſme, we are regenerate into one ſpirit, and by the Lords ſupper we are incorporate into Chriſts bodie to be gouerned by the ſame ſpirit.

where [were] the hearing? If the whole[were]hearing,where[were]the ſmelling?

18 But nowe hath God diſpoſed the members euery one of them in the bodie at his owne pleaſure.

19 For if they were all one member, where[were]the bodie?

20 But nowe[are]there many members,yet but [m] one bodie.

21 And the eye cannot ſay vnto the hande, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather thoſe members of the body,which ſeeme to be [n]more feeble,are neceſſarie.

23 And vpon thoſe[members]of the bodie,which wee thinke moſt vnhoneſt, put we more [o]honeſtie on: and our vncomely [partes] haue more comelyneſſe on.

24 For our comely [partes] neede it not: but God hath tempered the bodie together, and hath giuen the more honour to that[part]wich lacked,

25 Leaſt there ſhould be any diuiſion in the bodie: but that the mẽbers ſhould [p]haue the ſame care one for another.

26 Therefore if one member ſuffer, all ſuffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now ye are the body of Chriſt,and members [q]‖for[your]part.

28 *And God hath ordeined ſome in the Church: [as]firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, [r]helpers, [ſ] gouernours, diuerſitie of tongues.

29 Are al Apoſtles? are al Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all ſpeake with tongues? do all interpret?

31 But ‖deſire you the beſt giftes, and I will yet ſhewe you a more excellent way.

[m] And therfore whatſoeuer the diuerſitie is, yet the profite ought to bee common and ſerue to the edification of the Church.

[n] Whoſe vſe ſeemeth to be more vile.

[o] Wee are more carefull to couer them.

[p] Euery one in his office for the preſeruatiõ of the bodie.

[q] For all Churches diſperſed throughout the world are diuerſe members of one bodie.

‖Or, euery one for his part.

Epheſ.4.11.

[r] As Deacons.

[ſ] As Elders.

‖Or, doe you then deſire the beſt gifts.

CHAP. XIII.

Becauſe loue is the fountaine and rule of edifying the Church, he ſetteth forth the nature,office and prayſe thereof.

Though I ſpeake with the tongues of men and [a] Angels, and haue not loue, I am [as]ſounding braſſe, or a tinckling cymball.

2 And though I had the [gift] of prophecie, and knewe all ſecretes and all knowledge, yea, if I had [b]all fayth, ſo that I could remoue *mountaines and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body,that I be burned,& haue not loue, it profiteth me nothing.

4 Loue ſuffreth long:it is boũtifull: loue enuieth not:loue doeth not boaſt it ſelfe:it is not puffed vp:

5 It diſdaineth not:it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie,but reioyceth in the trueth:

7 It ſuffreth all things: it beleeueth [c]all things:it hopeth all things: it endureth [d]all things.

8 Loue doth neuer fal away,though ŷ prophecyings be aboliſhed,or [e]ŷ tõgues ceaſe,or knowledge vaniſh away.

9 For [c]we know [f] in part, & we ‖prophecie in part.

10 But when that which is perfect,is come,then that which is in part,ſhall be aboliſhed.

11 When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I thought as a childe: but whẽ I became a man,I put away childiſh things.

12 For nowe we ſee [g]through a glaſſe darkely:but then [ſhall wee ſee] face to face. Now I know in part:but thẽ ſhal I know euen as I am ‖knowen.

13 And now abideth faith,hope[and] loue, [euen] theſe three:but the [h] chiefeſt of theſe [is]loue.

[a] If the Angels had tongues, and I had the vſe thereof,and did not beſtowe them to profit my neighbor, it were nothing but vaine babbling.

[b] Fayth is here taken for the gift of doing miracles, which the wicked may haue, as Mat.7.22. and alſo for that faith (called hiſtoricall) which beleeueth the mightie power of Chriſt, but can not apprehende Gods mercie through him: and this deuils haue, Iam.2.19: and therefore is ſeperated from charitie, but ŷ faith that iuſtifieth in effect cãnot, as 1.Ioh.2.9.

Mat.17.20. luke.17.6.

[c] Not that it ſuffereth it ſelf to be abuſed, but iudgeth others by all loue and humanitie.

[d] Which may be without offence of Gods word.

[e] Knowledge it ſelfe ſhall be perfected in the world to come, and not aboliſhed:but the maner of knowing and teaching ſhall ceaſſe when we ſhall be before Gods preſence where we ſhall neither neede ſcholes nor teachers. [f] That is, imperfectly. ‖Or,teach. [g] The myſteries of God. ‖Or,taught of God. [h] Becauſe it ſerueth both here and in the life to come:but faith and hope appertaine onely to this life.

CHAP. XIIII.

1 He exhorteth to loue,commendeth the gift of tongues,and other ſpirituall gifts, 5 But chiefly prophecying. 34 He commandeth womẽ to keepe ſilence in the Church, 40 And ſheweth what good order ought to be obſerued in the Church.

Follow after loue, and couet ſpirituall [giftes,]and rather that ye may [a] prophecie.

2 For hee that ſpeaketh a [ſtrange]tongue, ſpeaketh not vnto mẽ, but vnto God:for no mã [b]heareth[him:] howbeit in [c] the ſpirit he ſpeaketh ſecret things.

3 But he that prophecieth, ſpeaketh vnto men to edifying, and to exhortatiõ, and to comfort.

4 He that ſpeaketh[ſtrange]lãguage, edifieth [d] himſelfe: but he that prophecieth,edifieth the Church.

5 I would that ye all ſpake[ſtrange]

[a] That is, to expound the word of God to the edification of the Church.

[b] Vnderſtandeth him.

[c] By the ſpirituall gifte, which he hath receiued.

[d] For he profiteth none ſaue himſelfe,

languages, but rather that yee propheſied: for greater is hee that prophecieth, then he that ſpeaketh [diuers] tongues, except hee expound it, that the Church may receiue edification.

6 And nowe, brethren, if I come vnto you ſpeaking [diuers] tongues, what ſhall I profit you, except I ſpeake to you, eyther by [c] reuelation, or by knowledge, or by prophecying, or by doctrine?

7 Moreouer things without life which giue a ſound, whether [it be] a ‖ pipe or an harpe, except they make a diſtinction in the ſounds, how ſhal it be knowen what is pyped or harped?

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except ye vtter wordes that haue ſignification, how ſhall it be vnderſtand what is ſpoken? for ye ſhall ſpeake in the [f] aire.

10 There are ſo many kinds of voices (‖ as it commeth to paſſe) in the worlde, and none of them [g] is domme.

11 Except I know then the power of the voice, I ſhall be vnto him that ſpeaketh, [h] a barbarian, & hee that ſpeaketh, ſhalbe a barbarian vnto me.

12 Euen ſo, for as much as ye couet ſpirituall [gifts,] ſeeke that ye may excel vnto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a [ſtrange] tongue, pray, that hee may interpret.

14 For if I pray [in] a [ſtrange] tongue, my ſpirit [i] prayeth: but mine vnderſtanding is without [k] fruit.

15 What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo: I will [l] ſing with the ſpirit, but I will ſing with the vnderſtãding alſo.

16 Els, when thou bleſſeſt with the ſpirit, howe ſhall hee that occupieth the roome of the vnlearned, ſay [m] Amen, at thy giuing of thanks, ſeeing he knoweth not what thou ſayeſt?

17 For thou verely giueſt thanks wel, but the other is not edified.

18 I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake [n] fiue wordes with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſande wordes in a [ſtrange] tongue.

20 Brethren, bee not * children in vnderſtanding, but as concerning maliciouſnes be children, but in vnderſtanding be of a ripe age.

21 In the Lawe it is written, * [o] By men of other tongues, and by other languages will I ſpeake vnto this people: yet ſo ſhall they not heare me, ſayth the Lord.

22 Wherefore [ſtrange] tongues are for a [p] ſigne, not to them that beleeue, but to them that beleeue not: but propheſying [ſerueth] not for them that beleeue not, but for them which beleeue.

23 If therefore, when the whole Church is come together in one, and all ſpeake [ſtrange] tongues, there come in they that are vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wittes?

24 But if all propheſie, & there come in one that beleeueth not, or one vnlearned, [q] he is rebuked of [r] all men, and is iudged of all.

25 And ſo are the ſecrets of his heart made manifeſt, and ſo he will fal downe on his face and worſhip God, and ſaye plainely that God is in you in deede.

26 What is to be [done] then, brethrẽ? when ye come together, [according as] euery one of you hath a pſalme, [or] hath doctrine, [or] hath a tongue, [or] hath reuelation, [or] hath interpretation, let all things be done vnto edifying.

27 If any man ſpeake a [ſtrange] tongue, [let it be] by two, or at the [ſ] moſt, by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keepe ſilence in the Church, [which ſpeaketh lãguages,] and let him ſpeake to himſelfe, and to God.

29 Let the Prophets ſpeake two, or three, and let the other iudge.

30 And if any thing be reueiled to another that ſitteth by, let the firſt hold his peace.

31 For yee may all propheſie one by one, that all may learne, & all may haue comfort.

32 And the [t] ſpirits of the Prophets are [u] ſubiect to the Prophets.

33 For God is not [the authour] of confuſion, but of peace, as [we ſee] in all the Churches of the Saintes.

34 * Let your women keepe [x] ſilence

in the

[c] The prophecie expoundeth that which God hath reueiled: and the doctrine teacheth that which he hath giuen vs to vnderſtand.

‖ Or, flute.

[f] Your words ſhalbe loſt: for ye ſhall neither glorifie God thereby, nor profite man.

‖ Or, as the thing requireth.

[g] That is, they may be able to be vnderſtand.

[h] He condemneth the Corinthians of barbarouſneſſe in that thing, whereby they thought to haue attained to the greateſt praiſe of eloquence.

[i] And doth his part.

[k] Not in reſpect of him ẏ prayeth, but in reſpect of the Church, which is nothing edified thereby.

[l] Or giue thanks by ſinging.

[m] One onely made the prayers, and the reſt of the people followed in hart his words, and when he had praied, they all ſaid, Amen, ſignifying that they beleeued aſſuredly that God would grant their requeſts.

[n] That is, moſt fewe.

Mat.18.3.

Iſai.28.11. deut.28.49. iere.5.15. ezek.3.6.

[o] He threateneth them moſt ſharply, that God will puniſh the contempt of his word, & their counterfait ignorance, for aſmuch as to ſpeake with vnknowen tongues is a ſigne of Gods curſe towards the wicked.

[p] Of Gods curſe when they are not vnderſtand.

[q] By hearing his ſecret fauts ript vp, and his ſinnes reproued by Gods word, he is cõpelled by his owne conſciẽce to praiſe God.

[r] Which expounde the word of God.

[ſ] Paul beareth as yet with their weakeneſſe, becauſe alſo theſe were the gifts of God: but yet he ſheweth that they ſhould not paſſe this meaſure, that firſt one, after another, and at the vtmoſt the third ſhould reade in a ſtraunge language, which was to declare gods miracle in the gift of tongues: but chiefly he commandeth that nothing be don without interpretation.

[t] Or learning which Gods ſpirit moueth them to vtter.

[u] To the intẽt ẏ others may iudge of him that hath ſpoken, if he haue paſſed the compaſſe of Gods word: wherefore S.Iohn commandeth to trie the ſpirits whether they be of God. 1.Tim.2.11.

[x] Becauſe this diſorder was in ẏ Church, ẏ women vſurped ẏ which was peculiar to men, ẏ Apoſtle here ſheweth what is meete to be done, & what is not: & albeit he mẽtioned this abuſe afore, yet he referred it to this place to be reproued, becauſe there he brought it in for another purpoſe.

in the Churches: for it is not permitted vnto them to ſpeake: but [they ought] to be ſubiect, as alſo * the Lawe ſayth.

35 And if they will learne any thing, let them aſke their huſbandes at home: for it is a ſhame for women to ſpeake in the Church.

36 [y] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke him ſelfe to be a Prophete, or [z] ſpirituall, let him acknowledge, that the thinges, that I write vnto you, are the cõmandements of the Lord.

38 [a] And if any man bee ignorant, let him be ignorant.

39 Wherefore brethren, couet to propheſie, and forbidde not to ſpeake languages.

40 Let all thinges bee done honeſtly and by order.

CHAP. XV.

He proueth the reſurrection of the dead, 3 And firſt that Chriſt is riſen: 22 Then that wee ſhall ryſe, 52 And the maner howe.

MOreouer, * brethren, I declare vnto you the Goſpell, which I preached vnto you, which yee haue alſo receiued, and wherein ye continue,

2 And whereby yee are ſaued, if yee keepe in memorie, after what maner I preached it vnto you, [a] except ye haue beleeued in vaine.

3 For firſt of al, I deliuered vnto you that which [b] I receiued, how that Chriſt dyed for our ſinnes, according to yͤ * ſcriptures,

4 And that hee was buried, and that he aroſe the thirde day, according to the * Scriptures,

5 * And that he was ſeene of Cephas, then of the [c] twelue.

6 After that, he was ſeene of mo then fiue hundreth brethren at once: whereof many remayne vnto this preſent, and ſome alſo are a ſleepe.

7 After that, he was ſeene of Iames: then of all the Apoſtles.

8 * And laſt of all he was ſeene alſo of me as of one, borne out of due time.

9 For I am * the leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, becauſe I perſecuted the Church of God.

10 * But by the [d] grace of God, I am that I am: & his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, ſo we preach, & ſo haue ye beleeued.

12 ¶ Nowe if it be preached, that Chriſt is riſen from the dead, howe ſay ſome among you, that there is no reſurrection of the dead?

13 For if there be no reſurrection of the dead, then is Chriſt not riſen.

14 And if Chriſt be not riſẽ, thẽ is our preaching [e] vaine, and your [f] faith is alſo vaine.

15 And we are founde alſo falſe witneſſes of God: for we haue teſtified of GOD, that he hath rayſed vp Chriſt: whome he hath not raiſed vp, if ſo be the dead be not raiſed.

16 For if the dead be not raiſed, then is Chriſt not raiſed,

17 And if Chriſt bee not raiſed, your faith is [g] vain: ye are yet in your [h] ſinnes.

18 And ſo they which are a ſleepe in Chriſt, are periſhed.

19 If in this life ‖ onely we haue hope in Chriſt, we are of all men the moſt miſerable.

20 But now is Chriſt riſen from the dead, [and] was made the * firſt [i] fruits of them that ſlept.

21 For ſince by man [came] death, by mã [came] alſo the reſurrectiõ of yͤ dead.

22 For as in Adam all die, euen ſo in [k] Chriſt ſhall [l] all be made aliue,

23 But euery man in his * owne order: the firſt fruites [is] Chriſt, afterwarde, they that are of Chriſt, at his comming [ſhal riſe againe.]

24 Then [ſhall be] the ende, when he hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he muſt reigne * till he hath put all his enemies vnder his feete.

26 The laſt enemie that ſhall be deſtroyed, [is] death.

27 * For he hath put downe al things vnder his feet. (And when he ſaith that all things are ſubdued [to him,] it is manifeſt that he is excepted, which did put downe all things vnder him.)

28 And when all things ſhall be ſubdued vnto him, then ſhal the Sonne alſo him ſelfe be ſubiect vnto him, that did ſubdue all things vnder him, that God may be [n] all in all,

---

Gene.3.16.

[y] Are ye the firſt or the laſt Chriſtians, yͭ ye neither ſubmit your ſelues to the Churches, of whom you haue receiued the Goſpel? nor haue reſpect to the others to whome the Goſpel doeth likewiſe appertaine?

[z] To haue vnderſtanding of ſpirituall things.

[a] If any man haue iudgement, let him acknowledge that I ſpeake of the Spirit of God, and ſo let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

Galat.1.11.

[a] If you beleeue to be ſaued by the goſpel, ye muſt beleeue alſo the reſurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

[b] He ſheweth that nothing ought to be taught, which we haue not learned by Gods word.

Iſai.53.5. 1.pet.2.24. Ionas 2.1,10. Iohn 20.19.

[c] Although Iudas wãted, yet they were ſo called ſtill.

Actes 9.4. rom.6.3. Ephe.3.8. Ephe.3.7.

[d] For he was but the inſtrument & miniſter, and giueth the whole glory to God.

[e] Chriſts death is not effectuall, except he riſe frõ death.

[f] For if Chriſt be ſwallowed vp of death, there remaineth no hope of life any more.

[g] As mortification and remiſſion of ſins depende on Chriſts death: ſo our quickening and reſtoring to life ſtand in his reſurrection.

[h] You are not forgiuen nor ſanctified.

‖ Or, onely for this lifes ſake.

Col.1.18. reuel.1.5.

[i] As by the offering of the firſt fruite the whole fruite is ſanctified, ſo by Chriſt which is the firſt yͭ is raiſed, all haue aſſurance of yͤ reſurrection.

[k] Who roſe firſt from the dead to take poſſeſſion in our fleſh for vs his members.

[l] To wit, the faithfull.

1.Theſſ.4.15.

[m] Chriſt as he is man and head of the Church, is ſaid to be ſubiect to God: but in reſpect of the worlde, is king of heauen and earth. This kingdom ſtandeth in gouerning the faithfull, and ouercomming the aduerſaries, euen death the chiefeſt: which done, Chriſt being perfected, with all his members, ſhall as he is man and head of the Church, with his fellowe heires deliuer his kingdome, and be ſubiect to God w̃ whome and the holy Ghoſt in Godhead he is equal. Pſal.110.1. act.2.34,35. heb.1.13.& 10.13. Pſal.8.6. hebr.2,8.

[n] We ſhalbe perfectly fulfilled with his glory & felicity.

29 Els what ſhall they do which are baptized [o] [p] for dead? if yͤ dead riſe not at al, why are they then baptized for dead?

30 Why are we alſo in ieopardy euery houre?

31 [q] By our reioycing which I haue in Chriſt Ieſus our Lord, I die dayly.

32 If I haue fought wͭ beaſtes at Epheſus after [r] the maner of men, what aduantageth it me, if the dead be not raiſed vp? *let vs eat and drinke: for to morowe we ſhall die.

33 Be not deceiued: *euill ſpeakings corrupt good maners.

34 Awake to [liue] righteouſly, & ſinne not: for ſome haue not the knowledge of God. I ſpeake this to your ſhame.

35 But ſome man will ſay, Howe are the dead raiſed vp? and with what body come they forth?

36 O foole, that which thou ſoweſt, is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that bodie that ſhall be, but bare corne, as it falleth, of wheate, or of ſome other.

38 But God giueth it a bodie at his pleaſure, euen to euery ſeede his owne bodie.

39 All fleſh [is] not the ſame fleſh, but there is one [ſ] fleſh of men, and another fleſh of beaſtes, and another of fiſhes, and another of birdes.

40 There [are] alſo heauenly bodies, and earthly bodies: but the glory of the heauenly [is] one, and [the glory] of the earthly [is] another.

41 There is another glory of yͤ [t] ſunne, and another glory of the moone, & another glory of yͤ ſtarres: for one ſtarre differeth from [another] ſtarre in glory.

42 So alſo [is] the reſurrection of the dead. [The body] is ſowen in corruptiō, [and] is raiſed in incorruption.

43 It is ſowne in [u] diſhonour, [and] is raiſed in glory: it is ſowen in weakenes, [and] is rayſed in power.

44 It is ſowne a natural body, [and] is raiſed a [x] ſpirituall body: there is a natural body, and there is a ſpiritual body.

45 As it is alſo written, The firſt man *Adam was made a liuing ſoule: and the laſt Adā [was made] a [y] quickening Spirite.

46 Howbeit yͭ [was] not firſt [made] which is ſpirituall: but that [which is] naturall, and afterward that [which is] ſpirituall.

47 The firſt man [is] of the earth, earthly: the ſeconde man [is] the Lorde [z] from heauen.

48 As [is] the earthly, ſuch [are] they that are earthly: & as [is] the heauenly, ſuch [are] they alſo that are heauenly.

49 And as we haue borne the [a] image of the earthly, ſo ſhall we beare yͤ image of the heauenly.

50 This ſay I, brethren, that [b] fleſh and blood can not inherite the kingdom of God, neither doeth corruption inherite incorruption.

51 Beholde, I ſhewe you a ſecrete thing, we ſhal not all ſleepe, but we ſhal all be [c] changed,

52 In a moment, in the twinkeling of an eye at the laſt * trumpet: for the trumpet ſhall blowe, and the dead ſhall be raiſed vp incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption: and this mortall [muſt] put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe yͤ ſaying that is writtē, *Death is ſwallowed vp into victorie.

55 ‖*O death, where [is] thy ſting? O graue, where [is] thy victorie?

56 The ſting of death [is] ſinne: and the [d] ſtrength of ſinne [is] the Lawe.

57 *But thankes [be] vnto God, which hath giuen vs victorie through our Lorde Ieſus Chriſt.

58 Therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, aboundant alwayes in the worke of the Lorde, foraſmuch as ye knowe, that your labour is not in [e] vaine in the Lorde.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ieruſalem. 13 We muſt perſeuere in faith, in the loue of Chriſt and our neighbour. 15 After his commendations he wiſheth to them all proſperitie.

COncerning * the gathering for the Saintes, as I haue ordeyned in the Churches * of Galatia, ſo doe ye alſo.

2 [a] Euery firſt [day] of the weeke, let euery one of you put aſide by him ſelfe, and lay vp as [GOD] hath proſpered him, that then there be no gatherings when I come.

3 And when I am come, whoſoeuer

---

[o] That is, as dead, & becauſe they were but newly come to Chriſt, woulde be baptized before they died.

[p] Except theſe things be true of Chriſtes kingdome and his ſubiection, what ſhall become of them whome the Church dayly baptizeth, for to deſtroy death in them which is yͤ end of baptiſme, & ſo they to riſe againe?

[q] I take to witnes all my ſorowes wherein I may iuſtly reioyce in the Lorde, that I haue ſuſteined them among you.

[r] That is, hauing regarde to this preſent life, and not to Gods glory, & to life euerlaſting.

Iſa.22.13. wiſ. 2.6.

*Menander in Thaidi.

[ſ] There is one ſubſtance as touching the fleſh both of man and beaſt, but the difference is as touching the qualitie.

[t] Euen as the Sūne and the Moone being of one ſubſtāce differ in dignitie: ſo in the reſurrection our bodies ſhal haue more excellēt qualities then they haue nowe.

[u] For what is more vile to looke vnto thē the dead carkeis?

[x] Not changing the ſubſtance, but made partaker of the diuine nature.

Gene.2.7.

[y] Chriſt bringeth vs from heauen the ſpirit of life.

[z] This is attributed to Chriſt as concerning his diuinitie, not in reſpect of his humanitie whoſe fleſh hath this glorie by the power of God who dwelleth in it.

[a] Both in ſubſtance & forme we are earthly.

[b] This naturall bodie as it is now, til it be made newe by the ſpirit of Chriſt.

[c] When the Lord commeth to iudgement, ſome of the Saints ſhall be aliue, whom he will change euen as if they were dead, ſo that this chāge is in ſteade of death to them.

Mat.24.31. 1.theſ.4.16.

Iſa.25.8. reuel.7.17.

‖O death, where is thy victorie? O graue, where is thy ſting?

Hoſe 13.14. heb.2.14.

[d] Sinne firſt brought in death and giueth it power ouer vs, & the ſtrength of ſin is the lawe, becauſe it doeth reueile the iudgement of God againſt vs: or elſe the chiefe cauſe of our deſtruction is in our ſelues. 1.Iohn 5.5.

[e] The hope of reſurrection cauſeth the faithfull to ſurmount all difficulties.

Actes 11.29. and 12.25. rom.12.13.

Actes 18.23.

[a] Upon the firſt day of the weeke which the ſcripture calleth the Lordes day, others Sunday, they accuſtomed not onely in the Church, but at home alſo according to euery mans zeale, to lay vp ſome piece of money towarde the reliefe of the poore brethren.

ye ſhall alow[b] by letters, thẽ will I ſend to bring your liberalitie vnto Jeruſalẽ.

4 And if it be meete that I goe alſo, they ſhall go with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that yee may bring me on my way whitherſoeuer I go.

7 For I will not ſee you nowe in my paſſage: but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Epheſus vntill Pentecoſt.

9 For a great doore and [c] effectuall is opened vnto me: but there are many aduerſaries.

10 ¶ Now if Timotheus come, ſee yͭ he be [d] without feare wͭ you: for he worketh yͤ worke of yͤ Lord, euen as I [do.]

11 Let no man therefore [e] deſpiſe him: but conuey him forth [f] in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching [our] brother Apollos, I greatly deſired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howebeit he will come when he ſhall haue conuenient time.

13 ¶ [g] Watch ye: ſtãd faſt in the faith: quite you like men, [and] be ſtrong.

[b] Which ye ſhall ſend by them that cary the money.

[c] Becauſe God bleſſed his labour.

[d] Willing that they ſhould defend him againſt the aduerſaries of Chriſt, becauſe it is the Churches duetie, to be carefull for the preſeruatiõ of their miniſters.

[e] As though he were too young to be a miniſter.

[f] That is, ſafe and ſound.

[g] Leaſt Satan ſteale vpon you at vnwares.

14 Let al your things be done in [h] loue.

15 Now, brethren, I beſeech you (ye know the houſe of Stephanas, that it is the [i] firſt fruites of Achaia, and that they haue giuen them ſelues to miniſter vnto the Saintes)

16 That ye be [k] obedient euen vnto ſuch, & to al that helpe with vs & labour.

17 I am glad of the cõming of Stephanas, & Fortunatus, & Achaicus: for they haue [l] ſupplied the want of you.

18 For they haue cõforted my ‖ ſpirit & yours: acknowledge therfore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethrẽ greete you. Greete ye one another with an * holy [m] kiſſe.

21 The ſalutation of [me] Paul with mine owne hand.

22 If any man loue not the Lorde Jeſus Chriſt, let him be had in execration, ‖ [yea excommunicate] to death.

23 The grace of our Lorde Jeſus Chriſt [be] with you.

24 My loue [be] with you al in Chriſt Jeſus, Amen.

The firſt [Epiſtle] to the Corinthians, written from [n] Philippi, [and ſent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[h] For they had euery man reſpect to him ſelfe contrary to loue.

[i] That is, the firſt which imbraced the Goſpel.

[k] And reuerence them.

[l] The griefe that I tooke for your abſence, was greatly aſſuaged by their preſence.

‖ Or, minde.

* Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14.

[m] In token of mutuall loue, which thing was obſerued in the primitiue Church when the Lords ſupper was miniſtred.

‖ Or, Maranatha.

[n] Or, as is moſt probable, from Epheſus.

* * *

The ſecond Epiſtle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written, either ſo perfectly, or with ſo great affection and zeale, which is not vnprofitable to many, and reſiſted by ſome: ſo the firſt Epiſtle written by S. Paul to the Corinthians, beſides the puritie and perfection of the doctrine, ſheweth a loue toward them farre paſſing all naturall affections: which did not onely not profite all, but hardned the hearts of many to remaine in their ſtubbernes, & contemne the Apoſtles authoritie. By reaſon whereof S. Paul, being let with iuſt occaſions to come vnto them, wrote this Epiſtle from Macedonia, minding to accompliſh the worke which he had begonne among them. Firſt therefore he wiſheth them well in the Lord, declaring that albeit certain wicked perſons abuſed his afflictions to condemne thereby his authoritie, yet they were neceſſarie ſcholings, and ſent to him by God for their bettering. And where as they blame his long abſence it came of no inconſtancie, but to beare with their inhabilitie and imperfection, leſt contrarie to his fatherly affection, he ſhould haue bene compelled to vſe rigour and ſeueritie. And as touching his ſharpe wryting in the former epiſtle, it came through their fault, as is now euident both in that, that he pardoneth the treſpaſſer, ſeeing he doeth repent: and alſo in that he was vnquiet in his minde, til he was certified by Titus of their eſtate. But foraſmuch as the falſe apoſtles wẽt about to vndermine his authoritie, he confuteth their arrogant bragges, and cõmendeth his office, and the diligent executing of the ſame: ſo that Satan muſt haue greatly blinded their eyes, which ſee not the brightnes of the Goſpel in his preaching: the effect wherof is newnes of life, forſaking of our ſelues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that ſorowe which engendreth true repentance: to the which is ioyned mercy and compaſſion towards our brethren: alſo wiſedome to put difference betwixt the ſimplicitie of the Goſpel, and the arrogancie of the falſe preachers, who vnder pretence of preaching the trueth, ſought onely to fill their bellies, where as he contrariwiſe, ſought them, and not their goodes, as thoſe ambitious perſons ſlaundered him: wherefore at his comming he menaceth ſuch as rebell againſt his authoritie, that he will declare by liuely example, that he is the faithfull ambaſſadour of Ieſus Chriſt.

ye ſhall alow[b] by letters, thẽ will I ſend to bring your liberalitie vnto Jeruſalẽ.

4 And if it be meete that I goe alſo, they ſhall go with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that yee may bring me on my way whitherſoeuer I go.

7 For I will not ſee you nowe in my paſſage: but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Epheſus vntill Pentecoſt.

9 For a great doore and [c] effectuall is opened vnto me: but there are many aduerſaries.

10 ¶ Now if Timotheus come, ſee yͭ he be [d] without feare wͭ you: for he worketh yͤ worke of yͤ Lord, euen as I [do.]

11 Let no man therefore [e] deſpiſe him: but conuey him forth [f] in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching [our] brother Apollos, I greatly deſired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howebeit he will come when he ſhall haue conuenient time.

13 ¶ [g] Watch ye: ſtãd faſt in the faith: quite you like men, [and] be ſtrong.

[b] Which ye ſhall ſend by them that cary the money.

[c] Becauſe God bleſſed his labour.

[d] Willing that they ſhould defend him againſt the aduerſaries of Chriſt, becauſe it is the Churches duetie, to be carefull for the preſeruatiõ of their miniſters.

[e] As though he were too young to be a miniſter.

[f] That is, ſafe and ſound.

[g] Leaſt Satan ſteale vpon you at vnwares.

14 Let al your things be done in [h] loue.

15 Now, brethren, I beſeech you (ye know the houſe of Stephanas, that it is the [i] firſt fruites of Achaia, and that they haue giuen them ſelues to miniſter vnto the Saintes)

16 That ye be [k] obedient euen vnto ſuch, & to al that helpe with vs & labour.

17 I am glad of the cõming of Stephanas, & Fortunatus, & Achaicus: for they haue [l] ſupplied the want of you.

18 For they haue cõforted my ‖ ſpirit & yours: acknowledge therfore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethrẽ greete you. Greete ye one another with an * holy [m] kiſſe.

21 The ſalutation of [me] Paul with mine owne hand.

22 If any man loue not the Lorde Jeſus Chriſt, let him be had in execration, ‖ [yea excommunicate] to death.

23 The grace of our Lorde Jeſus Chriſt [be] with you.

24 My loue [be] with you al in Chriſt Jeſus, Amen.

The firſt [Epiſtle] to the Corinthians, written from [n] Philippi, [and ſent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[h] For they had euery man reſpect to him ſelfe contrary to loue.

[i] That is, the firſt which imbraced the Goſpel.

[k] And reuerence them.

[l] The griefe that I tooke for your abſence, was greatly aſſuaged by their preſence.

‖ Or, minde.

* Rom.16.16. 2.cor.13.12. 1.pet.5.14.

[m] In token of mutuall loue, which thing was obſerued in the primitiue Church when the Lords ſupper was miniſtred.

‖ Or, Maranatha.

[n] Or, as is moſt probable, from Epheſus.

The ſecond Epiſtle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written, either ſo perfectly, or with ſo great affection and zeale, which is not vnprofitable to many, and reſiſted by ſome: ſo the firſt Epiſtle written by S. Paul to the Corinthians, beſides the puritie and perfection of the doctrine, ſheweth a loue toward them farre paſſing all naturall affections: which did not onely not profite all, but hardned the hearts of many to remaine in their ſtubbernes, & contemne the Apoſtles authoritie. By reaſon whereof S. Paul, being let with iuſt occaſions to come vnto them, wrote this Epiſtle from Macedonia, minding to accompliſh the worke which he had begonne among them. Firſt therefore he wiſheth them well in the Lord, declaring that albeit certain wicked perſons abuſed his afflictions to condemne thereby his authoritie, yet they were neceſſarie ſcholings, and ſent to him by God for their bettering. And where as they blame his long abſence it came of no inconſtancie, but to beare with their inhabilitie and imperfection, leſt contrarie to his fatherly affection, he ſhould haue bene compelled to vſe rigour and ſeueritie. And as touching his ſharpe wryting in the former epiſtle, it came through their fault, as is now euident both in that, that he pardoneth the treſpaſſer, ſeeing he doeth repent: and alſo in that he was vnquiet in his minde, til he was certified by Titus of their eſtate. But foraſmuch as the falſe apoſtles wẽt about to vndermine his authoritie, he confuteth their arrogant bragges, and cõmendeth his office, and the diligent executing of the ſame: ſo that Satan muſt haue greatly blinded their eyes, which ſee not the brightnes of the Goſpel in his preaching: the effect wherof is newnes of life, forſaking of our ſelues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that ſorowe which engendreth true repentance: to the which is ioyned mercy and compaſſion towards our brethren: alſo wiſedome to put difference betwixt the ſimplicitie of the Goſpel, and the arrogancie of the falſe preachers, who vnder pretence of preaching the trueth, ſought onely to fill their bellies, where as he contrariwiſe, ſought them, and not their goodes, as thoſe ambitious perſons ſlaundered him: wherefore at his comming he menaceth ſuch as rebell againſt his authoritie, that he will declare by liuely example, that he is the faithfull ambaſſadour of Jeſus Chriſt.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15.17. And becauſe they ſhould not impute to lightnes, that he deferred his comming contrary to his promes, he proueth his conſtancie, both by the ſinceritie of his preaching, and alſo by the immutable trueth of the Goſpel. 21 Which trueth is grounded on Chriſt, and ſealed in our hearts by the holy Ghoſt.

PAul an Apoſtle of IESVS CHRIST, by yͤ wil of God, and [our] brother Timotheus, to yͤ Church of God, which is at Corinthus with al the Saintes, which are in all [a] Achaia:

[a] Meaning the coũtrey whereof Corinthus was the chiefe citie.

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Ieſus Chriſt.

Ephe.1.3. 1.pet.1.3.

3 *[b] Bleſſed [be] God, euē the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort,

[b] Or, praiſe & glorie be giuē.

4 Which comforteth vs in all our tribulatiō, that we may be able to comfort them which are in any affliction by yͤ cōfort wherewith we our ſelues are comforted of God.

5 For as the [c] ſuffrings of Chriſt abound in vs, ſo our cōſolation aboūdeth through Chriſt.

[c] Which I ſuffer for Chriſt, or which Chriſt ſuffereth in me, Rom.7.5.& 8. 5.col.1.24.

6 And whether we be afflicted, [it is] for your conſolation, and [d] ſaluation, which [e] is wrought in the induring of yͤ ſame ſuffrings, which we alſo ſuffer: or whether we be cōforted, [it is] for your conſolation and ſaluation.

[d] For ſeeing him indure ſo much, they had occaſion to be confirmed in yͤ Goſpel.

[e] As God onely worketh all things in vs: ſo doth he alſo our ſaluation by his free mercy, and by ſuch meanes as he hath here left in this life for vs to be exerciſed in.

7 And our hope is ſtedfaſt cōcerning you, in as much as we know that as ye are partakers of the ſuffrings, ſo [ſhall ye be] alſo of the conſolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Aſia, how we were preſſed [f] out of meaſure paſſing ſtrength, ſo that we altogether douted, euen of life.

[f] Hereby he ſheweth his own infirmitie, that it might appeare how wonderfully Gods graces wrought in him.

9 Yea, wee [g] receiued the ſentence of death in our ſelues, becauſe wee ſhoulde not truſt in our ſelues, but in God, which raiſeth the dead.

[g] I was vtterly reſolued in my ſelfe to die.

10 Who deliuered vs from ſo [h] great a death, & doth deliuer [vs:] in whom we truſt, yͭ yet hereafter he wil deliuer [vs,]

[h] So many dangers of death.

Rom.15.30.

11 * So that yee labour together in praier for vs, that for the gift [beſtowed] vpon vs for many, thankes may be giuē by many perſons for vs.

12 [i] For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie and godly purenes, [and] not in fleſhly wiſedome, [k] but by the grace of God wee haue had our conuerſation in the world, and moſt of all to you wardes.

[i] He rendreth a reaſon why they ought to pray to God for his recouerie.

[k] Vſing that wiſdome which God gaue me from heauen.

13 For we [l] write none other things vnto you, then that ye reade, or els that ye acknowledge, and I truſt ye ſhall acknowledge vnto the ende.

[l] Ye knowe partly my conſtancie both by my dwelling with you, and alſo by my writing vnto you: and I truſt ye ſhall know me to be the ſame to the very end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are [n] ours, in the [o] day of [our] Lord Ieſus.

[m] In that we haue taught you the Goſpel ſo ſincerely.

[n] Becauſe we haue wonne you to Chriſt.

[o] Which ſhall aboliſh all worldly glory.

15 And in this confidence was I minded firſt to come vnto you, that ye might haue had a double grace,

16 And to paſſe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I vſe lightnes? or minde I thoſe things which I minde, [p] according to the fleſh, that with me ſhoulde bee, [q] Yea, yea, and Nay, nay?

[p] Which is raſhly to promiſe and not to performe.

[q] Now to affirme one thing and then to deny it, which is a ſigne of inconſtancie.

18 Yea, [r] God is faithfull, that our word toward you was not Yea, & Nay.

[r] He taketh God to witnes, that he preacheth the trueth.

19 For the Sonne of God Ieſus Chriſt who was preached among you by vs, [that is,] by me, and Siluanus, & Timotheus, was not Yea, and Nay: but in him it was [ſ] Yea.

[ſ] He preached nothing vnto them but onely Ieſus Chriſt, who is yͤ moſt cōſtant and infallible trueth of the Father.

20 For al the promiſes of God in him [are] [t] Yea, and [are] in him Amen, vnto the glorie of God through vs.

[t] They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs.

21 And it is God which ſtabliſheth vs with you in Chriſt, & hath anoynted vs.

Ephe.1.13.& 4.30.

Ephe.1.14. chap.5.5.

22 Who hath alſo *ſealed vs, and hath giuen the * earneſt of the Spirit in our hearts.

23 Nowe, I call God for a recorde vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 Not that we [u] haue dominion ouer your faith, but wee are helpers of your ioy: for by [x] fayth ye ſtande.

[u] In that I ſaie I came not becauſe I would ſpare you, I meane not that I haue authoritie to alter true religion, or to binde your conſciences: but that I am Gods miniſter to confirme and comfort you. [x] And faith is not in ſubiection to man.

CHAP. II.

He ſheweth his loue towards them, 7 Requiring likewiſe that they would bee fauourable to the inceſtuous adulterer, ſeeing he did repent. 14 He alſo reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby ſuch quarelpickers, as vnder pretēce of ſpeaking againſt his perſon, ſought nothing but the ouerthrow of his doctrine.

BUt I determined thus in my ſelfe, that I would not come againe to you in heauineſſe.

2 For if I make you ſorie, who is he then yͭ ſhould make me glad, but the ſame which is made [a] ſory by me?

[a] Which was giuen to Satā but now doth repent.

3 And I wrote [b] this ſame thing vnto you, leſt when I came, I ſhould take heauines of them, of whom I ought to reioyce:

[b] Which made you and him ſory in my former epiſtle.

reioyce : this confidence haue I in you all, that my ioy is the [ioy] of you all.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares : not that ye ſhould be made ſorie, but that ye might perceiue yͤ loue which I haue, ſpecially vnto you.

5 And if any haue cauſed ſorowe, the ſame hath not [c]made me ſorie, but partly (leaſt I ſhould [d]more charge [him]) you all.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that nowe contrariwyſe yee ought rather to forgiue [him,] and comfort [him] leaſt the ſame [e]ſhoulde bee ſwallowed vp with ouermuch heauines.

8 Wherefore, I pray you, that you woulde [f]confirme your loue towardes him.

9 For this cauſe alſo did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I [forgiue] alſo: for verily if I forgaue any thing, to whome I forgaue it, for your ſakes [forgaue I it] in yͤ [g]ſight of Chriſt,

11 Leſt Satan ſhould [h]circumuēt vs: for we are not ignorāt of his enterpriſes.

12 ¶ Furthermore, when I came to Troas [to preach] Chriſts Goſpel, and a doore was opened vnto me of the Lord,

13 I had no reſt ‖ in my ſpirit, becauſe I foūd not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i]Nowe thankes [bee] vnto God which alwayes maketh vs [k]to triumph in Chriſt, & maketh manifeſt the ſauour of his knowledge by vs in euery place.

15 For wee are vnto God the ſweete ſauour of Chriſt, in them that are ſaued, and in them which periſh.

16 To the one [we are] the [l]ſauour of death, vnto death, *and to the other the ſauour of life, vnto life, and who is ſufficient for theſe things?

17 *For we are not as many, [m]which make marchandiſe of the word of God: but as of ſynceritie, but as of God in the ſight of God ſpeake we ‖ in Chriſt.

[c] After this adulterer did repent and amend, Paul did ſo vtterly caſt off all ſorowe, that he denieth that in manner he was any whit ſory.

[d] And ſo ſhuld increaſe his ſorowe which I would diminiſh.

[e] The adulterer, which entertained his mother in law.

[f] That at my interceſſiō you would declare by the publike conſent of the Church that you imbrace him againe as a brother: ſeeing he was excommunicate by the common conſent.

[g] That is, truly, and from mine heart, euen as in the preſence of Chriſt.

[h] By our rigorous puniſhing.

‖ Or, in my minde.

[i] From this place vnto the ſixt chap. 11. he intreateth onely of the miniſters, ſaue he ſometime intermedleth that which appertaineth to the whole Church, as chap. 3. 17. and 18. verſes, and not onely to the miniſters.

[k] In working mightily by vs, he maketh vs partakers of his victorie and triumphe.

[l] The preaching of the croſſe bringeth death to thē which onely conſider Chriſtes death as a common death, and be thereat offended, or els thinke it folly: and bringeth againe life to them, who in his death behold their life. Ro. 11, 15, 16. Rom. 16. 18. chap. 4. 2.

[m] That is, which preach for gaine, and corrupt it to ſerue mens affections.

‖ Or, through Chriſt, or of Chriſt.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apoſtleſhip againſt the brags of the falſe apoſtles. 7. 13 He maketh compariſon betwixt the Law and the Goſpel.

DOe [a]we begin to prayſe our ſelues againe? or neede we as ſome other, epiſtles of recommendation vnto you, or [letters] of recommendation from you?

2 Yee are our epiſtle, written in our hearts, which is vnderſtand and read of all men,

3 In that ye are manifeſt, to be the epiſtle of Chriſt, [b]miniſtred by vs, and written, not with inke, but with the ſpirit of the liuing God, not in [c]tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt haue wee through Chriſt to God:

5 Not that wee are ſufficient of our ſelues, to thinke any thing, as of our ſelues: but our ſufficiencie [is] of God.

6 Who alſo hath made vs able miniſters of the newe teſtament, not of the [d]letter, but of the [e]Spirit: for the letter killeth, but the [f]ſpirit giueth life.

7 If then the miniſtration [g]of death [written] with letters, and ingrauen in ſtones, was glorious, ſo that the childrē of Iſrael could not beholde the face of Moſes for the [h]glorie of his countenāce (which [glorie] is done away)

8 Howe ſhall not the miniſtration of the Spirit be more glorious?

9 For if the miniſterie of [i]condemnation [was] glorious, much more doeth the miniſtration of [k]righteouſneſſe exceede in glorie.

10 For euē that which was glorified, was not glorified in this point, [that is,] as touching the exceeding glorie.

11 For if that which ſhoulde bee aboliſhed, [was] glorious, much more ſhall that which remaineth, be glorious.

12 Seeing then that wee haue ſuch truſt, we vſe [l]great boldnes of ſpeach.

13 *And [we are] not as Moſes, [which] [m]put a vaile vpon his face, that the children of Iſrael ſhould not looke vnto the ende of that which ſhould be aboliſhed.

14 Therefore their mindes are hardened: for vntill this day remaineth the ſame couering vntaken away in the reading of the Olde Teſtament, which [vaile] in Chriſt is put away.

15 But euen vnto this day, when Moſes is read, the vaile is layde ouer their heartes.

16 Neuertheles when their [heart] ſhalbe turned to the Lord, the vaile ſhal be taken away.

[a] Meaning himſelfe, Timotheus and Siluanus.

[b] Who were Gods pen.

[c] The hardnes of mans heart before he be regenerate, is as a ſtony table, Eze. 11. 19. & 36. 26: but being regenerate by the Spirit of God, it is as ſoft as fleſh, that the grace of the Goſpell may be written in it, as in newe tables, Ierem. 31. 31, 32, 33.

[d] Whoſe miniſter Moſes was.

[e] Which Chriſt gaue.

[f] Meaning, the ſpirituall doctrine, which is in our hearts.

[g] Thus he nameth the Law, in compariſon of the Goſpel.

[h] After that God had ſpoken with him, and giuen him the Lawe.

[i] For the lawe declareth all men to be vnder condemnation.

[k] Meaning, of the Goſpell which declareth that Chriſt is made our righteouſnes.

[l] In preaching the Goſpel.

Exod. 34. 33.

[m] Moſes ſhewed the Lawe as it was couered with ſhadowes, ſo that the Iewes eyes were not lightened, but blinded, and ſo could not come to Chriſt, who was the end thereof: againe the Goſpel ſetteth forth the glorie of God cleerely, not couering our eyes, but driuing the darkenes away from them.

17 Now the [n] Lorde is the * Spirit, and where the Spirit of the Lorde [is,] there [is] libertie.

18 But we all beholde as in a [o] mirrour the glorie of the Lorde with open face, and are changed into yͤ ſame image, from glorie to glorie, as by the Spirit of the Lord.

[n] Chriſt is our mediatour, and author of the Newe teſtament, whoſe doctrine is ſpirituall and giueth life to the lawe.

Iohn.4.24.

[o] In Chriſt, who is God manifeſted in the fleſh, we ſee God the Father as in a moſt cleare glaſſe.

CHAP. IIII.

1 He declareth his diligence and roundnes in his office, 8 And that which his enemies tooke for his diſaduantage, to wit, the croſſe and afflictions which he endured, he turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

Therfore, ſeeing that we haue this miniſterie, as wee haue receiued mercie, [a] wee faint not:

2 But haue caſt from vs the [b] clokes of ſhame, and * walke not in craftines, neither handle wee the worde of God deceitfully: but in declaration of the trueth wee approue our ſelues to euery mans conſcience in the ſight of God.

3 If our Goſpel be then hid, it is hid to them that are loſt.

4 In whome the [c] god of this world hath blinded the mindes, [that is,] of yͤ infidels, that the light of yͤ glorious Goſpell of Chriſt, which is yͤ [d] image of God, ſhould not ſhine vnto them.

5 For we preache not our [e] ſelues, but Chriſt Jeſus the Lorde, and our ſelues your ſeruants for Jeſus ſake.

6 For God that * commanded yͤ light to ſhine out of darkenes, [is hee] which hath ſhined in [f] our hearts, to giue the [g] light of the knowledge of the glorie of God in the face of Jeſus Chriſt.

7 But we haue this [h] treaſure in earthen veſſels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery ſide, yet [are we] not in diſtreſſe: in pouertie, but not ouercome of pouertie.

9 [We are] perſecuted, but not forſaken: caſt downe, but we periſh not.

10 Euery where wee beare about in our bodie the [i] dying of the Lord Jeſus, that yͤ life of Jeſus might alſo bee made manifeſt in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Jeſus ſake, that the life alſo of Jeſus might bee made manifeſt in our mortall fleſh.

[a] For any troubles or afflictions.

[b] Meaning, ſuch ſhifts and pretences as become not them that haue ſuch a great office in hand.

Chap.2.17.

[c] To wit, Satan, Iohn.12.31. and 14.30. Ephe.6.12.

[d] In whome God doth ſhew him ſelfe to be ſeene: and heere Chriſt is called ſo in reſpect of his office.

[e] As they, which preach for gaine, or els which rather ſeeke to be ſeen and knowen then to edifie.

Gen.1.3.

[f] Which are your ſeruants.

[g] That we hauing receiued light, ſhould cōmunicate the ſame with others, & therefore Chriſt calleth them the light of the world, Mat.5.14.

[h] Albeit the miniſters of yͤ Goſpel be contemptible as touching their perſon, yet the treaſure which they carry is nothing worſe or inferiour.

[i] All the faithfull, and chiefly the miniſters muſt drinke of this cup, becauſe the worlde hateth Chriſt: and alſo that the members ſhould be conformable to Chriſt their head, yet by the mightie power of Chriſt, who ouercame death, they are made conquerours.

12 So then [k] death worketh in vs, & life in you.

13 And becauſe we haue yͤ ſame [l] Spirit of faith, according as it is written, * I beleeued, and therefore haue I ſpoken, we alſo beleeue, and therefore ſpeake,

14 Knowing that hee which hath raiſed vp the Lorde Jeſus, ſhall [m] raiſe vs vp alſo by Jeſus, & ſhall ſet vs with you.

15 For all things [are] for your ſakes, that moſt plenteous grace by yͤ thankeſgiuing of [n] many, may redounde to the prayſe of God.

16 Therfore we faint not, but though our outward man ‖ periſh, yet the inward man is [o] renued dayly.

17 For our [p] light affliction which is but for a momēt, cauſeth vnto vs a farre moſt excellent [and] an eternall waight of glorie:

18 While we looke not on the things which are ſeene, but on yͤ things which are not ſeene: for the things which are ſeene, [are] temporall: but the things which are not ſeene, [are] eternall.

[k] By our death you haue life: ſo that yͤ fruite of our afflictions commeth to you.

[l] The ſame faith by the inſpiration of the holy Ghoſt.

Pſal.116.10.

[m] In deliuering vs from theſe dangers, which is as it were a reſtoring frō death to life.

[n] That I being deliuered and reſtored to you againe, may not onely my ſelfe giue God thankes for this infinite benefite of deliuerance, but alſo you all, which are both partakers of mine affliction and comfort, may abundantly ſet foorth his glorie.

‖ Or, be corrupted. [o] Groweth ſtronger. [p] Which is ſo called in reſpect of the euerlaſting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the croſſe. 4 How we ought to prepare our ſelues vnto it, 5 By whom, 9 And for what end. 14.19 He ſetteth forth the grace of Chriſt, 20 And the office of miniſters, and all the faithfull.

FOr we knowe yͤ if [a] our earthly houſe of this tabernacle be deſtroied, we haue a building [giuen] of God, [that is,] an houſe not made with handes, [but] eternall in the heauens.

2 For therefore we ſighe, deſiring to be clothed with our houſe, which is frō heauen.

3 ‖ Becauſe that if we be clothed, wee ſhall not be founde * naked.

4 For in deede we that are in this tabernacle, ſigh & are burdened, ‖ becauſe we would not be vnclothed, but woulde be clothed vpō, that mortalitie might be ſwalowed vp of life.

5 And he that hath created vs for this thing, [is] God, who alſo hath giuen vnto vs the * earneſt of the Spirit.

6 Therefore wee are alway [b] bolde, though wee knowe that whiles we are ‖ at home in the bodie, we are abſent frō the Lord.

7 (For we [c] walke by faith, and not by ſight)

8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

9 Where-

[a] After this body ſhalbe diſſolued, it ſhall be made incorruptible and immortall.

‖ Or, if ſo be we ſhalbe found clothed, and not naked.

Reue.16.15.

‖ Or, wherein.

Chap.1.22.

[b] Not onely quiet in minde, but alſo ready to ſuſtaine all dangers: being aſſured of the good ſucceſſe thereof.

‖ Or, ſtrangers in the body.

[c] For here onely we beleeue in God, and ſee him not.

9 Wherefore alſo we couet, that both dwelling [d] at home, & remouing [e] from home, we may be acceptable to him.

10 *For we muſt al appeare before the iudgement ſeat of Chriſt, that euery mā may receiue the things which are [done] in his bodie, according to that hee hath done, whether [it be] [f] good or euill.

11 Knowing therefore the [g] terrour of the Lorde, we [h] perſwade men, and we [i] are made manifeſt vnto God, & I truſt alſo that wee are made manifeſt in your conſciences.

12 For we praiſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs, yͭ yee may haue [to anſwere] againſt them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, [we are it] [m] to God: or whether we be in our right minde, [we are it] vnto you.

14 For the loue of Chriſt conſtraineth vs: becauſe we thus iudge, that if one be dead for all, then were [n] all dead,

15 And he died for al, that they [o] which liue, ſhould not henceforth liue vnto thē ſelues, but vnto him which died for thē, and roſe againe.

16 Wherfore, henceforth know we no man [p] after the fleſh, yea though we had knowen Chriſt after the fleſh, yet nowe henceforth [q] know we [him] no more.

17 Therefore if any mā [be] in Chriſt, [let him bee] a [r] newe creature. *Olde thinges are paſſed awaye: beholde, all thinges are become newe.

18 And all things [are] of God, which hath reconciled vs vnto him ſelfe by Ieſus Chriſt, and hath giuen vnto vs the miniſterie of reconciliation.

19 For God was [ſ] in Chriſt, and reconciled the worlde to him ſelfe, not imputing their ſinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Now then are we ambaſſadours for Chriſt: as though God dyd beſeeche [you] through vs, wee praye you in Chriſtes ſtead, that yee bee reconciled to God.

21 For he hath made him [to be] [t] ſinne for vs, which knewe no ſinne, that wee ſhould be [u] made yͤ righteouſnes of God in him.

[d] In this body.

[e] Out of this body, to heauen.

Rom.14.10.

[f] That is, either glory or ſhame.

[g] His feareful iudgement.

[h] He prooueth the dignitie of his miniſterie by the fruite & effect thereof, which is, to bring men to Chriſt.

[i] By imbracing the ſame faith which we preach to others.

[k] As they, which more eſteemed the outward ſhew of wiſdome & eloquence, then true godlines.

[l] As the aduerſaries ſaid, which coulde not abide to heare them prayſed.

[m] Our folly ſerueth to Gods glory.

[n] Therefore whoſoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Chriſt.

[o] As the onely faithfull doe in Chriſt.

[p] According to yͤ eſtimation of the worlde: but as he is guyded by the ſpirit of God.

[q] We doe not eſteeme, nor commende Chriſt himſelfe nowe, as he was an excellent man: but as he was the ſonne of God, partaker of his glory, and in whom God dwelled corporally: and doe you thinke, that I will flatter my ſelfe or any man in ſetting forth his giftes? Yea, when I prayſe my miniſterie, I commende the power of God: when I commende our worthie facts, I prayſe the mightie power of God, ſet forth by vs wormes and wretches.

[r] Let him be regenerate, and renounce himſelfe, els all the reſt is nothing. Iſa.43.19. reuel.21.5.

[ſ] Therefore without Chriſt wee can not enioye euerlaſting life nor come to God.

[t] That is, a ſacrifice for ſinne.

[u] By imputation, when wee ſhall bee clad with Chriſtes iuſtice.

CHAP. VI.

1 An exhortation to Chriſtian life, 11 And to beare him like affection, as he doeth them: 14 Alſo to keepe themſelues from all pollution of idolatrie both in body, and ſoule, and to haue none acquaintance with idolaters.

So wee therefore as workers together beſeech [you,] that ye receiue not yͤ grace of God in vaine.

2 For he ſaith, *I haue heard thee in a time accepted, & in the day of ſaluation haue I ſuccoured thee: behold now the [a] accepted time, beholde nowe the day of ſaluation.

3 Wee giue no occaſion of offence in any thing, that [our] miniſterie ſhoulde not be [b] reprehended.

4 But in all thinges we approue our ſelues as *the miniſters of God, in much pacience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in priſons, in tumultes, in labours,

6 By [c] watchings, by faſtings, by puritie, by knowledge, by long ſuffring, by kindneſſe, by the [d] holy Ghoſt, by [e] loue vnfained,

7 [f] By the word of trueth, by yͤ power of God, by the armour of righteouſneſſe on the right hand and on the left,

8 By honour, and diſhonour, by euill report & good report, as deceiuers, and [yet] true:

9 As vnkowen, and [yet] knowen: as dying, and behold, we liue: as chaſtened, and [yet] not killed:

10 As ſorowing, and [yet] alway reioycing: as poore, and [yet] make many riche: as hauing nothing, and [yet] poſſeſſing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept ſtraict in vs, but ye are kept ſtraict in your owne [h] bowelles.

13 Nowe for the ſame recompence, I ſpeake as to [my] children, [i] Be you alſo enlarged.

14 [k] Be not vnequally yoked with the infidels: for *what fellowſhippe hath righteouſneſſe with vnrighteouſneſſe? and what communion hath lyght with darkeneſſe?

15 And what cōcord hath Chriſt with ‖Belial? or what part hath the beleeuer with the infidell?

16 And what agreement hath the Temple of God with idoles? *for ye are the Temple of the [l] liuing God: as God

Iſa.49.8.

[a] To wit, Gods free mercy, wherein hee hath powred forth his infinite loue.

[b] By the infidels, if they ſawe no fruite come thereof.

1.Cor.4.1.

[c] He declareth with what weapons he reſiſted his afflictions.

[d] Who is the efficient cauſe.

[e] Which is the finall cauſe.

[f] By the Goſpel & the power of God and his owne integritie, he ouerthrewe Satan, and the world, as with weapons on euery ſide moſt readie.

[g] Signifying his moſt vehement affection.

[h] Their iudgment was ſo corrupted, that they were not likewiſe affectioned towards him, as he was towards them.

[i] Shew like affection towards me.

[k] He ſeemeth to allude to that which is written, Deut. 22.10. where the Lord commandeth that an Oxe and an Aſſe be not yoked together, becauſe the match is vnequall: ſo if the faithfull marry with the Infidels, or els haue to doe with them in any thing vnlawfull, it is here reproued.

Ecclus.13.18. ‖Or, the deuill. 1.Corinth.3.16. and 6.19.

[l] So called, becauſe hee hath not onely life in him ſelfe, but giueth it alſo to all liuing creatures.

Leuit.26.11, 12. hath ſaide, *I will dwell among them, and walke there: & I will be their God, and they ſhalbe my people.

Iſa.52.11. 17 *Wherefore come out from among them, and ſeparate your ſelues, ſaith the Lorde: and touch none vncleane thing, & I will receiue you.

Iere.31.1. 18 *And I will be a father vnto you, and yee ſhall be my ſonnes & daughters, ſaith the Lord almightie.

CHAP. VII.

1 He exhorteth them by the promiſes of God to keepe thẽſelues pure, 3.7 Aſſuring thẽ of his loue, 8,13 And doth not excuſe his ſeueritie toward them, but reioyceth thereat, conſidering what profit came thereby. 10 Of two ſorts of ſorowe.

SEeing thẽ we haue theſe promiſes, dearely beloued, let vs [a] cleanſe our ſelues from al filthines of the [b] fleſh and ſpirit, and growe vp vnto full holines in the feare of God.

2 [c] Receiue vs: we haue done wrong to no man: wee haue conſumed no man: we haue [d] defrauded no man.

3 I ſpeake it not to [your] condemnation: for I haue ſaid before, that ye are in our hearts, to die and liue together.

4 I vſe great boldneſſe of ſpeache towarde you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in all our tribulation.

5 For whẽ we were come into Macedonia, our fleſh had no reſt, but we were troubled on euery ſide, fightings [e] without, and terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but alſo by the conſolation wherewith hee was comforted of you, when he tolde vs your great deſire, your mourning, your feruent minde to mewarde, ſo that I reioyced [f] much more.

8 For though I made you ſorie with a letter, I repent not, though I did repent: for I perceiue that the ſame epiſtle made you ſorie, though [it were] but for a ſeaſon.

9 I now reioyce, not that ye were ſorie, but that yee ſorowed to repentance: for yee ſorowed godly, ſo that in nothing ye were hurt by vs.

1.Pet.2.19. 10 *For godly ſorowe cauſeth repentance vnto ſaluation, not to bee repented of: but the worldly ſorow cauſeth death.

11 For behold, this thing that ye haue byn [g] godly ſorie, what great care it hath wrought in you: yea, what [h] clearing of your ſelues: yea, [what] indignation: yea, [what] feare: yea, [how] great deſire: yea, [what] a zeale: yea, [what] [i] puniſhment: in all things ye haue ſhewed your ſelues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I dyd not it for his cauſe that had done ẏ wrong, neither for his cauſe that had the iniurie, but that our care toward you in the ſight of God myght appeare vnto you.

13 Therfore we were cõforted, becauſe ye were comforted: but rather we reioyced much more for the ioy of Tytus, becauſe his ‖ſpirit was refreſhed by you al.

‖Or, heart.

14 For if ẏ I haue boaſted any thing to him of you, I haue not byn aſhamed: but as I haue ſpokẽ vnto you all things in trueth, euen ſo our boaſting vnto Titus was true.

15 And [k] his inward affection is more abundant towarde you, when hee remembreth the obedience of you al, [and] howe with feare and trembling yee receiued him.

16 I reioyce [therefore] that I may [l] put my confidence in you in all things.

[a] Conſider this well, ye that ſerue Idoles with your bodies, and yet thinke your cõſciences pure toward God: God will one day ſmite you for your halting.

[b] Of body and ſoule.

[c] That we may teach you.

[d] By greedy couetouſnes.

[e] He had neither reſt in body nor ſpirit: & it ſeemeth ẏ he alludeth to that which is written, Deu.32.25. for the croſſe to mans eye is common both to ẏ godly and to the wicked, although to contrarie endes.

[f] This ioy ouercame al my ſorowes.

[g] Whoſe hart Gods Spirit doeth touch, he is ſory for his ſinnes cõmitted againſt ſo merciful a Father: and theſe are the fruites of his repentance, as witneſſe Dauids & Peters teares: others which are ſory for their ſinnes onely for feare of puniſhment & Gods vengeance, fal into deſperation, as Caine, Saul, Achitophel and Iudas.

[h] In aſking God forgiuenes.

[i] For in iudging & chaſtiſing your ſelues, you preuented Gods anger.

[k] The Greeke word ſignifieth his bowels, whereby is meant moſt great loue and tender affections.

[l] Both in thinking & reporting wel of you.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Chriſt, he exhorteth them to continue in relieuing the poore Saints, cõmending their good beginning. 23 After he commendeth Titus and his fellowes vnto them.

WE doe you alſo to witte, brethren, of the [a] grace of God beſtowed vpõ the Churches of Macedonia,

2 Becauſe in great triall of affliction their ioy abounded, and their moſt extreme pouertie [b] abounded vnto their rich liberalitie.

3 For to [their] power (I beare recorde) yea, and beyonde their power, they were willing,

4 And prayed vs wich great inſtance that we woulde receiue the [c] grace, and fellowſhip * of the miniſtring which is towarde the Saints.

Chap.9.12.

5 And [this they did,] not as we looked for: but gaue their owne ſelues, firſt to the Lorde, and [after] vnto vs by the will of God,

6 That we ſhould exhort Titus, ẏ as he had begun, ſo hee woulde alſo accompliſh the ſame grace among you alſo.

7 Therefore, as yee abounde in euery thing, in faith & worde, and knowledge, and in all diligence, and in your loue towards vs, [euen ſo ſee] that ye abounde in this grace alſo.

8 This ſay I not by commandemẽt, but

[a] This benefite of God appeared in two things: firſt, ẏ the Macedonians being in ſo great afflictions were ſo prompt to help others: & next that being in great pouerty, were very liberall towards others.

[b] So ẏ a moſt abundant riuer of riches flowed out of their pouertie.

[c] So he calleth their liberality, either becauſe they were the beſtowers of Gods graces, or becauſe they receiued them of God freely, and ſo they deſired Paul to ſee to ẏ diſtribution thereof.

but becauſe of the diligence of others: therfore proue I ẏ naturalneſſe of your loue.

9 For ye know the grace of our Lord Jeſus Chriſt, that he being rich, for your ſakes became poore, that yee through his pouertie might be made rich.

10 And I ſhewe [my] minde herein: for this is expedient for you, which haue begun not to do onely, but alſo to [d] will, a yeere a goe.

[d] Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.

11 Nowe therefore performe to doe it alſo, that as [there was] a readineſſe to will, euen ſo ye may performe it of that which ye haue.

12 For if there be firſt a willing minde, it is accepted according to ẏ a man hath, and not according to that he hath not.

13 Neither [is it] ẏ other men ſhould be eaſed and you grieued.

14 But vpon like cōdition, at this time your [e] abundance [ſupplieth] their lacke, that alſo their abundance may bee for your lacke that there may be [f] equalitie:

[e] That as you helpe others in their neede, ſo others ſhall relieue your want.

[f] That both you & others, as occaſion ſhal ſerue, may relieue ẏ godly according to their neceſſities.

15 As it is written, *Hee that [gathered] much, had nothing ouer, & hee that [gathered] litle, had not the leſſe.

Exod.16.18.

16 And thanks [be] vnto God, which hath put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the [g] exhortation, yea, hee was ſo carefull, that of his owne accord he went vnto you.

[g] And willingly offred himſelfe to gather your almes.

18 And we haue ſent alſo with him ẏ brother, whoſe praiſe [is] [h] in the Goſpel throughout all the Churches,

[h] In preaching the Goſpel. Some vnderſtande this to be ſpoken of Luke, others of Barnabas.

19 (And not ſo onely, but is alſo choſen of the Churches to be a felowe in our iourney cōcerning this grace that is miniſtred by vs vnto the glory of the ſame Lord, and [declaration] of your prompt minde)

20 Auoyding this, that no mā ſhould blame vs in this abundance that is miniſtred by vs,

21 *Prouiding for [i] honeſt things, not only before ẏ Lord, but alſo before men.

Rom.12.17.

[i] His wel doing is approued before God and man.

22 And wee haue ſent with them our brother whome we haue oft times proued to bee diligent in many thinges, but nowe much more diligent, for the great confidence, which [I haue] in you.

23 Whether [any doe enquire] of Titus, [he is] my fellow and helper to youwarde: or of our brethren, they are meſſengers of the Churches, [and] the [k] glorie of Chriſt.

[k] That is, by whom Chriſts glory is greatly aduanced.

24 Wherefore ſhewe towarde them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

CHAP. IX.

3 The cauſe of Titus and his companions comming to them. 6 He exhorteth to giue almes cherefully, 7 Shewing what fruite will come thereof.

FOr as touching ẏ miniſtring to the ſaints, it is ſuperfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boaſt my ſelfe of you vnto them of Macedonia, [and ſay,] that Achaia was prepared a yeere a goe, and your zeale hath prouoked many.

3 Now haue I ſent the brethren, leaſt our reioycing ouer you ſhoulde bee in vaine in this behalfe, that ye (as I haue ſaide) be readie:

4 Leſt if they of Macedonia come wᵗ me, and finde you vnprepared, we (I neede not to ſay, you) ſhould be aſhamed in this my conſtant boaſting.

5 Wherefore, I thought it neceſſarie to exhort the brethren to come before vnto you, and to finiſh your beneuolence appoynted afore, that it might be readie, [and come] as of beneuolence, and not as of ſparing.

6 This yet [remēber,] ẏ he which ſoweth ſparingly, ſhal reape alſo ſparingly, & he that ſoweth liberally, ſhall reape alſo liberally.

7 As euery man wiſheth in his heart, [ſo let him giue,] not *grudgingly, or of neceſſitie: *For God loueth a cheerefull giuer.

Prou.12.25. rom.12,8. Ecclus.35,10.

8 And God is able to make al grace to abounde towarde you, that ye alwayes hauing [a] al ſufficiencie in all things, may abound in euery [b] good worke,

[a] Leſt they ſhould giue but litle, diſtruſting to impoueriſh them ſelues thereby, he ſheweth that God will ſo bleſſe their liberall hearts, that both they ſhall haue ynough for thē ſelues and alſo to helpe others withall.

[b] That ye may do good and helpe others at all times.

9 *As it is written, [c] He hath ſparſed abroade and hath giuen to the poore: his beneuolence remaineth for euer.

Pſal.112.9.

[c] Dauid ſpeaketh of that man which feareth God and loueth his neighbour.

10 Alſo he ẏ findeth ſeed to the ſower, wil miniſter likewiſe bread for food, and multiplie your ſeed, and increaſe ẏ fruits of your beneuolence,

11 That on all parts ye may be made riche vnto all liberalitie, which cauſeth through vs thankeſgiuing vnto God.

12 For the miniſtration of this ſeruice not onely ſupplieth the neceſſities of the Saintes, but alſo is abundant by the thankeſgiuing of many vnto God,

13 (Which by the experiment of this miniſtration praiſe God for your voluntarie ſubmiſſion to the Goſpel of Chriſt, and for your liberall diſtribution to them, and to all men)

14 And by [d] their prayer for you, ‖ deſiring after you greatly, for yͤ abundant grace of God in you.

15 Thankes therefore [be] vnto God for his vnſpeakable gift.

d Beſides that by their liberalitie God ſhall be prayſed, they alſo ſhall be commended to God by their prayers whom they haue holpen, yea, and all men ſhall reuerence them, as being endued with an excellent gift of God. ‖Or, great'y affectioned toward you.

CHAP. X.

He toucheth the falſe Apoſtles and defendeth his authoritie, exhorting them to obedience, 11 And ſheweth what his power is, 13 And howe he vſeth it.

NOw I Paul my ſelfe beſeech you by the meekeneſſe, & gentlenes of Chriſt, which when I am preſent among you, [am] [a] baſe, but am bold toward you being abſent:

2 And [this] I require you, that I neede not to be bolde whẽ I am preſent, with that ſame confidence, wherewith I thinke to be bold againſt ſome, which eſteeme vs as though wee walked [b] according to the fleſh.

a These words his backbiters vſed, thinking therby to diminiſh his authoritie, as verſ.10

b As though we boaſted of our ſelues by a carnall affection.

3 Neuertheleſſe, though we walke in the fleſh, yet wee doe not warre after the fleſh,

4 (For the weapons of our warrefare are not carnal, but mightie through God, to caſt downe holdes)

5 Caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt,

6 And hauing ready the vengeance againſt all diſobedience, when your obedience is fulfilled.

7 Looke yee on thinges after the appearance? If any man truſt in him ſelfe that he is Chriſtes, let him conſider this againe of him ſelf, that as he [is] Chriſts, euen ſo [are we] Chriſts.

8 For though I ſhoulde boaſt ſomewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your deſtruction, I ſhould haue no ſhame.

9 [This I ſay] that I may not ſeeme as [it were] to feare you with letters.

10 For the letters, [c] ſaith he, are ſore & ſtrong, but his bodily preſẽce is weake, and his ſpeach is of no value.

c Meaning, a certaine man among them, which thus ſpake of Paul.

11 Let ſuch one thinke this, that ſuch as we are in worde by letters when we are abſent, ſuch [wil we be] alſo in deed, when we are preſent.

12 For wee dare not make our ſelues of the number, or to compare our ſelues to them, which prayſe themſelues: but they vnderſtand not that they [d] meaſure themſelues with themſelues, and compare themſelues with themſelues.

13 But we will not reioyce of things, which are not within [our] meaſure, *but according to yͤ [e] meaſure of the line, whereof God hath diſtributed vnto vs a meaſure to attaine euen vnto you.

14 For wee ſtretch not our ſelues beyond [our] meaſure, as though we had not attained vnto you: for euen to you alſo haue we come [in preaching] the goſpel of Chriſt,

15 Not boaſting of things which are without [our] meaſure: [that is,] of other mens labours: and we hope, when your faith ſhal increaſe, to be magnified by you according to our line abũdantly,

16 And to preach yͤ Goſpel in thoſe [regions] which [are] beyonde you: not to reioyce in [f] another mans line, [that is,] in the things that are prepared alreadie.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that prayſeth him ſelfe, is not alowed, but he whom yͤ Lord prayſeth.

d He that meaſureth any thing, muſt haue ſome line or meaſure to mete by, and not to meaſure a thing by it ſelfe: ſo theſe boaſters muſt meaſure them ſelues by their worthie actes: and if they will compare with others, let thẽ ſhewe what countreys, what Cities, & people they haue wonne to the Lorde: for who wil prayſe that ſouldier, which onely at the table can finely talke of the warres, and when he commeth to the brunt, is neither valiant nor expert. Ephe.4.7. e That is, the giftes and vocation, which God had giuen him to winne others by. f God gaue the whole worlde to the Apoſtles to preach in, ſo that Paul here meaneth by the line, his portion of the countreyes where he preached. Iere.9.24.1.cor.1.31.

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his miniſterie, 9 And his diligence in the ſame. 13 The fetches of the falſe apoſtles. 16 The peruerſe iudgement of the Corinthians, 22 And his owne prayſes.

WOuld to God, ye could ſuffer a litle my [a] fooliſhnes, and in deede, [b] ye ſuffer me.

2 For I am ielous ouer you, with godly ielouſie: for [c] I haue prepared you for one huſbande, to preſent you [as] a pure virgine to Chriſt:

3 But I feare leaſt as the * ſerpent beguiled Eue through his ſubtiltie, ſo your mindes ſhould be corrupt from the ſimplicitie that is in Chriſt.

4 For if he that commeth, preacheth another [d] Ieſus then him whome wee haue preached: or if yee receiue another [e] ſpirit thẽ that which ye haue receiued: either another Goſpel, thẽ that yee haue receyued, yee might well haue ſuffered [him.]

5 Verely I [f] ſuppoſe that I was not inferiour to the very chiefe Apoſtles.

6 And though [I be] [g] rude in ſpeaking, yet [I am] not [ſo] in knoledge, but amōg

a He calleth the prayſing of him ſelfe dotage, to the which thing the arrogancie of the falſe apoſtles compelled him, who ſought nothing els, but to ouerthrowe the Church by diminiſhing the authoritie of his miniſterie.

b To ſpeake in mine owne commendation.

c The miniſter marrieth Chriſt and his Church as huſband and wife by the preaching of the Goſpel.

Gen.3.4. d That is more perfect doctrine concerning Chriſt Ieſus. e More excellent giftes of the Spirit by other mens preaching. f They did not preach Chriſt more purely then I did: for in this behalfe I was nothing inferiour to the chiefeſt Apoſtles. g That is, vſe no worldly eloquence.

you we haue bene made manifest to the vtmost, in all things.

7 Haue I committed an offence, becauſe I abaſed my ſelfe, that yee might bee exalted, and becauſe I preached to you the Goſpel of God freely?

8 I [h] robbed other Churches, & tooke wages [of them] to do you ſeruice.

9 And when I was preſent with you, and had neede, I was [i] not ſlouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethrē which came from Macedonia, ſupplyed, and in all things I kept and will keepe my ſelfe, that I ſhould not * bee grieuous to you.

10 [k] The trueth of Chriſt is in me, that this reioicing ſhal not be ſhut vp againſt me in the regions of Achaia.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occaſion frō them which deſire [l] occaſion, that they might bee founde like vnto vs in that wherein they reioyce.

13 For ſuch falſe [m] apoſtles are deceytful workers, and transforme themſelues into the Apoſtles of Chriſt.

14 And no maruaile: for Satā himſelfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his miniſters transforme themſelues, as though [they were] the miniſters of righteouſnes, whoſe ende ſhalbe according to their workes.

16 I ſay againe, let no man thinke, that I am fooliſh: or els take me euen as a foole, yͤ I alſo may boaſt my ſelft a litle.

17 That I ſpeake, I ſpeake it not after the [n] Lord: but as [it were] fooliſhly, in this [my] great boaſting.

18 Seeing that many reioyce [o] after the fleſh, I will reioyce alſo.

19 For ye ſuffer fooles gladly, becauſe that ye are wiſe.

20 For yee ſuffer euen if a man bring you into bondage, if a man deuoure [you,] if a man take [your goodes,] if a man exalt himſelfe, if a man ſmite you on the face.

21 [p] I ſpeake as cōcerning the reproch: as though that wee had bene [q] weake: but wherein any man is bold (I ſpeake fooliſhly) I am bolde alſo.

22 They are Ebrewes, * ſo am I: they are Iſraelites, ſo am I: they are the ſeede of Abraham, ſo am I:

23 They are the miniſters of Chriſt, (I [r] ſpeake as a foole) I am more: in labours more abundant: in ſtripes aboue meaſure: in priſon more plenteouſly: in [ſ] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie [ſtripes] * ſaue one.

25 [u] I was thriſe * beaten with rods: I was * once ſtoned: I ſuffered thriſe * ſhipwracke: night & day haue I bene in the deepe ſea.

26 In iourneying [I was] often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the ſea, in perils among falſe brethren,

27 In wearines and painefulnes, in watching often, in hunger and thirſt, in faſtings often, in colde and in nakednes.

28 Beſide the things which are outward, I am combred dayly, [and haue] the care of all the Churches.

29 Who is weake, & I am not weake? Who is offended, and I burne not?

30 If I muſt needes reioyce, I will reioyce of mine [x] infirmities.

31 The God, euen the Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In * Damaſcus the gouernour of yͤ people vnder king Aretas, laide watch in the citie of the Damaſcens, & woulde haue caught me.

33 But at a windowe was I let downe in a baſket through the wall, and eſcaped his handes.

CHAP. XII.

1 He reioyceth in his preferment, 5.7. But chiefly in his hūbleneſ, 11 And layeth the cauſe of his boaſting vpon the Corinthians. 14 He ſheweth what good will hee beareth them, 20 And promiſeth to come vnto them.

IT is not expedient for me no doubt to reioyce: for I will come to viſions and reuelations of the Lord.

2 * I know a man [a] in Chriſt aboue fourtene yeeres agone, (whether [hee were] in the bodie, I cannot tell, or out of the bodie, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know ſuch a man (whether in the body, or out of the bodie, I cannot tell: God knoweth)

4 Howe that hee was taken vp into Paradiſe, and heard [c] wordes which can not bee ſpoken, which are not ‖ poſſible for man to vtter.

5 Of ſuch a man wil I reioyce: of my ſelfe will I not reioyce, except it bee of

---

[h] Other Churches relieued mee.

[i] He did not onely labour with his hands for his liuing, but in his extreme pouerty preached diligently, without burdening any man, or els waxing slouthfull to do his duetie to euery man.

Chap.12.13. acts 20.34.

[k] Let not the truth of Chriſt be thought to be in me, if I ſuffer my ioy to be ſhut vp, which I haue conceyued of Grecia.

[l] To ſlander my miniſterie, if I ſhould receiue wages.

[m] By falſe apoſtles here is not ment ſuch as teach falſe doctrine, (which doubtles, they would haue growen vnto) but ſuch as were vaine glorious, and did not their duty ſyncerely.

[n] In his heart he had reſpect to the Lord: but this faſhion of boaſting ſeemed according to man, whereunto they compelled him.

[o] In outward things.

[p] I note this diſhonour, which they do vnto you.

[q] That is, abiect, vile, miſerable, a craftes man, an idiot, and ſubiect to a thouſand calamities, which things yͤ falſe apoſtles obiected againſt him as moſt certaine teſtimonies of his vnworthineſſe.

Phil.3.5.

[r] Put caſe ye terme it ſo, yet is it true.

[ſ] In the preſent danger of death.

[t] At fiue ſeuerall times, euery time, thirtie and nine.

Deut.25.3.

[u] Of the Romane Magiſtrates.

Act.16.22,23.

Act.14.19.

Act.27.14.

[x] As impriſonmēts, beating, hunger, thirſt, cold, nakednes, and ſuch like: which things the aduerſaries condemne as infirme in me.

Acts.9.24.

Acts.9.3.

[a] That is, a Chriſtian: or, I ſpeake it in Chriſt.

[b] That is to ſay, into the higheſt heauen.

[c] Mans infirmitie was not able to declare them, neither were they ſhewed vnto him for that ende.

‖ Or, lawfull.

mine infirmities.

6 For though I woulde reioyce, I ſhould not bee a foole: for I will ſay the trueth, but I refraine, leaſt any man ſhould thinke of me aboue that he ſeeth in me, or that he heareth of me.

7 And leaſt I ſhould be exalted out of meaſure through the abundance of reuelations, there was giuẽ vnto me [d] a pricke in the fleſh, the meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.

8 For this thing I beſought the Lord [e] thriſe, that it might depart from me.

9 And he ſaide vnto me, My grace is ſufficient for thee: for my power is made [f] perfect through weakenes. Very gladly therefore wil I reioice rather in mine infirmities, that yͤ power of Chriſt may dwell in me.

10 Therfore [g] I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, *except that I haue not bene ‖ ſlouthfull to your hinderance? forgiue me this wrong.

14 Behold, the [h] third time I am readie to come vnto you, and yet will I not be ſlouthfull to your hinderance: for I ſeeke not yours, but [i] you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtowe, and will bee beſtowed for your ‖ ſoules: though the more I loue you, the leſſe I am loued.

16 But be it that I charged you not: [k] yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pil you by any of them whõ I ſent vnto you?

18 I haue deſired [l] Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame ſpirit? [walked we] not in the ſame ſteppes?

19 Againe, thinke yee that we excuſe our ſelues vnto you? wee ſpeake before God in Chriſt. But [we doe] all things, dearely beloued, for your edifying.

20 For I feare leaſt when I come, I ſhal not finde you ſuch as I would: and that I ſhalbe founde vnto you [m] ſuch as ye would not, & leſt [there bee] ſtrife, enuying, wrath, cõtentions, backebitings, whiſperings, ſwellings [and] diſcorde.

21 [I feare] leſt when I come again, my God [n] abaſe me among you, & I ſhal bewaile many of them which haue ſinned already, and haue not repented of yͤ vncleannes, and fornication, and wantonnes, which they haue committed.

[d] The Greeke word ſignifieth a ſharpe piece of wood as a pale, or ſtake, and alſo a litle ſpilde or ſharpe thing which pricketh one as he goeth through buſhie and thicke places, and entring into the fleſh, cannot be taken out without cutting of the fleſh: and this was the rebelling of the fleſh againſt the ſpirit, and warned him that Satan was at hand.

[e] That is to ſay, often times.

[f] Is knowen and euidently ſeene.

[g] He doth not onely patiently beare his afflictions, but alſo ioyfully, and as one that taketh pleaſure therein for Chriſts ſake.

Chap. 11. 9.

‖ Or, chargeable.

[h] For firſt, he was minded to depart from Epheſus into Macedonia, and ſo to Corinthus, 1. Cor. 16. 5. Then when the Lord letted his purpoſe, hee appointed to go ſtraight from Epheſus to Corinthus, Chap. 1. 15. which intent being changed, he wẽt to Macedonia, from whence now he appointeth the third time to come vnto thẽ.

[i] Which declareth his fatherly affection.

‖ Or, your cauſe or perſons.

[k] Thus ſaid his aduerſaries, that though he tooke it not by himſelfe, yet he did it by the meanes of others.

[l] To go to you,

[m] Meaning, ſharp & ſeuere.

[n] There was nothing whereat he ſo much reioyced, as when his preaching profited: and therefore he calleth the Theſſalonians his glorie and ioy: as alſo nothing did ſo much caſt down his heart as when his labour did no good.

CHAP. XIII.

1 He threatneth yͤ obſtinate, 5 And declareth what his power is by their owne teſtimonie. 10 Alſo he ſheweth what is the effect of this epiſtle. 11 After hauing exhorted them to their duetie, he wiſheth them all proſperitie.

This [is] the [a] third time that I come vnto you. *In the mouth of two or three witneſſes ſhal euery word ſtãd.

2 [b] I told you before, and tell you before: as though I had bene preſent the ſeconde time, ſo write I nowe being abſent to them which heretofore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 Seeing that yee ſeeke experience of Chriſt, yͭ ſpeaketh in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning [his] [c] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee ſhall liue with him, through yͤ power of God toward you.

5 *Proue your ſelues whether ye are in the faith: examine your ſelues: know yee not your owne ſelues, howe that Ieſus Chriſt is in you, except yee bee reprobates?

6 But I truſt that yee ſhall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not yͭ we ſhould ſeeme approued, but that ye ſhould do that which is honeſt: though we be as [e] reprobates.

8 For we cannot [do] any thing againſt the trueth, but for the trueth.

9 For we are glad whẽ we are weake, and that ye are [f] ſtrõg: this alſo we wiſh for: [euen] your perfection.

10 Therefore write I theſe things being abſent, leaſt when I am preſent, I ſhould vſe ſharpnes, according to the power which the Lord hath giuen me, to [g] edification, and not to deſtruction.

[a] His firſt cõming was his dwelling amõg them: his ſecond was his firſt epiſtle, and now he is ready to come the third time: which three cõmings he calleth his three witneſſes.

Deut. 19. 15. mat. 18. 16. iohn 8. 17. heb. 10. 28.

[b] In my firſt epiſtle, chap. 4. 20.

[c] In that he humbled him ſelfe and tooke vpon him the forme of a ſeruant.

[d] Chriſt as touching the fleſh in mans iudgemẽt was vile and abiect: therefore we that are his members, can not be otherwiſe eſteemed: but being crucified, he ſhewed him ſelf very God: ſo thinke, that we whom ye contemne as dead men & caſtawayes, haue though God ſuch power to execute againſt you, that ye may feele ſenſibly that we liue in Chriſt.

1. Cor. 11. 28.

[e] In mans iudgemẽt who for yͤ moſt part reiecteth yͤ beſt, and approueth the worſt.

[f] Hauing abundance of the grace of God. [g] Cõmit not by your negligence, that that which is ordeined to ſaluation, turne to your deſtruction.

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace ſhalbe with you.

12 Greete one another with an * holy [h] kiſſe. All the Saints ſalute you.

13 The grace of our Lorde Ieſus Chriſt, & the loue of God, & the cõmunion of the holy Ghoſt be with you al, Amen.

The ſeconde [Epiſtle] to the Corinthians, written from Philippi, a citie in Macedonia, [and ſent] by Titus and Lucas.

Rom.16.16. 1.cor.16.20. 1.pet.5.14.

h Which was according to thoſe countreis in thoſe dayes both of the Iewes and of other nations.

The Epiſtle of the Apoſtle Paul to the Galatians.

THE ARGVMENT.

THe Galatians after they had bene inſtructed by S. Paul in the trueth of the Goſpel, gaue place to falſe apoſtles, who entring in, in his abſence corrupted the pure doctrine of Chriſt, and taught that the ceremonies of the Lawe muſt bee neceſſarily obſerued, which thing the Apoſtle ſo earneſtly reaſoneth againſt, that he proueth that the graunting thereof is the ouerthrowe of mans ſaluation purchaſed by Chriſt: for thereby the light of the Goſpel is obſcured: the conſcience burdened: the teſtaments confounded: mans iuſtice eſtabliſhed. And becauſe the falſe teachers did pretende, as though they had bene ſent of the chiefe Apoſtles, and that Paul had no authoritie, but ſpake of him ſelfe, he proueth both that he is an Apoſtle ordeined by God, and alſo that he is not inferiour to the reſt of the Apoſtles: which thing eſtabliſhed, he proceedeth to his purpoſe, prouing that we are freely iuſtified before God without any workes or ceremonies: which notwithſtanding in their time had their vſe and commoditie: but nowe they are not onely vnprofitable figures, but alſo pernicious, becauſe Chriſt the trueth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Chriſt hath purchaſed by his blood, and not to haue their conſciences ſnared in the grennes of mans traditions: finally hee ſheweth wherein this libertie ſtandeth, and what exerciſes appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconſtancie which ſuffred themſelues to be ſeduced by the falſe Apoſtles, who preached that the obſeruation of the ceremonies of the Lawe were neceſſarie to ſaluation, 8 And deteſteth them that preach any otherwiſe then Chriſt purely. 13 Hee ſheweth his owne conuerſation, magnifieth his office and Apoſtleſhip, and declareth himſelfe to be equall with the chiefe Apoſtles.

Paul * an Apoſtle (not [a] of men, neither by [b] man, but by Ieſus Chriſt, & God the Father, which hath rayſed him from the dead)

2 And all the brethrẽ which are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace frõ God the Father, and [from] our Lorde Ieſus Chriſt,

4 Which gaue himſelf for our ſinnes, that he might deliuer vs * from this [c] preſent euill worlde according to the will of God euen our Father,

5 To whome [be] glorie for euer and euer, Amen.

6 I maruelle that ye are ſo ſoone remoued away vnto another ‖ Goſpell, from him that had called you in the [d] grace of Chriſt,

7 Which is not another [Goſpel,] ſaue that there be ſome which trouble you, and intende to [e] peruert the Goſpell of Chriſt.

8 But though that we, or an [f] Angell from heauẽ preach vnto you otherwiſe, then that which we haue preached vnto you, let him be ‖ accurſed.

9 As we ſaid before, ſo ſay I nowe againe, If any man preach vnto you otherwiſe then that ye haue receiued, let him be accurſed.

10 For [g] nowe preach I mans [doctrine,] or Gods? or go I about to pleaſe men? for if I ſhoulde yet pleaſe men, I were not the ſeruant of Chriſt.

11 * Nowe I certifie you, brethren, that the Goſpel which was preached of me, was not after [h] man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Ieſus Chriſt.

13 For ye haue heard of my conuerſation in time paſt, in the Iewiſh religiõ, howe that * I perſecuted the Church of God extremely, and waſted it,

14 And profited in yͤ Iewiſh religion aboue many of my ‖ cõpanions of mine owne nation, & was much more zealous of the [k] traditions of my Fathers.

15 But when it [l] pleaſed God (which had ſeparated mee from my mothers wombe, and called [me] by his grace)

16 To reueile his Sonne ‖ in me, that I ſhoulde preach him * among the Gentiles, immediately I communicated not with [m] fleſh and blood:

17 Neither came I againe to Ieru-

Tit.1.3.

a For God is the author of all miniſterie.

b This prerogatiue was peculiar to the Apoſtles.

Luke 1.74.

c Which is, the corrupt life of man without Chriſt.

‖Or, doctrine.

d That is, to be partakers of the ſaluation offred freely by Chriſt.

e For what is more contrary to our free iuſtification by faith, then the iuſtification by the lawe, or our workes? therefore to ioine theſe two together, is to ioyne light with darkenes, death with life, and doeth vtterly ouerthrowe the Goſpell.

f If it were poſſible, that an Angel ſhould ſo doe: whereby Paul declareth the certaintie of his preaching.

‖Or, abominable.

g Since that of a Phariſe I was made an Apoſtle.

1.Cor.15.1.

h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.

i By an extraordinarie reuelation.

Acts.9.1.

‖Or, Age.

k That is, of the lawe of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predeſtination: firſt his eternall counſell, then his appointing from the mothers wombe, and thirdly his calling.

‖Or, to me.

Ephes.3.8.

m That is, with any man as though I had neede of his counſell to approue my doctrine.

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace ſhalbe with you.

12 Greete one another with an *holy [h] kiſſe. All the Saints ſalute you.

Rom.16.16.
1.cor.16.20.
1.pet.5.14.
h Which was according to thoſe countreis in thoſe dayes both of the Iewes and of other nations.

13 The grace of our Lorde Ieſus Chriſt, & the loue of God, & the cōmunion of the holy Ghoſt be with you al, Amen.

The ſeconde [Epiſtle] to the Corinthians, written from Philippi, a citie in Macedonia, [and ſent] by Titus and Lucas.

The Epiſtle of the Apoſtle Paul to the Galatians.

THE ARGVMENT.

THe Galatians after they had bene inſtructed by S. Paul in the trueth of the Goſpel, gaue place to falſe apoſtles, who entring in, in his abſence corrupted the pure doctrine of Chriſt, and taught that the ceremonies of the Lawe muſt bee neceſſarily obſerued, which thing the Apoſtle ſo earneſtly reaſoneth againſt, that he proueth that the graunting thereof is the ouerthrowe of mans ſaluation purchaſed by Chriſt: for thereby the light of the Goſpel is obſcured: the conſcience burdened: the teſtaments confounded: mans iuſtice eſtabliſhed. And becauſe the falſe teachers did pretende, as though they had bene ſent of the chiefe Apoſtles, and that Paul had no authoritie, but ſpake of him ſelfe, he proueth both that he is an Apoſtle ordeined by God, and alſo that he is not inferiour to the reſt of the Apoſtles: which thing eſtabliſhed, he proceedeth to his purpoſe, prouing that we are freely iuſtified before God without any workes or ceremonies: which notwithſtanding in their time had their vſe and commoditie: but nowe they are not onely vnprofitable figures, but alſo pernicious, becauſe Chriſt the trueth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Chriſt hath purchaſed by his blood, and not to haue their conſciences ſnared in the grennes of mans traditions: finally hee ſheweth wherein this libertie ſtandeth, and what exerciſes appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconſtancie which ſuffred themſelues to be ſeduced by the falſe Apoſtles, who preached that the obſeruation of the ceremonies of the Lawe were neceſſarie to ſaluation, 8 And deteſteth them that preach any otherwiſe then Chriſt purely. 13 Hee ſheweth his owne conuerſation, magnifieth his office and Apoſtleſhip, and declareth himſelfe to be equall with the chiefe Apoſtles.

PAul *an Apoſtle (not [a] of men, neither by [b] man, but by Ieſus Chriſt, & God the Father, which hath rayſed him from the dead)

Tit.1.3.
a For God is the author of all miniſterie.
b This prerogatiue was peculiar to the Apoſtles.

2 And all the brethrē which are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace frō God the Father, and [from] our Lorde Ieſus Chriſt,

4 Which gaue himſelf for our ſinnes, that he might deliuer vs *from this [c] preſent euill worlde according to the will of God euen our Father,

Luke 1.74.
c Which is, the corrupt life of man without Chriſt.

5 To whome [be] glorie for euer and euer, Amen.

6 I marueile that ye are ſo ſoone remoued away vnto another ‖ Goſpell, from him that had called you in the [d] grace of Chriſt,

‖Or, doctrine.
d That is, to be partakers of the ſaluation offred freely by Chriſt.

7 Which is not another [Goſpel,] ſaue that there be ſome which trouble you, and intende to [e] peruert the Goſpell of Chriſt.

e For what is more contrary to our free iuſtification by faith, then the iuſtification by the lawe, or our workes? therefore to ioine theſe two together, is to ioyne light with darkenes, death with life, and doeth vtterly ouerthrowe the Goſpell.

8 But though that we, or an [f] Angell from heauē preach vnto you otherwiſe, then that which we haue preached vnto you, let him be ‖ accurſed.

f If it were poſſible, that an Angel ſhould ſo doe: whereby Paul declareth the certaintie of his preaching.

‖Or, abominable.

9 As we ſaid before, ſo ſay I nowe againe, If any man preach vnto you otherwiſe then that ye haue receiued, let him be accurſed.

10 For [g] nowe preach I mans [doctrine,] or Gods? or go I about to pleaſe men? for if I ſhoulde yet pleaſe men, I were not the ſeruant of Chriſt.

g Since that of a Phariſe I was made an Apoſtle.

11 *Nowe I certifie you, brethren, that the Goſpel which was preached of me, was not after [h] man.

1.Cor.15.1.
h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Ieſus Chriſt.

i By an extraordinarie reuel . un.

13 For ye haue heard of my conuerſation in time paſt, in the Iewiſh religiō, howe that *I perſecuted the Church of God extremely, and waſted it,

Acts.9.1.

14 And profited in yͤ Iewiſh religion aboue many of my ‖ cōpanions of mine owne nation, & was much more zealous of the [k] traditions of my Fathers.

‖Or, Age.
k That is, of the lawe of God, which was giuen to the ancient fathers.

15 But when it [l] pleaſed God (which had ſeparated mee from my mothers wombe, and called [me] by his grace)

l He maketh three degrees in Gods eternall predeſtination: firſt his eternall counſell, then his appointing from the mothers wombe, and thirdly his calling.

16 To reueile his Sonne ‖ in me, that I ſhoulde preach him *among the Gentiles, immediately I communicated not with [m] fleſh and blood:

‖Or, to me.
Epheſ.3.8.
m That is, with any man as though I had neede of his counſell to approue my doctrine.

17 Neither came I againe to Ieru-

ſalem to them which were Apoſtles before mee, but I went into Arabia, & turned againe vnto Damaſcus.

18 Then after three yeres I came againe to Jeruſalem to viſite Peter, and abode with him fifteene dayes.

19 And none other of the Apoſtles ſaw I, ſaue James the Lords brother.

20 Now the things which I write vnto you, beholde, [I witnes] before God, that I lie not.

21 After that, I went into the coaſts of Syria & Cilicia: for I was vnknowen by face vnto the Churches of Judea, which were in Chriſt.

22 But they had hearde onely [ſome ſaye,] Hee which perſecuted vs in time paſt, now preacheth the [n] faith which before he deſtroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apoſtleſhippe to be of God, 3 He ſheweth why Titus was not circumciſed, 6 And that he is nothing inferiour to other Apoſtles: 11 Yea, and that he hath reproued Peter the Apoſtle of the Jewes. 16 After he commeth to the principal ſcope, which is to proue that iuſtification only commeth of the grace of God by faith in Jeſus Chriſt, and not by the workes of the Lawe.

Then fourteene yeres after, I went vp againe to Jeruſalē with Barnabas, and tooke with me Titus alſo.

2 And I went vp by reuelation, and [a] communicated with thē of the Goſpel which I preache among the Gentiles, *but particularly with them that were the chiefe, leſt by any meanes I ſhoulde runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with mee, though hee were a Grecian, was [b] compelled to be circumciſed,

4 For all the falſe brethren yͤ crept in: Who came in priuily to ſpie out our libertie, which we haue in Chriſt Jeſus, that they might bring vs into bondage.

5 To whome wee [c] gaue not place by ſubiection for an houre, that the trueth of the Goſpel might continue with you.

6 And of them which ſeemed to bee great, [I was not taught] (what they [d] were in time paſſed, it maketh no matter to me: *God accepteth no mans perſon) neuertheles, they that are yͤ chiefe, [e] did communicate nothing with me.

7 But contrariwiſe, whē they ſawe yͤ the Goſpel ouer the vncircumciſion was committed vnto me, as [the Goſpell] ouer the circumciſion was vnto Peter:

8 (For he that was mightie by Peter in the Apoſtleſhippe ouer the circumciſion, was alſo mightie by me towarde the Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the [f] right handes of fellowſhippe, that we [ſhoulde preach] vnto the Gentiles, and they vnto the Circumciſion,

10 *[Warning] onely that we ſhould remember the poore: which thing alſo I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withſtoode him [g] to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrewe and ſeparated him ſelfe, fearing them which were of the Circumciſion.

13 And the other Jewes diſſembled likewiſe wͭ him, in ſo much yͭ Barnabas was broght into their diſſimulatiō alſo.

14 But when I ſaw, that they went not yͤ ‡ right way to yͤ trueth of the Goſpel, I ſaid vnto Peter before al men, If thou being a Jew, liueſt as yͤ Gentiles, & not like the Jewes, why [h] conſtraineſt thou the Gentiles to do like the Jewes?

15 We [which are] Jewes by nature, and not [i] ſinners of the Gentiles,

16 Know yͭ a man is not iuſtified by yͤ workes of the Law, but by the faith of Jeſus Chriſt: euē we, [I ſay,] haue beleued in Jeſus Chriſt, yͭ we might be iuſtified by the faith of Chriſt, & not by the works of yͤ Law, becauſe yͭ by yͤ workes of the Lawe no ‖ fleſh ſhall be iuſtified.

17 *If thē while we ſeeke to be made righteous by Chriſt, we our ſelues are founde [k] ſinners, is Chriſt therefore the miniſter of ſinne? God [l] forbid.

18 For if I builde againe the things that I haue deſtroyed, [m] I make my ſelfe a treſpaſſer.

19 For I through the Law am dead to the Lawe, [and] that I might liue vnto God, I am [n] crucified with Chriſt.

20 Thus I liue [yet,] [o] not I nowe, but Chriſt liueth in me: and in that that I nowe liue in the [p] fleſh, I liue by the faith in the Sonne of God, who hath loued me, and giuen him ſelfe for me.

21 I doe not abrogate the [q] grace of God: for if righteouſnes [be] by yͤ Law, then Chriſt dyed ‖ without a cauſe.

CHAP. III.

1 He rebuketh them ſharpely, 2 And proueth by diuers reaſons that iuſtification is by faith, 6 As appeareth by the example of Abraham, 10.19.24. And by the office, and the ende, both of the Lawe, 11.25 And of faith.

---

[n] That is, the Goſpell which is the doctrine of faith.

[a] Paul nothing doubted of his doctrine: but becauſe many reported that he taught contrarie doctrine to yͤ other apoſtles which rumors hindered the courſe of yͤ Goſpell, he endeuored to remedie it, and to proue that they conſented with him.

Actes 15.2.

‡Greeke without profit.

[b] Which declareth yͭ the other Apoſtles agreed with him.

[c] Leaſt wee ſhould haue betraped yͤ Chriſtian libertie.

[d] Albeit they had byn cōuerſant wͭ Chriſt aforetime.

Deut.10,17. 2.chro.19.7. iob.34.19.wiſ.6.7.eccles.35.12,16.acts.10.34.rom.2.11.ephe.6.9.colo.3.25.1.pet.1.17.

[e] But approued my doctrine perfect in all poynts.

[f] In token that we all agreed in doctrine.

Acts.11.30. 2.cor.9.3.

[g] Meaning, before all men.

‡Greeke, with a right foote.

[h] In bringing their conſciences into doubt, by thine example, & authoritie: and here the Apoſtle commeth to his chief point.

[i] For ſo the Jewes called the Gentiles in reproch.

‖Or, man.

Rom.3.19,20. phil.3.9.

[k] Except our fruits be agreable to our faith, we declare that we haue not Chriſt.

[l] For he cauſed them not to ſinne, but diſcloſed it, nether tooke he away the righteouſnes of the law, but ſhewed their hypocriſie, which were not able to performe that whereof they boaſted.

[m] For my doctrine is to deſtroy ſinne by faith in Chriſt and not to eſtabliſh ſinne.

[n] And feele his ſtrength in me which killeth ſinne.

[o] Not as I was once, but regenerate, and changed into a newe creature, in qualitie and not in ſubſtāce.

[p] In this mortall body.

[q] As did the falſe apoſtles which preached not the faith in Chriſt.

‖Or, for nothing.

O Fooliſh Galatians, who hath bewitched you that yee ſhoulde not obey the trueth, to whome Jeſus Chriſt before [a] was deſcribed in your ſight, [and] among you crucified?

2 This only would I learne of you, Receiued ye the [b] Spirit by the workes of the Lawe, or by the hearing of [c] faith [preached?]

3 Are ye ſo fooliſh, that after ye haue begunne in the Spirit, ye woulde nowe [d] be made perfect by the [e] fleſh?

4 Haue ye ſuffred ſo many things in vaine? if ſo be it be euen in vaine.

5 He therefore that miniſtreth to you the Spirite, and worketh miracles among you, [doeth he it] through the workes of the Lawe, or by the hearing of faith [preached?]

6 [Yea rather] as Abraham beleeued God, and it was * imputed to him for righteouſneſſe.

7 Knowe yee therefore, that they which are of faith, the ſame are the children of Abraham.

8 For the Scripture foreſeeing, that God would iuſtifie the Gẽtiles through faith, preached before the Goſpell vnto Abraham, [ſaying,] * In thee ſhall all the Gentiles be bleſſed.

9 So then they which be of faith, are bleſſed with faithfull Abraham.

10 For as many as are of the [f] works of the Law, are vnder the curſe: for it is written, * Curſed is euery man that continueth not in al things, which are written in the booke of the Law, to do them.

11 And that no man is iuſtified by the Lawe in the ſight of God, it is euident: * for the iuſt ſhal liue by faith.

12 And the [g] lawe is not of faith: but * the man that ſhall doe thoſe things, ſhall liue in them.

13 Chriſt hath redeemed vs from the curſe of the Lawe, when he was made a curſe for vs (for it is written, * Curſed is euery one that hangeth on tree)

14 That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receiue the [h] promes of the Spirit through faith.

15 Brethren, [i] I ſpeake as men doe, * Though it be but a mãs couenant whẽ it is confirmed, [yet] no man doeth abrogate it, or [k] addeth any thing thereto.

16 Nowe to Abraham and his ſeede were the promiſes made. He ſayeth not, And to the ſeedes, as [ſpeaking] of many: but, And to thy ſeede, as of one, which [l] is Chriſt.

17 And this I ſay, that the Lawe which was foure hundreth and thirtie yeeres after, can not diſanull the couenant that was confirmed afore of God in reſpect of Chriſt, that it ſhoulde make the promiſe of none effect.

18 For if the inheritance [be] of the Law, [it is] no more by the promiſe, but God gaue it vnto Abraham by promiſe.

19 Wherefore then [ſerueth] the Lawe? It was added becauſe of the [m] tranſgreſſions, till the ſeede came vnto the which the promiſe was made: and it was ordeined by [n] Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not [a Mediatour] of [o] one: but God is [p] one:

21 [Is] the Lawe then againſt the promiſe of God? God forbid: for if there had bene a Lawe giuen which coulde haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Lawe.

22 But the Scripture hath * concluded [q] all vnder ſinne, that the promes by the faith of Jeſus Chriſt ſhoulde be giuen to them that beleeue.

23 But before [r] faith came, we were kept vnder the Lawe, and ſhut vp vnto the faith, which ſhoulde afterwarde be reueiled.

24 Wherefore the * Lawe was our ſcholemaſter [to bring vs] to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder [ſ] a ſcholemaſter.

26 For ye are all the ſonnes of God by faith, in Chriſt Jeſus.

27 * For all ye that are [t] baptized into Chriſt, haue put on Chriſt.

28 There is neither Jewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all [u] one in Chriſt Jeſus.

29 And if [ye be] Chriſts, then are ye Abrahams ſeede, and heires by promiſe.

CHAP. IIII.

2 He ſheweth wherefore the ceremonies were ordeined. 3 Which being ſhadowes muſt end when Chriſt the trueth cõmeth. 9 He moueth thẽ by certaine exhortations. 22 And cõfirmeth his argument with a ſtrong example, or allegorie.

Then I ſay, that the [a] heire as long as he is a childe, differeth nothing from a ſeruant, though he be lorde of all,

---

[a] To whome Chriſt was ſo liuely preached, as if his liuely image were ſet before your eyes, or els had bene crucified among you.

[b] Meaning, the giftes of the ſpirit.

[c] That is, the doctrine of ſaluation through faith in Jeſus Chriſt, as Chap.1.22.

[d] The falſe apoſtles taught that Chriſt profited nothing, except they were circumciſed, and that the lawe was the perfection, and Chriſts doctrine onely the rudiments thereunto.

[e] And ceremonies of the lawe?

Gen.15.6. rom.4.3. iam.2.23.

Gen.12.3. ecclus.44.20,21. act.3.25.

[f] Which think to be iuſtified by them.

Deut.27.26.

Habak.2.4. rom.1.17. heb.10.38.

[g] The Lawe pronounceth not them iuſt, which beleeue, but which worke, and ſo condemneth all them which in all pointes doe not fulfill it.

Leuit.18.5.

Deut.21.23.

[h] Which is the Goſpell.

[i] I will vſe a common example ẏ you may be aſhamed to attribute leſſe vnto God, then to ſuch couenants, which one man maketh to another.

Heb.9.17.

[k] No more is the promiſe or couenant of God abrogate by the Lawe, nor yet is the Lawe added to the promiſe to take any thing away that was ſuperfluous, or to ſupply any thing that wãted.

[l] Which declareth that the Jewes and Gentiles are both partakers of the promiſe, becauſe they are ioyned in Chriſt, which is this bleſſed ſeede.

[m] That ſinne might appeare and be made more abundant, and ſo all to be ſhut vp vnder ſinne.

[n] Who as miniſters gaue it to Moſes by the authoritie of Chriſt.

[o] But ſerueth both for the Jewes and Gentiles to ioyne them to God.

[p] Conſtant and alwayes like him ſelfe.

Rom.3.9.

[q] Both men and all their workes.

[r] The full reuelation of things which were hid vnder the ſhadowes of the lawe.

Rom.10.4.

[ſ] Not that the doctrine of the lawe is aboliſhed, but the condemnation thereof is taken away by faith.

Rom.6.3.

[t] So that baptiſme ſucceedeth Circumciſion, and ſo though Chriſt both Jewe and Gentiles ſaued.

[u] As one man.

[a] The Church of Iſrael was vnder the lawe as the pupil ſubiect to his tutor, euen vnto the time of Chriſt, when ſhe waxed ſtrong, and then her tuteſhippe ended.

2 But is vnder [b] tutours and gouernours, vntill the time appointed of the father.

3 Euen ſo, we when we were childrẽ, were in bondage vnder the [c] rudiments of the worlde.

4 But when the fulnes of time was come, God ſent forth his Sõne made of a woman, [&] made [d] vnder the Lawe,

5 That he might redeeme thẽ which were vnder the Lawe, that we * might receiue the adoptiou of the ſonnes.

6 And becauſe ye are ſonnes, GOD hath ſent forth the [e] Spirit of his Sonne into your heartes, which cryeth, [f] Abba, Father.

7 Wherefore, thou art no more [g] a ſeruant, but a ſonne: nowe if [thou be] a ſonne, [thou art] alſo the heire of God through Chriſt.

8 But euen then, when ye [h] knewe not God, ye did ſeruice vnto thẽ, which by [i] nature are not gods.

9 But now ſeeing ye know God, yea, rather are knowen of God, howe turne [k] ye againe vnto impotent and beggerly rudiments, wherunto [as] from the beginning ye will be in bondage againe?

10 Ye obſerue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, leaſt I haue beſtowed on you labour in vaine.

12 Be ye as [m] I: for I am euen as you: brethren, I beſeech you: ye haue not hurt [n] me at all.

13 And ye knowe, how through [o] infirmitie of the fleſh I preached the Goſpell vnto you at the firſt.

14 [p] And the triall of me which was in my fleſh, ye deſpiſed not, neither abhorred: but ye receiued me as an [q] Angell of God, [yea,] as Chriſt Ieſus.

15 What was then your felicitie? for I beare you record, ẏ if it had bene poſſible, ye woulde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you [r] amiſſe: yea, they woulde exclude [ſ] you, that ye ſhoulde altogether loue them.

18 But it is a good thing to loue earneſtly alwayes in a good thing, and not onely when I am preſent with you,

19 My litle children, of whom I trauaile in birth againe, vntil Chriſt be [t] formed in you.

20 And I woulde I were with you nowe, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that will be vnder the Lawe, doe ye not heare the Lawe?

22 For it is written, that Abraham had two ſonnes, * one by a ſeruant, and * one by a free woman.

23 But he which was of the ſeruant, was borne after the fleſh: and he which was of the free woman, [was borne] by promes.

24 By the which thinges an other thing is meant: for theſe [mothers] [u] are the two Teſtaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar [or] Sina is a mountaine in [y] Arabia, and it anſwereth to Ieruſalem which nowe is) and ſhe is in bondage with her children.

26 But Ieruſalem, which is ‖ aboue, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou [z] barren that beareſt no children: breake foorth, and crie, thou that trauaileſt not: for the deſolate hath many mo children, then ſhe which hath an huſband.

28 * Therefore, brethren, we are after the maner of Iſaac, children of the promiſe.

29 But as then he that was borne after the fleſh, perſecuted him that [was borne] after the ſpirit, euen ſo [it is] now.

30 But what ſayeth the Scripture? * Put out the ſeruant and her ſonne: for the ſonne of the ſeruãt ſhall not be heire with the ſonne of the free woman.

31 Then brethren, we are not childrẽ of the ſeruant, but of the [a] free woman†.

---

[b] That is, the lawe, which before he called a ſcholemaſter, Chap.3.25.

[c] That is, vnder the lawe, which was but an a. b. c. in reſpect of the Goſpell.

[d] That is, who was ſubiect vnto the lawe.

Rom.8.14,15.

[e] For our adoption vnto Chriſt is ſealed by him.

[f] He inſtructeth both Iewes and Gentiles to call God their Father in euery language, ſo that none are excepted.

[g] Which maiſt not vſe thy libertie.

[h] When ye receiued the goſpell, ye were idolaters: therefore it is ſhame for you to refuſe libertie, and become ſeruants, yea and ſeeing the Iewes deſire to be out of their tutelſhip.

[i] Not in deede, but in opinion.

[k] The Galatians, of Painims began to be Chriſtians, but by falſe apoſtles were turned backewards to begin anew the Iewiſh ceremonies, and ſo in ſteade of going forward toward Chriſt, they ran backward from him.

[l] Ye obſerue dayes, as Sabbaths, newe moones &c: ye obſerue moneths, as the firſt and ſeuẽth moneth: ye obſerue times, as Eaſter, Witſontide, the feaſt of Tabernacles: ye obſerue yeeres, as the Iubile, or yeere of forgiuenes, which beggerly ceremonies are moſt pernicious to them which haue receiued the ſweete libertie of the Goſpell, and thruſt them backe into ſuperſtitious ſlauery.

[m] So friendful to me, as I am affectioned towarde you.

[n] For I pardon you, if you repent.

[o] Being in great dangers and afflictions, or without pompe and oſtentation.

[p] That is, the troubles and vexations which God ſent to trye me while I was among you.

[q] For my miniſteries ſake.

[r] For they are but ambitious.

[ſ] They would turne you from me, that you might followe them.

[t] And imprinted ſo in your hearts that you loue none other.

Gen.16.15.

Gen.21.2.

[u] That is, ſignifie.

[x] Agar and Sina repreſent the Lawe: Sara and Ieruſalem the Goſpell: Iſmael ẏ Iewiſh ſynagogue, and Iſaac the Church of Chriſt.

[y] That is, out of the lande of promiſe.

‖ Or, hye and heauenly.

Iſa.54.1.

[z] Meaning Sara.

Rom.9.8.

Gen.21.10.

[a] For we are in the Church of Chriſt, which is our mother, and not of the ſynagogue which is a ſeruant vnder the law.

† By the libertie wherewith Chriſt hath made vs free.

CHAP. V.

2 He laboureth to drawe them away from Circumciſion, 17 And ſheweth them the battell betwixt the Spirit and the fleſh, and the fruites of them both.

STand faſt therefore in the libertie wherwith Chriſt hath made vs free, and be not intangled again with the yoke of bondage.

2 * Beholde, I Paul ſay vnto you, that if ye be [a] circumciſed, Chriſt ſhal profite you nothing.

3 For I teſtifie againe to euery man, which is circumciſed, that he is bound to keepe the whole Lawe.

Acts.15.1.

[a] If you ioyne circumciſion to the Goſpell, as a thing neceſſarie to ſaluation.

4 Ye are *abolished from Chriſt: whoſoeuer are iuſtified by the Lawe, ye are fallen from grace.

5 For we through the Spirit [b] waite for yͤ hope of righteouſnes through faith.

6 For in Ieſus Chriſt neither Circũciſiõ auaileth any thing, neither vncircũciſion, but faith which worketh by loue.

7 Ye did runne wel: Who did let you, that ye did not obey the [c] trueth?

8 [It is] not the perſwaſion of him that [d] calleth you.

9 *A litle [e] leauen doeth leauen the whole lumpe.

10 I haue truſt in you through the Lord, yͭ ye will be none otherwiſe [f] minded: but he yͭ troubleth you, ſhall beare [his] condemnation, whoſoeuer he be.

11 And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the [g] ſlaunder of the croſſe aboliſhed.

12 Woulde to God they were euen cut off, which doe diſquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vſe not [your] libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 For [h] all the Lawe is fulfilled in one worde, which is this, *Thou ſhalt loue thy neighbour as thy ſelfe.

15 If ye bite and deuoure one another, take heede leſt ye be conſumed one of another.

16 Thẽ I ſay, *walke in the [i] Spirit, & ye ſhall not fulfil the luſtes of the fleſh.

17 For the [k] fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary one to the other, ſo that ye can not doe the ſame thinges that ye woulde.

18 And if ye be led by the [l] Spirite, ye are not vnder the Lawe.

19 Moreouer the workes of the fleſh are manifeſt, which are adulterie, fornication, vncleanneſſe, wantonneſſe,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,

21 Enuie, murders, drunkenneſſe, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue tolde you before, that they which doe ſuch thinges, ſhall not inherite the kingdome of God.

22 But the fruite of the Spirite is loue, ioye, peace, long ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekeneſſe, temperancie: againſt ſuch there is [m] no Lawe.

1.Cor.1,17.

[b] We liue in hope through that Spirit which cauſeth faith, & which is giuen to the faithfull, that we ſhould by faith and not by the lawe obtaine the crowne of glorie, which Chriſt giueth freely.

[c] Then whatſoeuer is not the worde of God, which here he calleth trueth, is very lyes.

[d] Which is God.

1.Cor.5.6.

[e] A litle corruption doth deſtroy the whole doctrine.

[f] That ye wil imbrace the worde of God purely.

[g] That is, the doctrine of the Goſpel, which the world abhorred, as a ſlanderous thing, & therewith were offended.

[h] Meaning the ſeconde table.

Leuit.19.18. mat.22.39. mar.12.31. iam.2.8.

Rom.13.14. 1.pet.2.11.

[i] In the man regenerate.

[k] That is, the naturall man ſtriueth againſt the ſpirit of regeneration.

[l] If you be guided by the ſpirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

[m] For they are vnder the ſpirit of grace,

24 For they that are Chriſtes, [n] haue crucified the fleſh with the affections and the luſtes.

25 If we liue in the Spirit, let vs alſo walke in the [o] Spirit.

26 Let vs not be deſirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vſe gentleneſſe toward the weake, 2 And to ſhewe their brotherly loue and modeſtie: 6 Alſo to prouide for their miniſters, 9 To perſeuere, 14 To reioyce in the croſſe of Chriſt, 15 To newneſſe of life, 16 And laſt of all wiſheth to them with the reſt of the faithfull all proſperitie.

BRethren, If a man be [a] fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch one with the ſpirite of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted.

2 Beare ye one anothers burden, and ſo [b] fulfill the Lawe of Chriſt.

3 For if any man ſeeme to him ſelfe, yͭ he is ſomewhat, when he is [c] nothing, he deceiueth him ſelfe in his imagination.

4 But let euery man proue his owne work, & then ſhall he haue [d] reioycing in himſelfe onely and not in another.

5 *For euery man ſhall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him, partaker of all [his] [e] *goods.

7 Be not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.

8 For he that [f] ſoweth to his fleſh, ſhall of the fleſh reape corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.

9 *Let vs not therefore be wearie of well doing: for in due ſeaſon we ſhall [g] reape, if we faint not.

10 While we haue therefore time, let vs do good vnto al mẽ, but ſpecially vnto thẽ, which are of the houſholde of faith.

11 ¶ Ye ſee how large a letter I haue written vnto you wͭ mine owne hande.

12 As many as deſire to make a faire ſhewe [h] in the fleſh, they conſtraine you to be circumciſed, onely becauſe they woulde not ſuffer perſecution for the [i] croſſe of Chriſt.

13 For they them ſelues which are circumciſed, keepe not the Lawe, but deſire to haue you circumciſed, that they might reioyce [k] in your fleſh.

[n] Chriſt hath not onely remitted their ſinnes, but ſãctified them into newnes of life.

[o] That being dead to ſinne & liuing to God, we may declare yͤ ſame in holines & innocencie of life.

[a] Either by reaſon of his fleſh or Satan.

[b] Chriſt exhorteth in ſundry places to mutuall loue, and therefore brotherly loue is here called the law of Chriſt, and his commandement, Iohn 13.34. and 15.12.

[c] He ſheweth that man hath nothing of him ſelfe wherof he ſhould reioyce.

[d] For his reioycing is a teſtimonie of a good conſcience, 2.Cor.1.12. wherein he may reioyce before men, but not before God.

1.Cor.3.8.

[e] For it were a ſhame not to prouide for their corporall neceſſities which feede our ſoules with the heauenly deinties.

1.Cor.9.7.

[f] He proueth that the miniſters muſt be nouriſhed: for if men onely prouide for worldly things without reſpect of the life euerlaſting, thẽ they procure to them ſelues death, & mocke God, who hath giuen them his miniſters to teach them heauenly things.

2.Theſſ.3.13.

[g] The fruite which God hath promiſed.

[h] By the outwarde ceremonies.

[i] That is, for preaching Chriſt crucified.

[k] That they haue made you Iewes.

14 But God forbid that I ſhould reioyce, but in the croſſe of our Lorde Ieſus Chriſt, whereby the [l] worlde is crucified vnto me, and I vnto the worlde.

15 For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe [m] creature.

16 And as many as walke according to this rule, peace [ſhall be] vpon them, and mercy, & [n] vpon the Iſrael of God.

17 From henceforth let no man [o] put me to buſineſſe: for I beare in my body the [p] markes of the Lorde Ieſus.

18 Brethren, the grace of our Lorde Ieſus Chriſt [be] with your ſpirit, Amẽ.

❡ Vnto the Galatians written
from Rome.

[l] By the worlde he meaneth all outwarde pompe, ceremonies and things which pleaſe mens fantaſies.

[m] Which is regenerate by faith.

[n] That is, vpon the Iewes, as Rõ.10,19.

[o] Let no man trouble my preaching frõ henceforth: for my markes are witneſſes howe valiantly I haue fought.

[p] Which are odious to the worlde, but glorious before God.

The Epiſtle of Paul to the Epheſians.

THE ARGVMENT.

While Paul was priſoner at Rome, there entred in among the Epheſians falſe teachers, who corrupted the true doctrine which he had taught them, by reaſon whereof he wrote this Epiſtle to confirme them in that thing, which they had learned of him. And firſt after his ſalutation, he aſſureth them of ſaluation, becauſe they were thereunto predeſtinate by the free election of God, before they were borne, and ſealed vp to this eternall life by the holy Ghoſt, giuen vnto them by the Goſpell, the knowledge of the which myſterie he prayeth God to confirme towarde them. And to the intent they ſhoulde not glorie in them ſelues, he ſheweth them their extreme miſerie, wherein they were plonged before they knew Chriſt, as people without God, Gentiles to whome the promiſes were not made, and yet by the free mercie of God in Chriſt Ieſus, they were ſaued, and he appointed to be their Apoſtle, as of all other Gentiles: therefore he deſireth God to lighten the Epheſians hearts with the perfite vnderſtanding of his Sonne, and exhorteth them likewiſe to be mindful of ſo great benefites, neither to be moued with the falſe apoſtles, which ſeeke to ouerthrowe their faith, and treade vnder foote the Goſpell, which was not preached to them, as by chance or fortune, but according to the eternall counſell of God: who by this meanes preſerueth onely his Church. Therefore the Apoſtle commendeth his miniſterie, foraſmuch as God thereby reigneth among men, and cauſeth it to bring foorth moſt plentifull fruites, as innocencie, holineſſe, with all ſuch offices apperteining to godlineſſe. Laſt of all, he declareth not onely in general, what ought to be the life of the Chriſtians, but alſo ſheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his ſalutation, 4 He ſheweth that the chiefe cauſe of their ſaluation ſtandeth in the free election of God through Chriſt. 16 He declareth his good will towarde them, giuing thankes, and praying God for their faith. 21 The maieſtie of Chriſt.

Paul an Apoſtle of IESVS CHRIST, by yͤ wil of God, to the * Saints, which are at Epheſus, and to the faithfull in CHRIST IESVS.

2 Grace [bee] with you, and peace from God our Father, and [from] the Lord Ieſus Chriſt.

3 *Bleſſed [be] God, euen the Father of our Lorde Ieſus Chriſt, which hath bleſſed vs with all [a] ſpirituall bleſſing in heauenly ‖ things in Chriſt,

4 *As he hath [b] choſen vs in him, before the foundation of the worlde, that we * ſhoulde be [c] holy, & without blame before him in loue:

5 Who hath predeſtinate vs, to be [d] adopted through Ieſus Chriſt vnto him ſelfe, according to the good pleaſure of his will,

6 To the [e] praiſe of the glorie of his grace, wherewith he hath made vs accepted in [his] beloued,

7 By whome we haue redemption through his blood, [euen] the forgiuenes of ſinnes, according to his rich grace:

8 Whereby he hath bene abundant towarde vs in all wiſedome and vnderſtanding,

9 And hath opened vnto vs yͤ myſterie of his wil according to his good pleaſure, which he had purpoſed [f] in him,

10 That in the diſpẽſation of yͤ fulnes of the times he might gather together in one [g] al things, both which are in heauen & which are in earth, [euẽ] in Chriſt:

11 In whom alſo we are choſen whẽ we were predeſtinate according to yͤ purpoſe of him, which worketh all thinges after the counſell of his owne will,

12 That [h] we, which firſt truſted in Chriſt, ſhoulde be vnto the praiſe of his glorie:

13 In whome alſo ye [haue truſted] after that ye heard the worde of trueth, [euen] yͤ Goſpel of your ſaluatiõ, wherein alſo after that ye beleeued, ye were ſealed with the holy Spirit of promiſe,

14 Which

1.Cor,1.2.
2,Cor,1.3.
1.pet,1.3.

[a] As with the knowledge of God in Chriſt, with faith, hope, charitie, and other giftes.

‖Or, places.

2.Tim.1.9.

[b] This election to life euerlaſting can neuer be changed: but in temporall offices, which God hath appointed for a certaine ſpace, when the terme is expired, he changeth his election, as we ſee in Saul & Iudas.

Col,1.22.

[e] The principall end of our election is to praiſe and glorifie the grace of God.

[f] That is, in Chriſt.

[g] By this he meaneth the whole body of the Church, which he deuideth into them which are in heauen, and them which are in earth: alſo the faithfull which remaine in earth ſtande of the Iewes and the Gentiles.

[h] To wit, the Iewes.

---

[c] When Chriſtes iuſtice is imputed ours.

[d] Where as we were not the naturall children, he receiued vs by grace, and made vs his children.

14 But God forbid that I ſhould reioyce, but in the croſſe of our Lorde Ieſus Chriſt, whereby the [l]worlde is crucified vnto me, and I vnto the worlde.

15 For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe [m]creature.

16 And as many as walke according to this rule, peace [ſhall be] vpon them, and mercy, & [n]vpon the Iſrael of God.

17 From henceforth let no man [o]put me to buſineſſe: for I beare in my body the [p]markes of the Lorde Ieſus.

18 Brethren, the grace of our Lorde Ieſus Chriſt [be] with your ſpirit, Amē.

¶ Unto the Galatians written
from Rome.

[l] By the worlde he meaneth all outwarde pompe, ceremonies and things which pleaſe mens fantaſies.

[m] Which is regenerate by faith.

[n] That is, vpon the Iewes, as Rō.10,19.

[o] Let no man trouble my preaching frō henceforth: for my markes are witneſſes howe valiantly I haue fought.

[p] Which are odious to the worlde, but glorious before God.

The Epiſtle of Paul to the Epheſians.

THE ARGVMENT.

WHile Paul was priſoner at Rome, there entred in among the Epheſians falſe teachers, who corrupted the true doctrine which he had taught them, by reaſon whereof he wrote this Epiſtle to confirme them in that thing, which they had learned of him. And firſt after his ſalutation, he aſſureth them of ſaluation, becauſe they were thereunto predeſtinate by the free election of God, before they were borne, and ſealed vp to this eternall life by the holy Ghoſt, giuen vnto them by the Goſpell, the knowledge of the which myſterie he prayeth God to confirme towarde them. And to the intent they ſhoulde not glorie in them ſelues, he ſheweth them their extreme miſerie, wherein they were plonged before they knew Chriſt, as people without God, Gentiles to whome the promiſes were not made, and yet by the free mercie of God in Chriſt Ieſus, they were ſaued, and he appointed to be their Apoſtle, as of all other Gentiles: therefore he deſireth God to lighten the Epheſians hearts with the perfite vnderſtanding of his Sonne, and exhorteth them likewiſe to be mindful of ſo great benefites, neither to be moued with the falſe apoſtles, which ſeeke to ouerthrowe their faith, and treade vnder foote the Goſpell, which was not preached to them, as by chance or fortune, but according to the eternall counſell of God: who by this meanes preſerueth onely his Church. Therefore the Apoſtle commendeth his miniſterie, foraſmuch as God thereby reigneth among men, and cauſeth it to bring foorth moſt plentifull fruites, as innocencie, holineſſe, with all ſuch offices apperteining to godlineſſe. Laſt of all, he declareth not onely in general, what ought to be the life of the Chriſtians, but alſo ſheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his ſalutation, 4 He ſheweth that the chiefe cauſe of their ſaluation ſtandeth in the free election of God through Chriſt. 16 He declareth his good will towarde them, giuing thankes, and praying God for their faith. 21 The maieſtie of Chriſt.

PAul an Apoſtle of IESVS CHRIST, by yͤ wil of God, to the *Saints, which are at Epheſus, and to the faithfull in CHRIST IESVS.

1.Cor,1.2.
2,Cor,1.3.
1.pet,1.3.

2 Grace [bee] with you, and peace from God our Father, and [from] the Lord Ieſus Chriſt.

3 *Bleſſed [be] God, euen the Father of our Lorde Ieſus Chriſt, which hath bleſſed vs with all [a]ſpirituall bleſſing in heauenly ‖ things in Chriſt,

4 *As he hath [b]choſen vs in him, before the foundation of the worlde, that we *ſhoulde be [c]holy, & without blame before him in loue:

5 Who hath predeſtinate vs, to be [d]adopted through Ieſus Chriſt vnto him ſelfe, according to the good pleaſure of his will,

6 To the [e]praiſe of the glorie of his grace, wherewith he hath made vs accepted in [his] beloued,

7 By whome we haue redemption through his blood, [euen] the forgiuenes of ſinnes, according to his rich grace:

8 Whereby he hath bene abundant towarde vs in all wiſedome and vnderſtanding,

9 And hath opened vnto vs yͤ myſterie of his wil according to his good pleaſure, which he had purpoſed [f]in him,

10 That in the diſpēſation of yͤ fulnes of the times he might gather together in one [g]al things, both which are in heauen & which are in earth, [euē] in Chriſt:

11 In whom alſo we are choſen whē we were predeſtinate according to yͤ purpoſe of him, which worketh all thinges after the counſell of his owne will,

12 That [h]we, which firſt truſted in Chriſt, ſhoulde be vnto the praiſe of his glorie:

13 In whome alſo ye [haue truſted] after that ye heard the worde of trueth, [euen] yͤ Goſpel of your ſaluatiō, wherein alſo after that ye beleeued, ye were ſealed with the holy Spirit of promiſe,

[a] As with the knowledge of God in Chriſt, with faith, hope, charitie, and other giftes.

‖ Or, places.

2.Tim.1.9.

[b] This election to life euerlaſting can neuer be changed: but in temporall offices, which God hath appointed for a certaine ſpace, when the terme is expired, he changeth his election, as we ſee in Saul & Iudas.

Col.1.22.

[e] The principall end of our election is to praiſe and glorifie the grace of God.

[f] That is, in Chriſt.

[g] By this he meaneth the whole body of the Church, which he deuideth into them which are in heauen, and them which are in earth: alſo the faithfull which remaine in earth ſtande of the Iewes and the Gentiles.

[h] To wit, the Iewes.

---

[c] When Chriſtes iuſtice is imputed ours.

[d] Where as we were not the naturall children, he receiued vs by grace, and made vs his children.

14 Which is the earneſt of our inheritance, [i] vntill the redemption of the poſſeſſion purchaſed vnto the prayſe of his glorie.

15 Therefore alſo, after that I heard of the faith, which ye haue in the Lorde Ieſus, and loue toward all the Saints,

16 I ceaſe not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Ieſus Chriſt the Father of glorie, might giue vnto you the Spirit of wiſedome, and reuelation through the knowledge of [k] him,

18 That the eyes of your vnderſtanding may be lightned, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance [is] in the Saints,

19 And what is the exceeding greatneſſe of his power toward vs, which beleeue, *according to the working of his mightie power,

20 Which he wrought in Chriſt, when he raiſed him from the dead, and [l] ſet him at his right hand in the heauenly [places,]

21 Farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this worlde onely, but alſo in that that is to come,

22 *And hath made all things ſubiect vnder his feete, and hath appointed him ouer all thinges [to be] the head to the Church,

23 Which is his body, [euen] the [m] fulnes of him that filleth all in all things.

[i] Though we be redeemed from the bondage of ſinne by the death of Chriſt, Rom.6.22. yet we hope for this ſecond redemption which ſhall be when we ſhall poſſeſſe our inheritance in ẏ heauens, whereof we haue the holy Ghoſt for a gage, as chap.4.30.

[k] Of Chriſt. Col,2.12. chap.3.7.

[l] Made him gouernor of all things both in heauen and in earth: ſo that Chriſts bodie is nowe onely there, or els it ſhoulde not be a true body, & his aſcenſion ſhould be but a fantaſticall thing and only imagined. Pſal,8.6. hebr,2.8.

[m] This is the great loue of Chriſt toward his Church, ẏ he counteth not himſelfe perfect without vs which are his members: and therfore the church is alſo called Chriſt, as 1.Cor,12,12,13.

CHAP. II.

5 To magnifie the grace of Chriſt, which is the onely cauſe of ſaluation, 11 He ſheweth them what maner of people they were before their conuerſion, 18 And what they are nowe in Chriſt.

Col,2,13.

AND *you [hath he quickned,] that were dead in treſpaſſes and ſinnes,

2 Wherein, in time paſt ye walked, according to the courſe of this worlde, [and] after the* [a] prince that ruleth in ẏ aire, [euen] the ſpirit, that nowe worketh in the children of diſobedience,

Chap.6,12.

[a] Meaning Satan.

3 Among whom we alſo had our conuerſation in time paſt, in the luſtes of our fleſh, in fulfilling the wil of the fleſh, and of the minde, and were [b] by nature the children of wrath, as wel as others.

[b] Not by creation, but by Adams tranſgreſſion, and ſo by birth.

4 But God which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when we were dead by ſinnes, hath quickened vs [c] together ‖ in Chriſt, [by whoſe] grace ye are ſaued,

6 And hath [d] raiſed vs vp together, and made vs ſit together in the heauenly [places] in Chriſt Ieſus,

7 That he might ſhewe in the ages to come the exceeding riches of his grace, through his kindeneſſe towarde vs in Chriſt Ieſus.

[c] Both Iewe and Gentile.

‖Or, with Chriſt.

[d] We that are the members, are raiſed vp from death & reigne ẘ our head Chriſt in heauen by faith.

8 For by grace are ye ſaued through fayth, and that not of your ſelues: it [is] the gift of God,

9 Not of workes, leſt any man ſhould boaſt himſelfe.

10 For we are [e] his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath ordeined, that we ſhould walke in them.

[e] Here he meaneth, as concerning grace, & not by nature.

11 Wherefore [f] remember that ye being in time paſt Gentiles in the fleſh, [and] called * vncircumciſion of them, which are called circumciſion in ẏ fleſh, made with hands,

12 That ye were, [I ſay,] at that time without Chriſt, and were aliants from the common wealth of Iſrael, & were *ſtrangers from the [g] couenants of promiſe, & had no [h] hope, and [were] ‖without God in the world.

13 But now in Chriſt Ieſus, ye which once were farre off, are made neere by the blood of Chriſt.

[f] He ſheweth here ẏ the further the Gentiles were off frõ the grace of God, the greater detters they are now to the ſame.

1.Sam,17,26. ezek,44.7.

Rom,9.4.

[g] It was but one couenant, but becauſe it was diuerſe times confirmed and eſtabliſhed, therefore here he calleth thẽ couenants.

[h] Where no promiſe is, there is no hope.

‖Or, Athieſts.

14 For he is our peace, which hath made of both one, and hath broken the [i] ſtoppe of the partition wall,

15 In abrogating through his [k] fleſh the hatred, [that is,] the Lawe of commandements [which ſtandeth] in ordinances, for to make of twaine one newe man in himſelfe, [ſo] making peace,

16 And that he might reconcile both vnto God in one [l] body by [his] ‖ croſſe, and ſlay hatred thereby,

17 And came, and preached peace to you which were afarre off, and to them that were neere.

18 *For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more ſtrangers & forreners: but citizens with the Saints, & of the houſholde of God,

20 And are built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

[i] That is, the cauſe of the diuiſiõ that was betweene the Iewes and the Gentiles.

[k] For in Chriſt al things were accompliſhed, which were prefigurated in the Lawe.

[l] For of the Iewes and the Gentiles he made one flocke.

‖Or, death.

Rom,5.2.

22 In whome ye alſo are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He ſheweth the cauſe of his impriſonment, 13 Deſireth them not to faint becauſe of his trouble, 14 And prayeth God to make them ſtedfaſt in his Spirit.

For this cauſe, I Paul [am] the [a] priſoner of Jeſus Chriſt for you Gentiles,

2 If ye haue heard of the [b] diſpenſation of the grace of God, which is giuen me to you warde,

3 [That is,] that [God] by reuelation hath ſhewed this myſterie vnto me (as I wrote [c] aboue in fewe wordes,

4 Whereby when ye reade, ye may know mine vnderſtanding in the myſterie of Chriſt)

5 Which in other ages was [d] not opened vnto the ſonnes of men, as it is now reueiled vnto his holy Apoſtles & Prophets by the Spirit,

6 That the Gentiles ſhould be inheriters alſo, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel,

7 Whereof I am made a miniſter by the gift of the grace of God giuen vnto me *through the working of his power.

8 *Euen vnto me ẏ leaſt of all Saints is this grace giuen, that I ſhould preach among the *Gentiles the vnſearchable riches of Chriſt,

9 And to make cleare vnto all men what the felowſhip of the *myſterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jeſus Chriſt,

10 To the intent, that now vnto [e] principalities and powers in heauenly [places] might be knowen [f] by the Church the manifolde wiſedome of God,

11 According to the eternall purpoſe, which he wrought in Chriſt Jeſus our Lorde.

12 By whom we haue boldenes & entrance with confidence, by faith in him.

13 Wherefore I deſire that ye faint not at my tribulations for your ſakes, which is your glorie.

14 For this cauſe I bowe my knees vnto the Father of our Lorde Jeſus Chriſt,

15 (Of whome is named the whole [g] familie in [h] heauen and in earth)

16 That he might graunt you according to the riches of his glorie, that ye may be ſtrengthened by his Spirit in the inner man,

17 That Chriſt may dwell in your [i] hearts by fayth, that ye, being rooted and grounded in loue,

18 May be able to comprehende with all Saints, what is the [k] breadth, and length, and depth, and height:

19 And to knowe the loue of Chriſt, which paſſeth knowledge, that ye may be filled with all [l] fulnes of God.

20 *Unto him therefore that is able to doe exceeding abundantly aboue all that we aſke or thinke, according to the power that worketh in [m] vs,

21 [Be] prayſe in the Church by Chriſt Jeſus, throughout all generations for euer. Amen.

CHAP. IIII.

He exhorteth them vnto meekenes, long ſuffring, vnto loue and peace, 3 Euery one to ſerue and edifie another with the gift that God hath giuen him, 14 To beware of ſtrange doctrine, 22 To lay aſide the olde conuerſation of griedie luſtes, and to walke in a newe life.

I *Therefore, being priſoner in the [a] Lorde, pray you that ye walke worthy of ẏ vocation whereunto ye are called,

2 With all humblenes of minde, and meekenes, with long ſuffring, ſupporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 There [is] [b] one body, & one [c] Spirit, euen as ye are called in one hope of your vocation.

5 [There is] one Lord, one Faith, one Baptiſme,

6 *One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.

7 *But vnto euery one of vs is giuen grace, according to the meaſure of the [f] gift of Chriſt.

8 Wherefore he ſaith, *When he aſcended vp on hie, he [g] led captiuitie captiue, and gaue giftes vnto men.

9 (Nowe, in that he aſcended, what is it but that he had alſo deſcended firſt into the loweſt partes of the earth?

10 He that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might fill [h] all things)

11 *He therefore gaue ſome [to be] Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtours, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the miniſterie, [k] [and] for the edification of the body of Chriſt,

---

[a] He reioyceth in that he ſuffered impriſonment for the mainteinance of Chriſts glory.

[b] Which was his vocation to preach vnto the Gentiles.

[c] That is, in ẏ firſt Chap. of this Epiſtle, verſe 9.

[d] Although the fathers, & the Prophets had reuelatiõs certaine, yet it was not in cõpariſon of that abundance which was ſhewed when the Gentiles were called: neither yet was ẏ time nor the maner knowne.

Chap. 1, 19. 1. Cor. 15, 9, 10. Gal. 1, 16. Rom. 16. 25. col. 1. 26, 2. tim. 1. 10, tit. 1, 2. 1. pet. 1. 20.

[e] The Angels.

[f] The Church being gathered of ſo many kinds of people, is an example, or a glaſſe for the Angels to beholde the wiſedome of God in, who hath turned their particular diſcords into an vniuerſal concord, and of the ſinagogue of bondage, hath made the Church of freedome.

[g] He that is not of the body of Chriſt, is in death.

[h] The faithful which dyed before Chriſt came, were adopted by him and make one familie with the Saints which yet remaine aliue.

[i] For we confeſſe ẏ which we beleeue.

[k] Al perfectiõ on euery ſide is in him.

[l] That all the graces of God may abound in you.

Rom. 16, 25.

[m] In that we feele Chriſt in vs.

Phil. 1. 27. col. 1. 10. 1. theſ. 2. 12.

[a] For ẏ Lords cauſe.

[b] Which by diſſentions you ſeparate aſunder.

[c] So that ye can not diſſent one from another, ſeeing the ſpirit, which ioyneth you in one body cannot diſſent from himſelfe.

Mal. 2. 10.

[d] In power.

[e] By his prouidence.

Rom. 12. 3. 1. cor. 12. 11. 2. cor. 10. 13.

[f] Which he giueth vs.

Pſal. 68. 18.

[g] The Meſſias came down, from heauen into ẏ earth, to triumph ouer Satan, death and ſinne, and led thẽ as priſoners & ſlaues, which before were conquerers, and kept all in ſubiectiõ: which victory he gate and alſo gaue it as a moſt precious gift to his Church.

[h] With his gifts & benefits.

1. Cor. 12. 27.

[i] To reſtore that which was out of order.

[k] That the body of Chriſt might be perfect.

13 Till we all meete together (in the vnitie of fayth and knowledge of the Sonne of God) vnto a [l] perfite man, [and] vnto the meaſure of the age of the fulnes of Chriſt,

14 That we henceforth be no more children, wauering and caryed about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue.

15 But let vs follow ẏ trueth in loue, and in all thinges growe vp into him, which is the [m] head, [that is] Chriſt,

16 By whome all the body being coupled and knit together by euery ioynt, for the furniture [thereof] (according to the effectuall power, [which is] in the meaſure of euery part) receyueth increaſe of the body, vnto the edifying of it ſelfe in loue.

17 This I ſay therefore and teſtifie in the Lorde, that ye henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,

18 Hauing their cogitation darkened, and being ſtrangers from the life of [o] God through the ignorance that is in them, becauſe of the [p] hardnes of their heart:

19 Which being ‖ paſt * feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleannes, [euen] with griedines.

20 But ye haue not ſo learned Chriſt.

21 If ſo be ye haue heard him, and haue bin taught by him, as the [q] trueth is in Ieſus,

22 [That is,] * that ye caſt off, concerning the conuerſation in time paſt, the [r] olde man, which is corrupt through the deceiueable luſtes,

23 And be renewed in the ſpirite of your minde,

24 * And put on the newe man, which [ſ] after God is created in righteouſneſſe, and true holineſſe.

25 * Wherefore caſt off lying, & ſpeake euery man trueth vnto his neighbour: for we are members one of another.

26 * Be [t] angrie, but ſinne not: let not the ſunne go downe vpon your wrath,

27 * Neither giue place to the deuill.

28 Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands ẏ thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceede out of your mouthes: but that which is good to the vſe of edifying, that it may miniſter [u] grace vnto the hearers.

30 And [x] grieue not the holy Spirit of God, by whome ye are * ſealed vnto the day of redemption.

31 Let all bitternes, and anger, and wrath, crying, and euill ſpeaking be put away from you, with all maliciouſnes.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Chriſtes ſake forgaue you.

[l] That we may be of a ripe Chriſtian age, and come to the ful meaſure of that knowledge which we ſhall haue of Chriſt.

[m] Chriſt being head of his Church, nouriſheth his members, and ioyneth them together by ioynts, ſo that euery part hath his iuſt proportion of foode, that at length the body may growe vp to perfection.

Rom.1,21.

[n] Man not regenerate hath his mind, vnderſtanding and heart corrupt.

[o] By ẏ which God liueth in his.

[p] The hardnes of heart is the fountaine of ignorance.

‖Or, without remorſe of conſcience.

1.Tim.4.2.

[q] As they are taught which truely knowe Chriſt.

Col.3.8.

[r] That is, all the naturall corruptiō that is in vs.

Rom.6,4.col. 3,10. hebr.12, 1, 1.pet.2,1.& 4.2..

[ſ] Which is created according to the Image of God.

Zech.8.16.

Pſal.4.4.

[t] If ſo be that ye be angry, ſo moderate your affection, that it burſt not out into any euill works, but be ſoone appeaſed.

Iames 4.7.

Chap.5.3. col.4.6.

[u] And cauſe them to profite in godlines.

[x] So behaue your ſelues that the holy Ghoſt may willingly dwel in you, & giue him no occaſion to depart for ſorowe by your abuſing of Gods graces.

2.Cor.1.22.

Col.3.12,13.

CHAP. V.

1 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetouſnes, fooliſh talking, & falſe doctrine, 17 To be circumſpect, 18 To auoide drunkennes, 19 To reioyce and to be thankful toward God, 21 To ſubmit them ſelues one to another. 22 He entreateth of corporall marriage and of the ſpirituall betwixt Chriſt and his Church.

BE ye therefore followers of God, as deare children,

2 * And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, [to be] an offring & a ſacrifice of a ſweete [a] ſmelling ſauour to God.

3 * But fornication, and all vncleannes, or couetouſneſſe, let it not be once named among you, as it becommeth Saints,

4 Neither filthineſſe, neither fooliſh talking, neither [b] ieſting, which are things not comely, but rather giuing of thankes.

5 For this ye knowe, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is [c] an idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 * Let no [d] man deceiue you with vayne wordes: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are nowe light in the Lord: walke as [e] children of light,

9 (For the fruite of the Spirit [is] in all goodneſſe, and righteouſneſſe, and trueth)

10 Approuing that which is pleaſing to the Lord.

11 And haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but euen [f] reproue them rather.

12 For it is ſhame euen to ſpeake of the things which are done of them in ſecret.

13 But all things when they are reproued of the [g] light, are manifeſt: for it is light that maketh all things manifeſt.

Iohn 13.34. and 15.12. 1.iohn 3.23.

[a] Alluding to the perfumes and incenſing in the Lawe.

Marke 7.21. chap.4,29.col. 3,5. 2,theſ.2. 17.

[b] Which is either vaine, or els by example and euill ſpeaking may hurt your neighbor: for otherwiſe there be diuers examples in the ſcriptures of pleaſant talke, which is alſo godly, as 1.King.18,27.

[c] Becauſe he thinketh that his life ſtandeth in his riches.

Mat.24.4.mar. 13.5.luke 21. 8. 2.theſ.2.3.

[d] Either in excuſing ſinne, or in mocking at the menaces & iudgements of God.

[e] Seeing God hath adopted you for his, that ye ſhould be holy.

[f] And make them knowen by your honeſt and godly life.

[g] The worde of God diſcouereth the vices which were hid before.

14 Wherefore he ſaith, [h] Awake thou that ſleepeſt, & ſtand vp from the dead, and Chriſt ſhall giue thee light.

15 Take heede therefore that ye walke circumſpectly, not as fooles, but as *wiſe,

16 [i] Redeeming the time: for the [k] dayes are euill.

17 *Wherefore, be ye not vnwiſe, but vnderſtand what the wil of the Lord is.

18 And be not drunke with wine, wherein is exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in pſalmes, and ‖ hymnes, and ſpirituall ſongs, ſinging, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Jeſus Chriſt,

21 Submitting your ſelues one to another in the [m] feare of God.

22 ¶ *Wiues ſubmit your ſelues vnto your huſbands, as vnto the Lord.

23 *For the huſband is the wiues head, euen as Chriſt is the head of the Church, and the ſame is the ſauiour of [his] [n] body.

24 Therefore as the Church is in ſubiection to Chriſt, euen ſo [let] yͤ wiues [be] to their huſbands in euery thing.

25 ¶ *Huſbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it,

26 That he might ſanctifie it, & clenſe it by the [o] waſhing of water through the worde,

27 That he might make it vnto him ſelfe a glorious Church, not hauing [p] ſpot or wrinckle, or any ſuch thing: but that it ſhoulde bee holy and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himſelfe.

29 For no man euer yet hated his owne fleſh, but nouriſheth & cheriſheth it, euen as the Lord [doeth] the Church.

30 For we are members of his body, [q] of his fleſh, and of his bones.

31 *For this cauſe ſhall a man leaue father and mother, & ſhall cleaue to his wife, and they twaine ſhalbe one fleſh.

32 This is a great ſecret, but J ſpeake concerning CHRIST, and concerning the Church.

33 Therefore euery one of you, [doe ye ſo:] let euery one loue his wife, euen as himſelfe, and [let] the wife [ſee] that ſhe feare her huſband.

h God thus ſpeaketh by his ſeruants to drawe the Infidels from their blindnes.

Col.4.5.

i Selling all worldly pleaſures to bye time.

k In theſe perilous dayes and craft of the aduerſaries, take heede howe to bye againe the occaſions of godlines, which the world hath taken from you.

Rom.12.2. 1.theſ.4.3.

‖Or, ſongs of prayſe and thankſgiuing.

l And not onely ẘ tongue.

m Except our friendſhip be ioyned, and knit in God, it is not to be eſteemed.

Col.3.18. titus 2.5. 1.pet.3.1. 1.Cor.11.3.

n The Church: fo[illegible] huſband ought to nouriſh, gouerne, and defende his wife from perils.

Col.3.19.

o Baptiſme is a token that God hath conſecrated the Church to him ſelfe, and made it holy by his worde: that is, his promiſe of free iuſtification and ſanctification in Chriſt.

p Becauſe it is couered and cladde with Chriſts iuſtice and holines.

q This our coniunction with Chriſt muſt be conſidered as Chriſt is the huſband and we the wife, which are not onely ioyned to him by nature, but alſo by the communion of ſ[illegible]ance, through the holy Ghoſt and by faith: the ſeale and teſtimonie thereof [illegible] Supper of the Lord.

Gen.2,24. mat.19,5. marke 10.7. 1.cor,6.16.

CHAP. VI.

1 How children ſhould behaue themſelues toward their fathers and mothers, 4 Likewiſe parents towarde their children, 5 Seruants toward their maſters, 9 Maſters toward their ſeruants. 13 An exhortation to the ſpirituall battell, and what weapons the Chriſtians ſhould fight withall.

CHildren, *obey your parents in the Lord: for this is right.

2 *Honour thy father and mother (which is the firſt commandement with [a] promes)

3 That it may be well with thee, and that thou mayeſt liue long on earth.

4 And ye, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] inſtruction and information of the Lorde.

5 *Seruants, be obeient vnto them that are [your] maſters, [d] according to the fleſh, with feare and trembling in ſinglenes of your hearts as vnto Chriſt,

6 Not with ſeruice to the eye, as men pleaſers, but as the ſeruants of Chriſt, doing the will of God from the heart,

7 With good will ſeruing the Lorde, and not men.

8 And knowe ye that whatſoeuer good thing any man doeth, that ſame ſhall he receiue of the Lord, whether [he be] bond or free.

9 And ye maſters, doe the ſame things vnto them, putting away threatening: and knowe that euen ‖ your maſter alſo is in heauen, neither is there *[e] reſpect of perſon with him.

10 ¶ Finally, my brethren, be ſtrong in the Lord, & in the power of his might.

11 Put on the ‖ whole armour of God, that ye may be able to ſtand againſt the aſſaultes of the deuill.

12 For we wreſtle not againſt [f] fleſh and blood, but againſt *principalities, againſt powers, [and] againſt the worldly gouernours, [the princes] of the darkneſſe of this worlde, againſt ſpirituall wickedneſſes, [which are] in the hie places.

13 For this cauſe take vnto you the whole armour of God, that ye may be able to reſiſt in the euill day, and hauing finiſhed all things, ſtand faſt.

14 Stand therefore, and your loynes girde about with veritie, and hauing on the breſtplate of [g] righteouſnes,

15 And your feete ſhod with the [h] preparation of the Goſpel of peace.

16 Aboue

Col.3.20.

Exod.20,12. deut.5.16. ecclus.3.9. mat.15.4. mar.7,10.

a This is, the firſt commandement of the ſecond table, and hath yͤ promiſe with condition.

b By auſteritie.

c That they be not brought vp in wantonnes, but in the feare of the Lorde.

Col.3.22. titus 2.9. 1.pet.2.18.

d Which haue dominion ouer your bodies, but not ouer the ſoules.

‖Or, both yours & their Maſter.

Deut.10,17. 2.chro.19.7. iob 34.19. wiſ. 6.7. ecclus 35.12,16. act.10.34. rom.2.11. gal.2.6, col.3.25. 1.pet.1.17.

e Whether he be ſeruant or maſter.

‖Or, complete harneſſe.

f The faithful haue not onely to ſtriue againſt men and them ſelues, but againſt ſatan the ſpirituall enemie, who is moſt dangerous: for he is ouer our heads ſo that we can not reach him, but he muſt be reſiſted by Gods grace.

Chap.2,2.

g Innocencie, and godly life.

h That ye may be ready to ſuffer all things for the Goſpel.

16 Aboue all, take the ſhielde of faith, wherewith ye may quench all the fierie dartes of the wicked,

17 *And take the helmet of [i] ſaluation, and the ſworde of the Spirit, which is the word of God.

Iſa.59.17. 1.theſſ.5.8.

[i] The ſaluation purchaſed by Jeſus Chriſt.

18 And pray alwayes with all maner prayer and ſupplication in the Spirit: and *watch thereunto with all perſeuerance and ſupplication for all Saintes,

Coloſſ.4.2.

19 *And for me, that vtterance may be giuen vnto me, that J may open my mouth boldly to publiſh the ſecret of the Goſpel,

Coloſſ.4.3. 2.theſſ.3.1.

20 Whereof J am the ambaſſadour in bondes, that therein J may ſpeake boldly, as J ought to ſpeake.

21 ¶ But that ye may alſo know mine affaires, [and] what J doe, Tychicus [my] deare brother and faithful miniſter in the Lord, ſhal ſhew you of all things,

22 Whome J haue ſent vnto you for the ſame purpoſe, that ye might knowe mine affaires, and that hee might comfort your heartes.

23 Peace [be] with the brethren, and loue with faith from God the Father, and [from] the Lord Jeſus Chriſt.

24 Grace [be] with all them which loue our Lorde Jeſus Chriſt, to [their] [k] immortalitie, Amen.

[k] Or, to be without corruption, that is, to haue life euerlaſting, which is the ende of this grace.

Written from Rome vnto the Epheſians, [and ſent] by Tychicus.

⁂ The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to go to Macedonia, planted firſt a Church at Philippi a citie of the ſame countrey: but becauſe his charge was to preach the Goſpel vniuerſally to all the Gentiles, he trauailed from place to place, till at the length he was taken priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commendeth them that they ſtoode manfully againſt the falſe apoſtles, putting them in minde of his good will toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpel thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, and to embrace modeſtie, promiſing to ſende Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, he confuteth their falſe doctrine, by proouing onely Chriſt to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this followe certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankefull accepting of their beneuolence.

CHAP. I.

1 Saint Paul diſcouereth his heart towarde them, 3 By his thankeſgiuing, 4 Prayers, 8 And wiſhes for their faith and ſaluation. 7, 12, 20 Hee ſheweth the fruite of his croſſe, 15, 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the ſeruãts of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with ẏ [a] Biſhops, and Deacons:

[a] By Biſhops here he meaneth them that had charge of the worde, and gouerning, as paſtours, doctours, elders: by deacons, ſuch as had charge of the diſtribution, and of ẏ poore and ſicke.

2 Grace [be] with you, and peace from God our Father, and [from] the Lorde Jeſus Chriſt.

3 *J thanke my God [hauing] you in perfect memorie,

1.Theſſ.1.2.

4 (Alwayes in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the [b] fellowſhip which ye haue in the Goſpel, from the [c] firſt day vnto nowe.

[b] With other Churches.

[c] That ye receiued the Goſpel.

6 And J am perſwaded of this ſame thing that hee that hath begonne [this] good worke in you, will perfourme it vntill the [d] day of Jeſus Chriſt,

[d] When you ſhall receiue the crowne of glorie.

7 As it becommeth me ſo to iudge of you all, becauſe J haue you in remembrance [e] that both in my bandes, and in [my] defence, and confirmation of the Goſpell you all were partakers of my [f] grace.

[e] It was a ſure token of their loue, that they did helpe him by all meanes poſſible, when he was abſent, and in priſon, euen as if they had bene priſoners with him.

[f] Of this peculiar benefite to ſuffer for Chriſtes ſake.

8 For God is my record, how J long after you all from the very heart roote in Jeſus Chriſt.

9 And this J pray, that your loue may abounde, yet more & more in knowledge, and in all iudgement,

10 That ye may diſcerne things that ‖ differ [one from another,] that ye may be pure, and [g] without offence, vntill the day of Chriſt,

‖ Or, are excellent.

11 Filled with the fruits of [h] righteouſneſſe, which are by Jeſus Chriſt vnto the glorie and praiſe of God.

12 ¶ J would ye vnderſtood, brethren,

[g] That you ſo increaſe in godlynes that not onely ye can put difference betweene good and euill: but alſo that ye profite more and more without ſlipping backe, or ſtanding at a ſtay.

[h] Righteouſneſſe is the tree, good workes the fruite.

16 Aboue all, take the ſhielde of faith, wherewith ye may quench all the fierie dartes of the wicked,

Iſa.59.17. 1.theſſ.5.8.

17 *And take the helmet of [i] ſaluation, and the ſworde of the Spirit, which is the word of God.

[i] The ſaluation purchaſed by Jeſus Chriſt.

Coloſſ.4.2.

18 And pray alwayes with all maner prayer and ſupplication in the Spirit: and *watch thereunto with all perſeuerance and ſupplication for all Saintes,

Coloſſ.4.3. 2.theſſ.3.1.

19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpel,

20 Whereof I am the ambaſſadour in bondes, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶But that ye may alſo know mine affaires, [and] what I doe, Tychicus [my] deare brother and faithful miniſter in the Lord, ſhal ſhew you of all things,

22 Whome I haue ſent vnto you for the ſame purpoſe, that ye might knowe mine affaires, and that hee might comfort your heartes.

23 Peace [be] with the brethren, and loue with faith from God the Father, and [from] the Lord Jeſus Chriſt.

24 Grace [be] with all them which loue our Lorde Jeſus Chriſt, to [their] [k] immortalitie, Amen.

[k] Or, to be without corruption, that is, to haue life euerlaſting, which is the ende of this grace.

Written from Rome vnto the Epheſians, [and ſent] by Tychicus.

The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to go to Macedonia, planted firſt a Church at Philippi a citie of the ſame countrey: but becauſe his charge was to preach the Goſpel vniuerſally to all the Gentiles, he trauailed from place to place, till at the length he was taken priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commendeth them that they ſtoode manfully againſt the falſe apoſtles, putting them in minde of his good will toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpel thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, and to embrace modeſtie, promiſing to ſende Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, he confuteth their falſe doctrine, by proouing onely Chriſt to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this followe certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankefull accepting of their beneuolence.

CHAP. I.

1 Saint Paul diſcouereth his heart towarde them, 3 By his thankeſgiuing, 4 Prayers, 8 And wiſhes for their faith and ſaluation. 7, 12, 20 Hee ſheweth the fruite of his croſſe, 15, 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the ſeruāts of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with yͤ [a] Biſhops, and Deacons:

[a] By Biſhops here he meaneth them that had charge of the worde, and gouerning, as paſtours, doctours, elders: by deacons, ſuch as had charge of the diſtribution, and of yͤ poore and ſicke.

2 Grace [be] with you, and peace from God our Father, and [from] the Lorde Jeſus Chriſt.

1.Theſſ.1.2.

3 *I thanke my God [hauing] you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the [b] fellowſhip which ye haue in the Goſpel, from the [c] firſt day vnto nowe.

[b] With other Churches.

[c] That ye receiued the Goſpel.

6 And I am perſwaded of this ſame thing that hee that hath begonne [this] good worke in you, will perfourme it vntill the [d] day of Jeſus Chriſt,

[d] When you ſhall receiue the crowne of glorie.

7 As it becommeth me ſo to iudge of you all, becauſe I haue you in remembrance [e] that both in my bandes, and in [my] defence, and confirmation of the Goſpell you all were partakers of my [f] grace.

[e] It was a ſure token of their loue, that they did helpe him by all meanes poſſible, when he was abſent, and in priſon, euen as if they had bene priſoners with him.

[f] Of this peculiar benefite to ſuffer for Chriſtes ſake.

8 For God is my record, how I long after you all from the very heart roote in Jeſus Chriſt.

9 And this I pray, that your loue may abounde, yet more & more in knowledge, and in all iudgement,

10 That ye may diſcerne things that ‖ differ [one from another,] that ye may be pure, and [g] without offence, vntill the day of Chriſt,

‖ Or, are excellent.

11 Filled with the fruits of [h] righteouſneſſe, which are by Jeſus Chriſt vnto the glorie and praiſe of God.

12 ¶I would ye vnderſtood, brethren,

[g] That you ſo increaſe in godlynes that not onely ye can put difference betweene good and euill: but alſo that ye profite more and more without ſlipping backe, or ſtanding at a ſtay.

[h] Righteouſneſſe is the tree, good workes the fruite.

that the things which [haue come] vnto me, are turned rather to the furthering of the Goſpel,

13 So that my bandes in [i] Chriſt are famous throughout all the [k] iudgement hall, and in all other [places,]

14 In ſo much that many of the brethren in the Lord are boldened through my bandes, and dare more frankely ſpeake the [l] word.

15 Some preach Chriſt euen through enuie and ſtrife, and ſome alſo of good will.

16 The one part preacheth Chriſt of contention [and] not [m] purely, ſuppoſing to adde more affliction to my bandes:

17 But the others of loue, knowing that I ‖ am ſet for the defence of the Goſpel.

18 What then? yet Chriſt is preached all maner wayes, whether [it [n] be] vnder a pretence, or ſyncerely: and I therein ioy: yea, and will ioy.

19 For I knowe that this ſhall turne to my ſaluation, through your prayer, and by the helpe of the Spirit of Ieſus Chriſt,

20 As I heartily looke for, and hope, that in nothing I ſhall be aſhamed, but that with all confidence, as alwayes, ſo nowe Chriſt ſhalbe magnified in my body, whether [it be] by life or by death.

21 For Chriſt [is] to mee both in life, and in death aduantage.

22 And whether to [o] liue in the fleſh [were] profitable for mee, and what to chooſe I knowe not.

23 For I am greatly in doubt on both ſides, deſiring to be looſed and to be with Chriſt, which is beſt of all.

24 Neuertheleſſe, to abide in yͤ ‖ fleſh, [is] more needefull for you.

25 And this am I ſure of, that I ſhall abide, and with you all continue, for your furtherance and ioy of [your] faith,

26 That ye may more abundantly reioyce in Ieſus Chriſt for me, by my comming to you againe.

27 *Onely let your conuerſation be, as it becommeth the Goſpell of Chriſt, that whether I come and ſee you, or els be abſent, I may heare of your matters that ye ‖ continue in one Spirit, [and] in one minde fighting together through the faith of the Goſpel.

28 And in nothing feare your aduerſaries, which is to them [p] a token of perdition, and to you of ſaluation, and [q] that of God.

29 For vnto you it is giuen for ‖ Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake,

30 Hauing the ſame fight, which ye ſawe in me, and now heare [to be] in me.

CHAP. II.

3 Hee exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefely mainteined, 19 Promiſing that he and Timotheus will ſpeedily come vnto them, 27 And excuſeth the long tarying of Epaphroditus.

IF [there be] therefore any [a] conſolation in Chriſt, if any comfort of loue, if any felowſhip of yͤ Spirit, if any compaſſion and mercie,

2 Fulfill my ioye, that ye be like minded, hauing the ſame loue, being of one accorde, and of [b] one iudgement,

3 That nothing [be done] through contention or vaine glorie, but that in meekneſſe of minde *euery man eſteeme other better then himſelfe.

4 Looke not euery man on his owne things, but euery man alſo on the things of other men.

5 Let the ſame minde be in you that was euen in Chriſt Ieſus,

6 Who [c] being in the forme of God, thought it no [d] robberie to be equal with God:

7 *But he made himſelfe of no reputation, and tooke on him the [e] forme of a ſeruant, and was made like vnto men, and was founde in [f] ſhape as a man.

8 *He humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe.

9 Wherefore God hath alſo highly exalted him, and giuen him a Name aboue euery name,

10 *That at yͤ Name of Ieſus ſhould euery [g] knee bowe, [both] of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue ſhoulde confeſſe that Ieſus Chriſt [is] the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwayes obeyed, not as in my preſence onely, but nowe much more in mine abſence, [ſo] [h] make an ende of your owne ſaluation with [i] feare and trembling.

13 For it is God which worketh in you, both the will and the deede, [euen] of [his] [k] good pleaſure.

---

[i] Which I ſuſtaine for Chriſtes cauſe.

[k] That is, in the court or Palace of the Emperour Nero.

[l] Or, profeſſe the Goſpel, conſidering my conſtancie.

[m] But with a corrupt minde.

‖ Or, lie in bandes.

[n] Their pretence was to preach Chriſt, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themſelues.

[o] To liue in the fleſh is to liue in this b[illegible] body, till we be called to liue euerlaſtingly: but to liue according to the fleſh, or to be in the fleſh, ſignifie, to be deſtitute of the ſpirit, and to be plonged in the filthie concupiſcences of the fleſh.

‖ Or, body.

Epheſ.4.1. coloſ.1.10. 1.theſſ.2.12.

‖ Or, ſtand.

[p] The more that tyrants rage againſt the Goſpel, the more manifeſtly they declare that they runne to their owne deſtruction: and againe conſtant perſeuerance for Chriſtes ſake is an euident ſigne of ſaluation.

[q] God ſheweth by this meanes of bearing the croſſe who are his, and who are not.

‖ Or, Chriſtes cauſe.

[a] If you ſo loue me that you deſire my comfort,

[b] From the conſent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concorde.

Rom.12.10.

[c] If Chriſt being very God equall with the Father, layde aſide his glorie, and being Lord, became a ſeruant, and willingly ſubmitted himſelfe to moſt ſhamefull death, ſhall we which are nothing but vile ſlaues, through arrogancie treade downe our brethren, and preferre our ſelues?

[d] For he that was God, ſhould haue done none iniurie to the Godhead.

Matth.20.28.

[e] The poore and weake nature of man.

[f] Hee was ſeene & heard of men, ſo that his behauiour and perſon declared that he was as a miſerable man.

Hebr.2.9. Rom.14.11. iſa.45.23. [g] Worſhip, & be ſubiect to him. Ioh.13.13, 1.cor.8.6. and 12.3. [h] Runne forward in that race of righteouſneſſe, wherein God hath freely placed you through Ieſus Chriſt, and conducteth you his children by his Spirit to walke in good workes, and ſo to make your vocation ſure, [i] Which may make you carefull and diligent. [k] Which is his free grace.

1.Peter 4.9.

14 Doe all things without * murmuring and reaſonings,

15 That ye may be blameleſſe, and pure, [and] the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whome ye ſhine as * lightes in the world,

Math.5.16.

16 [l] Holding foorth the [m] word of life, that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

[l] As they which in the night ſet forth a candle to giue light to others.

[m] The goſpel.

17 Yea, and though I be [n] offered vp vpon the ſacrifice, and ſeruice [o] of your faith, I am glad, & reioyce with you all.

[n] The word ſignifieth to powre out as the drinke offering was powred on the ſacrifice.

[o] To confirme you in your faith.

18 For the ſame cauſe alſo be ye glad, and reioyce with me.

19 And I truſt in the Lord Jeſus, to ſend * Timotheus ſhortly vnto you, that I alſo may be of good comfort, when I knowe your ſtate.

Actes 16,1.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 * For all [p] ſeeke their owne, [and] not that which is Jeſus Chriſtes.

1.Cor.10.24.

[p] They rather ſought profite by their preaching then Gods glory.

22 But ye knowe the proofe of him, that as a ſonne with the father, he hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſende aſſoone as I know how it wil go with me,

24 And truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie to ſende [my] brother Epaphroditus vnto you, my companion in labour, and fellow ſouldier, euen your meſſenger, and hee that miniſtred vnto me ſuch things as I wanted.

26 For hee longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt he was ſicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me alſo, leſt I ſhould haue ſorowe vpon ſorowe.

28 I ſent him therefore the more diligently, that when ye ſhould ſee him againe, ye might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, & make much of ſuch:

30 Becauſe that for [q] the worke of Chriſt hee [r] was neere vnto death, and regarded not his life, to fulfill that ſeruice which was lacking on your part toward me.

[q] He calleth it here the worke of Chriſt, to viſite Chriſt, who was bound in the perſon of Paul, and was in neede of neceſſaries.

[r] He approueth them which hazard their life to relieue the priſoners of Chriſt.

CHAP. III.

2 Hee warneth them to beware of falſe teachers, 3 Againſt whome hee ſetteth Chriſt, 4 Likewiſe himſelfe, 9 And his doctrine, 12 And reprooueth mans owne righteouſnes.

MOreouer, my brethren, reioyce in the Lorde. It grieueth mee not to write [a] the ſame things to you, and for you it is a ſure thing.

[a] Which ye haue often heard of me.

2 Beware of [b] dogges: beware of euil workers: beware of the [c] conciſion.

[b] Which barke againſt the true doctrine to fill their bellies.

[c] The falſe apoſtles gloried in their circunciſion, whereunto S. Paul here alludeth, calling them conciſion, which is cutting off and tearing aſunder of the Church.

3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Jeſus, and haue no confidence [d] in the fleſh:

[d] In outward things.

4 Though I might alſo haue confidence in the fleſhe. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I:

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the ‖ lawe a Phariſe.

2.Cor.11.22.
Actes 23.6.
‖ Or, profeſſion.

6 Concerning zeale, I perſecuted the Church: touching yͤ righteouſnes which is in the Lawe, I was vnrebukeable.

7 But the things that were vantage vnto mee, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke all things but loſſe for yͤ excellent knowledge ſake of Chriſt Jeſus my Lord, for whome I haue counted all things loſſe, and doe iudge [them] to be dongue, that I might winne Chriſt,

9 And might be [e] founde in him, [that is,] not hauing mine own righteouſnes, which is of the Lawe, but that which is through yͤ faith of Chriſt, [euen] the righteouſnes which is of God through faith,

[e] As one grafted in him by faith.

10 That I may knowe him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the [f] reſurrection of the dead:

[f] That is, to life euerlaſting.

12 [g] Not as though I had alreadie attained [to it,] either were alreadie perfect: but I followe, if that I may comprehend [that] for whoſe ſake alſo I am [h] comprehended of Chriſt Jeſus.

[g] Or haue now taken full poſſeſſion thereof, not that he douted to attaine vnto it, but becauſe he would declare the excellencie thereof.

[h] We can runne no farther then God giueth vs ſtrength, and ſheweth vs the way.

13 Brethren, I count not my ſelfe, that I haue attained [to it,] but one thing [I do:] I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

14 And followe harde towarde the [i] marke, for the priſe of the hie calling of God in Chriſt Jeſus.

[i] That is, to obteine the crowne of glorie in the heauens.

15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reueile euen the [m] ſame vnto you.

[k] Or, haue more profited then others.

[l] This perfection ſtandeth in forſaking ſinne, and to be renewed through faith by him which is onlv perfect.

[m] That is, that this is the true wiſdome, and ſtraight rule of liuing.

16 Neuertheleſſe, [in that] whereunto we are come, let vs proceede by one rule, *that we may minde one thing.

Rom.15.5. 1.cor.1,10.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 *For many walke, of whome I haue tolde you often, and nowe tell you weeping, [that they are] the enemies of the [n] Croſſe of Chriſt,

Rom.16.17, 18.

[n] That is, of the Goſpel, which is the preaching of the croſſe.

19 Whoſe ‖ ende [is] damnation, whoſe god [is their] bellie, and [whoſe] [o] glorie [is] to their ſhame, which minde earthly things.

‖ Or, rewarde.

[o] The vaine-glorie which they ſeeke after in this world, ſhall turne to their confuſion and ſhame.

20 But our [p] conuerſation is in heauen, from whence alſo we looke for the *Sauiour, [euen] the Lorde Jeſus Chriſt,

[p] In minde, and affection.

1.Cor.1.7. titus 2,11,13.

21 Who ſhall change our vile body, that it may be facioned like vnto his glorious body, according to the working, whereby hee is able euen to ſubdue all things vnto himſelfe.

CHAP. IIII.

1 He exhorteth them to be of honeſt conuerſation, 15 And thanketh them, becauſe of the prouiſion that they made for him being in priſon, 21 And ſo concludeth with ſalutacions.

Therefore, my brethren, beloued and longed for, [my] ioye and my crowne, ſo continue in the Lord, ye beloued.

2 I pray Euodias, and beſeech Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beſeeche thee, faithfull yokefellow, helpe thoſe [women] which laboured with mee in the Goſpel, with Clement alſo, and with other my fellow labourers, whoſe names [are] in the *[a] booke of life.

Pſal.69,28. luke 10.20, reuel.3.5. and 20.12, and 21.27.

[a] This Booke Ezekiel calleth the writing of the houſe of Iſrael, and the ſecret of the Lord, chap. 13.9.

4 Reioyce in the Lord alway, againe I ſay, reioyce.

5 Let your pacient minde be knowen vnto all men. The Lord [is] [b] at hand.

[b] To ſuccour you.

6 *Bee nothing carefull, but in all things let your requeſtes be ſhewed vnto God in prayer, and ſupplication with giuing of thankes.

Math,6.25.

7 And ye peace of God which paſſeth all vnderſtanding, ſhall [c] preſerue your heartes and minds in Chriſt Jeſus.

[c] From Satan, who ſeeketh to take from vs this peace of conſcience.

8 Furthermore, brethren, whatſoeuer things are true, whatſoeuer things [are] honeſt, whatſoeuer things [are] iuſt, whatſoeuer things [are] pure, whatſoeuer things perteine to loue, whatſoeuer things [are] of good report, if there [be] any vertue, or if there [be] any praiſe, thinke on theſe things,

9 Which ye haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhalbe with you.

10 Nowe I reioyce alſo in the Lord greatly, that nowe at the laſt ye are [d] reuiued againe to care for me, wherein notwithſtanding ye were carefull, but ye lacked opportunitie.

[d] That is, begin anewe to helpe me.

11 I ſpeake not becauſe of [e] want: for I haue learned in whatſoeuer ſtate I am, therewith to be content.

[e] That I was not able to endure my pouertie.

12 And I can be abaſed, and I can abound: euery where in all things I am inſtructed both to be full, and to be hungrie, and to abound, and to haue want.

13 I am able to [do] all things through the helpe of [f] Chriſt, which ſtrengtheneth me.

[f] Not of his owne vertue or free will.

14 Notwithſtanding yee haue well done, that ye did communicate to mine affliction.

15 And ye Philippians knowe alſo that in the [g] beginning of the Goſpell, when I departed from Macedonia, no Church communicated with me concerning the [h] matter of giuing and receiuing, but ye onely.

[g] When I firſt preached the Goſpel vnto you.

[h] He had giuen of his part in communicating with them ſpirituall things, but he receiued nothing of them, which ought at leaſt to haue relieued him in his neceſſitie.

16 For euen [when I was] in Theſſalonica, ye ſent once, and afterwarde againe for my neceſſitie,

17 Not that I deſire a gift: but I deſire the fruite which may ‖ further your reckoning.

‖ Or, abounde towarde your count.

18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which [came] from you, an odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glorie in Jeſus Chriſt.

20 Unto God euen our Father [be] praiſe for euermore, Amen.

21 Salute all the Saintes in Chriſt Jeſus. The brethren, which are with me, greete you.

22 All the Saintes ſalute you, & moſt of all they which are of [i] Ceſars houſeholde.

[i] Of ſuch as did belong to the Emperour Nero.

23 The grace of our Lorde Jeſus Chriſt [be] with you all, Amen.

Written to the Philippians from Rome, [and ſent] by Epaphroditus.

The

The Epiſtle of Paul to the Coloſsians.

THE ARGVMENT.

IN this Epiſtle S. Paul putteth difference betweene the liuely, effectuall and true Chriſt, and the fained, counterfaite and imagined Chriſt, whom the falſe apoſtles taught. And firſt, hee confirmeth the doctrine which Epaphras had preached, wiſhing them increaſe of faith, to eſteeme the excellencie of Gods benefite toward them, teaching them alſo that ſaluation, and whatſoeuer good thing can be deſired, ſtandeth onely in Chriſt, whom onely we embrace by the Goſpell. But foraſmuch as the falſe brethren woulde haue mixed the Lawe with the Goſpell, he toucheth thoſe flatterers vehemently, and exhorteth the Coloſsians to ſtay only on Chriſt, without whom all things are but meere vanitie. And as for Circumciſion, abſtinence from meates, externall holines, worſhipping of Angels as meanes whereby to come to Chriſt, hee vtterly condemneth, ſhewing what was the office and nature of ceremonies, which by Chriſt are abrogate: ſo that nowe the exercifes of the Chriſtians ſtand in mortification of the fleſh, newneſſe of life, with other like offices appertaining both generally and particularly to all the faythfull.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increaſe of their fayth. 13 He ſheweth vnto them the true Chriſt, and diſcouereth the counterfaite Chriſt of the falſe apoſtles. 25 Hee approueth his authoritie and charge, 28 And of his faithfull executing of the ſame.

PAul an Apoſtle of Ieſus Chriſt, by the will of God, and Timotheus [our] brother,

2 To them, which are at [a] Coloſſe, Saintes and faithfull brethren in Chriſt: Grace [be] with you, and peace from God our Father, and [from] the Lorde Ieſus Chriſt.

[a] Which was a citie of Phrygia.

3 Wee giue thankes to God euen the Father of our Lorde Ieſus Chriſt, alwayes praying for you:

4 Since we heard of your fayth [b] in Chriſt IESVS, and of [your] loue toward all Saints,

[b] For without Chriſt there is no faith to be ſaued by, but onely a vaine opinion.

5 For the hopes ſake, which is layde vp for you in heauen, whereof ye haue heard before by the worde of trueth, [which is] the Goſpel,

6 Which is come vnto you, euen as [it is] vnto all the worlde, and is fruitefull, as [it is] alſo among you, from the day that ye heard and truely knew the grace of God,

7 As ye alſo learned of Epaphras our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt:

8 Who hath alſo declared vnto vs your loue, [which ye haue] [c] by yͤ Spirit.

[c] Which commeth of the holy Ghoſt.

9 For this cauſe we alſo, ſince the day wee heard [of it,] ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of [d] his will, in all wiſedome, and ſpirituall vnderſtanding,

[d] That is, Gods.

10 *That ye might walke worthy of the Lord, and pleaſe [him] in all things, being * fruitefull in all good workes, and increaſing in yͤ knowledge of God,

Epheſ.4.1. philip.1.27. 1.theſ.2.12.

1.Cor.1.5.

11 Strengthened wͭ al might through his glorious power, vnto all patience, and long ſuffring with ioyfulnes,

12 Giuing thankes vnto the Father, which hath made vs meete to to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome * of his deare Sonne,

Mat.3.17. and 17.5. 2.pet.1.17.

14 In whom wee haue redemption through his blood, [that is,] the forgiueneſſe of ſinnes,

15 Who is the * [e] image of the inuiſible God, the [f] firſt borne of euery creature.

Hebr.1.3.

[e] For God is made viſible in the fleſh of Chriſt, and the diuinitie dwelleth in him corporally.

[f] Borne before any thing was created.

16 * For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether [they be] Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

Iohn 1.3.

17 And he is before all things, and in him all things conſiſt.

18 And hee is the head of the body of the Church: hee is the beginning, * [and] [g] the firſt borne of the dead, that in all things hee might haue the preeminence.

1.Cor.15.20. reuel.1.5.

[g] He that roſe firſt againe from the dead to take poſſeſſion of life euerlaſting: which riſing may be called a new birth.

19 * For it pleaſed [the Father,] that in him ſhould all [h] fulnes dwell,

Iohn 1.14. chap.2.9.

[h] That the Church, which is his body, might receiue of his abundance.

20 And by him to reconcile [i] all things vnto himſelfe, & to ſet at peace through the blood of his croſſe both the things in earth, and the things in heauen.

[i] That is, the whole Church.

21 And you which were in times paſt ſtrangers and enemies, becauſe [your] mindes [were ſet] in euill workes, hath he now alſo reconciled,

22 In the body of his fleſh through death, to make you * holy, and vnblameable, and without fault in his ſight,

23 *If ye continue, grounded and ſtabliſhed in the faith, and be not moued away from yͤ hope of the Goſpell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a miniſter.

24 Nowe reioyce I in my ſuffrings for [k] you, and fulfill [l] the reſt of the afflictions of Chriſt in my fleſh, for his bodyes ſake, which is the Church,

25 Whereof I am a miniſter, according to the diſpenſation of God, which is giuen me vnto youward, to fulfill the [m] Worde of God,

26 *[Which is] the myſterie hid ſince the worlde began, & from [all] ages, but now is made manifeſt to his [n] Saintes,

27 To whome God woulde make knowen what is the riches of this glorious myſterie among yͤ Gentiles, which [riches] is Chriſt in you, *yͤ hope of glory,

28 Whom wee preach, admoniſhing euery man, and teaching euery man in all wiſdome, that we may preſent euery man perfect in Chriſt Ieſus:

29 Whereunto I alſo labour & ſtriue, according to his working which worketh in me mightily.

Luke 1.75. 1.cor.1.2. epheſ.1.4. tit.2.11,12. Iohn 15.6.

k Or your commoditie.

l As Chriſt hath once ſuffered in himſelfe to redeeme his Church, and to ſanctifie it: ſo doth he dayly ſuffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

m Which is the promiſes of Chriſt, and of the calling of the Gentiles.

Rom.16.25. epheſ.3.9. 2.tim.1.10. titus 1.2. 1.pet.1.20.

n Whom he hath elected & conſecrated to him by Chriſt.

1.Tim.1.1.

CHAP. II.

1 Hauing proteſted his good will toward them, 4 Hee admoniſheth them not to turne backe from Chriſt, 8 To the ſeruice of Angels or any other inuention, or els ceremonies of the Lawe, 17 Which haue finiſhed their office, and are ended in Chriſt.

FOr I would ye knewe what great || fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my [a] perſon in the fleſh,

2 That their heartes might be comforted & they knit together in loue, and in all riches of the full aſſurance of vnderſtanding, to knowe the myſterie of God euen the Father, and of Chriſt:

3 In whom are hid all the treaſures of wiſdome and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with entiſing wordes:

5 *For though I be abſent in yͤ [b] fleſh, yet am I with you in the [c] ſpirit reioycing, and beholding your order, & your ſtedfaſt faith in Chriſt.

6 As ye haue therfore receiued Chriſt Ieſus the Lord, [ſo] walke in him,

7 Rooted and built in him, and ſtabliſhed in the fayth, as ye haue * beene taught, aboũding therein with thankes giuing.

||Or, paine and care.

a Me preſent in body.

1 Cor.5.3.

b In body.

c In minde.

8 Beware leſt there be any man that ſpoyle you through [d] philoſophie, and vaine deceite, through the traditions of men, according to the rudiments of the world, and not after Chriſt.

9 * For in him dwelleth all the fulnes of the [e] Godhead || bodily.

10 And ye are compleate in him, which is the head of all Principalitie & Power:

11 In whome alſo yee are circumciſed with * circumciſion made without handes, by putting off the ſinfull body of the fleſh, through the circumciſion [f] of Chriſt,

12 In that yee are * buried with him through baptiſme, in whom ye are alſo rayſed vp together through * the fayth [g] of the operation of God which rayſed him from the dead.

13 *And ye which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath hee quickened together with him, forgiuing || you all [your] treſpaſſes,

14 And putting out the *|| [h] hand writing of ordinances that was againſt vs, which was contrary to vs, he euẽ tooke it out of the way, and faſtened it vpon the croſſe,

15 And hath [i] ſpoyled the Principalities, & Powers, and hath made a ſhewe of them openly, and hath triumphed ouer them in the ſame [croſſe.]

16 Let no man therefore condemne you in meate and drinke, or in reſpect of an [k] holy day, or of the new moone, or of the Sabbath [dayes,]

17 Which are [but] a ſhadow of things to come: but the body is in Chriſt.

18 *Let no man [l] at his pleaſure || beare rule ouer you by humblenes of minde, and worſhipping of Angels, aduauncing himſelfe in thoſe things which hee neuer ſaw, raſhly puft vp with his fleſhly minde,

19 And holdeth not the head, whereof all the body furniſhed and knit together by ioyntes and bandes, increaſeth with the increaſing of God.

20 Wherefore if ye [be] dead wͭ Chriſt from the ordinances of the world, why, as though ye liued in the worlde, are ye burdened with traditions?

21 [As,] Touch not, Taſte not, Handle not:

1.Cor.1.5.

d Teaching you vaine ſpeculations, as worſhipping of Angels, of blinde ceremonies and beggerly traditions: for nowe they haue none vſe ſeeing Chriſt is come.

Chap.1.19. iohn 1.14.

e In ſaying that the Godhead is really in Chriſt, hee ſheweth that he is very God: alſo ſaying, in him, he declareth two diſtinct natures, and by this word dwelleth, he prooueth that it is there for euer.

||Or, eſſẽtially.

Rom.2.29.

f Made by the Spirit of Chriſt.

Rom.6.4. Epheſ.1.19.

g In beleeuing that God by his power raiſed vp Chriſt, whereof we haue a ſure token in our baptiſme.

Epheſ.2.1.

||Or, vs all our.

Epheſ.2.15.

||Or, obligatiõ.

h The ceremonies, and rites were as it were a publike profeſſion, & hand writing of the miſerable ſtate of mankinde: for circumciſiõ did declare our naturall pollution: the purifiings, and waſhings ſignified the filth of ſinne: the ſacrifices teſtified yͭ we were giltie of death, which were all taken away by Chriſtes death.

i As Satan and his angels from whom he hath taken all power.

k Or, diſtinction, as to make difference betwixt dayes.

Matth.24.4.

l Meaning, that the hypocrites led them at their pleaſure into all ſuperſtition, and error.

||Or, defraude you of your price.

22 Which all [m] periſh with the vſing, [and are] after yͤ commandements and doctrines of men:

[m] And apperteine nothing to the kingdome of God.

23 Which things haue in deede a ſhew of wiſdome, in [n] voluntarie religion and humblenes of minde, and in not ſparing the body: ‖ neither haue they it in any eſtimation to ſatiſfie the [o] fleſh.

[n] Such as men haue choſen according to their owne fantaſie.

‖Or, but they are of no value ſaue for the filling of the fleſh.

[o] They pinche and defraude their bodye to ſhewe them ſelues greater hypocrites.

CHAP. III.

1 He ſheweth where we ſhould ſeeke Chriſt. 5 Hee exhorteth to mortification, 10 To put off the olde man and to put on Chriſt. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

If ye then be [a] riſen wͭ Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.

[a] After that ye haue bene dead to beggerly ceremonies.

2 Set your affections on things which are aboue, [and] not on things, which [b] are on the earth.

[b] Which eyther ſerue but for a time, or els are inuented by men.

3 For ye are [c] dead, and your life is hid with Chriſt in God.

[c] With Chriſt.

4 When Chriſt which is our life, ſhal appeare, then ſhall ye alſo appeare with him in glorie.

5 *[d] Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euill concupiſcence, and couetouſnes which is idolatrie.

Epheſ.5.3.

[d] Extinguiſh all the ſtrength of the corrupt nature which reſiſteth againſt the ſpirit, that ye may liue in the Spirit, and not in the fleſh.

6 For the which things ſakes the wrath of God commeth on the children of diſobedience,

7 Wherein ye alſo walked once, whē ye liued in them.

8 *But nowe put ye away euen all theſe things, wrath, anger, malicious- nes, curſed ſpeaking, filthie ſpeaking, out of your mouth.

Rom.6.4. epheſ.4.25. hebr.12.1. 1.pet.2.1. and 4.1,2.

9 Lie not one to another, ſeeing that ye haue put off the olde man with his workes,

10 And haue put on the new, which is renewed in knowledge *after the image of him that created him,

Gen.1.26. & 5.1. & 9.6.

11 Where is neither Grecian nor Jew, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: but Chriſt is all and in all things.

12 *Now therefore, as the elect of God [e] holy and beloued, put on ‖ tender mercie, kindnes, humblenes of minde, meekenes, long ſuffring:

Epheſ.4.32. and 6.11.

[e] He ſheweth what fruites are in them that are dead to the world, and are riſen againe with Chriſt.

‖Or, the bowels of mercies.

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Chriſt forgaue you, euen ſo do ye.

14 And aboue al theſe things [put on] loue, which is the bond of perfectnes.

15 And let the peace of God [f] rule in your hearts, to the which ye are called in one bodie, and be ye ‖ amiable.

[f] Let it guide all your doings.

‖Or, gracious, or thankefull.

16 Let the [g] worde of Chriſt dwell in you plenteouſly in al wiſdome, teaching and admoniſhing your owne ſelues, in [h] pſalmes, and hymnes, and ſpirituall ſongs, ſinging with a * ‖ grace in your hearts to the Lord.

[g] The doctrine of the Goſpel.

[h] Pſalmes properly conteine complainings to God, narrations & expoſtulatiōs: hymnes, onely thankſgiuing: & ſongs conteine prayſes, and thankſgiuing, but not ſo largely and amply, as hymnes doe.

Epheſ.4.29.

‖Or, thankſgiuing.

17 *And whatſoeuer ye ſhall doe, in worde or deede, [do] all in the Name of the Lord Jeſus, giuing thankes to God euen the Father by him.

1.Cor.10.31.

18 ¶ *Wiues, ſubmit your ſelues vnto your huſbands, as it is comely in the Lord.

Epheſ.5.22. 1.Pet.3.7.

19 *Huſbandes, loue your wiues, and be not bitter vnto them.

epheſ.5.25.

20 ¶ *Children, obey your parents in [i] all things: for that is well pleaſing vnto the Lord.

Ephe.6.1.

[i] Which are in the Lord.

21 Fathers, [k] prouoke not your children to anger, leſt they be diſcouraged.

[k] By too much rigour.

22 ¶ *Seruants, bee obedient vnto them that are [your] maſters according to the fleſh in al things, not with eye ſeruice as men pleaſers, but in ſinglenes of heart, fearing God.

Epheſ.6.5. tit.2.9. 1.pet.2.18.

23 And whatſoeuer ye do, doe it heartily, as to the Lorde, and not vnto men,

24 Knowing that of the Lorde, ye ſhall receiue the rewarde of the inheritance: for ye ſerue the Lord Chriſt.

25 But he [l] that doeth wrong, ſhal receiue for the wrong that hee hath done, and there is no *[m] reſpect of perſons.

[l] The cruell maſter.

Deut.10.17. wiſd.6.7. ecclus.35.12. rom.2.11. gal.2.6. epheſ.6.9.

[m] Whether he be maſter or ſeruant.

CHAP. IIII.

2 Hee exhorteth them to be feruent in prayer, 5 To walke wiſely toward them yͭ are not yet come to yͤ true knowledge of Chriſt. He ſaluteth them, & wiſheth them all proſperitie.

Ye maſters, do vnto your ſeruants, that which is iuſt, and equall, knowing that ye alſo haue a maſter in heauen.

2 *Continue in prayer, and watch in the ſame with thankes giuing,

Luke 18.1. 1.theſ.5.17. Epheſ.6.18. 2.theſ.3.1.

3 *Praying alſo for vs, that God may open vnto vs the [a] doore of vtterance, to ſpeake the myſterie of Chriſt: wherefore I am alſo in bondes,

[a] That I may freely preach the Goſpel.

4 That I may vtter it, as it becommeth me to ſpeake.

5 ¶ *Walke [b] wiſely towarde them that are without, & [c] redeeme the time.

Epheſ.5.15.

[b] To the commoditie of your neighbours.

[c] Beſtowe the time well, which the malice of men euery where plucketh from you, and causeth you to abuſe it.

6 [Let] your ſpeach [be] gracious alwayes, and powdred with [d] ſalt, that ye may knowe howe to anſwere euery man.

[d] Perteining to edification, and mixt with no vanitie.

7 ¶ Tychicus [our] beloued brother, and faithfull miniſter, and fellowe ſeruant in the Lord, ſhall declare vnto you my whole ſtate,

8 Whom I haue ſent vnto you for the ſame purpoſe that he might knowe your ſtate, and might comfort your heartes,

9 *With Oneſimus a faithfull and a beloued brother, who is one of you. They ſhall ſhewe you of al things here.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus, Barnabas ſiſters ſonne (touching whom ye receiued commandements, If he come vnto you, receyue him)

11 And Jeſus which is called Juſtus, which are of the circumciſion. These [e] only are my [f] workefellowes vnto the kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him recorde, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued phyſition greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle [g] [written] from Laodicea,

17 And ſay to Archippus, Take heede to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace [be] with you, Amen.

Written from Rome to the Coloſſians, [and ſent] by Tychicus, & Oneſimus.

Philemon 10.

[e] If they only did helpe him to preache the Goſpell at Rome, where was Peter? or thoſe xxv. yeres that they feine he abode at Rome?

[f] In preaching the Goſpell.

2.Tim.4.10, 11.

[g] Either to Paul, or els which they woulde write as an anſwere to this Epiſtle ſent to the Coloſſians.

The firſt Epiſtle of Paul to the Theſſalonians.

THE ARGVMENT.

AFter that the Theſſalonians had bene well inſtructed in the fayth, perſecution, which perpetually followeth the preaching of the Goſpell, aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothie to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in fayth, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their fayth, taught falſly, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to know the times, willing them rather to watch leaſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

2 He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes, 6 And receyue the Goſpell with ſuch earneſtnes, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, [which is] in [a] God the Father, & in the Lord Jeſus Chriſt: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jeſus Chriſt.

2 *Wee giue God thankes alwayes for you all, making *mention of you in our prayers

3 Without ceaſing, remembring your [b] effectuall faith, and [c] diligent loue and the pacience of [your] hope in our Lord Jeſus Chriſt, in the ſight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Goſpel was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with [e] ioy of the holy Ghoſt,

7 So that ye were as ‖ enſamples to all that beleeue in Macedonia and Achaia.

8 For

[a] For there is no Church which is not ioyned together in God.

2.Theſ.1.3. Phil.1.3,4.

[b] Which declareth it ſelfe by moſt liuely fruites.

[c] Whereby you declared your ſelues moſt ready and painefull to helpe the poore.

[d] The effectuall preaching of the Goſpell is an euident token of our election.

[e] To beleeue, and to be fully perſwaded to haue the gifts of the holy Ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certaine ſignes of our election.

‖ Or, patternes.

7 ¶ Tychicus [our] beloued brother, and faithfull miniſter, and fellowe ſeruant in the Lord, ſhall declare vnto you my whole ſtate,

8 Whom I haue ſent vnto you for the ſame purpoſe that he might knowe your ſtate, and might comfort your heartes,

9 * With Oneſimus a faithfull and a beloued brother, who is one of you. They ſhall ſhewe you of al things here.

Philemon 10.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus, Barnabas ſiſters ſonne (touching whom ye receiued commandements, If he come vnto you, receyue him)

11 And Jeſus which is called Juſtus, which are of the circumciſion. Theſe [e] only are my [f] workefellowes vnto the kingdome of God, which haue bene vnto my conſolation.

[e] If they only did helpe him to preache the Goſpell at Rome, where was Peter? or thoſe xxv. yeres that they feine he abode at Rome?

[f] In preaching the Goſpell.

12 Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him recorde, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued phyſition greeteth you, and Demas.

2.Tim.4.10, 11.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle [g] [written] from Laodicea,

[g] Either to Paul, or els which they woulde write as an anſwere to this Epiſtle ſent to the Coloſſians.

17 And ſay to Archippus, Take heede to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace [be] with you, Amen.

Written from Rome to the Coloſſians,
[and ſent] by Tychicus, & Oneſimus.

The firſt Epiſtle of Paul to the Theſſalonians.

The Argument.

AFter that the Theſſalonians had bene well inſtructed in the fayth, perſecution, which perpetually followeth the preaching of the Goſpell, aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothie to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in fayth, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their fayth, taught falſly, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to know the times, willing them rather to watch leaſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

2 He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes, 6 And receyue the Goſpell with ſuch earneſtnes, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, [which is] in [a] God the Father, & in the Lord Jeſus Chriſt: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jeſus Chriſt.

[a] For there is no Church which is not ioyned together in God.

2 * Wee giue God thankes allwayes for you all, making * mention of you in our prayers

2.Theſ.1.3. Phil.1.3,4.

3 Without ceaſing, remembring your [b] effectuall faith, and [c] diligent loue and the pacience of [your] hope in our Lord Jeſus Chriſt, in the ſight of God euen our Father,

[b] Which declareth it ſelfe by moſt liuely fruites.

[c] Whereby you declared your ſelues moſt ready and painefull to helpe the poore.

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Goſpel was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

[d] The effectuall preaching of the Goſpell is an euident token of our election.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with [e] ioy of the holy Ghoſt,

[e] To beleue, and to be fully perſwaded to haue the giftes of the holy Ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certaine ſignes of our election.

7 So that ye were as ‖ enſamples to all that beleeue in Macedonia and Achaia.

‖ Or, patternes.

8 For from you ſounded out yͤ worde of the Lorde, not in Macedonia and in Achaia onely: but your fayth alſo which is towarde God, ſpread abroade in all quarters, that we neede not to ſpeake any thing.

9 For [f] they themſelues ſhewe of you what maner of entring in we had vnto you, and howe ye turned to God from idoles, to ſerue the [g] liuing and true God,

10 And to looke for his Sonne from heauen, whom he raiſed from the dead, [euen] Jeſus which deliuereth vs from the [h] wrath to come.

[f] To wit, all the faithfull.

[g] For idols are dead things & onely feined fantaſies.

[h] Which he ſhall execute vpon the wicked.

CHAP. II.

1 To the intent they ſhould not faint vnder the croſſe, 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuſeth his abſence, that he could not come and open his heart to them.

FOr ye your ſelues knowe, Brethrẽ, that our entrance in vnto you was not in [a] vaine,

2 But euen after that we had ſuffred before, and were ſhamefully entreated at *Philippi (as ye know) we were bolde [b] in our God, to ſpeake vnto you the Goſpel of God with much ſtriuing.

[a] Not in outward ſhew and in pompe, but in trauell and in the feare of God.

Act.16,12,23.

[b] By his helpe and grace.

3 For our exhortation was not by deceite, nor by vncleannes, nor by guile.

4 But as we were alowed of God, that the Goſpel ſhould be committed [vnto vs,] ſo we ſpeake, not as they that [c] pleaſe men, but God, which tryeth our hearts.

[c] Which declareth a naughtie conſcience.

5 Neither yet did we euer vſe flattring wordes, as ye knowe, nor coloured couetouſnes, God [is] recorde.

6 Neither ſought we prayſe of men, neither of you, nor of others,

7 When we might haue bin ‖ chargeable, as the Apoſtles of Chriſt: but we were gentle among you, euen as a [d] nource cheriſheth her children.

‖ Or, in authoritie.

[d] He humbled himſelf to ſupport all things without all reſpect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens ſake.

8 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, *our labour and trauaile: for we laboured day and night, becauſe we would not be chargeable vnto any of you, and preached vnto you the Goſpel of God.

Act.24.34. 1.cor.4.12. 2.theſ.3.8.

10 Ye [are] witneſſes, and God [alſo,] howe holily, and iuſtly, and vnblameably we behaued our ſelues among [e] you that beleeue.

[e] For it is not poſſible to auoyde the reproches of the wicked, which euer hate good doings.

11 As ye knowe howe that we exhorted you, and comforted, & beſought euery one of you (as a father his children)

12 That ye *would walke worthie of God, who hath called you vnto his kingdome and glorie.

Ephe.4.1.phil.1,27.col.1.10.

13 For this cauſe alſo thanke we God without ceaſing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the worde of men, but as it is in deede the worde of God, which alſo worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Judea are in [f] Chriſt Jeſus, becauſe ye haue alſo ſuffered the ſame things of your owne countrey men, euen as they [haue] of the Jewes,

[f] In his name and vnder his protection.

15 Who both killed the Lorde Jeſus and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contrarie [g] to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be ſaued, to [h] fulfill their ſinnes alwayes: for the wrath [of God] is [i] come on them, to the vtmoſt.

[g] And woulde hinder all men from their ſaluation.

[h] And heape vp yͤ meaſure, Matth.23.32.

[i] He meaneth not this of all the Jewes in general: but of certaine of thẽ particularly, which ceaſed not after they had put Chriſt to death to perſecute his word and his miniſters.

17 Foraſmuch, Brethren, as we were kept from you for a ſeaſon, concerning ſight, but not in the heart, we * enforced the more to ſee your face with great deſire.

Rom.1.11.

18 Therefore we would haue come vnto you (I Paul, at leaſt once or twiſe) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing? are [k] not euen you it in the preſence of our Lorde Jeſus Chriſt at his comming?

20 Yes, ye are our glorie and ioy.

[k] Therefore I could not forget yo[illegible] excepte I would forget my ſelfe.

CHAP. III.

2 He ſheweth howe greatly he was affectioned towarde them, both in that he ſent Timotheus to them, 10 And alſo prayed for them.

WHerefore ſince we coulde no longer forbeare, we thought it good to remaine at Athens [a] alone,

2 *And haue ſent Timotheus our brother and miniſter of God, and our labour fellowe in the Goſpel of Chriſt, to ſtabliſh you, and to comfort you touching your fayth,

[a] Rather ſeeking your commoditie then mine owne, in ſending of Timotheus to you.

Actes 16.1.

3 That no man ſhould be mooued with theſe afflictions: for ye your ſelues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we ſhould ſuffer tribulations, euen as it came to paſſe, and ye knowe it.

5 Euen for this cauſe, when [b] I could

[b] His great affection toward the ſmall flocke.

no longer forbeare; I ſent [him] that I might knowe of your fayth, leaſt the [c] tempter had tempted you in any ſort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your fayth and loue, and that ye haue good remembrance of vs alwayes, deſiring to ſee vs, as we alſo [doe] you,

7 Therefore, brethren, we had conſolation in you, in all our affliction and neceſſitie through your fayth.

8 For nowe are we [d] aliue, if ye [e] ſtand faſt in the Lorde.

9 For what thankes can we recompence to God againe for you for all the ioye wherewith we reioyce for your ſakes before our God,

10 Night and day * praying exceedingly that we might ſee your face, & might [f] accompliſh that which is lacking in your fayth?

11 Nowe God himſelfe, euen our Father, and our Lord Jeſus Chriſt, guide our iourney vnto you,

12 And the Lorde encreaſe you, and make you abounde in loue one towarde another, and towarde all men, euen as we [doe] toward you:

13 * To make your hearts ſtable & vnblameable in holines before God euen our Father, at yͤ comming of our Lorde Jeſus Chriſt with all his Saints.

CHAP. IIII.

1 Hee exhorteth them to holineſſe, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Deſcribing the ende of the reſurrection.

AND furthermore we beſeech you, Brethren, and exhort you in the Lord Jeſus, that [a] ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke, and to pleaſe God.

2 For ye knowe what [b] commandements we gaue you by the Lord Jeſus.

3 * For this is the will of God [euen] your ſanctification, [c] [and] that ye ſhould abſteine from fornication,

4 That euery one of you ſhould knowe, howe to poſſeſſe his [d] veſſel in holines and honor,

5 [And] not in the luſt of concupiſcence, euen as the Gentiles which knowe not God:

6 * That no man oppreſſe or defraude his brother in any matter: for the Lord [is] auenger of all ſuch things, as we alſo haue tolde you beforetime, & teſtified.

7 * For God hath not called vs vnto vncleannes, but vnto holines.

[c] Meaning, Satan.

[d] If ye remaine conſtant in fayth & true doctrine, I ſhal thinke that all mine afflictiõs be ſo many pleaſures, and ſhall be reſtored from death to life.

[e] If you perſeu[illegible] faith.

Rom.1.10. and 15.23.

[f] We muſt dayly growe from faith to faith.

Chap.5.23. 1.cor.1.8.

[a] And as it were, ouercome your ſelues.

[b] The Greeke word ſignifieth ſuch commandements as one receiueth from ſome mã to giue them in his name to others.

Rom.12.2. ephe.5.17.

[c] That is, that you ſhould dedicate your ſelues wholy vnto God.

[d] That is, his body which is prophaned by ſuch filthines.

1.Cor.6.8.

1.Cor.1.2.

8 He therefore that deſpiſeth [e] [theſe thinges,] deſpiſeth not man, but God who hath euen giuen * you his holy Spirit.

9 But as touching brotherly loue, ye neede not that I write vnto you: * for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, which are thorowout all Macedonia: but we beſeech you, Brethren, that ye increaſe more & more,

11 * And that ye ſtudie to be quiet, and to meddle with your owne buſines, and to worke with your [f] owne hands, as we commanded you,

12 That ye may behaue your ſelues honeſtly towarde them that [g] are without, & that nothing be [h] lacking vnto you.

13 ¶ I would not, brethren, haue you ignorant concerning them which are a ſleepe, that ye [i] ſorowe not euen as other which haue no hope.

14 For if we beleeue that Jeſus is dead, and is riſen, euen ſo them which ſleepe in [k] Jeſus, will God [l] bring with him.

15 For this ſay we vnto you by the [m] worde of the Lorde, * that we which liue, and are remaining in the comming of the Lorde, ſhall not preuent them which ſleepe.

16 For the Lorde himſelfe ſhall deſcend from heauen with a ſhowte, [and] with the voyce of the Archangel, and * with the trumpet of God: and the dead in Chriſt ſhall riſe firſt.

17 Then ſhall [n] we which liue and remaine, be [o] caught vp with them alſo in the cloudes, to meete yͤ Lord in the aire: and ſo ſhall we euer be with the Lorde.

18 Wherefore, comfort your ſelues one another with theſe wordes.

CHAP. V.

1 He informeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard ſuch as preach Gods worde among them.

BUt of the [a] times and ſeaſons, brethren, ye haue no neede that I write vnto you.

2 For ye your ſelues know perfectly, that the * day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, Peace, and ſafetie, then ſhall come vpon them ſudden deſtruction, as the [b] trauaile vpon a

[e] By theſe precepts of godly life it appeareth what were the commandements which Paul gaue vnto thẽ.

1.Cor.7.40.

Iohn 13.34. and 15.12. 1.iohn 2,8,& 4.21.

2.Theſ.3.7.

[f] And not be idle.

[g] As ſtrangers and Infidels.

[h] But that ye may be able by your diligence to ſupply your want and neceſſitie.

[i] He doeth not condemne all kind of ſorow, but that which proceedeth of infidelitie.

[k] Or, haue cõtinued cõſtantly in the faith of Chriſt.

[l] By rayſing their bodies out of yͤ graue.

[m] Which is in the name of the Lord, and as he ſhould ſpeake himſelfe.

1.Cor.15.23.

Matth.24.31. 1.cor.15.52.

[n] Meaning them which ſhalbe found aliue.

[o] In this ſudden taking vp there ſhalbe a kinde of mutation of the qualities of our bodies which ſhalbe as a kinde of death.

[a] So much the more we ought to beware of all dreames and fantaſies of men which weary them ſelues and others in ſearching out curiouſly the time that the Lorde ſhall appeare, alledging for themſelues a vaine propheſie, and moſt falſely aſcribed to Elias, that 2000. yeere before the Law, 2000. vnder the Law, and 2000. after the Lawe the worlde ſhall endure. Mat.24.44. 2.pet.3.10. reuela.3.3. and 16.15. [b] That is, ſuddenly and vnlooked for.

woman with childe, and they ſhall not eſcape.

4 But ye, brethren, are not in darkenes, that that day ſhould come on you, as [it were] a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenes.

6 Therefore let vs not [c] ſleepe as doe other, but let vs [d] watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be ſober, * putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet.

9 For God hath not appoynted vs vnto wrath, but to obteine ſaluation by the meanes of our Lord Jeſus Chriſt,

10 Which died for vs, that whether we wake or [f] ſleepe, we ſhould liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Nowe we beſeech you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lorde, and [g] admoniſh you,

13 That ye haue them in ſingular loue for [h] their workes ſake. Be at peace among your ſelues.

14 We deſire you, brethren, admoniſh them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this [is] the will of God in Chriſt Jeſus toward you.

19 Quench not the [k] Spirit.

20 Deſpiſe not [l] prophecying.

21 Trie all things, [and] keepe that which is good.

22 Abſteine frō all appearance of euil.

23 Nowe the very God * of peace ſanctifie you throughout: and [I pray God] that your [m] whole ſpirit and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Jeſus Chriſt.

24 * Faithfull [is he] which calleth you, which will alſo doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lorde, that this Epiſtle be read vnto all the brethren the Saints.

28 The grace of our Lorde Jeſus Chriſt [be] with you, Amen.

The firſt [Epiſtle] vnto the Theſſalonians written from Athens.

[c] Here ſleepe is taken for contempt of ſaluation, whē men continue in ſinnes, & wil not awake to godlines.

[d] And not be ouercome with the cares of the world.

[c] That is, lightened by the Goſpel.

Iſa.59.17. epheſ.6,17.

[f] Here it is taken only to die & is meant of the faithfull.

[g] As the flock is boūd to loue the ſhepheard, ſo is it his duetie to teache them & exhort them in true religion.

[h] Where this cauſe ceaſeth, that they work not: the honour alſo ceaſeth, and they muſt be expelled as woolues out of yͤ flocke.

Prou.17.13, & 20,22. mat. 5.39. rom,12. 17.1.pet.3.9.

[i] Haue a quiet minde and conſcience in Chriſt which ſhall make you reioyce in the middes of ſorowes, Rom. 5.3. 2.cor.6, 10.

Luke 18.1. ecclus 18.22. col.4.2.

[k] God that hath giuen his Spirit to his elect, will neuer ſuffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is, by ſuch exhortations as theſe, and by continuall increaſe in godlines.

[l] The preaching of the worde of God.

Chap.3.12, 13.1.cor.1.8.

[m] Then is a man fully ſanctified and perfect, when his mind thinketh nothing, his ſoule, that is, his vnderſtanding and will, couet nothing: neither his body doeth execute any thing contrarie to the wil of God. 1.Cor.1.9.

The ſecond Epiſtle of Paul to the Theſſalonians.

The Argvment.

LEaſt the Theſſalonians ſhould thinke that Paul neglected them, becauſe he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience and other fruites of fayth, neither to be moued with that vaine opinion of ſuch as taught that the comming of Chriſt was at hand, foraſmuch as before that day there ſhould be a falling away from true religion, euen by a great part of the world, and that Antichriſt ſhould reigne in the Temple of God: finally commending himſelfe to their prayers, and encouraging them to conſtancie, he willeth them to correct ſuch ſharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their fayth, loue, and pacience. 11 He prayeth for the encreaſe of the ſame, 12 And ſheweth what fruite ſhall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Theſſalonians, [which is] in GOD our Father, and in the Lorde Jeſus Chriſt:

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Jeſus Chriſt.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, becauſe that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that we our ſelues reioyce of you in the Churches of GOD, becauſe of your [a] pacience and fayth in all your perſecutions & tribulations that ye ſuffer,

1.Theſ.1,2.

[a] Which proceedeth of your fayth as a moſt notable fruite.

woman with childe, and they ſhall not eſcape.

4 But ye, brethren, are not in darkenes, that that day ſhould come on you, as [it were] a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenes.

6 Therefore let vs not [c] ſleepe as doe other, but let vs [d] watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be ſober, * putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet.

9 For God hath not appoynted vs vnto wrath, but to obteine ſaluation by the meanes of our Lord Ieſus Chriſt,

10 Which died for vs, that whether we wake or [f] ſleepe, we ſhould liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Nowe we beſeech you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lorde, and [g] admoniſh you,

13 That ye haue them in ſingular loue for [h] their workes ſake. Be at peace among your ſelues.

14 We deſire you, brethren, admoniſh them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

[c] Here ſleepe is taken for contempt of ſaluation, whē men continue in ſinnes, & wil not awake to godlines.

[d] And not be ouercome with the cares of the world.

[e] That is, lightened by the Goſpel.

Iſa.59.17. epheſ.6.17.

[f] Here it is taken only to die & is meant of the faithfull.

[g] As the flock is boūd to loue the ſhepheard, ſo is it his duetie to teache them & exhort them in true religion.

[h] Where this cauſe ceaſeth, that they work not: the honour alſo ceaſeth, and they muſt be expelled as woolues out of ẏ flocke.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this [is] the will of God in Chriſt Ieſus toward you.

19 Quench not the [k] Spirit.

20 Deſpiſe not [l] prophecying.

21 Trie all things, [and] keepe that which is good.

22 Abſteine frō all appearance of euil.

23 Nowe the very God * of peace ſanctifie you throughout: and [I pray God] that your [m] whole ſpirit and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

24 * Faithfull [is he] which calleth you, which will alſo doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lorde, that this Epiſtle be read vnto all the brethren the Saints.

28 The grace of our Lorde Ieſus Chriſt [be] with you, Amen.

The firſt [Epiſtle] vnto the Theſſalonians written from Athens.

Prou.17.13, & 20.22. mat. 5.39. rom.12.17. 1.pet.3.9.

[i] Haue a quiet minde and conſcience in Chriſt which ſhall make you reioyce in the middes of ſorowes, Rom. 5.3. 2.cor.6, 10.

Luke 18.1. ecclus 18.22. col.4.2.

[k] God that hath giuen his Spirit to his elect, will neuer ſuffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is, by ſuch exhortations as theſe, and by continuall increaſe in godlines.

[l] The preaching of the worde of God.

Chap.3.12, 13. 1.cor.1.8.

[m] Then is a man fully ſanctified and perfect, when his mind thinketh nothing, his ſoule, that is, his vnderſtanding and will, couet nothing: neither his body doeth execute any thing contrarie to the wil of God. 1.Cor.1.9.

The ſecond Epiſtle of Paul to the Theſſalonians.

THE ARGVMENT.

LEaſt the Theſſalonians ſhould thinke that Paul neglected them, becauſe he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience and other fruites of fayth, neither to be moued with that vaine opinion of ſuch as taught that the comming of Chriſt was at hand, foraſmuch as before that day there ſhould be a falling away from true religion, euen by a great part of the world, and that Antichriſt ſhould reigne in the Temple of God: finally commending himſelfe to their prayers, and encouraging them to conſtancie, he willeth them to correct ſuch ſharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their fayth, loue, and patience. 11 He prayeth for the encreaſe of the ſame, 12 And ſheweth what fruite ſhall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Theſſalonians, [which is] in GOD our Father, and in the Lorde Ieſus Chriſt:

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Ieſus Chriſt.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, becauſe that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that we our ſelues reioyce of you in the Churches of GOD, becauſe of your [a] patience and fayth in all your perſecutions & tribulations that ye ſuffer,

1.Theſ.1.2.

[a] Which proceedeth of your fayth as a moſt notable fruite.

5 [Which is] a [b] token of the righteous* iudgement of God that ye may be
counted worthie of the kingdome of
God, for the which ye alſo ſuffer.
6 For it is a righteous thing with
God, to recompence tribulation to them
that trouble you,
7 And to you which are troubled, reſt
with vs *when the Lorde Ieſus ſhall
ſhewe himſelfe from heauen with his
[c] mightie Angels,
8 In flaming fire, rendring vengeance
vnto them that doe not know God, and
which obey not vnto the Goſpel of our
Lord Ieſus Chriſt,
9 Which ſhalbe puniſhed with [d] euerlaſting
perdition, from the preſence of
the Lorde, and from the glorie of his
power,
10 When he ſhall come to be glorified
in his Saints, and to be made marueilous
in all them that beleeue (becauſe
our teſtimonie towarde you was beleeued)
in that day.
11 Wherefore, we alſo pray allwayes
for you, that our God may make you
worthie of [his] calling, and fulfill [c] all
the good pleaſure of [his] goodnes, and
the [f] worke of fayth with power,
12 That the Name of our Lord Ieſus
Chriſt may be [g] glorified in you, and
ye in him, according to the grace of our
God, and of the Lord Ieſus Chriſt.

CHAP. II.

3 He ſheweth them that the day of the Lorde ſhall not come, till the departing from the fayth come firſt, 9 And the kingdome of Antichriſt, 15 And therefore he exhorteth them not to be deceiued, but to ſtand ſtedfaſt in the things that he hath taught them.

NOwe we beſeech you, brethren,
by the comming of our
Lorde Ieſus Chriſt, and by
our aſſembling vnto him,
2 That ye be not ſuddenly moued
from [your] minde, nor troubled neither
by [a] ſpirit, nor by [b] worde, nor by letter, as
[it were] from vs, as though the day of
Chriſt were at hand.
3 *Let no man deceiue you by any
meanes: for [that day ſhall not come,] except
there come a [c] departing firſt, & that
that [d] man of ſinne be diſcloſed, [euen] the
ſonne of [e] perdition,
4 Which is an aduerſarie, and exalteth
him ſelfe againſt all that is called
God, or that is worſhipped: ſo that he
doeth ſit as God in the Temple of God,
ſhewing himſelfe that he is God.
5 Remember ye not, that when I
was yet with you, I tolde you theſe
things?
6 And nowe ye know what [f] wͭholdeth
yͭ he might be reueiled in his time.
7 For the myſterie of iniquitie doeth
already [g] worke: onely he which [h] nowe
withholdeth, [ſhall let] till he be taken
out of the way.
8 And then ſhall yͤ wicked man be reueiled,
*whom the Lord ſhall conſume,
with yͤ [i] Spirit of his mouth, & ſhal aboliſh
with the brightnes of his comming,
9 [Euen him] whoſe [k] comming is by
the working of Satan, with all power
and ſignes, and lying wonders,
10 And in all deceiueablenes of vnrighteouſnes,
among them that [l] periſh,
becauſe they receiued not the loue of the
trueth, that they might be ſaued.
11 And therefore God ſhall ſend them
ſtrong deluſion, that they ſhould beleeue
lyes,
12 That all they might be damned
which beleeued not the trueth, but had
[m] pleaſure in vnrighteouſnes.
13 But we ought to giue thankes alway
to God for you, brethren [n] beloued
of the Lorde, becauſe that God hath
[o] from the beginning choſen you to ſaluation,
through ſanctification of the
Spirit, and the faith of [p] trueth,
14 Whereunto he called you by [q] our
Goſpel, to obteine the glorie of our Lord
Ieſus Chriſt.
15 Therefore, brethren, ſtand faſt and
keepe the [r] inſtructions, which ye haue
bene taught, either [ſ] by worde, or by our
Epiſtle.
16 Nowe the ſame Ieſus Chriſt our
Lord & our God euen the Father which
hath loued vs, and hath giuen vs euerlaſting
conſolation & good hope through
grace,
17 Comfort your hearts, and ſtabliſh
you in euery worde and good worke.

CHAP. III.

1 He deſireth them to pray for him, that the Goſpel may proſper, 6 And giueth them warning to reproue the idle, 16 And ſo wiſheth them all wealth.

FUrthermore, brethren, *pray
for vs, that yͤ worde of yͤ Lord
may haue free paſſage, and be
glorified, euen as [it is] wͭ you,
2 And

---

b The faithful by their afflictions ſee, as in a cleare glaſſe the ende of Gods iuſt iudgement, when as they ſhall reigne with Chriſt which haue ſuffered wͭ him, and the wicked ſhall feele his extreme wrath & vengeance.

Iude 6.

1.Theſ.4.16.

c By whom he declareth his might.

d As God is euerlaſting, ſo ſhall their puniſhment be euerlaſting: and as he is moſt mightie of power, ſo ſhall their puniſhment be moſt ſore.

c The free beneuolence of Gods goodnes comprehendeth his purpoſe, his predeſtination and vocation: the worke of fayth conteineth our iuſtification, to the which God addeth glorification: & all theſe he worketh of his meere grace through Chriſt. f Faith is Gods wonderfull worke in vs. g As the head with the body.

a As falſe reuelation, or dreames.

b Which are ſpoken or written.

Ephe.5.6.

c A wonderfull departing of the moſt part from the fayth.

d This wicked Antichriſt comprehendeth the whole ſucceſſion of the perſecuters of the Church, and all that abominable kingdome of Satan, whereof ſome were Beares, ſome Lions, others Leopards, as Daniel deſcribeth them, and is called the man of ſinne becauſe he ſetteth himſelfe vp againſt God. e Who as he deſtroyeth others, ſo ſhall he be deſtroyed himſelfe.

f Becauſe the falſe apoſtles had perſwaded after a ſort the Theſſaloniās, that the day of the Lord was nere, and ſo the redemption of the Church, Paul teacheth them to looke for this horrible diſſipation before: & therefore rather to prepare themſelues to patience then to reſt and quietnes: for as yet there was a let, that is, that the Goſpel ſhoulde be preached throughout al, Matth.24.14.

g To wit, priuily, & is therefore called a myſtery becauſe it is ſecret.

h Which ſhall ſtay for a time.

Iſai.11.4.

i That is, with his word.

k Meaning the whole time that he ſhall remaine.

l Satans power is limited that he cannot hurt the elect to their deſtruction.

m Delighted in falſe doctrine.

n The fountaine of our election is the loue of God: the ſanctification of the Spirite, and beleuing the trueth are teſtimonies of the ſame election.

o Before the foundation of the world. p And Goſpel. q By our preaching. r That is, the doctrine, 1.Theſ.2.2. Chap.3.6. ſ That is, by my preaching of the Goſpel.

Ephe.6.18,19, col.4.3.

2 And that we may be deliuered from vnreaſonable and euill men: for all men haue not [a] faith.

[a] Although they boaſt them ſelues thereof.

3 But ẏ Lord is faithfull, which will ſtabliſh you, and keepe you from [b] euill.

[b] From the ſleightes of Satan.

4 And wee are perſwaded of you through the Lord, that ye both do, & will do the things which we [c] command you.

[c] By the word of God.

5 And the Lord guide your hearts to the loue of God, and the wayting for of Chriſt.

6 We commande you, brethren, in the Name of our Lorde Jeſus Chriſt, that ye withdrawe your ſelues from euery brother that walketh inordinately, and not after the [d] * inſtruction, which he receiued of vs.

[d] Which is, to trauelle, if he will eate as verſe 10.

Chap.2.15.

7 For ye your ſelues knowe * how ye ought to follow vs: * for we behaued not our ſelues inordinately among you,

1.Cor.4.12. 1.theſ.4.11. Actes 20.34 1.cor.4.12. 1.Theſ.2.9.

8 Neither tooke we bread of any man for nought: but we wrought with * labour & trauaile night & day, becauſe we would not be chargeable to any of you.

9 Not but that wee had authoritie, * but that we might make our ſelues an enſample vnto you to follow vs.

1.Cor.11.1.

10 For euen when we were with you, this wee warned you of, that if there were any, which woulde not [e] worke, that he ſhould not eate.

[e] Then by the word of God none ought to liue idlely, but ought to giue himſelfe to ſome vocation to get his liuing by, and to do good to others.

11 For we heard, that there are ſome which walke among you inordinately, and work not at all, but are buſie bodies.

12 Therefore them that are ſuch, we commande and exhort by our Lord Jeſus Chriſt, that they worke with quietneſſe, and eate their owne bread.

13 * And ye, brethren, be not wearie in well doing.

Galat.6.9.

14 If any man obey not our ſayings, note him by a letter, * & haue no companie with him, that he may be aſhamed.

Matth.18.17. 1.cor.5.9.

15 Yet count him not as an [f] enemie, but admoniſh him as a brother.

[f] The ende of excommunication is not to driue from the Church ſuch as haue fallen, but to winne them to the Church by amendement.

16 Nowe the Lord of peace giue you peace always by all meanes. The Lord [be] with you all.

17 The ſalutation of me Paul, with mine owne hand, which is the [g] token in euery Epiſtle: ſo I write,

[g] Whether they be mine Epiſtles or other mens.

18 The grace of our Lorde Jeſus Chriſt [be] with you all, Amen.

¶ The ſecond [Epiſtle] to the Theſſalonians, written from Athens.

The firſt Epiſtle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epiſtle Paul ſeemed not onely to haue reſpect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled againſt him, becauſe of his youth. And therefore he doth arme him againſt thoſe ambitious queſtioniſtes, which vnder pretence of zeale to the Law, diſquieted the godly with fooliſh and vnprofitable queſtions, whereby they declared, that profeſsing the Lawe, they knew not what was the chiefe ende of the Lawe. And as for himſelfe, he ſo confeſſeth his vnworthines, that he ſheweth to what worthines the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and ſortes of men, becauſe that God by offring his Goſpel and Chriſt his ſonne to them all, is indifferent to euery ſort of men, as his Apoſtleſhip, which is peculiar to the Gentiles, witneſſeth. And foraſmuch as God hath left miniſters as ordinarie meanes in his Church to bring men to ſaluation, he deſcribeth what maner of men they ought to be, to whome the myſterie of the Sonne of God manifeſted in fleſh is committed to be preached. After this he ſheweth him what troubles the Church at all times ſhall ſuſtaine, but ſpecially in the latter dayes, when as vnder pretence of religion men ſhall teache things contrary to the word of God. This done, he teacheth what widowes ſhould be receiued or refuſed to miniſter to the ſicke: alſo what elders ought to be choſen into office, exhorting him neither to be haſtie in admitting, nor in iudging any: alſo what is the duetie of ſeruants, the nature of falſe teachers, of vaine ſpeculations, of couetouſnes, of rich men, and aboue all things he chargeth him to beware falſe doctrine.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to ſee that nothing be taught but Gods word, &c. 5 Declaring that faith with a good cōſcience, charitie & edification are the end thereof, 20 And admoniſheth of Hymeneus & Alexander.

PAul an Apoſtle of Jeſus Chriſt, by the ‖ commandement of God our ſauiour, and of [our] Lord Jeſus Chriſt * our hope,

‖ Or, ordinãce.

Col.1.27.

2 * Unto Timotheus [my] [a] naturall ſonne in the faith: Grace, mercie, [and] peace from God our Father, and [from] Chriſt Jeſus our Lord.

Actes 16.1.

[a] So called becauſe he followed the ſimplicitie of the Goſpel.

3 As I beſought thee to abide ſtill in Epheſus, when I departed into Macedonia, [ſo do,] that thou mayeſt commande ſome, that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, [* which are] endleſſe, which breed queſtions rather then godly edifying which is by faith.

Chap.4.7. titus 1.14. Chap.6.4.

2 And that we may be deliuered from vnreasonable and euill men: for all men haue not [a] faith.

[a] Although they boast them selues thereof.

3 But ẏ Lord is faithfull, which will stablish you, and keepe you from [b] euill.

[b] From the sleightes of Satan.

4 And wee are perswaded of you through the Lord, that ye both do, & will do the things which we [c] command you.

[c] By the word of God.

5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.

6 We commande you, brethren, in the Name of our Lorde Jesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the [d] * instruction, which he receiued of vs.

[d] Which is, to trauelle, if he will eate as verse 10.

Chap.2.15.

7 For ye your selues knowe * how ye ought to followe vs: * for we behaued not our selues inordinately among you,

1.Cor.4.12.
1.thes.4.11.

8 Neither tooke we bread of any man for nought: but we wrought with * labour & trauaile night & day, because we would not be chargeable to any of you.

Actes 20.34.
1.cor.4.12.
1.Thes.2.9.

9 Not but that wee had authoritie, * but that we might make our selues an ensample vnto you to followe vs.

1.Cor.11.1.

10 For euen when we were with you, this wee warned you of, that if there were any, which woulde not [e] worke, that he should not eate.

[e] Then by the word of God none ought to liue idlely, but ought to giue himselfe to some vocation to get his liuing by, and to do good to others.

11 For we heard, that there are some which walke among you inordinately, and work not at all, but are busie bodies.

12 Therefore them that are such, we commande and exhort by our Lord Jesus Christ, that they worke with quietnesse, and eate their owne bread.

13 * And ye, brethren, be not wearie in well doing.

Galat.6.9.

14 If any man obey not our sayings, note him by a letter, * & haue no companie with him, that he may be ashamed.

Matth.18.17.
1.cor.5.9.

15 Yet count him not as an [f] enemie, but admonish him as a brother.

[f] The ende of excommunication is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.

16 Nowe the Lord of peace giue you peace alwayes by all meanes. The Lord [be] with you all.

17 The salutation of me Paul, with mine owne hand, which is the [g] token in euery Epistle: so I write,

[g] Whether they be mine Epistles or other mens.

18 The grace of our Lorde Jesus Christ [be] with you all, Amen.

¶ The second [Epistle] to the Thessalonians, written from Athens.

The first Epiſtle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epiſtle Paul ſeemed not onely to haue reſpect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled againſt him, becauſe of his youth. And therefore he doth arme him againſt thoſe ambitious queſtioniſtes, which vnder pretence of zeale to the Law, diſquieted the godly with fooliſh and vnprofitable queſtions, whereby they declared, that profeſsing the Lawe, they knew not what was the chiefe ende of the Lawe. And as for himſelfe, he ſo confeſſeth his vnworthines, that he ſheweth to what worthines the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and ſortes of men, becauſe that God by offring his Goſpel and Chriſt his ſonne to them all, is indifferent to euery ſort of men, as his Apoſtleſhip, which is peculiar to the Gentiles, witneſſeth. And foraſmuch as God hath left miniſters as ordinarie meanes in his Church to bring men to ſaluation, he deſcribeth what maner of men they ought to be, to whome the myſterie of the Sonne of God manifeſted in fleſh is committed to be preached. After this he ſheweth him what troubles the Church at all times ſhall ſuſtaine, but ſpecially in the latter dayes, when as vnder pretence of religion men ſhall teache things contrary to the word of God. This done, he teacheth what widowes ſhould be receiued or refuſed to miniſter to the ſicke: alſo what elders ought to be choſen into office, exhorting him neither to be haſtie in admitting, nor in iudging any: alſo what is the duetie of ſeruants, the nature of falſe teachers, of vaine ſpeculations, of couetouſnes, of rich men, and aboue all things he chargeth him to beware falſe doctrine.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good cōscience, charitie & edification are the end thereof, 20 And admonisheth of Hymeneus & Alexander.

PAul an Apostle of Jesus Christ, by the ‖ commandement of God our sauiour, and of [our] Lord Jesus Christ * our hope,

‖ Or, ordinãce.
Col.1.27.

2 * Unto Timotheus [my] [a] naturall sonne in the faith: Grace, mercie, [and] peace from God our Father, and [from] Christ Jesus our Lord.

Actes 16.1.
[a] So called because he followed the simplicitie of the Gospel.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, [so do,] that thou mayest commande some, that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, [* which are] endlesse, which breed questions rather then godly edifying which is by faith.

Chap.4.7.
titus 1.14.
Chap.6.4.

5 For* the[b] ende of the ‖commandement is loue out of a pure heart, and of a good conſcience, and of faith vnfayned.

6 From the which things ſome haue erred, and haue turned vnto vaine iangling.

7 They would bee doctours of the Lawe, & yet vnderſtand not what they ſpeake, neither whereof they affirme.

8 *And we know, that the Lawe is good, if a man vſe it lawfully,

9 Knowing this, that the Lawe is not giuen vnto a[c] righteous man, but vnto the lawleſſe and diſobedient, to the vngodly, and to[d] ſinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manſlayers,

10 To whoremongers, to buggerers, to[e] menſtealers, to liars, to the periured, and if there be any other thing, that is contrarie to wholeſome doctrine,

11 [Which is] according to the glorious Goſpell of the * bleſſed God, which is committed vnto me.

12 Therefore[f] I thanke him, which hath made me ſtrong, [that is,] Chriſt Jeſus our Lorde: for hee counted mee faithfull, and put me in [his] ſeruice:

13 When before I was a blaſphemer, and a perſecuter, and an oppreſſer: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with[h] faith and[i] loue, which is in Chriſt Jeſus.

15 This [is] a ‖ true ſaying, and by all meanes worthie to bee receiued, that *Chriſt Jeſus came into the worlde to ſaue ſinners, of whome I am chiefe.

16 Notwithſtanding, for this cauſe was I receiued to mercie that Jeſus Chriſt ſhould firſt ſhewe on me all long ſuffering vnto the enſample of them, which ſhall in time to come beleeue in him vnto eternall life.

17 [k] Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, [be] honour [and] glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, ſonne Timotheus, according to the[l] prophecies, which went before vpon thee, that thou by them ſhouldeſt *fight a good fight,

19 Hauing[m] faith and a good conſcience, which ſome haue put away, and as cõcerning faith, haue made ſhipwracke.

20 Of whome is Hymeneus, and Alexander, * whome I haue[n] deliuered vnto Satan, that they might learne not to blaſpheme.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how,
9 As touching the apparell and modeſtie of women.

I Exhort therefore, that firſt of all ſupplications, prayers, interceſſions, [&] giuing of thanks be made for[a] all men,

2 For[b] Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlines and honeſtie.

3 For this is good and acceptable in the ſight of God our Sauiour,

4 *Who will that[c] all men ſhalbe ſaued, and come vnto the knowledge of the trueth.

5 For there is one God, and one[d] Mediatour betweene God and man, [which is] the[e] man Chriſt Jeſus,

6 Who gaue himſelfe a[f] ranſome for all [g] men, [to be] a[h] teſtimonie in due time,

7 *Whereunto I am ordeyned a preacher and an Apoſtle (I ſpeake the trueth in Chriſt, and lie not) [euen] a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp[i] pure handes without wrath, or douting.

9 * Likewiſe alſo the women, that they aray themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with[k] broyded heare, or golde, or pearles, or coſtly apparell,

10 But (as becommeth women that profeſſe the feare of God) with good workes.

11 Let the woman learne in ſilence with all ſubiection.

12 I permit not a woman to[l] teache, neither to vſurpe authoritie ouer the man, but to be in ſilence.

13 For* Adam was firſt formed, then Eue.

14 *And Adam was[m] not deceiued, but the woman was deceiued, and was in the[n] tranſgreſſion.

15 Notwithſtãding, through bearing

Rom.13.10.

[b] Becauſe theſe queſtioniſts preferred their curious fables to all other knowledge, & beautified them with the Lawe, as if they had bene the very Lawe of God, S.Paul ſheweth that the ende of Gods Lawe is loue, which cannot be without a good cõſcience, neither a good conſcience without faith, nor faith without the word of God: ſo their doctrine which is an occaſion of contention, is worth nothing.

‖ Or, of the Lawe.

Rom.7.12.

[c] Whoſe heartes Gods ſpirit doeth direct to doe that willingly which the Law requireth: ſo that their godly affection is to them as a lawe without further conſtraint.

[d] Such as onely delight in ſinning.

[e] Which ſteale away children or ſeruants.

Chap.6.15.

[f] He declareth to Timothie the excellent force of Gods ſpirit in them whome he hath choſen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he ſhould fight againſt all infidels and hypocrites.

[g] Not knowing that I fought againſt God. [h] Which chaſed away infidelitie. [i] Which ouercame crueltie. ‖ Or, faithfull and aſſured. Matth.9.13. marke 2.17. [k] He braſteth foorth into theſe godly affections, conſidering Gods great mercie towarde him. [l] It appeareth that the vocation of Timothie was approued by notable propheſies which then were reueiled in the primitiue Church as Paul and Barnabas by the oracle were appointed to go to the Gentiles, Chap.6,12.

[m] That is, ſound doctrine.

1.Cor.5.5.

[n] Excommunicate, and caſt out of the Church.

[a] That is, of euery degree, and of all ſortes of people.

[b] Although they perſecute the Church of God, ſo it be of ignorance: els if they doe it maliciouſly as Iulianus Apoſtata, they may not be prayed for, Galat.5.12. 1.theſſ.2.16. 2.tim.4.14. 1.iohn 5.16.

1.Peter 3.9.

[c] As Iew and Gentile, poore and rich.

[d] Who will reconcile of all nations, people and ſortes to one God.

[e] Who being God was made man.

[f] He ſheweth that there can be no mediator, except he be alſo the redeemer.

[g] Which ſhould beleeue.

[h] Which the Prophets teſtified, that Chriſt ſhould offer himſelfe for the redemption of man, at the time that God had determined.

2.Tim.1.11.

[i] As teſtimonies of a pure heart and conſcience.

1.Peter 3.3.

[k] The worde ſignifieth to plat, to criſpe, to broyde, to folde, to buſh, to curle, or to lay it curiouſly: whereby all pompe and wantonnes is condemned, which women vſe in trimming their heads. [l] Reade 1.Cor.14.34. Gen.1.27. Gen.3.6. [m] The woman was firſt deceiued, and ſo became the inſtrument of Satan to deceiue the man: and though therefore God puniſheth them with ſubiection & paine in their trauaile, yet if they be faithful and godly in their vocatiõ, they ſhalbe ſaued. [n] That is, guiltie of the tranſgreſſion.

of children ſhe ſhalbe ſaued if ‖they continue in faith, and loue, and holineſſe with modeſtie.

‖Or, women.

CHAP. III.

2 He declareth what is the office of Miniſters, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

This [is] a true ſaying, *If any man [a] deſire the office of a [b] Biſhop, he deſireth [c] a worthie worke.

2 A Biſhop therefore muſt be vnreproueable, the huſbande of [d] one wife, watching, ſober, modeſt, harberous, apt to teache,

3 Not giuen to wine, no ſtriker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne houſe honeſtly, hauing children vnder obedience with all ‖ honeſtie.

5 For if any can not rule his owne houſe, how ſhall he [e] care for the Church of God?

6 He may not be a yong [f] ſcholar, leſt he being puffed vp fall into the [g] condemnation of the deuill.

7 He muſt alſo be wel reported of, euen of them which are [h] without, leaſt he fall into [i] rebuke, and the ſnare of the deuill.

8 Likewiſe [muſt] Deacons [be] honeſt, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 *[k] Hauing the myſterie of the faith in pure conſcience.

10 And let them firſt be proued: then let them miniſter, if they be found blameles.

11 Likewiſe their [l] wiues [muſt be] honeſt, not euill ſpeakers, [but] ſober, [and] faithfull in all things.

12 Let the Deacons be the huſbands of one wife, & ſuch as can rule their children well, and their owne houſholds.

13 For they that haue miniſtred well, get themſelues a [m] good degree, & great [n] libertie in the faith, which is in Chriſt Jeſus.

14 Theſe things write I vnto thee, truſting to come very ſhortly vnto thee.

15 But if I tarie long, ỷ thou mayeſt yet know, how thou oughteſt to behaue thy ſelfe in the houſe of God, which is the Church of the liuing God, the [o] pillar and ground of trueth.

16 And without controuerſie, great is the myſterie of godlines, [which is,] God is manifeſted in the fleſh, [p] iuſtified in the Spirit, [q] ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, [and] receiued vp in [r] glorie.

Titus 1.6.

[a] With a feruent zeale to profite the Church of God, whereſoeuer he ſhall call him.

[b] Whether he be a Paſtor or Elder.

[c] Both for the difficultie of the charge, and alſo the excellencie thereof, and the neceſſitie of the ſame.

[d] For in thoſe countreys at that time ſome men had mo then one, which was a ſigne of incontinencie.

‖Or, reuerence.

[e] If it be requiſite that a man ſhould take care in gouerning his owne houſe, how much more are they bound to be carefull, which ſhall gouerne the Church of God?

[f] In the doctrine of faith.

[g] Leſt being proude of his degree, he be likewiſe condemned as the deuil was, for lifting vp himſelfe by pride.

[h] That is, no man may haue any thing iuſtly to lay to his charge.

[i] As being defamed, ſhould become impudent, and do much harme.

Chap. 1.19.

[k] Hauing the true doctrine of the Goſpel and the feare of God.

[l] Of the Biſhops and Deacons.

[m] The good report of all men. [n] To ſerue God with greater aſſurance, becauſe they haue alway a good conſcience. [o] This is ſpoken in reſpect of men, foraſmuch as in this world the trueth onely remaineth in the Church, by reaſon of Gods worde: for otherwiſe Chriſt is the foundation and the corner ſtone, which both beareth, and mainteyneth his Church.

[p] Approued iuſt, in that he was not onely a man, but God alſo. [q] So that the Angels marueyled at his excellencie. [r] To the right hand of God the Father.

CHAP. IIII.

2 He teacheth him what doctrine he ought to flee, 6. 8. 11 And what to follow, 15 And wherein he ought to exerciſe himſelfe continually.

Nowe the Spirit ſpeaketh euidently, that in the *latter times ſome ſhal depart from the faith, and ſhall giue heed vnto [a] ſpirites of errour, and doctrines of deuils,

2 Which ſpeake lyes through hypocriſie, and haue their [b] conſciences burned with an hote yron,

3 Forbidding to marrie, [and commanding] to abſteine frõ meates which God hath created to be receiued with giuing thankes of them which beleeue and knowe the trueth.

4 For euery creature of God [is] good, and nothing [ought] to be refuſed, if it be receiued with thankeſgiuing.

5 For it is [c] ſanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, which haſt bene nouriſhed vp in the wordes of faith, and of good doctrine, which thou haſt continually followed.

7 *But caſt away prophane, and olde wiues fabIes, and exerciſe thy ſelfe vnto godlineſſe.

8 For [d] bodily exerciſe profiteth litle: but [e] godlineſſe is profitable vnto all thinges, which hath the promes of the life preſent, and of that that is to come.

9 This [is] a true ſaying, and by all meanes worthy to be receiued.

10 For therefore we labour and are rebuked, becauſe we truſt in the liuing God, which is the [f] Sauiour of all men, ſpecially of thoſe that beleeue.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth, but be vnto them that beleeue, an enſample in word, in conuerſation, in loue, in [g] ſpirit, in faith, [and] in pureneſſe.

13 Till I come, giue attendãce to reading, to exhortation, [and] to doctrine.

14 Deſpiſe not the gift that is in thee, which was giuen thee [h] by prophecie with the laying on of the handes of the companie of the [i] Eldership.

15 Theſe things exerciſe, [and] giue

2.Tim. 3.1. 2.peter 3.3. iude 18.

[a] Falſe teachers, which boaſt themſelues that they haue the reuelation of the holy Ghoſt.

[b] Their dull conſciences firſt waxed hard, then after, canker, and corruption bred therein, laſt of all it was burnt off with an hote yron, ſo that he meaneth ſuch as haue no conſcience.

Ephe. 4.19.

[c] Unto vs, which receiue it, as at Gods handes.

Chap. 1.4. and 6.20. 2.tim. 2.16, 23. titus 3.9.

[d] Meaning, to be giuen to ceremonies, and to ſuch things as delight the fantaſie of man.

[e] That is, he that hath faith and a good conſcience is promiſed to haue all things neceſſarie for this life, and to inioy life euerlaſting.

[f] The goodneſſe of God declareth it ſelfe toward all men, but chiefly toward the faithfull by preſeruing them: and here he meaneth not of life euerlaſting.

[g] In godly zeale or giftes of the Spirit.

[h] And reuelation of the holy Ghoſt.

[i] Under this name he containeth the whole miniſterie of the Church which was at Epheſus.

thy ſelfe vnto them, that ‖ it may be ſeene howe thou profiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou [k] ſhalt both ſaue thy ſelfe, and them that heare thee.

CHAP. V.

1 He teacheth him how he ſhall behaue himſelfe in rebuking all degrees. 3 An order concerning widowes. 17 The eſtabliſhing of Miniſters. 23 The gouernance of his bodie, 24 And the iudgement of ſinnes.

1 REbuke not an Elder, but exhort him as a father, [and] the yonger men as brethren,

2 The elder women as mothers, the yonger as ſiſters, with all pureneſſe.

3 [a] Honour widowes, which are widowes in deede.

4 But if any widowe haue children or nephewes, let [b] them learne firſt to ſhewe godlines towarde their owne houſe, and to recompenſe their kinred: for that is an honeſt thing and acceptable before God.

5 And ſhe that is a widow [c] in deede, and left alone, truſteth in God, and continueth in ſupplications & prayers night and day.

6 But ſhe that liueth in pleaſure, is [d] dead, while ſhe liueth.

7 Theſe things therefore commande, that they may be blameleſſe.

8 If there be any that prouideth not for his owne, and namely for them of his houſholde, hee denieth the faith, and is worſe then an infidel.

9 Let not a widowe be taken into the nomber vnder threeſcore yere olde, that hath bene the wife of [e] one huſband,

10 And well reported of for good workes: if ſhe haue nouriſhed her children, if ſhe haue lodged the ſtrangers, if ſhe haue waſhed the Saints feete, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhe were cõtinually giuen vnto euery good worke.

11 But refuſe yͤ yonger widowes: for when they haue begun to waxe [f] wanton againſt Chriſt, they will marrie,

12 Hauing [g] damnation, becauſe they haue broken the [h] firſt faith.

13 And likewyſe alſo being ydle they learne to go about from houſe to houſe: yea, [they are] not onely ydle, but alſo prattelers & buſibodies, ſpeaking things which are not comely.

14 I will therefore that the yonger women marrie, & beare children, and gouerne the houſe, [and] giue none occaſion to the aduerſarie to ſpeake euill.

15 For certaine are alreadie turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church be charged, that there may be ſufficient for them that are widowes in [i] deede.

17 ¶ The Elders that rule well, are worthy of *double honour, ſpecially they which labour in the word and doctrine.

18 For the Scripture ſaith, *Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, *The labourer is worthie of his wages.

19 Againſt an Elder [k] receiue none accuſation, but vnder two or three witneſſes.

20 Them that ſinne, [l] rebuke openly, that the reſt alſo may feare.

21 ¶ *I ‖ charge [thee] before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things without ‖ preferring one to another, and do nothing partially.

22 Lay handes ſuddenly on no man, [m] neyther bee partaker of other mens ſinnes: keepe thy ſelfe [n] pure.

23 Drinke no longer water, but vſe a litle wine for thy ſtomackes ſake, and thine often infirmities.

24 Some mens ſinnes are open [o] before hande, & go before vnto iudgement: but ſome mens [p] followe after.

25 Likewiſe alſo the good workes are manifeſt before hand, and they that are otherwiſe, cannot be hid.

CHAP. VI.

1 The duetie of ſeruants toward their maſters. 3 Againſt ſuch as are not ſatiſfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Againſt couetouſnes. 11 A charge giuen to Timothie.

1 LEt as many *ſeruants as are vnder the yoke, count their maſters worthie of all honour, that yͤ Name of God, and [his] doctrine be not euill ſpoken of.

2 And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather do ſeruice, becauſe they are faithfull, and beloued, and partakers of the [a] benefite. Theſe things teache and exhort.

3 If any man teache otherwiſe, and conſenteth not to the wholſome wordes of our Lorde Ieſus Chriſt, & to the doctrine, which is according to godlines,

4 He is puft vp, & knoweth nothing, but doteth about *queſtions, and ſtrife of wordes, whereof commeth enuie, ſtrife,

---

‖ Or, that all may ſee how thou profiteſt.

[k] Thou ſhalt faithfully do thy duetie, which is an aſſurance of thy ſaluation.

[a] Take care for them.

[b] Paul willeth that the widowes put the Church to no charge, which haue either children or kinſfolkes, that are able to releiue them, but that the children nouriſh their mother, or kinſefolkes according as nature bindeth them.

[c] Which hath no maner of worldly meanes to helpe her ſelfe with.

[d] Becauſe ſhe is vtterly vnprofitable.

[e] He meaneth ſuch widowes which being iuſtly diuorced from their firſt huſbands, maried againe to the ſlander of the Church: for els he doth not reproue the widowes that haue bene oftener maried then once.

[f] Forgetting their vocation.

[g] Not onely haue ſlaundered the Church in leauing their charge, but haue forſaken their religion, and therefore ſhalbe puniſhed with euerlaſting death.

[h] They haue not onely done diſhonour to Chriſt in leauing their vocation, but alſo haue broken their faith.

[i] Which are without all mans helpe and ſuccour.

Deut.5.16.

Deut.25.4. 1.cor.9.9.

Matth.10.10. luke 10.7.

[k] Except that he which doth accuſe him, haue at leaſt two witneſſes which promiſe with the accuſer to proue that which they lay to his charge.

[l] Chiefly the miniſters and ſo all others.

Chap.6.13.

‖ Or, proteſt.

‖ Or, without haſtie iudgement.

[m] In admitting them without ſufficient triall.

[n] From iuſt offence.

[o] As Simon the ſorcerer.

[p] Their ſinnes followe, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Epheſ.6.5. coloſ.3.22. 1.peter 2.18.

[a] That is, of the grace of God, as their ſeruants are, and hauing the ſame adoption.

Chap.1.4.

raylings, euill ſurmiſings,

5 Vaine diſputations of men of corrupt mindes, and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

b They that meaſure religion by riches, are heere taught, that onely religion is the true riches.

6 [b] But godlines is great gaine, if a man be content with that he hath.

Iob 1.21. prou.27.24. eccles.5.14.

7 *For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and rayment, let vs therewith bee content.

c That ſet their felicitie in riches.

9 For they that will be [c] rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the fayth, and [d] perced themſelues through with many ſorowes.

d For they are neuer quiet neither in ſoule nor body.

e Whom Gods Spirit doth rule.

11 But thou, O [e] man of God, flee theſe things, and followe after righteouſnes, godlines, fayth, loue, pacience, [and] meekenes.

12 Fight the good fight of fayth: lay holde of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

Chap.5.21.

13 *I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt which vnder Pontius Pilate *witneſſed a good confeſſion,

Mar.27.11. iohn 18.37.

14 That thou keepe [this] commandement without ſpot, and vnrebukeable, vntill the appearing of our Lorde Ieſus Chriſt,

15 Which in due time he ſhall ſhewe, that is *bleſſed and prince onely, [f] the *King of Kings, and Lord of Lordes,

Chap.1.11.

f By this mightie power of God the faithfull are admoniſhed boldly to ſtand in their vocation, although the worlde, Satan and hell rage againſt them.

Reue.17.14. and 19.16.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, *whom neuer man ſawe, neither can ſee, vnto whom [be] honour and power euerlaſting, Amen.

Iohn 1.18. 1.iohn 4.12.

17 Charge them that are rich [g] in this worlde, that they be not high minded, and that they *truſt not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy)

g In things perteining to this life.

Mar.4.19. luke 12.15.

18 That they do good, [and] be riche in good workes, [and] readie to diſtribute, and communicate,

19 *Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obteyne eternall life.

Mat.6.20. luke 12.33.

20 O Timotheus, keepe [h] that which is committed vnto thee, and *auoyde prophane [and] vaine babblings, and [i] oppoſitions of ſcience falſely ſo called,

h The gifts of God for the vtilitie of the Church.

Chap.1.4. and 4.7.

i As when queſtion ingendreth queſtion.

21 Which while ſome profeſſe, they haue erred concerning the fayth. Grace [be] with thee, Amen.

The firſt [Epiſtle] to Timotheus written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

The ſeconde Epiſtle of Paul

to Timotheus.

THE ARGVMENT.

THe Apoſtle being nowe ready to confirme that doctrine with his blood, which hee had profeſſed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Goſpell, and in the conſtant and ſyncere confeſsion of the ſame: willing him not to ſhrink for feare of afflictions, but paciently to attend the iſſue, as do husbandmen, which at length receyue the fruites of their labours, and to caſt off all feare and care, as ſouldiers doe which ſeeke onely to pleaſe their captaine: ſhewing him briefely the ſumme of the Goſpell, which hee preached, commanding him to preache the ſame to others, diligently taking heede of contentions, curious diſputations and vaine queſtions, to the intent that his doctrine may altogether edifie. Conſidering that the examples of Hymeneus and Philetus, which ſubuerted the true doctrine of the reſurrection, were ſo horrible: and yet to the intent that no man ſhould be offended at their fall, being men of authoritie and in eſtimation, hee ſheweth that all that profeſſe Chriſt, are not his, and that the Church is ſubiect to this calamitie that the euill muſt dwell among the good till Gods tryall come: yet he reſerueth them whom hee hath elected, euen to the ende. And that Timotheus ſhoulde not be diſcouraged by the wicked, he declareth what abominable men, and dangerous times ſhall followe, willing him to arme himſelfe with the hope of the good iſſue that God will giue vnto his, and to exerciſe himſelfe diligently in the Scriptures, both againſt the aduerſaries, and for the vtilitie of the Church, deſiring him to come to him for certaine neceſſarie affayres, and ſo with his and others ſalutations endeth.

CHAP.

raylings, euill ſurmiſings,

5 Vaine diſputations of men of corrupt mindes, and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 [b] But godlines is great gaine, if a man be content with that he hath.

[b] They that meaſure religion by riches, are heere taught, that onely religion is the true riches.

7 * For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.

Iob 1.21. prou.27.24. eccles.5.14.

8 Therefore when wee haue foode and rayment, let vs therewith bee content.

9 For they that will be [c] rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

[c] That ſet their felicitie in riches.

10 For the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the fayth, and [d] perced themſelues through with many ſorowes.

[d] For they are neuer quiet neither in ſoule nor body.

11 But thou, O [e] man of God, flee theſe things, and followe after righteouſnes, godlines, fayth, loue, pacience, [and] meekenes.

[e] Whom Gods Spirit doth rule.

12 Fight the good fight of fayth: lay holde of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt which vnder Pontius Pilate * witneſſed a good confeſſion,

Chap.5.21.

Mar.27.11. iohn 18.37.

14 That thou keepe [this] commandement without ſpot, and vnrebukeable, vntill the appearing of our Lorde Ieſus Chriſt,

15 Which in due time he ſhall ſhewe, that is * bleſſed and prince onely, [f] the * King of Kings, and Lord of Lordes,

Chap.1.11.

[f] By this mightie power of God the faithfull are admoniſhed boldly to ſtand in their vocation, although the worlo, Satan and hell rage againſt them.

Reue.17.14. and 19.16.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man ſawe, neither can ſee, vnto whom [be] honour and power euerlaſting, Amen.

Iohn 1.18. 1.iohn 4.12.

17 Charge them that are rich [g] in this worlde, that they be not high minded, and that they * truſt not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy)

[g] In things perteining to this life.

Mar.4.19. luke 12.15.

18 That they do good, [and] be riche in good workes, [and] readie to diſtribute, and communicate,

19 * Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obteyne eternall life.

Mat.6.20. luke 12.33.

20 O Timotheus, keepe [h] that which is committed vnto thee, and * auoyde prophane [and] vaine babblings, and [i] oppoſitions of ſcience falſely ſo called,

[h] The gifts of God for the vtilitie of the Church.

Chap.1.4. and 4.7.

[i] As when queſtion ingendreth queſtion.

21 Which while ſome profeſſe, they haue erred concerning the fayth. Grace [be] with thee, Amen.

The firſt [Epiſtle] to Timotheus written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

The ſeconde Epiſtle of Paul to Timotheus.

THE ARGVMENT.

THe Apoſtle being nowe ready to confirme that doctrine with his blood, which hee had profeſſed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Goſpell, and in the conſtant and ſyncere confeſsion of the ſame: willing him not to ſhrink for feare of afflictions, but paciently to attend the iſſue, as do husbandmen, which at length receyue the fruites of their labours, and to caſt off all feare and care, as ſouldiers doe which ſeeke onely to pleaſe their captaine: ſhewing him briefely the ſumme of the Goſpell, which hee preached, commanding him to preache the ſame to others, diligently taking heede of contentions, curious diſputations and vaine queſtions, to the intent that his doctrine may altogether edifie. Conſidering that the examples of Hymeneus and Philetus, which ſubuerted the true doctrine of the reſurrection, were ſo horrible: and yet to the intent that no man ſhould be offended at their fall, being men of authoritie and in eſtimation, hee ſheweth that all that profeſſe Chriſt, are not his, and that the Church is ſubiect to this calamitie that the euill muſt dwell among the good till Gods tryall come: yet he reſerueth them whom hee hath elected, euen to the ende. And that Timotheus ſhoulde not be diſcouraged by the wicked, he declareth what abominable men, and dangerous times ſhall followe, willing him to arme himſelfe with the hope of the good iſſue that God will giue vnto his, and to exerciſe himſelfe diligently in the Scriptures, both againſt the aduerſaries, and for the vtilitie of the Church, deſiring him to come to him for certaine neceſſarie affayres, and ſo with his and others ſalutations endeth.

CHAP.

CHAP. I.

6 Paul exhorteth Timotheus to ſtedfaſtnes & pacience in perſecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bondes and afflictions were a gage, 16 A commendation of Oneſiphorus.

PAul an Apoſtle of Ieſus Chriſt, by the will of God, [a] according to ẏ promes of life, which is in Chriſt Ieſus,

[a] Being ſent of God to preache that life which he had promiſed in Chriſt Ieſus.

2 To Timotheus [my] beloued ſonne: Grace, mercie [&] peace from God the Father, and [from] Ieſus Chriſt our Lord.

3 I thanke God, *whom I ſerue frõ [mine] [b] elders with pure conſcience, that without ceaſing I haue remembrance of thee in my prayers night and day,

Actes 22.3.

[b] Following the ſteppes of mine anceſters, as Abraham, Iſaac, Iacob, and others of whõ I am come, and of whom I receiued the true religion by ſucceſſion.

4 Deſiring to ſee thee mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained fayth that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that [it dwelleth] in thee alſo.

6 Wherefore, I put thee in remembrance, that thou [c] ſtirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

[c] The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the fleſh labour to quench, and therefore we muſt nouriſh it and ſtirre it vp.

[d] With the reſt of the Elders of Epheſus, 1.Tim. 4.14.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a ſounde minde.

[e] As though God would deſtroy vs.

8 Be not therefore aſhamed of the teſtimonie of our Lorde, neither of me his priſoner: but be partaker of the afflictions of the Goſpel, according to the power of God,

9 Who hath ſaued vs, and called vs with an * holy calling, not according to our * workes, but according to his owne purpoſe and grace, which was giuen to vs through Chriſt Ieſus before the * world was,

1.Cor.1.2. epheſ.1.3,4. Titus 3.5. Rom.16.25. epheſ.3.9. col.1.26. titus 1.2. 1.pet.1.20.

10 But is nowe made manifeſt by the [f] appearing of our Sauiour Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie vnto light through the Goſpel.

[f] Hee ſpeaketh here of his firſt comming, which though it ſeemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the conſideration of worldly things, to contemplate the maieſtie thereof.

11 * Whereunto I am appointed a preacher and Apoſtle, and a teacher of the Gentiles.

1.Tim.2.7.

12 For the which cauſe I alſo ſuffer theſe things, but I am not aſhamed: for I knowe whom I haue beleeued, and I am perſwaded ẏ hee is able to keepe that which I haue [g] committed to him againſt that day.

[g] Which is my ſelfe.

13 Keepe the true paterne of ẏ wholeſome wordes, which thou haſt heard of me in fayth and loue which is in Chriſt Ieſus.

14 That [h] worthie thing, which was committed to thee, keepe through the holy Ghoſt which dwelleth in vs.

[h] The graces of the holy Ghoſt.

15 This thou knoweſt, that all they which are in Aſia, be turned from me: of which ſort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto ẏ houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chaine.

17 But when hee was at Rome, hee ſought me out very diligently, & founde [me.]

18 The Lorde graunt vnto him, that he may finde mercie with the Lorde at that day, and in howe many things hee hath miniſtred vnto me at Epheſus, thou knoweſt very well.

CHAP. II.

2 Hee exhorteth him to be conſtant in trouble, to ſuffer manly, and to abide faſt in the wholſome doctrine of our Lorde Ieſus Chriſt, 11 Shewing him the fidelitie of Gods counſell touching the ſaluation of his, 19 And the marke thereof.

THou therefore, my ſonne, be ſtrong in the grace that is in Chriſt Ieſus.

2 And what things thou haſt heard of me, ‖ by many witneſſes, the ſame deliuer to faithfull men, which ſhalbe able to [a] teach other alſo.

‖Or, in the preſence of many witneſſes.

[a] So that the trueth of God may remaine perfect.

3 Thou therefore ſuffer affliction as a good ſouldier of Ieſus Chriſt.

4 No man that warreth, entangleth himſelfe with [b] the affaires of [this] life, becauſe he woulde pleaſe him that hath choſen him to be a ſouldier.

[b] As with his houſholde, and other ordinarie affaires.

5 And if any man alſo ſtriue for a maſterie, he is not crowned, except he ſtriue as he ought to do.

6 The huſbandman [c] muſt labour before he receiue the fruites.

[c] So that the paine muſt goe before the recompence.

7 Conſider what I ſay: & the Lorde giue thee vnderſtanding in all things.

8 Remember ẏ Ieſus Chriſt [made] of the ſeede of Dauid, was raiſed againe from the dead according to my Goſpell:

9 Wherein I ſuffer trouble as an euil doer, euen vnto bondes: but the worde of God is not [d] bound.

[d] Notwithſtanding mine impriſonment the worde of God hath his race, and increaſeth.

10 Therefore I ſuffer all things, for the * [c] electes ſake, that they might alſo obtaine the ſaluation which is in Chriſt Ieſus, with eternall glory.

2.Cor.1.4. col.1.24.

[e] To confirme their faith, more eſteming the edification of the Church then himſelfe.

11 It [is] a true ſaying, For if we be * dead with him, we alſo ſhall liue with him.

Rom.6.5.

12 If wee ſuffer, we ſhall alſo reigne with him: * if we denie him, he alſo will deny vs.

Mat.10.33. mar.8.38.

13 If * we beleeue not, [yet] abideth he faythfull: he cannot denie himſelfe.

14 Of theſe things put them in remēbrance, and proteſt before the Lord, that they ſtriue not about wordes, which is to no profite, [but] to the peruerting of the hearers.

15 Studie to ſhewe thy ſelfe approued vnto God, a workeman that needeth not to be aſhamed, [f] diuiding the worde of trueth aright.

16 * Stay prophane, and vaine bablings: for they ſhall increaſe vnto more vngodlineſſe.

17 And their word ſhall fret as a canker: of which ſort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, ſaying that the reſurrection is paſt alreadie, and do deſtroy the fayth of certaine.

19 But the foundation of God remayneth ſure, and hath this ſeale, [g] The Lorde knoweth who are his, and, Let euery one that calleth on the Name of Chriſt, depart from iniquitie.

20 Notwithſtanding in a [h] great houſe are not onely veſſels of golde & of ſiluer, but alſo of wood and of earth, and ſome for honor, and ſome vnto diſhonour.

21 If any man therefore purge himſelfe from [i] theſe, he ſhalbe a veſſell vnto honour, ſanctified, & meete for the Lord, and prepared vnto euery good worke.

22 Flee alſo from the luſts of youth, and followe after righteouſnes, faith, loue, [and] peace, with them that * call on the Lord with pure heart.

23 * And put away fooliſh, and [k] vnlearned queſtions, knowing that they ingender ſtrife.

24 But the ſeruant of the Lord muſt not ſtriue, but [muſt] be gentle toward all men, apt to teach, [l] ſuffring the euill men [patiently,]

25 Inſtructing them with meekenes that are contrary [m] minded, [prouing] if God at any time will giue them repentance, that they may know the trueth,

26 And ‖ that they may come to amendement out of the ſnare of yͤ deuil, which are taken of him at his will.

Rom.3.3. and 9.6.

f Giuing to euery one his iuſt portion. wherein he alludeth to the Prieſtes of the olde Lawe, which in their ſacrifice gaue to God his parte, tooke their owne part, and gaue to him that brought the ſacrifice his duetie.

1.Tim.4.7. and 6.20. titus 3.9.

g He groundeth vpon Gods election and mans faith.

h Becauſe the wicked ſhoulde not couer them ſelues vnder the name of the Church, he ſheweth by this ſimilitude, that both good and bad may bee therein.

i That is, both ſeparate himſelfe from the wicked, and alſo purge his naturall corruption by Gods Spirit.

1.Cor.1.2. 1.Tim.1.4. and 4.7. titus 3.9.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apoſtates or heretikes, whom hee willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance. ‖Or, that being deliuered out of the ſnare of the deuill of whom they are taken, they may come to amendment and performe his will.

CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the ſtate of the Chriſtians, 14 And howe to auoyde dangers, 16 Alſo what profite commeth of the Scriptures.

This knowe alſo, that in the * laſt dayes ſhall come perilous times.

2 For [a] men ſhalbe louers of their owne ſelues, couetous, boaſters, proude, curſed ſpeakers, diſobedient to parents, vnthankfull, vnholy,

3 Without naturall affection, trucebreakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good,

4 Traitours, headie, high minded, louers of pleaſures more then louers of God,

5 Hauing a ſhewe of godlines, but haue denied the power thereof: turne away therefore from ſuch.

6 For of this ſort are they which [b] creepe into houſes, and leade captiue ſimple women laden with ſinnes, and led with diuers luſtes,

7 [Which women are] euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withſtood Moſes, ſo doe theſe alſo reſiſt the trueth, men of [c] corrupt mindes, reprobate concerning the fayth.

9 But they ſhall preuaile no longer: for their madnes ſhall be euident vnto al men, as theirs alſo was.

10 ¶ But thou haſt fully knowen my doctrine, maner of liuing, [d] purpoſe, faith, long ſuffering, loue, pacience,

11 Perſecutions, [&] afflictions which came vnto me at * Antiochia, at Iconium, and at Lyſtri, which perſecutions I ſuffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution.

13 But the euill men and [e] deceyuers, ſhall waxe worſe and worſe, deceyuing, and being deceyued.

14 But continue thou in the thinges which thou haſt learned, and art perſwaded [thereof,] knowing of whom thou haſt learned [them:]

15 And that thou haſt knowen the holy ſcriptures of a childe, which are able to make thee wiſe vnto ſaluation through the fayth which is in Chriſt Ieſus.

16 * For the whole Scripture [is] giuen by inſpiration of God, and [is] profitable to teache, to improoue, to correct [and] to inſtruct in righteouſnes,

17 That the [f] man of God may be [g] abſolute, being made perfect vnto all good workes.

1.Tim.4.1. 2.pet.3.3. iude 18.

a He ſpeaketh of them which make profeſſion to be Chriſtians.

b As monkes, fryers, & ſuch hypocrites.

Exo.7.11,12.

c Which can iudge nothing aright.

d Not onely what I taught and did, but alſo what my minde and will was.

Acts.13.14, 50. and 14,1, 6,19.

e The worde ſignifieth them that by any craftie packing or conueyance beguile men wͭ falſe colours, flatteries, and illuſions, and ſuch God ſetteth vp to exerciſe his by them: and here S. Paul admoniſheth vs of them.

2.Pet.1.20.

f Which is content to be gouerned by Gods worde.

g The onely ſcripture ſufficeth to leade vs to perfection.

CHAP.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the worde, and to ſuffer aduerſitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.

I ‖ Charge [thee] therefore before God, & [before] the Lord Jeſus Chriſt, which ſhall iudge the quicke and dead at his appearing, and in his kingdome,

‖Or, adiure.

2 Preach the word: be inſtant, [a] in ſeaſon and out of ſeaſon: improue, rebuke, exhorte with all long ſuffring and doctrine.

a Leaue none occaſion to preach and to profite.

3 For the time will come, when they will not ſuffer wholeſome doctrine: but hauing their eares itching, ſhall after their owne luſtes get them an heape of teachers,

4 And ſhall turne their eares from the trueth, and ſhall be giuen vnto [b] fables.

b To falſe and vnprofitable doctrine.

5 But watch thou in all things: ſuffer aduerſitie: doe the worke of an Euangeliſt: make [c] thy miniſterie fully knowne.

c So behaue thy ſelfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

6 For I am nowe readie to be [d] offered, and the time of my ‖ departing is at hand.

d Reade Phil. 2, 17.

‖Or, diſſoluing.

7 I haue fought a good fight, and haue finiſhed [my] courſe: I haue kept the fayth.

8 [For] henceforth is layde vp for me the crowne of righteouſnes, which the Lord the righteous iudge ſhall giue me at that day: and not to mee onely, but vnto all them alſo that loue his appearing.

9 Make ſpeede to come vnto mee at once.

10 For Demas hath forſaken me, and hath embraced this preſent worlde, and is departed vnto Theſſalonica. Creſcens [is gone] to Galatia, Titus vnto Dalmatia.

11 * [e] Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to miniſter.

Col. 4. 10, 14.

e Hereby it is manifeſt that Peter as yet was not at Rome, and if euer hee were there, it is vncertaine.

12 And Tychicus haue I ſent to Epheſus.

13 The [f] cloke that I left at Troas with Carpus, when thou commeſt, bring with thee, and the bookes, but ſpecially the parchements.

f Some reade coffer: others, booke.

14 Alexander the copperſmith hath done me much euill: the Lord [g] reward him according to his workes.

g For Paul ſawe in him manifeſt ſignes of reprobation.

15 Of whom be thou ware alſo: for he withſtoode our preaching ſore.

16 At my firſt anſwering [h] no man aſſiſted me, but all forſooke me: [I pray God,] that it may not be layde to their charge.

h If S. Peter had bene there, he would not haue forſaken him.

17 Notwithſtanding the Lorde aſſiſted me, and ſtrengthened me, that by me yͤ preaching might be fully knowne, and that all the Gentiles ſhoulde heare, and I was deliuered out of the mouth of the [i] lyon.

i Out of the great daunger of Nero.

18 And the Lord wil deliuer me from euery [k] euill worke, and will preſerue me vnto his heauenly kingdome: to whom [be] praiſe for euer & euer, Amen.

k That I commit nothing vnworthy mine office.

19 Salute Priſca, and Aquila, and the *houſhold of Oneſiphorus.

Chap. 1. 16.

20 Eraſtus abode at Corinthus: Trophimus I left at Miletum ſicke.

21 Make ſpeede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt [be] with thy ſpirit. Grace [be] with you, Amen.

The ſecond [Epiſtle] written frō Rome vnto Timotheus the firſt biſhop elected, of the Church of Epheſus, when Paul was preſented the ſeconde time before the Emperour Nero.

The Epiſtle of Paul
to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finiſh that doctrine which Paul had there begun, Satan ſtirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but alſo to corrupt the doctrine: for ſome by ambition woulde haue thruſt in themſelues to bee paſtours: others, vnder pretext of Moſes Law brought in many trifles. Againſt theſe two ſortes of men Paul armeth Titus: firſt teaching him what maner of miniſters he ought to chooſe, chiefly requiring that they be men of ſounde doctrine to the intent they might reſiſt the aduerſaries, and amongs other things hee noteth the Iewes which put a certaine holines in meates and ſuch outward ceremonies, teaching them which are the true exerciſes of a Chriſtian life, and what things appertaine to euery mans vocation. Againſt the which if any man rebell or els doth not obey, hee willeth him to be auoided.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the worde, and to ſuffer aduerſitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.

I ‖ Charge [thee] therefore before God, & [before] the Lord Jeſus Chriſt, which ſhall iudge the quicke and dead at his appearing, and in his kingdome,

‖Or, adiure.

2 Preach the word: be inſtant, [a] in ſeaſon and out of ſeaſon: improue, rebuke, exhorte with all long ſuffring and doctrine.

[a] Leaue none occaſion to preach and to profite.

3 For the time will come, when they will not ſuffer wholeſome doctrine: but hauing their eares itching, ſhall after their owne luſtes get them an heape of teachers,

4 And ſhall turne their eares from the trueth, and ſhall be giuen vnto [b] fables.

[b] To falſe and vnprofitable doctrine.

5 But watch thou in all things: ſuffer aduerſitie: doe the worke of an Euangeliſt: make [c] thy miniſterie fully knowne.

[c] So behaue thy ſelfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

6 For I am nowe readie to be [d] offered, and the time of my ‖ departing is at hand.

[d] Reade Phil. 2, 17.

‖Or, diſſoluing.

7 I haue fought a good fight, and haue finiſhed [my] courſe: I haue kept the faith.

8 [For] henceforth is layde vp for me the crowne of righteouſnes, which the Lord the righteous iudge ſhall giue me at that day: and not to mee onely, but vnto all them alſo that loue his appearing.

9 Make ſpeede to come vnto mee at once.

10 For Demas hath forſaken me, and hath embraced this preſent worlde, and is departed vnto Theſſalonica. Creſcens [is gone] to Galatia, Titus vnto Dalmatia.

11 * [e] Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to miniſter.

Col. 4. 10, 14.

[e] Hereby it is manifeſt that Peter as yet was not at Rome, and if euer hee were there, it is vncertaine.

12 And Tychicus haue I ſent to Epheſus.

13 The [f] cloke that I left at Troas with Carpus, when thou commeſt, bring with thee, and the bookes, but ſpecially the parchements.

[f] Some reade coffer: others, booke.

14 Alexander the copperſmith hath done me much euill: the Lord [g] reward him according to his workes.

[g] For Paul ſawe in him manifeſt ſignes of reprobation.

15 Of whom be thou ware alſo: for he withſtoode our preaching ſore.

16 At my firſt anſwering [h] no man aſſiſted me, but all forſooke me: [I pray God,] that it may not be layde to their charge.

[h] If S. Peter had bene there, he would not haue forſaken him.

17 Notwithſtanding the Lorde aſſiſted me, and ſtrengthened me, that by me yͤ preaching might be fully knowne, and that all the Gentiles ſhoulde heare, and I was deliuered out of the mouth of the [i] lyon.

[i] Out of the great daunger of Nero.

18 And the Lord wil deliuer me from euery [k] euill worke, and will preſerue me vnto his heauenly kingdome: to whom [be] praiſe for euer & euer, Amen.

[k] That I cōmit nothing vnworthy mine office.

19 Salute Priſca, and Aquila, and the * houſhold of Oneſiphorus.

Chap. 1. 16.

20 Eraſtus abode at Corinthus: Trophimus I left at Miletum ſicke.

21 Make ſpeede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt [be] with thy ſpirit. Grace [be] with you, Amen.

The ſecond [Epiſtle] written frō Rome vnto Timotheus the firſt biſhop elected, of the Church of Epheſus, when Paul was preſented the ſeconde time before the Emperour Nero.

The Epiſtle of Paul
to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finiſh that doctrine which Paul had there begun, Satan ſtirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but alſo to corrupt the doctrine: for ſome by ambition woulde haue thruſt in themſelues to bee paſtours: others, vnder pretext of Moſes Law brought in many trifles. Againſt theſe two ſortes of men Paul armeth Titus: firſt teaching him what maner of miniſters he ought to chooſe, chiefly requiring that they be men of ſounde doctrine to the intent they might reſiſt the aduerſaries, and amongs other things hee noteth the Iewes which put a certaine holines in meates and ſuch outward ceremonies, teaching them which are the true exerciſes of a Chriſtian life, and what things appertaine to euery mans vocation. Againſt the which if any man rebell or els doth not obey, hee willeth him to be auoided.

CHAP.

CHAP. I.

5 He aduertiſeth Titus touching the gouernment of ẏ Church. 7 The ordinance and office of miniſters. 12 The nature of the Cretians, and of them which ſowe abroad Iewiſh fables and inuentions of men.

PAul a ‖ ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the [a] faith of Gods elect, and the knowledge of the trueth, which is according to godlineſſe,

‖Or, miniſter.

a That is, to preach the faith to increaſe their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.

2 Under the hope of eternal life which God that cannot lie, hath [b] promiſed before the * world began:

b Hath willingly, & of his meere liberalitie promiſed without foreſeeing our faith or workes as a cauſe to moue him to this free mercie.

Rom.16,25. ephe.3.9.col.1 25. 2.tim.1.9, 10.1.pet.1.20.

3 But hath made his worde manifeſt in due time through the preaching, which is * committed vnto mee, according to the commandement of God our [c] Sauiour:

Gal.1.1.

c Which both giueth life, and preſerueth life.

4 To Titus [my] naturall [d] ſonne according to the common fayth, grace, mercie [and] peace from God the father, and [from] the Lorde Ieſus Chriſt our Sauiour.

d In reſpect of faith, which was common to them both, ſo that hereby they are brethren: but in reſpect of the miniſtery Paul begat him as his ſonne in fayth.

5 For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remaine, and ſhouldeſt ordeine Elders in euery citie, as I appoynted thee,

6 * If any [e] be vnreproueable, the huſband of one wife, hauing faithfull children, which are not ſlandred of riot, neither are diſobedient.

1.Tim.3.2.

e That is, without all infamie, whereby his authoritie might be diminiſhed.

7 For a biſhop muſt be vnreproueable, as [f] Gods ſteward, not ‖ froward, not angry, not giuen to wine, no ſtriker, not giuen to filthie lucre,

f Who hath the diſpenſatiō of his gifts.

‖Or, ſelfewilly.

8 But harberous, one ẏ loueth ‖ goodnes, wiſe, [g] righteous, [h] holy, temperate,

‖Or, good mē.

g Toward men.

h Toward God.

9 Holding faſt the faithfull worde according to doctrine, that he alſo may bee able to exhort with wholeſome doctrine, and improue them that ſay againſt it.

10 For there are many diſobedient and vaine talkers and deceyuers of mindes, chiefly they of the [i] Circumciſion,

i Which were not onely the Iewes, but alſo the Hebionites, and Cherinthians heretikes, which taught that the Lawe muſt be ioyned with Chriſt.

11 Whoſe mouthes muſt bee ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthie lucres ſake.

12 One of thēſelues, [euen] one of their own [k] prophets ſaid, The Cretians [are] alwayes liars, euill beaſts, ſlow bellies.

k He calleth Epimenides the Philoſopher, or Poet, whoſe verſe he here reciteth, a Prophet, becauſe the Cretians ſo eſteemed him: and as Laertius writeth, they ſacrificed vnto him as to a god, foraſmuch as he had a marueilous gift to vnderſtand things to come: which thing Satan by the permiſſion of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

13 This witnes is true: Wherefore rebuke them ſharpely, that they may bee ſound in the faith,

14 And not taking heede to * Iewiſh fables & commandements of men, that turne from the trueth.

1.Tim.1.4.

15 Unto the pure [* are] al things pure, but vnto them that are defiled, and vnbeleuing, [is] nothing pure, but euē their minds and conſciences are defiled.

Rom.14.20.

16 They profeſſe that they know God, but by [l] workes they deny [him,] and are abominable and diſobedient, and vnto euery good worke reprobate.

l Foraſmuch as they ſtay at things of nothing, and paſſe not for them, that are of importance, and ſo giue themſelues to all wickednes.

CHAP. II.

1 He commendeth vnto him the wholſome doctrine, and telleth him howe hee ſhall teach all degrees to behaue themſelues, 11 Through the benefite of the grace of Chriſt.

BUt ſpeake thou the thinges which become [a] wholeſome doctrine,

a Wherewith our ſoules are fed & mainteined in health.

2 That the elder men bee ſober, honeſt, diſcrete, ſound in the fayth, in loue, [and] in patience:

3 The elder womē likewiſe, that they bee in ſuch behauiour as becōmeth holines, not falſe accuſers, not giuē to much wine, [but] teachers of honeſt things,

4 That they may inſtruct the yong women to bee ſober minded, that they loue their huſbandes, that they loue their children,

5 [That they be] diſcrete, chaſte, [b] keeping at home, good & * ſubiect vnto their huſbands, that the worde of God be not euill ſpoken of.

b Not running to and fro without neceſſarie occaſions, which is a ſigne of lightneſſe.

Epheſ.5,22, 23,24.

6 Exhort yong men likewiſe, that they be ſober minded.

7 Aboue all things ſhew thy ſelfe an enſample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 [And] with the wholeſome worde, which can not bee reproued, that hee which withſtandeth, may be aſhamed, hauing nothing cōcerning you to ſpeake euill of.

9 * Let ſeruants bee ſubiect to their maſters, and pleaſe [them] in all things, not anſwering againe,

Ephe.6.5. col.3.22. 1.pet.2.18.

10 Neither pikers, but that they ſhew all good faythfulneſſe, that they may adorne the doctrine of GOD our ſauiour in all things.

11 * For the grace of God that bringeth [c] ſaluation vnto all men hath appeared,

1.Cor.1.2, col.1.22.

c Of what cōdition or ſtate ſoeuer they be.

12 And teacheth vs that we ſhould denie vngodlines, and worldly luſts, & that we ſhould liue ſoberly and righteouſly, and godly in this preſent world,

13 Looking for the bleſſed hope, & appearing of the glory of the mightie God, and of our Sauiour Ieſus Chriſt,

CHAP. I.

5 He aduertiſeth Titus touching the gouernment of ẏ Church. 7 The ordinance and office of miniſters. 12 The nature of the Cretians, and of them which ſowe abroad Iewiſh fables and inuentions of men.

PAul a ‖ ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the[a] faith of Gods elect, and the knowledge of the trueth, which is according to godlineſſe,

2 Vnder the hope of eternal life which God that cannot lie, hath [b] promiſed before the * world began:

3 But hath made his worde manifeſt in due time through the preaching, which is * committed vnto mee, according to the commandement of God our [c] Sauiour:

4 To Titus [my] naturall [d] ſonne according to the common fayth, grace, mercie [and] peace from God the father, and [from] the Lorde Ieſus Chriſt our Sauiour.

5 For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remaine, and ſhouldeſt ordeine Elders in euery citie, as I appoynted thee,

6 *If any [e] be vnreproueable, the huſband of one wife, hauing faithfull children, which are not ſlandred of riot, neither are diſobedient.

7 For a biſhop muſt be vnreproueable, as [f] Gods ſteward, not ‖ froward, not angry, not giuen to wine, no ſtriker, not giuen to filthie lucre,

8 But harberous, one ẏ loueth ‖ goodnes, wiſe, [g] righteous, [h] holy, temperate,

9 Holding faſt the faithfull worde according to doctrine, that he alſo may bee able to exhort with wholeſome doctrine, and improue them that ſay againſt it.

10 For there are many diſobedient and vaine talkers and deceyuers of mindes, chiefly they of the [i] Circumciſion,

11 Whoſe mouthes muſt bee ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthie lucres ſake.

12 One of thẽſelues, [euen] one of their owne [k] prophets ſaid, The Cretians [are] alwayes liars, euill beaſts, ſlow bellies.

13 This witnes is true: wherefore rebuke them ſharpely, that they may bee ſound in the faith,

‖Or, miniſter.

[a] That is, to preach the faith to increaſe their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.

[b] Hath willingly, & of his meere liberalitie promiſed without foreſeeing our faith or workes as a cauſe to moue him to this free mercie.

Rom.16,25. ephe.3.9.col.1 25. 2.tim.1.9, 10.1.pet.1.20.

Gal.1.1.

[c] Which both giueth life, and preſerueth life.

[d] In reſpect of faith, which was common to them both, ſo that hereby they are brethren: but in reſpect of the miniſtery Paul begat him as his ſonne in fayth.

1.Tim.3.2.

[e] That is, without all infamie, whereby his authoritie might be diminiſhed.

[f] Who hath the diſpenſatiõ of his gifts.

‖Or, ſelfewilly.

‖Or, good mẽ.

[g] Toward men.

[h] Toward God.

[i] Which were not onely the Iewes, but alſo the Hebionites, and Cherinthians heretikes, which taught that the Lawe muſt be ioyned with Chriſt.

[k] He calleth Epimenides the Philoſopher, or Poet, whoſe verſe he here reciteth, a Prophet, becauſe the Cretians ſo eſteemed him: and as Laertius writeth, they ſacrificed vnto him as to a god, foraſmuch as he had a marueilous gift to vnderſtand things to come: which thing Satan by the permiſſion of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

14 And not taking heede to *Iewiſh fables & commandements of men, that turne from the trueth.

15 Vnto the pure [*are] al things pure, but vnto them that are defiled, and vnbeleuing, [is] nothing pure, but euẽ their minds and conſciences are defiled.

16 They profeſſe that they know God, but by [l] workes they deny [him,] and are abominable and diſobedient, and vnto euery good worke reprobate.

1.Tim.1.4.

Rom.14.20.

[l] Foraſmuch as they ſtay at things of nothing, and paſſe not for them, that are of importance, and ſo giue themſelues to all wickednes.

CHAP. II.

1 He commendeth vnto him the wholſome doctrine; and telleth him howe hee ſhall teach all degrees to behaue themſelues, 11 Through the benefite of the grace of Chriſt.

BVt ſpeake thou the thinges which become [a] wholeſome doctrine,

2 That the elder men bee ſober, honeſt, diſcrete, ſound in the fayth, in loue, [and] in patience:

3 The elder womẽ likewiſe, that they bee in ſuch behauiour as becõmeth holines, not falſe accuſers, not giuẽ to much wine, [but] teachers of honeſt things,

4 That they may inſtruct the yong women to bee ſober minded, that they loue their huſbandes, that they loue their children,

5 [That they be] diſcrete, chaſte, [b] keeping at home, good & *ſubiect vnto their huſbands, that the worde of God be not euill ſpoken of.

6 Exhort yong men likewiſe, that they be ſober minded.

7 Aboue all things ſhew thy ſelfe an enſample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 [And] with the wholeſome worde, which can not bee reproued, that hee which withſtandeth, may be aſhamed, hauing nothing cõcerning you to ſpeake euill of.

9 *Let ſeruants bee ſubiect to their maſters, and pleaſe [them] in all things, not anſwering againe,

10 Neither pikers, but that they ſhew all good faythfulneſſe, that they may adorne the doctrine of GOD our ſauiour in all things.

11 *For the grace of God that bringeth [c] ſaluation vnto all men hath appeared,

12 And teacheth vs that we ſhould denie vngodlines, and worldly luſts, & that we ſhould liue ſoberly and righteouſly, and godly in this preſent world,

13 Looking for the bleſſed hope, & appearing of the glory of the mightie God, and of our Sauiour Ieſus Chriſt,

[a] Wherewith our ſoules are fed & mainteined in health.

[b] Not running to and fro without neceſſarie occaſions, which is a ſigne of lightneſſe.

Epheſ.5,22, 23,24.

Ephe.6.5. col.3.22. 1.pet.2.18.

1.Cor.1,2, col.1.22.

[c] Of what cõdition or ſtate ſoeuer they be.

14 Who gaue himſelfe for vs, that he might redeeme vs from al iniquitie, and purge vs [to be] a [d] peculiar people vnto himſelfe, zealous of good workes.

d Moſt deere and precious.

15 These things ſpeake, and exhort, and rebuke with al [e] authoritie. See that no man deſpiſe thee.

e As becommeth the ambaſſadour of God.

CHAP. III.

1 Of obedience to ſuch as be in authoritie. 9 He warneth Titus to beware of fooliſh and vnprofitable queſtions, 12 Concluding with certaine priuate matters, 15 And ſalutations.

PVT them in remembrance that they * [a] bee ſubiect to the principalities and powers, [and] that they bee obedient, [and] readie to euery good worke,

Rom.13.1. 1.pet.2.13,14.

a Although the rulers be Infidels, yet we are bound to obey them in ciuill policies, & whereas they command vs nothing againſt the word of God.

2 That they ſpeake euill of no man, that they be no fighters, [but] ſoft, ſhewing all meekeneſſe vnto all men.

3 * [b] For wee our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in maliciouſneſſe and enuie, hatefull, [and] hating one another.

1.Cor.6.11.

b For let vs conſider what we our ſelues were when God ſhewed vs fauour.

4 But when the bountifulneſſe and loue of God our Sauiour towarde man appeared,

5 * Not [c] by the workes of righteouſnes, which wee had done, but according to his mercie hee ſaued vs, by the [d] waſhing of the newe birth, & the renewing of the holy Ghoſt,

2.Tim.1.9.

c God doth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs but doth preuẽt vs with his grace & freely accepteth us.

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy ghoſt.

6 Which he ſhedde on vs abundantly through Ieſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould bee made heires according to the hope of eternall life.

8 This [is] a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued in God, might bee carefull to ſhewe foorth good workes. Theſe things [are] good and profitable vnto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

1.Tim.1.4.& 4.7. 2.tim.2.16,23.

10 [e] Reiect him that is an heretike, after once or twiſe admonition,

e This commandement is giuen to the miniſter, and ſo particularly to all men to whō the ſword is not committed: but els the magiſtrate, whoſe chief office is to maintaine Gods glory in his Church, ought to cut of al ſuch rotten and infectuous members from the bodie.

11 Knowing that hee that is ſuch, is [f] peruerted, and [g] ſinneth being damned of his owne ſelfe.

f So that there is no hope of amendment.

g Willingly & wittingly.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas [h] the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.

h It is probable that he was an interpreter of the Lawe of Moſes, as Apollos, &c.

14 And let ours alſo learne to ſhewe forth good workes for neceſſarie vſes that they be not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the fayth. Grace [be] with you all, Amen.

To Titus, elect the firſt biſhop of the
Church of the Cretians, written from
Nicopolis in Macedonia.

The Epiſtle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witneſſe, and a declaration of the ſame. For farre paſſing the baſeneſſe of his matter, he fleeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fled away, whome Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weightie arguments prouing the duetie of one Chriſtian to another, and ſo with ſalutations endeth.

4 He reioyceth to heare of the fayth and loue of Philemon, 9 Whom he deſireth to forgiue his ſeruant Oneſimus, and louingly to receiue him againe.

PAul a priſoner of IESVS CHRIST, and [our] brother Timotheus, vnto Philemon our deere friende and fellowe helper,

2 And to [our] deere [ſiſter] Apphia, and to Archippus our fellowe ſouldier, and to the Church that is in thine houſe:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde IESVS Chriſt.

4 I * giue thankes to my God, making mention alwayes of thee in my prayers,

1.Theſ.1.2. 2.theſ.1.3.

5 (When I heare of thy loue & fayth, which thou haſt toward the Lorde Ieſus, and toward all Saints)

6 That the [a] felowſhip of thy faith may be made fruitfull, and that whatſoeuer good thing is in you [b] through Chriſt Ieſus, may be knowen.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the mẽbers of Ieſus chriſt.

7 For we haue great ioy and conſolation in thy loue, because by thee, brother, the Saints [c] hearts are comforted.

c Meaning their inward parts & affections were through his charitie comforted.

8 Wherefore,

14 Who gaue himſelfe for vs, that he might redeeme vs from al iniquitie, and purge vs [to be] a [d] peculiar people vnto himſelfe, zealous of good workes.

15 Theſe things ſpeake, and exhort, and rebuke with al [e] authoritie. See that no man deſpiſe thee.

d Moſt deere and precious.

e As becommeth the ambaſſadour of God.

CHAP. III.

1 Of obedience to ſuch as be in authoritie. 9 He warneth Titus to beware of fooliſh and vnprofitable queſtions, 12 Concluding with certaine priuate matters, 15 And ſalutations.

PUT them in remembrance that they * [a] bee ſubiect to the principalities and powers, [and] that they bee obedient, [and] readie to euery good worke,

2 That they ſpeake euill of no man, that they be no fighters, [but] ſoft, ſhewing all meekeneſſe vnto all men.

3 * [b] For wee our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in malicioufneſſe and enuie, hatefull, [and] hating one another.

4 But when the bountifulneſſe and loue of God our Sauiour towarde man appeared,

5 * Not [c] by the workes of righteouſnes, which wee had done, but according to his mercie hee ſaued vs, by the [d] waſhing of the newe birth, & the renewing of the holy Ghoſt,

6 Which he ſhedde on vs abundantly through Ieſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould bee made heires according to the hope of eternall life.

8 This [is] a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued in God, might bee carefull to ſhewe foorth good workes. Theſe things [are] good and profitable vnto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

10 [e] Reiect him that is an heretike, after once or twiſe admonition,

11 Knowing that hee that is ſuch, is [f] peruerted, and [g] ſinneth being damned of his owne ſelfe.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas [h] the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhewe forth good workes for neceſſarie vſes that they be not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the fayth. Grace [be] with you all, Amen.

To Titus, elect the firſt biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

Rom.13.1. 1.pet.2.13,14.

a Although the rulers be Infidels, yet we are bound to obey them in ciuill policies, & whereas they command vs nothing against the word of God.

1.Cor.6.11.

b For let vs conſider what we our ſelues were when God ſhewed vs fauour.

2.Tim.1.9.

c God doth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs but doth preuent vs with his grace & freely accepteth vs.

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy ghoſt.

1.Tim.1.4.& 4.7. 2.tim.2.16,23.

e This commandement is giuen to the miniſter, and ſo particularly to all men to whō the ſword is not committed: but els the magiſtrate, whoſe chief office is to maintaine Gods glory in his Church, ought to cut of al ſuch rotten and infectuous members from the bodie.

f So that there is no hope of amendment.

g Willingly & wittingly.

h It is probable that he was an interpreter of the Lawe of Moſes, as Apollos, &c.

The Epiſtle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witneſſe, and a declaration of the ſame. For farre paſſing the baſeneſſe of his matter, he fleeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fled away, whome Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weightie arguments prouing the duetie of one Chriſtian to another, and ſo with ſalutations endeth.

4 He reioyceth to heare of the fayth and loue of Philemon, 9 Whom he deſireth to forgiue his ſeruant Oneſimus, and louingly to receiue him againe.

PAul a priſoner of IESVS CHRIST, and [our] brother Timotheus, vnto Philemon our deere friende and fellowe helper,

2 And to [our] deere [ſiſter] Apphia, and to Archippus our fellowe ſouldier, and to the Church that is in thine houſe:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde IESVS Chriſt.

4 I * giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue & fayth, which thou haſt toward the Lorde Ieſus, and toward all Saints)

6 That the [a] felowſhip of thy faith may be made fruitfull, and that whatſoeuer good thing is in you [b] through Chriſt Ieſus, may be knowen.

7 For we haue great ioy and conſolation in thy loue, because by thee, brother, the Saints [c] hearts are comforted.

8 Wherefore,

1.Theſ.1.2. 2.theſ.1.3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the mēbers of Ieſus chriſt.

c Meaning their inward parts & affections were through his charitie comforted.

8 Wherefore, though I be very bold in Chriſt to command thee that which is conuenient,

9 [Yet] for loues ſake I rather beſeech thee, though I bee as I am, euen Paul aged, and euen now a priſoner for Jeſus Chriſt.

10 I beſeech thee for my Sonne *Oneſimus, whom I haue begotten in my bondes,

Col.4.9.

11 Which in time paſt was to thee vnprofitable, but nowe profitable both to thee and to me,

12 Whome I haue ſent againe: thou therfore, receiue him, that is mine owne bowels,

13 Whom I would haue reteined with me, that in thy ſtead he might haue miniſtred vnto me in yͤ bõds of the Goſpell.

14 But without thy mind would I do nothing, that thy benefit ſhould not bee as it were of neceſſitie, but willingly.

15 It may be that he therfore [d] departed for a ſeaon, that thou ſhouldſt receiue him for euer,

16 [e] Not now as a ſeruant, but aboue a ſeruant, [euen as] a brother beloued, ſpecially to me: how much more thẽ vnto thee, both in the fleſh, & in the Lord?

17 If therfore thou count our things [f] common, receiue him as my ſelfe.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written [this] with mine owne hand: I will recompence it, albeit I do not ſay to thee, yͭ thou oweſt vnto me euen thine owne ſelfe.

20 Yea, brother, let mee obteine this pleaſure of thee in the Lord: comfort my [g] bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I ſay.

22 Moreouer alſo prepare me lodging: for I truſt through your prayers I ſhal be giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner [h] in Chriſt Jeſus,

24 Marcus, Ariſtarchus, Demas [&] Luke my fellow helpers.

25 The grace of our Lorde Jeſus Chriſt [be] with your ſpirit, Amen.

Written from Rome to Philemon,
[and ſent] by Oneſimus
a ſeruant.

[d] He fled away from thee.

[e] For he is thy ſeruant by condition, and alſo now yͤ Lords: ſo that both for thine own ſake & for yͤ Lords, thou oughteſt to loue him.

[f] That all thine is mine, and all mine is thine.

[g] Grant me this benefite, which ſhall be moſt acceptable vnto me of all others.

[h] That is, for Chriſts cauſe.

The Epiſtle to the Hebrevves.

THE ARGVMENT.

Foraſmuch as diuers, both of the Greeke writers and Latines witneſſe, that the writer of this Epiſtle for iuſt cauſes would not haue his name knowne, it were curioſitie of our part to labour much therein. For ſeeing the ſpirit of God is the authour therof, it diminiſheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or ſome other, his chiefe purpoſe is to perſwade vnto the Hebrewes (whereby he principally meaneth them that abode at Ieruſalem, and vnder them all the reſt of the Iewes) that Chriſt Ieſus was not onely the redeemer, but alſo that at his comming all ceremonies muſt haue an end: foraſmuch as his doctrine was the concluſion of all the propheſies, and therefore not onely Moſes was inferiour to him, but alſo the Angels: for they all were ſeruants, and he the Lord, but ſo Lord, that he hath alſo taken our fleſh, and is made our brother to aſſure vs of our ſaluation through himſelfe: for he is that eternall Prieſt, whereof all the Leuiticall Prieſtes were but ſhadowes, and therefore at his comming they ought to ceaſe, and all ſacrifices for ſinne to be aboliſhed, as he proueth from the 7.Chap.verſ.11.vnto the 12.Chap.verſ.18. Alſo he was that Prophet of whome all the Prophets in time paſt witneſſed, as is declared from the 12. Chap. verſ. 18. to the 25. verſ. of the ſame Chap. yea, and is the King to whom all things are ſubiect, as appeareth from that verſ. 25. to the beginning of the laſt chap. Wherfore according to the examples of the old fathers, we muſt cõſtantly beleeue in him, that being ſanctified by his iuſtice, taught by his wiſdome, and gouerned by his power, we may ſtedfaſtly, and couragiouſly perſeuere euen to the end in hope of that ioy that is ſet before our eies, occupying our ſelues in Chriſtian exercises that we may both be thankful to God, and dutiful to our neighbor.

CHAP. I.

1 He ſheweth the excellencie of Chriſt 4 Aboue the Angels, 7 And of their office.

At ſundrie times and in diuers maners [a] God ſpake in the olde time to [our] Fathers by the Prophets:

2 In theſe [b] laſt dayes he hath ſpoken vnto vs by his Sonne, whom he hath made heire of all things, [c] by whom alſo he made the worldes,

3 *Who being the brightnes of the glorie, and the [d] ingraued forme of his perſon, & bearing vp all things by his mightie worde, hath by himſelfe [e] purged our ſinnes, and ſitteth at the right hande of

---

[a] God, who is euer conſtant, and mercifull to his Church declared his will in time paſt, not all at once, or after one ſort, but from time to time and in ſundry ſorts: but now laſt of all he hath fully declared all truth to vs by his ſone.

[b] So that now we may not credite any new reuelations after him.

[c] He entreteth here of Chriſt, both as touching his perſon, which is very God, and very man, by whom all things are made, and alſo as touching his office, wherby he is King, Prophet, and Prieſt.

Wiſd.7.26.col.1.15.

[d] The liuely image and paterne, ſo that he that ſeeth him, ſeeth the Father, John 14.9: for elſe the perſon of the Father is not ſeene, but apprehended by fayth.

[e] So that our ſinnes can be purged by none other meanes.

8 Wherefore, though I be very bold in Chriſt to command thee that which is conuenient,

9 [Yet] for loues ſake I rather beſeech thee, though I bee as I am, euen Paul aged, and euen now a priſoner for Ieſus Chriſt.

10 I beſeech thee for my Sonne *Oneſimus, whom I haue begotten in my bondes,

Col.4.9.

11 Which in time paſt was to thee vnprofitable, but nowe profitable both to thee and to me,

12 Whome I haue ſent againe: thou therfore, receiue him, that is mine owne bowels,

13 Whom I would haue reteined with me, that in thy ſtead he might haue miniſtred vnto me in yͤ bōds of the Goſpell.

14 But without thy mind would I do nothing, that thy benefit ſhould not bee as it were of neceſſitie, but willingly.

15 It may be that he therfore [d] departed for a ſeaon, that thou ſhouldſt receiue him for euer,

16 [e] Not now as a ſeruant, but aboue a ſeruant, [euen as] a brother beloued, ſpecially to me: how much more thẽ vnto thee, both in the fleſh, & in the Lord?

17 If therfore thou count our things [f] common, receiue him as my ſelfe.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written [this] with mine owne hand: I will recompence it, albeit I do not ſay to thee, yͭ thou oweſt vnto me euen thine owne ſelfe.

20 Yea, brother, let mee obteine this pleaſure of thee in the Lord: comfort my [g] bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I ſay.

22 Moreouer alſo prepare me lodging: for I truſt through your prayers I ſhal be giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner [h] in Chriſt Ieſus,

24 Marcus, Ariſtarchus, Demas [&] Luke my fellow helpers.

25 The grace of our Lorde Ieſus Chriſt [be] with your ſpirit, Amen.

Written from Rome to Philemon,
[and ſent] by Oneſimus
a ſeruant.

[d] He fled away from thee.

[e] For he is thy ſeruant by condition, and alſo now yͤ Lords: ſo that both for thine own ſake & for yͤ Lords, thou oughteſt to loue him.

[f] That all thine is mine, and all mine is thine.

[g] Grant me this benefite, which ſhall be moſt acceptable vnto me of all others.

[h] That is, for Chriſts cauſe.

The Epiſtle to the Hebrevves.

THE ARGVMENT.

FOraſmuch as diuers, both of the Greeke writers and Latines witneſſe, that the writer of this Epiſtle for iuſt cauſes would not haue his name knowne, it were curioſitie of our part to labour much therein. For ſeeing the ſpirit of God is the authour therof, it diminiſheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or ſome other, his chiefe purpoſe is to perſwade vnto the Hebrewes (whereby he principally meaneth them that abode at Ieruſalem, and vnder them all the reſt of the Iewes) that Chriſt Ieſus was not onely the redeemer, but alſo that at his comming all ceremonies muſt haue an end: foraſmuch as his doctrine was the concluſion of all the propheſies, and therefore not onely Moſes was inferiour to him, but alſo the Angels: for they all were ſeruants, and he the Lord, but ſo Lord, that he hath alſo taken our fleſh, and is made our brother to aſſure vs of our ſaluation through himſelfe: for he is that eternall Prieſt, whereof all the Leuiticall Prieſtes were but ſhadowes, and therefore at his comming they ought to ceaſe, and all ſacrifices for ſinne to be aboliſhed, as he proueth from the 7. Chap. verſ. 11. vnto the 12. Chap. verſ. 18. Alſo he was that Prophet of whome all the Prophets in time paſt witneſſed, as is declared from the 12. Chap. verſ. 18. to the 25. verſ. of the ſame Chap. yea, and is the King to whom all things are ſubiect, as appeareth from that verſ. 25. to the beginning of the laſt chap. Wherfore according to the examples of the old fathers, we muſt cõſtantly beleeue in him, that being ſanctified by his iuſtice, taught by his wiſdome, and gouerned by his power, we may ſtedfaſtly, and couragiouſly perſeuere euen to the end in hope of that ioy that is ſet before our eies, occupying our ſelues in Chriſtian exerciſes that we may both be thankful to God, and dutiful to our neighbor.

CHAP. I.

1 He ſheweth the excellencie of Chriſt 4 Aboue the Angels, 7 And of their office.

AT ſundrie times and in diuers maners [a] God ſpake in the olde time to [our] Fathers by the Prophets:

2 In theſe [b] laſt dayes he hath ſpoken vnto vs by his Sonne, whom he hath made heire of all things, [c] by whom alſo he made the worldes,

3 *Who being the brightnes of the glorie, and the [d] ingraued forme of his perſon, & bearing vp all things by his mightie worde, hath by himſelfe [e] purged our ſinnes, and ſitteth at the right hande of

[a] God, who is euer conſtant, and mercifull to his Church declared his will in time paſt, not all at once, or after one ſort, but from time to time and in ſundry ſorts: but now laſt of all he hath fully declared all truth to vs by his ſone.

[b] So that now we may not credite any new reuelations after him.

[c] He entreateth here of Chriſt, both as touching his perſon, which is very God, and very man, by whom all things are made, and alſo as touching his office, wherby he is King, Prophet, and Prieſt.

Wiſd.7.26. col.1.15.

[d] The liuely image and paterne, ſo that he that ſeeth him, ſeeth the Father, Iohn 14.9: for elſe the perſon of the Father is not ſeene, but apprehended by fayth.

[e] So that our ſinnes can be purged by none other meanes.

the maieſtie in the higheſt places,

4 And is made ſo much more excellent then the [f] Angels in as much as hee hath obteyned a more excellent name then they.

5 For vnto which of the Angels ſayd hee at any time, *Thou art my Sonne, [g] this day begate I thee? and againe, I *will be his Father, and he ſhalbe my ſonne?

6 And againe when hee bringeth in [his] firſt begotten Sonne into yͤ world, he ſayth, *And let all the Angels of God worſhip him.

7 And of the Angels he ſaith, *He maketh the [h] Spirits his meſſengers, and his miniſters a flame of fire.

8 But vnto the ſonne [hee ſaith,] *O GOD, thy throne [is] for euer and euer: the [i] ſcepter of thy kingdome [is] a ſcepter of righteouſneſſe.

9 Thou haſt loued righteouſnes and hated iniquitie. Wherefore God, [euen] thy God, hath [k] anointed thee with the oyle of gladnes aboue thy fellowes.

10 And, *Thou, Lorde, in the beginning haſt eſtabliſhed the earth, and the heauens are the workes of thine hands.

11 They ſhall periſh, but thou doeſt remaine: and they all ſhall waxe old as doth a garment.

12 And as a veſture ſhalt thou folde them vp, and they ſhall be changed: but thou art the ſame and thy yeeres ſhall not faile.

13 Vnto which alſo of the Angels ſayde hee at any time, *Sit at my right hande, till I make thine enemies thy footeſtoole?

14 Are they not all miniſtring ſpirits, ſent foorth to miniſter, for their ſakes which ſhalbe heires of ſaluation?

CHAP. II.

1 He exhorteth vs to bee obedient vnto the new Lawe which Chriſt hath giuen vs, 9 And not to bee offended at the infirmitie and low degree of Chriſt, 10 Becauſe it was neceſſarie that for our ſakes he ſhould take ſuch an humble ſtate vpō him, that he might be like vnto his brethren.

WHerefore wee ought diligently to giue heede to the things which wee haue heard, leaſt at any [a] time wee ſhoulde let them ſlippe.

2 For if the [b] word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion, and diſobedience receiued a iuſt recompence of rewarde,

3 Howe ſhall we eſcape, if we neglect ſo [c] great ſaluation, which at the firſt began to be preached by the Lord, and [afterwarde] was confirmed vnto vs by [d] them that heard him,

4 *God bearing witnes thereto, both with ſignes and wonders, and with diuers miracles, & gifts of the holy Ghoſt, according to his owne will?

5 For he hath not put in ſubiection vnto the Angels the [e] world to come, whereof we ſpeake.

6 But *one in a certaine place witneſſed, ſaying, [f] What is man, that thou ſhouldeſt bee mindefull of him! or the ſonne of man that thou wouldeſt conſider him!

7 Thou madeſt him a litle inferiour to the Angels: thou crownedſt him with [g] glorie and honour, and haſt ſet him aboue the workes of thine hands.

8 *Thou haſt put all things in ſubiection vnder his feete. And in that he hath put al things in ſubiection vnder him, he left nothing that ſhould not bee ſubiect vnto him. [h] But we yet ſee not all things ſubdued vnto [i] him.

9 But wee ſee Ieſus [k] crowned with glorie and honour, which was made a litle inferiour to the Angels, through the ſuffering of death, that by Gods grace he might taſte death for all men.

10 For it became him, for whom [are] all things, and by whom [are] al things, ſeeing that hee brought many children vnto glorie, that he ſhould conſecrate the [l] Prince of their ſaluation through [m] afflictions.

11 For he that ſanctifieth, & they which are ſanctified, are all [n] of one: Wherefore he is not aſhamed to call them brethren,

12 Saying, *I wil declare thy Name vnto my [o] brethren: in the middes of the Church will I ſing prayſes to thee.

13 And againe, *I will put my [p] truſt in him. And againe, *[q] Behold, here am I, and the children, which God hath giuen me.

14 Foraſmuch then as the children were partakers of fleſh and blood, hee alſo himſelfe likewiſe tooke part with them, that hee might deſtroy *through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them,

[f] Much more then, then all other things created.

Pſal.2.7.chap.5.5.act.13.33.

[g] Becauſe he was at the time appointed, declared to the world.

2.Sam.7.14. 1.chro.22.10. Pſal.97.7.

Pſal.104.4.

[h] He cōpareth the Angels to the windes, which are here beneath as Gods meſſengers.

Pſal.45.6,7.

[i] The adminiſtration of thy kingdome is iuſt.

[k] This is ment in that that the word is made fleſh, and that the holy Ghoſt was powred on him without meaſure, that we may al receiue of him euery one according to his meaſure.

Pſal.102.25.

Pſal.110.1. matth.22.44. 1.cor.15.25. chap.10.12.

[a] We muſt diligently keepe in memorie the doctrine, which we haue learned, leaſt like veſſels full of chappes we leake, and run out on euery part.

[b] Which was the lawe giuen to Moſes by the handes of Angels, Gal.3.19.Actes.7.53.

[c] As the Goſpel is, which onely offereth ſaluation.

[d] That is, the Apoſtles.

Mat.16.20.

[e] Which Iſai calleth the new heauens, and the new earth, chap.65.17. whereof Chriſt is the father, Iſa.9.6. that is, the head of vs his members.

Pſal.8.4.

[f] He ſpeaketh here chiefly of the faithfull, which are made through Chriſt, citizens of the world to come, where they ſhall inioy with their prince all theſe things which now they haue onely but in part.

[g] In making him fellowe heire with Chriſt.

Mat.28.18. 1.cor.15.27. phil.2.9,10,11.

[h] To them which obiect that they ſee not theſe things accompliſhed in man, the apoſtle anſwereth that they are fulfilled in Chriſt our captaine, who leadeth his to the ſame glorie with him.

[i] To man, as he is of Chriſt.

[k] By his vertue which moſt manifeſtly appeareth in the Church.

[l] Ieſus Chriſt by humbling himſelfe & taking vpon him the forme of a ſeruant, which was our fleſh, & mortalitie, giueth vs aſſurance of our ſaluation.

[m] Therefore we by afflictions are made like to the ſonne of God. [n] The head and the members are of one nature: ſo Chriſt which ſanctifieth vs, & we that are ſanctified, are al one by yͤ vnion of our fleſh. Pſal.22.22. [o] This prooueth Chriſts humanitie. Pſal.18.2. [p] Meaning, that Chriſt touching his humanitie put his truſt in God. Iſai.8.18. [q] Iſai ſpeaketh this of himſelfe & his diſciples, but properly it is applied to Chriſt the head of all miniſters. Hoſ.13.14. 1.cor.15.55.

which for feare of [r] death were all their life time ſubiect to bondage.

16 For he in no ſort tooke the [ſ] Angels, but he tooke the ſeede of Abraham.

17 Wherefore [t] in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faythfull high Prieſt in thinges concerning God, that he might make reconciliation for the ſinnes of the people.

18 For in that he [u] ſuffered, and was tempted, he is able to ſuccour them that are tempted.

CHAP. III.

1 He requireth them to bee obedient vnto the worde of Chriſt, 3 Who is more worthie then Moſes. 12 The puniſhment of ſuch as will harden their hearts, and not beleeue, that they might haue eternall reſt.

Therefore, holy brethren, partakers of the heauenly vocation, [a] cōſider the Apoſtle and high Prieſt of our [b] profeſſion, Chriſt Ieſus:

2 Who was faithfull to him that hath appointed [c] him, euen as * Moſes [was] in all his houſe.

3 For this man is counted worthie of more glorie then Moſes, inaſmuch as hee which hath builded the houſe, [d] hath more honour then the houſe.

4 For euery houſe is builded of ſome man, and hee that hath built all things, [is] [e] God.

5 Nowe Moſes verely was faithfull in all his houſe, as a ſeruant, for a witneſſe of the things which ſhould bee ſpoken after.

6 But Chriſt [is] as the Sōne, ouer his owne houſe, whoſe [f] houſe we are, if we hold faſt the confidence and the reioicing of the hope vnto the end.

7 Wherfore, as the holy Ghoſt ſaith, * To day if ye ſhall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted mee, proued me, and ſawe my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and ſaid, They erre euer in [their] heart, neither haue they knowen my wayes.

11 Therefore I ſware in my wrath, [h] If they ſhall enter into my [i] reſt.

12 Take heede, brethren, leaſt at any time there be in any of you an euil heart, and vnfaythfull, to depart away from the liuing God.

13 But exhorte one another dayly, while it is called [k] To day, leaſt any of you be hardened through the deceitfulnes of ſinne.

14 For wee are made partakers of Chriſt, if we keepe ſure vnto the [l] end the ‖beginning, wherwith we are vpholdē,

15 So long as it is ſaid, To day if yee heare his voyce, hardē not your hearts, as in the prouocation.

16 For ſome when they heard, prouoked [m] him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he diſpleaſed fourty yeeres? Was hee not diſpleaſed with them that ſinned, * whoſe ‖ carkeiſes fell in the wildernes?

18 And to whom ſware he that they ſhould not enter into his reſt, but vnto them that obeyed not?

19 So we ſee that they could not enter in, becauſe of vnbeliefe.

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or reſt of the Chriſtians. 6 Puniſhment of vnbeleeuers. 12 The nature of the worde of God.

Let vs feare therefore, leaſt at any time by forſaking yͤ promies of entring into his reſt any of you ſhould ſeeme to be depriued.

2 For vnto vs was the Goſpell preached as alſo vnto them: but the worde that they heard, profited not them, becauſe it was not [a] mixed with faith in thoſe that heard it.

3 For we which haue beleeued, do enter into reſt, as he ſaid [to the other,] * As I haue ſworne in my wrath, If [b] they ſhall enter into my reſt: although [c] the workes were finiſhed from the foundation of the world.

4 For he ſpake in a certaine place of the ſeuenth day on this wiſe, * And God did reſt the ſeuenth daye from all his workes.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therfore it remaineth that ſome muſt enter thereinto, and they to whome it was firſt preached, entred not therein for vnbeliefes ſake:

7 Againe he appointed in [d] Dauid a certaine day by To day, after ſo long a time, ſaying, as it is ſayd, * This day if yee heare his voyce, harden not your heartes.

8 For if [e] Ieſus had giuen them reſt, then would hee not after this day haue

[r] And Gods anger.

[ſ] Not the nature of Angels but of man.

[t] Not onely as touching nature but alſo qualities, only ſinne except.

[u] Foraſmuch as he is exerciſed in our miſeries, we may be aſſured, that at al times in our tentations he wil ſuccour vs.

[a] Take heede to his wordes & receiue him

[b] Of that doctrine which we beleeue, and ought to confeſſe.

[c] To be yͤ ambaſſadour and hie Prieſt.

Nom.12.7.

[d] Moſes was but part of the houſe, that is, of the Church whereof the paſtours are yͤ liuely ſtones, but Chriſt builded it, and laid the ſtones: therefore he deſerueth more prayſe.

[e] That is, Chriſt: for Chriſt is the foundation, and head of his Church: he is our brother, & Lord: he is the ſonne of God, and verie God working all things by his owne power.

[f] For in obeying the Sonne we are made the houſe of God.

Pſal.95.7,8. chap.4.7.

[g] As when ye prouoked Gods anger in Maſſa and Meriba, Exod.17.7.

[h] Meaning by this othe, that they ſhould not enter.

[i] As diſobeying God, they in old time were debarred from the quietnes of the land of Chanaan: ſo they which do not obey Chriſt, ſhall not enter into the heauenly reſt.

[k] Which is all yͤ time wherin God doth call vs: while hee therefore ſpeaketh, let vs heare.

[l] Which is by faith to imbrace and hold faſt the true doctrine of Ieſus Chriſt.

‖Or, foundatiō of our aſſurāce,

[m] To wit, the Lord.

Nom.14.37.

‖Or, bodies & members.

[a] He compareth the preaching of the Goſpell, as it were, to wine, whereof if we will taſte, that is, heare and vnderſtande with profite, we muſt temper or mixe it with faith.

Pſal.95.11.

[b] Although that God by his reſt, after the creation of his works, ſignified the ſpirituall reſt of the faithfull, yet he ſware to giue reſt in Chanaan, which was but a figure of yͤ heauenly reſt, and dured but for a time.

[c] The perfection of Gods workes, and ſo his reſt, ſignifie our heauenly reſt.

Gen.2.2. deut.5.14.

[d] That is, in the Pſalmes.

Chap.3.7.

[e] Meaning, Ioſhua.

ſpoken of another.

9 There remaineth therfore a reſt to the people of God.

10 For he that is entred into his reſt, [f] hath alſo ceaſed from his owne works, as God [did] from his.

f Hath caſt off his appetites, mortified his fleſh, renounced himſelfe, & followeth God.

11 Let vs ſtudie therefore to enter into that reſt, leaſt any man fall after the ſame enſample of diſobedience.

12 For the word of God [is] liuely, and mightie in operation, and ſharper then any two edged ſworde, and [g] entreth through, euen vnto the deuiding aſunder of the [h] ſoule and the [i] ſpirite, and of the ioynts, and the marow, and is a diſcerner of the thoughts, and the intents of the heart.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they ſhould liue vnto God.

h Where the affections are.

i Which conteyneth will and reaſon.

13 Neither is their any creature, which is not manifeſt in his ſight: but al things [are] naked & [k] open vnto his eies, ‖ with whom we haue [l] to do.

k As that thing which is cleft aſunder euen through the mids of the backe, and ſo is made open, that it may be ſeene throughout.

‖ Or, cõcerning whõ we ſpeake.

l Therefore when we heare his worde, we muſt tremble, knowing therby that God ſoundeth our hearts.

14 Seeing then that we haue a great high Prieſt, which is entred into heauẽ, [euen] Ieſus the Sonne of God, let vs hold faſt our profeſſion.

15 For we haue not an hie Prieſt, which cannot bee touched with the feeling of our infirmities, but was in all thinges tempted in like ſort, [yet] without ſinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and find grace to helpe in time of neede.

CHAP. V.

5 He compareth Ieſus Chriſt with the Leuitical Prieſts, ſhewing wherein they eyther agree or diſſent. 11 Afterward he reproueth the negligence of the Iewes.

FOr euerie hie Prieſt is taken from among men, and is [a] ordeined for men, in thinges perteyning to God, that hee may offer both [b] gifts and [c] ſacrifices for ſinnes,

a He ſheweth that man can haue none acceſſe to God without an hie prieſt, becauſe that of himſelfe he is prophane and ſinfull.

b Which were of things without life.

c As, of beaſts which are killed.

2 Which is able ſufficiently to haue compaſſion on them [d] that are ignorant, and that are out of the way, becauſe that he alſo is compaſſed with infirmitie,

d That is, of ſinners.

3 And for the ſames ſake he is bounde to offer for ſinnes, as well for his owne part, as for the peoples.

1.Chro,13,10

4 *And no man taketh this honour vnto himſelfe, but hee that is called of God, as [was] Aaron.

Pſal.2.7.
chap.1.5.

5 So likewiſe Chriſt tooke not to him ſelfe this honour, to bee made the hie Prieſt, but he that ſaid vnto him, *Thou art my Sonne, this day begate I thee, [gaue it him.]

Pſal.110.4.
chap.7.17.

6 As hee alſo in an other place ſpeaketh, *Thou art a Prieſt for euer after the [e] order of Melchi-ſedec.

e Who was both Prieſt and King.

7 Which in the [f] dayes of his fleſh did offer vp prayers and ſupplicatiõs, with [g] ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard [h] in that which hee feared.

f When he liued in this world.

g He meaneth that moſt earneſt Prayer which Chriſt prayed in the garden: where he ſweat drops of blood.

h Being in perplexitie, & fearing yͤ horrors of death.

8 And though hee were the Sonne, yet learned he obedience, by the things which he ſuffered.

9 And being conſecrate, was made the authour of eternall ſaluation vnto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec.

11 [i] Of whom we haue many things to ſay, which are hard to be vttered, becauſe ye are dull of hearing.

i He digreſſeth till he come to the beginning of the 7. Chap.

12 For when as concerning the time ye ought to be teachers, yet haue ye need againe that we teach you the firſt ‖ principles of the word of God: and are become ſuch as haue neede of [k] milke, and not of ſtrong meate.

‖ Or, rudimẽts.

k Read. 1. Cor. 3.2.

13 For euery one that vſeth milke, is inexperte in the [l] word of righteouſnes: for he is a babe.

l That is, the Goſpel which is yͤ true knowledge that teacheth vs where we haue our iuſtice.

14 But ſtrong meate belongeth to them that are of age, which through lõg cuſtome haue their wittes exerciſed, to diſcerne both good and euill.

CHAP. VI.

1 He proceedeth in reprouing them, and exhorteth them not to faint, 12 But to be ſtedfaſt and patient, 18 Foraſmuch as God is ſure in his promes.

THerefore, leauing yͤ doctrine of the [a] beginning of Chriſt, let vs be led forwarde vnto perfection, not laying againe the foundation [b] of repentãce from dead workes, and of faith toward God,

a That is, the firſt rudiments of our Chriſtiã religion.

b He mentioneth v. points of the catechiſme, which was thẽ in vſe: the confeſſion of amẽdment of life: yͤ ſumme of the faith: a brief explication of Baptiſme, and laying on of hands: the article of the reſurrection, and the laſt iudgement.

2 Of the doctrine of [c] baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternal iudgement.

3 And this wil we do, [d] if God permit.

4 *For it is impoſſible yͭ they, which were once lightened, and haue taſted of the heauenly gifte, and were made partakers of the holy Ghoſt,

5 And haue taſted of the good worde of God, and of the powers of the worlde to come,

6 If they fal away, ſhould be renewed againe by repentance: ſeeing they

c Then the vſe of Baptiſme was declared, when on the ſolemne dayes appointed to baptize, the Church came together. d It is Gods ſingular gift to increaſe in knowledge, and to go forwarde in the vnderſtanding of Gods worde. Mat.12.31,32. 2.pet.2.20, chap.10,26.

[e] crucifie againe to them ſelues the ſonne of God and make a mocke of him.

[e] They which are apoſtates, and ſinne againſt the holy Ghoſt, hate Chriſt, crucifie & mocke him, but to their owne deſtruction, and therefore fall into deſperation, and cannot repent.

7 For the earth which drinketh in yͤ raine that cōmeth oft vpon it, & bringeth forth herbes meete for them by whome it is dreſſed, receiueth bleſſing of God.

8 But that which beareth thornes & briars, [is] reproued, and is neere vnto curſing, whoſe ende [is] to be burned.

9 But beloued, wee haue perſwaded our ſelues better things of you, and ſuch as accompanie ſaluation, though wee thus ſpeake.

10 For God [is] not vnrighteous, that he ſhould forget your worke, and labour of loue, which yee ſhewed towarde his Name, in that yee haue miniſtred vnto the Saints, and [yet] miniſter.

11 And we deſire that euery one of you ſhew the ſame diligence, to the [f] ful aſſurance of hope vnto the ende,

[f] Whereby it may appeare, that you are fully perſuaded of life euerlaſting.

12 That ye bee not ſlouthfull, but followers of [g] them, which through fayth and patience, inherit the promiſes.

[g] As the holy fathers, Prophets, & martyres that were before vs.

13 For whē God made the promes to Abraham, becauſe hee had no greater to ſweare by, he ſware by himſelfe,

Gene. 12,2. & 17.4. & 22,17.

14 Saying, * Surely I will abundantly bleſſe thee & multiplie thee marueilouſly.

15 And ſo after that he had taried patiently, he enioyed the promes.

16 For mē verely ſweare by him that is greater [then themſelues,] and an oth for confirmation is among them an end of all ſtrife.

17 So God willing more [h] abundantly to ſhew vnto the heires of promes the ſtableneſſe of his counſel, bound himſelf by an othe,

18 That by [i] two immutable things, wherin it is vnpoſſible that God ſhould lie, wee might haue ſtrong conſolation, which haue our refuge to holde faſt the hope that is ſet before vs,

19 Which we haue, as an ancre of the ſoule, both ſure & ſtedfaſt, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, [euen] Jeſus that is made an hie Prieſt for euer after yͤ order of Melchi-ſedec.

[h] Becauſe of mans wickednes, which wil not belieue God except he ſweare.

[i] Gods word and othe are two things in him vnchangeable.

[k] He returneth to the cōpariſon betwene Chriſts prieſthood and the Leuiticall which he had begun in the 5. Chap.

[l] Which is heauen whither Chriſt is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Prieſthoode of Chriſt vnto Melchi-ſedec, 11 Alſo Chriſts Prieſthoode with the Leuites.

Gene. 14.18.

FOr this Melchi-ſedec * [was] King of Salem, the Prieſt of the moſt high God, who met Abraham, as he returned from the ſlaughter of the Kinges, and bleſſed him:

2 To whome alſo Abraham gaue the tithe of all things: who firſt is by interpretation King of righteouſneſſe: after that, [he is] alſo King of Salem, that is, King of peace,

3 Without [a] father, without mother, without kinred, and hath neither beginning of [his] dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Prieſt for euer.

[a] So called, becauſe that Moſes maketh no mention of his parents or kinſfolkes, but as he had bene ſodenly ſent of God into the worlde, to be a figure of Chriſt our euerlaſting Prieſt, & ſhortly taken out of the worlde agame, ſo Chriſt as touching his humanitie had no father, and concerning his diuinitie, no mother.

4 Nowe conſider howe great this man [was,] vnto whom euen yͤ [b] Patriarke Abrahā gaue the tithe of yͤ ſpoyles.

[b] That is, the chiefe of fathers.

5 For verely they which are the children of Leui, which receue the office of the Prieſthoode, haue a * [c] commandement to take, according to the Lawe, tythes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.

Nom. 18.21. deut. 18,1,2. ioſh. 14.4.

[c] The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-ſedec.

[d] Was begotten of Abraham.

6 But he whoſe kinred is not counted among them, [e] receiued tithes of Abraham, and bleſſed him that had the promiſes.

[e] The Leuites receiued tithes of their brethren, but Melchi-ſedec of Abraham the patriarke: therefore his Prieſthoode is more excellent then the Leuiticall.

7 And without all contradiction the leſſe is bleſſed of the greater.

8 And here men yͤ die, receiue tythes: but there he [receiueth them,] of whom it is witneſſed, that he [f] liueth.

[f] Becauſe there is no mention of his death.

9 And to ſay as the thing is, Leui alſo which receiueth tythes, payed tithes in Abraham.

10 For he was yet in the loines of his father [Abraham,] when Melchi-ſedec met him.

11 If therefore perfection had bene by the Prieſthoode of the Leuites (for vnder it the Lawe was eſtabliſhed to the people) what needed it furthermore, that another Prieſt ſhould riſe after the order of Melchi-ſedec, and not to be called after the order of Aaron?

12 For if the Prieſthoode be changed, then of neceſſitie muſt there be a change of the [g] Lawe.

[g] The Lawe and the prieſthoode are both of one condition: ſo that both Aarons and Moſes office perteine to Chriſt, which is Prieſt and lawe maker.

13 For he of whome theſe things are ſpoken, perteineth vnto another tribe, whereof no man ſerued at the altar.

14 For it is euident, that our Lorde ſprong out of Juda, concerning the which tribe Moſes ſpake nothing, touching the Prieſthoode.

15 And it is yet a more euident thing, becauſe that after the ſimilitude of Melchi-ſedec, there is riſen vp another Prieſt,

16 Which is not made [Prieſt] after yͤ

Lawe [h] of the carnall commandement, but after the power of the endles life.

17 For he teſtifieth [thus,] *Thou art a Prieſt for euer after the order of Melchi-ſedec.

18 For the commandement that went afore, is diſanulled, becauſe [i] of yͤ weakeneſſe thereof, and vnprofitableneſſe.

19 For the Lawe made nothing perfite, but ‖ the bringing in of a better hope [made perfite,] whereby we drawe neere vnto God.

20 And forasmuch as it is not without an othe (for theſe are made Prieſtes without an othe:

21 But this, he [is made] with an othe by him that ſaide vnto him, *The Lord hath ſworne, and will not repent, Thou art a Prieſt for euer, after the order of Melchi-ſedec)

22 By ſo much is Ieſus made a ſuretie of a better ‖ Teſtament.

23 And among thē many were made Prieſts, becauſe they were not ſuffred to endure by the reaſon of death.

24 But this man, becauſe hee endureth euer, hath an [k] euerlaſting Prieſthoode.

25 Wherefore, he is able alſo [l] perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth, to make interceſſion for them.

26 For ſuch an high Prieſt it became vs to haue, [which is] holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made hier then the heauens:

27 Which needed not daily as thoſe high Prieſtes to offer vp ſacrifice, *firſt for his owne ſinnes, and thē for the peoples: for that did he [m] once, when he offred vp himſelfe.

28 For yͤ law maketh men hie prieſts, which haue infirmitie: but the worde of the othe that was [n] ſince the lawe, [maketh] the Sonne, who is conſecrated for euermore.

[h] Which ſtood in outwarde & corporall ceremonies.

Pſal,1104. chap.5,6.

[i] For the lawe hath no vertue nor profit till a man be come to Chriſt.

‖Or, it was an introduction of a better hope.

Pſal,110.4.

‖Or, couenant.

[k] Therefore al others are blaſphemous, that either make them ſelues his ſucceſſors, or pretende any other ſacrifice.

[l] The fruit of his Prieſthood is to ſaue, and that fully and perfectly, not by ſupplying that that wanteth, but by taking away the lawe which is vnperfect by reaſon of our infirmities.

Leuit,16,6.

[m] And can not without blaſpheme be ſaid to be offred againe, or elſe by any creature: for none coulde offer him, but himſelfe.

[n] Not that it was firſt made after the lawe was giuen: but becauſe the declaration of that eternall oth was then reueiled to the world.

CHAP. VIII.

6 He proueth the aboliſhing as wel of the Leuitical Prieſthode, as of the olde Couenant by the ſpiritual & euerlaſting Prieſthode of Chriſt, 8 And by the newe Couenant.

NOwe of the thinges which we haue ſpoken, [this is] the ſumme, that we haue ſuch an hie Prieſt, that ſitteth at the right hande of the throne of the maieſtie in heauens,

2 And [is] a miniſter of the [a] Sanctuarie, and of the true [b] Tabernacle which the Lord pight, and not [c] man.

[a] That is, heauen.

[b] Which is the body of Chriſt.

[c] For elſe it ſhould be corruptible.

3 For [d] euery hie Prieſt is ordeined to offer both giftes and ſacrifices: wherefore it was of neceſſitie, that this man ſhoulde haue ſomewhat alſo to offer.

4 For he were not a Prieſt, if he were on the earth, ſeeing there are Prieſtes that according to the Lawe offer giftes,

5 Who ſerue vnto the paterne and ſhadowe of heauenly things, as Moſes was warned by God, when he was about to finiſh the Tabernacle. *See, ſayde he, that thou make all things according to the [e] paterne, ſhewed to thee in the mount.

6 But nowe [our hie Prieſt] hath obteined a more excellent office, in as much as he is the Mediatour of a better ‖ Teſtament, which is eſtabliſhed vpon better promiſes.

7 For if that firſt [Teſtament] had bene faultleſſe, no place ſhould haue bene ſought for the ſeconde.

8 For in rebuking them he ſayeth, *Beholde, the dayes will [f] come, ſaith the Lord, when I ſhall make with the houſe of Iſrael, and with the houſe [g] of Iuda a newe Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hande, to leade thē out of the lande of Egypt: for they [h] continued not in my Teſtament, and I regarded them not, ſaith the Lorde.

10 For this is the Teſtament that I will make with the houſe of Iſrael, After thoſe dayes, ſaith the Lord, I will put my lawes in their mind, and in their heart I will write them, and I will be their God, and they ſhall be my people,

11 And they ſhall not [i] teach euery mā his neighbour, and euery man his brother, ſaying, Knowe the Lorde: for all ſhall knowe me, from the leaſt of them to the greateſt of them.

12 For I will bee mercifull to their vnrighteouſneſſe, and I wil remember their ſinnes & their iniquities no more.

13 In that he ſayeth a newe [Teſtament,] he hath abrogate the olde: nowe that which is diſanulled and waxed olde, is readie to vaniſh away.

[d] He proueth that Chriſts bodie is yͤ true tabernacle, and that he muſt needs be made man, to the intent that he might haue a thing to offer, which was his bodie.

Exod.25.40. actes 7.44.

[e] Seeing the offrings of the Leuites were but ſhadowes of heauenly things, as appeareth by the oracle to Moſes, it followeth then that Chriſtes heauenly ſanctuarie, his Tabernacle and office are farre more excellent.

‖Or, couenant.

Iere,31.31. rom.11,27. chap.10,16.

[f] That is, when Chriſt ſhall remit our ſinnes by the preaching of the Goſpell.

[g] Signifying that there ſhoulde be no more diuiſion, but all ſhall be made one Church.

[h] Man by tranſgreſſing the bands of the couenant, could not inioy the commoditie thereof.

[i] Men ſhall not in the time of the Goſpell be ſo ignorant as they were before, but ſhall knowe God much more perfectly through Chriſt

CHAP. IX.

1 How that the ceremonies and ſacrifices of the Lawe are aboliſhed 11 By the eternitie and perfection of Chriſtes ſacrifice.

THen yͤ firſt [‖ Teſtament] had alſo ‖ ordinances of religion, & a [a] Worldly Sanctuarie.

2 For yͤ firſt *Tabernacle was made, wherein was yͤ candleſticke,

and

‖Or, tabernacle.

‖Or, ceremonies.

[a] Not heauenly and ſpirituall,

Exod.26,1. and 36,1.

and the table, and the ſhewbread, which [Tabernacle] is called the Holy places.

3 And after the [b] ſecond vaile [was] the Tabernacle, which is called the Holieſt of all,

4 Which had the golden cenſer, and the Arke of the Teſtament ouerlayed round about with golde, wherein the golden pot which had Manna, [was,] and *Aarons rodde that had budded, & the *tables of the Teſtament.

5 *And ouer the Arke were the glorious Cherubims, ſhadowing the ‖mercy ſeate: of which things wee will not nowe ſpeake particularly.

6 Nowe when theſe thinges were thus ordeined, the Prieſts went always into the firſt Tabernacle, and accompliſhed the ſeruice.

7 But into the ſecond went the *hie Prieſt alone, once euery yeere, not without blood which he offered for himſelfe, and for the ‖ignorances of the people.

8 Whereby the holy Ghoſt this ſignified, that the [c] way into the Holieſt of all was not yet opened, while as yet yͤ firſt Tabernacle was ſtanding,

9 Which was a figure for the time preſent, wherein were offered giftes and ſacrifices that could not make ‖holy, concerning the conſcience, [d] him that did the ſeruice,

10 Which onely ſtood in meates and drinkes, & diuers waſhings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Chriſt being come an hie Prieſt of good thinges to come, by a greater and a more perfect [g] Tabernacle, not made with handes, that is, not of this building,

12 Neither by the blood of goates & calues: but by his owne blood entred he in once vnto the [h] Holy place, [i] and obtained eternall redemption [for vs.]

13 *For if the [k] blood of bulles and of goates and the aſhes of an heifer, ſprinkling them that are vncleane, ſanctifieth as touching the purifying of the [l] fleſh,

14 How much more ſhall the *blood of Chriſt which through yͤ eternall Spirit offered him ſelf without ſpot to God, purge your conſcience frō [m] dead works, *to ſerue the liuing God?

15 And for this cauſe is he the Mediatour of yͤ new Teſtament, that through *death which was for the redemption of the tranſgreſſions [that were] in the [n] former Teſtament, they which were called, might receiue the promiſe of eternall inheritance.

16 For where a Teſtament [is,] there muſt be the death of him that made the Teſtament.

17 *For the [o] Teſtamēt is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore neither was the firſt ordeined without [p] blood.

19 For whē Moſes had ſpoken euery precept to the people, according to the Lawe, he tooke the blood of calues and of goates, with water and purple wolle and hyſſope, and ſprinkled both yͤ booke, and all the people,

20 *Saying, This is the blood of the Teſtament which God hath appointed vnto you.

21 Moreouer, hee ſprinkled likewiſe the Tabernacle with blood alſo, and all the miniſtring veſſels.

22 And almoſt all things are by the Lawe purged with blood, and without ſheading of blood is no remiſſion.

23 It was then neceſſarie, that the ſimilitudes of heauenly things ſhoulde bee purified with ſuch things: but the heauenly things them ſelues [are purified] with better [q] ſacrifices thē are theſe.

24 For Chriſt is not entred into the holy places that are made with handes, which are ‖ſimilitudes of the true [Sāctuarie:] but [is entred] into very heauen, to appeare nowe in the ſight of God for vs,

25 Not that he ſhould offer him ſelfe [r] often, as the hie Prieſt entred into the Holie place euery yere with other blood,

26 (For then muſt he haue often ſuffered ſince the foundation of the world) but now in the [ſ] ende of the worlde hath he appeared once to put away ſinne, by the ſacrifice of him ſelfe.

27 And as it is appointed vnto men that they ſhall once die, and after that [commeth] the iudgement,

28 So *Chriſt was once offered to take away the ſinnes of [t] many, and vnto them that looke for him, ſhall hee appeare the ſecond time [u] without ſinne vnto ſaluation.

CHAP. X.

1 The olde Law had no power to clenſe away ſinne, 10 But Chriſt did it with offring of his body once for all. 22 An exhortation to receiue the goodnes of God thankefully with patience and ſtedfaſt faith.

---

[b] That is, on the inwarde ſide of the vaile which was hid from the people.

Nom,17.10.

1.King.8.9.

2.chro.5.10.

Exod,25.22.

‖Or, couer of the Arke.

Exod,30.10.

leui,16.2.

‖Or, errors.

[c] For ſo long as the hye Prieſt offered once a yeere for his owne ſinnes and for the peoples, and alſo while this earthly tabernacle ſtood, the way to the heauenly Tabernacle, which is made open by Chriſtes blood, could not be entred into.

‖Or, perfect.

[d] Neither yet him for whom they were offered.

[e] Which ceremonies although they were ordeined of GOD, yet conſidered in them ſelues, or els compared with Chriſt, are but carnal, groſſe, & earthly and touch not the ſoule.

[f] Till the new teſtament was appointed.

[g] Which was his body and humane nature.

[h] Which is, heauen.

[i] For Chriſt was the ſacrifice, the tabernacle and the Prieſt.

Leui,16.14.

nom,19.4.

[k] The Leuiticall Prieſt offered beaſtes blood: but Chriſt the true and eternall Prieſt offered his own blood, which was moſt holy and pure: the Leuiticall Prieſt offered yeerely, and therefore did onely repreſent the true holines: but Chriſt by one onely ſacrifice hath made holy for euer all them that beleeue.

[l] Outwardly in the ſight of man. 1.Pet.1.19. 1.iohn 1.7.reue.1.5.

[m] Which of them ſelues procure death and are the fruites thereof. Luk.1.74.

Rom.5.6. 1.pet.3.18.

[n] Made betweene God & Chriſt, who by his death ſhuld make vs heires.

Gal,3.15.

[o] He proueth yͭ Chriſt muſt die, becauſe the couenant or teſtament is of none effect wͭout the death of the teſtator.

[p] Without the death of beaſts that were ſacrificed: which ſignified, that Chriſt would pacifie his Fathers wrath with his blood.

Exod,24.8.

[q] Albeit there is but one ſacrifice, which is Chriſt himſelfe once offered, yet becauſe this true and eternall ſacrifice is compared with all thoſe which were figuratiue, & is more ſufficient then all they, therefore he calleth it in the plurall number, ſacrifices.

‖Or, paterns.

[r] Therefore to make any other offring or ſacrifice for ſinne after that Chriſtes body was once offered, is blaſphemie.

[ſ] Which is, the latter dayes when Chriſt came.

Rom.5.8. 1.pet.3.18.

[t] Of the elect.

[u] That is, without a ſacrifice for ſinne or ſinne aboliſhed.

FOr the *Lawe hauing the [a] ſhadowe of good things to [b] come & not the very ‖image of yͤ things, can neuer with thoſe ſacrifices, which they offer yeere by yeere continually, ‖ſanctifie the commers thereunto.

2 For would they not then haue ceaſed to haue bene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes?

3 But in thoſe [ſacrifices] there [is] a remembrance againe of ſinnes euery yeere,

4 For it is vnpoſſible that the blood of bulles and goates ſhould *take away ſinnes.

5 Wherefore when hee [c] commeth into the world, hee ſaieth, *Sacrifice and offring thou wouldeſt not: but a [d] body haſt thou ordeined me.

6 In burnt offrings, & ſinne offrings thou haſt had no pleaſure.

7 Then I ſayd, Lo, I come (In the beginning of the [e] booke it is written of me) that I ſhould doe thy will, O God.

8 Aboue, when he ſaid, Sacrifice and offring and burnt offrings, and ſinne offrings thou wouldeſt not haue, neither hadſt pleaſure [therein] (which are offred by the Law)

9 Then ſaid he, Lo, I come to do thy will, O God, he taketh away [f] the firſt, that he may eſtabliſh the [g] ſecond.

10 By the which will we are ſanctified, [euen] by the offering of the body of Ieſus Chriſt once [made.]

11 And euery Prieſt appeareth daily miniſtring, and oft times offereth one maner of offring, which can neuer take away ſinnes:

12 But this man after he had offered one ſacrifice for ſinnes, *ſitteth for euer at the right hand of God,

13 And from henceforth tarieth, *till his enemies be made his footeſtoole.

14 For with one offring hath [h] hee conſecrated for euer them that are ſanctified.

15 For the holy Ghoſt alſo beareth vs recorde: for after that he had ſaid before,

16 *This [is] the Teſtament that I will make vnto them after thoſe dayes, ſaith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their ſinnes & iniquities will I remember no more.

18 Nowe where [i] remiſſion of theſe things [is,] there [is] no more [k] offring for ſinne.

Leuit.16,14,21.

[a] Which was as it were the firſt draught and purtrait of the liuely paterne to come.

[b] Which are eternall.

‖Or, ſubſtance.

‖Or, make perfect.

Leuit.16.21.

[c] Whẽ Chriſt was made man.

Pſal.40.6,7.

[d] In the Hebrue it is, thou haſt pearced mine eares thorowe, that is, haſt made me prompt and ready to heare: & in yͤ Greeke, thou haſt made me a body, that is to obey thee, which both tende to one purpoſe.

[e] Or role and folding: for in old time they vſed to folde Bookes like rolles.

[f] That is, ſacrifices.

[g] Which is, the wil of God to ſtand content with Chriſts ſacrifice.

Chap.1.13.
Pſal.110.1.
1.cor.15.25.
chap.1.13.

[h] That is, ſanctifyed to God & made perfect.

Iere.31.33.
chap.8.8,10.
rom.11,27.

[i] Where there remaine no ſinnes to be forgiuen, there is no more ſacrifice: ſeeing therefore that onely Chriſtes death hath waſhed away all ſinnes, and doth euer a freſh when ſinners do repent there can be none other ſacrifice but that, and it can be no more reiterated.

19 Seeing therefore, Brethren, that by the blood of Ieſus we [l] may be bolde to enter into the Holy place,

20 By the newe and [m] liuing way, which he hath prepared for vs, through the vaile, that is, his fleſh:

21 [And ſeeing wee haue] an high Prieſt, [which is] ouer the houſe of God,

22 Let vs drawe neere with a true heart in aſſurance of faith, [n] ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water.

23 Let vs keepe the profeſſion of our hope, without wauering (for [hee is] faithfull that promiſed)

24 And let vs conſider one another, to prouoke vnto loue, & to good workes,

25 Not forſaking the felowſhip that we haue among our ſelues, as the maner of ſome [is:] but let vs exhorte [one another,] and that ſo much the more, becauſe yee ſee that the [o] day draweth neere.

26 *For if we ſinne [p] willingly after that we haue receiued the knowledge of the trueth, there remaineth no more ſacrifice for ſinnes,

27 But a fearful looking for of iudgement, and violent fire, which ſhall deuoure the aduerſaries.

28 He that deſpiſeth Moſes lawe, dieth without mercy *vnder two, or three witneſſes.

29 Of howe much ſorer puniſhment ſuppoſe ye ſhall he bee worthy, which treadeth vnder foote the Sõne of God, and counteth the blood of the Teſtamẽt as an vnholy thing, wherewith he was ſanctified, and [q] doeth deſpite the Spirit of grace?

30 For we know him that hath ſaid, *Vengeance [belongeth] vnto mee: I will recompence, ſaith the Lorde. And againe, The Lorde ſhall [r] iudge his people.

31 It is a fearefull thing to fall into the handes of the liuing God.

32 Nowe call to remembrance the daies that are paſſed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly whyle you were made a gazing ſtocke both by reproches and afflictions, and partly while yee became [ſ] companions of them which were ‖ ſo toſſed to and fro.

34 For both ye ſorowed with me for

my

[k] For the offring of thãkſgiuing, which is the only ſacrifice now of the Chriſtians is not for ſinne: but a thankeſgiuing, and an offring vp of our ſelues and ours for the ſame.

[l] Wee by Chriſt haue that libertie which the ancient fathers could not haue by the lawe.

[m] The blood of Chriſt is alwayes freſh & liuely, before yͤ father to ſprinkle and quicken vs.

[n] That is, hauing our harts made pure.

[o] Of Chriſtes ſecond comming.

Chap.6.4.

[p] That is, forſake Ieſus Chriſt, as Iudas, Saul, Arrius, Iulian yͤ Apoſtate did.

Deut.19,15.
mat.18.16.
iohn 8,17.
2.cor.13.1.

[q] Whereby it is euident that the Apoſtle heere onely meaneth that ſinne, which is againſt the holy Ghoſt, as alſo Chap.6.4.

Deut.32.35.
rom.12.19.

[r] Defend the godly and puniſh the wicked.

[ſ] For yͤ which thing alſo S. Paul prayſeth the Philippians & Theſſalonians.

‖Or, of that ſtate.

my bondes, & ſuffred with ioy the ſpoiling of your goods, knowing in your ſelues how that ye haue in heauen a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of rewarde.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promes.

37 For yet a very litle while, & he that ſhall come, will come, and will not tary.

38 *Nowe the iuſt ſhall liue by faith: but if [any] withdraw himſelf, my ſoule ſhall haue no pleaſure in him.

Habak.2,4. rom.1.17. gal.3.11.

39 But we are not they which withdrawe our ſelues vnto perdition, but [followe] faith vnto the conſeruation of the ſoule.

CHAP. XI.

1 What faith is, and a commendation of the ſame. 9 Without faith we can not pleaſe God. 16 The ſtedfaſt beliefe of the fathers in olde time.

NOwe faith is the grounde of things, which are hoped for, and the euidence of things which are not ſeene.

2 For by it [our] Elders were well [a] reported of.

[a] Haue bene approued, and ſo obtained ſaluation.

3 *Through faith we vnderſtãd that the world was ordeined by the word of God, ſo that the things which wee ſee, are not made of things, which [b] did appeare.

Gen.1.3. iohn 1,10.

[b] For God made al things of nothing.

4 By faith Abel *offred vnto God a greater ſacrifice then Cain, [c] by *the which he obtained witnes that hee was [d] righteous, God teſtifying of his gifts: by the which [faith] alſo he being dead, yet [e] ſpeaketh.

Gen.4.4.

[c] Meaning faith.

Mat.23.35.

[d] Becauſe God receiued him to mercy, therefore he imputed him righteous.

[e] That is, liueth.

5 By faith was *[f] Enoch taken away, that he ſhould not ſee death: neither was he found: for God had taken him away: for before hee was taken away, hee was reported of, that hee had pleaſed God.

Gen.5.24 ecclus.44.16. and 49.14.

[f] For Enochs and Elias taking vp was ſuch a thing, as is ſpoken of, 1.Cor.15.51. and 1.Theſ.4.17.

6 But without faith it is vnpoſſible to pleaſe [him:] for hee that commeth to God, muſt beleeue that [God] is, and that hee is [g] a rewarder of them that ſeeke him.

[g] Firſt God muſt finde vs before we can ſeeke him: then we muſt ſeeke him w̃ a pure heart in Chriſt, who is reueiled in his word: and thereby we learne to beleue Gods free mercy toward vs in his Sonne through whome we obteine the reward of his promes, and not of our deſerts.

7 By faith *Noe being warned of God of the things which were as yet not ſeene, moued with reuerence, prepared the Arke to the ſauing of his houſholde, through the which [Arke] he cõdemned the world, and was made heire of the righteouſnes, which is by faith.

Gen.6.13. ecclus.44.17.

8 By faith *Abraham, when he was called, obeyed [God,] to goe out into a place, which hee ſhould afterward receiue for inheritance, and he went out, not knowing whither he went.

Gen.12.4.

9 By faith he abode in the land of promes, as in a ſtrange coũtrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promes.

10 For he looked for a citie hauing a [h] foundation, whoſe builder and maker [is] God.

[h] For al things in the world are ſubiect to corruption.

11 Through faith *Sarra alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

Gen.17.19. and 21.2.

12 And therefore ſprang there of one, euen of one which was [i] dead, [ſo many] as *the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

[i] Euen as dead.

Ecclus.44.21.

13 All theſe died in faith, and [k] receiued not the promiſes, but ſawe them [l] afarre off, and beleeued [them,] and receiued [them] thankefully, and confeſſed that they were [m] ſtrangers & pilgrimes on the earth.

[k] Which was the inioying of the land of Canaan.

[l] With yͤ eyes of fayth.

[m] And therefore put not their confidẽce in things of this world.

14 For they that ſay ſuch things, declare plainely that they ſeeke a coũtrey.

15 And if they had bene mindefull of [n] that [countrey,] from whẽce they came out, they had leaſure to haue returned.

[n] That is, of Meſopotamia.

16 But now they deſire a better, that is an heauenly: wherefore God is not aſhamed of them to bee called their God: for hee hath prepared for them a citie.

17 By faith *Abraham offered vp Iſaac, when he [o] was tried, and he that had receiued the promiſes, offered his onely begotten ſonne.

Gen.22.10. ecclus.44.20.

[o] For it might ſeeme to the fleſh that the promiſe was cõtrary to this cõmandement, to ſacrifice his ſonne.

18 (To whome it was ſaid, *In Iſaac ſhall thy ſeede be called)

Gen.21.12. rom.9.7.

19 For hee conſidered that God was able to raiſe [him] vp euẽ from the dead: from whence he receiued him alſo after a ſorte.

20 By faith *Iſaac bleſſed Iacob & Eſau, concerning things to come.

Gen.27.28.

21 By faith *Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and ‖*[leaning] on the ende of his ſtaffe, worſhipped [God.]

Gen.48.15,16

Gen.47.31.

‖ Or, worſhipped toward the end of his ſtaffe.

22 By faith *Ioſeph when he died, made mention of the departing of the children of Iſrael, and gaue commandement of his bones.

Gen.50.24,25

23 *By faith Moſes when hee was

borne,

Exod.2.2. acts.7.20.

borne, was hid three moneths of his parents, becauſe they ſawe hee was a proper childe, neither feared they the kings *commandement.

Exod.1.16.

Exod,2.11.

24 By fayth *Moſes when hee was come to age, refuſed to be called the ſõne of Pharaos daughter,

25 And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the [p] pleaſures of ſinnes for a ſeaſon,

[p] The entiſings of the world, which drawe vs from God, and which we can not vſe without prouoking of Gods anger.

26 Eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: for he had reſpect vnto the recompence of the rewarde.

27 By fayth he forſooke Egypt, and feared not the fierceneſſe of the king: for he endured, as he that ſawe him which is inuiſible.

28 Through fayth hee ordained the *Paſſeouer and the effuſion of bloude, leaſt hee that deſtroied the firſt borne, ſhould touch them.

Exod.12.21,22.

29 By fayth they * paſſed through the red ſea as by drie land, which when the Egyptians had aſſayed to doe, they were drowned.

Exod,14.22,23.

30 By fayth the *walles of Iericho fell downe after they were compaſſed about ſeuen dayes.

Ioſh.6,20.

31 By faith ẏ harlot *Rahab periſhed not with them which obeyed not, when * ſhe had receiued the ſpies peaceably.

Ioſh.6 23.

Ioſh.2,1.

32 And what ſhall I more ſay? for the time would be to ſhort for me to tell of* Gedeon, of *Barac and of* Sampſon, and of* Iephte, alſo of* Dauid, and Samuel, and of the Prophets:

Iud.6.11.
Iud.4.6.
Iud.13.24.
Iud.11.1, and 12.7.
1.Sam.1.20, and.13.14.

33 Which through faith ſubdued kingdoms, wrought righteouſnes, obteined the [q] promiſes, ſtopped the mouthes of Lions,

[q] Or fruite thereof.

34 Quenched the violence of fire, eſcaped the edge of the ſworde, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The [r] women receiued their dead raiſed to life: other alſo were racked, & would not be deliuered, that they might receiue a better reſurrection.

[r] As Elias rayſed vp the widow of Sareptas ſonne, and Eliſeus the Sunamites ſonne.

36 And others haue bene tried by mockings and ſcourgings, yea, moreouer by bondes and priſonment.

37 They were ſtoned, they were hewẽ aſunder, they were tempted, they were ſlaine with the ſworde, they wandered vp and downe in ſheepes ſkinnes, and in goates ſkinnes, being deſtitute, afflicted, [and] tormented:

38 Whome the world was not worthie of: they wandred in wilderneſſes and mountaines, and dennes, and caues of the earth.

39 And theſe al through faith obteined good report, & receiued [ſ] not the promes,

40 God prouiding a better thing for vs, that they [t] without vs ſhould not be made perfite.

[ſ] They had not ſuch cleare light of Chriſt as we: for they looked for that which we haue: therfore it were ſhame for vs, if at leaſt we haue not as great cõſtancy as they.

[t] For we are all one body together.

CHAP. XII.

1 An exhortation to be patient and ſtedfaſt in trouble and aduerſitie, vpon hope of euerlaſting reward. 25 A commendation of the newe Teſtament aboue the olde.

Wherefore, *let vs alſo, ſeeing that we are compaſſed with ſo great a ‖ cloude of witneſſes, caſt away euery thing ẏ [a] preſſeth down, and the ſinne that ‖ hangeth ſo faſt on: let vs runne with patiẽce the race that is ſet before vs,

Rom.6.4. ephe.4.23,24. col.3,8. 1.pet,2,1.

‖ Or, multitude

[a] As riches, cares and ſuch like, & ſo to become Chriſtes diſciples by denying our ſelues, and taking our croſſe to follow him.

‖ Or, ſo eaſely compaſſeth vs about.

2 [b] Looking vnto Ieſus the author and finiſher of our faith, who for the ioy ẏ was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.

[b] As being our marke.

3 Conſider therefore him that endured ſuch ſpeaking againſt of ſinners, leaſt ye ſhould bee wearied and faint in your mindes.

4 Ye haue not yet reſiſted vnto blood, ſtriuing againſt [c] ſinne.

[c] Which by reaſon of our concupiſcence aſſaileth vs on all ſides.

5 And ye haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, * My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

Prou.3.11. reue.3.19.

6 For whome the Lorde loueth, hee chaſteneth: & he ſcourgeth euery ſonne that he receiueth.

7 If ye endure chaſtening, God offereth him ſelf vnto you as vnto ſonnes: for what ſonne is it whome the father chaſteneth not?

8 If therefore ye bee without correction, wherof all are partakers, then are ye baſtardes, and not [d] ſonnes.

[d] He concludeth that they which refuſe ẏ croſſe, deny to be of the nomber of Gods children, but are baſtards.

9 Moreouer wee haue had the fathers of our [e] bodies which corrected vs, and wee gaue them reuerence: ſhoulde we not much rather be in ſubiectiõ vnto the father of [f] ſpirits, that we might liue?

[e] Which haue naturally begotten vs.

[f] As he doeth create our ſpirits without any worldly meane, ſo he doth inſtruct & mainteine thẽ by the wonderfull vertue of his Spirit.

10 For they verely for a fewe dayes chaſtened vs after their owne pleaſure: but he [chaſteneth vs] for our profite, ẏ we might be partakers of his holines.

11 Now no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteouſnes, vnto them which are thereby exerciſed.

12 Wherefore lift vp [your] handes which hang downe, and [your] weake knees,

13 And make ſtraight ſteps vnto your feete, leſt [g]yͤ which [is] halting, be turned out of yͤ way, but let it rather be healed.

14 *Followe peace with all men, and holineſſe, without yͤ which no man ſhall ſee the Lord.

15 Take heede, that no man fal away from the grace of God: let no [h] roote of bitterneſſe ſpring vp and trouble [you,] leaſt thereby many be defiled.

16 Let there bee no fornicator, or prophane perſon as *Eſau, which for a portion of meate ſolde his birthright.

17 *For ye knowe howe yͤ afterward alſo when he woulde haue inherited the bleſſing, he was reiected: for he found no place to [i] repentance, though hee ſought [the bleſſing] with teares.

18 For ye are not come vnto yͤ *mount that [k] might bee touched, nor vnto burning fire, nor to blackneſſe and darkeneſſe, and tempeſt,

19 Neither vnto the ſound of a trumpet, and the voyce of words, which they that heard it, excuſed them ſelues, that the word ſhoulde not be ſpoken to them any more.

20 (For they were not able to abide yͤ which was commanded, *Yea, though a beaſt touche the mountaine, it ſhall bee ſtoned, or thruſt through with a dart:

21 And ſo terrible was yͤ ſight which appeared, that Moſes ſaid, I feare and quake.)

22 But yee are come vnto the mount [l] Sion, and to the citie of the liuing God, the [m] celeſtiall Ieruſalem, & to the company of innumerable [n] Angels,

23 And to the Congregation of yͤ firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and perfect men,

24 And to Ieſus the Mediatour of the newe Teſtament, and to the blood of ſprinkling that ſpeaketh better things then that of *Abel.

25 See that ye deſpiſe not him yͤ ſpeaketh: for if they eſcaped not which refuſed him, yͤ ſpake on [o] earth: much more ſhall we [not eſcape,] if we turne away from him, that [ſpeaketh] from heauen.

26 Whoſe voyce then ſhooke yͤ earth, and nowe hath declared, ſaying, *Yet once more will I ſhake, not the earth onely, but alſo heauen.

27 And this [worde,] Yet once more, ſignifieth the remouing of thoſe things, which are ſhaken, as of thinges which are made [with hands,] that the things which are not ſhaken, may remaine.

28 Wherfore ſeeing we receiue a kingdom, which cannot be ſhakẽ, let vs haue grace, whereby wee may ſo ſerue God, that we may pleaſe him with reuerence and feare.

29 For *euen our God [is] a [p] conſuming fire.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hoſpitalitie, 3 To thinke vpon ſuch as be in aduerſitie, 4 To maintaine wedlocke, 5 To auoide couetouſneſſe, 7 To make much of them that preache Gods worde, 9 To beware of ſtrange learning, 13 To be content to ſuffer rebuke with Chriſt, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

LEt *brotherly loue continue.

2 Bee not forgetfull to lodge ſtrangers: for thereby ſome haue *receyued Angels into their houſes vnwares.

3 Remember them that are in bonds, as though ye were bound with them: & them that are in affliction, as if yee were alſo [afflicted] in the body.

4 [a] Mariage [is] honourable among all, & the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuerſation bee without couetouſnes, and bee content with thoſe things that ye haue: for [b] he hath ſaid, *I will not faile thee, neither forſake thee:

6 So that we may boldly ſay, *The Lorde [is] mine helper, neither will I feare what man can do vnto me.

7 Remember thẽ which haue the ouerſight of you, which haue declared vnto you the word of God: whoſe faith followe, conſidering what hath bene yͤ end of their conuerſation.

8 Ieſus Chriſt [c] yeſterday, and to day, the ſame alſo [is] for euer.

9 Bee not caried about with diuers [and] ſtrange [d] doctrines: for it is a good thing that the heart be ſtabliſhed with grace, [and] not with [e] meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar whereof they haue no authoritie to [f] eate which ſerue in the Tabernacle.

11 *For yͤ bodies of thoſe beaſts whoſe blood is brought into the Holie place by the high prieſt for ſinne, are [g] burnt without the campe.

12 Therefore euen Ieſus, that hee

---

[g] Their halting partly declared their ſlownes, and partly their inconſtancie in doctrine: therefore they were in danger to be puniſhed.

Rom.12.18.

[h] As hereſies or apoſtaſie.

Gene.25.33.

Gene.27.38.

[i] He was full of deſpite and diſdaine, but was not touched with true repentance to be diſpleaſed for his ſinnes and ſo ſeeke amendment.

Exod.19.16. and 20.21.

[k] Which might be touched and ſeene, foraſmuch as it was materiall, but God had commanded yͤ none ſhould touch it.

Exod.19.13.

[l] Whence the worde of God muſt come.

[m] Which ſhal be extended through all the world.

[n] By the Goſpel we are ioyned with the Angels and Patriarkes.

Gen.4.10.

[o] Which ſpake but rudely in compariſon of Chriſt, who preached not the lawe but the Goſpel.

Hag.2.7.

Deut.4.24.

[p] To deſtroy them that reſiſt him.

Rom.12.10.

1.pet.4.8.

Gen.18.3. and 19.3.

[a] As incontinencie is a diſeaſe common to men of all ſorts and degrees, ſo mariage the remedy is offered by the free mercy of God to all maner of men without reſpect.

[b] The Lord.

Ioſh.1.9.

Pſal.118.6.

[c] He was, is, and ſhalbe the foundation of the Church for euer.

[d] Whatſoeuer doctrine is not according to yͤ ſimple trueth of Gods word, is ſtraunge.

[e] By reprouing them which ſuperſtitiouſly put difference betwixt meats, he condẽneth all the ſeruice which ſtood in ceremonies, cõparing it wͭ the ſpirituall worſhipping, & regeneration.

[f] They that ſticke to the ceremonies of yͤ Lawe, cannot eat, that is, cannot be partakers of our altar, which is thankeſgiuing and liberalitie, which two ſacrifices or offerings are now onely left to the Chriſtians.

Leu.4.11.& 6.30.& 16.27.

[g] So that the Prieſts had no piece thereof.

might ſanctifie yͤ people with his owne blood, ſuffred without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

Mich.2.10.

14 *For here haue we no continuing citie: but we ſeeke one to come.

15 Let vs therefore by him offer the ſacrifice of prayſe alwayes to God, that is, the *fruite of the lips, which confeſſe his Name.

Hoſe.14.2.

h Thankeſgiuing and doing good are our only ſacrifices which pleaſe

16 [h] To do good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.

17 Obey them that haue yͤ ouerſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doe it with ioye, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are aſſured that we haue a good conſcience in all things, deſiring to liue honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that ye ſo do, that I may be reſtored to you more quickely.

20 The God of peace that brought againe frō the dead our Lorde Ieſus, the great [i] ſhepheard of the ſheepe, through the blood of the euerlaſting Couenant,

i Read Actes.20.28.& Iohn 10.11.

21 Make you perfect in al good works, to doe his will, working in you yͤ which is pleaſant in his ſight through Ieſus Chriſt, to whom [be] prayſe for euer and euer, Amen.

22 I beſeech you alſo, brethren, ſuffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that [our] brother Timotheus is deliuered, with whome (if hee come ſhortly) I will ſee you.

24 Salute all them that haue the ouerſight of you, & all the Saints. They of Italie ſalute you.

25 Grace [be] with you all, Amen.

Written to the Hebrewes from
Italie, [and ſent] by
Timotheus.

*That is, written to no one man, citie or countrey, but to all yͤ Iewes generally, being nowe diſperſed.

The *generall Epiſtle of Iames.

The Argument.

Iames the Apoſtle and ſonne of Alpheus wrote this Epiſtle to the Iewes which were conuerted to Chriſt, but diſperſed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boaſt of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of ſwearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Chriſt.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with ſtedfaſt beliefe, 17 To looke for all good things from aboue, 21 To forſake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and ſpeaking of it, but to do thereafter in deede. 27 What true religion is.

Iames a ſeruant of God, and of the Lord IESVS CHRIST, to the twelue Tribes which are ſcattered abroade, ſalutation.

‖Or, afflictions

Rom.5.3.

a Afflictions try our faith and ingender patience.

b Our patience ought to continue to the ende till by working it hath poliſhed vs and made vs perfect in Chriſt.

c To endure patiently what ſoeuer God layeth vpon him.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

3 *Knowing that the [a] trying of your faith bringeth forth patience.

4 And let patience haue [her] [b] perfect worke, that yee may bee perfect and entire, lacking nothing.

5 If any of you lacke [c] wiſedome, let him aſke of God, which giueth to all men liberally, and reprocheth no man, and it ſhalbe giuen him.

6 *But let him aſke in faith, and wauer not: for hee that wauereth, is like a waue of the ſea, toſt of the winde, and caried away.

Matt.7.7. mar.11.24. luk.11.9. iohn.14.13. and 16.23.

7 Neither let that man thinke that he ſhall receiue any thing of the Lord.

8 A [d] ‖ wauering minded man [is] vnſtable in all his wayes.

d Douting in doctrine, or of Gods will.

‖Or, double.

9 Let the brother of lowe degree reioyce in that he is [e] exalted:

e That he is called to the company of Chriſt and his Angels.

10 Againe he that is rich, in that he is made [f] low: for as yͤ flower of the graſſe, ſhall he *vaniſh away.

f Or contemptible to the world.

Ecclus.14.18. iſa.40.6. 1.pet.1.24.

11 For [as when] yͤ ſunne riſeth with heate, thē the graſſe withereth, and his flower falleth away, & the beautie of the faſhion of it periſheth: euen ſo ſhall the rich man fade away in [all] his ‖ wayes.

‖Or, in all his thoughts and deedes.

12 *Bleſſed [is] yͤ man, that endureth tentation: for whē he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

Iob.5.17.

might ſanctifie ẏ people with his owne blood, ſuffred without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

Mich.2.10.

14 *For here haue we no continuing citie: but we ſeeke one to come.

15 Let vs therefore by him offer the ſacrifice of prayſe alwayes to God, that is, the *fruite of the lips, which confeſſe his Name.

Hoſe.14.2.

16 [h] To do good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.

[h] Thankeſgiuing and doing good are our only ſacrifices which pleaſe

17 Obey them that haue ẏ ouerſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doe it with ioye, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are aſſured that we haue a good conſcience in all things, deſiring to liue honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that ye ſo do, that I may be reſtored to you more quickely.

20 The God of peace that brought againe frõ the dead our Lorde Ieſus, the great [i] ſhepheard of the ſheepe, through the blood of the euerlaſting Couenant,

[i] Read Actes.20.28.& Iohn 10.11.

21 Make you perfect in al good works, to doe his will, working in you ẏ which is pleaſant in his ſight through Ieſus Chriſt, to whom [be] prayſe for euer and euer, Amen.

22 I beſeech you alſo, brethren, ſuffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that [our] brother Timotheus is deliuered, with whome (if hee come ſhortly) I will ſee you.

24 Salute all them that haue the ouerſight of you, & all the Saints. They of Italie ſalute you.

25 Grace [be] with you all, Amen.

Written to the Hebrewes from
Italie, [and ſent] by
Timotheus.

The *generall Epiſtle of Iames.

*That is, written to no one man, citie or countrey, but to all ẏ Iewes generally, being nowe diſperſed.

THE ARGVMENT.

IAmes the Apoſtle and ſonne of Alpheus wrote this Epiſtle to the Iewes which were conuerted to Chriſt, but diſperſed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boaſt of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of ſwearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Chriſt.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with ſtedfaſt beliefe, 17 To looke for all good things from aboue, 21 To forſake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and ſpeaking of it, but to do thereafter in deede. 27 What true religion is.

IAmes a ſeruant of God, and of the Lord IESVS CHRIST, to the twelue Tribes which are ſcattered abroade, ſalutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

‖ Or, afflictions

Rom.5.3.

3 *Knowing that the [a] trying of your faith bringeth forth patience.

[a] Afflictions try our faith and ingender patience.

4 And let patience haue [her] [b] perfect worke, that yee may bee perfect and entire, lacking nothing.

[b] Our patience ought to continue to the ende till by working it hath poliſhed vs and made vs perfect in Chriſt.

5 If any of you lacke [c] wiſedome, let him aſke of God, which giueth to all men liberally, and reprocheth no man, and it ſhalbe giuen him.

[c] To endure patiẽtly what ſoeuer God layeth vpon him.

6 *But let him aſke in faith, and wauer not: for hee that wauereth, is like a waue of the ſea, toſt of the winde, and caried away.

Matt.7.7. mar.11.24. luk.11.9. iohn.14.13. and 16.23.

7 Neither let that man thinke that he ſhall receiue any thing of the Lord.

8 A [d] ‖ wauering minded man [is] vnſtable in all his wayes.

[d] Douting in doctrine, or of Gods will.

‖ Or, double.

9 Let the brother of lowe degree reioyce in that he is [e] exalted:

[e] That he is called to the company of Chriſt and his Angels.

10 Againe he that is rich, in that he is made [f] low: for as ẏ flower of the graſſe, ſhall he *vaniſh away.

[f] Or contemptible to the world.

Ecclus.14.18. iſa.40.6. 1.pet.1.24.

11 For [as when] ẏ ſunne riſeth with heate, thẽ the graſſe withereth, and his flower falleth away, & the beautie of the faſhion of it periſheth: euen ſo ſhall the rich man fade away in [all] his ‖ wayes.

‖ Or, in all his thoughts and deedes.

12 *Bleſſed [is] ẏ man, that endureth tentation: for whẽ he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

Iob.5.17.

13 Let no man ſay whē he is ‖[g] tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted whē he is drawen away by his owne concupiſcence, and is entiſed.

15 Then when luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good [h] giuing, & euery perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variableneſſe, [i] neither ſhadowing by turning.

18 Of his owne wil begat he vs with the word of trueth, that we ſhould be as the firſt fruites of his creatures.

19 Wherefore my deare brethren, *let euery man bee [k] ſwift to heare, ſlowe to ſpeake, [and] [l] ſlowe to wrath.

20 For the wrath of man doth not accompliſh the [m] righteouſnes of God.

21 Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, [and] receiue with meekeneſſe the worde that is [n] graffed in you, which is able to ſaue your ſoules.

22 *And be ye doers of the word, and not hearers onely, deceiuing your owne ſelues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a [o] glaſſe.

24 For when he hath conſidered him ſelfe, hee goeth his way, and forgetteth immediately what maner of one hee was.

25 But who ſo looketh in the perfect Lawe of libertie, and continueth [therein,] he not being a forgetfull hearer, but a doer of the worke, ſhall be bleſſed [p] in his deede.

26 If any man among you ſeemeth religious, & refrayneth not his tongue, but deceiueth his own heart, this mans religion [is] vayne.

27 Pure religiō and vndefiled before God, euen the Father, is this, to viſite the fatherles, and widowes in their aduerſitie, [and] to keepe him ſelfe vnſpotted of the world.

‖Or, moued to euill.

[g] He meaneth nowe of the inwarde tentations as of our diſordered appetites, which cauſe vs to ſinne.

[h] Seeing, all good things come of God, we ought not to make him the author of euill.

[i] He alludeth vnto yͤ Sunne which in his courſe & turning ſometime is cleare and bright, ſometime darke and cloudie: but Gods liberalitie is euer like it ſelfe, bright & continually ſhining.

Pro.17.27.

[k] That is, prompt to learne.

[l] For we can not heare God except we be peaceable, and modeſt.

[m] But hindreth Gods worke in vs.

[n] By hearing the word preached.

Matth.7.21. rom.2.13.

[o] So Gods worde is a glaſſe wherein we muſt behold our ſelues and become like vnto him.

[p] In ſo behauing himſelfe.

CHAP. II.

1 He forbiddeth to haue any reſpect of perſons, 5 But to regarde the poore as well as the rich, 8 To bee louing and mercifull, 14 And not to boaſt of faith, where no deedes are: 17 For it is but a dead fayth, where good workes followe not.

MY brethrē, haue not the faith of our glorious Lorde Ieſus Chriſt [a] in ‖reſpect of perſons.

2 For if there come into your companie a man with a gold ring, and in goodly apparell, and there come in alſo a poore man in vile raiment,

3 And yee haue a reſpect to him that weareth the gay clothing, and ſay vnto him, Sit thou here in a good place, and ſay vnto the poore, Stand thou there, or ſit here vnder my footeſtoole,

4 Are ye not partiall in your ſelues, & are become iudges of euill [b] thoughts.

5 Hearken my beloued brethren, hath not [c] God choſen the poore of this world, [that they ſhoulde bee] rich in faith, and heires of the kingdome which he promiſed to them that loue him?

6 But ye haue deſpiſed the poore. Do not the riche oppreſſe you by tyrannie, & do not they drawe you before the iudgement ſeates?

7 Do not they blaſpheme the [d] worthie Name after which ye be named?

8 But if yee fulfill the [e] royall Lawe according to the ſcripture, [which ſaith,] *Thou ſhalt loue thy neighbour as thy ſelfe, ye doe well.

9 *But if yee regarde the perſons, ye commit ſinne, & are rebuked of the lawe, as tranſgreſſours.

10 For *whoſoeuer ſhall keepe the whole Lawe, [and] yet fayleth in one [poynt,] he is guiltie of all.

11 For he that ſaide, *Thou ſhalt not commit adulterie, ſaide alſo, Thou ſhalt not kill. Nowe though thou doeſt none adulterie, yet if yͧ killeſt, thou art a tranſgreſſour of the Lawe.

12 So ſpeake yee, and ſo doe, as they that ſhall bee iudged by the [f] Lawe of libertie.

13 For there ſhalbe iudgement mercileſſe to him that ſheweth no mercy, and mercy [g] reioyceth againſt iudgement.

14 What auayleth it, my brethren, though a man ſaith he hath [h] faith, whē he hath no workes? can the fayth ſaue him?

15 For if a brother or a ſiſter be *naked, and deſtitute of daily foode,

16 And one of you ſay vnto them, Depart in peace: warme your ſelues, & fill your bellies, notwithſtanding yee giue

[a] As eſteeming faith and religion by the outwarde appearance of men.

‖Or, acceptation.

[b] That is, are ye not euill affectioned?

[c] Seeing God eſteemeth them we may not contemne them.

[d] The name of God and Chriſt, whereof you make profeſſion: and in that they diſhonor God, it is not meete that you his children ſhould honor them.

[e] Which is here taken prouerbially, for the hie or broad way, wherein there is no turnings & euery man can go it: ſo euery mā is our neighbour as well the poore as yͤ rich.

Leuit.19.18. matth.12.39. mark.12.31. rom.13.9. galat.5.14.

Leuit.19.15. deut.1.17. and 16.19.

Matth.5.19.

Exod.20.14. deut.5.18.

[f] By the mercie of God which deliuereth vs from the curſe of the Lawe.

[g] And feareth it not.

[h] S. Paul to the Romanes and Galatians, diſputeth againſt them which attributed iuſtificatiō to the workes: and here S. Iames reaſoneth againſt them, which vtterly condemne workes: therefore Paul ſheweth the cauſes of our iuſtification, & Iames the effects: there it is declared howe we are iuſtified: here howe wee are knowen to be iuſtified: there works are excluded as not the cauſe of our iuſtification: here they are approued as effects proceeding thereof: there they are denyed to go before them that ſhalbe iuſtified: and here they are ſaid to followe them that are iuſtified.

Luk.3.11. 1.iohn.3.17.

them not thoſe things which are needefull to the bodie, what helpeth it?

17 Euen ſo yͤ faith, if it haue no works, is dead in it ſelfe.

18 But ſome man might ſaye, Thou haſt [i] the faith, & I haue workes: ſhewe me thy faith out of thy ‖ [k] works, & I wil ſhewe thee my faith by my workes.

19 Thou beleeueſt that there is one God: thou doeſt well: the deuils alſo beleeue it, and tremble.

20 But wilt thou vnderſtand, O thou vaine man, that yͤ faith [which is] without workes, is dead?

21 Was not Abraham our father iuſtified through workes, when hee offred Iſaac his ſonne vpon the altar?

22 Seeſt yͧ not that yͤ faith [l] wrought with his workes? and through yͤ works was the faith made [m] perfect.

23 And the Scripture was fulfilled which ſaith, * Abraham beleeued God, & it was imputed vnto him for righteouſneſſe: & he was called the friend of God.

24 Ye ſee then how that of workes, a man is [n] iuſtified, & not [o] of faith onely.

25 Likewiſe alſo was not * [p] Rahab the harlot iuſtified through works, whē ſhee had receiued the meſſengers, & ſent them out another way?

26 For as the body without the ſpirit is dead, euē [q] ſo the faith without works is dead.

[i] In thine owne opinion.

‖ Or, without workes.

[k] Here deedes are conſidered as ioyned with true faith.

[l] So that faith was not idle.

[m] The more his faith was declared by his obedience & good works, the more was it knowen to men to be perfect, as the goodneſſe of a tree is knowen by her good fruite, otherwiſe no man can haue perfection in this world: for euery man muſt pray for remiſſion of his ſinnes, and increaſe of faith.

* Gene. 15. 6. rom. 4. 3. gal. 3. 6.

[n] Is ſo knowen & declared to man.

[o] Of that baren and dead faith whereof ye boaſt.

* Ioſh. 2. 1.

[p] Meaning hereby al them that were not Iewes, and were receiued to grace.

[q] Wherefore wee are iuſtified onely by that liuely faith, which doeth apprehende the mercy of God toward vs in Ieſus Chriſt.

CHAP. III.

1 He forbiddeth al ambition to ſeeke honour aboue our brethrē, 3 He deſcribeth the propertie of the tongue, 15. 16 And what difference there is betwixt the wiſedome of God, and the wiſdome of the world.

My brethren, be not [a] many maſters, knowing that wee ſhal receiue the greater condemnation.

2 For in many thinges wee ‖ [b] ſinne all. * If any man ſinne not in [c] worde, hee is a perfect man, and able to bridle all the bodie.

3 Behold, we put bits into the horſes mouthes that they ſhoulde obey vs, and we turne about all their bodie.

4 Behold alſo yͤ ſhips, which though they bee ſo great, and are driuen of fierce windes, yet are they turned about with a very ſmall rudder, whitherſoeuer the gouernour liſteth.

5 Euen ſo the tongue is a litle member, and boaſteth of great thinges: beholde, how great a ‖ thing a little fire kindleth.

6 And yͤ tongue is fire, [yea,] a [d] world of wickednes: ſo is the tongue ſet among our members, that it defileth the whole bodie, and [e] ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 For the whole nature of beaſts, & of birdes, and of creeping things, & things of the ſea is tamed, and hath bene tamed of the nature of man.

8 But yͤ tongue can no man tame. [It is] an vnruly euill, full of deadly poyſon.

9 Therewith bleſſe we God euen the Father, and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of one mouth proceedeth bleſſing & curſing: my brethren, theſe things ought not ſo to be.

11 Doth a fountaine ſend forth at one place ſweete [water] and bitter?

12 Can yͤ figge tree, my brethren, bring forth oliues, either a vyne figges? ſo can no fountaine make both ſalt water and ſweete.

13 Who is a wiſe man & endued with knowledge among you? let him ſhewe by good conuerſation his woorkes in meekeneſſe of wiſedome.

14 But if ye haue bitter enuying, and ſtrife in your hearts, reioyce not, neither be lyers againſt the trueth.

15 This wiſedome deſcendeth not from aboue, but [is] earthly, ſenſuall, and deuiliſh.

16 For where enuing and ſtrife [is,] there [is] ſedition, and all maner of euill workes.

17 But the wiſedome that [is] from aboue, is firſt [f] pure, then peaceable, gentle, eaſie to be entreated, ful of mercy and good fruites without [g] iudging, & without hypocriſie.

18 And the [h] fruite of righteouſnes is ſowen in peace, of thē that make peace.

[a] Vſurpe not through ambition authoritie ouer your brethren.

‖ Or, ſtumble.

[b] He that well conſidereth himſelfe, ſhall not be rigorous toward his brethren.

* Ecclus. 14. 1. & 19. 16. & 25. 8.

[c] He that is able to moderate his tōgue, hath attained to an excellent vertue.

‖ Or, matter.

[d] An heape & full meaſure of all iniquitie.

[e] The intemperancie of the tongue is as a flame of hell fire.

[f] Without mixtion & diſſimulation.

[g] And examining things to extreme rigour as hypocrites, who onely iuſtifie thēſelues, and cōdemne all others.

[h] So yͭ their life is according to their profeſſion.

CHAP. IIII.

1 Hauing ſhewed the cauſe of all wrong, and wickedneſſe, and alſo of al graces & goodnes, 4 He exhorteth thē to loue God, 7 And ſubmit them ſelues to him, 11 Not ſpeaking euill of their neighbours, 13 But paciently to depende on Gods prouidence.

From whence [are] warres and cōtentions among you? are they not hence, [euen] of your luſts, that [a] fight in your members?

2 Ye luſt, and haue not: ye enuie, and haue indignation, and cannot obteine: ye fight and warre, and get nothing, becauſe ye aſke not.

3 Ye aſke, and receiue not becauſe yee aſke

[a] For the lawe of the members continually fighteth againſt the lawe of the minde.

aſke amiſſe, that ye might conſume it on your luſts.

4 Ye adulterers & [b] adultereſſes, know ye not that the amitie of the world is the enimitie of God? *Whoſoeuer therefore will bee a friend of the worlde, maketh himſelfe the enemie of God.

5 Doe yee thinke that the Scripture ſaith in vaine, The [c] ſpirit that dwelleth in vs, luſteth after enuie?

6 But [the Scripture] offreth more grace, [&] therefore ſaith, *God reſiſteth the proud, & giueth grace to the humble.

7 *Submit your ſelues to God: reſiſt the deuill, and he will flee from you.

8 Drawe neere to God, and hee will drawe neere to you. Clenſe your handes ye ſinners, & purge your hearts, yee wauering minded.

9 Suffer afflictions, & [d] ſorow ye, and weepe: let your laughter be turned into mourning, and [your] ioy into heauines.

10 *Caſt downe your ſelues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. Hee that ſpeaketh euill of his brother, or he that condemneth his brother, ſpeaketh euil of the Law, and [e] condemneth the Law: and if thou condemneſt the Lawe, thou art not an obſeruer of the Law, but a iudge.

12 There is one [f] Lawgiuer which is able to ſaue, & to deſtroy. *Who art thou that iudgeſt another man?

13 Go to now ye that ſay, [g] To day or to morow we wil go into ſuch a citie, and continue there a yeere, and buy and ſell, and get gaine,

14 (And yet ye can not tell what [ſhal be] to morrowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterwarde vaniſheth away)

15 For that yee ought to ſay, *If the Lord will, and, If we liue, wee will do this or that.

16 But nowe yee reioyce in your boaſtings: all ſuch reioycing is euill.

17 Therfore, [h] to him yͤ knoweth how to do well, & doth it not, to him it is ſinne.

CHAP. V.

2 He threatneth yͤ wicked rich men, 7 Exhorteth vnto paciẽce, 12 To beware of ſwearing, 16 One to knowledge his faults to another, 20 And one to labor to bring another to the truth.

GO to nowe, yee rich men: weepe, and [a] howle for your miſeries that ſhall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your gold & ſiluer is cankred, and the ruſt of them ſhalbe a [b] witnes againſt you, and ſhal eate your fleſh as [it were] fire. *Ye haue heaped vp treaſure for the [c] laſt daies.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cryes of them which haue reaped, are entred into yͤ eares of the Lord of hoſtes.

5 Ye haue liued in pleaſure on yͤ earth, and in wantonneſſe. Ye haue nouriſhed your hearts, as in a day of [d] ſlaughter.

6 Ye haue condemned [and] haue killed the iuſt, and he hath not reſiſted you.

7 Be pacient therefore, brethren, vnto the comming of the Lord. Beholde, the husbandman wayteth for the precious fruite of the earth, and hath lõg pacience for it, vntill he receiue the [e] former, and the latter raine.

8 Be ye alſo patient therefore & ſettle your hearts: for the cõming of the Lord draweth neere.

9 [f] Grudge not one againſt another, brethren, leaſt ye be condemned: behold, the iudge ſtandeth before the doore.

10 Take, my brethren, the Prophets for an enſample of ſuffering aduerſitie, & of long patience, which haue ſpoken in the Name of the Lord.

11 Beholde, wee count them bleſſed which endure. Ye haue heard of the pacience of Iob, and haue knowen what end the Lord [made.] For the Lorde is very pitifull and mercifull.

12 But before al things, my brethren, *ſweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and [your] nay, nay, leaſt ye fall into ‖ condemnation.

13 Is any among you afflicted? Let him pray. Is any mery? Let him ſing.

14 Is any ſicke amõg you? Let him call for the [h] Elders of the Church, & let them pray for him, & anoynt him with *[i] oyle in the [k] Name of the Lord.

15 And the prayer of faith ſhall ſaue the ſicke, and the Lorde ſhall raiſe him vp: and if he haue cõmitted ſinne, it ſhall be forgiuen him.

16 Acknowledge [l] your faultes one to another, & pray one for another, that ye may be healed: for yͤ prayer of a righteous man auaileth much, if it be feruent.

17 *Helias was a man ſubiect to like paſſions as we are, and hee prayed earneſtly that it might not raine, and it rained

[b] He calleth adulterers here after the maner of the Scriptures, them which preferre the pleaſures of the world to the loue of God.

1.Iohn 2.15.

[c] The imagination of mãs heart is wicked, Gen.6.5. and 8.21.

Pro.3.34. 1.pet.5.5.

Epheſ.4.27.

[d] The Greeke worde ſignifieth that heauines, which is ioyned with a certaine ſhamefaſtnes, as appeareth in the countenance.

1.Pet.5.6.

[e] In vſurping the authoritie of iudging, which is due to the lawe.

[f] He ſheweth that this ſeuere iudging of others is to depriue God of his authoritie.

Rom.14.4.

[g] We ought to ſubmit our ſelues to the prouidence of God.

Acts.18.21. 1.cor.4.19.

[h] He anſwereth to them, which ſaid they knewe what was good, but they would not do it.

[a] He menaceth them with the vengeance of God, which ſhal not only make them to weepe, but to houle and diſpaire.

[b] And kindle the wrath of God againſt you.

Rom.2.5.

[c] To ſuffice till the end of the world.

[d] Which were the daies of the ſacrifices or feaſts, whẽ thei vſed to banket and feede more aboundantly then other dayes.

[e] Which is when the corne is ſowen and a little before it is mowen.

[f] Be not grieued nor aſke vengeance.

Mat.5.34.

[g] That which muſt be affirmed, affirme it ſimply & without othe: likewiſe yͤ which muſt be denied: by this he taketh not from the magiſtrate his authoritie who may require an othe for the maintenãce of iuſtice, iudgemẽt, and trueth.

‖ Or, hypocriſie

[h] The gift of healīg was thẽ in the Church.

Mar.6.13.

[i] Which in thoſe daies was a ſigne of the gift of healing, but now yͤ gift being taken away, the ſigne is to no vſe.

[k] In calling on the name of the Lord.

[l] Open that which grieueth you, that a remedy may be found: and this is commanded both for him yͤ complaineth, & for him yͤ heareth, that the one ſhold ſhew his griefe to the other.

1. King. 17.1. ecclus.48.3. luke 4.25.

ned not on the earth for three yeeres and ſixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and ſome man hath conuerted him,

20 Let him know that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, & ſhall hide a multitude of ſinnes.

The firſt Epiſtle generall of Peter.

THE ARGVMENT.

HE exhorteth the faythfull to deny themſelues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more ſpeedily attaine to the heauenly kingdome of Chriſt, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by fayth, poſſeſſed it by hope, and are therein confirmed by holines of life. And to the intent this faith ſhould not faint, ſeeing Chriſt contemned and reiected almoſt of the whole worlde, he declareth that this is nothing els but the accompliſhing of the Scriptures which teſtifie that hee ſhould bee the ſtumbling ſtone to the reprobate and the ſure foundation of ſaluation to the faithfull: therefore he exhorteth them courageouſly to go forward, conſidering what they were, & to what dignitie God hath called them. After, he entreateth particular poynts, teaching ſubiects how to obey their gouernours, and ſeruants their maſters, and howe maried folkes ought to behaue themſelues. And becauſe it is appointed for all that are godly, to ſuffer perſecutions, he ſheweth them what good yſſue their afflictions ſhall haue, & contrariwiſe what puniſhment God reſerueth for the wicked. Laſt of all he teacheth how the miniſters ought to behaue them ſelues, forbidding them to vſurpe authoritie ouer the Church: alſo that yong men ought to be modeſt, and apt to learne, and ſo endeth with an exhortation.

CHAP. I.

2 He ſheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith muſt be tried, 10 That the ſaluation in Chriſt is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuerſation, forasmuch as they are now borne anewe by the worde of God.

PEter an Apoſtle of Jeſus Chriſt, to [a] the ſtrangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2 Elect according to the [b] foreknowledge of God yͤ Father vnto ſanctificatiõ of the ſpirite, ‖ through [c] obedience and ſprinkling of the blood of Jeſus Chriſt: Grace & peace be multiplied vnto you.

3 *Bleſſed [be] God euen the Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the reſurrection of Jeſus Chriſt frõ yͤ dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reſerued in [e] heauen for you,

5 Which are kept by yͤ power of God through faith vnto ſaluation, which is prepared to be ſhewed in the [f] laſt time:

6 Wherein ye reioyce, though nowe for a ſeaſon (if neede [g] require) yee are in heauines, through manifold tẽtatiõs,

7 That the triall of your fayth, being much more precious then golde that periſheth (though it be tried with fire) might be founde vnto [your] prayſe, and honour and glorie, at the [h] appearing of Jeſus Chriſt:

8 Whome ye haue not ſeene, and yet loue [him,] in whome nowe, though ye ſee him not, yet do you beleeue, & reioyce with ioye vnſpeakeable and glorious,

9 Receiuing the ‖ ende of your faith, [euen] the ſaluation of your ſoules.

10 Of the which ſaluation the Prophets haue inquired & ſearched, which prophecied of yͤ grace that ſhould come vnto you,

11 Searching when or what time the Spirit which teſtifieth before of Chriſt which was in them, ſhould declare the ſuffrings [that ſhould come] vnto Chriſt, and the glorie that ſhould follow.

12 Unto whom it was reueiled, that [i] not vnto themſelues, but vnto vs they ſhould miniſter the things which are nowe ſhewed vnto you by them which *haue preached vnto you the Goſpel by the holy Ghoſt ſent down frõ heauen, yͤ which things yͤ Angels deſire to behold.

13 Wherefore, [k] girde vp the *loynes of your minde: bee ſober, and truſt perfectly on the grace that is brought vnto you, by the [l] reuelation of Jeſus Chriſt,

14 As obedient children, not faſhioning your ſelues vnto yͤ former [m] luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo bee yee holy in *all maner of conuerſation,

16 Becauſe it is written, *Be ye holy, for

---

[a] Which were Jewes to whom he was appointed to be an Apoſtle.

[b] The free election of God is the efficient cauſe of our ſaluation, the materiall cauſe is Chriſts obedience, our effectual calling is the formall cauſe, and the finall cauſe is our ſanctification.

‖ Or, vnto obedience.

[c] To wit, of Chriſt.

2.Cor.1.3. ephe.1.3.

[d] For it is but dead and vaine hope which is without Chriſt

[e] Therefore they ought to looke for no earthly kingdome of the Meſſias.

[f] At the day of iudgement.

[g] And neede doth ſo require when it pleaſeth God to lay his croſſe vpon his, for to drawe them frõ earthly things & make thẽ partakers of his heauenly graces.

[h] At his ſecõd comming.

‖ Or, rewarde.

[i] Their miniſtery was more profitable to vs then to them: for we ſee the things accompliſhed which they prophecied.

Acts.2.4.

[k] Prepare your ſelues to the Lord.

Luk.12.35.

[l] Until his ſecond cõming.

[m] When you were in ignorance & knewe not Chriſt.

Luk.1.75.

Leui.11.44.& 19.2.& 20.7.

ned not on the earth for three yeeres and ſixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and ſome man hath conuerted him,

20 Let him know that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, & ſhall hide a multitude of ſinnes.

The firſt Epiſtle generall of Peter.

THE ARGVMENT.

HE exhorteth the faythfull to deny themſelues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more ſpeedily attaine to the heauenly kingdome of Chriſt, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by fayth, poſſeſſed it by hope, and are therein confirmed by holines of life. And to the intent this faith ſhould not faint, ſeeing Chriſt contemned and reiected almoſt of the whole worlde, he declareth that this is nothing els but the accompliſhing of the Scriptures which teſtifie that hee ſhould bee the ſtumbling ſtone to the reprobate and the ſure foundation of ſaluation to the faithfull: therefore he exhorteth them courageouſly to go forward, conſidering what they were, & to what dignitie God hath called them. After, he entreateth particular poynts, teaching ſubiects how to obey their gouernours, and ſeruants their maſters, and howe maried folkes ought to behaue themſelues. And becauſe it is appointed for all that are godly, to ſuffer perſecutions, he ſheweth them what good yſſue their afflictions ſhall haue, & contrariwiſe what puniſhment God reſerueth for the wicked. Laſt of all he teacheth how the miniſters ought to behaue them ſelues, forbidding them to vſurpe authoritie ouer the Church: alſo that yong men ought to be modeſt, and apt to learne, and ſo endeth with an exhortation.

CHAP. I.

2 He ſheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith muſt be tried, 10 That the ſaluation in Chriſt is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuerſation, forasmuch as they are now borne anewe by the worde of God.

PEter an Apoſtle of Ieſus Chriſt, to [a] the ſtrangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2 Elect according to the [b] foreknowledge of God yͤ Father vnto ſanctificatiõ of the ſpirite, ‖ through [c] obedience and ſprinkling of the blood of Ieſus Chriſt: Grace & peace be multiplied vnto you.

3 *Bleſſed [be] God euen the Father of our Lord Ieſus Chriſt, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the reſurrection of Ieſus Chriſt frõ yͤ dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reſerued in [e] heauen for you,

5 Which are kept by yͤ power of God through faith vnto ſaluation, which is prepared to be ſhewed in the [f] laſt time:

6 Wherein ye reioyce, though nowe for a ſeaſon (if neede [g] require) yee are in heauines, through manifold tẽtatiõs,

7 That the triall of your fayth, being much more precious then golde that periſheth (though it be tried with fire) might be founde vnto [your] prayſe, and honour and glorie, at the [h] appearing of Ieſus Chriſt:

8 Whome ye haue not ſeene, and yet loue [him,] in whome nowe, though ye ſee him not, yet do you beleeue, & reioyce with ioye vnſpeakeable and glorious,

9 Receiuing the ‖ ende of your faith, [euen] the ſaluation of your ſoules.

10 Of the which ſaluation the Prophets haue inquired & ſearched, which prophecied of yͤ grace that ſhould come vnto you,

11 Searching when or what time the Spirit which teſtifieth before of Chriſt which was in them, ſhould declare the ſuffrings [that ſhould come] vnto Chriſt, and the glorie that ſhould follow.

12 Vnto whom it was reueiled, that [i] not vnto themſelues, but vnto vs they ſhould miniſter the things which are nowe ſhewed vnto you by them which *haue preached vnto you the Goſpel by the holy Ghoſt ſent down frõ heauen, yͤ which things yͤ Angels deſire to behold.

13 Wherefore, [k] girde vp the * loynes of your minde: bee ſober, and truſt perfectly on the grace that is brought vnto you, by the [l] reuelation of Ieſus Chriſt,

14 As obedient children, not faſhioning your ſelues vnto yͤ former [m] luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo bee yee holy in * all maner of conuerſation,

16 Becauſe it is written, * Be ye holy, for

[a] Which were Iewes to whom he was appointed to be an Apoſtle.

[b] The free election of God is the efficient cauſe of our ſaluation, the materiall cauſe is Chriſts obedience, our effectual calling is the formall cauſe, and the finall cauſe is our ſanctification.

‖ Or, vnto obedience.

[c] To wit, of Chriſt.

2.Cor.1.3. ephe.1.3.

[d] For it is but dead and vaine hope which is without Chriſt

[e] Therefore they ought to looke for no earthly kingdome of the Meſſias.

[f] At the day of iudgement.

[g] And neede doth ſo require when it pleaſeth God to lay his croſſe vpon his, for to drawe them frõ earthly things & make thẽ partakers of his heauenly graces.

[h] At his ſecõd comming.

‖ Or, rewarde.

[i] Their miniſtery was more profitable to vs then to them: for we ſee the things accompliſhed which they prophecied.

Acts.2.4.

[k] Prepare your ſelues to the Lord.

Luk.12.35.

[l] Until his ſecond cõming.

[m] When you were in ignorance & knewe not Chriſt.

Luk.1.75.

Leui.11.44.& 19.2.& 20.7.

for I am holy.

Deut.10.17. rom.2,11. gal.2,6.

n According to ẏ ſyncerìtie of the heart.

17 And if yee call him Father, which without * reſpect of perſon iudgeth according to euery mans [n] worke, paſſe the time of your dwelling here in feare,

18 Knowing ẏ ye were not redeemed with corruptible things, [as] ſiluer and gold, frō your vaine conuerſation, receiued by the traditions of the [o] fathers,

o Reade Ezekiel.20.18.

1.Cor.6.20.& 7.23.heb.9,14 1.iohn.1.7. reuel.1.5.

19 * But with the precious blood of Chriſt, as of a lambe vndefiled, and without ſpot.

Rom.16.25. ephe.3.9.col. 1.26,2. tim.1. 9.tit.1.2.

20 Which was * ordeined before the foundation of the world, but was declared in the [p] laſt times for your ſakes,

p When Chriſt appeared vnto the world, and when the Goſpel was preached.

21 Which by his meanes do belieue in God that raiſed him from the deap, and gaue him glory, that your faith & hope might be in God.

22 Seeing your ſoules are purified in obeying the trueth through the ſpirit, to *loue brotherly without feyning, loue one another with a pure heart feruētly,

Rom.12.10. ephe.4.2. chap.2.17.

23 Being borne anewe, not of mortall ſeede, but of [q] immortall, by the worde of God, who liueth & endureth for euer.

q Therefore we muſt renounce our former nature.

Iſa.40.6.ecclus 14.18,iam. 1,10.

24 For all * fleſh [is] as graſſe, and al the glory of mā [is] as ẏ flower of graſſe. The graſſe withereth, and the flower falleth away.

25 But ẏ word of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

1 He exhorteth them to lay aſide all vice, 4 Shewing ẏ Chriſt is the foundation whereupon they builde. 9 The excellent eſtate of the Chriſtians. 11 He prayeth them to abſtaine frō fleſhly luſtes. 13 To obey the rulers. 18 Howe ſeruantes ſhoulde behaue them ſelues toward their maſters. 20 He exhorteth to ſuffer after the enſample of Chriſt.

Rom,6.4. ephe.4,23,25. col,3.8.heb. 12,1.

Wherefore, *laying aſide al malicìouſnes & all guile, and diſſimulation, and enuie, and all euill ſpeaking,

2 As newe borne babes deſire [a] the ‖ſyncere milke of the worde, that ye may growe thereby,

a In this their infancie and newe cōming to Chriſt, he willeth them to take heede leſt for the pure milke, which is the firſt beginnings of learning the ſyncere word, they be not deceiued by them which chop & change it, and giue poyſon in ſtead thereof.

‖Or, the milke of vnderſtanding which is without deceit.

3 If ſo bee that yee haue taſted howe bountifull the Lord [is.]

4 To whom ye come as vnto a liuing ſtone diſalowed of men, but choſen of God [and] precious.

5 And yee as liuely ſtones, be made a ſpirituall houſe, and holy *Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.

Reue.1.6. Iſa,28.16,rom.9.33.

6 Wherefore it is conteined in ẏ ſcripture, *Beholde, I put in [b] Sion a chiefe corner ſtone, elect and precious: & he that beleeueth therein, ſhall not be aſhamed.

b Meaning that God hath appoynted Chriſt to be chiefe and head of his Church.

7 Unto you therfore which beleeue, it is precious: but vnto them which be diſobedient, the * ſtone which the [c] builders diſalowed, the ſame is made the head of the corner,

Pſal.118.22. mat.21.42. actes 4.11.

c The Prieſts, doctors and ancients of the people.

8 And a*ſtone to ſtumble at, & a rocke of offence, euen [to them] which ſtumble at ẏ word being diſobedient, vnto the which thing they were euen ordeined.

Iſa,8.14. rom.9.33.

9 But ye are a choſen generation, a [d] royall *Prieſthoode, an holy nation, a ‖peculiar people, that ye ſhoulde ſhewe foorth the vertues of him that hath called you out of darkeneſſe into his maruellous light,

d That is, partakers of Chriſts Prieſthoode & kingdome.

Exod.19.6. reue.5.10.

‖Or, gotten by purchaſe.

10 *Which in time paſt were not a people, yet [are] now the people of God: which in time paſt were not vnder mercie, but nowe haue obteined mercie:

Hoſe.2.23. rom.9.25.

11 Dearely beloued, I beſeech you, as ſtraungers and pilgrims, *abſteine from fleſhly luſtes, which fight againſt the ſoule,

Gal.5.16. rom.13, 14.

12 *And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by [your] *good works which they ſhall ſee, glorifie God in the day of [e] the viſitation.

Chap.3.16.

Mat.5.16.

e Your good conuerſation ſhall be as a preparatiue againſt that day that God ſhall ſhewe mercie vnto them & turne them.

13 *Submit your ſelues vnto al ‖ maner ordināce of man for the Lords ſake, whether it be vnto the King, as vnto the ſuperiour,

Rom, 13.1.

‖Or, publike gouernement.

14 Or vnto gouernours, as vnto thē that are ſent of him, for the puniſhment of euill doers, and for the praiſe of them that doe well.

15 For ſo is the will of God, that by well doing ye may put to ſilence the ignorance of the fooliſh men,

Chap.1.22. rom.12.10.

16 As free, and not as hauing the libertie for a cloke of maliciouſnes, but as the ſeruants of God.

17 Honour all men: *loue [f] brotherly felloẇſhippe: feare God: honour the King.

f With them which acknowledge one ſelfe Father in heauen.

Eph.6.5. col.3.22.

18 *Seruants, bee ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the [g] frowarde.

g In all obedience: this muſt be before our eyes, that we obey in the Lorde: for if any commaund things againſt God, then let vs anſwere, It is better to obey God then men.

19 *For this is thanke worthie, if a man for [h] conſcience toward God endure griefe ſuffering wrongfully.

2.Cor.7.10.

h Knowing that God layeth this charge vpon him.

20 For what praiſe is it, if when ye be buffeted for your faultes, ye take it patiently? but and if when ye doe well, ye ſuffer [wrong] and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Chriſt alſo ſuffred for vs, leauing vs an enſample that ye ſhould followe his ſteppes.

Iſai.53.9. 1.iohn 3.9.

22 *Who did no ſinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when he ſuffered, he threatned not, but cõmitted it to him that iudgeth righteouſly.

Iſai.53.5. matth.8.17.

24 *Who his owne ſelfe bare our ſinnes in his body on the tree, that wee being deliuered from ſinne, ſhoulde liue in righteouſneſſe: by whoſe ſtripes yee were healed.

25 For ye were as ſheepe going aſtray: but are nowe returned vnto yͤ ſhepherd and Biſhop of your ſoules.

CHAP. III.

1 Howe wiues ought to order them ſelues towarde their huſbandes, 3 And in their apparell, 7 The duetie of men toward their wiues, 8 He exhorteth all men to vnitie and loue, 14 And paciently to ſuffer trouble by the example and benefite of Chriſt.

Coloſ.3.18. ephe.5.22. 1.Tim.2.9. Gene.18.11. ‖Or, maſter.

Likewiſe *let the wiues bee ſubiect to their huſbands that euen they which obey not the word, may without the word bee wonne by the conuerſation of the wiues,

2 While they beholde your pure conuerſation, which is with feare.

3 *Whoſe apparelling let it not be outward, [as] with broyded heare, & golde put about, or in putting on of apparell.

4 But let yͤ hid man of yͤ heart be vncorrupt, with a meeke and quiet ſpirite, which is before God a thing much ſet by.

5 For euen after this maner in time paſt did the holy women, which truſted in God, tier them ſelues, & were ſubiect to their huſbands.

6 As Sarra obeyed Abraham, and *called him ‖Syr: whoſe daughters ye are, whiles ye do well, not being [a] afraid of any terrour.

7 *Likewiſe ye huſbands, dwel with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker veſſell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one minde: one ſuffer with another: loue as brethren: [be] pitifull: [be] courteous,

9 *Not rendring euil for euill, neither rebuke for rebuke: but contrariwyſe bleſſe, knowing that yee are thereunto called, yͤ ye ſhould be [f] heires of bleſſing.

10 *For if any man long after life, and to ſee good dayes, let him refraine his tongue from euill, and his lippes that they ſpeake not guile.

[a] But willingly do your duetie: for your condition is not the worſe for your obedience.

1.Cor.7.3.

[b] By neither keeping them too ſtraite, nor in giuing them too much libertie.

[c] Taking care and prouiding for her.

[d] Man ought to loue his wife, becauſe they leade their life together, alſo for that ſhe is the weaker veſſell, but chiefly becauſe that God hath made them as it were fellowe heires together of life euerlaſting.

[e] For they can not pray when they are at diſſenſion.

Prou.17.13.& 20.22. matt.5.39. rom.12.17. 1.theſ.5.15.

[f] God hath made vs when we were his enemies, heires of his kingdome, and ſhall not we forgiue our brethren a ſmall faulte? Pſalm.34.13.

Iſa.1.16.

11 *Let him eſchew euil and do good: let him ſeeke peace, and followe after it.

12 For the eies of the Lord [are] ouer the righteous, and his eares [are open] vnto their prayers: and the face of the Lorde [g] [is] vpon them that doe euill.

[g] To take vengeance on him.

13 And who is it that wil harme you, if ye followe that which is good?

Mat.5.10.

14 *Notwithſtãding bleſſed [are ye,] if ye ſuffer for righteouſneſſe ſake. Yea, [h] feare not their feare, neither be trobled.

[h] That is, when they thinke to make you afraid by their threatnings.

Iſa.8.13.

15 *But [i] ſanctifie the Lorde God in your heartes: and be readie allwayes to giue an anſwere to euery man yͭ aſketh you a reaſon of the hope that is in you,

[i] Giue him praiſe and depend on him.

Chap.2.12.

16 *[And that] with meekeneſſe and reuerence, hauing a good cõſcience, that when they ſpeake euill of you as of euill doers, they may be aſhamed, which blame your good conuerſation in Chriſt.

17 For [it is] better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.

Rom.5.6. heb.9.15,28.

18 *For Chriſt alſo hath once ſuffred for ſinnes, the iuſt for the vniuſt, that he might bring vs to God, and was put to death concerning the fleſh, but was quickened in the [k] Spirite.

[k] By the power of God.

19 By the which [l] he alſo went, and preached vnto the ſpirits yͭ [are] in priſon

[l] Chriſt being from the beginning head and gouernor of his Church, came in the dayes of Noe, not in body, which then he had not, but in ſpirit, and preached by the mouth of Noe for the ſpace of 120. yeeres to the diſobedient, which woulde not repent, & therefore are nowe in priſon reſerued to the laſt iudgemẽt.

Gen.6.14. mat.24.38. luke 17.26.

20 Which were in time paſſed diſobedient, when once the long ſuffering of God abode in yͤ daies of *Noe, while the arke was preparing, wherein few, that is, eight ‖ ſoules were ſaued in yͤ water.

‖Or, perſons.

21 To the which alſo the figure that nowe ſaueth vs, [euen] Baptiſme [agreeth] (not the putting away of yͤ filth of the fleſh, but in ‖ that a good conſciẽce maketh requeſt to God) by the reſurrection of Jeſus Chriſt,

‖Or, the taking to witnes of a good conſcience.

Heb.1.3.

22 Which is *at yͤ right hand of God, gone into heauen, to whom the Angels, and Powers, and might are ſubiect.

CHAP. IIII.

1 He exhorteth men to ceaſe from ſinne, 2 To ſpende no more time in vice, 7 To be ſober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man ſuffer as an euill doer, 16 But as a Chriſtian man, and ſo not to be aſhamed.

For as much then as Chriſt hath ſuffred for vs in yͤ fleſh, arme your ſelues likewiſe with yͤ ſame [a] minde, [which is,] that he which hath ſuffered in the fleſh, hath ceaſed from ſinne,

[a] Our ſanctification ſtandeth in two points, in dying to ſinne, and liuing to God.

2 That he henceforward ſhould liue

(as

‖Or, body.

(as much time as remaineth in yͤ ‖ fleſh) not after the luſtes of men, but after the will of God.

Ephe.4.22.

3 *For it is ſufficient for vs that we haue ſpent the time paſt of the life, after the luſt of the Gētiles, walking in wantonnes, luſtes, drunkennes, in gluttonie, drinkings, & in abominable idolatries.

4 Wherein it ſeemeth to them ſtrāge, that ye runne not with them vnto the ſame exceſſe of ryote: [therefore] ſpeake they euill [of you.]

5 Which ſhall giue accountes to him, that is readie to iudge quicke and dead.

6 For vnto this purpoſe was the Goſpell preached alſo vnto the [b] dead, that they might be condemned, according to men, in the fleſh, but might liue according to God, in the ſpirit.

[b] Although the wicked think this goſpell newe, and vexe you that imbrace it: yet, hath it bene preached to them of time paſt, which nowe are dead, to the intent yͭ they might haue bene condemned, or dead to ſinne in the fleſh, and alſo might haue liued to God in the Spirit, which two are the effect of the Goſpell.

7 Nowe the ende of all things is at hande. Be ye therefore ſober, and watching in prayer.

8 But aboue all things haue feruent loue among you: * for [c] loue couereth the multitude of ſinnes.

Prou.10.12.

[c] As hate moueth vs to reproch our brother when he offendeth vs: ſo loue hideth and pardoneth the faultes which he committeth againſt vs, though they be neuer ſo many.

9 *Be ye harberous one to another, without grudging.

10 *Let euery man as he hath receiued the gift, miniſter the ſame one to another, as good diſpoſers of the manifold grace of God.

11 If any man ſpeake, [let him talke] as the wordes of God. If any man miniſter, [let him doe it] as of the abilitie which God miniſtreth, that God in all things may be glorified through Jeſus Chriſt, to whom is praiſe and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not ſtrange concerning the firie triall, which is among you to proue you, as though ſome ſtrāge thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Chriſtes ſufferings, that when his glorie ſhall appeare, ye may be glad and reioyce.

Rom.12.13.
heb.13.2.
Rom.12.6.
phil.2.14.
Mat.5.10.

14 *If ye be rayled vpon for the Name of Chriſt, bleſſed [are ye:] for the ſpirit of glorie, and of God reſteth vpon you: [which] on their [d] part is euill ſpoken of: but on your part is glorified.

[d] That is, by the Infidels.

15 But let none of you ſuffer as a murtherer, or [as] a thiefe, or an euill doer, or as a buſie bodie in others mēs matters.

16 But if [any man ſuffer] as a Chriſtian, let him not be aſhamed: but let him glorifie God in this behalfe.

‖Or, puniſhment.
Iere.25.29.
luke 23.31.

17 For yͤ time [is come,] that ‖ iudgement muſt begin at * yͤ houſe of God. If it firſt [begin] at vs, what ſhal yͤ end be of thē which obey not the Goſpel of God?

Prou.2.21,22.

18 *And if the righteous ſcarcely be [c] ſaued, where ſhall the vngodly and the ſinner appeare?

[c] As concerning this life where he is puniſhed.

19 Wherefore let them that ſuffer according to the will of God, commit their ſoules [to him] in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duetie of Paſtours is to feede the flocke of Chriſt, and what rewarde they ſhall haue, if they be diligent. 5 He exhorteth yong perſons to ſubmit them ſelues to the Elders, 8 To be ſober, & to watch that they may reſiſt the enemie.

The [a] elders which are among you, I beſeech which am alſo an Elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glorie that ſhall be reueiled,

[a] By Elders he vnderſtandeth all them which preach, teach, or miniſter in the Church.

2 Feede the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by conſtraint, but willingly: not for filthie lucre, but of a readie minde:

‖Or, Chriſt.
‖Or, which is committed vnto you, or, as much as in you lyeth.

3 Not as though ye were Lordes ouer [Gods] heritage, but that ye may be enſamples to the flocke.

4 And whē the chiefe ſhepherd ſhall appeare, ye ſhal receiue an incorruptible crowne of glorie.

5 Likewiſe ye yonger, ſubmit your ſelues vnto the elders, and ſubmit your ſelues euery man, one to another: *decke your ſelues inwardly in lowlineſſe of minde: for God * reſiſteth the proude, and giueth grace to the humble.

Rom.12.10.
Iam.4.6.

6 *Humble * your ſelues therefore vnder the mightie hande of God, that he may exalt you in due time.

7 Caſt * all your care on him: for he careth for you.

Iam.4.10.
Pſal.55 22.
wiſd.12.13.
mat.6.25.
luke 12.22.
Luke 22,31.

8 Be ſober & watch: for *your aduerſarie yͤ deuill as a roaring lyon walketh about, ſeeking whome he may deuoure:

9 Whome reſiſt ſtedfaſt in the faith, knowing [b] that the ſame afflictions are accompliſhed in your brethren which are in the worlde.

[b] Nothing commeth vnto vs, which we ſee not to apperteine to the reſt of Chriſts members: and therefore we ought not to refuſe that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glorie by Chriſt Jeſus, after that ye haue ſuffered a litle, make you perfect, confirme, ſtrengthen and ſtabliſh [you.]

11 To him [be] glorie and dominion for euer and euer. Amen.

12 By Syluanus a faithfull brother vnto you, as I ſuppoſe, haue I written briefly, exhorting and teſtifying howe that this is the true grace of GOD, wherein ye ſtande.

13 [The Church] that is at [c]Babylon elected together with you, ſaluteth you, and Marcus my ſonne.

[c] Which was a famous citie in Aſſyria, where Peter then was the Apoſtle of the circumciſion.

14 Greete ye one another with the *kiſſe of loue. Peace [be] with you all which are in Chriſt Iesus. Amen.

Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The ſecond Epiſtle generall of Peter.

THE ARGVMENT.

THe effect of the Apoſtle here is to exhorte them which haue once profeſſed the true faith of Chriſt, to ſtande to the ſame euen to the laſt breath: alſo that God by his effectuall grace towards men, moueth them to holineſſe of life, in puniſhing the hypocrites which abuſe his Name, and in increaſing his giftes in the godly: wherefore by godly life, he being nowe almoſt at deaths doore, exhorteth them to approue their vocation, not ſetting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Goſpell, whereof he is a cleare witneſſe, chiefly in that he heard with his owne eares that Chriſt was proclaimed from heauen to be the Sonne of God, as likewiſe the Prophets teſtified. And leaſt they ſhoulde promes to them ſelues quietneſſe by profeſſing the Goſpell, he warneth them both of troubles which they ſhoulde ſuſteine by the falſe teachers, and alſo by the mockers and contemners of religion, whoſe maners & trade he liuely ſetteth forth as in a table: aduertiſing the faithfull not onely to waite diligently for Chriſt, but alſo to beholde preſently the day of his comming, and to preſerue them ſelues vnſpotted againſt the ſame.

CHAP. I.

4 For as much as the power of God hath giuen thē all things perteining vnto life, he exhorteth them to flee the corruption of worldly luſts, 10 To make their calling ſure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lorde Ieſus to be the true Sonne of God, as he himſelfe had ſeene vpon the mount.

SImon Peter a ſeruant and an Apoſtle of Ieſus Chriſt, to you which haue obteyned like precious faith with vs by the [a] righteouſneſſe of our God and Sauiour Ieſus Chriſt:

[a] In that he declared him ſelfe iuſt and faithfull in accompliſhing his promiſe by Chriſt.

2 Grace and peace be multiplyed to you, by the knowledge of God and of Ieſus our Lorde,

3 According as his [b] godly power hath giuē vnto vs all things yͭ [perteine] vnto [c] life and godlineſſe, [d] through the knowledge of him that hath called vs ‖ vnto glorie and vertue.

[b] He ſpeaketh of Chriſt as he is God and Sauiour.

[c] That is, ſaluation.

[d] The ſumme of our ſaluation and religion is to be led by Chriſt to the Father, who calleth vs in the Sonne.

‖Or, through his glorie.

4 Whereby moſt great, and precious promiſes are giuen vnto vs, that by thē ye ſhoulde be partakers of the [e] godly nature, in that ye flee the corruption, which is in the worlde through luſt.

[e] We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth are dead to ſinne and are not in the fleſh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: & with vertue, knowledge:

[f] Godly maners.

6 And with knowledge, temperance: and with temperance, patience: & with patience godlineſſe:

7 And wͭ godlineſſe, brotherly kindneſſe: and with brotherly kindnes, loue.

8 For if theſe thinges be among you, and abounde, they will make you that ye neither ſhall be idle, nor vnfruitfull in the knowledge of our Lorde Ieſus Chriſt.

9 For he that hath not theſe thinges, is blinde, and [g] can not ſee farre off, and hath forgotten that he was purged frō his olde ſinnes.

[g] The Greeke worde ſignifieth him, that naturally can not ſee, except he holdeth neere his eyes. So Peter calleth ſuch as cannot ſee heauenly things which are farre off, purblinde, or ſandblinde.

10 Wherefore, brethren, giue rather diligence to make your calling and election [h] ſure: for if ye doe theſe things, ye ſhall neuer [i] fall.

[h] Albeit it be ſure in it ſelfe, forasmuch as God can not change: yet we muſt confirme it in our ſelues, by the fruites of the Spirit, knowing that the purpoſe of God electeth, calleth, ſanctifieth, and iuſtifieth vs.

[i] For God will euer vphold you.

11 For by this meanes an entring ſhal be miniſtred vnto you abundantly into the euerlaſting kingdome of our Lorde and Sauiour Ieſus Chriſt.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of theſe thinges, though yͭ ye haue knowledge, & be ſtabliſhed in yͤ preſent trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to ſtirre you vp by putting you in remembrance.

[k] In this bodie, 2.Cor.5.3,4.

14 Seeing I knowe that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lorde Ieſus Chriſt hath *ſhewed me.

John 21.18.

15. I wil endeuour therfore alwaies, that ye alſo may be able to haue remembrāce of theſe things after my departing.

16 For we followed not *‖deceiueable fables whē we opened vnto you the power, and comming of our Lorde Ieſus Chriſt, but with our eyes we ſawe his maieſtie:

1.Cor.1.19. and 2.1.

‖Or, ſophiſticall and crafty.

17 For he receiued of God the Father honour & glorie, when there came ſuch a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I am well pleaſed.

Mat.17.5.

18 And this voyce we heard when it came from heauen, being with him in the [l] holy mount.

[l] For by Chriſtes preſence it was for the time holy.

19 We

13 [The Church] that is at [c] Babylon elected together with you, ſaluteth you, and Marcus my ſonne.

14 Greete ye one another with the *kiſſe of loue. Peace [be] with you all which are in Chriſt Ieſus. Amen.

[c] Which was a famous citie in Aſſyria, where Peter then was the Apoſtle of the circumciſion.

Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The ſecond Epiſtle generall of Peter.

THE ARGVMENT.

THe effect of the Apoſtle here is to exhorte them which haue once profeſſed the true faith of Chriſt, to ſtande to the ſame euen to the laſt breath: alſo that God by his effectuall grace towards men, moueth them to holineſſe of life, in puniſhing the hypocrites which abuſe his Name, and in increaſing his giftes in the godly: wherefore by godly life, he being nowe almoſt at deaths doore, exhorteth them to approue their vocation, not ſetting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Goſpell, whereof he is a cleare witneſſe, chiefly in that he heard with his owne eares that Chriſt was proclaimed from heauen to be the Sonne of God, as likewiſe the Prophets teſtified. And leaſt they ſhoulde promes to them ſelues quietneſſe by profeſſing the Goſpell, he warneth them both of troubles which they ſhoulde ſuſteine by the falſe teachers, and alſo by the mockers and contemners of religion, whoſe maners & trade he liuely ſetteth forth as in a table: aduertiſing the faithfull not onely to waite diligently for Chriſt, but alſo to beholde preſently the day of his comming, and to preſerue them ſelues vnſpotted againſt the ſame.

CHAP. I.

4 For as much as the power of God hath giuen thē all things perteining vnto life, he exhorteth them to flee the corruption of worldly luſts, 10 To make their calling ſure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lorde Ieſus to be the true Sonne of God, as he himſelfe had ſeene vpon the mount.

SImon Peter a ſeruant and an Apoſtle of Ieſus Chriſt, to you which haue obteyned like precious faith with vs by the [a] righteouſneſſe of our God and Sauiour Ieſus Chriſt:

2 Grace and peace be multiplyed to you, by the knowledge of God and of Ieſus our Lorde,

3 According as his [b] godly power hath giuē vnto vs all things ẏ [perteine] vnto [c] life and godlineſſe, [d] through the knowledge of him that hath called vs ‖ vnto glorie and vertue.

4 Whereby moſt great, and precious promiſes are giuen vnto vs, that by thē ye ſhoulde be partakers of the [e] godly nature, in that ye flee the corruption, which is in the worlde through luſt.

5 Therefore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience godlineſſe:

7 And wͭ godlineſſe, brotherly kindneſſe: and with brotherly kindnes, loue.

8 For if theſe thinges be among you, and abounde, they will make you that ye neither ſhall be idle, nor vnfruitfull in the knowledge of our Lorde Ieſus Chriſt.

[a] In that he declared him ſelfe iuſt and faithfull in accompliſhing his promiſe by Chriſt.

[b] He ſpeaketh of Chriſt as he is God and Sauiour.

[c] That is, ſaluation.

[d] The ſumme of our ſaluation and religion is to be led by Chriſt to the Father, who calleth vs in the Sonne.

‖ Or, through his glorie.

[e] We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth are dead to ſinne and are not in the fleſh.

[f] Godly maners.

9 For he that hath not theſe thinges, is blinde, and [g] can not ſee farre off, and hath forgotten that he was purged frō his olde ſinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election [h] ſure: for if ye doe theſe things, ye ſhall neuer [i] fall.

11 For by this meanes an entring ſhal be miniſtred vnto you abundantly into the euerlaſting kingdome of our Lorde and Sauiour Ieſus Chriſt.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of theſe thinges, though ẏ ye haue knowledge, & be ſtabliſhed in ẏ preſent trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to ſtirre you vp by putting you in remembrance.

14 Seeing I knowe that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lorde Ieſus Chriſt hath *ſhewed me.

15 I wil endeuour therfore alwaies, that ye alſo may be able to haue remembrāce of theſe things after my departing

16 For we followed not *‖ deceiueable fables whē we opened vnto you the power, and comming of our Lorde Ieſus Chriſt, but with our eyes we ſawe his maieſtie:

17 For he receiued of God the Father honour & glorie, when there came ſuch a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I am well pleaſed.

18 And this voyce we heard when it came from heauen, being with him in the [l] holy mount.

[g] The Greeke worde ſignifieth him, that naturally can not ſee, except he holdeth neere his eyes. So Peter calleth ſuch as cannot ſee heauenly things which are farre off, purblinde, or ſandblinde.

[h] Albeit it be ſure in it ſelfe, forasmuch as God can not change: yet we muſt confirme it in our ſelues, by the fruites of the Spirit, knowing that the purpoſe of God electeth, calleth, ſanctifieth, and iuſtifieth vs.

[i] For God wil euer vpholde you.

[k] In this bodie, 2.Cor.5.3,4.

Iohn 21.18. 1.Cor.1.19. and 2.1.

‖ Or, ſophiſticall and crafty.

Mat.17.5.

[l] For by Chriſtes preſence it was for the time holy.

19 We haue alſo a moſt ſure [m] worde of the Prophets, to the which ye doe well, that ye take heede, as vnto a light that ſhineth in a darke place, vntill the [n] day dawne, and the [o] day ſtarre ariſe in your heartes.

m That is, the doctrine of the Prophets.

n A perfecter knowledge thẽ vnder the law.

o Meaning, Chriſt the ſunne of iuſtice, by his Goſpell.

20 *So that ye firſt knowe this, that no prophecie in the Scripture is of [p] any priuate ‖ motion.

2.Tim.3.16.

p Commeth not of men.

‖Or, interpretation.

21 For the prophecie came not in olde time by the will of man: but holy men of God ſpake as they were moued by the holy Ghoſt.

CHAP. II.

He propheciеth of falſe teachers, and ſheweth their puniſhment.

But * there were falſe prophets alſo among the people, euen as there ſhall be falſe teachers among you: which priuily ſhall bring in damnable hereſies, euen denying the Lorde, that hath bought them, and bring vpon thẽ ſelues ſwift damnation.

Actes 20.29. 1.tim.4.1. iude 4. and 18.

2 And many ſhall follow their ‖ damnable wayes, by whome the way of trueth ſhall be euill ſpoken of,

‖Or, inſolent and wanton.

3 And through couetouſneſſe ſhall they with fayned wordes make [a] marchandiſe of you, whoſe iudgement long agone is not farre off, and their damnation ſleepeth not.

a This is euidently ſeene in the Pope & his Prieſtes, which by lyes and flatteries ſel mẽs ſoules, ſo that it is certaine that he is not the ſucceſſour of Simon Peter but of Simon Magus.

4 For if God ſpared not the *Angels, that had ſinned, but caſt them down into hell & deliuered them into chaines of darkeneſſe, to be kept vnto damnation:

Iob.4.18. iude 6.

5 Neither hath ſpared the old world, but ſaued * Noe the eight [perſon] a preacher of righteouſneſſe, and brought in the flood vpõ the world of ỹ vngodly,

Gen.7.1.

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and ouerthrewe them, and made them an enſample vnto them that after ſhoulde liue vngodly,

Gen.19.24, 25.

7 *And deliuered iuſt Loth vexed with the vncleanly conuerſation of the wicked,

Gen.19.16.

8 (For he being righteous, and dwelling amõg them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement to be puniſhed:

10 And chiefely them that walke after the fleſh, in the luſt of vncleanneſſe, and deſpiſe the gouernement, [which are] preſumptuous, and ſtande in their owne conceite, and feare not to ſpeake euill of them that are in dignitie.

11 Where as the Angels which are greater both in power and might, *giue not [b] rayling iudgement againſt them before the Lorde.

1.King.22.22. iob.1.12.

b Albeit the Angels condemne the vices and iniquitie of wicked magiſtrates, yet they blame not the authoritie and power which is giuen them of God.

12 But theſe, as [c] bruite beaſtes, ledde with ſenſualitie and made to be taken, & deſtroyed, ſpeake euill of thoſe thinges which they knowe not, and ſhall periſh through their owne corruption.

c As beaſts without reaſon or wit followe whither nature leadeth them: ſo theſe wicked men deſtitute of the Spirit of God onely ſeeke to fulfil their ſenſualitie, and as they are veſſels made to deſtruction, & appointed to this iudgemẽt, ſo they fall into the ſnares of Satan to their deſtruction.

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure to liue deliciouſly for a ſeaſon. Spottes [they are] and blottes, [d] deliting them ſelues in their deceiuings, in feaſting with you,

d For in your holy feaſtes they ſit as members of the Church, whereas in deede they be but ſpottes, and ſo deceiue you, reade Iude 12.

14 Hauing eyes full of adulterie, and that can not ceaſe to ſinne, beguiling vnſtable ſoules: they haue heartes exerciſed with couetouſneſſe, curſed children,

15 Which forſaking the right way, haue gone aſtray, following the way of *Balaam, [the ſonne] of Boſor, which loued the wages of vnrighteouſneſſe.

Nom.22.23. iude 11.

16 But he was rebuked for his iniquitie: [for] the dombe aſſe ſpeaking with mans voyce, forbade the fooliſhneſſe of the Prophet.

17 *Theſe are welles without water, [and] [c] cloudes caryed about with a tempeſt, to whome the blacke darkenes is reſerued for euer.

Iude 12.

e They haue ſome appearance outwarde, but within they are drye and barren, or at moſt they cauſe but a tempeſt.

18 For in ſpeaking ſwelling wordes of vanitie, they beguile with wantonneſſe through the luſts of the fleſh them that were cleane eſcaped from them which are wrapped in errour,

19 Promiſing vnto them libertie, and are thẽ ſelues the *ſeruants of corruptiõ: for of whom ſoeuer a man is ouercome, euen vnto the ſame is he in bondage.

Iohn 8.34. rom.6.20.

20 *For if they, after they haue eſcaped from the filthineſſe of the worlde, through the [f] knowledge of the Lorde, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein, and ouercome, the latter ende is worſe with thẽ then the beginning.

Mat.12.45. heb.6.4,5,6. and 10.26, 27.

f Which commeth by hearing the Goſpell preached.

21 For it had bene better for them, not to haue knowen the way of righteouſneſſe, then after they haue knowen it, to turne from the holy ‖ commaundement giuen vnto them.

‖Or, doctrine.

22 But it is come vnto them, according to the true prouerbe, *The dogge is returned to his owne vomite: and, The ſow that was waſhed, to the wallowing in the myre.

Prou.26.11.

CHAP.

CHAP. III.

3 He ſheweth the impietie of them which mocke at Gods promiſes. 7 After what ſorte the ende of the worlde ſhall be. 8 That they prepare them ſelues thereunto. 16 Who they are which abuſe the writings of Saint Paul, and the reſt of the Scriptures, 18 Concluding with eternall thankes to Chriſt Ieſus.

This ſeconde Epiſtle I nowe write vnto you, beloued, wherewith[a] I ſtirre vp, and warne your pure mindes,

2 To call to remembrãce the wordes, which were tolde before of the holy Prophets, & alſo the commandement of vs the Apoſtles of the Lorde and Sauiour.

3 *This firſt vnderſtande, that there ſhall come in the laſt dayes, mockers, which will walke after their luſtes,

4 And ſay, Where is the promiſe of his comming? for ſince the fathers dyed, all thinges continue a like from the beginning of the creation.

5 For this they[b] willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Wherefore the[c] worlde that then was, periſhed, ouerflowed with the water.

7 But the heauẽs and earth, which are nowe, are kept by the ſame worde in ſtore, and reſerued vnto fire againſt the day of iudgement, and of the deſtruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde, *as a thouſande yeeres, and a thouſande yeeres, as one day.

9 The Lorde is not ſlacke concerning [his] promiſe (as ſome men counte ſlackeneſſe) but is pacient towarde vs, and *[d] woulde haue no man to periſhe, but woulde all men to come to repentance.

10 *But the day of the Lorde will come as a thiefe in the night, in the which the heauens ſhall paſſe awaye with a noyſe, and the elements ſhall melt with heate, and the earth with the workes, that are therein, ſhall be burnt vp.

11 Seeing therefore that all theſe thinges muſt be diſſolued, what maner perſons ought ye to be in holy conuerſation and godlineſſe,

12 Looking for, and haſting vnto the comming of the day of GOD, by the which the heauens being on fire, ſhall be diſſolued, and the elements ſhal melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promes, wherein dwelleth righteouſneſſe.

14 Wherefore, beloued, ſeeing that ye looke for ſuch things, be diligent that ye may be founde of him in[e] peace, without ſpot and blameleſſe.

15 *And ſuppoſe that the lõg ſuffring of our Lord is ſaluation, euen as our beloued brother Paul according to the wiſedom giuen vnto him wrote to[f] you,

16 As one, that in all [his] Epiſtles ſpeaketh of theſe thinges: among the which ſome things are[g] harde to be vnderſtande, which they that are vnlearned and vnſtable, ‖ peruert, as they [do] alſo other Scriptures vnto their owne deſtruction.

17 Ye therefore beloued, ſeeing yee knowe theſe things before, beware, leſt ye be alſo plucked away with the errour of the wicked, and fall from your owne ſtedfaſtneſſe.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Ieſus Chriſt: to him [be] glorie both nowe and for euermore. Amen.

[a] For we fall quickly a ſleep and forget that which we are taught.

1.Tim.4.1. 2.tim.3.1. iude 18.

[b] He meaneth them which had once profeſſed Chriſtian religion, but became afterwarde contemners and mockers, as Epicureans, and Atheiſts.

[c] As touching the beautie thereof, and things which were therein, except them which were in the Arke.

Pſal.90.4. Ezek.33.11. 1.tim.2.4.

[d] He ſpeaketh not here of the ſecret and eternall counſel of God, whereby he electeth whome it pleaſeth him, but of the preaching of the Goſpel whereby all are called and bidden to the banquet.

Mat.24.44. 1.theſſ.5.2. reuel.3.3. and 16.15.

Iſa.65.17. and 66.22. reuel.21.1.

[e] In quiet conſcience.

Rom.2.4.

[f] Albeit his epiſtles were written to peculiar Churches, yet they conteine a generall doctrine appertaining to all men.

[g] As no man condemneth the brightneſſe of the Sunne becauſe his eye is not able to ſuſteine the clereneſſe thereof: ſo the hardneſſe which we can not ſometime compaſſe or perfectly vnderſtand in the Scriptures, ought not to take away from vs the vſe of the Scriptures.

‖ Or, wreſt.

The firſt Epiſtle generall of Iohn.

THE ARGVMENT.

After that Saint Iohn had ſufficiently declared, howe that our whole ſaluation doeth conſiſt onely in Chriſt, leaſt that any man ſhoulde thereby take a boldeneſſe to ſinne, he ſheweth that no man can beleeue in Chriſt, vnleſſe he doeth endeuour him ſelfe to keepe his commaundements, which thing being done, he exhorteth them to beware of falſe Prophets, whome he calleth Antichriſtes, and to trie the ſpirites. Laſt of all he doeth earneſtly exhorte them vnto brotherly loue, and to beware of deceiuers.

CHAP. III.

3 He ſheweth the impietie of them which mocke at Gods promiſes. 7 After what ſorte the ende of the worlde ſhall be. 8 That they prepare them ſelues thereunto. 16 Who they are which abuſe the writings of Saint Paul,and the reſt of the Scriptures, 18 Concluding with eternall thankes to Chriſt Ieſus.

This ſeconde Epiſtle I nowe write vnto you, beloued, wherewith[a] I ſtirre vp,and warne your pure mindes,

2 To call to remembrãce the wordes, which were tolde before of the holy Prophets, & alſo the commandement of vs the Apoſtles of the Lorde and Sauiour.

3 *This firſt vnderſtande,that there ſhall come in the laſt dayes, mockers, which will walke after their luſtes,

4 And ſay, Where is the promes of his comming? for ſince the fathers dyed, all thinges continue a like from the beginning of the creation.

5 For this they [b]willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Wherefore the [c] worlde that then was, periſhed, ouerflowed with the water.

7 But the heauẽs and earth, which are nowe,are kept by the ſame worde in ſtore, and reſerued vnto fire againſt the day of iudgement,and of the deſtruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde,* as a thouſande yeeres, and a thouſande yeeres,as one day.

9 The Lorde is not ſlacke concerning [his] promiſe (as ſome men counte ſlackeneſſe) but is pacient towarde vs, and * [d] woulde haue no man to periſhe, but woulde all men to come to repentance.

[a] For we fall quickly a ſleep and forget that which we are taught.

1.Tim.4.1. 2.tim.3.1. iude 18.

[b] He meaneth them which had once profeſſed Chriſtian religion, but became afterwarde contemners and mockers,as Epicureans, and Atheiſts.

[c] As touching the beautie thereof,and things which were therein, except them which were in the Arke.

Pſal.90.4.

Ezek.33.11. 1,tim.2.4.

[d] He ſpeaketh not here of the ſecret and eternall counſel of God,whereby he electeth whome it pleaſeth him,but of the preaching of the Goſpel whereby all are called and bidden to the banquet.

10 *But the day of the Lorde will come as a thiefe in the night, in the which the heauens ſhall paſſe awaye with a noyſe, and the elements ſhall melt with heate, and the earth with the workes, that are therein, ſhall be burnt vp.

11 Seeing therefore that all theſe thinges muſt be diſſolued, what maner perſons ought ye to be in holy conuerſation and godlineſſe,

12 Looking for, and haſting vnto the comming of the day of GOD, by the which the heauens being on fire, ſhall be diſſolued,and the elements ſhal melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promes,wherein dwelleth righteouſneſſe.

14 Wherefore, beloued, ſeeing that ye looke for ſuch things, be diligent that ye may be founde of him in [e]peace, without ſpot and blameleſſe.

15 *And ſuppoſe that the lõg ſuffring of our Lord is ſaluation, euen as our beloued brother Paul according to the wiſedom giuen vnto him wrote to [f] you,

16 As one, that in all [his] Epiſtles ſpeaketh of theſe thinges : among the which ſome things are [g] harde to be vnderſtande, which they that are vnlearned and vnſtable, ‖ peruert, as they [do] alſo other Scriptures vnto their owne deſtruction.

17 Ye therefore beloued, ſeeing yee knowe theſe things before, beware, leſt ye be alſo plucked away with the errour of the wicked, and fall from your owne ſtedfaſtneſſe.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Ieſus Chriſt: to him [be] glorie both nowe and for euermore.Amen.

Mat.24.44. 1.theſſ.5.2. reuel.3.3. and 16,15.

Iſa.65.17. and 66,22. reuel.21,1.

[e] In quiet conſcience.

Rom.2.4.

[f] Albeit his epiſtles were written to peculiar Churches,yet they conteine a generall doctrine appertaining to all men.

[g] As no man condemneth the brightneſſe of the Sunne becauſe his eye is not able to ſuſteine the clerenesse thereof: ſo the hardneſſe which we can not ſometime compaſſe or perfectly vnderſtand in the Scriptures, ought not to take away from vs the vſe of the Scriptures.

‖ Or, wreſt.

The firſt Epiſtle generall of Iohn.

THE ARGVMENT.

After that Saint Iohn had ſufficiently declared, howe that our whole ſaluation doeth conſiſt onely in Chriſt,leaſt that any man ſhoulde thereby take a boldeneſſe to ſinne,he ſheweth that no man can beleeue in Chriſt, vnleſſe he doeth endeuour him ſelfe to keepe his commaundements, which thing being done, he exhorteth them to beware of falſe Prophets, whome he calleth Antichriſtes,and to trie the ſpirites. Laſt of all he doeth earneſtly exhorte them vnto brotherly loue,and to beware of deceiuers.

CHAP. I.

1 True witnes of the euerlaſting worde of God. 7 The blood of Chriſt is the purgation of ſinne. 10 No man is without ſinne.

That which was [a] from the beginning, which we haue [b] heard, which we haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled of yͤ Worde [c] of life,

2 (For the life appeared, and we haue ſeene it, and beare witnes, and ſhew vnto you the eternall life, which was [d] with the Father, and appeared vnto vs)

3 That, [I ſay,] which we haue ſeene and heard, declare we vnto you, that ye may alſo [e] haue felowſhip with vs, & that our felowſhip alſo may be with the Father, and with his Sonne Jeſus Chriſt.

4 And theſe thinges write we vnto you, that your ioy may be full.

5 This then is the meſſage, which we haue heard of him, and declare vnto you, that God * is [f] light, and in him is no darkenes.

6 If we ſay that we haue felowſhip with him, and walke in [g] darkenes, we lie, and doe not truely:

7 But if we walke in the light as he is in the light, we haue felowſhip [h] one with another, and the * blood of Jeſus Chriſt his Sonne clenſeth vs from all ſinne.

8 * If we ſay that we haue no ſinne, we deceiue our ſelues, and trueth is not in vs.

9 If we [i] acknowledge our ſinnes, he is faythfull and iuſt, to forgiue vs our ſinnes, and to clenſe vs from all vnrighteouſnes.

10 If we ſay we haue not ſinned, we make him a liar, and his ‖ worde is not in vs.

CHAP. II.

1 Chriſt is our Aduocate. 10 Of true loue, and howe it is tried. 18 To beware of Antichriſt.

My babes, theſe things write I vnto you, that ye ſinne not: and if any mā ſinne, we haue an [a] Aduocate with the Father, Jeſus Chriſt, the Juſt.

2 And he is the reconciliation for our ſinnes: and not for ours onely, but alſo for [the ſinnes] of [b] the whole world.

3 And hereby we are ſure that we [c] knowe him, if we keepe his commandements.

4 He that ſayth, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But he that keepeth his worde, in him is [d] the loue of God perfect in deede: hereby we knowe that we are in him.

6 He that ſayth he remaineth in him, ought euen ſo to walke, as hee hath walked.

7 Brethren, I write no newe ‖ commandement vnto you: but an olde commandement, which ye haue had from the [e] beginning: the [f] olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and alſo in you: for the darkenes is paſt, and the true light nowe ſhineth.

9 He that ſaith that he is in the light, and hateth his brother, is in darkeneſſe vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occaſion of euill in him.

11 But he that hateth his brother, is in darkenes, & walketh in darknes, and knoweth not whither he goeth, becauſe that darkenes hath blinded his eyes.

12 [g] Litle children, I write vnto you, becauſe your ſinnes are forgiuen you for [h] his Names ſake.

13 I write vnto you, fathers, becauſe ye haue knowne him that is from the beginning. I write vnto you, yong men, becauſe ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, becauſe ye haue knowen the Father. I haue written vnto you, Fathers, becauſe ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

15 Loue not the [i] world, neither the things that are in the worlde. If any man loue the * world, the loue of the Father is not in him.

16 For all that is in the worlde ([as] the luſt of the [k] fleſh, the [l] luſt of the eyes, and the [m] pride of life) is not of the Father, but is of the worlde.

17 And the world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the laſt time, and as ye haue heard that Antichriſt ſhall come, euen nowe are there many Antichriſtes: whereby we knowe that it is the laſt time.

[a] That is, Chriſt God eternall.
[b] That is, Chriſt being man.
[c] Which giueth life & had it in himſelfe, John.1.4.
[d] Before all beginning.
[e] The effect of the Goſpel is, that we all being ioyned together in Chriſt by faith ſhould be the ſonnes of God, John.8.12.
[f] The fruits of our faith muſt declare whether we be ioyned in God or no: for God being the very puritie & light, will not haue felowſhip with them which lye in ſinne and darkneſſe.
[g] In an euill conſcience and without the feare of God.
[h] That is, Chriſt with vs and we with our ſelues.
Hebr.9.14. 1.pet.1.19. reuel.1.5.
1.King.8.46. 2.chro.6.36. prou.20.9. eccles.7.22.
[i] If we be not aſhamed, earneſtly and openly to acknowledge our ſelues before God to be ſinners.
‖ Or, doctrine.

[a] Chriſt is our onely Aduocate & atonement: for the office of interceſſion and redemption are ioyned together.
[b] That is, of them which haue embraced the Goſpel by faith in al ages, degrees, and places: for there is no ſaluation without Chriſt.
[c] That is, by fayth and ſo obey him: for knowledge can not be without obedience.
[d] Whereby he loueth God: ſo that to loue God is to obey his word.
‖ Or, doctrine.
[e] When the lawe was giuen.
[f] Loue thy neighbour as thy ſelfe, is the olde commandement taught in the law: but when Chriſt ſaith, So loue one another as I haue loued you, he giueth a newe commandement onely as touching the forme, but not as touching the nature or ſubſtance of the precept.
Chap.3.14.
[g] He nameth al the faithfull, children, as he being their ſpirituall Father, attributing to old men knowledge of great things, to yong men ſtrength, to children obedience and reuerence to their gouernours.
[h] For Chriſts ſake.
‖ Or, the deuill.
‖ Or, the deuill.
[i] As it is aduerſarie to God.
Iames 4.4.
[k] To liue in pleaſure.
[l] Wantonnes,
[m] Ambition and pride.

19 [n] They went out from vs,but they were not of vs: for if they had bene of vs,they would haue continued with vs. But [this commeth to paſſe,] that it might appeare, that they are not all of vs.

[n] Which ſeemed to haue bene of our nomber, becauſe for a time they occupied a place in the Church.

20 But ye haue an [o] oyntment from him, that is [p] Holy,and ye haue knowen all things.

[o] The grace of the holy ghoſt.
[p] Which is Chriſt.

21 I [q] haue not written vnto you, becauſe ye knowe not the trueth: but becauſe ye knowe it, and that no lie is of the trueth.

[q] In this Epiſtle which I nowe write vnto you.

22 Who is a liar, but he that denieth that Ieſus is [r] Chriſt? the ſame is the Antichriſt that denieth the Father and the Sonne.

[r] He that taketh away or diminiſheth either of the natures in Chriſt, or he that confoundeth or ſeparateth them, els he that putteth not difference betwene the perſon of the Sonne,& alſo he that beleeueth not to haue remiſſion of ſinnes by his onely ſacrifice, denieth Chriſt to be the true Meſſias.

23 Whoſoeuer denieth the Sonne,the ſame [ſ] hath not the Father [†].

[ſ] Then the infidels worſhip not the true God.
[†] But he that confeſſeth the Sonne,hath alſo the Father.

24 Let therefore abide in you that ſame which ye haue heard from the beginning. If that which ye haue heard from the beginning, ſhall remaine in you,ye alſo ſhall continue in the Sonne, and in the Father.

25 And this is the promiſe that he hath promiſed vs,[euen] eternall life.

26 Theſe things haue I written vnto you,concerning them that deceiue you.

27 But the anoynting which ye receiued of him, dwelleth in you: and ye neede not that any man teache you: but as the ſame [t] Anointing teacheth you of all things, & it is true, & is not lying,and as it taught you,ye ſhall abide ‖ in him.

[t] Chriſt communicateth himſelfe vnto you,and teacheth you by the holy ghoſt and his miniſters.
‖ Or,in Chriſt.

28 And nowe, [u] litle children,abide in him, that when he ſhall appeare, we may be bolde,and not be aſhamed before him at his comming.

[u] By this name ye meaneth the whole Church of Chriſt in generall.

22 If ye knowe that he is righteous, knowe ye that he which doeth righteouſly,is borne of him.

CHAP. III.

1 The ſingular loue of God towarde vs, 7 And howe we againe ought to loue one another.

BEholde, what loue the Father hath ſhewed on vs, that we ſhould be [a] called yͤ ſonnes of God: for this cauſe the worlde knoweth you not, becauſe it knoweth not him.

[a] Being made the ſonnes of God in Chriſt, he ſheweth what qualities we muſt haue to be diſcerned from baſtards.

2 Dearely beloued, nowe are we the ſonnes of God, but yet it doeth not appeare what we ſhall be: and we knowe that when [b] he ſhall appeare, we ſhalbe [c] like him: for we ſhall ſee him as he is.

[b] That is, Chriſt.
[c] As yͤ members and head are, which make one perfect body.

3 And euery man that hath this hope in him, purgeth himſelfe, euen as hee is pure.

4 Whoſoeuer [d] cōmitteth ſinne, tranſgreſſeth alſo the Lawe: for ſinne is the tranſgreſſion of the Lawe.

[d] That is,in whom ſinne doth reigne,ſo that he ſeeketh not to be ſanctified.

5 And ye know that he appeared that he might * take away our ſinnes, and in him is no ſinne.

Iſa.53.4,9. 1.pet.2.22.

6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer ſinneth, hath not ſeene him,neither hath knowen him.

7 Litle children, let no man deceiue you: he that doeth righteouſneſſe, is righteous,as he is righteous.

8 He that * committeth ſinne,is of the deuil: for the deuil ſinneth from the [e] beginning: for this purpoſe appeared the Sonne of God, that he might looſe the workes of the deuill.

Iohn.8.44.
[e] As appeared by Adam.

9 Whoſoeuer is borne of God,ſinneth not: for his [f] ſeede remaineth in him, neither can he [g] ſinne, becauſe he is borne of God.

[f] Which is the holy Ghoſt.
[g] He cannot be vnder the power of ſinne becauſe yͤ ſpirit of God correcteth his euil and corrupt affections.

10 In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſnes, is not of God, neither he that [h] loueth not his brother.

[h] He deſcendeth from the firſt table of the cōmandements to the ſecond.

11 For this is yͤ meſſage that ye heard from the beginning, that * we ſhould loue one another.

Iohn 13.34 & 15.12.

12 Not as * Cain which was of the wicked, & ſlewe his brother: and wherefore ſlewe he him? becauſe his owne workes were euil, & his brothers good.

Gene.4.8.

13 Marueile not,my brethren,though the world hate you.

14 We knowe that we are tranſlated from death vnto life, because we [i] loue the brethren: * he that loueth not [his] brother,abideth in death.

[i] This loue is the ſpirituall fruite of our faith,& a certaine ſigne of our regeneration.
Chap.2.10, leui.19.17,18.

15 Whoſoeuer hateth his brother,is a manſlayer: and ye knowe that no manſlayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that he layde down his life for vs: therefore we ought alſo to lay downe [our] liues for the brethren.

Iohn 15.13. epheſ.5.2.

17 * And whoſoeuer hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of God in him?

Luke 3.11.

18 My litle children, let vs not loue in worde, neither in tongue [onely,] but in [k] deede and in trueth.

[k] Which is not the cauſe, wherefore we are the ſonnes of God, but a moſt certaine ſigne.

19 For thereby we know that we are of the trueth, and ſhal before him aſſure our hearts.

20 For if our [l] heart condemne vs, God

[l] If our conſcience being guiltie of any thing, be able to cōdemne vs, much more the iudgement of God, which knoweth our hearts better then we our ſelues,is able to condemne vs.

God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldneſſe towarde God.

22 *And whatſoeuer we aſke, we receiue of him, because we keepe his commaundements, and doe thoſe thinges which are pleaſing in his ſight.

John 13.7. & 16.23. matt. 21.22. chap. 5.14.

23 *This is then his commaundement, That we beleeue in the Name of his Sonne Jeſus Chriſt, and loue one another, as he gaue commandement.

John 6,29. & 17.3.

24 *For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, [euen] by the Spirit which he hath giuen vs.

John 13.34. & 15.10.

CHAP. IIII.

1 Difference of ſpirits. 2 Howe the Spirit of God may be knowen from the ſpirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery ſpirit, but trie the [a] ſpirits whether they are of God: for many falſe prophets are gone out into the world.

[a] Them which boaſt that they haue the ſpirit to preach or propheſie.

2 Hereby ſhall ye knowe the Spirit of God, Euery ſpirit that confeſſeth that Jeſus [b] Chriſt is come in the fleſh, is of God.

[b] Who being very God came from his Father and tooke vpon him our fleſh. He that confeſſeth or preacheth this truely, hath the Spirit of God, els not.

3 And euery ſpirit which confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: but this is the [ſpirit] of Antichriſt, of whome ye haue heard, howe that he ſhould come, and [c] nowe already he is in the world.

[c] He began to builde the myſterie of iniquitie.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the worlde.

[d] Satan the prince of the world.

5 They are of the worlde, therefore ſpeake they of the world, and the world heareth them.

6 We are of God, *he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, & the ſpirit of errour.

John 8.47.

[e] With pure affection and obedience.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In [f] this appeared the loue of God toward vs, because God ſent his onely begotten Sonne into the worlde, that we might liue through him.

John 3.16.

[f] Trueth it is, that God hath declared his loue in many other things, but herein hath paſſed al other.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne [to be] a [g] reconciliation for our ſinnes.

[g] By his onely death.

11 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 *No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs.

John 1.18. 1.tim.6,16.

13 Hereby know we that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue ſeene, and doe teſtifie, that the Father ſent the Sonne [to be] the Sauiour of the world.

15 Whoſoeuer [h] confeſſeth that Jeſus is the Sonne of God, in him dwelleth God, and he in God.

[h] So that his confeſſion proceedeth of fayth.

16 And we haue knowen, and beleeued the loue that God hath ‖ [i] in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

‖ Or, towarde vs.

[i] By inſpiring it into vs.

17 Herein is the loue perfect in vs, that we ſhould haue boldnes in the day of iudgement: for as he is, euen ſo are we in this world.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

[k] Such as ſhould trouble the conſcience.

19 We loue him, because he loued vs firſt.

20 If any man ſay, I loue God, and hate his brother, he is a liar: for [l] how can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?

[l] For God preſenteth himſelfe to vs in them which beare his image.

21 *And this commaundement haue we of him, that he which loueth God, ſhould loue his brother alſo.

John 13.34. and 15.12.

CHAP. V.

1, 10, 13 Of the fruites of fayth. 14, 20 The office, authoritie and diuinitie of Chriſt. 21 Againſt images.

WHoſoeuer beleeueth that Jeſus is the Chriſt, is [a] borne of God, and euery one that loueth him which begate, loueth him alſo which is begotten of him.

[a] Is regenerate by the vertue of his Spirit.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

[b] The feare of God muſt goe before, or els we can not loue aright.

3 For this is the loue of God that we keepe his commaundements: and his *commandements are not [c] grieuous.

Mat.11.30.

[c] They are eaſie to the ſonnes of God which are led with his Spirit: for they delight therein.

4 For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the worlde, [euen] our fayth.

5 *Who is it that ouercommeth the world, but he which beleeueth that Jeſus is the Sonne of God?

1.Cor.15.57.

God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldneſſe towarde God.

22 *And whatſoeuer we aſke, we receiue of him, becauſe we keepe his commaundements, and doe thoſe thinges which are pleaſing in his ſight.

Iohn 15.7.& 16.23. matt. 21.22. chap. 5.14.

23 *This is then his commaundement, That we beleeue in the Name of his Sonne Ieſus Chriſt, and loue one another, as he gaue commandement.

Iohn 6,29.& 17.3.

24 *For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, [euen] by the Spirit which he hath giuen vs.

Iohn 13.34.& 15.10.

CHAP. IIII.

1 Difference of ſpirits. 2 Howe the Spirit of God may be knowen from the ſpirit of errour. 7 Of the loue of God and of our neighbours.

Dearely beloued, beleeue not euery ſpirit, but trie the [a] ſpirits whether they are of God: for many falſe prophets are gone out into the world.

[a] Them which boaſt that they haue the ſpirit to preach or prophecie.

2 Hereby ſhall ye knowe the Spirit of God, Euery ſpirit that confeſſeth that Ieſus [b] Chriſt is come in the fleſh, is of God.

[b] Who being very God came from his Father and tooke vpon him our fleſh. He that confeſſeth or preacheth this truely, hath the Spirit of God, els not.

3 And euery ſpirit which confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the [ſpirit] of Antichriſt, of whome ye haue heard, howe that he ſhould come, and [c] nowe already he is in the world.

[c] He began to builde the myſterie of iniquitie.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the worlde.

[d] Satan the prince of the world.

5 They are of the worlde, therefore ſpeake they of the world, and the world heareth them.

6 We are of God, *he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, & the ſpirit of errour.

Iohn 8.47.

[e] With pure affection and obedience.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In [f] this appeared the loue of God toward vs, becauſe God ſent his onely begotten Sonne into the worlde, that we might liue through him.

Iohn 3.16.

[f] Trueth it is, that God hath declared his loue in many other things, but herein hath paſſed al other.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne [to be] a [g] reconciliation for our ſinnes.

[g] By his onely death.

11 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 *No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs.

Iohn 1.18. 1.tim.6,16.

13 Hereby know we that we dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.

14 And we haue ſeene, and doe teſtifie, that the Father ſent the Sonne [to be] the Sauiour of the world.

15 Whoſoeuer [h] confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

[h] So that his confeſſion proceedeth of fayth.

16 And we haue knowen, and beleeued the loue that God hath ‖ [i] in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

‖ Or, towarde vs.

[i] By inſpiring it into vs.

17 Herein is the loue perfect in vs, that we ſhould haue boldnes in the day of iudgement: for as he is, euen ſo are we in this world.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

[k] Such as ſhould trouble the conſcience.

19 We loue him, becauſe he loued vs firſt.

20 If any man ſay, I loue God, and hate his brother, he is a liar: for [l] how can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?

[l] For God preſenteth himſelfe to vs in them which beare his image.

21 *And this commaundement haue we of him, that he which loueth God, ſhould loue his brother alſo.

Iohn 13.34. and 15.12.

CHAP. V.

1, 10, 13 Of the fruites of fayth. 14, 20 The office, authoritie and diuinitie of Chriſt. 21 Againſt images.

Whoſoeuer beleeueth that Ieſus is the Chriſt, is [a] borne of God, and euery one that loueth him which begate, loueth him alſo which is begotten of him.

[a] Is regenerate by the vertue of his Spirit.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

[b] The loue of God muſt goe before, or els we can not loue aright.

3 For this is the loue of God that we keepe his commaundements: and his *commandements are not [c] grieuous.

Mat.11.30.

[c] They are eaſie to the ſonnes of God which are led with his Spirit: for they delight therein.

4 For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the worlde, [euen] our fayth.

5 *Who is it that ouercommeth the world, but he which beleeueth that Ieſus is the Sonne of God?

1.Cor.15.57.

d That is, regeneration.
e The water and blood that came out of his ſide, declare that we haue our ſinnes waſhed by him, and he hath made full ſatiſfaction for the ſame.
f Our minde inſpired by the holy Ghoſt.
g Which teſtifieth to our hearts, that we be the children of God.

John 3,36.
† Of God.

6 This is that Ieſus Chriſt that came by [d] water [e] and blood, not by water onely, but by water and blood: and it is the [f] ſpirit, that beareth witnes: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Worde, and the holy Ghoſt: and theſe three are one.

8 And there are three, which beare recorde in the earth, the ſpirite and the water and the blood: and theſe three agree in one.

9 If we receiue the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which he teſtified of his Sonne.

10 *He that beleeueth in the Sonne of God, hath the witneſſe † in himſelfe: he that beleeueth not God, hath made him a lyar, becauſe hee beleeued not the recorde, that God witneſſed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 Theſe things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the aſſurance that we haue in him, *that if we aſke any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatſoeuer we aſke, we know that we haue the petitions that we haue deſired of him.

16 If any man ſee his brother ſinne a ſinne that is not vnto death, let him aſke, and he ſhall giue him life for them that ſinne not [h] vnto death. *There is a ſinne [i] vnto death: I ſay not that thou ſhouldeſt pray for it.

17 All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.

18 We know that whoſoeuer is borne of God, [k] ſinneth not: but he that is begotten of God, [l] keepeth himſelfe, and the [m] wicked [n] toucheth him not.

19 We know that we are of God, and the whole world [o] lieth in wickedneſſe.

20 But we knowe that the Sonne of God is *come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, [that is,] in his Sonne IESVS Chriſt: this ſame is very [p] GOD, and eternall life.

21 Babes, keepe your ſelues from [q] idoles. Amen.

Mat.7.7.& 21.22. chap.3.22.
h Although euery ſinne be to death, yet God through his mercy pardoneth his in his Sonne Chriſt.
Mat.12.31. mar.3.29. luke 12.10.
i As theirs is whome God doth ſo forſake ÿ they fall into vtter deſpaire.
k Giueth not himſelfe ſo ouer to ſinne, that he forgetteth God.
l Taketh heed ÿ he ſinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of thẽſelues lye as it were buried in euill.
Luke 24.45.
p Chriſt very God.
q Meaning, from euery forme and faſhion of thing which is ſet vp for any deuotion to worſhip God.

The ſeconde Epiſtle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of ſuch deceyuers as denie that Ieſus Chriſt is come in the fleſh, 8 Prayeth them to continue in the doctrine of Chriſt, 10 And to haue nothing to doe with them that bring not the true doctrine of Chriſt Ieſus our Sauiour.

‖ Or, worthie, and noble.
a According to godlineſſe and not with any worldly affection.
b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods worde.

The Elder to the ‖ elect Lady, and her children, whome I loue in [a] the trueth: and not I onely, but alſo all that haue knowen the trueth,

2 For the trueths ſake which dwelleth in vs, and ſhalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, & from the Lord Ieſus Chriſt the Sonne of the Father, with [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as we haue receiued a commaundement of the Father.

5 And nowe beſeech I thee, Ladie, (not as writing a newe commandement vnto thee, but that ſame which we had from the beginning) that we * loue one another.

6 And this is the loue, that we ſhould walke after his ‖ commaundements. This commaundement is, that as ye haue heard from ÿ beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceyuer and an Antichriſt.

8 Looke to your ſelues, that we [d] loſe not the things which we haue done, but that we may receyue a full rewarde.

9 Whoſoeuer [e] tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

John 15.12.
‖ Or, doctrine.
d By ſuffring our ſelues to be ſeduced.
e He that paſſeth the limits of pure doctrine.

6 This is that Jeſus Chriſt that came by [d] Water [e] and blood, not by water onely, but by Water and blood: and it is the [f] ſpirit, that beareth witnes: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Worde, and the holy Ghoſt: and theſe three are one.

8 And there are three, which beare recorde in the earth, the ſpirite and the water and the blood: and theſe three agree in one.

9 If we receiue the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which he teſtified of his Sonne.

10 *He that beleeueth in the Sonne of God, hath the witneſſe † in himſelfe: he that beleeueth not God, hath made him a lyar, becauſe hee beleeued not the recorde, that God witneſſed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 Theſe things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the aſſurance that we haue in him, *that if we aſke any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatſoeuer we aſke, we know that we haue the petitions that we haue deſired of him.

16 If any man ſee his brother ſinne a ſinne that is not vnto death, let him aſke, and he ſhall giue him life for them that ſinne not [h] vnto death. *There is a ſinne [i] vnto death: I ſay not that thou ſhouldeſt pray for it.

17 All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.

18 We know that whoſoeuer is borne of God, [k] ſinneth not: but he that is begotten of God, [l] keepeth himſelfe, and the [m] wicked [n] toucheth him not.

19 We know that we are of God, and the whole world [o] lieth in wickedneſſe.

20 But we knowe that the Sonne of God is *come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, [that is,] in his Sonne IESVS Chriſt: this ſame is very [p] GOD, and eternall life.

21 Babes, keepe your ſelues from [q] idoles. Amen.

[d] That is, regeneration.

[e] The water and blood that came out of his ſide, declare that we haue our ſinnes washed by him, and he hath made full ſatiſfaction for the ſame.

[f] Our minde inſpired by the holy Ghoſt.

[g] Which teſtifieth to our hearts, that we be the children of God.

John 3,36.

† Of God.

Mat. 7.7. & 21.22. chap. 3.22.

[h] Although euery ſinne be to death, yet God through his mercy pardoneth his in his Sonne Chriſt.

Mat. 12.31. mar. 3.29. luke 12.10.

[i] As theirs is whome God doth ſo forſake yͭ they fall into vtter deſpaire.

[k] Giueth not himſelfe ſo ouer to ſinne, that he forgetteth God.

[l] Taketh heed yͭ he ſinne not.

[m] That is, Satan.

[n] With a mortall wound.

[o] That is, all men generally, as of thēſelues lye as it were buried in euill.

Luke 24.45.

[p] Chriſt very God.

[q] Meaning, from euery forme and faſhion of thing which is ſet vp for any deuotion to worſhip God.

❧ The ſeconde Epiſtle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of ſuch deceyuers as denie that Jeſus Chriſt is come in the fleſh, 8 Prayeth them to continue in the doctrine of Chriſt, 10 And to haue nothing to doe with them that bring not the true doctrine of Chriſt Jeſus our Sauiour.

The Elder to the ‖ elect Lady, and her children, whome I loue in [a] the trueth: and not I onely, but alſo all that haue knowen the trueth,

2 For the trueths ſake which dwelleth in vs, and ſhalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, & from the Lord Jeſus Chriſt the Sonne of the Father, with [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as we haue receiued a commaundement of the Father.

5 And nowe beſeech I thee, Ladie, (not as writing a newe commandement vnto thee, but that ſame which we had from the beginning) that we * loue one another.

6 And this is the loue, that we ſhould walke after his ‖ commaundements. This commaundement is, that as ye haue heard from yͤ beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the worlde, which confeſſe not that Jeſus Chriſt is come in the fleſh. He that is ſuch one, is a deceyuer and an Antichriſt.

8 Looke to your ſelues, that we [d] loſe not the things which we haue done, but that we may receyue a full rewarde.

9 Whoſoeuer [e] tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

‖ Or, worthie, and noble.

[a] According to godlineſſe and not with any worldly affection.

[b] We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

[c] According to Gods worde.

John 15.12.

‖ Or, doctrine.

[d] By ſuffring our ſelues to be ſeduced.

[e] He that paſſeth the limits of pure doctrine.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to houſe, neither bid him, [f] God ſpeede.

11 For hee that biddeth him, God ſpeede, is partaker of his euil deedes. Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine ‖ elect ſiſter greete thee, Amen.

Rom.16.17.

[f] Haue nothing to doe with him, neither ſhewe him any ſigne of familiaritie or acquaintance.

‖ Or, worthie.

The thirde Epiſtle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Chriſten in their perſecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

The Elder vnto the beloued Gaius, whome I loue in the trueth.

2 Beloued, I wiſhe chiefely that thou proſperedſt and faredſt wel, as thy ſoule proſpereth.

2 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, howe thou walkeſt in the trueth.

4 I haue no greater ioye then this, [that is,] to heare that my ſonnes walke in [a] veritie.

5 Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, and to [b] ſtrangers,

6 Which bare witneſſe of thy loue before the Churches. Whome if thou bringeſt on their iourney as it [c] beſeemeth according to God, thou ſhalt do well,

7 Becauſe that for his Names ſake they went foorth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue ſuch, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating againſt vs with malicious wordes, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not ‖ ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and we our ſelues beare record, and ye know that our recorde is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee.

14 For I truſt I ſhal ſhortly ſee thee, and wee ſhall ſpeake mouth to mouth. Peace [be] with thee. The friends ſalute thee. Greete the friends by name.

[a] That is, in godly conuerſation, as they which haue both the knowledge and feare of God.

[b] By keeping hoſpitalitie.

[c] If thou furniſheſt them with neceſſaries toward their iourney, knowing that the Lord ſaith, He that receiueth you, receiueth me.

‖ Or, knowen.

The generall Epiſtle of Iude.

THE ARGVMENT.

Saint Iude admoniſheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the ſimple people from the trueth of God, and willeth them to haue no ſocietie with ſuch, whome hee ſetteth foorth in their liuely colours, ſhewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perſeuere in the doctrine of the Apoſtles of Ieſus Chriſt.

IUde a ſeruant of Ieſus Chriſt, and brother of Iames, to them which are called and ſanctified [a] of God the Father, and [b] reſerued to Ieſus Chriſt:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needefull for me to write vnto you, to exhort you, that ye ſhould earneſtly [c] contende for [the maintenance] of the faith, which was [d] once giuen vnto the Saintes.

4 For there are certaine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men [they are] which turne the grace of our God into wantonneſſe, and * denie God the only Lord, and our Lord Ieſus Chriſt.

[a] The faithful are ſanctified of God the Father in the Sonne by the holy Ghoſt.

[b] That hee ſhould keepe you, Ioh.17.6.

[c] Againſt the aſſaultes of Satan and heretikes.

[d] That ye ſhould keepe it for euer.

[e] He confirmeth their heart againſt the contemners of religion and Apoſtates, ſhewing that ſuch men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counſell of God.

2.Peter 2,1.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to houſe, neither bid him, [f] God ſpeede.

11 For hee that biddeth him, God ſpeede, is partaker of his euil deedes. Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine || elect ſiſter greete thee, Amen.

Rom.16.17.

[f] Haue nothing to doe with him, neither ſhewe him any ſigne of familiaritie or acquaintance.

|| Or, worthie.

The thirde Epiſtle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Chriſten in their perſecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius, whome I loue in the trueth.

2 Beloued, I wiſhe chiefely that thou proſperedſt and faredſt wel, as thy ſoule proſpereth.

2 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, howe thou walkeſt in the trueth.

4 I haue no greater ioye then this, [that is,] to heare that my ſonnes walke in [a] veritie.

5 Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, and to [b] ſtrangers,

6 Which bare witneſſe of thy loue before the Churches. Whome if thou bringeſt on their iourney as it [c] beſeemeth according to God, thou ſhalt do well,

7 Becauſe that for his Names ſake they went foorth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue ſuch, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating againſt vs with malicious wordes, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not || ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and we our ſelues beare record, and ye know that our recorde is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee.

14 For I truſt I ſhal ſhortly ſee thee, and wee ſhall ſpeake mouth to mouth. Peace [be] with thee. The friends ſalute thee. Greete the friends by name.

[a] That is, in godly conuerſation, as they which haue both the knowledge and feare of God.

[b] By keeping hoſpitalitie.

[c] If thou furniſheſt them with neceſſaries toward their iourney, knowing that the Lord ſaith, He that receiueth you, receiueth me.

|| Or, knowen.

The generall Epiſtle of Iude.

THE ARGVMENT.

SAint Iude admoniſheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the ſimple people from the trueth of God, and willeth them to haue no ſocietie with ſuch, whome hee ſetteth foorth in their liuely colours, ſhewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perſeuere in the doctrine of the Apoſtles of Ieſus Chriſt.

IUde a ſeruant of Ieſus Chriſt, and brother of Iames, to them which are called and ſanctified [a] of God the Father, and [b] reſerued to Ieſus Chriſt:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needefull for me to write vnto you, to exhort you, that ye ſhould earneſtly [c] contende for [the maintenance] of the faith, which was [d] once giuen vnto the Saintes.

4 For there are certaine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men [they are] which turne the grace of our God into wantonneſſe, and * denie God the only Lord, and our Lord Ieſus Chriſt.

[a] The faithful are ſanctified of God the Father in the Sonne by the holy Ghoſt.

[b] That hee ſhould keepe you, Ioh.17.6.

[c] Againſt the aſſaultes of Satan and heretikes.

[d] That ye ſhould keepe it for euer.

[e] He confirmeth their heart againſt the contemners of religion and Apoſtates, ſhewing that ſuch men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counſell of God. 2.Peter 2,1.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to houſe, neither bid him, [f] God ſpeede.

11 For hee that biddeth him, God ſpeede, is partaker of his euil deedes. Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine ‖ elect ſiſter greete thee, Amen.

Rom. 16.17.

[f] Haue nothing to doe with him, neither ſhewe him any ſigne of familiaritie or acquaintance.

‖ Or, worthie.

The thirde Epiſtle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Chriſten in their perſecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

The Elder vnto the beloued Gaius, whome I loue in the trueth.

2 Beloued, I wiſhe chiefely that thou proſperedſt and faredſt wel, as thy ſoule proſpereth.

2 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, howe thou walkeſt in the trueth.

4 I haue no greater ioye then this, [that is,] to heare that my ſonnes walke in [a] veritie.

5 Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, and to [b] ſtrangers,

6 Which bare witneſſe of thy loue before the Churches. Whome if thou bringeſt on their iourney as it [c] beſeemeth according to God, thou ſhalt do well,

7 Becauſe that for his Names ſake they went foorth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue ſuch, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating againſt vs with malicious wordes, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not ‖ ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and we our ſelues beare record, and ye know that our recorde is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee.

14 For I truſt I ſhal ſhortly ſee thee, and wee ſhall ſpeake mouth to mouth. Peace [be] with thee. The friends ſalute thee. Greete the friends by name.

[a] That is, in godly conuerſation, as they which haue both the knowledge and feare of God.

[b] By keeping hoſpitalitie.

[c] If thou furniſheſt them with neceſſaries toward their iourney, knowing that the Lord ſaith, He that receiueth you, receiueth me.

‖ Or, knowen.

The generall Epiſtle of Iude.

THE ARGVMENT.

Saint Iude admoniſheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the ſimple people from the trueth of God, and willeth them to haue no ſocietie with ſuch, whome hee ſetteth foorth in their liuely colours, ſhewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perſeuere in the doctrine of the Apoſtles of Ieſus Chriſt.

Iude a ſeruant of Ieſus Chriſt, and brother of Iames, to them which are called and ſanctified [a] of God the Father, and [b] reſerued to Ieſus Chriſt:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needefull for me to write vnto you, to exhort you, that ye ſhould earneſtly [c] contende for [the maintenance] of the faith, which was [d] once giuen vnto the Saintes.

4 For there are certaine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men [they are] which turne the grace of our God into wantonneſſe, and * denie God the only Lord, and our Lord Ieſus Chriſt.

[a] The faithful are ſanctified of God the Father in the Sonne by the holy Ghoſt.

[b] That hee ſhould keepe you, Ioh. 17.6.

[c] Againſt the aſſaultes of Satan and heretikes.

[d] That ye ſhould keepe it for euer.

[e] He confirmeth their heart againſt the contemners of religion and Apoſtates, ſhewing that ſuch men trouble not the Church at all adventures, but are appointed thereunto by the determinate counſell of God.

2. Peter 2,1.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that hee had deliuered the people out of Egypt, *destroyed them afterwarde which [f] beleeued not.

6 The *Angels also which kept not their first ‖ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto yͤ [g] iudgement of the great day.

7 As *Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and folowed [h] strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouernement, and speake euill of them that are in authoritie.

9 Yet [k] Michael the Archangel, when hee stroue against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but said, [l] The Lord rebuke thee.

10 But these speake euill of those thinges, which they knowe not: and whatsoeuer things they knowe [m] naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 Wo [be] vnto them: for they haue followed the way *of Cain, and are cast away by the deceit *of Balaams wages, and perish in the [n] gainesaying *of Core.

12 These are spottes [o] in your feastes of charitie when they feast with you, without [p] all feare, feeding themselues: *cloudes [they are] without water, caried about of winds, corrupt trees, [and] without fruit, twise dead, [and] plucked vp by the rootes.

13 [They are] the raging waues of the sea, foming out their owne shame: [they are] wandring starres, to whome is reserued the blackenesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, *[q] Beholde, the Lorde commeth with thousands of his Saintes,

15 To giue iudgemēt against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes [†]: *whose mouthes speake proude things, hauing mens persons in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,

18 How that they tolde you that there should bee mockers * in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sects, fleshly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Jesus Christ, vnto eternall life.

22 And haue compassion of some, [ſ] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 [That is,] to God onely wise, our Sauiour, [be] glorie, and maiestie, and dominion, and power, both nowe, and for euer, Amen.

Nom. 14.37.

[f] Their incredulitie was the fountaine of all their euill.

2. Peter 2.4.

‖ Or, originall.

[g] Then shalbe their extreme punishment.

Gen. 19.24, 25.

[h] Most horrible pollutions.

[i] Which shew themselues dull and impudent.

[k] It is most like that this example was written in some of those bookes of the Scripture which are now lost, Nomb. 21.14. iosh. 10.13. 2. chron. 9.29.

[l] In Zecharie 3.2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

[m] By their carnall iudgement.

Gen. 4.8.

Nomb. 22.23.

[n] For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. Nomb. 16.1, 2.

[o] These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. chap. 39.

[p] Either of God, or of his Church.

2. Per. 2.17.

Reuel. 1.7.

[q] This saying of Enoch might for the worthynesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those bookes which nowe remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Jesus Christ to saluation, John 20.31.

[†] In vngodlynesse and iniquitie.

Psal. 17.10.

1. Tim. 4.1.

2. tim. 3.1.

2. peter 3.3.

[r] Of regeneration.

[ſ] Some may be wonne with gentlenesse, other by sharpnesse.

[t] By sharpe reproofes to drawe them out of danger.

[u] He willeth not onely to cut off the euil, but also to take away all occasions which are preparatiues, and accessaries to the same.

The Reuelation ‖ of Iohn the Diuine.

‖ Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that hee had deliuered the people out of Egypt, *deſtroyed them afterwarde which [f] beleeued not.

6 The *Angels alſo which kept not their firſt ‖ eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkeneſſe vnto ye [g] iudgement of the great day.

7 As *Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and folowed [h] ſtrange fleſh, are ſet foorth for an enſample, and ſuffer the vengeance of eternall fire.

8 Likewiſe notwithſtanding theſe [i] dreamers alſo defile the fleſh, and deſpiſe gouernement, and ſpeake euill of them that are in authoritie.

9 Yet [k] Michael the Archangel, when hee ſtroue againſt the deuill, and diſputed about the bodie of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, [l] The Lord rebuke thee.

10 But theſe ſpeake euill of thoſe thinges, which they knowe not: and whatſoeuer things they knowe [m] naturally, as beaſtes, which are without reaſon, in thoſe things they corrupt them ſelues.

11 Wo [be] vnto them: for they haue followed the way *of Cain, and are caſt away by the deceit *of Balaams wages, and periſh in the [n] gaineſaying *of Core.

12 Theſe are ſpottes [o] in your feaſtes of charitie when they feaſt with you, without [p] all feare, feeding themſelues: *cloudes [they are] without water, caried about of winds, corrupt trees, [and] without fruit, twiſe dead, [and] plucked vp by the rootes.

13 [They are] the raging waues of the ſea, foming out their owne ſhame: [they are] wandring ſtarres, to whome is reſerued the blackeneſſe of darkeneſſe for euer.

14 And Enoch alſo the ſeuenth from Adam, propheſied of ſuch, ſaying, *[q] Beholde, the Lorde commeth with thouſands of his Saintes,

15 To giue iudgement againſt all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their owne luſtes †: *whoſe mouthes ſpeake proude things, hauing mens perſons in admiration, becauſe of a vantage.

17 But, ye beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt,

18 How that they tolde you that there ſhould bee mockers * in the laſt time, which ſhould walke after their owne vngodly luſtes.

19 Theſe are makers of ſects, fleſhly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt,

21 And keepe your ſelues in the loue of God, looking for the mercie of our Lord Ieſus Chriſt, vnto eternall life.

22 And haue compaſſion of ſome, [ſ] in putting difference:

23 And other ſaue with [t] feare, pulling them out of the fire, and hate euen the [u] garment ſpotted by the fleſh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to preſent you faultleſſe before the preſence of his glorie with ioy,

25 [That is,] to God onely wiſe, our Sauiour, [be] glorie, and maieſtie, and dominion, and power, both nowe, and for euer, Amen.

Nom,14.37.

[f] Their incredulitie was the fountaine of all their euill.

2,Peter 2.4.

‖ Or, originall.

[g] Then ſhalbe their extreme puniſhment.

Gen.19.24, 25.

[h] Moſt horrible pollutions.

[i] Which ſhew themſelues dull and impudent.

[k] It is moſt like that this example was written in ſome of thoſe bookes of the Scripture which are now loſt, Nomb. 21,14. ioſh.10, 13. 2,chron. 9,29.

[l] In Zecharie 3,2. Chriſt vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admoniſhed not to ſeeke to reuenge our ſelues by euill ſpeaking, but to referre the thing to God.

[m] By their carnall iudgement.

Gen.4.8.

Nomb. 22,23.

[n] For as Core, Dathan, and Abiram, roſe vp and ſpake againſt Moſes, ſo doe theſe againſt them that are in authoritie. Nomb. 16. 1, 2.

[o] Theſe were generall feaſtes which the faithfull kept, partly to proteſt their brotherly loue, and partly to relieue the needie, Tertul, in Apologet, chap, 39.

[p] Either of God, or of his Church. 2.Per,2.17.

Reuel.1.7.

[q] This ſaying of Enoch might for the worthyneſſe thereof haue bene as a common ſaying among men of all times, or elſe haue bene written in ſome of thoſe bookes which nowe remaine not: yet by the prouidence of God, ſo many are left as are able to inſtruct vs in the faith of Ieſus Chriſt to ſaluation, Iohn 20,31.

† In vngodlyneſſe and iniquitie.

Pſal,17.10.
1.Tim.4.1.
2. tim,3.1.
2.peter 3.3.

[r] Of regeneration.

[ſ] Some may be wonne with gentleneſſe, other by ſharpneſſe.

[t] By ſharpe reproofes to drawe them out of danger.

[u] He willeth not onely to cut off the euil, but alſo to take away all occaſions which are preparatiues, and acceſſaries to the ſame.

The Reuelation ‖ of Iohn the Diuine.

‖ Or, declared to Iohn.

THE ARGVMENT.

IT is manifeſt, that the holy Ghoſt would as it were gather into this moſt excellent booke a ſumme of thoſe prophecies, which were written before, but ſhould be fulfilled after the comming of Chriſt, adding alſo ſuch things as ſhould be expedient, aſwell to forewarne vs of the dangers to come, as to admoniſh vs to beware ſome, and encourage vs againſt others. Herein therefore is liuely ſet foorth the Diuinitie of Chriſt, and the teſtimonies of our redemption: what things the Spirit of God alloweth in the miniſters, and what things hee reproueth: the prouidence of God for his elect, and of their glorie and conſolation in the day of vengeance: howe that the hypocrites which ſting like Scorpions the members of Chriſt, ſhall be deſtroyed, but the Lambe Chriſt ſhall defend them, which beare witneſſe to the trueth, who in deſpite of the beaſt and Satan will reigne ouer all. The liuely deſcription of Antichriſt is ſet forth, whoſe time and power notwithſtanding is limitted, and albeit that hee is permitted to rage againſt the elect, yet his power ſtretcheth no farther then to the hurt of their bodies: and at length hee ſhalbe deſtroyed by the wrath of God, when as the elect ſhall giue praiſe to God for the victorie: neuertheleſſe for a ſeaſon God will permit this Antichriſt, and ſtrumpet vnder colour of faire ſpeach and pleaſant doctrine to deceiue the world: wherefore he aduertiſeth the godly (which are but a ſmall portion) to auoide this harlots flatteries, and bragges, whoſe ruine without mercie they ſhall ſee, and with the heauenly companies ſing continual praiſes: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is nowe caſt with his miniſters into the pit of fire to be tormented for euer, whereas contrarywiſe the faithfull (which are the holy Citie of Ieruſalem, and wife of the Lambe) ſhall enioy perpetuall glorie. Reade diligently: iudge ſoberly, and call earneſtly to God for the true vnderſtanding hereof.

CHAP. I.

1 The cauſe of this reuelation. 3 Of them that reade it. 4 John writeth to the ſeuen Churches. 5 The maieſtie and office of the Sonne of God. 20 The viſion of the candleſtickes and ſtarres.

The [a] reuelation of IESVS CHRIST, which [b] God gaue vnto him, to ſhewe vnto his ſeruantes thinges which muſt ſhortly be [c] done: which he ſent, and ſhewed by his Angel vnto his ſeruant John,

2 Who bare recorde of the worde of God, & of the teſtimonie of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed [is hee] that readeth, and they that heare the wordes of this [d] propheſie, and keepe thoſe thinges which are written therein: for the time is [e] at hande.

4 John, to the [f] ſeuen Churches which are in Aſia, Grace [be] with you, and peace from him, which * is, and which was, and which is to come, and from the [g] ſeuen Spirits which are before his Throne,

5 And from Jeſus Chriſt, which is a * faithfull witneſſe, [and] * the firſt begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his * blood,

6 And made vs * Kings and Prieſtes vnto God euen his Father, to him [be] glorie, and dominion for euermore, Amen.

7 Beholde, he cõmeth with * cloudes, and euery eye ſhall ſee him: [yea,] euen they which [h] pearced him through: and all kinreds of the earth ſhall waile ‖ before him, Euen ſo, Amen.

8 I * am [i] Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, [euen] the Almightie.

9 I John, euen your brother, and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the yle called Patmos, for the worde of God, and for the witneſſing of Jeſus Chriſt.

10 And I was [rauiſhed] in ſpirite on [k] the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt, write in a booke, and ſende it vnto the [m] ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to ſee the [n] voyce, that ſpake with me: and when I was turned, I ſawe [o] ſeuen golden candleſtickes,

13 And in the middes of the ſeuen candleſtickes, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girde about [r] the pappes with a golden girdle.

14 His head, & heares [were] [ſ] white as white wooll, [and] as ſnowe, and his eyes [were] as [t] a flame of fire.

15 And his feete like vnto ‖ fine [u] braſſe, burning as in a fornace: and his [x] voyce as the ſound of many waters.

16 And he had in his right hand ſeuen [y] ſtarres: and out of his mouth went a [z] ſharpe two edged ſworde: and his face [ſhoone] as the ſunne ſhineth in his ſtrength.

17 And when I ſawe him, I fell at his feete as * dead: then hee layed his right [a] hand vpon mee, ſaying vnto mee, Feare not: I am the * [b] firſt and the laſt,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell & of death.

[a] Of things which were hid before.

[b] Chriſt receiued this reuelation out of his fathers boſome as his owne doctrine, but it was hid in reſpect of vs, ſo that Chriſt as Lord and God reuealed it to John his ſeruant by the miniſterie of his Angell, to the edification of his Church.

[c] To the good and bad.

[d] Which expoundeth the old Prophets, and ſheweth what ſhall come to paſſe in the newe Teſtament.

[e] And began euen then.

[f] Meaning, the Church vniuerſall.

Exod.3.14.

[g] That is, from the holy Ghoſt: or theſe ſeuen Spirits were miniſters before God the Father & Chriſt, whome after he calleth the hornes & eyes of the Lambe, Chap. 5.6. In a like phraſe Paul taketh God and Chriſt, and the Angels to witneſſe, 1. Timoth.5.21.

Pſalm.89.37. 1.Corinth. 15.20, 21. coloſſ.1.18. Hebr.9.14. 1.peter 1.19. 1.iohn 1.7,9. 1. Peter 2.5. Matth.24.30. iſai.3.14. iude 14.

[h] They that contemned Chriſt, and moſt cruelly perſecuted him, and put him to death, ſhall then acknowledge him.

‖ Or, for him. Chap.21.6. and 22.13.

[i] Alpha and Omega are the firſt and the laſt letters of the a, b, c, of the Greekes.

[k] Which ſome call ſunday: Saint Paul the firſt day of the weeke, 1. Cor.16,2. act. 20.7. and it was eſtabliſhed after that the Iewes Sabbath was aboliſhed.

[l] I am he before whom nothing was, yea, by whom whatſoeuer is made, was made, and he that ſhall remaine when all things ſhall periſh, euen I am the eternall God.

[m] Of the which ſome were fallen: others decayed: ſome were proude: others negligent: ſo that he ſheweth remedie for all.

[n] That is, him whoſe voyce I heard.

[o] Meaning the Churches.

[p] Which was Chriſt ẏ head of the Church.

[q] As the chiefe Prieſt.

[r] For in him was no concupiſcence, which is ſignifyed by girding the loynes.

[ſ] To ſignifie his wiſedome, eternitie and diuinitie.

[t] To ſee the ſecrets of the heart.

‖ Or, Alcumine.

[u] His iudgements and wayes are moſt perfect.

[x] Both becauſe all nations praiſe him, and alſo his worde is heard and preached through the worlde.

[y] Which are the paſtors of the Churches.

[z] This ſword ſignifyed his word and the vertue thereof, as is declared, Hebr.4.12. Dan. 10.8,9.

[a] To comfort me. Iſai.41.4. and 44.6.

[b] Equall God with my Father, and eternall.

[c] That is, power ouer them.

19 Write the things which thou haſt ſeene, and the things which are, and the things which ſhall come here[d] after.

20 The myſterie of the ſeuen ſtarres which thou ſaweſt[e] in my right hande, and the ſeuen golden candleſtickes, [is this,] The ſeuen ſtarres are the[f] Angels of the ſeuen Churches: and the ſeuen candleſticks which thou ſaweſt, are the ſeuen Churches.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perſeuerance, patience, and amendement: 5.14.20.23 As well by threatnings, 7.10.17.26 As promiſes of rewarde.

Unto the[a] Angel of yͤ Church of Epheſus write, Theſe things ſaith hee that[b] holdeth the ſeuen ſtarres in his[c] right hand, and[d] walketh in the middes of the ſeuen golden candleſtickes.

2 I knowe thy workes, and thy labour, and thy patience, and howe thou canſt not forbeare them which are euill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them lyers.

3 And thou haſt ſuffred, and haſt patience, and for my Names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue [ſomewhat] againſt thee, becauſe thou haſt left thy firſt[e] loue.

5 Remember therefore from whence thou art fallen, & repent, and do the firſt workes: or els I will come againſt thee ſhortly, & will remoue thy[f] candleſticke out of his place, except thou amende.

6 But this thou haſt, that thou hateſt the workes of the[g] Nicolaitans, which I alſo hate.

7 Let him that hath an eare, heare, what the Spirit ſaith vnto yͤ Churches, To him that ouercommeth, will I giue to eate of the tree of[h] life, which is in the middes of the Paradiſe of God.

8 ¶ And vnto the[i] Angel of yͤ Church of the Smyrnians write, Theſe things ſaith he that is firſt, and laſt, which was dead, and is[k] aliue.

9 I knowe thy workes and[l] tribulation, and pouertie, (but thou art[m] riche) and [I knowe] the blaſphemie of them, which ſay they are Iewes, &[n] are not, but [are] the Synagogue of Satan.

10 Feare none of thoſe things, which thou ſhalt ſuffer: behold, it ſhall come to paſſe, that the[o] deuill ſhall caſt ſome of you into priſon, that ye may be[p] tryed, and ye ſhal haue tribulation[q] ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the ſpirit ſaith to the Churches. He that ouercommeth, ſhall not be hurt of the[r] ſeconde death.

12 And to the Angell of the Church which is at Pergamus write, This ſaith he which hath the ſharpe[ſ] ſworde with two edges.

13 I knowe thy workes and where thou dwelleſt, [euen] where Satans[t] throne is, and thou keepeſt my Name, and haſt not denied my faith,[u] euen in thoſe dayes when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.

14 But I haue a fewe things againſt thee, becauſe thou haſt there them that maintaine the[x] doctrine of * Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed vnto idoles, and commit fornication.

15 Euen ſo haſt thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy ſelfe, or els I wil come vnto thee ſhortly, and will fight againſt them with the ſword of my mouth.

17 Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is[y] hid, & will giue him a[z] white ſtone, and in the ſtone a[a] newe name written, which no man knoweth ſauing he that receiueth it.

18 ¶ And vnto the Angell of the Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like ‖ fine braſſe.

19 I know thy workes and thy loue, and[b] ſeruice, and faith, and thy patience, and thy workes, and that [they are] mo at the laſt then at the firſt.

20 Notwithſtanding, I haue a fewe things againſt thee, that thou ſuffereſt the woman *[c] Iezabel, which calleth

---

[d] In the latter dayes.

[e] In my protection.

[f] That is, the miniſters, Mal. 2.7.

[a] To the paſtor or miniſter which are called by this name, becauſe they are Gods meſſengers, and haue their office common with Ieſus Chriſt, who alſo is called an Angell.

[b] Read Chap. 1.13.

[c] In his protection.

[d] According to his promes, Matth. 28.20. he will be with them to yͤ ende of the worlde.

[e] The firſt loue that thou haddeſt toward God and thy neighbour at the firſt preaching of the Goſpel.

[f] The office of the Paſtor is compared to a candleſticke or lampe, foraſmuch as he ought to ſhine before men.

[g] Theſe were heretikes which held that wiues ſhould be common, & as ſome thinke, were named of one called Nicolas, of whom is written, Actes 6.5. which was choſen among the Deacons.

[h] Meaning the life euerlaſting: thus by corporall benefits, he raiſeth them vp to conſider ſpirituall bleſſings.

[i] This is thought to be Polycarpus, who was miniſter of Smyrna, 86. yeres as he himſelfe cōfeſſed before Herodes, when as he was led to be burned for Chriſtes cauſe.

[k] The eternal Diuinitie of Ieſus Chriſt is here moſt plainly declared, with his manhood and victorie ouer death, to aſſure his that they ſhall not be ouercome by death.

[l] This was the perſecution vnder the Emperour Domitian.

[m] In ſpirituall treaſures.

[n] They are not Abrahams children according to the faith,

[o] Here he nameth the authour of all our calamitie, incouraging vs manfully to fight againſt him, in promiſing vs the victorie.

[p] The ende of affliction is, that we may be tryed and not deſtroyed.

[q] Signifying many times as Gen. 31.41. nom. 14.22, although there ſhalbe comfort and releaſe.

[r] The firſt death is the naturall death of the body, the ſecond is the eternall death: from the which all are free that beleeue in Ieſus Chriſt, Iohn 5.24.

[ſ] The word of God is the ſword with two edges, Hebr. 4.12.

[t] All townes and countries whence Gods word and good liuing is baniſhed, are the throne of Satan, and all thoſe places where the word is not preached ſyncerely, nor maners aright reformed.

[u] In the verie heate of perſecution and ſlaughter of the martyrs they continued in the pure faith, and therefore are commended after a ſort.

[x] All ſuch are like counſellours to Balaam, which for lucre perſwade to idolatrie or whoredome. Nomb. 23.14. and 25.1.

[y] And not common to all.

[z] Such a ſtone was wont to be giuen to them that had gotten any victorie or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour and grace: alſo it was a ſigne that one was cleared in iudgement.

[a] The new name alſo ſignifieth, renoume and honour.

‖ Or, Alcumine.

[b] To helpe the Saints.

1. King. 16.31.

[c] As that harlot Iezabel maintained ſtrange religion, and exerciſed crueltie againſt the ſeruants of God, ſo are there among them that doe the like.

her ſelfe a Propheteſſe, to teache and to deceiue my ſeruãts to make them commit fornication, and to eate meates ſacrificed vnto idoles.

21 And I gaue her ſpace to repent of her fornication, and ſhe repented not.

22 Beholde I will caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches ſhall know that I am he which [*]ſearche the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I ſay, the reſt of them of Thyatira, as many as haue not this learning, neither haue knowen the [f]deepeneſſe of Satan (as they ſpeake) I wil put vpon you none other burden.

25 But that which ye haue alreadie, holde faſt till I come.

26 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 [*]And hee ſhall rule them with a rodde of yron: and as the veſſels of a potter, ſhall they be broken.

28 Euen as I receiued of my Father, ſo will I giue him the morning ſtarre.

29 Let him that hath an eare, heare what the Spirit ſaith to the Churches.

d They that conſent to idolatrie and falſe doctrine commit ſpirituall [illegible], whereof foloweth corporall whoredome, Hoſe.4.17.

e Them that folowe her wayes.

1.Sam.16.7. pſal.7.9. iere.11.20. & 17.10.

f The falſe teachers termed their doctrine thus, as though it contained the moſt deepe knowledge of heauenly things, and was in deede but the deepe [illegible] of the [illegible] ſuch teachers nowe the Anabaptiſts, [illegible] Papiſts, Arrians, [illegible] to beare the [illegible] errors and blaſphemies.

g The children of Jezabel.

Pſal.2.9.

CHAP. III.

He exhorteth the Churches or miniſters to the true profeſſion of faith, and to watching. 12 With promes to them that perſeuere.

AND write vnto the Angell of the Church which is at Sardi, These things ſayth hee that hath the ſeuen ſpirits of God and the ſeuen ſtarres, I knowe thy workes: for thou haſt a name that thou liueſt, but thou art dead.

2 Bee awake and ſtrengthen the things which remaine, that are ready to die: for I haue not found thy workes perfite before God.

3 Remember therefore, howe thou haſt receiued and heard, and holde faſt, and repent. [*]If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come vpon thee.

4 Notwithſtanding thou haſt a fewe names yet in Sardi, which haue not defiled their garments: and they ſhall walke with me in white: for they are worthie.

a The miniſters haue [illegible] good [illegible] he is dead.

Chap.16.15. 1.theſ.5.2. 2.pet.3.10.

b Or, perſons [illegible] by conſtancie to [illegible] their [illegible] ſince which any [illegible]

5 He that ouercommeth, ſhall be clothed in white aray, and I will not put out his name out of the [*]Booke of life, but I wil confeſſe his Name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit ſayth vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, These things ſayth hee that is Holye and True, which hath the [*][c]keye of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

8 I knowe thy workes: beholde, I haue ſet before thee an open [d]doore, and no man can ſhut it: for thou haſt a litle ſtrength and haſt kept my worde, and haſt not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call them ſelues Iewes and are not, but doe lie: beholde, I ſay, I will make them, that they ſhal come and [e]worſhip before thy feete, and ſhall knowe that I haue loued thee.

10 Because thou haſt kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Behold, I come ſhortly: hold that which thou haſt, that no man take thy [f]crowne.

12 Him that ouercommeth, will I make a pillar in ye Temple of my God, and he ſhall go no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, which is the newe Ieruſalem, which commeth downe out of heauẽ from my God, and I will write vpon him, my newe Name.

13 Let him that hath an eare, heare what the Spirit ſayth vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things ſayeth [e]Amen, the faythfull and true witneſſe, the [f]beginning of ye creatures of God.

15 I know thy workes, that thou art neither colde nor hote: I would thou wereſt colde or hote.

16 Therefore, becauſe thou art luke warme and neither colde nor hote, it will come to paſſe, that I ſhall ſpewe thee out of my mouth.

17 For

Chap.20.12. [illegible] 21.27 Phil.4.3.

Iſa.22.22. [illegible]

c [illegible] the [illegible] the power to [illegible] the houſe of Dauid, which [illegible] the Church, ſo [illegible] he may [illegible] other receiue [illegible] whom he will.

d Which is to aduance the kingdome of God.

e I will cauſe them in thy [illegible] to humble themſelues, and to [illegible] bond to God, and to his ſonne Chriſt.

f Let no man [illegible] thou [illegible] to God: [illegible] the [illegible] and [illegible] crowne, Phil.4.1. 1.theſ.2.19.

e That is, trueth it ſelf.

f Of whom all creatures [illegible] their beginning.

17 For thou ſayeſt, I [i] am rich and increaſed with goods, and haue [k] neede of nothing, and knoweſt not howe thou art wretched and miſerable, and poore, and blinde, and naked.

18 I counſell thee to buie of me golde tryed by the fire, that thou mayeſt be made riche, & white rayment, that thou mayeſt be clothed, and that thy filthie nakednes do not appeare: and [l] anoint thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, I *rebuke and chaſten: be [m] zealous therefore and amende.

20 Beholde, I ſtand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will ſuppe with him, and hee with me.

21 To him that ouercommeth, will I grant to ſitte with me in my [n] throne, euen as I ouercame, and ſitte with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſayth vnto the Churches.

CHAP. IIII.

1 The viſion of the maieſtie of God. 2 Hee ſeeth the throne, and one ſitting vpon it, 8 And xxiiii. ſeates about it with xxiiii. elders ſitting vpon them, and foure beaſtes prayſing God day and night.

After this I looked, and beholde, a [a] doore was open in heauen, and the firſt voyce which I heard, was as [it were] of a trumpet talking with me, ſaying, Come vp hither, and I wil ſhew thee things which muſt be done hereafter.

2 And immediatly I was [rauiſhed] in the ſpirit, and beholde, a throne was ſet in heauen, & one ſate vpon yͤ throne.

3 And [b] he that ſate, was to looke vpon, like vnto a iaſper ſtone, and a ſardine, & there [was] a rainebowe rounde about the throne in ſight like to an emeraude.

4 And round about yͤ throne [were] foure and twentie ſeates, and vpon the ſeates I ſawe [c] foure and twentie Elders ſitting, clothed in white raiment, & had on their heads crownes of golde.

5 And out of the throne [d] proceeded [e] lightnings, and thundrings, & voyces, and there were ſeuen lampes of fire, burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there [was] a [f] ſea of glaſſe like vnto [g] cryſtall: and in the ‖ mids of the throne, and rounde about the throne [were] foure [h] beaſtes full of eyes before and behinde.

7 And the firſt beaſt [was] like a lyon, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt [was] like a flying egle.

8 And the foure beaſtes had eche one of them ſixe winges about him, and they were full of eyes within, and they ceaſed not day nor night, ſaying, [i] *Holy, holy, holy Lord God almightie, which was, and which is, and which is to come.

9 And when thoſe beaſtes gaue glorie, and honour, and thankes to him that ſate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that ſate on yͤ throne, and worſhipped him, that liueth for euermore, [k] and caſt their crownes before the throne, ſaying,

11 Thou art * worthie, O Lorde, to receiue glory and honour, and power: for thou haſt created all things, and for thy willes ſake they are, and haue bene created.

CHAP. V.

1 He ſeeth the Lambe opening the booke, 8. 14 And therefore the foure beaſtes, the xxiiii. elders, and the Angels prayſe the Lambe, and doe him worſhip 9 For their redemption and other benefites.

And I ſaw in the right hand of him that ſate vpon the throne, [a] a Booke written within, and on the backeſide, ſealed with [b] ſeuen ſeales.

2 And I ſawe a ſtrong Angel, which preached with a loude voyce, Who is worthie to open the booke, and to looſe the ſeales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthie to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders ſaid vnto me, Weepe not: beholde, the *Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the Booke, and to looſe the ſeuen ſeales thereof.

6 Then I beheld, and lo, in the mids of the throne, and of the foure beaſtes, and in the middes of the Elders, ſtoode a [c] Lambe as though he had bene killed,

Which

[i] Perſwading thy ſelfe of that which thou haſt not.

[k] Thus the hypocrites boaſt of their owne power and doe not vnderſtand their infirmities to ſeeke to Chriſt for remedie.

[l] Suffer the eyes of thine vnderſtanding to be opened.

Pro. 3.12.

Ebr. 12.5.

[m] Nothing more diſpleaſeth God then indifferencie and coldneſſe in religion, and therefore he will ſpewe ſuch out as are not zealous and feruent.

[n] In my ſeate royall, and to be partaker of mine heauenly ioyes.

[a] Before that he make mention of yͤ great afflictions of the Church, he ſetteth foorth the maieſtie of God, by whoſe will, wiſdome, and prouidēce all things are created, and gouerned, to teache vs patience.

[b] He deſcribeth the diuine and incomprehenſible vertue of God the Father, as chap. 5,6. and the Sonne who is ioyned with him.

[c] By theſe are ment, all the holy companie of the heauens.

[d] From the throne of the Father, and the Sonne proceedeth the holy Ghoſt, who hauing all but one throne, declare the vnitie of the Godhead.

[e] The holy Ghoſt is as a lightning vnto vs that beleeue, and as a fearefull thunder to the diſobedient.

[f] The worlde is compared to a Sea, becauſe of the changes and vnſtableneſ.

[g] It is as cleare as chriſtall before the eyes of God, becauſe there is nothing in it ſo litle that is hid from him.

‖ Or, vnder the throne.

[h] They are called Cherubims, Eze. 10.20.

[i] We are hereby taught to giue glorie to God in all his workes.

Iſai 6,3.

[k] They will chalenge no authoritie, honor nor power before God.

Chap. 5.22.

[a] A ſimilitude takē of earthly princes, which iudge by bookes and writings: and here it doth ſignifie all the counſels and iudgements of God, which are onely knowen to Chriſt the Sonne of Dauid, verſ. 5.

[b] That is, many.

Gen. 49.9.

[c] This viſion confirmeth the power of our Lorde Ieſus, which is the Lambe of God that taketh away the ſinne of the worlde.

which had [d] ſeuen hornes, and [e] ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the worlde.

7 And he came, and tooke the Booke out of the right hand of him that ſate vpon the throne.

8 And when hee had taken yͤ Booke, the foure beaſtes, and the foure & twentie Elders fell [f] downe before yͤ Lambe, hauing euery one harpes and golden vialles ful of odours, which are the [g] prayers of the Saints.

9 And they ſung a newe ſong, ſaying, Thou art worthie to take the Booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt [h] redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And haſt made vs vnto our God *Kings and Prieſtes, & we ſhal [i] reigne on the earth.

11 Then I behelde, & heard the voyce of many Angels rounde about the throne, and [about] the beaſtes and the Elders, and there [were] * thouſande thouſands,

12 Saying with a loude voyce, Worthie is the * Lambe that was killed to receiue power and riches, and wiſdome, and ſtrength, and honour, and glorie, and prayſe.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I, ſaying, Prayſe and honour, and glory, and power [be] vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beaſts ſayd, Amen, and the foure and twentie Elders fell downe, and worſhipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the ſixe ſeales, and many things followe the opening thereof, ſo that this containeth a generall prophecie to the ende of the worlde.

AFter, I behelde when the Lambe had opened one [a] of the ſeales, and I heard one of the foure beaſts ſay, as [it were] the [b] noyſe of thunder, Come and ſee.

2 Therefore I behelde, and lo, there [was] a [c] white horſe, and he that [d] ſate on him, had a bowe, and a crowne was giuen vnto him, and hee went foorth conquering that hee might ouercome.

3 And when hee had opened the ſeconde ſeale, I heard the ſeconde beaſt ſay, Come and ſee.

4 And there went out another horſe, [that was] [e] red, and power was giuen to him that [f] ſate thereon, to take peace from the earth, and that they ſhould kill one another, and there was giuen vnto him a great ſword.

5 And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. Then I behelde, & lo, [g] a blacke horſe, and hee that ſate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beaſtes ſay, A [h] meaſure of wheate for a [i] penie, and three meaſures of barly for a penie, and oyle, and wine hurt thou not.

7 And whē he had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, and beholde, a [k] pale horſe, and his name that ſate on him was Death, and ‖ Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with ſworde, and with hunger, and with death, and with the beaſtes of the earth.

9 And when he had opened the [l] fift ſeale, I ſaw vnder the altar [m] the ſoules of them, that were killed for the word of God, and for the teſtimonie which they maintained.

10 And they cryed with a loude voyce, ſaying, Howe long, Lorde, holy and true! doeſt not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was ſayde vnto them, that they ſhould reſt for a litle ſeaſon vntill their fellowe ſeruants, and their brethren that ſhould be killed euen as they were, were fulfilled.

12 And I behelde when hee had opened the ſixt ſeale, and lo, there was a great [n] earthquake, and the [o] ſunne was as blacke as [p] ſackecloth of heare, and the [q] moone was like blood.

13 And the [r] ſtarres of heauen fell vnto the earth, as a figge tree caſteth her greene figs, when it is ſhaken of a mightie winde.

14 And [ſ] heauen departed away, as a ſcrole when it is rolled, and euery mountaine and yle were moued out of their places.

---

[d] That is, manifolde power.

[e] Signifyng the fulnes of the Spirit, which Chriſt powreth vpon all.

[f] The Angels honor Chriſt: he is therefore God.

[g] This declareth howe the prayers of the faythfull are agreeable vnto God, read Act. 10.4. chap. 8,3

[h] Our Sauiour Ieſus hath redeemed his Church by his blood ſheding and gathered it of al nations.

1.Pet.2.9.

[i] Not corporally.

Dan.7.10.

Chap.4.11.

[a] The opening of the ſeale is the declaration of Gods will, and the executing of his iudgements.

[b] Signifying, that there were merueylous things to come.

[c] The white horſe ſignifieth innocencie, victorie, and felicitie which ſhoulde come by the preaching of the Goſpell.

[d] Hee that rideth on the white horſe, is Chriſt.

[e] Signifying, yͤ cruel warres that inſued when the Goſpell was refuſed.

[f] Who was Satan.

[g] This ſignifieth an extreme famine and want of all things.

[h] The Greeke worde ſignifieth that meaſure which was ordinarily giuen to ſeruants for their portion or ſtint of meat for one day.

[i] Which amounted about foure pence halfepenie.

[k] Whereby is ment ſickneſſe, plagues, peſtilence, and death of man and beaſt.

‖ Or, the graue.

[l] The continuall perſecution of the Church noted by yͤ fift ſeale.

[m] The ſoules of the Saintes are vnder the altar, which is Chriſt, meaning that they are in his ſafe cuſtody in the heauens.

[n] Which ſignifieth the change of the true doctrine, which is the greateſt cauſe of motions and troubles that come to the worlde.

[o] That is, the brightnes of the Goſpell.

[p] The traditions of men.

[q] The Church miſerably defaced with idolatrie and afflicted by tyrants.

[r] Doctours and preachers that depart frō the trueth.

[ſ] The kingdome of God is hid, & withdrawen from men, and appeareth not.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themſelues in dennes, and among the rockes of the mountaines,

16 And ſaide to [t] the mountaines and rockes, * [u] Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can ſtand?

CHAP. VII.

4. 9 Hee ſeeth the ſeruants of God ſealed in their foreheads out of all nations and people, 15 Which though they ſuffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God ſhall wipe away all teares from their eyes.

And after that, I ſawe foure Angels ſtande on the foure corners of the earth, holding the foure [a] windes of the [b] earth, that yͤ windes ſhould not blowe on the earth, neither on the [c] ſea, neither on any [d] tree.

2 And I ſawe another ‖ Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the ſea,

3 Saying, [e] Hurt ye not the earth, neither the ſea, neither yͤ trees, till we haue [f] ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, & there [were] ſealed [g] an hundreth & foure & fourtie thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Ruben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſande.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephthali were ſealed twelue thouſand. Of yͤ tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of [h] Leui were ſealed twelue thouſande. Of the tribe of Iſſachar were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of [i] Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſād.

9 After theſe things I beheld, and lo, a great multitude, which no man coulde number, of all nations and kinreds, and people, and tongues, ſtoode before the throne, and before the Lambe, clothed with long [k] white robes, and [l] palmes in their handes.

10 And they cryed with a loude voyce, ſaying, [m] Saluation [commeth] of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood rounde about the throne, and [about] the Elders, and the foure beaſtes, and they fel before the throne on their faces, and worſhipped God,

12 Saying, Amen. Prayſe and glorie, and wiſedome, and thankes, & honour, and power, and might, [be] vnto our God for euermore, Amen.

13 And one of the Elders ſpake, ſaying vnto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſayd vnto him, Lord, thou knoweſt. And he ſayde to me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in [n] the blood of the Lambe.

15 Therefore are they in the preſence of the throne [o] of God, and ſerue him day and [p] night in his Temple, and hee that ſitteth on the throne, will dwell among them.

16 * They ſhall [q] hunger no more, neyther thirſt any more, neither ſhall the ſunne [r] light on them, neither any heate.

17 For the [ſ] Lambe, which is in the [t] middes of the throne, ſhall gouerne them, and ſhall leade them vnto [u] the liuely fountaines of waters, and * God ſhall wipe away all teares from their eyes.

CHAP. VIII.

1 The ſeuenth ſeale is opened: there is ſilence in heauen. 6 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

And when he had opened the [a] ſeuenth ſeale, there was [b] ſilence in heauen about halfe an houre.

---

[t] Realmes, kingdomes, [illegible] as ſtable in the faith as mountaines.

Iſa.2.19. hoſe. 10.8. luke 23.30.

[u] Such men afterward, of what eſtate ſo euer they be, ſhalbe deſperate, and not able to ſuſtaine the weight of Gods wrath, but ſhall continually feare his iudgemēts.

[a] The ſpirit is compared to winde, and the doctrine alſo: and though there be one ſpirit and one doctrine, yet foure are here named in reſpect of the diuerſitie of the foure quarters of the earth where the Goſpel is ſpread, and for yͤ foure writers thereof, and yͤ preachers of the ſame through the whole worlde.

[b] Meaning, the men of the earth.

[c] That is, the Ilands.

[d] Signifying all men in generall, who can no more liue without this ſpirituall doctrine, then trees can bloſſome & beare, except the winde blowe vpon them.

‖ Or, Chriſt.

[e] God preuenteth the dangers and euils, which otherwiſe woulde ouerwhelme the elect.

[f] Thoſe that are ſealed by yͤ ſpirit of God, and marked with the blood of the Lambe, and lightned in faith by the worde of God, ſo that they make open profeſſion of the ſame, are exempted from euill.

[g] Though that this blindnes be brought into the worlde by the malice of Satan, yet the mercies of God reſerue to him ſelfe an infinite number which ſhall [illegible] ſaued, both of the Iewes and Gentiles through Chriſt.

[h] Hee omitteth [illegible] and putteth Leui in, whereby he meaneth the twelue Tribes.

[i] That is, the tribe of Ephraim, which was Ioſephs ſōne.

[k] In ſigne of puritie.

[l] In token of victorie and felicitie.

[m] All that are ſaued, attribute their ſaluation vnto God onely and to his Chriſt, and to none other thing.

[n] There is no puritie nor cleanneſſe, but by the blood of Chriſt onely, which purgeth our ſinnes, and ſo maketh vs white.

[o] That is, of the maieſtie of God the Father, the ſonne and the holy Ghoſt.

[p] Meaning continually: for els in heauen there is no night.

Iſa.49.10.

[q] For all infirmitie and miſerie ſhalbe then taken away.

[r] They ſhall haue no more griefe & paine, but ſtill ioy and conſolation.

[ſ] Ieſus Chriſt the mediatour and redeemer.

[t] Which is very God.

[u] He ſhal giue them life and conſerue them in eternall felicitie.

Iſa.25 8. chap.21.4.

[a] Under the ſixt ſeale hee touched in generall the corruption of the doctrine: but vnder the ſeuenth hee ſheweth the great danger thereof, & what troubles, ſects, & hereſies haue bene & ſhalbe brought into yͤ church thereby.

[b] That yͤ hearers might be more attētiue.

2 And J ſaw the ſeuen Angels, which ſtoode [c] before God, and to them were giuen ſeuen trumpets.

3 Then another Angel came & ſtoode before the altar hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon yͤ golden altar, which is before the throne.

4 And the ſmoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with [d] fire of the altar, and caſt it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the ſeuen Angels, which had the ſeuen trumpets, prepared them ſelues to blowe the trumpets.

7 So the firſt Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were caſt into the earth, and the third part of [h] trees was burnt, and all greene [i] graſſe was burnt.

8 And the ſecond Angel blewe the trumpet, and as [it were] a great [k] mountaine, burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, died, and the third part of [l] ſhippes were deſtroyed.

10 Then the third Angel blewe the trumpet, and there fell [m] a great ſtarre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtarre is called Wormewood: therefore the third part of the waters became wormewood, and many men dyed of the [n] waters, becauſe they were made bitter.

12 And the fourth Angel blewe the trumpet, & the third part of the [o] ſunne was ſmitten, and the third part of the [p] moone, & the third part of the [q] ſtarres, ſo that yͤ third part of them was [r] darkened: and the day [was ſmitten,] that the third part of it could not ſhine, and likewiſe the night.

13 And J behelde, and heard one Angel flying through the mids of heauen, ſaying, with a loude voyce, [f] Wo, wo, wo to the inhabitants of the earth, becauſe of the ſounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The fift and ſixt Angel blowe their trumpets: the ſtarre falleth from heauen. 3 The locuſtes come out of the ſmoke. 12 The firſt wo is paſt. 14 The foure Angels that were bound, are looſed, 18 And the third part of men is killed.

AND the fift Angel blewe the trumpet, & J ſawe [a] a ſtarre which was fallen from heauen vnto the earth, & to him was giuen the [b] key of the bottomles pit.

2 And he opened the bottomleſſe pit, and there aroſe the ſmoke of the pit, as the [c] ſmoke of a great fornace, and the ſunne, and the aire were darkened by the ſmoke of the pit.

3 And there came out of the ſmoke [d] Locuſtes vpon the earth, & vnto them was giuen [e] power, as the [f] ſcorpions of the earth haue power.

4 And it was commanded them, that they ſhould not hurt the [g] graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe [h] men which haue not the ſeale of God in their foreheads.

5 And to them was commanded that they ſhould not [i] kill them, but that they ſhould be [k] vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a [l] ſcorpion, when he hath ſtung a man.

6 *Therefore in thoſe dayes ſhall men [m] ſeeke death, and ſhall not finde it, and ſhall deſire to dye, and death ſhall flee from them.

7 *And yͤ forme of the locuſtes [was] like vnto [n] horſes prepared vnto battell, and on their heads [were] as [it were] [o] crownes, like vnto golde, and their faces [p] [were] like the faces of men.

8 And they had heare as the [q] heare

---

[c] He ſheweth the only remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Jeſus Chriſt, who is the Angel, the ſacrifice, and the Prieſt, which preſenteth our prayers, which remaine yet in earth, before the altar and diuine maieſtie of God.

[d] He meaneth by fire yͤ grace of god wherby we are purged and made cleane, Jſa.6.6

[e] He powreth the graces of the holy ghoſt into the hearts of the faithfull.

[f] When this grace is declared, meruelous rebellions ariſe againſt it by reaſon of the wicked, who can neither abide to heare their ſinnes touched, nor mercie offred.

[g] That is, proclaimeth war againſt the Church, and troubles by falſe doctrine, and ſo admoniſheth them to watch.

[h] That is, the moſt part of men were ſeduced.

[i] Euen the very elect were ſore tryed and proued.

[k] Diuers ſects of the heretiks were ſpred abroade in the world.

[l] Meaning the ſhip maſters, & ſo them that had any gouernment.

[m] That is, ſome excellent miniſter of the Church, which ſhall corrupt the ſcriptures.

[n] Which here ſignifie falſe and corrupt doctrine.

[o] That is, of Chriſt who is the Sunne of iuſtice, meaning, that men by boaſting of their workes and merits obſcure Chriſt and tread his death vnder feete.

[p] That is, of the Church.

[q] Of the miniſters and teachers, which haue not taught, as they ought to doe.

[r] Theſe are plagues for the contempt of the Goſpell.

[f] Horrible threatnings againſt the Infidels and rebellious perſons.

[a] That is, the Biſhops & miniſters, which forſake the word of God, and ſo fall out of heauen & become Angels of darkenes.

[b] This authoritie chiefly is committed to the Pope, in ſigne whereof he beareth the keyes in his armes.

[c] Abundance of hereſies and errors, which couer with darkeneſſe Chriſt and his Goſpel.

[d] Locuſts are falſe teachers, heretikes, and worldly ſubtill Prelats, with Monkes, Fryers, Cardinals Patriarkes, Archbyſhoppe, Biſhops, doctors, Bachelers and Maſters which forſake Chriſt, to mainteine falſe doctrine.

[e] Falſe & deceiuable doctrine, which is pleaſant to the fleſh.

[f] That is, ſecretly to perſecute & to ſting with their taile as Scorpions doe: ſuch is the facion of the hypocrites.

[g] For the falſe Prophets can not deſtroy the elect, but ſuch as are ordeined to perdition.

[h] That is, the infidels whome Satan blindeth with the efficacie of errour, 2.Theſſ.2.11.

[i] Though the elect be hurt, yet they cannot periſh.

[k] The elect for a certaine ſpace and at times are in troubles: for the graſhoppers endure but from Aprill to September, which is fiue moneths.

[l] For at the beginning the ſting of their conſcience ſeemeth as nothing, but except they ſoone ſeeke remedie, they periſh. Iſai.2.19.hoſe.10.8,luke 23.30.chap.6.16.

[m] Such is the terrour of the vnbeleeuing conſcience, which hath no aſſurance of mercie, but feeleth the iudgment of God againſt it, when men embrace errour, and refuſe the true ſimplicitie of Gods worde. Wiſd.16.9.

[n] Which ſignifieth that the Popes clergie ſhall be proude, ambitious, bolde, ſtoute, raſh, rebellious, ſtubburne, cruell, lecherous, and authours of warre and deſtruction of the ſimple children of God.

[o] They pretende a certaine title of honour, which indeede belongeth nothing vnto them, as the Prieſtes by their crownes and ſtrange apparell declare.

[p] That is, they pretende great gentleneſſe and loue: they are wiſe, politike, ſubtill, eloquent, and in worldly craftineſſe paſſe all in all their doings.

[q] That is, effeminate, delicate, idle, trimming themſelues to pleaſe their harlots.

of women, and their [r] teeth were as the teeth of lyons.

9 And they had [s] habbergions, like to habbergions of yron: and the ſound of their [t] wings [was] like the ſound of charets when many horſes runne vnto battell.

10 And they had tailes like vnto ſcorpions, and there were [u] ſtings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the [x] Angel of the bottomleſſe pit, whoſe name in Hebrewe [is,] [y] Abaddon, and in Greeke hee is named Apollyon.

12 One wo is paſt, [and] beholde yet two woes come after this.

13 ¶ Then the ſixt Angel blewe the trumpet, and I heard a [z] voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the ſixt Angel, which had the trumpet, Looſe the foure [a] Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were looſed, which were prepared at an [b] houre, at a day, at a moneth, and at a yeere, to ſlay the third part of men.

16 And the nomber of horſemen of warre were twenty thouſand times ten thouſand: for I heard the nomber of them.

17 And thus I ſawe the horſes in a viſion, and them that ſate on them, hauing fierie habbergions, and of Iacinth, and of brimſtone, and the heads of the horſes were as the heads of lyons: and out of their mouthes went forth fire and ſmoke and brimſtone.

18 Of theſe three was the third part of men killed, [that is,] of the fire, and of the ſmoke, and of the brimſtone which came out of their mouthes,

19 For their power is in their [c] mouthes, and in their tayles: for their tayles were like vnto ſerpents, & had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by theſe plagues, [d] repented not of the workes of their hands that they ſhould not worſhip deuils, and * idoles of golde, & of ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare nor goe.

21 Alſo they repented not of their murther, and of their ſorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He ſweareth there ſhall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

ANd I ſaw another mightie [a] Angel come downe from heauen, clothed wᵗ a cloude, and the [b] rainebowe vpon his head, and his face was as the [c] ſunne, and his [d] feete as pillars of fire.

2 And he had in his hand a litle [e] booke open, and he put his right foote vpon the ſea, and [his] left on the earth,

3 And cryed with a [f] loude voyce, as when a lyon roareth: and when he had cryed, ſeuen [g] thunders vttered their voyces.

4 And when the ſeuen thunders had vttered their voyces, I was about to write: But I heard a voyce from heauen ſaying vnto me, * [h] Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.

5 And the Angel which I ſawe ſtand vpon the ſea and vpon the earth, lift vp his hand to heauen,

6 And ſware [i] by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, and the thinges that therein are, and the ſea, & the things which therein are, that time ſhould be no more.

7 But in the dayes of the voyce of the ſeuenth Angel, when he ſhall beginne to blowe the trumpet, euen the [k] myſterie of God ſhalbe finiſhed, as he hath declared to his ſeruants the Prophets.

8 And the voyce which I heard from heauen, ſpake vnto [l] me againe and ſaid, Go, & take the litle booke which is open in the hand of the [m] Angel, which ſtandeth vpon the ſea and vpon the earth.

9 So I went vnto the Angel, and ſayde to him, Giue me the litle [n] booke. And he ſaid vnto me, * Take it, & [o] eate it vp, & it ſhall make thy bellie bitter, but it ſhalbe in thy mouth as ſweete as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] ſweete as honie: but when I had eaten it, my

bellie

[r] Signifying their oppreſſion of the poore and crueltie againſt Gods Children.

[s] Which ſignifieth their hardnes of heart and obſtination in their errors, with their aſſurance vnder the protection of worldly princes.

[t] For as though they had wings, ſo are they lifted vp aboue the common ſort of men and eſteemed moſt holy, and doe all things with rage & fierceneſſe.

[u] To infect and kill with their venemous doctrine.

[x] Which is Antichriſt the Pope, king of hypocrites, and Satans ambaſſadour.

[y] That is, deſtroyer: for Antichriſt the ſonne of perdition deſtroyeth mens ſoules with falſe doctrine, and the whole world with fire and ſword.

[z] Which was the voyce of Chriſt, ſitting on the right hand of the father.

[a] Meaning the enemies of the Eaſt countrey, which ſhould afflict the Church of God, as dyd the Arabians, Saraſins, Turkes and Tartarians.

[b] This ſignifieth the great readineſſe of the enemies.

[c] Which ſignifieth their falſe doctrine and hypocriſie.

[d] And therefore were iuſtly deſtroyed.

Pſal.115,4.& 135.15.

[a] Which was Ieſus Chriſt that came to comfort his church againſt the furious aſſaults of Satan and Antichriſt: ſo that in all their troubles, the faithfull are ſure to finde conſolation in him.

[b] Ieſus Chriſt beareth the teſtimonie of Gods loue toward vs.

[c] It ouercame all the darknes of the Angel of the botomles pit.

[d] Straight, ſtrong, & pure from al corruptions.

[e] Meaning the Goſpel of Chriſt, which Antichriſt can not hide, ſeeing Chriſt bringeth it open in his hand.

[f] Which declareth that in deſpite of Antichriſt the goſpel ſhoulde be preached through al the world: ſo that the enemies ſhalbe aſtonied.

[g] The whole graces of Gods ſpirit bent thẽſelues againſt Antichriſt.

Dan.12.4.

[h] Beleeue that that is written: for there is no neede to write more for the vnderſtanding of Gods children.

[i] That is, by God with whom Chriſt by his diuinitie is equall.

[k] The faithful ſhall vnderſtand and ſee this myſterie of the laſt iudgement, the damnation of Antichriſt and infidels, and alſo the glorie of the iuſt at the reſurrection.

[l] As Saint Iohn vnderſtood this by reuelation, ſo is the ſame reueiled to the true preachers to diſcouer the Pope, and Antichriſt.

[m] Meaning Chriſt.

[n] That is, the holy Scriptures: which declareth that the miniſter muſt receiue them at the hand of God, before he can preach them to others. Exo.3.1.

[o] Which ſignifieth that the miniſters ought to receiue the word into their hearts, & to haue graue & deepe iudgement, & diligently to ſtudie it, & with zeale to vtter it.

[p] Signifying that albeit that the miniſter haue conſolation by the worde of God, yet ſhall he haue ſore, and grieuous enemies, which ſhall be troubleſome vnto him.

bellie was bitter.

11 And he ſayd vnto me, Thou muſt prophecie [q] againe among yͤ people and nations, and tongues, & to many Kings.

CHAP. XI.

1 The temple is meaſured. 3 Two witneſſes raiſed vp by the Lord, are murdered by the beaſt, 11 But after receiued to glorie. 15 Chriſt is exalted, 16 And God prayſed by the foure and twentie Elders.

Then was giuen me a reede, like vnto a rod, and the Angel ſtood by, ſaying, Riſe & [a] mete the Temple of God, and the altar, and them that worſhip therein.

2 But [b] the court which is without the Temple caſt out, and mete it not: for it is giuen vnto the Gentiles, and the holy [c] citie ſhall they treade vnder foote [d] two and fourtie moneths.

3 But I will giue [power] vnto my [e] two witneſſes, and they ſhall prophecie a [f] thouſand, two hundreth, and three ſcore dayes, clothed in [g] ſackcloth.

4 Theſe are two [h] oliue trees, and two candleſticks, ſtanding before the God of the [i] earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k] thus muſt he be killed.

6 Theſe haue power to ſhut [l] heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into [m] blood, and to ſmite the earth with all maner plagues, as often as they will.

7 And when they haue finiſhed their teſtimonie, the [n] beaſt that commeth out of the bottomles pit, ſhall make warre againſt them, & ſhall [o] ouercome them, and kill them.

8 And their corpſes ſhall lye in the ſtreetes of the great [p] citie, which ſpiritually is called Sodom and Egypt, where our Lord alſo was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles ſhal ſee their corpſes three dayes and an halfe, & ſhall not ſuffer their carkeiſes to be put in graues.

10 And they that dwell vpon yͤ earth, ſhall reioyce ouer them, and be glad, and ſhall ſend giftes one to another: for theſe two Prophets [q] vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the ſpirit of life [comming] from God, ſhall enter into them, & they ſhall [r] ſtand vp vpon their feete: and great feare ſhall come vpon them which ſawe them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, [ſ] Come vp hither. And they ſhall aſcende vp to heauen in a cloude, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there be a great earthquake, & the tenth part of the citie [t] ſhall fal, and in the earthquake ſhalbe ſlaine in nomber ſeuen thouſand: and the remnant ſhall be afraide, [u] and giue glorie to the God of heauen.

14 The ſecond wo is paſt, [and] beholde the third wo wil come anon.

15 And the ſeuenth Angel blewe the trumpet, and there were great voyces in heauen, ſaying, The [x] kingdomes of this world are our Lords, & his Chriſts, and he ſhall reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fel vpon their faces, and worſhipped [y] God,

17 Saying, [z] We giue thee thankes, Lorde God almightie, which art, and which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they ſhould be iudged, & that thou ſhouldeſt giue rewarde vnto thy ſeruants the Prophets, & to the Saints, and to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the Arke of his couenant: and there were [a] lightnings, and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the ſunne. 7 Michael fighteth with the dragon, which perſecuteth the woman. 11 The victorie is gotten to the comfort of the faythfull.

---

[q] Not onely meaning in his life time, but that this booke after his death ſhould be as a preaching vnto all nations.

[a] Which declareth that Chriſt Ieſus will build his Church and not haue it deſtroyed: for he meaſureth out his ſpirituall Temple.

[b] The Iewiſh Temple was deuided into three partes: the body of yͤ Temple which is called yͤ court, whereinto euery man entred: the holy places where the Leuites were: and the holieſt of all, whereinto yͤ hie Prieſt once a yeere entred: in reſpect therefore of theſe two latter, the firſt is ſayde to be caſt out, becauſe as a thing prophane it is neglected whẽ the Temple is meaſured, and yet the aduerſaries of Chriſt boaſt that they are in the temple, and that none are of the Temple but they.

[c] That is, the Church of God.

[d] Meaning a certaine time: for God hath limited the times of Antichriſtes tyrannie.

[e] By two witneſſes he meaneth all the preachers that ſhould build vp Gods Church, alluding to Zorubbabel & Ieboſhua which were chiefly appointed for this thing, & alſo to this ſaying, in the mouth of two witneſſes ſtandeth euery worde.

[f] Signifying a certaine time: for when God giueth ſtrength to his miniſters, their perſecutions ſeeme, as it were but for a day or two.

[g] In poore and ſimple apparell.

[h] Whereby are ſignified the excellent graces of them which beare witneſſe to the Goſpell.

[i] Who hath dominion ouer the whole earth.

[k] By Gods worde, whereby his miniſters diſcomfit the enemies.

[l] They denounce Gods iudgment againſt the wicked, that they cannot enter into heauen.

[m] Which is to declare & procure Gods vengeance.

[n] That is, the Pope which hath his power out of hell, & commeth thence.

[o] He ſheweth how yͤ Pope, gaineth yͤ victorie, not by Gods word, but by cruell warre.

[p] Meaning yͤ whole iuriſdiction of yͤ Pope, which is compared to Sodom for their abominable ſinne, & to Egypt becauſe the true liberty to ſerue God is taken away from the faithful: & Chriſt was condemned by Pilate who repreſented the Romane power which ſhould be enemie to the godly.

[q] The infidels are tormented by hearing the trueth preached.

[r] Which ſhall be at the laſt reſurrection.

[ſ] For it ſeemed that Antichriſt had chaſed them out of the earth.

[t] Of yͤ power of Antichriſt.

[u] When they ſhall vnderſtand by Gods worde the glorie of his, and the puniſhment of his enemies, they ſhall fall from the Pope and glorifie God.

[x] Albeit Satan by yͤ Pope, Turke and other inſtruments troubleth the world neuer ſo much, yet Chriſt ſhall reigne.

[y] Ieſus Chriſt.

[z] This declareth the office of the godly which is to giue God thanks for the deliuerance of his, & to prayſe his iuſtice for puniſhing of his enemies.

[a] Which ſignifie the deſtruction of the enemies.

AND there appeared a great wonder in heauen: A [a] woman clothed with yͤ ſunne, and the [b] moone [was] vnder her feete, and vpon her head a [c] crowne of twelue ſtarres.

2 And ſhe was with childe and [d] cried trauailing in birth, and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great [e] red dragon hauing [f] ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

4 And his tayle drewe the [g] thirde part of the ſtarres of heauen, and caſt them to the earth. And the dragon ſtood before the woman, which was ready to be deliuered, to deuoure her childe when ſhe had brought it foorth.

5 So ſhe brought forth a [h] man childe, which ſhould rule all nations with a *rod of yron: and her ſonne was taken vp vnto God and to his throne.

6 And the woman fled into [i] wildernes where ſhe hath a place prepared of God, that they ſhould feede her there a thouſand, two hundreth and three ſcore dayes.

7 And there was a battell in heauen. [k] Michael & his Angels fought againſt the dragon, and the dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in [l] heauen.

9 And the great dragon, that olde ſerpent, called the deuill & Satan, was caſt out, which deceiueth all the worlde: he was [euen] caſt into the earth, and his Angels were caſt out with him.

10 Then I heard a loude voyce, ſaying, Nowe is ſaluation in heauen, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for yͤ accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 But they ouercame him by yͤ blood of the Lambe, and by the worde of their teſtimonie, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Wo to the [n] inhabitants of the earth, and of the ſea: for the deuil is come downe vnto you which hath great wrath, knowing that hee hath but a ſhort time.

13 And when the dragon ſawe that he was [o] caſt vnto the earth, he perſecuted the woman which had brought forth the man [childe.]

14 But to the woman were giuen two wings of a great eagle, that ſhe might flie into the wildernes, into [p] her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the preſence of the ſerpent.

15 And yͤ ſerpent caſt out of his mouth water after the woman like a flood, that he might cauſe her to be caried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her ſeede, which keepe the commandements of God, and haue the teſtimonie of Ieſus Chriſt.

18 And I ſtoode on the ſea ſand.

CHAP. XIII.

1, 8 The beaſt deceiueth the reprobate. 2, 4, 12 And is confirmed by another beaſt. 17 The priuiledge of the beaſtes marke.

AND I ſawe a [a] beaſt riſe out of yͤ ſea, hauing [b] ſeuen heads, and [c] ten hornes, & vpon his hornes [were] ten crownes, and vpon his heads the name of blaſphemie.

2 And the beaſt which I ſawe, was like a [d] Leopard, & his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power and his throne, and great authoritie.

3 And I ſawe one of his [f] heads as [it were] wounded to death, but his [g] deadly wound was healed, and all the world wondred [and] followed the beaſt.

4 And they worſhipped the dragon which gaue power vnto the beaſt, and they [h] worſhipped the beaſt, ſaying, Who is like vnto the beaſt? Who is able to warre with him?

5 And there was giuen vnto him a mouth, that ſpake great things and blaſphemies, and power was giuen vnto him, to doe [i] two and fourtie moneths.

6 And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name and his tabernacle, and them that dwell in heauen.

---

[a] In this third viſion is declared howe the Church which is compaſſed about with Ieſus Chriſt the ſonne of righteouſneſſe, is perſecuted of Antichriſt.

[b] The Church treadeth vnder foote whatſoeuer is mutable and inconſtant, with all corrupt affections and ſuch like.

[c] Which ſignifieth God and his word.

[d] The Church euer ẇ a moſt feruent deſire longed that Chriſt ſhould be borne, and that the faithfull might be regenerate by his power.

[e] The deuill, and all his power which burneth with furie, and is red with the blood of the faythfull.

[f] For he is the prince of this world, and almoſt hath the vniuerſall gouernment.

[g] By his flatteries and promiſes he gaineth many of the excellent miniſters and honorable perſons, and bringeth them to deſtruction.

[h] Which is Ieſus Chriſt the firſt borne among many brethren, who was borne of the virgin Marie, as of a ſpeciall member of the Church.

* Pſal. 2. 9.

[i] The Church was remoued from among the Iewes to the Gentiles, which were as a barren wildernes, and ſo it is perſecuted to and fro.

[k] Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faythfull.

[l] For the dragon was depriued of all his dignitie, and had no more place in the Church.

[m] They put their liues in danger ſo oft as neede required.

[n] Meaning them that are giuen to the worlde and fleſhly luſtes.

[o] And was ouercome of Chriſt, then he fought againſt his members.

[p] Which the Lord had appoynted for her.

[q] God giueth meanes to his Church to eſcape the furie of Satan, making his creatures to ſerue to the ſupport thereof.

[r] Satan was not able to deſtroy the head nor the body, and therefore ſheweth his rage againſt the members.

[a] Here is the deſcription of the Romane empire which ſtandeth in crueltie and tyrannie.

[b] Meaning Rome, becauſe it was firſt gouerned by ſeuen Kings or Emperors after Nero, and alſo is compaſſed about with ſeuen mountaines.

[c] Which ſignifie many prouinces.

[d] By theſe beaſts are ſignified the Macedonians, Perſians and Caldeans, whom the Romanes ouercame.

[e] That is, the Deuill.

[f] This may be vnderſtanded of Nero, who moued the firſt perſecution againſt the Church, and after ſlewe himſelfe, ſo that the familie of the Ceaſars ended in him.

[g] For the Empire was eſtabliſhed againe by Veſpaſian.

[h] By receiuing the ſtatutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

[i] Antichriſtes time and power is limitted.

7 And it was giuen vnto him to make warre with the Saints, & to [k] ouercome them, and power was giuen him ouer euery [l] kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, ſhall worſhip him, whoſe [m] names are not *written in the booke of life of the Lambe, which was ſlaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he ſhall goe [o] into captiuitie: if any kill with a ſword, he muſt be killed by a ſword: here is the patience, & the faith of the Saints.

11 And I behelde another beaſt comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but hee [r] ſpake like the dragon.

12 And hee did all that the firſt [ſ] beaſt coulde do before him, and hee cauſed the earth, and them which dwell therein, to worſhip the firſt [t] beaſt, whoſe deadly wound was healed.

13 And [u] he did great wonders, ſo that hee made fire to come downe from heauen on the earth, in the ſight of men,

14 And deceiued them that dwell on the earth by the ſignes, which were permitted to him to doe in the [x] ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the [y] image of the beaſt, which had the wound of a ſword, and did liue.

15 And it was permitted to him to giue a [z] ſpirit vnto the image of the beaſt, ſo that the image of the beaſt ſhoulde [a] ſpeake, and ſhould cauſe that as many as would not [b] worſhip the image of the beaſt, ſhould be killed.

16 And hee made all, both ſmall and great, riche and poore, free and bonde, to receiue a [c] marke in their right hande or in their foreheades.

17 And [d] that no man might bye or ſell, ſaue he that had the marke, or the name of the beaſt, or the number of his name.

18 Here is wiſedome. Let him that hath wit, count the number of the beaſt: for it is the number [e] of a man, & his number is ſixe hundreth, threeſcore and ſixe.

---

[k] In their bodies, not in ſoule.

[l] He meaneth that vniuerſall departing whereof Saint Paul ſpeaketh to the Theſſalonians.

[m] Antichriſt hath not power ouer the elect, Chap.3.5.

[n] As God ordained from before all beginning, and all the ſacrifices were as ſignes and ſacraments of Chriſts death.

[o] They which led ſoules captiues, go themſelues into captiuitie.

[p] As the kingdome of Chriſt is from heauen, & bringeth men thither: ſo the Popes kingdome is of the earth & leadeth to perdition, and is begun and eſtabliſhed by ambition, couetouſnes, beaſtlines, craft, treaſon and tyrannie.

[q] Which ſignifie the prieſthood and the kingdome, and therefore he giueth in his armes two keyes, and hath two ſwords caried before him. So Boniface the viii. which firſt ordained the Iubile, ſhewed himſelfe one day in apparell as a Pope, and the next day in harneis as the Emperour, and the two hornes in the Biſhops Mitre are ſignes hereof.

[r] He ſpake diuiliſh doctrine, accuſed Gods worde of imperfection, ſet vp mans traditions, and ſpake things contrary to God and his worde.

[ſ] For the Pope in ambition, crueltie, idolatrie, and blaſphemie did followe and imitate the ancient Romanes.

[t] Brought them to idolatrie and aſtoniſhed them with the name of that holy Empire (as he termeth it.)

[u] The man of ſinne according to the operation of Satan ſhalbe with all power, ſignes and miracles of lyes, 2. Theſſ.2.9, 10.

[x] Before the whole Empire which repreſenteth the firſt beaſt, and is the image thereof.

[y] For the firſt empire Romane was as the paterne, and this ſeconde empire is but an image and ſhadow thereof.

[z] For except the Pope confirme the authoritie of the King of Romanes, hee is not eſteemed worthie to be made Emperour.

[a] The ſame thinges which the Pope, or falſe prophets inſtruct him in.

[b] Receiue the ordinances and decrees of the ſeate of Rome, and to kiſſe the vileins foote, if he were put thereunto.

[c] Whereby he renounceth Chriſt: for as faith, the worde and the Sacraments are the Chriſtians markes: ſo this Antichriſt will accept none but ſuch as will approue his doctrine: ſo that it is not ynough to confeſſe Chriſt, and to beleeue the Scriptures, but a man muſt ſubſcribe to the Popes doctrine: moreouer, their chriſmatories, greaſings, vowes, othes, and ſhauings are ſignes of this marke, in ſo much as no nation was excepted that had not many of theſe marked beaſtes.

[d] He that is not ſealed with Antichriſts marke, cannot be ſuffered to liue among men.

[e] Such as may be vnderſtand by mans reaſon: for about 666. yeeres after this reuelation the Pope or Antichriſt began to be manifeſt in the worlde: for theſe characters χξς ſignifie 666: and this number is gathered of the ſmall number, λατεινος which in the whole make 666. and ſignifieth Lateinus, or Latin, which noteth the Pope or Antichriſt who vſeth in all things the Latin tongue, and in reſpect thereof he contemneth the Hebrewe and Greeke wherein the word of God was firſt and beſt written: and becauſe Italie in olde time was called Latinum, the Italians are called Latini, ſo that hereby he noteth of what countrey chiefly he ſhould come.

CHAP. XIIII.

1 The notable companie of the Lambe. 6 One Angel announceth the Goſpell, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beaſt. 13 Of their bleſſedneſſe which die in the Lord. 18 Of the Lords harueſt.

Then I looked, & lo, a [a] Lambe ſtoode on mount Sion, and with him an [b] hundreth, fourtie and foure thouſande, hauing his Fathers [c] Name written in their foreheads.

2 And I heard a voyce from heauen, as the ſounde of many [d] waters, and as the ſounde of a great thunder: and I heard yͤ voyce of harpers harping with their harpes,

3 And they ſung as [it were] a newe ſong before the throne, and before the foure beaſtes, and the Elders, and no [e] man coulde learne that ſong, but the hundreth, fourtie and foure thouſande, which were bought from the earth.

4 These are they, which are not [f] defiled with women: for they are virgins: theſe followe the Lambe [g] whither ſoeuer hee goeth: theſe are bought from men, being the [h] firſt fruites vnto God, and to the Lambe.

5 And in their mouthes was founde no guile: for they are without [i] ſpot before the throne of God.

6 ¶ Then I ſawe another [k] Angell flie in the middes of heauen, hauing an euerlaſting Goſpel, to preach vnto them, that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 *Saying with a loud voyce, [l] Feare God, & giue glorie to him: for the houre of his iudgement is come: and worſhip him that made *heauen and earth, and

---

[a] Ieſus Chriſt ruleth in his Church to defend and comfort it, though the beaſt rage neuer ſo much: and ſeeing Chriſt is preſent euer with his Church, there can be no vicar: for where there is a vicar there is no Church.

[b] Meaning a great and ample Church.

[c] Which was the marke of their election, to wit, their faith.

[d] Signifying that yͤ number of the Church ſhould bee great, and that they ſhould ſpeake boldly and aloude, and ſo glorifie the Lord.

[e] None can praiſe God, but the elect whome he hath bought.

[f] By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatrie, which is the ſpirituall whoredome.

[g] For their whole delight is in the Lambe Ieſus, and they loue none but him.

[h] Which declareth that the faithfull ought to liue iuſtly and holyly, that they may be the firſt fruites, and an excellent offering of the Lorde.

[i] For as much as their ſinnes are pardoned, and they are clad with the iuſtice of Chriſt.

[k] By this Angell are meant the true miniſters of Chriſt which preache the Goſpell faithfully. Pſalm. 145.6.

[l] The Goſpell teacheth vs to feare God and honour him, which is the beginning of heauenly wiſedome. Actes 14.15.

the ſea, and the fountaines of waters.

8 And there folowed another Angel, ſaying,* It is fallen, it is fallen, [m] Babylon the great citie: for ſhe made all nations to drinke of the wine of the [n] wrath of her fornication.

9 ¶ And the thirde Angell followed them, ſaying with a loude voyce, If any man worſhip the beaſt and his image, and receiue [his] marke in his forehead, or on his hand,

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the [o] pure wine, which is powred into the cuppe of his wrath, and hee ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lambe.

11 And ẏ ſmoke of their torment ſhall aſcende euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt and his image, and whoſoeuer receiueth the print of his name.

12 Here is the patience of [p] Saintes: here are they that keepe the commandements of God, and the faith of Ieſus.

13 Then I heard a voyce from heauen, ſaying vnto mee, Write, [q] Bleſſed [are] the dead, which hereafter die ‖ in the [r] Lorde. Euen ſo ſaith the ſpirit: for they reſt from their labours, and their workes follow them.

14 ¶ And I looked, and beholde, a white [ſ] cloude, and vpon the cloude one ſitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a ſharpe ſickle.

15 And another Angell came out of the Temple, crying with a loude voyce to him that ſate on the cloude,* [t] Thruſt in thy ſickle, and reape: for the time is come to reape: for the harueſt of the earth is ripe.

16 And hee that ſate on the cloude, [u] thruſt in his ſickle on the earth, and the earth was reaped.

17 Then an other Angell came out of the Temple, which is in heauen, hauing alſo a ſharpe ſickle.

18 And an other Angel came out from the [x] altar, which had power ouer fire, and cryed with a loude crye to him that had the ſharpe ſickle, and ſaid, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vines of the vineyarde of the earth, and caſt them into the great wine preſſe of the wrath of God.

20 And the [y] wine preſſe was troden without the citie, and blood came out of the wine preſſe, vnto the [z] horſe bridles by the ſpace of a thouſande and ſixe hundreth furlongs.

CHAP. XV.

1 Seuen Angels haue the ſeuen laſt plagues. 3 The ſong of them that ouercome the beaſt. 7 The ſeuen vials full of Gods wrath.

AND I ſaw another [a] ſigne in heauen, great & marueilous, [b] ſeuen Angels hauing the ſeuen laſt plagues: for by them is fulfilled the wrath of God.

2 And I ſawe as [it were] a [c] glaſſie ſea, mingled with fire, and them that had gotten victorie of the beaſt, and of his image, and of his marke, and of the number of his name, ſtand at the glaſſie ſea, hauing the harpes of God,

3 And they ſung the ſong of Moſes the * ſeruant of God, and the ſong of the Lambe, ſaying, Great and marueilous [are] thy workes, Lord God almightie: iuſt and true [are] thy * ‖ wayes, King of Saintes.

4 * Who ſhall not feare thee, O Lord, and glorifie thy Name? for thou onely [art] holy, and all nations ſhal come and worſhip before thee: for thy iudgements are made manifeſt.

5 And after that I looked, and beholde, the Temple of the tabernacle of teſtimonie was open in heauen.

6 And ẏ ſeuen Angels came out of the Temple, which had the ſeuen plagues, clothed in pure and [d] bright linen, and hauing their [e] breaſtes girded with golden girdles.

7 And one of the [f] foure beaſtes gaue vnto the ſeuen Angels ſeuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the ſmoke of the glorie of God and of his power, and no man was able to [g] enter into the Temple, till the ſeuen plagues of the ſeuen Angels were fulfilled.

Iſai.21.9. iere.51.8. chap.18.2.

[m] Signifying Rome, for as much as the vices which were in Babylon, are found in Rome in greater abundance, as perſecution of the Church of God, oppreſſion and ſlauerie, with deſtruction of the people of God; confuſion, ſuperſtition, idolatrie, impietie, and as Babylon the firſt Monarchie was deſtroyed, ſo ſhall this wicked kingdome of Antichriſt haue a miſerable ruine, though it be great and ſeemeth to extend throughout all Europa.

[n] By the which fornication God is prouoked to wrath: ſo that he ſuffereth many to walke in the way of the Romiſh doctrine to their deſtruction.

[o] That is, of his terrible iudgement.

[p] The faithfull are exhorted to patience.

[q] For they are deliuered from the horrible troubles which are in the Church, and reſt with God.

‖ Or, for the Lords cauſe.

[r] Which are ingraffed in Chriſt by faith, which reſt and ſtay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy.

[ſ] Signifying that Chriſt ſhall come to iudgement in a cloude, euen as he was ſeene to go vp. Ioel.3.13. matth.13.39.

[t] The ouerthrowe of the people is compared to an harueſt, Iſai.19.5. alſo to a vintage, Iſai.6.3.

[u] This is ſpoken familiarlie for our capacitie, alluding vnto an huſbandman, who ſuffereth himſelfe to be aduertiſed by his ſeruants when his harueſt is ripe, and not that Chriſt hath neede to be tolde, when hee ſhould come to iudgement for the comfort of his Church, and deſtruction of his enemies.

[x] This was Chriſt who is alſo the altar, the Prieſt and ſacrifice.

[y] That is, a certaine place appointed, and not in the heauen.

[z] By this ſimilitude he declareth the horrible confuſion of the tyrants and infidels, which delight in nothing but warres, ſlaughters, perſecutions and effuſion of blood.

[a] This is the fourth viſion which conteineth the doctrine of Gods iudgements for the deſtruction of the wicked and comfort of the godly.

[b] Meaning an infinite nomber of Gods miniſters, which had infinite maners and ſortes of puniſhments.

[c] Signifying this brittle and inconſtant world mixt with fire, that is, troubles and afflictions, but the ſaints of God ouercome them all, and ſing diuine ſongs vnto God by whoſe power they get the victorie.

Exod.15.1.

Pſal.145.17.

‖ Or, actes, and deedes.

Iere.10.7.

[d] Which is to declare that Gods iudgements are cleare, iuſt, and without ſpot.

[e] As readie to execute the vengeance of God.

[f] By the foure beaſtes are meant all the creatures of God, which willingly ſerue him for the puniſhment of the infidels.

[g] God giueth vs full entry in to his Church by deſtroying his enemies: for the Saintes cannot clearely knowe all Gods iudgements before the full ende of all things.

CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take heede and watche.

AND I hearde a great voyce out of the Temple, ſaying to the ſeuen Angels, Goe your wayes, and powre out the [ſeuen] vials of the wrath of God vpon the earth.

2 And the firſt went, and powred out his viall vpon the earth: and there fell a noyſome, and a grieuous [a] ſore vpon the men, which had the marke of the beaſt, and vpon them which worſhipped his image.

3 And the ſecond Angell powred out his viall vpon the ſea, and it became as the [b] blood of a [c] dead man: and euery liuing thing dyed in the ſea.

4 And the thirde Angell powred out his viall vpon the riuers and fountaines of waters, and they became [d] blood.

5 And I heard the Angel of the [e] waters ſay, Lord, thou art iuſt, which art, and which waſt, and Holy, becauſe thou haſt iudged theſe things.

6 For they ſhedde the blood of the Saintes, and Prophets, and therefore haſt thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie ſay, Euen ſo, Lord God almightie, [f] true and righteous are thy iudgements.

8 And the fourth Angell powred out his viall on the ſunne, and it was giuen vnto him to torment men with [g] heate of fire,

9 And men boyled in great heate, and [h] blaſphemed the name of God, which hath power ouer theſe plagues, and they repented not, to giue him glorie.

10 And the fift Angell powred out his viall vpon the throne of the [i] beaſt, and his kingdome waxed darke, and they [k] gnewe their tongues for ſorowe,

11 And blaſphemed the God of heauen for their paines, and for their ſores, and repented not of their workes.

12 And the ſixt Angel powred out his viall vpon the great riuer [l] Euphrates, and the water thereof dryed vp, that the way of the Kings of the Eaſt ſhould be prepared.

[a] This was like the firſt plague of Egypt, which was ſores and boyles or pockes: and this reigneth commonly among Canons, Monkes, Fryers, Nunnes, Prieſtes, and ſuch filthy vermine which beare yͤ marke of the beaſt.

[b] This is like to the firſt plague of Egypt, which ſignifyeth all kindes of peſtilences and contagious diſeaſes.

[c] That is, corrupt and infect.

[d] The firſt plague of Egypt was like vnto this.

[e] He bringeth foorth theſe two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witneſſes and commenders of Gods iuſt iudgements.

[f] For as much as thou deſtroyeſt the rebels, and preſerueſt thine.

[g] Signifying famine, drought, and hote diſeaſes which proceede thereof.

[h] The wicked were harde hearted and ſtubbern when God puniſhed them.

[i] This anſwereth to the ninth plague of Egypt, which ſignifyeth that the Popes doctrine is an horrible plague of God which keepeth men ſtill in darke ignorance and errors.

[k] They ſhall ſhewe their furie, rage and blaſphemie againſt God, when the light of his Goſpell ſhall ſhine.

[l] By Euphrates which was the ſtrength of Babylon, is meant the riches, ſtrength, pleaſures, and commodities of Rome the ſecond Babylon, which the faithfull which are the true Kings and Prieſtes in Chriſt haue taken away by diſcloſing their wicked deceite.

13 And I ſawe three [m] vncleane ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet.

14 For they are the ſpirits [n] of deuils, working miracles, to go vnto the [o] kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 (*Behold, I come as a thiefe. Bleſſed [is] he that watcheth and keepeth his [p] garments, leaſt hee walke naked, and men ſee his filthineſſe)

16 And they gathered them together into a place called in Hebrewe [q] Armagedon.

17 ¶ And the ſeuenth Angell powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, ſaying, [r] It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mightie an earthquake.

19 And the great [ſ] citie was deuided into three partes, and the [t] cities of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fierceneſſe of his wrath.

20 And euery yle fled away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

[m] That is, a ſtrong number of this great deuill yͤ Popes ambaſſadours which are euer crying and croking like frogges and come out of Antichriſts mouth, becauſe they ſhould ſpeake nothing but lyes, and vſe all maner of craftie deceit to maintaine their rich Euphrates againſt the true Chriſtians.

[n] Albeit they call themſelues ſpirituall and holy fathers.

[o] For in all Kings courtes the Pope hath had his ambaſſadours to hinder the kingdome of Chriſt.

Chap.3.3. matth.24.44. luke 12,39.

[p] Of righteouſnes and holines, wherewith we are clad through Ieſus Chriſt.

[q] As if hee would ſay, the craftineſſe of deſtruction when as Kings and Princes ſhall warre againſt God, but by the craft of Satan are brought to that place where they ſhall be deſtroyed.

[r] This is the laſt iudgement when Chriſt ſhall come to deſtroy the wicked and deliuer his Church.

[ſ] Meaning, the whole number of them that ſhall call themſelues Chriſtians, whereof ſome are ſo in deede, ſome are Papiſts, and vnder pretence of Chriſt ſerue Antichriſt, and ſome are Neuters which are neither on the one ſide nor of the other.

[t] Signifying all ſtrange religions, as of the Iewes, Turkes and others, which then ſhall fall with that great whore of Rome, and be tormented in eternall paines.

Iere.25.15.

CHAP. XVII.

3 The deſcription of the great whore. 8 Her ſinnes and puniſhment. 14 The victorie of the Lambe.

THen there came [a] one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come: I will ſhewe thee the damnation of the great [b] whore that ſitteth vpon many [c] waters,

2 With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken

[a] Which was Chriſt Ieſus who will take vengeance on this Romiſh harlot.

[b] Antichriſt is compared to an harlot, becauſe hee ſeduceth the worlde with vaine wordes, doctrines of lyes, and outward appearance.

[c] Meaning diuers nations and countreis.

with the wine of her fornication.

3 So he caried me away into the wilderneſs in the Spirit, and I ſawe a woman ſit vpon a ſkarlet coloured [d] beaſt, full of names of [e] blaſphemie, which had ſeuen heads, and tenne hornes.

4 And the [f] woman was arayed in purple & ſkarlet, and guilded with gold, and precious ſtones, and pearles, & had a cup of golde in her hande, full of [g] abominations, and filthines of her fornication.

5 And in her forehead [was] a name written, [h] A myſterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I ſawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Ieſus: and when I ſawe her, I wondered with great marueile.

7 Then the Angell ſayde vnto mee, Wherefore marueileſt thou? I wil ſhew thee the myſterie of the woman, and of the beaſt, that beareth her, which hath ſeuen heads, and tenne hornes.

8 The [i] beaſt ẏ thou haſt ſeene, was, and is not, and ſhal aſcend out of the bottomleſſe pit, and ſhall go into perdition, and they that dwell on the earth, ſhall wonder (whoſe names are not written in the Booke of life from the foundation of the worlde) when they beholde the beaſt that was, and is not, and yet is.

9 Here [is] the minde that hath wiſdome. The ſeuen heades are [k] ſeuen mountaines, whereon the woman ſitteth: they are alſo [l] ſeuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the [m] eight, and is one of the ſeuen, and ſhall go into deſtruction.

12 And the tenne hornes which thou ſaweſt, are tenne Kings, which yet haue not receiued a kingdome, but ſhall receiue power, as kings at one houre with the beaſt.

13 [n] Theſe haue one minde, and ſhall giue their power, and authoritie vnto the beaſt.

14 Theſe ſhall fight with the Lambe, and the Lambe ſhall [o] ouercome them: *for he is Lorde of Lords, and King of Kings: and they that are on his ſide, called, and choſen, and faithfull.

15 And he ſaid vnto me, The waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.

16 And the [p] tenne hornes which thou ſaweſt vpon the beaſt, are they that ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.

17 For God hath [q] put in their hearts to fulfill his will, and to do with one conſent for to giue their kingdome vnto the beaſt, vntill ẏ wordes of God be fulfilled.

18 And the woman which thou ſaweſt, is the great citie, which reigneth ouer the Kings of the earth.

CHAP. XVIII.

3, 9 The louers of the worlde are ſorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cauſe to reioyce for her deſtruction.

And after theſe thinges, I ſawe [another] Angell come downe from heauen, hauing great power, ſo that ẏ earth was lightned with his glorie.

2 And hee cryed out mightily with a loude voyce, ſaying, *[a] It is fallen, it is fallen, Babylon the great [citie,] and is become the habitation of [b] deuils, and the holde of all foule ſpirits, and a cage of euery vncleane and hatefull birde.

3 For [c] all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the marchants of the earth are waxed riche of the abundance of her pleaſures.

4 And I heard another voyce from heauen, ſay, [d] Go out of her my people, that ye be not partakers in her ſinnes, and that ye receiue not of her plagues.

5 For her ſinnes are [e] come vp vnto heauen, and God hath remembred her iniquities.

6 [f] Reward her, euen as ſhe hath rewarded you, and giue her double according to her workes: [and] in the cup that ſhe hath filled to you, fill her the double.

7 Inasmuch as ſhe glorified her ſelf, and liued in pleaſure, ſo much giue ye to her torment & ſorow: for ſhe ſaith in her heart, *I ſit being [g] a Queene, and am no [h] widow, and ſhall ſee no mourning.

8 Therfore ſhall her plagues come at

---

[d] The beaſt ſignifyeth the ancient Rome: the woman that ſitteth there on, the newe Rome, which is the Papiſtrie, whoſe crueltie and bloodſheding is declared by ſcarlet.

[e] Full of idolatrie, ſuperſtition and contempt of the true God.

[f] This woman is the Antichriſt, that is, the Pope with the whole body of his filthie creatures, as is expounded, verſ. 18, whoſe beautie onely ſtandeth in outwarde pompe and impudencie and craft like a ſtrumpet.

[g] Of falſe doctrines and blaſphemies.

[h] Which none can knowe to auoyde, but the elect.

[i] This is the Romane empire which being fallen into decay, the whore of Rome vſurped authoritie, and proceeded from the deuill, and thither ſhall returne.

[k] Which are about Rome.

[l] For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Veſpaſian and Titus dyed in leſſe then fourtene yeres and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the ſeuenth.

[m] Hee meaneth Traian the Emperour who was a Spanyard and adopted by Nerua, but becauſe he perſecuted the faithfull, he goeth alſo to perdition.

[n] He ſignifieth the horrible perſecutions which haue bene vnder the Empire of Rome, and in all other Realmes ſubiect to the ſame.

[o] And breake them to ſhiuers as a potters potte.

1.Tim.6.15. chap.19.16.

[p] Diuers nations as the Gothes, Vandales, Hunnes, and other nations, which were once ſubiect to Rome, ſhal riſe againſt it, & deſtroy it.

[q] That in ſtead of doing homage to Chriſt Ieſus, they ſhould be caſt into a reprobate ſenſe to ſerue Antichriſt, and to dedicate themſelues & theirs wholly vnto him.

Iſai.21.9. iere.51.8. chap.14.8.

[a] This deſcription of the ouerthrowe of the great whore, is like to that whereby the Prophets vſe to declare the deſtruction of Babylon.

[b] He deſcribeth Rome to be the ſinke of all abomination and diueliſhneſſe, and a kinde of hell.

[c] The greateſt part of the worlde hath bene abuſed and ſeduced by this ſpirituall whoredome.

[d] When God threateneth the wicked, hee euer comforteth and counſelleth his, what they ought to do, that is, that they doe not communicate with the ſinnes of the wicked.

[e] The Greeke worde is, that her ſinnes ſo followe one another, and ſo riſe one after another, that they grow to ſuch an heape, that at length they touche the very heauens.

[f] Bleſſed is hee that can repay to the whore the like, as is written, Pſal. 137.8,9.

Iſai.47.8.

[g] The glorious boaſting of the ſtrumpet.

[h] But full of people and riches.

one day, death, and ſorow, & famine, and ſhe ſhalbe burnt with fire: for ſtrong is the Lord God which will cōdemne her.

9 And the Kings of the earth ſhal bewaile her, & lament for her, which haue committed fornication, and liued in pleaſure with her, when they ſhall ſee the ſmoke of her burning,

10 And ſhall ſtand afarre off for feare of her torment, ſaying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the [i] marchants of the earth ſhall weepe and waile ouer her: for no man byeth their ware any more.

12 The ware of gold and ſiluer, and of precious ſtone, and of pearles, & of fine linen, and of purple, and of ſilke, and of ſkarlet, & of all maner of Thine [k] wood, and of all veſſels of yuorie, and of al veſſels of moſt precious wood, & of braſſe, and of yron, and of marble,

13 And of cinamom, and odours, and oyntments, and frankinſence, and wine, and oyle, and fine floure, and wheat, and beaſts, and ſheepe, and horſes, & [l] charets, and ſeruants, and [m] ſoules of men.

14 (And the [n] apples that thy ſoule luſted after, are departed from thee, and al things which were fat and excellent, are departed from thee, and thou ſhalt finde them no more)

15 The marchants of theſe things which were waxed rich, ſhall ſtand a far off from her, for feare of her torment, weeping and wayling,

16 And ſaying, Alas, alas, the great citie, that was clothed in fine linen and purple, & ſkarlet, and guilded with gold, and precious ſtone, and pearles.

17 For in one houre ſo great riches are come to deſolation. And euery ſhipmaſter, and al the people that occupie ſhips, and ſhipmen, and whoſoeuer trauaile on the ſea, ſhall ſtande a farre off,

18 And crie, when they ſee the ſmoke of her burning, ſaying, What [citie was] like vnto this great citie?

19 And they ſhall caſt [o] duſt on their heades, and crie weeping, and wayling, and ſay, Alas, alas, the great citie, wherein were made riche all that had ſhippes on the ſea by her ‖ coſtlineſſe: for in one houre ſhe is made deſolate.

20 O heauen, reioyce of her, and ye holy Apoſtles and Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mightie Angell tooke vp a ſtone like a great milſtone, *and caſt it into the ſea, ſaying, With ſuch violence ſhall the great citie Babylon be caſt, and ſhall be [q] founde no more.

22 And the voyce of harpers, & muſitians, & of pipers, & trumpetters ſhalbe heard no more in thee, & no craftes man, of whatſoeuer craft [he be,] ſhalbe found any more in thee: and the ſounde of a milſtone ſhall be heard no more in thee.

23 And the light of a candle ſhall ſhine no more in thee: & the voyce of the bridegrome & of yͤ bride ſhalbe heard no more in thee: for thy [r] marchants were yͤ great men of the earth: & with thine inchantments were deceiued all nations.

24 And in her was founde the blood of the Prophets, & of the Saints, and of all that were ſlaine vpon the earth.

[i] Both they that temporally haue had profit by the ſtrumpet, and alſo the ſpirituall marchants ſhall for ſorowe and want of their gaine crie out and deſpaire.

[k] Which is very odoriferous and precious.

[l] Such as the wantons vſe at Rome.

[m] This is the vileſt ware that theſe marchants ſell, and beſt cheape, which ſoules notwithſtanding the ſonne of God redeemed with his precious blood 1.Pet.1,19.

[n] That is, the things which thou louedſt beſt.

[o] And ſo ſhew ſignes of great ſorowe.

‖ Or, noble eſtate.

[p] And hath reuenged your cauſe in puniſhing her.

Iere.51.63.

[q] It ſhall not be like to other cities which may be builded againe, but it ſhall be deſtroyed without mercie.

[r] The Romiſh prelates and marchants of ſoules are as kings & Princes: ſo that their coueteouſnes and pride muſt be puniſhed: ſecondly their craftes and deceites: and thirdly their crueltie.

CHAP. XIX.

1 Praiſes are giuen vnto God for iudging the whore, & for auenging yͤ blood of his ſeruāts. 10 The Angel will not be worſhipped. 17 The foules & birds are called to the ſlaughter.

AND after theſe thinges I heard a great voice of a great multitude in heauen, ſaying, [a] Hallelu-iah, ſaluation, and glory, and honor, and power [be] to the Lord our God.

2 For [b] true and righteous [are] his iudgements: for he hath condemned the great whore, which did corrupt yͤ earth with her fornication, & hath auēged the blood of his ſeruāts [ſhed] by her hand.

3 And againe they ſaide, Hallelu-iah: and her [c] ſmoke roſe vp for euermore.

4 And the foure and twenty Elders, and the foure [d] beaſtes fell downe, and worſhipped God that ſate on yͤ throne, ſaying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of yͤ throne, ſaying, Praiſe our God, al ye his ſeruāts, and ye that feare him, both ſmal & great.

6 And I heard like a voice of a great multitude, and as the voyce of many waters, and as the voyce of ſtrong thūdrings, ſaying, Hallelu-iah: for [our] Lorde God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the [f] marriage of the Lambe is come, and his wife hath made her ſelfe ready.

8 And to her was granted, that ſhe ſhoulde be arayed with pure fine linen & ſhining: for the fine linen is the righteouſneſſe of Saintes.

9 Then [g] he ſaide vnto me, Write, *Bleſſed [are] they which are [h] called vnto yͤ Lābs ſupper. And he ſaid vnto me,

[a] That is, praiſe ye God, becauſe the Antichriſt and all wickednes is taken out of the worlde.

[b] So that all the Saints are confirmed and ought nothing to doubt of the ſaluati- of the faithful.

[c] The wicked ſhalbe burned in continuall fire, that neuer ſhall be extinguiſhed.

[d] By the foure beaſts are meant all creatures.

[e] Signifying, that his iudgements are true and iuſt, and that we ought to praiſe him euermore for the deſtruction of the Pope.

[f] God made Chriſt yͤ bridegrome of his Church at the beginning, and at the laſt day it ſhall be fully accompliſhed when we ſhall be ioyned with our head.

[g] That is, the Angell.

Mat.22.2.

chap.14.13. [h] Whome God of his free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichriſt.

These

Theſe wordes of God are true.

10 And I fell before his feete, *to worſhip him: but he ſaid vnto me, See thou do it not: I am thy fellow ſeruant, & one of thy brethren, which haue the [i] teſtimonie of Ieſus. Worſhip God: for yͤ [k] teſtimonie of Ieſus, is yͤ Spirit of prophecie.

11 And I ſaw heauen open, & beholde, a white [l] horſe, & he that ſate vpon him, was called, [m] Faithfull and true, and he [n] iudgeth and fighteth righteouſly.

12 And his eyes [were] as a flame of fire, and on his head [were] [o] many crownes: and hee had a name written, that no man [p] knewe but himſelfe.

13 And * hee was clothed with a garment dipt in [q] blood, & his name is called, THE [r] WORDE OF GOD.

14 And the [ſ] warriers which were in heauē, followed him vpō white horſes, clothed with fine linen white and pure.

15 And out of his mouth went out a ſharpe [t] ſworde, that with it he ſhoulde ſmite yͤ heathen: for he * ſhall rule them with a rod of yron: for he it is that treadeth the wine preſſe of the fiercenes and wrath of almightie God.

16 And hee hath vpon his garment, & vpon his [u] thigh a name written, *THE KING OF KINGS, AND LORDE OF LORDES.

17 And I ſawe an Angell ſtand in the [x] ſunne, who cryed wͭ a loude voyce, ſaying to all the foules yͭ did flie by the mids of heauē, Come, & gather your ſelues together vnto yͤ ſupper of the great God,

18 That ye may eat yͤ fleſh of Kings, & the fleſh of hie Captaines, & the fleſh of mightie men, & the fleſh of horſes, and of them yͭ ſit on them, & the fleſh of all free men and bond men, & of ſmal and great.

19 And I ſaw the beaſt, & the Kings of the earth, & their [y] warriers gathered together to make battell againſt him, yͭ ſate on the horſe & againſt his ſouldiers.

20 But the beaſt was [z] taken, & with him that falſe Prophet that wrought myracles before him, whereby he deceyued them that receyued yͤ beaſts marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire, burning with brimſtone.

21 And the remnant were ſlaine with the ſworde of him yͭ ſitteth vpon yͤ horſe, which commeth out of his mouth, & all the foules were filled full wͭ their fleſh.

CHAP. XX.

2 Satan being bounde for a certaine time, 7 And after let looſe, vexeth the Church grieuouſly. 10. 14 And after the world is iudged, he and his are caſt into the lake of fire.

AND I ſawe an [a] Angel come downe from heauen, hauing the [b] keye of yͤ bottomles pit, & a great chaine in his hand.

2 And hee tooke the dragon that olde ſerpent, which is the deuill and Satan, and hee bound him [c] a thouſand yeeres,

3 And caſt him into the bottomles pit, and he ſhut him vp, and ſealed [yͤ doore] vpon him, that hee ſhoulde deceiue the people no more, till the [d] thouſand yeres were fulfilled: for after that hee muſt be looſed for a litle ſeaſon.

4 And I ſawe [e] ſeates: and they ſate vpon them, and iudgement was giuen vnto them, and [I ſawe] the ſoules of them, that were beheaded for the witnes of Ieſus, and for the worde of God, and which did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Chriſt a [f] thouſand yeere.

5 But yͤ reſt of the [g] dead men ſhal not liue againe, vntil the thouſand yeeres be finiſhed: this is the [h] firſt reſurrection.

6 Bleſſed & holy is hee, yͭ hath part in the firſt reſurrection: [for] on ſuch the [i] ſeconde death hath no power: but they [k] ſhalbe yͤ Prieſts of God & of Chriſt, and ſhall reigne with him a [l] thouſand yeere.

7 And when the thouſand yeeres are [m] expired, Satan ſhall be looſed out of his priſon,

8 And ſhall go out to deceiue the people, which are in the foure quarters of the earth: [euen] [n] Gog and Magog, to gather them together to battell, whoſe number [is] as the ſand of the ſea.

9 And they went vp into the plaine of the earth, which compaſſed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuil yͭ deceiued them, was caſt into a lake of fire & brimſtone, where the beaſt & the falſe prophet ſhall be tormented euen day & night for euermore.

11 And I ſawe a great white throne,

Chap.22.8,9.

[i] Who am charged to teſtifie of Ieſus, or which am partaker of the ſame Goſpel and faith.

[k] Hee ſheweth yͭ none ought to be worſhipped but onely God: and that hee is of their nomber whom God vſeth to reueile his ſecrets vp to the Prophets, that they may declare them to others, alſo yͭ we muſt beleeue no other ſpirit of prophecie, but that which doth teſtifie of Ieſus, and leade vs to him.

[l] Whereby is ſignified that Ieſus Chriſt our iudge ſhall be victorious and ſhall triumph ouer his enemies.

[m] Hee meaneth Chriſt.

[n] So that the wicked ſhall tremble before his face.

[o] To ſhewe that he was ruler of all the world.

[p] That is, none can haue ſo full reuelation howe Chriſt is very God, eternall, infinite and almightie, as he himſelfe.

Iſai 63.1,2.

[q] Whereby is ſignified his victorie, & the deſtruction of his enemies.

[r] Signifiyng that Ieſus Chriſt, which is the word, is made fleſh, & is our Lorde, our God & yͤ iudge of the quicke and dead.

[ſ] This declareth that his Angels ſhall come with him to iudge the world.

[t] Which driueth the wicked into eternall fire. Pſal.2.9. chap.2,27.

[u] Which declareth his humanitie, wherein he is Lord of all, and ſhall iudge the world. 1.Tim.6.15.chap.17.14.

[x] This ſignifieth that the day of iudgement ſhalbe cleare and euident, ſo that none ſhalbe hid: for the trumpet ſhall blow aloude and all ſhall vnderſtand it.

[y] For the Pope and the worldly princes ſhal fight againſt Chriſt, euen vntill this laſt day.

[z] The ouerthrowe of the beaſt and his, which ſhall be chiefely accompliſhed at the ſeconde comming of Chriſt.

[a] This Angel repreſenteth the order of the Apoſtles, whoſe vocation and office was from heauen: or may ſignifie Chriſt, which ſhoulde treade downe the ſerpents head.

[b] Hereby he meaneth the Goſpel whereby hell is ſhut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the miniſters hereby open it to the infidels, but through their impietie and ſtubburnnes.

[c] That is, from Chriſtes natiuitie vnto the time of Pope Syluester the ſecond: ſo long yͤ pure doctrine ſhould after a ſort remaine.

[d] After this terme Satan had greater power then he had before.

[e] The glory and authoritie of them that ſuffer for Chriſtes ſake.

[f] That is, whiles they haue remained in this life.

[g] He meaneth them, which are ſpiritually dead: for in whom Satan liueth, he is dead to God.

[h] Which is to receiue Ieſus Chriſt in true faith, and to riſe from ſinne in newnes of life.

[i] The death of the ſoule, which is eternall damnation.

[k] Shalbe true partakers of Chriſt and of his dignitie.

[l] That is, for euer.

[m] After that the chaine is broken and the true preaching of Gods worde is corrupt.

[n] By them are ment diuers and ſtrange enemies of yͤ Church of God, as yͤ Turke, the Sarazins, & others, reade Eze.38,2,& 39,1,2, by whom yͤ Church of God ſhould be grieuouſly tormēted.

and [o] one that ſate on it, from whoſe face fled away both the earth and heauen, and their place was no more found.

12 And I ſawe yͤ dead, both great and ſmall ſtand before God: and the [p] bookes were opened, and *another booke was opened, which is [the booke] of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their workes.

13 And yͤ ſea gaue vp her dead, which were in her, and [q] death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And [r] death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not founde written in the booke of life, was caſt into the lake of fire.

CHAP. XXI.

3. 24 The bleſſed eſtate of the godly, 8. 27 And the miſerable condition of the wicked, 11 The deſcription of the heauenly Ieruſalem, and of the wife of the Lambe.

AND I ſawe *a newe heauen, and a new earth: [a] for * yͤ firſt heauen, and the firſt earth were [b] paſſed away, & there was no more ſea.

2 And I Iohn ſawe the [c] holy citie newe Ieruſalem come [d] downe from God out of heauen, prepared as a bride trimmed for her huſband.

3 And I heard a great voyce out of heauen, ſaying, Beholde, the Tabernacle of God [is] with men, & hee will dwel with them: & they ſhalbe his people, and God himſelfe ſhalbe their God wͭ them.

4 * And God ſhall wipe [e] away all teares from their eyes: & there ſhalbe no more death, neither ſorowe, neither crying, neither ſhall there be any more paine: for the firſt things are paſſed.

5 And hee that ſate vpon the throne, ſaid, *Behold, I make all things newe: and hee ſa[illegible] vnto me, Write: for theſe wordes ar[illegible]aithfull and true.

6 And he ſaid vnto me, It is done, *I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirſt, of yͤ [f] well of yͤ water of life freely.

7 He that ouercommeth, ſhall inherite all things, and I will be his God, and hee ſhall be my ſonne.

8 But the [g] fearefull & vnbeleeuing, and the [h] abominable & murtherers, and whoremongers, and ſorcerers, and idolaters, & all liers ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with me, ſaying, Come: I will ſhewe thee the [i] bride, the Lambes wife.

10 And he caried me away in the ſpirit to a great & hie mountaine, & he ſhewed me the great [k] citie, holy Ieruſalem, [l] deſcending out of heauen from God,

11 Hauing the glorie of God: & her ſhining was like vnto a ſtone moſt precious, as a [m] Iaſper ſtone cleare as cryſtal,

12 And had a great [n] wall and hie, and had twelue [o] gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part [there were] three gates, [&] on the Northſide three gates, on the Southſide three gates, [and] on the Weſtſide three gates.

14 And the wall of the city had twelue foundations, and in them the names of the Lambes twelue [p] Apoſtles.

15 And he that talked with me, had a golden reede to meaſure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure ſquare, and the length is as large as the bredth of it, and hee meaſured the citie with the reede, twelue thouſand furlongs: and the length, & the bredth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundreth fourty and foure cubits, by the meaſure of mã, that is, of the Angel.

18 And the building of the wall of it was of Iaſper: and the citie was pure gold like vnto cleare glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all maner of precious ſtones: the firſt foundation [was] Iaſper: the ſeconde of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the ſixt of a Sardius: yͤ ſeuenth of a Chryſolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chryſopraſus, the eleuēth of a Iacinct: the twelfth an Amethyſt.

21 And yͤ twelue gates [were] twelue perles, and euery gate [is] of one pearle, and the ſtreete of the citie [is] pure golde, as ſhining glaſſe.

22 And I ſaw no Temple therein: for

---

[o] Which was Chriſt, prepared to iudgement with glorie & maieſtie.

[p] Euery mans conſcience is as a booke wherein his deedes are written, which ſhall appeare when God openeth the booke.

Phil.4.3. chap.3.5. and 21.27.

[q] Vnderſtanding all kindes of death, wherby men haue bene ſlaine.

[r] Hell & death which are the laſt enemies, ſhalbe deſtroyed.

Iſa.65.17. and 66.22.

[a] All things ſhalbe renued and reſtored into a moſt excellent & perfect eſtate, and therefore the day of the reſurrection is called, the day of reſtauration of all things, Actes 5.21.

2.Pet.3.13.

[b] For all things ſhalbe purged from their corruption, and the faithfull ſhall enter into heauen with their head Chriſt.

[c] The holy company of the elect.

[d] Meaning, that God by his diuine maieſtie will glorifie and renue his, and take them vnto him.

Iſa.25.8. chap.7.17.

[e] Al occaſions of ſorowes ſhall be taken away: ſo that they ſhall haue perpetuall ioye.

Iſa.43.19. 2.cor.5.17.

Chap.1.8. and 22.13.

[f] I that am the eternall life, will giu[illegible]nto mine to drinke of the liuely waters of this euerlaſting life.

[g] They which feare men more then God.

[h] They which mocke and ieſt at religion.

[i] Meaning the Church, which is maried to Chriſt by faith.

[k] By this deſcription is declared the incomprehenſible excellencie, which the heauenly companie do enioy.

[l] It is ſaid to come downe from heauen, becauſe all the benefites that yͤ Church hath they acknowledge it to come of God through Chriſt.

[m] Euer greene & flouriſhing.

[n] Signifying that the faithful ſhalbe ſurely kept in heauen.

[o] That is, place inough to enter: for els we knowe there is but one way and one gate, euen Ieſus Chriſt.

[p] For the Apoſtles were meanes wherby Ieſus chriſt the true foundation was reueiled to the worlde.

the Lord God almightie and yͤ [q] Lambe are the Temple of it.

23 *And the citie hath no neede of the ſunne, neither of the Moone to ſhine in it: for the glory of God did light it: and the Lambe is the light of it.

24 *And the people which are ſaued, ſhall walke in the light of it: and the [r] Kings of the earth ſhall bring their glorie and honour vnto it,

25 *And the gates of it ſhal not be ſhut by day: for there ſhall be no night there.

26 And the glory, and honour of the Gentiles ſhalbe brought vnto it.

27 And there ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies: but they which are written in yͤ Lambes *Booke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitefulneſſe & light of the citie of God. 6 The Lorde giueth euer his ſeruants warning of things to come. 9 The Angell will not be worſhipped. 18 To the worde of God may nothing be added nor diminiſhed therefrom.

ANd he ſhewed me a pure [a] riuer of water of life, cleare as cryſtal, proceeding out of the throne of God, and of the Lambe.

2 In the [b] middes of the ſtreete of it, and of either ſide of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and yͤ leaues of the tree [ſerued] to heale the [d] nations with.

3 And there ſhalbe no more curſe, but the throne of God & of the Lambe ſhall be in it, and his ſeruants ſhall ſerue him.

4 And they ſhall ſee his face, and his Name ſhalbe in their foreheads.

5 *And there ſhalbe no [e] night there, & they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they ſhal reigne for euermore.

6 And he ſaid vnto me, Theſe words are faithfull and true: and the Lorde God of the holy Prophets ſent his Angel to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.

7 Beholde, I come ſhortly. Bleſſed [is] hee that keepeth the wordes of the prophecie of this booke.

8 And I am John, which ſawe and heard theſe things: and when I had heard and ſeene, *I [f] fell downe to worſhip before the feete of the Angel, which ſhewed me theſe things.

9 But he ſaid vnto me, See thou [do it] not: for I am thy felowe ſeruant, and of thy brethren the Prophets, & of them which keepe the wordes of this booke: worſhip God.

10 And he ſayd vnto me, [g] Seale not the wordes of yͤ prophecie of this booke: for the time is at hand.

11 Hee that is vniuſt, let him be vniuſt ſtill: and he which is filthie, let him be filthie ſtill: and hee that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And beholde, I come ſhortly, and my rewarde is with me, * to giue euery man according as his worke ſhalbe.

13 I am *Alpha and Omega, the beginning and the ende, the firſt and yͤ laſt.

14 Bleſſed [are] they, that do his commandements, that their right may be in the [h] tree of life, & may enter in through the gates into the citie.

15 For without [ſhalbe] dogs and enchanters, & whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh [i] lies.

16 I Jeſus haue ſent mine Angel, to teſtifie vnto you theſe things in yͤ Churches: I am the roote & the [k] generation of Dauid, & the bright morning [l] ſtarre.

17 And the Spirit and the bride ſay, Come. And let him that heareth, ſay, [m] Come: and let him that is a-[n]thirſt, come: and *let whoſoeuer [o] will, take of the water of life freely.

18 For I proteſt vnto euery man that heareth yͤ wordes of yͤ prophecie of this booke, *If any man ſhal adde vnto theſe things, God ſhall adde vnto him the plagues, that are written in this booke.

19 And if any man ſhal diminiſh of the words of yͤ booke of this prophecie, God ſhal take away his part ou[illegible]he booke of life, and out of yͤ holy citie, [illegible]om thoſe things which are written in this booke.

20 Hee which teſtifieth theſe things, ſayeth, [p] Surely, I come quickly. Amen. Euen ſo [q] come, Lord Jeſus.

21 The grace of our Lorde Jeſus Chriſt [be] with you all, Amen.

THE ENDE.

---

[q] This declareth yͤ Chriſt is God inſeparable with his Father.

Iſa.60.19.

Iſa.60.3,5.

[r] Here we ſee as in infinite other places that Kings and Princes (contrary to that wicked opinion of the Anabaptiſts) are partakers of the heauenly glory, if they rule in the feare of the Lorde.

Iſa.60.11.

Phil.4.3.

chap.3.5. and 20.12.

[a] He alludeth to the viſible paradiſe to ſet foorth more ſenſibly the ſpirituall: and this agreeth with yͤ which is written, Ezek.47.1.

[b] Meaning, that Chriſt who is the life of his Church, is common to all his, and not peculiar for any one ſort of people.

[c] For there are all things pleaſant and full of all contentation continually.

[d] Which ſome time were vnpure as Gentiles, but nowe are purged and made whole by Chriſt.

Iſa.60.19,20.

[e] The light ſhallbe vnchangeable, and ſhine for euer.

Chap.19.10.

[f] Now this is the ſeconde time that hee ſuffered himſelfe to be caried away with the excellencie of the perſon: which is to admoniſh vs of our infirmitie & readines to fall, except God ſtrengthen vs miraculouſly with his ſpirit.

[g] This is not then as the other propheſies which were commanded to be hid, till the time appointed, as in Dan.12.4. becauſe that theſe things ſhoulde bee quickely accompliſhed, and did nowe begin.

Rom.2.6.

Iſa.41.4. and 44.6.

chap.1.8. and 21.6.

[h] They ſhall liue eternally with the ſonne of God.

[i] That maintaine falſe doctrine, and delight therein.

[k] That is, a true and naturall man, and yet God equall with my Father.

[l] For Chriſt is the light that giueth light to euery one that commeth into this worlde.

[m] Let them be afrayde of Gods horrible iudgements, and aſſoone as they heare the Lambe call, let them come.

[n] He that feeleth himſelfe oppreſſed with afflictions, and deſireth the heauenly graces and comfort.

Iſa.55.1.

[o] That is, when God beginneth to reforme our will by his ſpirit.

Deut.4.2. and 12.32. prou.30.6.

[p] Seeing the Lorde is at hand, we ought to be conſtant and reioyce, but wee muſt beware we eſteeme not the length nor ſhortnes of the Lords comming by our owne imagination, 2.Peter 3.9.

[q] This declareth the earneſt deſire that the faithfull haue to be deliuered out of theſe miſeries, and to be ioyned with their head Chriſt Ieſus.